PVRCHAS
HIS
PILGRIMES.

IN FIVE BOOKES.

The ſixth, Contayning Nauigations, Voyages, and Land-
Diſcoueries, with other Hiſtoricall Relations
of *AFRICA*.

The ſeuenth, *Nauigations, Voyages, and Diſcoueries of the*
Sea-Coaſts and In-land Regions of *Africa*, which is generally
called Æthiopia: *by* Engliſh-men, *and others*,

The eighth, Peregrinations and Trauels by land in *Paleſtina*, *Natolia*, *Syria*,
Arabia, *Perſia*; and other parts of *ASIA*.

The ninth, *Peregrinations, and Diſcoueries by Land, of* Aſſyria, Armenia,
Perſia, *India*, *Arabia*, and other In-land Countries of *Aſia*, by *Engliſh-men*
and others; Moderne and Ancient.

The tenth, *Præteritorum*, or Diſcoueries of the World, ſpecially ſuch
as in the other Bookes are omitted.

The Second Part.

Vnus Deus, Una Veritas.

LONDON
Printed by *William Stansby* for *Henrie Fetherſtone*, and are to be ſold at his ſhop in
Pauls Church-yard at the ſigne of the Roſe.
1625.

TO THE HIGH AND MIGHTIE PRINCE, GEORGE,

Duke, Marqueſſe, and Earle of BVCKINGHAM,
Viſcount VILLIERS, Baron of WHADDON,
Lord High Admirall of ENGLAND, *Iuſtice in*
Eyre of all his MAIESTIES Foreſts, Parkes,
and Chaces beyond *Trent*;
MASTER *of His* MAIESTIES *Horſe*, KNIGHT *of the*
moſt Noble ORDER of the GARTER, and One of
His MAIESTIES *moſt Honorable Priuie*
COVNCELL.

Hauing preſented to the Princes Highneſſe a World of Hiſtories compoſed into a Hiſtorie of the World, *I durſt not ſet ſaile with ſo great a Fleet of Sea-voyages (a principall part thereof) before I became humble Sutor to Your Grace for licenſe from the Admiraltie. Pardon this preſumption, which Your Greatneſſe requireth, Your Goodneſſe inuiteth, and the nature of the Worke exacteth. His Maieſtie,* the breath of our noſthrils, *the Life and Rule of our actions, both by many graces otherwiſe, and by exemplarie dedication, taught* Others *Bookes there to ſeeke delightſome ſhaddow, where his gaue ſo glorious light.*

Neither may any Name ſtand ſo neere That of His Highneſſe, eſpecially in a Booke of Sea and Land Trauels, as His *who hath beene ſo late and faithfull a Traueller with Him by Sea and Land; Nor the Kings honor (here aymed at) bee more welcome to any then the* Kings Friend, whom the King will honour; *Nor can acts of Nauigation bee any where more ſutable then to a Noble mind, now fixing his beſt and bleſt thoughts on diſcouering a neerer paſſage to the remoter World, and vnder whoſe Charge the Nauie Royall more flouriſheth then euer. By ſome of Yours alſo the Author was encouraged to vndertake this great worke, which now therefore* returneth to *your Grace, as that* Sea *whence the* Springs *firſt flowed. May it pleaſe your Graces taſte (more from ſuch employments cannot be expected) to incite inferior appetites: and I hope that to ſuch ſweetneſſe of Nature, this* Hiſtorie of Nature *will not be altogether diſtaſtfull. God Almightie bleſſe and proſper your Grace, and all your Loyall ſeruices to His Maieſtie, with increaſe of Diuine, Royall, and Princely fauour.*

AMEN.

Your Graces

lowly Orato

SAMVEL PVRCHAS

NAVIGATIONS, VOYAGES, AND LAND-DISCOVERIES, WITH OTHER HISTORICALL RELATIONS OF AFRIKE.

THE SIXTH BOOKE.

CHAP. I.

Obſeruations of Africa, *taken out of* IOHN LEO *his nine Bookes, tranſlated by Maſter* * PORY, *and the moſt remarkable things hither tranſcribed.*

* In diuers places the tranſlation is amended.

§. I.

Collections out of the firſt Booke of IOHN LEO, *touching the People, Tribes, Languages, Seaſons, Vertues, Vices, and other more generall conſiderations of* Africa.

AFRICA is called in the *Arabian* Tongue *Iphrichia*, of the word *Faraca*, which ſignifieth in the ſaid Language, to diuide: but why it ſhould be ſo called, there are two opinions; the firſt is this: namely, becauſe this part of the World is diuided from *Europa* by the Mediterran Sea, and from *Aſia* * by the Riuer of *Nilus*. Others are of opinion, that this name of *Africa* was deriued from one *Ifricus* the King of *Arabia Fœlix*, who is ſaid to haue beene the firſt that euer inhabited theſe parts. This *Ifricus* waging war againſt the King of *Aſſyria*, & being at length by him driuen out of his Kingdome, paſſed with his whole Armie ouer *Nilus*, and ſo conducting his troupes weſtward, made no delay till he was come vnto the Region lying about *Carthage*. Hence it is that the *Arabians* doe imagine the Countrey about *Carthage* onely, and the Regions lying Weſtward thereof, to comprehend all *Africa*.

Why this part of the World was ſo named *Africa*.
Iohn Leo, lib. 1.
* Others diuide it from *Aſia* by the Red Sea.
As there was *Aſia proprie dicta*, ſo likewiſe *Africa* was the name of the whole and of a ſpeciall part; and that both amongſt the Ancients, ſo (but in larger latent) with the *African* Authors and *Iohn Leo*.

Africa (if we may giue credit vnto the Writers of that Nation, being men of Learning, and moſt skilfull Coſmographers) beginneth Southward at certaine Riuers iſſuing forth of a Lake in the Deſart of *Gaoga*. Eaſt-ward it bordereth vpon the Riuer *Nilus*. It extendeth Northward to that part of *Egypt*, where *Nilus* at ſeuen mouthes diſchargeth his ſtreames into the Mediterran Sea: from whence it ſtretcheth Weſtward as farre as the Straights of *Gibralter*, and is bounded on that part with the vtmoſt Sea-towne of all *Libya*, called * *Nun*. Likewiſe the South part thereof abutteth vpon the Ocean Sea, which compaſſeth *Africa* almoſt as farre as the Deſarts of *Gaoga*.

The borders of *Africa*.
* *Non*.

The diuiſion of *Africa*. We vſually call all *Africa* which lyeth betweene the Red, Indian, Atlantike, and Mediterran Seas; ioyned with a necke of Land to *Arabia*.

Our Authours affirme, that *Africa* is diuided into foure parts, that is to ſay, *Barbaria*, *Numidia*, *Libya*, and the Land of *Negros*. *Barbaria* taketh beginning from the Hill called *Meies*, which is the extreme part of all the Mountaines of *Atlas*, beeing diſtant from *Alexandria* almoſt three hundred miles, It is bounded on the North-ſide with the Mediterran Sea, ſtretching thence to Mount-*Meies* aforeſaid, and from Mount-*Meies* extending it ſelfe to the Streights of *Gibralter*. Weſt-ward it is limited with the ſaid Streights, from whence winding it ſelfe out of the Mediterran Sea into the mayn Ocean, it is incloſed with the moſt Weſterly point of *Atlas*: namely, at that Weſterne Cape which is next vnto the Towne called *Meſſa*. And South-ward it is bounded with that ſide of *Atlas* which lyeth towards the Mediterran Sea. This is the moſt noble and worthy Region of all *Africa*, the Inhabitants whereof are of a browne or tawny colour, being a ciuill people, and preſcribe wholſome Lawes and Conſtitutions vnto themſelues.

The ſecond part of *Africa* is called of the *Latines Numidia*, but of the *Arabians Biledulgerid*: this Region bringeth forth Dates in great abundance. It beginneth Eaſt-ward at the Citie of *Eloacat*, which is an hundred miles diſtant from *Egypt*, and extendeth Weſt as far as the Towne of * *Nun*, ſtanding vpon the Ocean Sea. North-ward it is incloſed with the South-ſide of *Atlas*. And the South part thereof bordereth vpon the ſandy Deſarts of *Libya*. All the *Arabians* doe vſually call it the Land of Dates: becauſe this onely Region of *Africa* beareth Dates.

* *Non.*

The third part called of the *Latines Libya*, and of the *Arabians Sarra*, (which word ſignifieth a Deſart) beginneth Eaſtward at that part of *Nilus* which is next vnto the Citie of *Eloacat*, and from thence runneth Weſt-ward as farre as the Ocean Sea. North-ward it is bounded with *Numidia*, South-ward it abutteth vpon the Land of *Negros*, Eaſt-ward it taketh beginning at the Kingdome of *Gaoga*, and ſtretcheth Weſt-ward euen to the Land of *Gualata*, which bordereth vpon the Ocean Sea.

The Riuer of *Niger*.

The fourth part of *Africa* which is called the Land of *Negros*, beginneth Eaſt-ward at the Kingdome of *Gaoga*, from whence it extendeth Weſt as farre as *Gualata*. The North part thereof is incloſed with the Deſart of *Libya*, and the South part, which is vnknowne vnto vs, with the Ocean Sea: howbeit the Merchants which daily come from thence to the Kingdome of *Tombuto*, haue ſufficiently deſcribed the ſituation of that Countrey vnto vs. This Land of *Negros* hath a mightie Riuer, which taking his name of the Region, is called *Niger*: this Riuer taketh his originall from the Eaſt out of a certaine Deſart called by the fore-ſaid *Negros*, *Seu*. Others will haue this Riuer to ſpring out of a certaine Lake, and ſo to runne Weſtward till it exonerateth it ſelfe into the Ocean Sea. Our Coſmographers affirme, that the ſaid Riuer of *Niger* is deriued out of *Nilus*, which they imagine for ſome certaine ſpace to bee ſwallowed vp of the Earth, and yet at laſt to burſt forth into ſuch a Lake as is before mentioned. Some others are of opinion, that this Riuer beginneth Weſt-ward to ſpring out of a certaine Mountaine, and ſo running Eaſt, to make at length a huge Lake: which verily is not like to be true; for they vſually ſaile Weſt-ward from *Tombuto* to the Kingdome of *Ginea*, yea, and to the Land of *Melli* alſo; both which in reſpect of *Tombuto* are ſituate to the Weſt: neither hath the ſaid Land of *Negros* any Kingdomes comparable, for beautifull and pleaſant ſoyle, vnto thoſe which adioyne vnto the bankes of *Niger*. And here it is to be noted, that (according to the opinion of our Coſmographers) * that Land of *Negros* by which *Nilus* is ſaid to runne (namely, that part of the World which ſtretcheth Eaſt-ward euen to the *Indian* Sea, ſome Northerly parcell whereof abutteth vpon the Red Sea, to wit, the Countrey which lyeth without the Gulfe of *Arabia*) is not to bee called any member or portion of *Africa*; and that for many reaſons, which are to bee found in the proceſſe of this Hiſtorie ſet downe more at large: The ſaid Countrey is called by the *Latines Æthiopia*. From thence come certaine religious Friers ſeared or branded on the face with an hot Iron, who are to be ſeene almoſt ouer all *Europe*, and ſpecially at *Rome*. Theſe people haue an Emperour, which they call *Prete Gianni*, the greater part of that Land being inhabited with Chriſtians. Howbeit, there is alſo a certaine *Mahumetane* among them, which is ſaid to poſſeſſe a great Dominion.

* *Æthiopia.*

A diuiſion of the foure forenamed parts of *Africa*.

Barbarie is diſtinguiſhed into foure Kingdomes: the firſt whereof is the Kingdome of *Maroco*; which is likewiſe diuided into ſeuen Regions or Prouinces; namely, *Hea*, *Sus*, *Guzula*, the territorre of *Maroco*, *Ducoala*, *Hazcora*, and *Tedles*. The ſecond Kingdome of *Barbarie* called *Fez*, comprehendeth in like ſort ſeuen Regions within the bounds thereof; to wit, *Temeſne*, the Territory of *Fez*, *Azgara*, * *Elabat*, *Errif*, *Garet*, and * *Elcauz*. The third Kingdome is called * *Telenſin*, and hath three Regions vnder it, namely, the Mountaines, *Tenez*, and *Algezer*. The fourth Kingdom of *Barbarie* is named *Tunis*; vnder which are comprized foure Regions, that is to ſay, *Bugia*, *Conſtantina*, *Tripolis* in *Barbarie*, and *Ezzaba*, which is a good part of *Numidia*. *Burgia* hath alwayes beene turmoyled with continuall warres; becauſe ſometimes it was ſubiect vnto the King of *Tunis*, and ſometimes againe vnto the King of *Tremizen*. Certaine it is that euen vntill theſe our dayes, this *Bugia* was a Kingdome of it ſelfe, and ſo continued, till the principall Citie of that Region was at the commandement of *Ferdinando* the King of *Caſtile*, taken by one *Peter* of *Nauarre*.

* *Habat.*
* *Ebauz.*
* *Tremizen.*

The diuiſion of *Numidia*.

Teſſet.

This is the baſeſt part of all *Africa*; neither will our Coſmographers vouchſafe it the name of a Kingdome, by reaſon that the Inhabitants thereof are ſo farre diſtant a ſunder; which you may eaſily coniecture by that which followeth. *Teſſet* a City of *Numidia*, containeth about foure hundred families, and is in regard of the *Libyan* Deſart, ſeuered from all places of habitation almoſt three hundred miles; wherefore this ſecond part is thought by diuers not to bee worthy the name of a Kingdome. Howbeit we will make ſome relation of the habitable parts of *Numidia*; ſome whereof may not vnfitly bee compared with other Regions of *Africa*, as for example, that of *Segelmeſs*, which territorie of *Numidia* lyeth ouer againſt *Barbarie*; likewiſe *Zeb*, which is ſituate againſt *Bugia*, and the ſigniorie of *Biledulgerid*, which extendeth vnto the Kingdome of *Tunis*. Reſeruing therefore many particulars for the ſecond part of this Hiſtorie, we will make our entrie and beginning at thoſe places, which lie vpon the Weſt of *Numidia*: the names whereof be theſe; *Teſſet*, *Guaden*, *Ifren*, *Hacca*, *Dare*, *Tabelbelt*, *Todga*, *Fercale*, *Segelmeſs*, *Benigumi*, *Fighig*, *Tegua*, *Tſabit*, *Tegorarin*, *Meſab*, *Tegort* and *Guarghela*. The Region of *Zeb* containeth fiue townes, to wit, *Peſcara*, *Elborh*, *Neſta*, *Taolac* and *Deuſin*: ſo many Cities likewiſe hath the territories of *Biledulgerid*; namely, *Teozar*, *Capheſa*, *Nefreoa*, *Elchamid* and *Chalbis*: and from hence Eaſtward are found the Iſles of *Gerbe*, *Garion*, *Meſellata*, *Meſtrata*, *Teoirraga*, *Gademis*, *Fizza*, *Augela*, *Birdeoa* and *Eloacat*. Theſe are the names of the moſt famous places of all *Numidia*, being bounded (as is ſaid before) Weſtward vpon the Ocean Sea, and Eaſtward with the Riuer of *Nilus*.

A diſcription of the *Libyan* Deſarts, which lie betweene *Numidia* and the Land of *Negros*.

Theſe Deſarts haue not as yet any certaine name amongſt vs, albeit they be diuided into fiue parts, and receiue all their denomination from the inhabitants which dwell vpon them, that is to ſay, from the *Numidians*, who are in like ſort themſelues diuided into fiue parts alſo, to wit, the People or Tribes called *Zanega*, *Ganziga*, *Terga*, *Leuta* and *Berdeoa*. There bee likewiſe certaine places, which take ſome proper and particular name from the goodneſſe and badneſſe of the ſoile; as namely, the Deſart of *Azaohad*, ſo called for the drought and vnfruitfulneſſe of that place: likewiſe *Hair*, albeit a Deſart, yet ſo called for the goodneſſe and temperature of the ayre.

A diuiſion of the land of *Negros* into ſeuerall Kingdoms.

Moreouer, the land of *Negros* is diuided into many Kingdomes: whereof albeit a great part be vnknowne vnto vs, and remooued farre out of our trade; wee will notwithſtanding make relation of thoſe places, where wee our ſelues haue aboad, and which by long experience are growne very familiar vnto vs: as likewiſe of ſome other places, from whence Merchants vſed to trauell vnto the ſame Cities wherein my ſelfe was then reſident; from whom I learned right well the ſtate of their Countries. I * my ſelfe ſaw fifteene Kingdomes of the *Negros*: howbeit there are many more, which although I ſaw not with mine owne eies, yet are they by the *Negros* ſufficiently knowne and frequented. Their names therefore (beginning from the Weſt, and ſo proceeding Eaſtward and Southward) are theſe following: *Gualata*, *Ghinea*, *Melli*, *Tombuto*, *Gago*, *Guber*, *Agadez*, *Cano*, *Caſena*, *Zegzeg*, *Zanfara*, *Guangara*, *Burno*, *Gaoga*, *Nube*. Theſe fifteene Kingdomes are for the moſt part ſituate vpon the Riuer *Niger*, through the which Merchants vſually trauell from *Gualata* to the City of * *Alcair* in *Ægypt*. The iourney indeede is very long, but yet ſecure and voyd of danger. All the ſaid Kingdomes adioyne one vpon another; ten whereof are ſeparated either by the Riuer *Niger*, or by ſome ſandie deſart: and in times paſt each one of the fifteene had a ſeuerall King, but now * at this preſent, they are all in a manner ſubiect vnto three Kings onely: namely, to the King of *Tombuto*, who is Lord of the greateſt part; to the King of *Borno*, who gouerneth the leaſt part, and the reſidue is in ſubiection vnto the King of *Gaoga*: howbeit, he that poſſeſſeth the Kingdome of *Ducala* hath a very ſmall traine attending vpon him. Likewiſe theſe Kingdomes haue many other Kingdomes bordering vpon the South frontiers of them: to wit, *Bito*, *Temiam*, *Dauma*, *Medra*, and *Gorhan*; the Gouernors and Inhabitants whereof, are moſt rich and induſtrious people, great louers of Iuſtice and equitie, albeit ſome leade a brutiſh kind of life.

* *Iohn Leo* trauelled ouer fifteene Kingdomes of the land of *Negros*.

* *Cairo*.

* About the yeere 1526.

Of the habitations of *Africa*, and of the ſignification of this word *Barbar*.

Our Coſmographers and Hiſtoriographers affirme, that in times paſt *Africa* was altogether diſinhabited, except that part which is now called the Land of *Negros*: and moſt certaine it is, that *Barbarie* and *Numidia* were for many ages deſtitute of Inhabitants. The tawnie people of the ſaid Region were called by the name of *Barbar*, being deriued of the Verbe *Barbara*, which in their tongue ſignifieth to murmure: becauſe the *African* tongue ſoundeth in the eares of the *Arabians*, no otherwiſe then the voyce of Beaſts, which vtter their ſounds without any accents. Others will haue *Barbar* to be one word twice repeated, forſomuch as *Bar* in the *Arabian* tongue ſignifieth a Deſart. For (ſay they) when King *Iphricus* being by the *Aſſyrians* or *Æthiopians* driuen out of his owne Kingdome, trauelled towards *Ægypt*, and ſeeing himſelfe ſo oppreſſed with his enemies, that he knew not what ſhould become of him and his followers, he asked his people how or which way it was poſſible to eſcape, who anſwered him *Bar-Bar*, that is, *to the Deſart, to the Deſart*: giuing him to vnderſtand by this ſpeech, that he could haue no ſafer refuge, then to croſſe ouer *Nilus*, and to flee vnto the Deſart of *Africa*. And this reaſon ſeemeth to agree with them, which affirme the *Africans* to bee deſcended from the people of *Arabia fœlix*.

A diuiſion of the tawnie *Moores* into ſundrie Tribes or Nations.

* *Guadallabit.*

Tremizen called by the ancient Coſmographers *Cæſaria*, or *Mauritania Cæſarienſis.*

The tawnie *Moores* are diuided into fiue ſeuerall People or Tribes: to wit, the Tribes called *Zanhagi, Muſmudi, Zeneti, Hacari* and *Gumeri.* The Tribe of *Muſmudi* inhabit the Weſterne part of Mount *Atlas*, from the Prouince of *Hea*, to the Riuer of * *Seruan.* Likewiſe they dwell vpon the South part of the ſaid Mountaine, and vpon all the inward plaines of that Region. Theſe *Muſmude* haue foure Prouinces vnder them: namely, *Hea, Sus, Guzula*, and the Territorie of *Morocco.* The Tribe of *Gumeri* poſſeſſe certaine Mountaines of *Barbarie*, dwelling on the ſides of thoſe Mountaines which lie ouer againſt the Mediterran Sea: as likewiſe they are Lords of all the Riuer called in their language *Rif.* This Riuer hath his Fountaine neere vnto the ſtreights of *Gibraltar*, and thence runneth Eaſtwards to the Kingdome of *Tremizen*, called by the Latines *Cæſaria.* Theſe two tribes or people haue ſeuerall habitations by themſelues: the other three are diſperſed confuſiuely ouer all *Africa*: howbeit, they are like ſtrangers, diſcerned one from another by certaine properties or tokens, maintaining continuall warre among themſelues, eſpecially they of *Numidia.* Out of all which it is euident, that in times paſt all the foreſaid people had their habitations and tents in the plaine fields: euery one of which fauoured their owne faction, and exerciſed all labours neceſſary for mans life, as common among them. The Gouernours of the Countrey attended their droues and flocks; and the Citizens applyed themſelues vnto ſome manuall Art, or to husbandry. The ſaid people are diuided into fiue hundred ſeuerall families, as appeareth by the Genealogies of the *Africans*, Author whereof is one *Ibnu Rachu*, whom I haue oftentimes read and peruſed. Some writers are of opinion, that the King of *Tombuto*, the King of *Melli*, and the King of *Agadez* fetch their originall from the people of *Zanaga*, to wit, from them which inhabite the Deſart.

Ibnu Rachu an *African* Hiſtorian.

The agreemẽt or varietie of the *African* language.

Aquel Amarig.

African language

Arabike.

Sungai.

Guber.

Borno language.

Nubian.

Arabike broken.

Barbarian.

The foreſaid fiue families or people, being diuided into hundreds of progenies, and hauing innumerable habitations, doe notwithſtanding vſe all one kind of language, called by them *Aquel Amarig*, that is, the noble tongue: the *Arabians* which inhabit *Africa*, call it a barbarous tongue; and this is the true and naturall language of the *Africans.* Howbeit it is altogether different from other languages, although it hath diuers words common with the *Arabian* tongue. Yea, all the *Gumeri* in a manner and moſt of the *Haoari* ſpeake *Arabian*, though corruptly; which (I ſuppoſe) came firſt hereupon to paſſe, for that the ſaid people haue had long acquaintance and conuerſation with the *Arabians.* The *Negros* haue diuers languages among themſelues, among which they call one *Sungai*, and the ſame is current in many Regions; as namely, in *Gualata, Tombuto, Ghinea*, *Melli* and *Gago.* Another language there is among the *Negros*, which they call *Guber*; and this is riſe among the people of *Guber*, of *Cano*, of *Caſena*, of *Perzegreg*, and of *Guangra.* Likewiſe the Kingdome of *Borno* hath a peculiar kind of ſpeech, altogether like vnto that, which is vſed in *Gaoga.* And the Kingdome of *Nube* hath a language of great affinitie with the *Caldean, Arabian* and *Ægyptian* tongues. But all the Sea-townes of *Africa*, from the Mediterran Sea to the Mountaines of *Atlas*, ſpeake broken *Arabian.* Except the Kingdome and Towne of *Maroco*, and the in-land *Numidians* bordering vpon *Maroco, Fez* and *Tremizen*; all which, vſe the *Barbarian* tongue. Howbeit, they which dwell ouer againſt *Tunis* and *Tripoli*, ſpeake indeede the *Arabian* language; albeit moſt corruptly.

Of the *Arabians* inhabiting the Citie of *Africa.*

* *Humen.*

* *Hucha.*

* *Cairaoan.*

Tunis.

* *Cairaoan.*

Corruption of Language.

* The *Moores* of *Granada.*

Of that Army which was ſent by *Califa* * *Otmen* the third, in the foure hundred yeere of the *Hegeira*, there came into *Africa* fourescore thouſand Gentlemen and others, who hauing ſubdued ſundry Prouinces, at length arriued in *Africa*: and there the Generall of the whole Army called * *Hucha Hibnu Naſich* remained. This man built that great City which is called of vs * *Alcair.* For he ſtood in feare of the people of *Tunis*, leſt they ſhould betray him, miſdoubting alſo that they would procure aide out of *Sicily*, and ſo giue him the incounter. Wherefore with all his treaſure which he had got, he trauelled to the Deſart and firme ground, diſtant from *Carthage* about one hundred and twenty miles, and there is he ſaid to haue built the City of * *Alcair.* The remnant of his Souldiers he commanded to keepe thoſe places, which were moſt ſecure and fit for their defence, and willed them to build where no rocke not fortification was. Which being done, the *Arabians* began to inhabit *Africa*, and to diſperſe themſelues among the *Africans*, who, becauſe they had beene for certaine yeeres ſubiect vnto the *Romans* or *Italians*, vſed to ſpeake their language: and hence it is, that the naturall and mother-tongue of the *Arabians*, which hath great affinitie with the *African* tongue, grew by little and little to be corrupted: and ſo they report that theſe two Nations at length conioyned themſelues in one. Howbeit the *Arabians* vſually doe blaze their Pedigree in daily and triuiall Songs, which cuſtome as yet is common both to * vs, and to the people of *Barbarie* alſo. For no man there is, be he neuer ſo baſe, which will not to his owne name, adde the name of his Nation; as for example, *Arabian, Barbarian*, or ſuch like.

Of the *Arabians* which dwel in Tents, and their cõming into *Africa.*

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time of *Elcain* (the *Mahumetan Califa* and Patriarch of *Arabia)* that hee ſent vnto them one *Gehoar*, whom of a ſlaue he had made his Counſellor, with an huge Armie. This *Gehoar* conducting me his Armie Weſtward, recouered all *Numidia* and *Barbarie*. Inſomuch that hee pierced vnto the Region of *Sus*, and there claymed moſt ample Tribute: all which being done, he returned backe vnto his *Califa*, and moſt faithfully ſurrendred vnto him whatſoeuer hee had gained from the Enemy. The *Califa* ſeeing his proſperous ſucceſſe, beganne to aſpire vnto greater Exploits. And *Gehoar* moſt firmely promiſed, that as hee had recouered the Weſterne Dominion vnto his Lord, ſo would he likewiſe by force of Warre moſt certainly reſtore vnto him the Countries of the Eaſt, to wit, *Egypt*, *Syria*, and all *Arabia*; and proteſted moreouer that with the greateſt hazard of his life, he would bee auenged of all the iniuries offered by the Family of *Labhus* vnto his Lords Predeceſſors, and would reueſt him in the Royall Seate of his moſt famous Grand-fathers, great-grand-fathers, and Progenitors. The *Califa* liking well his audacious promiſe, cauſed an Armie of foureſcore thouſand Souldiers, with an infinite ſumme of money and other things neceſſary for the Warres, to bee deliuered vnto him. And ſo this valiant and ſtout Chieftaine being prouided for warfare, conducted his Troupes through the Deſarts of *Egypt* and *Barbarie*; and hauing firſt put to flight the Vice-*Califa* of *Egypt* (who fled vnto *Elnir* the *Califa* of *Bagdet)* in ſhort time he ſubdued very eaſily all the Prouinces of *Egypt* and *Syria*. Howbeit he could not as yet hold himſelfe ſecure; fearing leaſt the *Califa* of *Bagdet* would aſſayle him with an Army out of *Aſia*, and leaſt the Garriſons which he had left to keepe *Barbarie*, ſhould be conſtrayned to forſake thoſe conquered Prouinces. Wherefore he built a Citie, and cauſed it to be walled round about. In which Citie he left one of his moſt truſtie Captaines, with a great part of the Army: and this Citie hee called by the name of *Alchair*, which afterward by others was named *Cairo*. This *Alchair* is ſaid daily ſo to haue increaſed, that no Citie of the World for buildings and Inhabitants was any way comparable thereunto.

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Moreouer, *Califa Elcain* arriuing at *Alchair*, and beeing moſt honourably entertayned by his Seruant *Gehoar*, (who had written for him to come) began to thinke vpon great affaires, and hauing gathered an huge Armie, reſolued to wage battell againſt the *Califa* of *Bagdet*. In the meane ſeaſon he that was appointed Vice-Roy of *Barbarie*, compacting with the *Califa* of *Bagdet*, yeelded himſelfe and all *Barbarie* into his hands. Which the *Califa* moſt kindly accepted, and ordayned him King ouer all *Africa*. But *Califa Elcain* hearing this newes at *Alchair* was wonderfully afflicted in minde. Howbeit there was one of his ſecret Counſellors a very learned and wittie man, who ſeeing his Lord ſo ſad and penſiue; I aſſure you, ſaid he, if you pleaſe to take mine aduiſe, that I will forth-with procure you ſuch an Armie, as ſhall giue you great ſtore of money, and yet notwithſtanding ſhall doe you good ſeruice alſo. The *Califa* beeing ſome-what emboldened at theſe ſpeeches, asked his Counſellour how this might poſſibly bee brought to effect: My Lord (ſayth his Counſellor) certaine it is, that the *Arabians* are now growne ſo populous, and to ſo great a number, that all *Arabia* cannot contayne them, ſcarcely will the yeerely increaſe of the ground ſuffice to feed their Droues, and you ſee with what great famine they are afflicted, and how they are deſtitute not onely of habitations, but euen of victuals and ſuſtenance. Wherefore if you had heretofore giuen them leaue, they would long ere this haue inuaded *Africa*. And if you will now licence them ſo to do, doubt you not, but that you ſhall receiue of them an huge Maſſe of Gold. This counſell could not altogether ſatisfie the *Califa* his minde: for he knew right well that the *Arabians* would ſo waſte all *Africa*, as it ſhould neither be profitable for himſelfe, nor for his Enemies. Notwithſtanding, ſeeing that his Kingdome was altogether endangered, he thought it better to accept thoſe ſummes of money which his Counſellour promiſed, and ſo to be reuenged of his Enemie, then to loſe both his Kingdome and Gold all at once. Wherefore he permitted all *Arabians*, which would pay him Duckats apiece, freely to enter *Africa*; conditionally that they would ſhew themſelues moſt deadly Enemies vnto the treacherous King of *Barbarie*. Which libertie being granted vnto them, it is reported that ten Tribes or Families of *Arabians*, being halfe the people of *Arabia Deſerta*, came immediately into *Africa*; vnto whom certaine Inhabitants of *Arabia Fœlix* ioyned themſelues, inſomuch that there were found amongſt them about fiftie thouſand perſons able to beare Armes: their women, children, and cattell were almoſt innumerable: the Storie whereof *Ibnu Rachu*, the moſt diligent Chronicler of *African* Affaires (whom wee haue before mentioned) ſetteth downe at large.

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A diuiſion of the tawnie *Moores* into ſundrie Tribes or Nations.

* *Guadallabit.*

Tremizen called by the ancient Coſmographers *Cæſaria*, or *Mauritania Cæſarienſis.*

Ibnu Rachu an *African* Hiſtorian.

The tawnie *Moores* are diuided into fiue ſeuerall People or Tribes: to wit, the Tribes called *Zanhagi, Muſmudi, Zeneti, Hacari* and *Gumeri.* The Tribe of *Muſmudi* inhabit the Weſterne part of Mount *Atlas*, from the Prouince of *Hea*, to the Riuer of * *Seruan.* Likewiſe they dwell vpon the South part of the ſaid Mountaine, and vpon all the inward plaines of that Region. Theſe *Muſmude* haue foure Prouinces vnder them: namely, *Hea, Sus, Guzula*, and the Territorie of *Morocco.* The Tribe of *Gumeri* poſſeſſe certaine Mountaines of *Barbarie*, dwelling on the ſides of thoſe Mountaines which lie ouer againſt the Mediterran Sea: as likewiſe they are Lords of all the Riuer called in their language *Rif.* This Riuer hath his Fountaine neere vnto the ſtreights of *Gibraltar*, and thence runneth Eaſtwards to the Kingdome of *Tremizen*, called by the Latines *Cæſaria.* Theſe two tribes or people haue ſeuerall habitations by themſelues: the other three are diſperſed confuſiuely ouer all *Africa*: howbeit, they are like ſtrangers, diſcerned one from another by certaine properties or tokens, maintaining continuall warre among themſelues, eſpecially they of *Numidia.* Out of all which it is euident, that in times paſt all the foreſaid people had their habitations and tents in the plaine fields: euery one of which fauoured their owne faction, and exerciſed all labours neceſſary for mans life, as common among them. The Gouernours of the Countrey attended their droues and flocks; and the Citizens applyed themſelues vnto ſome manuall Art, or to husbandry. The ſaid people are diuided into fiue hundred ſeuerall families, as appeareth by the Genealogies of the *Africans*, Author whereof is one *Ibnu Rachu*, whom I haue oftentimes read and peruſed. Some writers are of opinion; that the King of *Tombuto*, the King of *Melli*, and the King of *Agadez* fetch their originall from the people of *Zanaga*, to wit, from them which inhabite the Deſart.

The agreemẽt or varietie of the *African* language.

Aquel Amarig.

African language *Arabike.*

Sungai.

Guber.

Borno language.

Nubian.

Arabike broken.

Barbarian.

The foreſaid fiue families or people, being diuided into hundreds of progenies, and hauing innumerable habitations, doe notwithſtanding vſe all one kind of language, called by them *Aquel Amarig*, that is, the noble tongue: the *Arabians* which inhabit *Africa*, call it a barbarous tongue; and this is the true and naturall language of the *Africans.* Howbeit it is altogether different from other languages, although it hath diuers words common with the *Arabian* tongue. Yea, all the *Gumeri* in a manner and moſt of the *Haoari* ſpeake *Arabian*, though corruptly; which (I ſuppoſe) came firſt hereupon to paſſe, for that the ſaid people haue had long acquaintance and conuerſation with the *Arabians.* The *Negros* haue diuers languages among themſelues, among which they call one *Sungai*, and the ſame is current in many Regions; as namely, in *Gualata, Tombuto, Ghinea*, *Melli* and *Gago.* Another language there is among the *Negros*, which they call *Guber*; and this is riſe among the people of *Guber*, of *Cano*, of *Caſena*, of *Perzegreg*, and of *Guangra.* Likewiſe the Kingdome of *Borno* hath a peculiar kind of ſpeech, altogether like vnto that, which is vſed in *Gaoga.* And the Kingdome of *Nube* hath a language of great affinitie with the *Caldean, Arabian* and *Ægyptian* tongues. But all the Sea-townes of *Africa*, from the Mediterran Sea to the Mountaines of *Atlas*, ſpeake broken *Arabian.* Except the Kingdome and Towne of *Maroco*, and the in-land *Numidians* bordering vpon *Maroco, Fez* and *Tremizen*; all which, vſe the *Barbarian* tongue. Howbeit, they which dwell ouer againſt *Tunis* and *Tripoli*, ſpeake indeede the *Arabian* language; albeit moſt corruptly.

Of the *Arabians* inhabiting the Citie of *Africa.*

* *Humen.*

* *Hucha.*

* *Cairaoan.*

Tunis.

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King *Ioſeph*.

Manſor.

This *Ioſeph* was the firſt King of *Marocco*, who endeauoured by all meanes to aduance the friends and kindred of the late deceaſed King of *Africa* vnto the Kingdome; neither did hee ceaſe vntill he had expelled all the *Arabians* out of *Cairaoan*. Howbeit the *Arabians* poſſeſſed the Regions thereabout, giuing themſelues wholy to ſpoiles and robberies : and the friends of the ſaid deceaſed King could beare rule but in certaine places only. Afterward ſucceeded in the Kingdome of *Marocco* one *Manſor*, who was the fourth King and Prelate of that *Mahumetan* Sect which was called *Muachedim*. This man, albeit his Grand-fathers and great Grand-fathers had alwayes fauoured the Poſteritie and friends of the foreſaid deceaſed *African* King, and had reſtored them to their ancient dignitie; deuiſed altogether how to oppoſe himſelfe againſt them, and to vſurpe all their authoritie. Wherefore making a fayned league with them, wee reade, that he prouoked the *Arabians* againſt them, and ſo very eaſily ouercame them. Afterward *Manſor* brought the greateſt part of the *Arabians* into the Weſterne Dominions of *Africa*; vnto the better ſort of whom he gaue the Habitation of *Duccala* and *Azgara*, and vnto the baſer remnant he bequeathed the poſſeſſion of *Numidia*. But in proceſſe of time hee commanded the *Numidian* ſlaues to be ſet at libertie, and ſo in deſpight of the *Arabians*, hee cauſed them to inhabit that part of *Numidia* which he had allotted vnto them. But as for the *Arabians* of *Azgara* and of certaine other places in *Barbarie*, hee brought them all vnder his ſubiection. *For the* Arabians *out of Deſarts are like fiſhes without water*: they had indeed often attempted to get into the Deſarts; but the Mountaines of *Atlas*, which were then poſſeſſed by the *Barbarians*, hindred their paſſage. Neither had they libertie to paſſe ouer the Plaines, for the reſidue of the *Barbarians* were there planted. Wherefore their pride being abated, they applyed themſelues vnto Husbandry, hauing no where to repoſe themſelues, but onely in Villages, Cottages, and Tents. And their miſerie was ſo much the greater, in that they were conſtrayned yeerely to disburſe vnto the King of *Marocco* moſt ample Tribute. Thoſe which inhabited *Duccala*, becauſe they were an huge multitude, eaſily freed themſelues from all Tribute and Impoſition.

A Prouerbe.

1526.

A great part of the *Arabians* remayned ſtill at *Tunis*, for that *Manſor* had refuſed to carrie them along with him : who, after the death of the ſaid *Manſor*, grew to bee Lords of *Tunis*, and ſo continued, till they reſigned their Gouernment vnto the people called *Abu-Haf*; vpon condition that they ſhould pay them halfe the Reuenues thereof : and this condition hath remayned firme euen vntill our dayes. Howbeit, becauſe the *Arabians* are increaſed to ſuch innumerable ſwarmes, that the whole Reuenues are not ſufficient for them, the King of *Tunis* moſt iuſtly alloweth ſome of them their duties, to the end they may make ſecure paſſage for Merchants, which indeed they performe without moleſtation or hurt of any. But the reſidue which are depriued of their pay, betake themſelues wholy to robberies, thefts, ſlaughters, and ſuch other monſtrous outrages. For theſe, lurking alwayes in the Woods, no ſooner ſee any Merchant approching, but ſuddenly they breake forth, depriuing him of his goods and life alſo : inſomuch that now Merchants dare not paſſe that way but with a Garriſon of ſafe-conduct. And ſo they paſſe ſometimes to their great inconuenience. For they are notwithſtanding conſtrayned to giue vnto the foreſaid *Arabians*, which are in pay with the King of *Tunis*, great ſummes of money : and are likewiſe oftentimes ſo in danger of Robbers, that they loſe both their goods and liues.

The *Arabians* which inhabit *Africa*, are diuided into three parts : one part whereof are called *Cachin*, the ſecond *Hilel*, and the third *Machil*. The *Cachin* are diuided into three Nations or Tribes; to wit, the Tribes of *Etheg*, *Sumait*, and *Sahid*. Moreouer, *Etheg* is diuided into three Families; that is to ſay, the Family of *Delleg*' *Elmunteſig*, and *Subair* : and theſe are diſperſed into many Regions. *Hilel* are deriued into foure Generations; to wit, the people of *Benihemir*, of *Rieh*, of *Suſien*, and of *Chuſain*. The Family of *Benihemir*, is diuided into the Linages of *Huroum*, *Hucben*, *Habrum* and *Muſſim*. The Tribe of *Rieh*, are diſtributed into the Kindreds called *Deucad*, *Suaid*, *Aſgeg*, *Elchyrith*, *Enedri*, and *Garſam*; which Kindreds poſſeſſe many Dominions. *Machil* haue three Tribes vnder them : to wit, *Maſtar*, *Hutmen*, and *Haſſan*. *Maſtar* are diuided into *Ruchen*, and *Selim*; *Hutmen* into *Elhaſi* and *Chinan*; and *Haſſan* into *Deuiheſſen*, *Deuimanſor*, and *Deuihubaidulla*. *Deuiheſſen* is diſtinguiſhed into the Kindreds called *Dulein*, *Berbun*, *Vodein*, *Racmen* and *Hamram*; *Deuimanſor* into *Hemrun*, *Menebbe*, *Huſein*, and *Albuhuſein*; and laſtly, *Deuihubaidulla*, into *Garag*, *Hedeg*, *Teleb*, and *Geoan*. All theſe doe in a manner poſſeſſe innumerable Regions; inſomuch that to reckon them vp at large, were a matter not onely difficult, but almoſt impoſſible.

The Tribe *Cachin*.

Etheg.
Sumait.

The moſt noble and famous *Arabians* were they of the Family of *Etheg*, vnto whom *Almanſor* gaue the Regions of *Duccala* and of *Tedles* to inhabit. Theſe *Arabians* euen till our times haue beene put to great diſtreſſe and hazard, partly by the *Portugall* King, and partly by the King of *Fez*. They haue at all oportunities, if need ſhould require, a hundred thouſand Souldiers fit to beare Armes, a great part whereof are Horſemen. The *Arabians* called *Sumait*, enioy that part of the *Libyan* Deſart which lyeth ouer againſt the Deſart of *Tripoly*. Theſe make often inuaſions into *Barbarie*, for they haue no places allotted them therein, but they and their Camels doe perpetually remaine in the Deſarts. They are able to leuie fourescore thouſand ſouldiers, the greateſt part being footmen. Likewiſe the Tribe of *Sabid* doe inhabite the Deſart of *Libya*: and theſe haue had alwaies great league and familiaritie with the King of *Guargala*. They haue ſuch abundance of cattell, that they doe plentifully ſupply all the Cities of that region with fleſh, and that eſpecially in Summer-time, for all the Winter they ſtir not out of the Deſarts. Their number is increaſed to about a hundred and fiftie thouſand, hauing not many Horſmen among them. The Tribe of *Delleg* poſſeſſe diuers habitations; howbeit, *Caſaria* containeth the greateſt part of them. Some alſo inhabit vpon the frontiers of the Kingdom of *Bugia*, who are ſaid to receiue a yearely ſtipend from their next neighbours. But the leaſt part of them dwell vpon the field-countrey of *Acdes*, vpon the borders of *Mauritania*, and vpon ſome part of mount *Atlas*, being ſubiect vnto the King of *Fez*. The people of *Elmunteſig* are ſeated in the Prouince of *Azgar*, and are called by the later writers *Elcaluth*. Theſe alſo pay certaine yearely tribute vnto the King of *Fez*, being able to furniſh about eight thouſand Horſemen to the warres. The Kindred of *Sobair* doe inhabit not farre from the Kingdome of *Gezeir*, being many of them vnder the pay of the King of *Tremizen*, and are ſaid to enioy a great part of *Numidia*. They haue more or leſſe, three thouſand moſt warlike Horſemen. They poſſeſſe likewiſe great abundance of Camels; for which cauſe they abide all Winter in the Deſarts. The remnant of them occupieth the Plaine which lieth betweene *Sala* and *Mecnes*. Theſe haue huge droues of Cattell, and exerciſe themſelues in Husbandrie, being conſtrained to pay ſome yearely tribute vnto the King of *Fez*: They haue Horſemen, who, as a man may ſay, are naturally framed to the warres, about foure thouſand in number.

Sabid.
Delleg.
Tremizen.
Elmunteſig.
Sobair.

Hillel, which are alſo called *Benihamir*, dwel vpon the frontiers of the Kingdome of *Tremizen* and *Oran*. Theſe range vp and downe the Deſart of *Tegorarin*, being in pay vnder the King of *Tremizen*, and of great riches and power; inſomuch that they haue at all times in a readineſſe for the warres ſixe thouſand Horſemen. The Tribe of *Hurua* poſſeſſe onely the borders of *Muſtuganim*. Theſe are ſauage people, giuing themſelues wholly to ſpoyles and robberies, and alienating their minds from the warres. They neuer come forth of the Deſarts; for the people of *Barbarie* will neither allow them any places of habitation, nor yet any ſtipend at all: Horſemen they haue to the number of two thouſand. The Kindred of *Hucban* are next neighbours vnto the region of *Melian*, who receiue certaine pay from the King of *Tunis*. They are rude and wild people, and in very deed eſtranged from all humanitie: they haue (as it is reported) about fifteene hundred Horſemen. The Tribe of *Habru* inhabit the region lying betweene *Oran* and *Muſtuganim*: theſe exerciſe Husbandrie, paying yearely tribute vnto the King of *Tremizen*, and being ſcarce able to make one hundred Horſemen.

Of the people of *Hillel*, and of their habitations.
Hurua.
Hucban.
Habru.

The people called *Muſſim*, poſſeſſe thoſe Deſarts of *Maſila*, which extend vnto the Kingdome of *Bugia*. Theſe likewiſe are giuen onely to theft and robberie; they take tribute both of their owne people, and of other regions adioyning vnto them. The Tribe of *Rieeh* inhabit thoſe deſarts of *Libya*, which border vpon *Conſtantina*. Theſe haue moſt ample Dominions in *Numidia*, being now diuided into ſixe parts. This right famous and warlike Nation receiueth ſtipend from the King of *Tunis*, hauing fiue thouſand Horſemen at command. The people of *Suaid* enioy that Deſart, which is extended vnto the Signiorie of *Tenez*. Theſe haue very large poſſeſſions, receiuing ſtipend from the King of *Tremizen*, being men of notable dexteritie, as well in the warres, as in all other conuerſation of life. The Kindred of *Azgeg* dwell not altogether in one place: for part of them inhabit the region of *Garet*, among the people called *Hemram*; and the reſidue poſſeſſe that part of *Duccala*, which lieth neere vnto *Azaphi*. The Tribe of *Elcherit* dwell vpon that portion of *Helin* which is ſituate in the Plaine of *Sahidim*, hauing the people of *Heab* tributarie vnto them, and being a very vnciuill and barbarous people. The people called *Enedri* are ſeated in the Plaine of *Heab*: but the whole region of *Heab* maintaineth almoſt foure thouſand Horſemen, which notwithſtanding are vnfit for the warres. The people of *Garfa* haue ſundry Manſions: neither haue they any King or Gouernour. They are diſperſed among other Generations, and eſpecially among the Kindreds of *Manebbi* and *Hemram*. Theſe conuay Dates from *Segelmeſſa* to the Kingdome of *Fez*, and carry backe againe from thence ſuch things as are neceſſarie for *Segelmeſs*.

Muſſim.
Rieeh.
Suaid.
Azgeg.
Elcherit.
Enedri.
Garfa.

The people called *Ruche*, who are thought to be deſcended from *Maſtar*, doe poſſeſſe that deſart, which lieth next vnto *Dedes* and *Farcala*. They haue very ſmall dominions, for which cauſe they are accounted no whit rich; howbeit, they are moſt valiant ſouldiers, and exceeding ſwift of foote; inſomuch that they eſteeme it a great diſgrace, if one of their footemen be vanquiſhed by two horſemen. And you ſhall find ſcarce any one man among them, which will not outgoe a very ſwift horſe, be the iourney neuer ſo long. They haue about fiue hundred Horſemen, but moſt warlike Footemen, to the number of eight thouſand. *Selim* inhabite vpon the Riuer of *Dara*, from whence they range vp and downe the Deſarts. They are endowed with great riches, carrying euery yeare merchandize vnto the Kingdome of *Tombuto*, and are thought to be in high fauour with the King himſelfe. A large iuriſdiction they haue in *Darha*, and great plentie of Camels: and for all opportunities of warre they haue euer in a readineſſe three thouſand Horſemen.

Of the Tribe of *Machil*.
Ruche.
Swift people.
Selim.
Trafficke to *Tombuto*.

The

Elbaſis.
Chinan.
Deuibeſſen.
Duleim.
Burbun.
Vode.
Racmen.
Hamrum.

The Tribe of *Elbaſis* dwelleth vpon the ſea-coaſt, neere vnto *Meſſa.* They doe arme about fiue hundred Horſemen, and are a Nation altogether rude, and vnacquainted in the warres. Some part of them inhabiteth *Azgara.* Thoſe which dwell about *Meſſa,* are free from the yoke of ſuperioritie; but the others which remaine in *Azgar,* are ſubiect to the King of *Fez.* The Kindred of *Chinan* are diſperſed among them, which before were called *Elcaluth,* and theſe alſo are ſubiect vnto the King of *Fez.* Very warlike people they are, and are able to ſet forth two thouſand Horſemen. The people of *Deuibeſſen* are diuided into the Kindreds of *Duleim, Burbun, Vode, Deuimanſor,* and *Deuibnbaidulla. Duleim* are conuerſant in the Deſarts of *Libya* with the *African* people, called *Zanhaga.* They haue neither dominion, nor yet any ſtipend; wherefore they are very poore, and giuen to robberie: they trauell vnto *Dara,* and exchange Cattell for Dates with the inhabitants there. All brauerie and comlineſſe of apparrell they vtterly neglect; and their number of fighting men is ten thouſand, foure thouſand being Horſemen, and the reſidue Footemen. The people called *Burbun,* poſſeſſe that part of the *Libyan* Deſart which adioyneth vnto *Sus:* They are a huge multitude, neither haue they any riches beſides Camels. Vnto them is ſubiect the Citie of *Teſſet,* which ſcarce ſufficeth them for the maintenance of their Horſes, being but a few. The people of *Vode* enioyeth that Deſart, which is ſituate betweene *Guaden* and *Gualata.* They beare rule ouer the *Guadenites,* and of the Duke of *Gualata* they receiue yearely tribute, and their number is growne almoſt infinite: for by report, they are of abilitie to bring into the field almoſt threeſcore thouſand moſt skilfull ſouldiers; notwithſtanding, they haue great want of Horſes. The Tribe of *Racmen* occupie that Deſart which is next vnto *Hacha*: they haue verie large poſſeſſions, and doe in the Spring-time vſually trauell vnto *Teſſet*; for then alwaies they haue ſomwhat to do with the inhabitants there. Their people fit for Armes are to the number of twelue thouſand, albeit they haue very few Horſemen. The Nation of *Hamrum* inhabit the Deſarts of *Tagauoſt,* exacting ſome tribute of the inhabitants there, and with daily incurſions likewiſe moleſting the people of *Nun.* Their number of ſouldiers is almoſt eight thouſand.

The people deſcended of *Deuimanſor.*
Debemrum.
Menebbe.
Huſein,
Abulhuſein.

The Generation of *Dehemrum,* which are ſaid to deriue their pedigree from *Deuimanſor,* inhabit the Deſart ouer againſt *Segelmeſs,* who continually wander by the *Libyan* Deſarts as farre as *Ighid.* They haue tributarie vnto them the people of *Segelmeſſe,* of *Todgatan,* of *Tebelbelt,* and of *Dara.* Their ſoile yeeldeth ſuch abundance of Dates, that the yearely increaſe thereof is ſufficient to maintaine them, although they had nothing elſe to liue on. They are of great fame in other Nations, being able to furniſh for the warres about three thouſand Horſemen. There dwell likewiſe among theſe certaine other *Arabians* of more baſe condition, called in their language *Garfa Eſgeb*; which notwithſtanding haue great abundance of Horſes, and of all other Cattell. The people of *Menebbe* doe almoſt inhabite the very ſame Deſart, hauing two Prouinces of *Numidia* vnder them; to wit, *Matgara,* and *Retebbe.* Theſe alſo are a moſt valiant Nation, being in pay vnder the Prouince of *Segelmeſs,* and being able to make about two thouſand Horſmen. The Kindred of *Huſein,* which are thought to be deſcended of *Deuimanſor,* are ſeated vpon the Mountaines of *Atlas.* They haue in the ſaid Mountaines a large iuriſdiction, namely, diuers Caſtles euery where, and many moſt rich and flouriſhing Cities; all which, they thinke, were giuen them in old time by the Vice-royes of the *Marini:* for as ſoone as they had wonne that Kingdome, the Kindred of *Huſein* affoorded them great aide and ſeruice. Their dominion is now ſubiect vnto the Kings of *Fez* and of *Segelmeſs.* They haue a Captaine, which for the moſt part reſideth at the Citie, commonly called *Garſeluin.* Likewiſe they are alwaies in a manner, trauerſing of that Deſart, which in their language is called *Eddara.* They are taken to be a moſt rich and honeſt people, being of abilitie to furniſh for the warres about ſixe thouſand Horſemen. Among theſe, you ſhall oftentimes find many *Arabians* of another ſort, whom they vſe onely to be their ſeruants. The Tribe of *Abulhuſein* doe inhabit part of the foreſaid Deſart of *Eddara,* howbeit a very ſmall part; the greateſt number of whom are brought vnto ſuch extreme miſery, that they haue not in thoſe their wild tents ſufficient ſuſtenance to liue vpon.

The of-ſpring of *Deuibubaidulla.*
Gharrag.
Hedeg.
Thelob.
* *Alger. Algere,* the neſt of Sea-Hornets, a cage of vncleane Birds, and place of Pirats.

One Generation of the people of *Deuibnbaidulla* are thoſe which are named *Gharrag:* theſe enioy the Deſarts of *Benigomi* and *Fighig,* hauing very large poſſeſſions in *Numidia.* They are ſtipendaries vnto the King of *Tremizen,* who diligently endeuoureth to bring them to peace and tranquillitie of life; for they are wholly giuen to theft and robberie. In Summer-time they vſually repaire vnto *Tremizen,* where they are thought for that ſeaſon of the yeare to ſettle their abode: their Horſemen are to the number of foure thouſand, all which are moſt noble warriours. The Kindred of *Hedeg* poſſeſſe a certaine Deſart neere vnto *Tremizen,* called in their owne language *Hangad.* Theſe haue no ſtipend from any Prince, nor yet any iuriſdiction at all, rapine and ſtealth is onely delightfull vnto them; they prouide onely for their family and themſelues, and are able to ſet forth about fiue hundred Horſemen. The Tribe of *Theleb* inhabite the Plaine of * *Algezer*; theſe haue often vagaries ouer the Deſarts vnto the Prouince of *Tedgear.* Vnto them were ſubiect in times paſt, the moſt famous Cities of *Algezer* and *Tedelles:* howbeit in theſe our dayes they were recouered againe from them by *Barbaroſſa* the *Turke*; which loſſe could not but greatly grieue and moleſt their King. It is reported moreouer, that at the ſame time, the principall of the ſaid people of *Theleb* were cut off. For ſtrength and cunning in chiualrie they were inferiour to no other Nation; their Horſemen were about three thouſand. The Tribe of *Geboan* inhabite not all in one place: for part of them you may find among the people of *Guarag*, and the reſidue amongſt the people of *Hedeg*; and they are vnto them no otherwiſe then their ſeruants, which condition they notwithſtanding moſt patiently and willingly ſubmit themſelues vnto. And here one thing is to bee noted by the way; to wit, that the two forenamed people called *Schachin* and *Hilel*, are originally *Arabians* of *Arabia Deſarta*, and think themſelues to be deſcended from *Iſmael*, the ſonne of *Abraham*. And thoſe which we called *Machil*, came firſt forth of *Arabia Fœlix*, and deriue their pedigree from *Saba*. Before whom the *Mahumetans* preferre the former, which of *Iſmael* are called *Iſmaelites*. And becauſe there hath alwaies been great controuerſie among them, which part ſhould bee of greater Nobilitie, they haue written on both ſides many Dialogues and Epigrams, whereby each man is wont to blaze the Renowne, the Vertues, Manners, and laudable Cuſtomes of his owne Nation. The ancient *Arabians*, which were before the times of the *Iſmaelites*, were called by the *African* Hiſtoriographers *Arabi-Araba*; as if a man ſhould ſay, *Arabians* of *Arabia*. But thoſe which came of *Iſmael*, they call *Arabi Mus-Araba*; as if they ſhould ſay, *Arabians* ingrafted into the land of *Arabia*, or *Arabians* accidentally, becauſe they were not originally bred and borne in *Arabia*. And them which afterward came into *Africa*, they name in their language *Muſtehgeme*, that is, *Barbarous Arabians*; and that becauſe they ioyned themſelues vnto ſtrangers, inſomuch that not onely their ſpeech, but their manners alſo are moſt corrupt and barbarous. Theſe are (friendly Reader) the particulars, which for theſe ten yeeres my memorie could reſerue, as touching the originals and diuerſities of the *Africans* and *Arabians*; in all which time I remember not, that euer I read, or ſaw any Hiſtorie of that Nation. He that will know more, let him haue recourſe vnto *Hibnu Rachu* the Hiſtoriographer before named.

Geboan.

The *Arabians* called *Cachin* and *Hilel* deſcended from *Iſmael*, the baſe ſonne of *Abraham*.

The *Arabians* called *Machil*, deſcended of *Saba*.

Thoſe fiue kinds of people before rehearſed, to wit, the people of *Zenega*, of *Ganſiga*, of *Terga*, of *Leuta*, and of *Bardeoa*, are called of the *Latins*, *Numidæ*: and they liue all after one manner, that is to ſay, without all law and ciuilitie. Their garment is a narrow and baſe piece of cloth, wherewith ſcarce halfe their body is couered. Some of them wrap their heads in a kind of black cloth, as it were with a ſcarfe, ſuch as the *Turkes* vſe, which is commonly called a Turbant. Such as will be diſcerned from the common ſort, for Gentlemen weare a Iacket made of blew Cotton with wide ſleeues. And Cotton-cloth is brought vnto them by certaine Merchants from the land of *Negros*. They haue no beaſts fit to ride vpon, except their Camels; vnto whom Nature, betweene the bunch ſtanding vpon the hinder part of their backes and their necks, hath allotted a place, which may fitly ſerue to ride vpon, in ſtead of a ſaddle. Their manner of riding is moſt ridiculous. For ſometimes they lay their leggs acroſſe vpon the Camels necke; and ſometimes againe (hauing no knowledge nor regard of ſtirrops) they reſt their feete vpon a rope, which is caſt ouer his ſhoulders. In ſtead of ſpurres, they vſe a truncheon of a cubites length, hauing at the one end thereof a Goade, wherewith they pricke onely the ſhoulders of their Camels. Thoſe Camels which they vſe to ride vpon, haue a hole bored through the griſtles of their noſe, in the which a ring of leather is faſtened, whereby as with a bit, they are more eaſily curbed and maſtred; after which manner I haue ſeene buffles vſed in *Italie*. For beds, they lie vpon mats made of ſedge and bulruſhes. Their tents are couered for the moſt part with courſe chamlet, or with a harſh kind of Wooll, which commonly groweth vpon the boughes of their Datetrees.

The manners and cuſtomes of the *African* people.

The people of *Numidia*.

Their attire.

Camels.

Riding.

Beds and tents.

As for their manner of liuing, it would ſeeme to any man incredible what hunger and ſcarcitie this Nation will indure. Bread they haue none at all, neither vſe they any ſeething or roſting; their foode is Camels milke onely, and they deſire no other dainties. For their break-faſt they drinke off a great cup of Camels milke: for ſupper they haue certaine dried fleſh ſteeped in butter and milke, whereof each man taking his ſhare, eateth it out of his fiſt. And that this their meate may not ſtay long vndigeſted in their ſtomacks, they ſup off the foreſaid broth wherein their fleſh was ſteeped: for which purpoſe they vſe the palmes of their hands as a moſt fit inſtrument framed by nature to the ſame end. After that, each one drinks his cup of milke, and ſo their ſupper hath an end. Theſe *Numidians*, while they haue any ſtore of milke, regard water nothing at all, which for the moſt part hapneth in the Spring of the yeare, all which time you ſhall find ſome among them that will neither waſh their hands nor their faces. Which ſeemeth not altogether to be vnlikely; for (as we ſaid before) while their milke laſteth, they frequent not thoſe places where water is common: yea, and their Camels, ſo long as they may feede vpon graſſe, will drinke no water at all. They ſpend their whole dayes in hunting and theeuing: for all their indeauour and exerciſe is to driue away the Camels of their enemies; neither will they remaine aboue three dayes in one place, by reaſon that they haue not paſture any longer for the ſuſtenance of their Camels. And albeit (as is aforeſaid) they haue no ciuilitie at all, nor any Lawes preſcribed vnto them; yet haue they a certaine Gouernour or Prince placed ouer them, vnto whom they render obedience and due honour, as vnto their King. They are not onely ignorant of all good learning and liberall Sciences; but are likewiſe altogether careleſſe and deſtitute of vertue: inſomuch that you ſhall find ſcarce one amongſt them all, which is a man of

Wooll growing vpon the Palme-tree.

Miſerable diet.

Naturall diſh.

Slouens.

Occupation.

Pollicy.

Iudges.
Learning.
Manner of eating.

iudgement or counſell. And if any iniuried partie will goe to the Law with his aduerſarie, hee muſt ride continually fiue or ſixe daies before he can come to the ſpeech of any iudge. This Nation hath all learning and good diſciplines in ſuch contempt, that they will not once vouchſafe to goe out of their deſerts for the ſtudy and attaining thereof: neither, if any learned man ſhall chance to come among them, can they loue his company and conuerſation, in regard of their moſt rude and deteſtable behauiour. Howbeit, if they can find any iudge, which can frame himſelfe to liue and continue among them, to him they giue moſt large yearely allowance. Some allow their Iudge a thouſand ducates yearely, ſome more, and ſome leſſe, according as themſelues thinke good. They that will ſeeme to be accounted of the better ſort, couer their heads (as I ſaid before) with a piece of blacke cloth, part whereof, like a vizard or maske, reacheth downe ouer their faces, couering all their countenance except their eyes; and this is their daily kind of attire. And ſo often as they put meate into their mouthes, they remoue the ſaid maske; which being done, they forthwith couer their mouthes againe, alleaging this fond reaſon: for (ſay they) as it is vnſeemely for a man, after he hath receiued meate into his ſtomacke, to vomit it out of his mouth againe, and to caſt it vpon the earth; euen ſo it is an vndecent part to eate meate with a mans mouth vncouered.

Their women.
Iealouſie.
Merchants.

The women of this Nation be groſſe, corpulent, and of a ſwart complexion. They are fatteſt vpon their breſt and paps, but ſlender about the girdle-ſtead. Very ciuill they are, after their manner, both in ſpeech and geſtures: ſometimes they will accept of a kiſſe; but who ſo tempteth them farther, putteth his owne life in hazard. For by reaſon of iealouſie, you may ſee them daily one to be the death and deſtruction of another, and that in ſuch ſauage and brutiſh manner, that in this caſe they will ſhew no compaſſion at all. And they ſeeme to bee more wiſe in this behalfe then diuers of our people, for they will by no meanes match themſelues vnto an harlot. The liberalitie of this people hath at all times been exceeding great. And when any trauellers may paſſe through their drie and deſart Territories, they will neuer repaire vnto their tents, neither will they themſelues trauell vpon the common high way. And if any Carauan, or multitude of Merchants will paſſe thoſe Deſarts, they are bound to pay certaine Cuſtome vnto the Prince of the ſaid people, namely, for euery Camels load, a piece of cloth worth a Ducat.

The Authours trauels.
Camels and Oſtriches vſed for victuals.
Princely fare.
Bread of Millet.
Religious men.
Places without graine.
Bountifull hoſpitalitie.

Vpon a time I remember, that trauelling in the companie of certaine Merchants ouer the Deſart, called by them *Araoan*, it was our chance there to meete with the Prince of *Zanaga*; who, after he had receiued his due cuſtome, inuited the ſaid companie of Merchants, for their recreation, to goe and abide with him in his tents foure or fiue dayes. Howbeit, becauſe his tents were too farre out of our way, and for that wee ſhould haue wandred farther then we thought good, eſteeming it more conuenient for vs to hold on our direct courſe, we refuſed his gentle offer, and for his courteſie gaue him great thankes. But not being ſatisfied therewith, he commanded that our Camels ſhould proceede on forward, but the Merchants he carried along with him, and gaue them very ſumptuous entertainement at his place of abode. Where we were no ſooner arriued, but this good Prince cauſed Camels of all kinds and Oſtriches, which he had hunted and taken by the way, to bee killed for his houſhold prouiſion. Howbeit, wee requeſted him not to make ſuch daily ſlaughters of his Camels; affirming moreouer, that we neuer vſed to eate the fleſh of a gelt Camell, but when all other victuals failed vs. Whereunto hee anſwered, that he ſhould deale vnciuilly, if he welcommed ſo worthy and ſo ſeldome-ſeene gheſts with the killing of ſmal Cattell onely. Wherefore hee wiſhed vs to fall to ſuch prouiſion as was ſet before vs. Heere might you haue ſeene great plenty of roſted and ſodden fleſh: their roſted Oſtriches were brought to the Table in wicker platters, being ſeaſoned with ſundry kinds of Herbes and Spices. Their bread made of Mill and Panicke was of a moſt ſauorie and pleaſant taſte: and alwaies at the end of dinner or ſupper we had plentie of Dates, and great ſtore of Milke ſerued in. Yea, this bountifull and noble Prince, that he might ſufficiently ſhew how welcome wee were vnto him, would together with his Nobilitie alwaies beare vs company: howbeit, we euer dined and ſupped apart by our ſelues. Moreouer, hee cauſed certaine religious and moſt learned men to come vnto our banquet; who, all the time wee remained with the ſaid Prince, vſed not to eate any bread at all, but fed onely vpon fleſh and milke. Whereat we being ſomewhat amazed, the good Prince gently told vs, that they all were borne in ſuch places, whereas no kind of graine would grow: howbeit, that himſelfe for the entertainement of ſtrangers, had great plentie of Corne laid vp in ſtore. Wherefore he bade vs to be of good cheere, ſaying, That he would eate onely of ſuch things as his owne natiue ſoyle affoorded: affirming moreouer, that bread was yet in vſe among them at their feaſt of Paſſeouer, and at other feaſts alſo, whereupon they vſed to offer ſacrifice. And thus we remained with him for the ſpace of two dayes; all which time, what wonderfull and magnificent cheare we had made vs, would ſeeme incredible to report. But the third day, being deſirous to take our leaue, the Prince accompanied vs to that place where wee ouertooke our Camels and companie ſent before. And this I dare moſt deepely take mine oath on, that we ſpent the ſaid Prince ten times more, then our Cuſtome which he receiued came to. We thought it not amiſſe here to ſet downe this Hiſtorie, to declare in ſome ſort the courteſie and liberalitie of the ſaid Nation. Neither could the Prince aforeſaid vnderſtand our language, nor we his; but all our ſpeech to and fro was made by an interpreter. And this which we haue here recorded as touching this nation, is likewiſe to bee vnderſtood of the other foure Nations aboue mentioned, which are diſperſed ouer the reſidue of the *Numidian* Deſarts.

The manners and cuſtomes of the *Arabians* which inhabit *Africa.*

Arabian valour.

Where the *Barbarie* Horſes are bred.

Arabian Poems and Verſes.

Apparell.

Biledulgerid.

Portugals acts in *Africa*: ſee *Oſorius*, &c.

The *Arabians* offer themſelues ſlaues to any that would relieue their extreme hunger.

The *Arabians*, as they haue ſundrie manſions and places of abode, ſo doe they liue after a diuers and ſundry manner. Theſe which inhabite betweene *Numidia* and *Libya* leade a moſt miſerable and diſtreſſed life, differing much in this regard from thoſe *Africans*, whom we affirmed to dwell in *Libya*. Howbeit, they are farre more valiant then the ſaid *Africans*, and vſe commonly to exchange Camels in the land of *Negros*: they haue likewiſe great ſtore of Horſes, which in *Europe* they call Horſes of *Barbarie*. They take wonderfull delight in hunting and purſuing of Deare, of wild Aſſes, of Oſtriches, and ſuch like. Neither is here to be omitted, that the greater part of *Arabians* which inhabite *Numidia*, are very witty and conceited in penning of verſes; wherein each man will decypher his loue, his hunting, his combates, and other his worthy acts: and this is done for the moſt part in rime, after the *Italian* manner. And albeit they are moſt liberally minded, yet dare they not by bountifull giuing make any ſhew of wealth; for they are daily oppreſſed with manifold inconueniences. They are apparelled after the *Numidians* faſhion, ſauing that their women differ ſomewhat from the women of *Numidia*. Thoſe Deſarts which they doe now enioy, were wont to be poſſeſſed by *Africans*: but the *Arabians* with their Armie inuading that part of *Africa*, draue out the naturall *Numidians*, and reſerued the Deſarts adioyning vpon the *Land of Dates*, vnto themſelues: but the *Numidians* began to inhabite thoſe Deſarts which border vpon the land of *Negros*. The *Arabians* which dwell betweene Mount *Atlas* and the Mediterran ſea, are farre wealthier then theſe which wee now ſpeake of, both for coſtlineſſe of apparrell, for good horſe-meate, and for the ſtatelineſſe and beautie of their tents. Their Horſes alſo are of better ſhape, and more corpulent, but not ſo ſwift as the Horſes of the *Numidian* Deſart. They exerciſe Husbandry, and haue great increaſe of corne. Their droues and flockes of Cattell be innumerable, inſomuch that they cannot inhabit one by another for want of paſture. They are ſomewhat more vile and barbarous then thoſe which inhabit the Deſarts, and yet they are not altogether deſtitute of liberalitie: part of them which dwel in the territory of *Fez*, are ſubiect vnto the King of *Fez*. Thoſe which remaine in *Marocco* and *Duccala* haue continued this long time free from all exaction and tribute: but ſo ſoone as the King of *Portugall* began to beare rule ouer *Azafi* and *Azamor*, there began alſo among them ſtrife and ciuill warre. Wherefore being aſſailed by the King of *Portugall* on the one ſide, and by the King of *Fez* on the other, and being oppreſſed alſo with extreme famine and ſcarcitie of that yeere, they were brought vnto ſuch miſery, that they freely offered themſelues as ſlaues vnto the *Portugals*, ſubmitting themſelues to any man, that was willing to relieue their intolerable hunger: and by this meanes ſcarce one of them was left in all *Duccala*.

Their hunting.

Riches.

Honeſty.

Poetry.

Moreouer, thoſe which poſſeſſe the Deſarts bordering vpon the Kingdomes of *Tremizen* and *Tunis*, may all of them (in regard of the reſt) be called Noblemen, and Gentlemen: For their Gouernours receiuing euery yeare great reuenues from the King of *Tunis*, diuide the ſame afterward among their people, to the end they may auoide all diſcord: and by this meanes all diſſention is eſchewed, and peace is kept firme and inuiolable among them. They haue notable dexteritie and cunning, both in making of Tents, and in bringing vp and keeping of Horſes. In Summertime they vſually come neere vnto *Tunis*, to the end that each man may prouide himſelf of bread, armour, and other neceſſaries; all which they carrie with them into the Deſarts, remaining there the whole Winter. In the Spring of the yeare they apply themſelues vnto hunting, inſomuch that no beaſt can eſcape their purſuite. My ſelfe (I remember) was once at their tents, to my no little danger and inconuenience, where I ſaw greater quantitie of Cloth, Braſſe, Yron, and Copper, then a man ſhall oftentimes find in the moſt rich ware-houſes of ſome Cities. Howbeit no truſt is to be giuen vnto them; for if occaſion ſerue, they will play the thieues moſt ſlily and cunningly; notwithſtanding, they ſeeme to carrie ſome ſhew of ciuilitie. They take great delight in Poetrie, and will pen moſt excellent verſes, their language being very pure and elegant. If any worthy Poet be found among them, he is accepted by their Gouernours with great honor and liberalitie; neither would any man eaſily belieue what wit and decencie is in their verſes.

Women.

Their women (according to the guiſe of that countrie) goe very gorgeouſly attired: they weare linnen Gownes died blacke, with exceeding wide ſleeues, ouer which ſometimes they caſt a Mantle of the ſame colour, or of blew, the corners of which Mantle are very artificially faſtened about their ſhoulders with a fine ſiluer claſpe. Likewiſe they haue rings hanging at their eares, which for the moſt part are made of ſiluer: they weare many rings alſo vpon their fingers. Moreouer, they vſually weare about their thighes and ankles certaine ſcarfes and rings, after the faſhion of the *Africans*. They couer their faces with certaine maskes, hauing onely two holes for their eyes to peepe out at. If any man chance to meete with them, they preſently hide their faces, paſſing by him with ſilence, except it be ſome of their Allies or Kinsfolks; for vnto them they alwayes diſcouer their faces, neither is there any vſe of the ſaid maske ſo long as they be in preſence. Theſe *Arabians* when they trauell any iourney (as they oftentimes doe) they ſet their women vpon certaine ſaddles made handſomely of wicker for the ſame purpoſe, and faſtned to their Camels backes, neither be they any thing too wide, but fit onely for a woman to ſit in. When they goe to the wars, each man carries his wife with him, to the end that ſhe may cheare vp her good man, and giue him encouragement. Their Damſels which are vnmarried, do vſually paint their faces, breſts, armes, hands, and fingers with a kind of counterfeit colour: which is accounted a moſt decent cuſtome amongſt them. But this faſhion was firſt brought in by thoſe *Arabians*, which before we called *Africans*, what time they began firſt of all to inhabite that region; for before then, they neuer vſed any falſe or glozing colours. The women of *Barbarie* vſe not this fond kind of painting, but contenting themſelues onely with their naturall hiew, they regard not ſuch fained ornaments: howbeit ſometimes they will temper a certaine colour with henſ-dung and ſafron, wherewithall they paint a little round ſpot on the bals of their cheekes, about the bredth of a French Crowne. Likewiſe betweene their eye-browes they make a triangle, and paint vpon their chinnes a patch like vnto an oliue leafe. Some of them alſo doe paint their eye-browes: and this cuſtome is very highly eſteemed of by the *Arabian* Poets, and by the Gentlemen of that countrie. Howbeit, they will not vſe theſe fantaſticall ornaments aboue two or three dayes together: all which time they will not bee ſeene to any of their friends, except it be to their husbands and children: for theſe paintings ſeeme to be great allurements vnto luſt, whereby the ſaid women thinke themſelues more trim and beautifull.

The *Arabians* in the Deſarts neere *Egypt*. Their pouerty.

The *Arabians* of *Barca* lay their ſonnes to pawne vnto the *Sicilians* for corne.

Cruell famine.

The life of the *Arabians* in the Deſarts betweene *Barbarie* and *Egypt* is full of miſerie and calamitie: for the places where they inhabite, are barren and vnpleaſant. They haue ſome ſtore of Camels and other Cattell: howbeit, their fodder is ſo ſcarce, that they cannot well ſuſtaine them. Neither ſhall you find ouer all the whole region any place fit to beare corne. And if in that Deſart there be any villages at all, which vſe to husband and manure their ground; yet reape they ſmall commoditie thereby, except it bee for plentifull increaſe of Dates. Their Camels and other of their Cattell, they exchange for Dates and Corne; and ſo the poore Huſbandmen of the foreſaid villages haue ſome ſmall recompence for their labours: notwithſtanding, how can all this ſatisfie the hunger of ſuch a multitude? For you ſhall daily ſee in *Sicilia* great numbers of their ſonnes laid to pawne; becauſe when they haue not wherewithall to pay for the Corne which they there buy, they are conſtrained to leaue their ſonnes behind them, as pledges of future payment. But the *Sicilians*, if their money bee not paid them at the time appointed, will chalenge the *Arabians* ſonnes to be their ſlaues. Which day being once paſt, if any father will redeeme his child, hee muſt diſburſe thrice or foure times ſo much as the due debt amounteth vnto: for which cauſe they are the moſt notable thieues in the whole world. If any ſtranger fall into their hands, depriuing him of all that he hath, they preſently carry him to *Sicily*, and there either ſell or exchange him for Corne. And I think, that no Merchants durſt at any time within theſe hundred yeares arriue for trafficks ſake vpon any part of their coaſt. For when they are to paſſe by with merchandize, or about any other weightie affaires, they eſchew that region fiue hundred miles at the leaſt. Once I remember, that I my ſelfe, for my better ſecuritie, and to auoide the danger of thoſe miſchieuous people, went in companie with certaine Merchants, who in three ſhips ſailed along their coaſt. Wee were no ſooner eſpied of them, but forthwith they came running to the ſhore, making ſignes that they would traffique with vs to our great aduantage. Howbeit, becauſe we durſt not repoſe any truſt in them, none of our companie would depart the ſhip, before they had deliuered certaine pledges vnto vs. Which being done, we bought certaine Eunuchs, or gelded men and good ſtore of butter of them. And ſo immediately weighing our ankers, we betooke vs to flight, fearing leſt wee ſhould haue been met withall by the *Sicilian* and *Rhodian* Pirates, and been ſpoiled not onely of our goods, but of our liberties alſo. To be ſhort, the ſaid *Arabians* are very rude, forlorne, beggerly, leane, and hunger-ſtarued people, hauing God (no doubt) alwaies diſpleaſed againſt them, by whoſe vengeance they daily ſuſtaine ſuch grieuous calamities.

Miſerable people.

The ouerthrow and death of the King of *Tunis* his ſonne.

You ſhall find many among the *Africans* which liue altogether a ſhepheards or drouers life, inhabiting vpon the beginning of mount *Atlas*, and being diſperſed here and there ouer the ſame Mountaine. They are conſtrained alwaies to pay tribute either to the King of the ſame region where they dwell, or elſe to the *Arabians*, except thoſe onely which inhabite *Temeſna*, who are free from all forren ſuperioritie, and are of great power. They ſpeake the ſame kind of language that other *Africans* doe, except ſome few of them which conuerſe with the inhabitants of the Citie called *Vrbs* (which is neere vnto *Tunis*) who ſpeake the *Arabian* tongue. Moreouer, there is a certaine people inhabiting that region, which diuideth *Numidia* from *Tunis*. Theſe oftentimes wage warre againſt the King of *Tunis* himſelfe, which they put in practice not many yeares ſince, when as the ſaid King his ſonne marching towards them from *Conſtantina* with an Armie, for the demanding of ſuch tribute as was due vnto him, fought a verie vnfortunate battell. For no ſooner were they aduertiſed of the Kings ſonne his approach, but forthwith they went to meete him with two thouſand Horſemen, and at length vanquiſhed and ſlew him at vnawares, carrying home with them all the furniture, bag, and baggage, which he had brought forth. And this was done in the yeere of *Mahumets Hegeira* 915. From that time their Fame hath beene ſpred abroad in all places. Yea, many of the King of *Tunis* his Subiects reuolted from their King vnto them; inſomuch that the Prince of this People is growne ſo puiſſant, that ſcarcely is his equall to be found in all *Africa*.

The ancient *Africans* were much addicted to Idolatrie, euen as certaine of the *Perſians* are at this day; ſome of whom worſhip the Sunne, and others the Fire, for their gods. For the ſaid *Africans* had in times paſt magnificent and moſt ſtately Temples built, and dedicated as well to the honour of the Sunne as of the Fire. In theſe Temples day and night they kept Fire kindled, giuing diligent heed that it might not at any time be extinguiſhed, euen as we reade of the *Roman Veſtall* Virgins: all which you may reade more fully and at large in the *Perſian* and *African* Chronicles. Thoſe *Africans* which inhabited *Libya* and *Numidia*, would each of them worſhip ſome certaine Planet, vnto whom likewiſe they offered Sacrifices and Prayers. Some others of the Land of *Negros* worſhip *Guighimo*, that is to ſay, *The Lord of Heauen*. And this ſound point of Religion was not deliuered vnto them by any Prophet or Teacher, but was inſpired, as it were, from God himſelfe. After that, they embraced the *Iewiſh* Law, wherein they are ſaid to haue continued many yeeres. Afterward they profeſſed the Chriſtian Religion, and continued Chriſtians, vntill ſuch time as the *Mahumetan* Superſtition preuailed; which came to paſſe in the yeere of the *Hegeira* 208. About which time certaine of *Mahumets* diſciples ſo bewitched them with eloquent and deceiuable ſpeeches, that they allured their weake minds to conſent vnto their opinion; inſomuch that all the Kingdomes of the *Negroes* adioyning vnto *Libya* receiued the *Mahumetan* Law. Neither is there any Region in all the *Negros* Land, which hath in it at this day any *Chriſtians* at all. At the ſame time ſuch as were found to be *Iewes, Chriſtians*, or of the *African* Religion, were ſlaine euery man of them. Howbeit thoſe which dwell neere vnto the Ocean Sea, are all of them very groſſe Idolaters. Howbeit afterward, ciuill diſſenſions ariſing among them, neglecting the Law of *Mahumet*, they ſlew all the Prieſts and Gouernours of that Region. Which tumult when it came to the eares of the *Mahumetan Califas*, they ſent an huge Armie againſt the ſaid Rebels of *Barbarie*, to wit, thoſe which were reuolted from the *Califa* of *Bagdet*, and ſeuerely puniſhed their miſdemeanour.

The Faith and Religion of the ancient *Africans* or *Moores*. Sunne and Fire worſhipped.

No Chriſtians among the *Negroes*. Wee may hold it a puniſhment of God for their many giddie hereſies, of which Monſters *Africa* was fertile as well as of the naturall *Donatiſts*, *Circumcellians* and others (which had this good to yeeld vs the learned labors of *S. Aug.*) The *Arrians* after preuailed, the *Vandals* making way to *Mahumet*.

Thoſe Writers which record the Hiſtories of the *Arabians* doings are all ioyntly of opinion, that the *Africans* were wont to vſe onely the *Latine* letters. The *Arabians* haue no Hiſtorie * of *African* matters, which was not firſt written in *Latine*. They haue certaine ancient Authors, who writ partly in the times of the *Arrians*, and partly before their times, the names of all which are cleane forgotten. But when as thoſe which rebelled againſt the *Califa* of *Bagdet* (as is aforeſaid) got the vpper hand in *Africa*, they burnt all the *Africans* bookes. For they were of opinion, that the *Africans*, ſo long as they had any knowledge of Naturall Philoſophie, or of other good Arts and Sciences, would euery day more and more arrogantly contemne the Law of *Mahumet*. Contrariwiſe, ſome Hiſtoriographers there are which affirme, that the *Africans* had a kind of letters peculiar vnto themſelues; which notwithſtanding, from the time wherein the *Italians* began firſt to inhabite *Barbarie*, and wherein the *Chriſtians* fleeing out of *Italie* from the *Gothes*, began to ſubdue thoſe Prouinces of *Africa*, were vtterly aboliſhed and taken away. For it is likely that a People vanquiſhed ſhould follow the cuſtomes and the letters alſo of their Conquerours. And did not the ſame thing happen to the *Perſians*, while the *Arabians* Empire ſtood? For certaine it is, that the *Perſians* at the ſame time loſt thoſe letters which were peculiar vnto their Nation; and that all their bookes, by the commandement of the *Mahumetan* Prelates, were burnt; leaſt their knowledge in naturall Philoſophie, or their or their idolatrous Religion might mooue them to contemne the precepts of *Mahumet*. The like alſo (as we ſhewed before) befell the *Barbarians*, when as the *Italians* and the *Gothes* vſurped their Dominions in *Barbarie*; which may here (I hope) ſuffice the gentle Reader. Howbeit this is out of doubt, that all the Sea-Cities and Inland-Cities of *Barbarie* doe vſe *Latine* letters onely, whenſoeuer they will commit any Epitaphs, or any other Verſes or Proſe vnto poſteritie. The conſideration of all which former particulars hath made me to be of opinion, that the *Africans* in times paſt had their owne proper and peculiar letters, wherein they deſcribed their doings and exploits. For it is likely that the *Romans*, when they firſt ſubdued thoſe Prouinces (as Conquerours vſually doe) vtterly ſpoiled and tooke away all their letters and memorie, and eſtabliſhed their owne letters in the ſtead thereof; to the end that the fame and honour of the *Roman* People might there onely be continued. And who knoweth not that the very ſame attempt was practiſed by the *Gothes* vpon the ſtately buildings of the *Romans*, and by the *Arabians* againſt the Monuments of the *Perſians*. Concerning thoſe nine hundred yeers, wherein the *Africans* vſed the letters of the *Arabians*, *Ibnu Rachich*, a moſt diligent Writer of *Africa*, doth in his Chronicle moſt largely diſpute; whether the *Africans* euer had any peculiar kind of writing or no. And at laſt he concludeth the affirmatiue part; that they had: for (ſayth he) whoſoeuer denyeth this, may as well denye, that they had a Language peculiar vnto themſelues. For it cannot be that any People ſhould haue a proper kind of Speech, and

The letters and characters of the *Africans*. The *Africans* vſed in times paſt none other kind of letters but the *Roman* letters.

* Perhaps he meaneth the hiſtories of *Saluſt*, *Titus Liuius*, and others.

Science guide to Conſcience.

The *Mahumetan Califas* cauſed all the bookes of the *Perſians* to be burned.

yet ſhould vſe letters borrowed from other Nations, and being altogether vnfit for their Mother-language.

The vnpleaſant and ſnowy places in *Africa*

The Mountaines of *Atlas* exceeding cold.

Moſt wonderfull and terrible Snowes about October and Nouemb.

All the Region of *Barbarie*, and the Mountaines contained therein, are ſubiect more to cold then to heat. For ſeldome commeth any gale of wind which bringeth not ſome Snow therwith. In all the ſaid Mountaines there grow abundance of Fruits, but not ſo great plentie of Corne. The Inhabitants of theſe Mountaines liue for the greateſt part of the yeere vpon Barley Bread. The Springs and Riuers iſſuing forth of the ſaid Mountaines, repreſenting the qualitie and taſte of their natiue ſoyle, are ſomewhat muddie and impure, eſpecially vpon the confines of *Mauritania*. Theſe Mountaines likewiſe are repleniſhed with Woods and loftie Trees, and are greatly ſtored with Beaſts of all kinds. But the little Hills and Valleys lying betweene the foreſaid Mountaines and Mount *Atlas* are farre more commodious, and abounding with Corne. For they are moiſtened with Riuers ſpringing out of *Atlas*, and from thence holding on their courſe to the Mediterran Sea. And albeit Woods are ſomewhat more ſcarce vpon theſe Plaines, yet are they much more fruitfull, then be the plaine Countreys ſituate betweene *Atlas* and the Ocean Sea, as namely, the Regions of *Maroco*, of *Duccala*, of *Tedles*, of *Temeſna*, of *Azgara*, and the Countrey lying towards the Straights of *Gibraltar*. The Mountaines of *Atlas* are exceeding cold and barren, and bring forth but ſmall ſtore of Corne, being woody on all ſides, and engendring almoſt all the Riuers of *Africa*. The Fountaines of *Atlas* are euen in the midſt of Summer extremely cold; ſo that if a man dippeth his hand therein for any long ſpace, he is in great danger of loſing the ſame. Howbeit the ſaid Mountaines are not ſo cold in all places: for ſome parts thereof are of ſuch milde temperature, that they may be right commodiouſly inhabited: yea, and ſundry places thereof are well ſtored with inhabitants; as in the ſecond part of this preſent diſcourſe we will declare more at large. Thoſe places which are deſtitute of Inhabitants be either extremely cold, as namely, the ſame which lie ouer againſt *Mauritania*: or very rough and vnpleaſant, to wit, thoſe which are directly oppoſite to the Region of *Temeſna*. Where notwithſtanding in Summer time they may feed their great and ſmall Cattell, but not in Winter by any meanes. For then the North wind ſo furiouſly rageth, bringing with it ſuch abundance of Snow; that all the Cattell which till then remaine vpon the ſaid Mountaines and a great part of the People alſo are forced to loſe their liues in regard thereof: wherefore whoſoeuer hath any occaſion to trauaile that way in Winter time, chuſeth rather to take his Iourney betweene *Mauritania* and *Numidia*. Thoſe Merchants which bring Dates out of *Numidia* for the vſe and ſeruice of other Nations, ſet forth vſually vpon their Iourney about the end of October: and yet they are oftentimes ſo oppreſſed and ouertaken with a ſodaine fall of Snow, that ſcarcely one man among them all eſcapeth the danger of the tempeſt. For when it beginneth to ſnow ouer night, before the next morning not onely Carts and Men, but euen the very Trees are ſo drowned and ouerwhelmed therein, that it is not poſſible to finde any mention of them. Howbeit the dead Carkaſſes are then found, when the Sunne hath melted the Snow.

The extreme danger of Snow which *Iohn Leo* himſelfe eſcaped.

I my ſelfe alſo, by the goodneſſe of Almightie GOD, twice eſcaped the moſt dreadfull danger of the foreſaid Snow; whereof, if it may not be tedious to the Reader, I will here in few words make relation. Vpon a certaine day of the foreſaid moneth of October, trauelling with a great companie of Merchants towards *Atlas*, wee were there about the Sunne going downe weather-beaten with a moſt cold and ſnowy kind of Hayle. Here we found eleuen or twelue Horſe-men (*Arabians* to our thinking) who perſwading vs to leaue our Carts and to goe with them, promiſed vs a good and ſecure place to lodge in. For mine owne part, that I might not ſeeme altogether vnciuill, I thought it not meet to refuſe their good offer; albeit I ſtood in doubt leſt they went about to practiſe ſome miſchiefe. Wherefore I bethought my ſelfe to hide vp a certaine ſumme of gold which I had as then about me. But all being readie to ride, I had no leaſure to hide away my Coyne from them; whereupon I fained that I would goe eaſe my ſelfe. And ſo departing a while their companie, and getting me vnder a certaine Tree, whereof I tooke diligent notice, I buried my money betweene certaine ſtones and the roote of the ſaid Tree. And then we rode on quietly till about mid-night. What time one of them thinking that he had ſtayed long enough for his Prey, began to vtter that in words which ſecretly he had conceiued in his mind. For he asked whether I had any money about me or not? To whom I anſwered, that I had left my money behind with one of them which attended the Carts, and that I had then none at all about me. Howbeit they being no whit ſatisfied with this anſwer, commanded me, for all the cold weather, to ſtrip my ſelfe out of mine apparell. At length when they could find no money at all, they ſaid in ieſting and ſcoffing wiſe, that they did this for no other purpoſe, but onely to ſee how ſtrong and hardy I was, and how I could endure the cold and tempeſtuous ſeaſon. Well, on we rode, ſeeking our way as well as wee could that darke and diſmall night; and anone we heard the bleating of Sheepe, coniecturing thereby, that wee were not farre diſtant from ſome habitation of people. Wherefore out of hand we directed our courſe thitherwards: being conſtrained to leade our Horſes thorow thicke Woods, and ouer ſteepe and craggie Rockes, to the great hazard and perill of our liues. And at length after many labours, wee found Shepheards in a certaine Caue: who, hauing with much paines brought their Cattell in there, had kindled a luſtie fire for themſelues, which they were conſtrained, by reaſon of the extreme cold, daily to ſit by. Who vnderſtanding our companie to be *Arabians*, feared at the firſt that we would doe them ſome miſchiefe: but afterward being perſwaded that we were driuen thither by extremitie of cold, and being more ſecure of vs, they gaue vs moſt friendly entertainment. For they ſet bread, fleſh, and cheeſe before vs, wherewith hauing ended our Suppers, we laid vs along each man to ſleep before the fire. All of vs were as yet exceeding cold, but eſpecially my ſelfe, who before with great horrour and trembling was ſtripped ſtarke naked. And ſo we continued with the ſaid ſhepheards for the ſpace of two dayes: all which time we could not ſet forth, by reaſon of continuall Snow. But the third day, ſo ſoone as they ſaw it leaue ſnowing, with great labour they began to remooue that Snow which lay before the doore of their Caue. Which done, they brought vs to our Horſes, which wee found well prouided of Hay in another Caue. Being all mounted, the ſhepheards accompanied vs ſome part of our way, ſhewing vs where the Snow was of leaſt depth, and yet euen there it touched our Horſe bellies. This day was ſo cleere, that the Sunne tooke away all the cold of the two dayes going before.

Continuall Snow.

At length entring into a certaine Village neere vnto *Fez*, wee vnderſtood, that our Carts which paſſed by, were ouer-whelmed with the Snow. Then the *Arabians* ſeeing no hope of recompence for all the paines they had taken (for they had defended our Carts from Theeues) carryed a certaine *Iew* of our Companie with them as their Captiue, (who had loſt a great quantitie of Dates, by reaſon of the Snow aforeſaid) to the end that he might remayne as their Priſoner, till he had ſatisfied for all the reſidue. From my ſelfe they tooke my Horſe, and committed me vnto the wide World and to Fortune. From whence, riding vpon a Mule, within three daies I arriued at *Fez*, where I heard dolefull newes of our Merchants and Wares, that they were caſt away in the Snow. Yea, they thought that I had beene deſtroyed with the reſt; but it ſeemed that God would haue it otherwiſe.

Vnkind kindneſſe.

Now, hauing finiſhed the Hiſtorie of mine owne misfortunes, let vs returne vnto that Diſcourſe where we left. Beyond *Atlas* there are certaine hot and dry places moyſtened with very few Riuers, but thoſe which flow out of *Atlas* it ſelfe: ſome of which Riuers running into the *Libyan* Deſarts are dryed vp with the Sands, but others do ingender Lakes. Neither ſhall you find in theſe Countreyes any places apt to bring forth Corne, notwithſtanding they haue Dates in abundance.

Riuers dryed vp by ſands.

There are alſo certaine other Trees bearing fruit, but in ſo ſmall quantitie, that no increaſe nor gaine is to be reaped by them. You may ſee likewiſe in thoſe parts of *Numidia* which border vpon *Libya*, certaine barren hils deſtitute of Trees, vpon the lower parts whereof grow nothing but vnprofitable thornes and ſhrubs. Amongſt theſe Mountaines you ſhall find no Riuers nor Springs, nor yet any waters at all, except it be in certaine Pits and Wels almoſt vnknowne vnto the Inhabitants of that Region. Moreouer, in ſixe or ſeuen dayes iourney they haue not one drop of water, but ſuch as is brought vnto them by certaine Merchants vpon Camels backs. And that eſpecially in thoſe places which lye vpon the mayne Road from *Fez* to *Tombuto* or from *Tremizen* to * *Agad*. That iourney likewiſe is very dangerous which is of late found out by the Merchants of our dayes from *Fez* to *Alcair* ouer the Deſarts of *Libya*, were it not for an huge Lake in the way, vpon the bankes whereof the *Sinites* and the *Goranites* doe inhabit. But in the way which leadeth from *Fez* to *Tombuto* are certaine Pits enuironed either with the hides or bones of Camels. Neither doe the Merchants in Sommer time paſſe that way without great danger of their liues: for oftentimes it falleth out, when the South-wind bloweth, that all thoſe Pits are ſtopped vp with ſand. And ſo the Merchants when they can find neither thoſe Pits, nor any mention thereof, muſt needs periſh for extreame thirſt: whoſe carkaſſes are afterward found lying ſcattered here and there, and ſcorched with the heat of the Sunne. One remedie they haue in this caſe, which is very ſtrange: for when they are ſo grieuouſly oppreſſed with thirſt, they kill forth-with ſome one of their Camels, out of whoſe bowels they wring and expreſſe ſome quantitie of water, which water they drinke and carrie about with them, till they haue either found ſome Pit of water, or till they pine away for thirſt. In the Deſart which they call *Azaoad*, there are as yet extant two Monuments built of Marble, vpon which Marble is an Epitaph engrauen, ſignifying that one of the ſaid Monuments repreſented a moſt rich Merchant, and the other a Carrier or tranſporter of Wares. Which wealthfull Merchant bought of the Carrier a cup of water for ten thouſand Ducats, and yet this precious water could ſuffice neither of them; for both were conſumed with thirſt. This Deſart likewiſe containeth ſundry kinds of beaſts, which in the fourth part of this Diſcourſe concerning *Libya*, and in our Treatiſe of the beaſts of *Africa*, we will diſcourſe of more at large.

* *Agadez*.

Danger by thirſt.

A ſtrange remedie vſed by the *African* Merchants to quench their thirſt.

A Merchant conſtrayned by extreme thirſt gaue ten thouſand Ducates for a cup of water.

The Land of *Negros* is extreame hot, hauing ſome ſtore of moyſture alſo, by reaſon of the Riuer of *Niger* running through the midſt thereof. All places adioyning vpon *Niger* doe mightily abound both with Cattell and Corne. No Trees I ſaw there but only certaine great ones, bearing a kind of bitter fruit like vnto a Cheſtnut, which in their Language is called *Goron*.

The fruit called *Goron*.

Cocos, Cucumbers, Onions.

Likewiſe in the ſame Regions grow Cocos, Cucumbers, Onions, and ſuch kinde of herbs and fruits in great abundance.

There are no Mountaines at all either in *Libya* or in the Land of *Negros*: howbeit diuers Fennes and Lakes there are; which (as men report) the inundation of *Niger* hath left behind it. Neither are the woods of the ſaid Regions altogether deſtitute of Elephants and other ſtrange beaſts; whereof we will make relation in their due place.

What naturall impreſſions & motions the Aire of *Africa* is ſubiect vnto; and what effects enſue thereupon. The ſeaſons of the yeare. Cheries ripe in Aprill.

Throughout the greateſt part of ***Barbarie*** ſtormie and cold weather begin commonly about the midſt of October. But in December and Ianuary the cold groweth ſome-what more ſharpe in all places: howeit this happeneth in the morning onely, but ſo gently and remiſſely, that no man careth greatly to warme himſelfe by the fire. February ſome-what mitigateth the cold of Winter, but that ſo inconſtantly, that the weather changeth ſometime fiue and ſometime ſixe times in one day. In March the North and Weſt winds vſually blow, which cauſe the Trees to be adorned with bloſſomes. In April all fruits attaine to their proper forme and ſhape, inſomuch that Cherries are commonly ripe about the end of Aprill and the beginning of May. In the midſt of May they gather their figs: and in mid-Iune their Grapes are ripe in many places. Likewiſe their Peares, their ſweete Quinces, and their Damaſcens attayne vnto ſufficient ripeneſſe in the monethes of Iune and Iuly. Their Figs of Autumne may be gathered in Auguſt; howbeit they neuer haue ſo great plentie of Figs and Peaches, as in September. By the midſt of Auguſt they vſually begin to dry their Grapes in the Sunne, whereof they make Raſins. Which if they cannot finiſh in September, by reaſon of vnſeaſonable weather, ~~of their~~ Grapes as then vngathered they vſe to make Wine and Muſt, eſpecially in the Prouince of *Riſa*, as wee will in due place ſignifie more at large. In the midſt of October they take in their Honey, and gather their Pomgranates and Quinces. In Nouember they gather their Oliues, not climing vp with Ladders nor plucking them with their hands, according to the cuſtome of *Europe*; for the Trees of *Mauritania* and *Cæſarea* are ſo tall, that no Ladder is long enough to reach vnto the fruit. And therefore their Oliues being full ripe, they climbe the Trees, beating them off the boughes with certaine long Poles, albeit they know this kind of beating to be moſt hurtfull vnto the ſaid Trees. Sometimes they haue great plentie of Oliues in *Africa*, and ſometimes as great ſcarcitie. Certaine great Oliue-trees there are, the Oliues whereof are eaten ripe by the Inhabitants becauſe they are not ſo fit for Oyle. No yeare falls out to be ſo vnſeaſonable, but that they haue three monethes in the ſpring alwayes temperate.

The Oliues of *Africa*.

Pleaſant ſpring

Raine ſignifying plentie or ſcarcitie.

They begin their ſpring vpon the fifteenth day of February, accounting the eighteenth of May, for the end thereof: all which time they haue moſt pleaſant weather. But if from the fiue and twentieth of Aprill, to the fifth of May they haue no raine fall, they take it as a ſigne of ill lucke. And the raine-water which falleth all the time aforeſaid they call *Naiſan*, that is, ***water bleſſed of God***. Some ſtore it vp in Veſſels, moſt religiouſly keeping it, as an holy thing. Their Summer laſteth till the ſixteenth of Auguſt; all which time they haue moſt hot and cleere weather. Except perhaps ſome ſhowres of raine fall in Iuly and Auguſt, which doe ſo infect the Aire, that great plague and moſt peſtilent Feuers enſue thereupon; with which plague whoſoeuer is infected, moſt hardly eſcapeth death. Their Autumne they reckon from the ſeuenteenth of Auguſt to the ſixteenth of Nouember; hauing commonly in the monethes of Auguſt and September not ſuch extreme heate as before. Howbeit all the time betweene the fifteenth of Auguſt and the fifteenth of September is called by them the furnace of the whole yeare, for that it bringeth Figs, Quinces, and ſuch kind of fruits to their full maturitie. From the fifteenth of Nouember they beginne their winter-ſeaſon, continuing the ſame till the fourteenth day of February. So ſoone as Winter commeth, they begin to till their ground which lyeth in the Plaines: but vpon the Mountaines they goe to plough in October. The *Africans* are moſt certainly perſwaded that euery yeare contayneth fortie extreme hot dayes, beginning vpon the twelfth of Iune; and againe ſo many dayes extreme cold, beginning from the twelfth of December. Their *Æquinoctia* are vpon the ſixteenth of March, and the ſixteenth of September. For their *Solſtitia* they account the ſixteenth of Iune and the ſixteenth of December. Theſe rules they doe moſt ſtrictly obſerue, as well Husbandrie and Nauigation, as in ſearching out the houſes and true places of the Planets: and theſe inſtructions, with other ſuch like they teach their young children firſt of all.

Forty dayes of extreme heate and forty of cold.

The Peaſants and vnlearned people of *Africa* cunning in Aſtrologie. Note.

Many Countrey-people and Husbandmen there be in *Africa*, who knowing (as they ſay) neuer a Letter of the Booke, will notwithſtanding moſt learnedly diſpute of Aſtrologie, and alleage moſt profound reaſons and arguments for themſelues. But whatſoeuer skill they haue in the Art of Aſtrologie, they firſt learned the ſame of the *Latines*: yea, they giue thoſe very names vnto their Moneths which the *Latines* doe.

Moreouer, they haue extant among them a certaine great Booke diuided into three Volumes, which they call, *The Treaſurie or Store-houſe of Husbandry*. This Booke was then tranſlated out of *Latine* into their Tongue, when *Manſor* was Lord of *Granada*. In the ſaid *Treaſurie* are all things contayned which may ſeeme in any wiſe to concerne Husbandry; as namely, the changes and varietie of times, the manner of ſowing, with a number of ſuch like particulars, which (I thinke) at this day the *Latine* Tongue it ſelfe, whereout theſe things were firſt tranſlated, doth not contayne. Whatſoeuer either the *Africans* or the *Mahumetans* haue, which ſeemeth to appertaine in any wiſe to their Law or Religion, they make their computation thereof altogether according to the courſe of the Moone.

The yeare of the *Arabians* & *Africans*.

Their yeare is diuided into three hundred fiftie foure dayes: for vnto ſixe Monethes they allot thirtie dayes, and vnto the other ſixe but nine and twentie, all which beeing added into one ſumme doe produce the number aforeſaid: wherefore their yeare differeth eleuen daies from the yeare of the *Latines*. They haue at diuers times Feſtiuall Dayes and Faſts.

Winds.

About the end of Autumne, for all Winter, and a great part of the Spring they are troubled with boyſterous winds, with Haile, with terrible Thunder and Lightening: yea then it ſnoweth much in ſome places of *Barbarie*. The Eaſterne, Southerne, and South-eaſterne winds blowing in May and Iune, doe very much hurt there: for they ſpoyle the Corne, and hinder the fruit from comming to ripeneſſe. Their Corne likewiſe is greatly appayred by Snow, eſpecially ſuch as falleth in the day time, when it beginneth to flowre. Vpon the Mountaynes of *Atlas* they diuide the yeare into two parts onely: for their Winter continueth from October to Aprill; and from Aprill to October they account it Summer: neither is there any day throughout the whole yeare, wherein the tops of thoſe Mountaines are not couered with Snow. In *Numidia*, the yeare runneth away very ſwiftly: for they reape their Corne in May, and in October they gather their Dates: but from the midſt of September, they haue Winter till the beginning of Ianuarie. But if September falleth out to be raynie, they are like to loſe moſt part of their Dates.

The yeares diuided into two ſeaſons onely, vpon the Mountaines of *Atlas*.

All the fields of *Numidia* require watering from the Riuers; but if the Mountaynes of *Atlas* haue no raine fall vpon them, the *Numidian* Riuers waxe dry, and ſo the fields are deſtitute of watering. October being deſtitute of raine, the Husbandman hath no hope to caſt his ſeed into the ground: and he deſpayreth likewiſe, if it raine not in Aprill. But their Dates proſper more without raine, whereof the *Numidians* haue greater plentie then of Corne. For albeit they haue ſome ſtore of Corne, yet can it ſcarcely ſuffice them for halfe the yeere. Howbeit, if they haue good increaſe of Dates, they cannot want abundance of Corne, which is ſold vnto them by the *Arabians* for Dates. If in the *Libyan* Deſarts there fall out change of weather about the midſt of October; and if it continue rayning there all December, Ianuary, and ſome part of February, it is wonderfull what abundance of graſſe and milke it bringeth forth. Then may you find diuers Lakes in all places, and many Fennes throughout *Libya*; wherefore this is the meeteſt time for the *Barbarie* Merchants to trauell to the Land of *Negros*. Heere all kind of fruits grow ſooner ripe, if they haue moderate ſhowers about the end of Iuly. Moreouer, the Land of *Negros* receiueth by raine neither any benefit, nor yet any dammage at all. For the Riuer *Niger* together with the water which falleth from certaine Mountaynes doth ſo moyſten their grounds, that no places can be deuiſed to be more fruitfull: for that which *Nilus* is to *Egypt*, the ſame is *Niger* to the Land of *Negros*: for it increaſeth like *Nilus* from the fifteenth of Iune the ſpace of fortie dayes after, and for ſo many againe it decreaſeth. And ſo at the increaſe of *Niger* when all places are ouer-flowne with water, a man may in a Barke paſſe ouer all the Land of *Negros*, albeit not without great perill of drowning; as in the fift part of this Treatiſe we will declare more at large.

The increaſe of the Riuer of *Niger* and *Nilus*.

All the people of *Barbarie* by vs before mentioned liue vnto ſixtie fiue or ſeuentie yeares of age, and few or none exceed that number. Howbeit in the foreſaid Mountaynes I ſaw ſome which had liued an hundred yeares, and others which affirmed themſelues to bee older, whoſe age was moſt healthfull and luſtie. Yea, ſome you ſhall find heere of foureſcore yeares of age, who are ſufficiently ſtrong and able to exerciſe Husbandy, to dreſſe Vines, and to ſerue in the Warres; inſomuch that yong men are oftentimes inferiour vnto them. In *Numidia*, that is to ſay, in the Land of *Dates*, they liue a long time: howbeit they loſe their Teeth very ſoone, and their Eyes waxe wonderfull dimme. Which infirmities are likely to be incident vnto them, firſt becauſe they continually feed vpon Dates, the ſweetneſſe and naturall qualitie whereof doth by little and little pull out their Teeth: and ſecondly, the duſt and ſand, which is toſſed vp and downe the Ayre with Eaſterne windes entring into their Eyes, doth at laſt miſerably weaken and ſpoile their eye-ſight. The Inhabitants of *Libya* are of a ſhorter life; but thoſe which are moſt ſtrong and healthfull among them liue oftentimes till they come to threeſcore yeares; albeit they are ſlender and leane of bodie.

The length and ſhortneſſe of the *Africans* liues.

Teeth ſoone loſt and Eyes decayed.

The *Negros* commonly liue the ſhorteſt time of all the reſt: howbeit they are alwayes ſtrong and luſtie, hauing their Teeth ſound euen till their dying day: yet is there no Nation vnder Heauen more prone to Venery: vnto which vice alſo the *Libyans* and *Numidians* are too too much addicted. To be ſhort, the *Barbarians* are the weakeſt people of them all.

What kinds of Diſeaſes the *Africans* are ſubiect vnto.

The children, and ſometimes the ancient women of this Region are ſubiect vnto baldneſſe or vnnaturall ſhedding of haire; which diſeaſe they can hardly be cured of. They are likewiſe oftentimes troubled with the head-ache, which vſually afflicteth them without any ague ioyned therewith. Many of them are tormented with the tooth-ache, which (as ſome thinke) they are the more ſubiect vnto, becauſe immediately after hot pottage they drinke cold water. They are oftentimes vexed with extreame paine of the ſtomacke, which ignorantly they call, the paine of the heart. They are likewiſe daily moleſted with inward gripings and infirmities ouer their whole bodie, which is thought to proceed of continuall drinking of water. Yea, they are much ſubiect vnto bone-aches and gowts, by reaſon that they ſit commonly vpon the bare ground, and neuer weare any ſhooes vpon their feet. Their chiefe Gentlemen and Noblemen proue gowtie oftentimes with immoderate drinking of Wine and eating of daintie meates. Some with eating of Oliues, Nuts, and ſuch courſe fare, are for the moſt part infected with the Scuruies.

Neeſing at Sermons.

Thoſe which are of a ſanguine complexion are greatly troubled with the cough, becauſe that in the Sprin-ſeaſon they ſit too much vpon the ground. And vpon Fridayes I had no ſmall ſport and recreation to goe and ſee them. For vpon this day the people flocke to Church in great numbers to heare their *Mahumetan* Sermons. Now if any one in the Sermon-time fals a neezing, all the whole multitude will neeze with him for company, and ſo they make ſuch a noiſe, that they neuer leaue, till the Sermon be quite done; ſo that a man ſhall reape but little knowledge by any of their Sermons.

The *French* Diſeaſe.

When and by what meanes the *French* Pox was brought into *Africa*.

Hernia, or the Diſeaſe called burſting or the rupture.

If any of *Barbarie* be infected with the Diſeaſe commonly called the *French* Poxe, they dye thereof for the moſt part, and are ſeldome cured. This Diſeaſe beginneth with a kinde of anguiſh and ſwelling, and at length breaketh out into Sores. Ouer the Mountaines of *Atlas*, and throughout all *Numidia* and *Libya* they ſcarcely know this Diſeaſe. Inſomuch that oftentimes the parties infected trauell forth-with into *Numidia* or the land of *Negros*, in which places the Aire is ſo temperate, that onely by remayning there they recouer their perfect health, and returne home ſound into their owne Countrey: which I ſaw many doe with mine owne eyes; who without the helpe of any Phyſician or Medicine, except the foreſaid holſome aire, were reſtored to their former health. Not ſo much as the name of this malady was euer known vnto the *Africans*, before *Ferdinand* the King of *Caſtile* expelled all *Iewes* out of *Spaine*; after the returne of which *Iewes* into *Africa*, certaine vnhappie and lewd people lay with their Wiues; and ſo at length the Diſeaſe ſpread from one to another, ouer the whole Region: inſomuch that ſcarce any one Family was free from the ſame. Howbeit, this they were moſt certainly perſwaded of, that the ſame Diſeaſe came firſt from *Spaine*; wherefore they (for want of a better name) doe call it, *The Spaniſh Poxe*. Notwithſtanding at *Tunis* and ouer all *Italy*, it is called the *French Diſeaſe*. It is ſo called likewiſe in *Ægypt* and *Syria*: for there it is vſed as a common Prouerbe of Curſing; *The* French *Poxe take you*. Amongſt the *Barbarians* the Diſeaſe called in *Latine Hernia* is not ſo common; but in *Ægypt* the people are much troubled therewith. For ſome of the *Ægyptians* haue their Cods oftentimes ſo ſwollen, as it is incredible to report. Which infirmitie is thought to be ſo common among them, becauſe they eate ſo much Gumme, and Salt Cheeſe. Some of their children are ſubiect vnto the falling ſickneſſe; but when they grow to any ſtature, they are free from that Diſeaſe. This falling ſickneſſe likewiſe poſſeſſeth the women of *Barbarie*, and of the Land of *Negros*; who, to excuſe it, ſay that they are taken with a Spirit. In *Barbarie* the Plague is rife euery tenth, fifteenth, or twentieth yeare, whereby great numbers of people are conſumed; for they haue no cure for the ſame, but onely to rub the Plague-ſore with certaine Ointments made of *Armenian* Earth.

Earth of *Armenia*.

Plague rare in *Numidia*.

In *Numidia* they are infected with the Plague ſcarce once in an hundred yeares. And in the Land of *Negros* they know not the name of this Diſeaſe: becauſe they neuer were ſubiect thereunto.

The commendable actions and vertues of the *Africans*.

Mathematikes ſtudied.

Prieſts honoured.

Superſtitions.

Thoſe *Arabians* which inhabit in *Barbarie* or vpon the Coaſt of the Mediterran Sea, are greatly addicted vnto the ſtudie of good Arts and Sciences: and thoſe things which concerne their Law and Religion are eſteemed by them in the firſt place. Moreouer, they haue beene heretofore moſt ſtudious of the Mathematikes, of Philoſophie, and of Aſtrologie: but theſe Arts (as it is aforeſaid) were foure hundred yeares agoe, vtterly deſtroyed and taken away by the chiefe Profeſſors of their Law. The Inhabitants of Cities doe moſt religiouſly obſerue and reuerence thoſe things which appertaine vnto their Religion: yea, they honour thoſe Doctors and Prieſts, of whom they learne their Law, as if they were pettie gods. Their Churches they frequent very diligently, to the end they may repeat certaine preſcript and formall Praiers; moſt ſuperſtitiouſly perſwading themſelues that the ſame day wherein they make their praiers, it is not lawfull for them to waſh certaine of their members, when as at other times they will waſh their whole bodies.

Moreouer thoſe which inhabit *Barbarie*, are of great cunning and dexteritie for building and for Mathematicall Inuentions, which a man may eaſily coniecture by their artificiall Workes. Moſt honeſt people they are, and deſtitute of all fraud and guile; not onely imbracing all ſimplicitie and truth, but alſo practiſing the ſame throughout the whole courſe of their liues: albeit certaine *Latine* Authors, which haue written of the ſame Regions, are farre otherwiſe of opinion. Likewiſe they are moſt ſtrong and valiant people, eſpecially thoſe which dwell vpon the

Mountaines. They keepe their couenant moſt faithfully; inſomuch that they had *rather dye then breake promiſe.*

The *Moores* are a people of great fidelitie.

No Nation in the World is ſo ſubiect vnto Iealouſie; for they will rather loſe their liues, then put vp any diſgrace in the behalfe of their women. So deſirous they are of Riches and Honour, that therein no other people can go beyond them. They trauel in a manner ouer the whole World to exerciſe Traffike. For they are continually to be ſeene in *Ægypt*, in *Æthiopia*, in *Arabia*, *Perſia*, *India*, and *Turkie*: and whitherſoeuer they goe, they are moſt honourably eſteemed of: for none of them will profeſſe any Art, vnleſſe hee hath attained vnto great exactneſſe and perfection therein. They haue alwayes beene much delighted with all kind of ciuilitie and modeſt behauiour: and it is accounted hainous among them for any man to vtter in companie, any *Bawdie or vnſeemely word*. They haue alwayes in mind this ſentence of a graue Author; *Giue place to thy Superiour.* If any youth in preſence of his Father, his Vncle, or any other of his Kindred, doth ſing or talke ought of loue matters, he is deemed to be worthy of grieuous puniſhment. Whatſoeuer Lad or Youth there lighteth by chance into any companie which diſcourſeth of Loue, no ſooner heareth nor vnderſtandeth what their talke tendeth vnto, but immediately he withdraweth himſelfe from among them.

Iealouſie.

Merchandiſe.

Grauitie.

Modeſtie.

Thoſe *Arabians* which dwell in Tents, that is to ſay, which bring vp Cattell, are of a more liberall and ciuill diſpoſition: to wit, they are in their kind as deuout, valiant, patient, courteous, hoſpitall, and as honeſt in life and conuerſation as any other people. They be moſt faithfull obſeruers of their word and promiſe: inſomuch that the people, which before we ſaid to dwell in the Mountaines, are greatly ſtirred vp with emulation of their Vertues. Howbeit the ſaid Mountainers, both for Learning, for Vertue, and for Religion, are thought much inferiour to the *Numidians*; albeit they haue little or no knowledge at all in naturall Philoſophie. They are reported likewiſe to be moſt skilfull Warriours, to be valiant, and exceeding louers and practiſers of all humanitie. Alſo, the *Moores* and *Arabians* inhabiting *Libya* are ſomewhat ciuill of behauiour, being plaine dealers, void of diſſimulation, fauourable to Strangers, and louers of Simplicitie.

The *Arabians* and their vertues.

Thoſe which we before named white, or tawnie *Moores*, are moſt ſtedfaſt in friendſhip: as likewiſe they indifferently and fauourably eſteeme of other Nations: and wholy indeauour themſelues in this one thing, namely, that they may leade a moſt pleaſant and iocund life. Moreouer, they maintaine moſt learned Profeſſors of liberall Arts, and ſuch men as are moſt deuout in their Religion. Neither is there any people in all *Africa* that lead a more happie and honourable life.

Neuer was there any people or Nation ſo perfectly endued with vertue, but that they had their contrary faults and blemiſhes: now therefore let vs conſider, whether the vices of the *Africans* doe ſurpaſſe their vertues and good parts. Thoſe which we named the Inhabitants of the Cities of *Barbarie*, are ſomewhat needie and couetous being alſo very proud and high-minded, and wonderfully addicted vnto wrath; inſomuch that (according to the Prouerbe) they will deeply engraue in Marble any iniurie be it neuer ſo ſmall, and will in no wiſe blot it out of their membrance. So ruſticall they are and void of good manners, that ſcarcely can any ſtranger obtaine their familiaritie and friendſhip. Their wits are but meane, and they are ſo credulous, that they will beleeue matters impoſſible, which are told them. So ignorant are they of naturall Philoſophie, that they imagine all the effects and operations of nature to be extraordinarie and diuine.

What vices the foreſaid *Africans* are ſubiect vnto.

Vindicatiue.

Rude.

Credulous.

They obſerue no certaine order of liuing nor of Lawes. Abounding exceedingly with choler, they ſpeake alwayes with an angry and lowd voice. Neither ſhall you walke in the daytime in any of their ſtreets, but you ſhall ſee commonly two or three of them together by the eares. By nature they are a vile and baſe people, being no better accounted of by their Gouernours then if they were Dogges. They haue neither Iudges nor Lawyers, by whoſe wiſdome and counſell they ought to be directed. They are vtterly vnskilfull in Trades of Merchandize, being deſtitute of Bankers Money-changers: wherefore a Merchant can doe nothing among them in his abſence, but is himſelfe conſtrayned to goe in perſon, whitherſoeuer his Wares are carryed. No people vnder Heauen are more addicted vnto couetiſe then this Nation: neither is there (I thinke) to be found among them one of an hundred, who for courteſie, humanitie, or deuotions ſake, will vouchſafe any entertainment vpon a ſtranger. Mindfull they haue alwayes beene of iniuries, but moſt forgetfull of benefits. Their mindes are perpetually poſſeſſed with vexation and ſtrife, ſo that they will ſeldome or neuer ſhew themſelues tractable to any man; the cauſe whereof is ſuppoſed to be; for that they are ſo greedily addicted vnto their filthy lucre, that they neuer could attayne vnto any kind of ciuilitie or good behauiour.

Cholericke & quarrelſome.

Couetous.

Ingratefull.

The Shepheards of that Region liue a miſerable, toylſome, wretched and beggerly life: they are a rude people, and (as a man may ſay) borne and bred to theft, deceit, and brutiſh manners. Their young men may goe a wooing to diuers Maides, till ſuch time as they haue ſped of a wife. Yea, the father of the Maide moſt friendly welcommeth her Suiter; ſo that I thinke ſcarce any Noble or Gentleman among them can chuſe a Virgine for his Spouſe: albeit, ſo ſoone as any

Shepheards.

Mariages.

Irreligion.

woman is married, ſhe is quite forſaken of all her Suiters; who then ſeeke out other new Paramours for their liking. Concerning their Religion, the greater part of theſe people are neither *Mahumetans, Iewes,* nor *Chriſtians*; and hardly ſhall you find ſo much as a ſparke of Pietie in any of them. They haue no Churches at all, nor any kind of Prayers, but being vtterly eſtranged from all godly deuotion, they leade a ſauage and beaſtly life: and if any man chanceth to bee of a better diſpoſition (becauſe they haue no Law-giuers nor Teachers among them) hee is conſtrained to follow the example of other mens liues and manners.

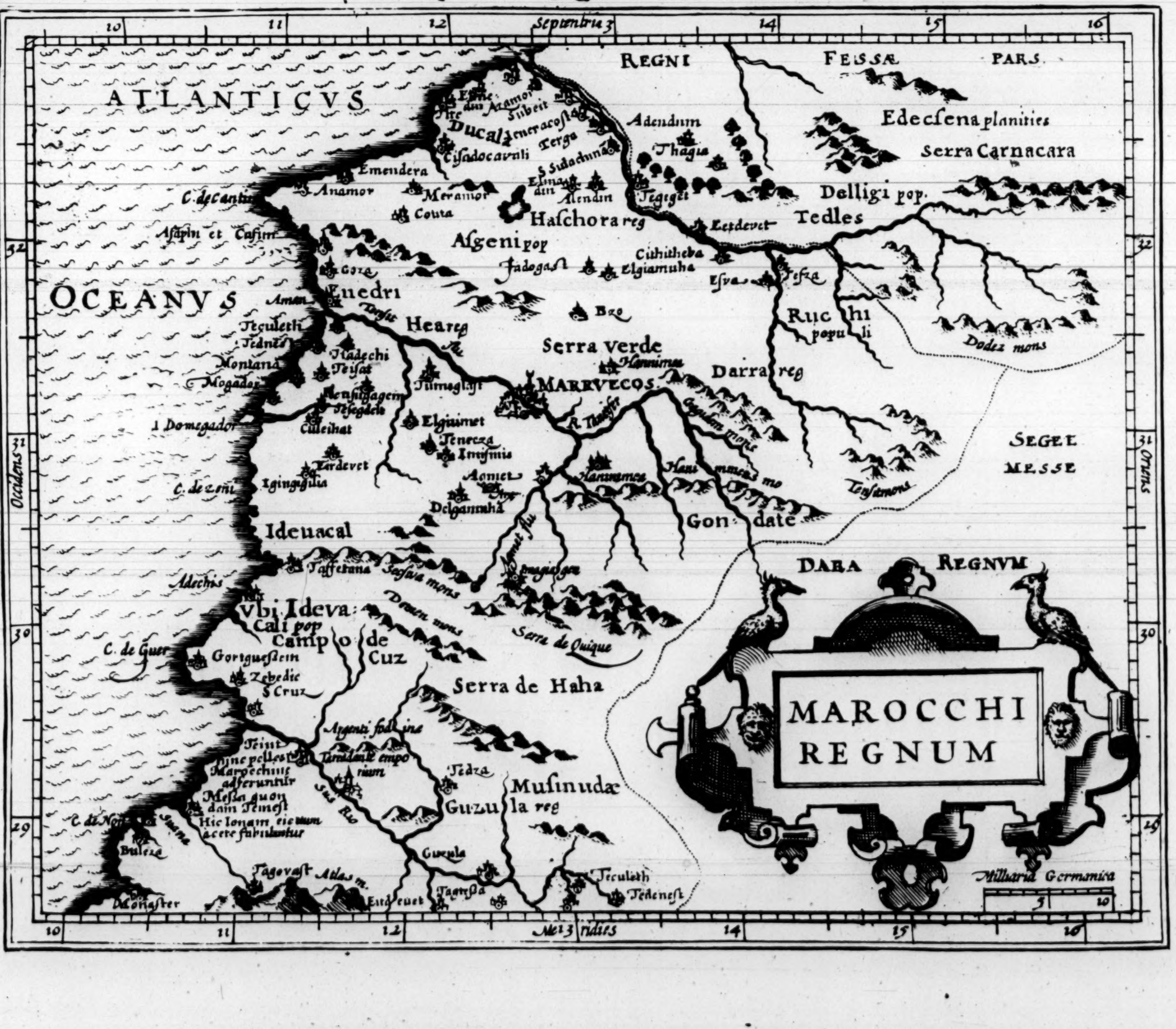
Robberie.

All the *Numidians* being moſt ignorant of Naturall, Domeſticall, and Common-wealth matters, are principally addicted vnto Treaſon, Trecherie, Murther, Theft and Robberie. This Nation, becauſe it is moſt ſlauiſh, will right gladly accept of any ſeruice among the *Barbarians*, be it neuer ſo vile or contemptible. For ſome will take vpon them to be Dung-farmers, others to be Scullions, ſome others to be Oſtlers, and ſuch like ſeruile Occupations. Likewiſe the Inhabitants of *Libya* liue a brutiſh kind of life; who neglecting all kinds of good Arts and Sciences, doe wholy apply their minds vnto theft and violence. Neuer as yet had they any Religion, any Lawes, or any good forme of liuing; but alwaies had, and euer will haue a moſt miſerable and diſtreſſed life. There cannot any trechery or villanie be inuented ſo damnable, which for lucres ſake they dare not attempt. They ſpend all their dayes either in moſt lewd practices, or in hunting, or elſe in warfare; neither weare they any ſhooes nor garments. The *Negros* likewiſe leade a beaſtly kind of life, being vtterly deſtitute of the vſe of reaſon, of dexteritie of wit, and of all Arts. Yea, they ſo behaue themſelues, as if they had continually liued in a Foreſt among wild beaſts. They haue great ſwarmes of Harlots among them; whereupon a man may eaſily coniecture their manner of liuing; except their conuerſation perhaps bee ſomewhat more tolerable, who dwell in the principall Townes and Cities: for it is like that they are ſomewhat more addicted to Ciuilitie.

§. II.

Collections of things moſt remarkable in IOHN LEO *his ſecond Booke of the Hiſtorie of* Africa.

The Map of the Kingdome of Marocco, *or* Maruccos.


MAROCCHI REGNUM
ATLANTICVS
OCEANVS
REGNI FESSÆ PARS
DARA REGNVM
SEGEL MESSE
Septentrio
Meridies
Occidens
Oriens
Ducala
Hafchora reg
Afgeni pop
Euedri
Heareg
Serra verde
MARRVECOS
Tedles
Delligi pop.
Edecſena planities
Serra Carnacara
Ruchi populi
Darra reg
Dodez mons
Tenſitmons
Gon date
Ideuacal
Vbi Ideva: Cali pop
Campo de Cuz
Serra de Haha
Serra de Quique
Guzula reg
Muſinudæ la reg
Sus Rio
Atlas m.
Argenti fodine
Tarudante emporium
Teint pellees Marrochinie adferuntur
Meſſa quondam Temeſt Hic Ionam eiectum a cete fabulantur
Mogador
Domegador
C. de Cantin
C. de Guer
C. de Non
Safi
Aſafin et Caſim
Emendera
Anamor
Meramor
Couta
Thagia
Adendum
Tegeget
Eſva
Fefza
Elgiamuha
Tednest
Teculeth
Guzula
Tagavast
Buleza
Monaſter
Milliaria Germanica
10 11 12 13 14 15 16
29 30 31 32

BEginning at the Weſt part of *Africa*, we will in this our Geographicall Hiſtorie proceed Eaſtward, till we come to the borders of *Ægypt*.

Hea being one of the Prouinces of *Maroco* is bounded Weſtward and Northward, with the maine Ocean, Southward with the Mountaines of *Atlas*, and Eaſtward with the Riuer which they call *Eſſiualo*. This Riuer ſpringeth out of the foreſaid Mountaine, diſcharging it ſelfe at length into the Riuer of *Tenſift*, and diuiding *Hea* from the Prouince next adiacent.

The Region of *Hea* lying vpon the Weſt part of *Africa*.

The Region of *Hea* is an vneuen and rough ſoile, full of rockie Mountaines, ſhadie Woods, and Chriſtall Streames in all places; being wonderfully rich, and well ſtored with Inhabitants. They haue in the ſaid Region great abundance of Goats and Aſſes, but not ſuch plentie of Sheep, Oxen, and Horſes. All kind of Fruits are very ſcarce among them.

This People for the moſt part eateth Barly-bread vnleauened, which is like rather vnto a Cake, then to a Loafe: this Bread is baked in a kind of earthen Baking-pan.

Their Food.

The greateſt part of them are clad in a kind of cloth Garment made of Wooll after the manner of a Couerlet, called in their Language, *Elchiſe*, and not vnlike vnto thoſe Couerlets or Blankets which the *Italians* lay vpon their Beds. In theſe kind of Mantles they wrap themſelues; and then are they girt with a woollen girdle, not about their waſte, but about their hips. You may eaſily diſcerne which of them is married, and who is not: for an vnmarried man muſt alwayes keepe his Beard ſhauen, which, after hee bee once married, hee ſuffereth to grow at length. The ſaid Region bringeth forth no great plentie of Horſes, but thoſe that it doth bring forth, are ſo nimble and full of mettall, that they will climbe like Cats ouer the ſteep and craggie Mountaines. Theſe Horſes are alwayes vnſhod: and the People of this Region vſe to till their ground with no other Cattell, but onely with Horſes and Aſſes. You ſhall here find great ſtore of Deere, of wild Goats, and of Hares. No good learning nor liberall Arts are here to be found; except it be a little skill in the Lawes, which ſome few challenge vnto themſelues: otherwiſe you ſhall find not ſo much as any ſhadow of vertue among them. They haue neither Phyſician nor Surgeon of any learning or account. But if a diſeaſe or infirmitie befall any of them, they preſently ſeare or cauterize the ſicke partie with red hot Irons, euen as the *Italians* vſe their Horſes. Howbeit ſome Chyrurgians there are among them, whoſe dutie and occupation conſiſteth onely in circumciſing of their male Children. Whoſoeuer will trauell into a forraine Countrey muſt take either a Harlot, or a Wife, or a religious man of the contrary part, to beare him companie. They haue no regard at all of Iuſtice.

Their Attire.

Horſes and other Beaſts.

Cauterizing.

The ancient Citie of *Tedneſt* was built by the *Africans* vpon a moſt beautifull and large Plaine, which they inuironed with a loftie Wall built of Bricke and Lime. In this Citie there are no Innes, Stoues, nor Wine-tauernes: ſo that whatſoeuer Merchant goes thither, muſt ſeeke out ſome of his acquaintance to remaine withall: but if hee hath no friends nor acquaintance in the Towne, then the principall Inhabitants there caſt lots who ſhould entertaine the ſtrange Merchant: inſomuch that no Stranger, be he neuer ſo meane, ſhall want friendly entertainment, but is alwaies ſumptuouſly and honourably accepted of. But whoſoeuer is receiued as a Gueſt, muſt at his departure beſtow ſome gift vpon his Hoſt in token of thankfulneſſe, to the end hee may be more welcome at his next returne. Howbeit if the ſaid Stranger be no Merchant, hee may chuſe what great mans houſe he will to lodge in, being bound at his departure to no recompence nor gift. To be ſhort, if any Beggar or poore Pilgrim paſſe the ſame way, he hath ſome ſuſtenance prouided for him in a certaine Hoſpitall, which was founded onely for the reliefe of poore people, and is maintained at the common charge of the Citie. In the middeſt of the Citie ſtands an ancient Temple, being moſt ſumptuouſly built, and of an huge bigneſſe, which was thought to be founded at the very ſame time when as the King of *Maroco* bare rule in thoſe places. This Temple hath a great Ciſterne ſtanding in the midſt thereof, and it hath many Prieſts and ſuch kind of People which giue attendance thereunto, and ſtore it with things neceſſarie. In this Citie likewiſe are diuers other Temples, which, albeit they are but little, yet be they moſt cleanly and decently kept. There are in this Citie about an hundred Families of *Iewes*. My ſelfe ſaw this Citie vtterly ruined and defaced, the Walls thereof being laid euen with the ground, the Houſes being deſtitute of Inhabitants, and nothing at that time to be there ſeene, but onely the neſts of Rauens and of other Birds. All this I ſaw in the 920. yeere of the *Hegeira*.

Tedneſt one of the Cities of *Hea*.

Their manner of entertaining Strangers at *Tedneſt*.

Their Temple.

Tedneſt forſaken for feare of the *Portugals*.

Vpon the foot of an hill eighteene miles Eaſtward from *Tedneſt*, ſtands a Towne called by the *Africans Teculeth*, and containing about one thouſand Houſholds. Here alſo is to be ſeene a moſt ſtately and beautifull Temple; as likewiſe foure Hoſpitals, and a Monaſterie of Religious perſons. The Inhabitants of this Towne are farre wealthier then they of *Tedneſt*: for they haue a moſt famous Port vpon the Ocean Sea, commonly called by Merchants, *Goz*. They haue likewiſe great abundance of Corne and Pulſe, which grow in the fruitfull fields adiacent. It was deſtroyed by the *Portugals*, 1514.

Teculeth a Towne of *Hea*.

The Citie of *Hadecchis* being ſituate vpon a Plaine, ſtandeth eight miles Southward of *Teculeth*: it containeth ſeuen hundred Families: and the Walls, Churches, and Houſes throughout this whole Citie are all built of Free-ſtone. They haue certaine yeerely Faires or Marts, wherunto

Hadecchis a Towne of *Hea*.

unto the Nations adioyning doe vſually reſort. Here is to bee ſold great ſtore of Cattell, of Butter, Oyle, Iron, and Cloth; and their ſaid Mart laſteth fifteene dayes. Their Women are very beautifull, white of colour, fat, comely, and trim. But the Men beare a moſt ſauage mind, being ſo extremely poſſeſſed with iealouſie, that whomſoeuer they find but talking with their Wiues, they preſently goe about to murther them. They haue no Iudges nor learned men among them, nor any which can aſſigne vnto the Citizens any Functions and Magiſtracies according to their worthineſſe: ſo that he rules like a King that excelleth the reſidue in wealth. For matters of Religion, they haue certaine *Mahumetan* Prieſts. Who neither pay Tribute nor yeerely Cuſtome, euen as they whom we laſt before mentioned. Here I was entertained by a certaine courteous and liberall-minded Prieſt, who was exceedingly delighted with *Arabian* Poetrie. From hence I trauelled vnto *Maroco.* And afterward I heard that this Towne alſo, in the yeere of the *Hegeira* 922. was ſacked by the *Portugals*; and that the Inhabitants were all fled into the next Mountaines.

Hadecchis ſacked by the *Portugals*, 1513.

Ileuſagaghen a Towne of *Hea.*

This Towne is ſituate vpon the top of a certaine high Mountaine which is diſtant eight miles to the South of *Hadecchis:* it conſiſteth of about two hundred Families. They are at continuall war with their neighbours, which is performed with ſuch monſtrous bloud-ſhed and man-ſlaughter, that they deſerue rather the name of Beaſts then of Men. They haue neither Iudges, Prieſts, nor Lawyers, to preſcribe any forme of liuing among them, or to gouerne their Common-wealth: wherefore iuſtice and honeſtie is quite baniſhed out of their habitations. Thoſe Mountaines are altogether deſtitute of Fruits: howbeit they abound greatly with Honie, which ſerueth the Inhabitants both for Food, and for Merchandize to ſell in the neighbour-Countries. And becauſe they know not what ſeruice to put their Waxe vnto, they caſt it forth, together with the other excrements of Honie. No People vnder Heauen can be more wicked, treacherous, or lewdly addicted, then this People is.

Barbariſme.

Wax caſt away by dull ignorance.

Teſegdelt a Towne of *Hea.*

Teiyent deſtroied by the *Portugals*, 1513. ten miles Weſt off *Ileuſugagen.*

The curteſie of the Citizens of *Teſegdelt* towards Strangers.

The Towne *Teſegdelt* being ſituate vpon the top of a certaine high Mountaine, and naturally enuironed with an high Rocke in ſtead of a Wall, containeth more then eight hundred Families. It is diſtant from *Teiyent* Southward about twelue miles, and it hath a Riuer running by it, the name whereof I haue forgotten. About this Towne of *Teſegdelt* are moſt pleaſant Gardens and Orchards, repleniſhed with all kind of Trees, and eſpecially with Walnut-trees. The Inhabitants are wealthie, hauing great abundance of Horſes, neither are they conſtrained to pay any Tribute vnto the *Arabians.* There are continuall Warres betweene the *Arabians* and them, and that with great bloud-ſhed and man-ſlaughter on both parts. The Villages lying neere vnto *Teſegdelt* doe vſually carrie all their Graine thither, leſt they ſhould be depriued thereof by the Enemie, who maketh daily inrodes and inuaſions vpon them. The Inhabitants of the foreſaid Towne are much addicted vnto curteſie and ciuilitie; and for liberalitie and bountie vnto Strangers, they will ſuffer themſelues to be inferiour to none other. At euery Gate of *Teſegdelt* ſtand certaine Watch-men or Warders, which doe moſt louingly receiue all In-commers, enquiring of them, whether they haue any friends and acquaintance in the Towne, or no? If they haue none, then are they conducted to one of the beſt Innes of the Towne, and hauing had entertainment there, according to their degree and place, they are friendly diſmiſſed: and whatſoeuer his expences come to, the Stranger payes nought at all, but his charges are defrayed out of the common Purſe. This People of *Teſegdelt* are ſubiect alſo vnto iealouſie: howbeit they are moſt faithfull keepers of their promiſe. In the very midſt of the Towne ſtands a moſt beautifull and ſtately Temple, whereunto belong a certaine number of *Mahumetan* Prieſts.

A Deſcription of the Citie of *Tagteſs.*

Water farre fetched.

Locuſts.

The moſt ancient Citie of *Tagteſs* is built round, and ſtandeth vpon the top of an Hill: on the ſides whereof are certaine winding ſteps hewen out of the hard Rocke. It is about fourteene miles diſtant from *Teſegdelt.* By the foot of the ſaid Hill runnes a Riuer, whereout the Women of *Tagteſs* draw their water, neither haue the Citizens any other drinke: and although this Riuer be almoſt ſixe miles from *Tagteſs*, yet a man would thinke, looking downe from the Citie vpon it, that it were but halfe a mile diſtant. The way leading vnto the ſaid Riuer being cut out of the Rocke, in forme of a paire of Staires, is very narrow. While I was in that Countrey, there came ſuch a ſwarme of Locuſts, that they deuoured the greateſt part of their Cornes which were as then ripe: inſomuch that all the vpper part of the ground was couered with Locuſts. Which was in the yeere of the *Hegeira* 919. that is, in the yeere of our Lord 1510.

The Towne of *Eitdeuet.*

Iewes.

Lawyers. Learned Men. Law-bookes.

Fifteene miles Southward from *Tagteſs* ſtands another Towne called *Eitdeuet.* In the ſaid Towne are *Iewes* of all Occupations: and ſome there are which affirme, that the firſt Inhabitants of this Towne came by naturall deſcent from King *Dauid:* but ſo ſoone as the *Mahumetan* Religion had infected that place, their owne Law and Religion ceaſed. Here are great ſtore of moſt cunning Lawyers, which are perfectly well ſeene in the Lawes and conſtitutions of that Nation: for, I my ſelfe ſaw a very aged man, who could moſt readily repeat a whole Volume written in their Language, called by them *Elmudevuana*, that is to ſay, the Bodie of the whole Law. The ſaid Volume is diuided into three Tomes, wherein all difficult queſtions are diſſolued: together with certaine Counſels or Commentaries of a famous Author, which they call *Melic.*

This

Culeihat Elmuridin, that is to ſay, *The Rock of Diſciples*, a Caſtle of *Hea.*

This *Culeihat Elmuridin* is a Caſtle built vpon the top of a certaine high Mountaine, hauing round about it diuers other Mountaines of a like heighth, which are enuironed with craggie Rocks and huge Woods. There is no paſſage vnto this Caſtle, but onely a certaine narrow path vpon one ſide of the Mountaine. By the one ſide thereof ſtands a Rocke, and vpon the other-ſide the Mountaine of *Teſegdelt* is within halfe a mile, and it is diſtant from *Eitdeuet* almoſt eighteene miles. This Caſtle was built euen in our time by a certaine Apoſtata, or renouncer of the *Mahumetan* religion, called by them *Homar Seyef*; who being firſt a *Mahumetan* Preacher vnto the people, propounded vnto a great number of Diſciples and Sectaries, whom hee had drawn to be of his opinion, certain new points of religion. This fellow ſeeing that he preuailed ſo with his Diſciples, that they eſteemed him for ſome petty-god, became of a falſe Preacher a moſt cruell tyrant, and his gouernment laſted for twelue yeares. Hee was the chiefe cauſe of the deſtruction and ruine of the whole Prouince. At length he was ſlaine by his owne wife, becauſe he had vnlawfully lien with her daughter which ſhe had by her former husband. And then was his peruerſe and lewd dealing laid open vnto all men: for hee is reported to haue been vtterly ignorant of the lawes, and of all good knowledge. Wherefore not long after his deceaſe, all the inhabitants of the region gathering their forces together, ſlew euery one of his Diſciples and falſe Sectaries. Howbeit, the Nephew of the ſaid Apoſtata was left aliue; who afterward in the ſame Caſtle endured a whole yeares ſiege of his aduerſaries, and repelled them, inſomuch that they were conſtrained to depart. Yea, euen vntill this day he moleſteth the people of *Hea*, and thoſe which inhabite neere vnto him, with continuall warre, liuing vpon robberie and ſpoile; for which purpoſe he hath certaine Horſemen, which are appointed to watch and to purſue trauellers, ſometimes taking Cattell, and ſometimes men captiues. He hath likewiſe certaine Gunners, who, although trauellers be a good diſtance off (for the common high-way ſtandeth almoſt a mile from the Caſtle) will put them in great feare. Howbeit, all people doe ſo deadly hate him, that they will not ſuffer him to till one foote of ground, or to beare any dominion without the ſaid Mountaine. This man hath cauſed his Grandfathers body to be honourably buried in his Caſtle, ſuffering him to be adored of his people, as if he were a God. Paſſing by that way vpon a certaine time, I eſcaped their very bullets narrowly.

A peſtiferous *Mahumetan* Preacher.

Iiglingil and *Teſethne* are here omitted for breuitie.

The Inhabitants of the Mountaines in *Hea.*

The greateſt part of the people of *Hea* dwelleth vpon mountaines, ſome whereof being called *Ideuacal* (for ſo are they named) inhabite vpon that part of *Atlas*, which ſtretcheth it ſelfe from the Ocean Sea Eaſtward, as farre as *Igilingigil*; and this ridge of mountaines diuideth *Hea* from *Sus*. The breadth of this mountaine is three dayes iourney. It is repleniſhed with inhabitants and country Villages. Their ordinarie food is Barly, Goates-fleſh, and Hony. Shirts they weare none at all, nor yet any other garments which are ſowne together; for there is no man among them which knoweth how to vſe the needle: but ſuch apparell as they haue, hangeth by a knot vpon their ſhoulders. Their women weare ſiluer rings vpon their eares, ſome three, and ſome more. They haue ſiluer buttons of ſo great a ſcantling, that each one weigheth an ounce, wherewith they faſten their apparell vpon their ſhoulders, to the end it may not fall off. The nobler and richer ſort of people among them weare ſiluer rings vpon their fingers and leggs: but ſuch as are poore, weare rings only of iron or of copper. There are likewiſe certaine Horſes in this Region, being ſo ſmal of ſtature and ſo ſwift, as it is wonderfull. Here may you find great plentie of wild Goats, Hares, & Deere, and yet none of the people are delighted in hunting. Many fountaines are here to be found, and great abundance of trees, but eſpecially of Walnut-trees. The greater part of this people liueth after the *Arabians* manner, often changing their places of habitation. A kind of Daggers they vſe, which are broad and crooked like a wood-knife; and their Swords are as thicke as Sithes, wherewith they mow Hay. When they goe to the warres, they carrie three or foure hunting Toyles with them. In all the ſaid mountaine are neither Iudges, Prieſts, or Temples to be found. So ignorant they are of learning, that not one among them either loueth, or embraceth the ſame. They are all moſt lewd and wicked people, and apply their minds vnto all kind of villanie. It was told the *Seriffo* in my preſence, that the foreſaid mountaine was able to affoord twentie thouſand ſouldiers for a neede.

Needles not vſed.

Rings and Buttons.

The Mountaine called *Demenſera.*

This mountaine alſo is a part of *Atlas*, beginning from the mountaine laſt before mentioned, and extending it ſelfe Eaſtward for the ſpace of about fiftie miles, as farre as the mountaine of *Niſiſ*, in the Territorie of *Maroco*; and it diuideth a good part of *Hea* from the Region of *Sus* before named. It aboundeth with inhabitants, which are of a moſt barbarous and ſauage diſpoſition. Horſes they haue great plentie: they goe to warre oftentimes with the *Arabians* which border vpon them; neither will they permit any of the ſaid *Arabians* to come within their Dominions. There are no Townes nor Caſtles vpon all this mountaine: howbeit, they haue certaine Villages and Cottages, wherein the better ſort doe hide their heads. Great ſtore of Noblemen or Gouernours they haue in all places, vnto whom the reſidue are very obedient. Their ground yeeldeth Barly and Mill in abundance. They haue euerie where many fountaines, which being diſperſed ouer the whole Prouince, doe at length iſſue into that Riuer, which is called in their language *Siffaia*. Their apparell is ſomewhat decent: alſo they poſſeſſe great quantitie of Iron, which is from thence tranſported into other places; and theſe people are well giuen to thrift.

Plenty of Iron.

Store of *Iewes*.

Carraum, that is, Scripture-men; for they admitted not the traditions.

thrift and good huſbandrie. Great numbers of *Iewes* remaine in this Region, which liue as ſtipendarie ſouldiers vnder diuers Princes, and are continually in Armes; and they are reputed and called by other *Iewes* in *Africa, Carraum*; that is to ſay, Heretikes. They haue ſtore of Boxe, of Maſtick, and of high Walnut-trees. Vnto their Argans (for ſo they call a kind of Oliues which they haue) they put nuts; out of which two ſimples they expreſſe very bitter Oyle, vſing it for a ſauce to ſome of their meates, and powring it into their lampes. I heard diuers of their principall men auouch, that they were able to bring into the field fiue and twenty thouſand moſt expert ſouldiers.

Of the Mountaine of *Iron*, commonly called *Gebelelbadith*.

This mountaine is not to be accounted any part of *Atlas*: for it beginneth Northward from the Ocean, and Southward it extendeth to the Riuer of *Tenſift*, and diuideth *Hea* from *Duccala* and *Maroco*. The inhabitants are called *Regraga*. Vpon this hill are waſte Deſarts, cleare Fountaines, and abundance of hony, and of Oyle Arganick, but of Corne and Pulſe great ſcarcitie, vnleſſe they make prouiſion thereof out of *Duccala*. Few rich men are here to bee found, but they are all moſt deuout and religious after their manner. Vpon the top of this mountaine are many Hermites, which liue onely vpon the fruites of certaine trees, and drinke water. They are a moſt faithfull and peaceable Nation. Whoſoeuer among them is apprehended for theft or any other crime, is forthwith baniſhed the countrey for certaine yeares. So great is their ſimplicitie, that whatſoeuer they ſee the Hermites doe, they eſteeme it as a miracle. They are much oppreſſed with the often inuaſions of their neighbours the *Arabians*; wherefore this quiet Nation chooſe rather to pay yearely tribute, then to maintaine warre.

The Region of *Sus*.

Now comes the Region of *Sus* to be conſidered of, being ſituate beyond *Atlas*, ouer againſt the Territorie of *Hea*, that is to ſay, in the extreme part of *Africa*. Weſtward it beginneth from the Ocean Sea, and Southward from the Sandie Deſarts: on the North it is bounded with the vtmoſt Towne of *Hea*; and on the Eaſt with that mightie Riuer whereof the whole Region is named. Wherefore beginning from the Weſt, we will deſcribe all thoſe Cities and places which ſhall ſeeme to be worthy of memorie.

Of the Towne of *Meſſa*.

Three ſmall Townes were built by the ancient *Africans* vpon the Sea ſhoare (each being a mile diſtant from other) in that very place where *Atlas* takes his beginning: all which three are called by one onely name, to wit, *Meſſa*; and are inuironed with a wall built of white ſtones. Through theſe three runneth a certaine great Riuer, called *Sus*, in their language: this Riuer in Summer is ſo deſtitute of water, that a man may eaſily without perill paſſe ouer it on foote; but it is not ſo in the Winter-time. They haue then certaine ſmall barkes, which are not meete to ſaile vpon this Riuer. The place where the foreſaid three Townes are ſituate, aboundeth greatly with Palme trees, neither haue they in a manner any other wealth; and yet their Dates are but of ſmall worth, becauſe they will not laſt aboue one yeare. All the inhabitants exerciſe huſbandry, eſpecially in the moneths of September and Aprill, what time their Riuer encreaſeth. And in May their Corne groweth to ripeneſſe. But if in the two foreſaid moneths the Riuer encreaſeth not according to the wonted manner, their harueſt is then nothing worth. Cattell are very ſcarce among them. Not farre from the ſea-ſide they haue a Temple, which they greatly eſteeme and honour. Out of which, Hiſtoriographers ſay, that the ſame Prophet, of whom their great *Mahumet* foretold, ſhould proceed. Yea, ſome there are which ſticke not to affirme, that the Prophet *Ionas* was caſt forth by the Whale vpon the ſhoare of *Meſſa*, when he was ſent to preach vnto the *Niniuites*. The rafters and beames of the ſaid Temple are of Whales bone. And it is a vſuall thing amongſt them, to ſee Whales of an huge and monſtrous bigneſſe caſt vp dead vpon their ſhoare, which by reaſon of their hugeneſſe and ſtrange deformitie, may terrifie and aſtoniſh the beholders. The common people imagine, that, by reaſon of a certaine ſecret power and vertue infuſed from heauen by God vpon the ſaid temple, each Whale which would ſwim paſt it, can by no meanes eſcape death. Which opinion had almoſt perſwaded me, eſpecially when at my being there, I my ſelfe ſaw a mighty Whale caſt vp, vnleſſe a certaine *Iew* had told me, that it was no ſuch ſtrange matter: for (quoth he) there lie certaine rockes two miles into the Sea on either ſide, and as the Sea moues, ſo the Whales moue alſo; and if they chance to light vpon a rocke, they are eaſily wounded to death, and ſo are caſt vpon the next ſhoare. This reaſon more preuailed with me, then the opinion of the people. My ſelfe (I remember) being in this Region at the ſame time when my Lord the *Seriffo* bare rule ouer it, was inuited by a certaine Gentleman, and was by him conducted into a Garden, where he ſhewed me a Whales rib of ſo great a ſize, that lying vpon the ground with the conuexe or bowing ſide vpward, in manner of an arch, it reſembled a gate, the hollow or inward part whereof aloft we could not touch with our heads, as we rode vpon our Camels backs: this rib (he ſaid) had laine there aboue an hundred yeares, and was kept as a miracle. Here may you find vpon the ſea-ſhore great ſtore of Amber, which the *Portugal* and *Feſſan* Merchants fetch from thence for a verie meane price: for they ſcarcely pay a Duckat for a whole ounce of moſt choiſe and excellent Amber. Amber (as ſome thinke) is made of Whales dung, and (as others ſuppoſe) of their Sperma or Seede, which being conſolidate and hardned by the Sea, is caſt vpon the next ſhoare.

Dates which will laſt but one yeare.

Holy Temple. Great ſtore of Whales.

Superſtitious conceit.

A Whales Rib of incredible greatneſſe.

Amber.

Teijeut containeth foure thouſand families, and ſtandeth not farre from the Riuer of *Sus*. The ſoyle adiacent is moſt fruitfull for graine, for Barly, and for all kind of Pulſe. They haue here likewiſe a good quantitie of Sugar growing; howbeit, becauſe they know not how to preſſe, boyle, and trim it; they cannot haue it but blacke and vnſauorie: wherefore ſo much as they can ſpare, they ſell vnto the Merchants of *Maroco*, of *Fez*, and of the land of *Negros*. Of Dates likewiſe they haue plentie; neither vſe they any mony beſides the Gold which is digged out of their own natiue ſoile. The women weare vpon their heads a piece of cloth worth a duckat. Siluer they haue none, but ſuch as their women adorne themſelues with. The leaſt Iron-coine vſed amongſt them, weigheth almoſt an ounce. No fruites take plentifully vpon their ſoile but onely Figgs, Grapes, Peaches, and Dates. Here is that excellent Leather dreſſed, which is called Leather of *Maroco*; twelue hides whereof are here ſold for ſixe Duckats, and at *Fez* for eight. That part of this Region which lieth toward *Atlas* hath many Villages, Townes, and Hamlets: but the South part thereof is vtterly deſtitute of inhabitants, and ſubiect to the *Arabians*, which border vpon it. In the midſt of this Citie ſtandeth a faire and ſtately Temple, which they call *The greateſt*, and *The chiefeſt*, through the verie midſt whereof they haue cauſed a part of the foreſaid Riuer to runne. The inhabitants are ſterne and vnciuill, being ſo continually exerciſed in warres, that they haue not one day of quiet. Each part of the Citie hath a ſeuerall Captaine and Gouernour, who all of them together doe rule the Common-wealth: but their authoritie continueth neuer aboue three moneths, which being expired, three other are choſen in their roome.

Store of Sugar.

Iron Coyne.

Cordouan Leather of *Maroco*.

A Temple through which a Riuer runneth.

The Towne of *Tarodant* built by the ancient *Africans*, containeth about three thouſand houſholds. For when the Family of *Marin* gouerned at *Fez*, part of them alſo inhabited *Sus*, and in thoſe dayes *Sus* was the ſeate of the King of *Fez* his Vice-roy. All authoritie is committed vnto their Noble, or principall men, who gouerne foure by foure, ſixe moneths onely.

Tarodant, a Towne of *Sus*.

Tedſi being a very great Towne, and built many yeares agoe in a moſt pleaſant and fertile place by the *Africans*, containeth moe then foure thouſand families; it is diſtant from *Tarodant* Eaſtward thirtie miles, from the Ocean ſea ſixtie miles, and from *Atlas* twentie. Here groweth great abundance of Corne, of Sugar, and of wild Woad. You ſhall find in this Citie many Merchants, which come out of the land of *Negros* for trafficks ſake. The Citizens are great louers of peace, and of all ciuilitie: and they haue a flouriſhing Common-wealth. The whole Citie is gouerned by ſixe Magiſtrates which are choſen by lots: howbeit, their gouernment laſteth for ſixteene moneths onely. The Riuer of *Sus* is diſtant three miles from hence. Here dwell many Iewes, which are moſt cunning Gold-ſmiths, Carpenters, and ſuch like Artificers. They haue a very ſtately Temple, and many Prieſts and Doctors of the Law, which are maintained at the publike charge. Euery Mundy great numbers of *Arabians* both of the Plaines, and of the Mountaines come hither to Market.

Tedſi, a Towne of *Sus*.

Store of Sugar and of Woad.

In all *Sus* there is no Citie comparable vnto that which is commonly called *Tagauoſt*, for it containeth aboue eight thouſand houſholds; the wall thereof is built of rough ſtones. From the Ocean it is diſtant about threeſcore miles, and about fiftie miles Southward of *Atlas*: and the report is, that the *Africans* built this Citie. About ten miles from this place lieth the Riuer of *Sus*: here are great ſtore of Artificers and of ſhops, and the people of *Tagauoſt* are diuided into three parts. They haue continuall ciuill warres among themſelues, and one part haue the *Arabians* alwaies on their ſide; who for better pay will take part ſometime with one ſide, and ſometime with the contrarie. Of Corne and Catell here is great abundance; but their Wooll is exceeding courſe. In this Citie are made certaine kinds of apparell, which are vſually carried for merchandize once a yeere to *Tombuto*, to *Gualata*, and to other places in the land of *Negros*. Their Market is twice euery weeke: their attire is ſomewhat decent and comely: their women are beautifull: but their men are of a tawnie and ſwart colour, by reaſon they are deſcended of blacke fathers, and white mothers.

The Citie of *Tagauoſt*.

The Mountaine *Hanchiſa* beginneth Weſtward from *Atlas*, and from thence ſtretcheth almoſt fortie mile as Eaſtward. The inhabitants of this Mountaine are ſuch valiant foot-men, that one of them will encounter two Horſemen. The ſoile will yeeld no Corne at all but Barly; howbeit hony there is in great abundance. With ſnow they are almoſt at all times troubled: but how patiently and ſtrongly they can endure the cold, a man may eaſily gheſſe, for that the whole yeare throughout they weare one ſingle garment onely.

The Mountaine of *Hanchiſa*.

The Mountaine *Ilalem* beginneth Weſtward from the Mountaine aforeſaid; on the Eaſt it abutteth vpon the region of *Guzula*, and Southward vpon the Plaines of *Sus*. The inhabitants are valiant, hauing great ſtore of Horſes. They are at continuall warre among themſelues for certaine Siluer mines; ſo that thoſe which haue the better hand, digge as much Siluer as they can, and diſtribute to euery man his portion, vntill ſuch time as they bee reſtrained from digging by others.

The Mountaine of *Ilalem*.

Mines of Siluer.

The region of *Maroco* beginneth Weſtward from the Mountaine of *Neſiſa*, ſtretching Eaſtward to the Mountaine of *Hadimei*, and Northward euen to that place where the moſt famous Riuers of *Tenſift* and *Aſſinual* meete together, that is to ſay, vpon the Eaſt-border of *Hea*. This region is in a manner three ſquare, being a moſt pleaſant Country, and abounding with many

The ſituation and eſtate of the Region of *Maroco*.

droues and flocks of Cattell : it is greene euery where, and moſt fertile of all things, which ſerue for foode, or which delight the ſences of ſmelling or ſeeing. It is altogether a plaine country.

Teneſſa.

Vpon a certaine hill of *Atlas* named *Ghedmui* ſtandeth a towne, which was built (as ſome report) by the ancient *Africans*, and called by the name of *Teneſſa*, being a moſt ſtrong and defenſible place, and being diſtant about eight miles Eaſtward from the riuer of *Aſiſinuall*. At the foot of the ſaid hill lieth a moſt excellent plaine, which, were it not for the lewd theeuiſh *Arabians*, would yeeld an incomparable crop. And becauſe the inhabitants of *Teneſſa* are depriued of this notable commodity, they till onely that ground which is vpon the ſide of the mountaine, and which lieth betweene the towne and the riuer. Neither doe they enioy that *gratis*; for they yeerely pay vnto the *Arabians* for tribute the third part of their corne.

The new towne of *Delgumuha*.

Vpon the top of a certaine high mountaine was built in our time a moſt large and impregnable Fort, being inuironed on all ſides with diuers other mountaines, and called by the inhabitants New *Delgumuha*. Beneath the ſaid mountaine ſpringeth *Aſiſinuall*, which word ſignifieth the *African* tongue, the Riuer of Rumor, becauſe that breaking foorth by the ſide of the hill with a monſtrous noiſe, it maketh a moſt deepe gulfe, much like vnto that, which the *Italians* call *Inferno di Tivoli*. The ſaid Fort containeth almoſt a thouſand families. They haue alwayes beene great louers of ciuility, and haue worne neat and decent apparell; neither ſhall you find any corner in the whole towne which is not well peopled. In this towne are plentie of Artificers, for it is but fiftie miles from the City of *Maroco*.

The Citie of *Imizmizi*.

Vpon a certaine part of *Atlas* ſtandeth a Citie called *Imizmizi*. Weſtward it is diſtant from new *Delgumuha* about fourteene miles: and this citie the *Arabians* are reported to haue built. Neere vnto this Citie lieth the common high way to *Guzula* ouer the mountaines of *Atlas*, being commonly called *Burris*, that is, *A way ſtrewed with feathers*: becauſe ſnow falls often thereupon, which a man would thinke rather to be feathers then ſnow. Not farre from this towne likewiſe there is a very faire and large plaine, which extendeth for the ſpace of thirtie miles, euen to the territory of *Maroco*. This moſt fertile plaine yeeldeth ſuch excellent corne, as (to my remembrance) I neuer ſaw the like. Sauing that the *Arabians* and ſouldiers of *Maroco* doe ſo much moleſt the ſaid plaine countrey, that the greater part thereof is deſtitute of the inhabitants:

A moſt exact deſcription of the great and famous City of *Maroco*, as it was 100. yeeres agoe.

The firſt founder of *Maroco*.

Maroco in times paſt contained aboue 100000. families. In later times before the late ciuill broyles, it is likely to haue beene much greater: one plague is ſaid to haue conſumed 700000. perſons.

This noble City of *Maroco* in *Africa* is accounted to be one of the greateſt cities in the world. It is built vpon a moſt large field, being about fourteene miles diſtant from *Atlas*. One *Ioſeph* the ſonne of *Teſfin*, and king of the tribe or people called *Luntuna*, is reported to haue beene the founder of this Citie, at that very time when he conducted his troupes into the region of *Maroco*, and ſetled himſelfe not farre from the common high-way, which ſtretcheth from *Agmeg* ouer the mountaines of *Atlas*, to thoſe deſarts where the foreſaid tribe or people doe vſually inhabite. Heere may you behold moſt ſtately and wonderfull workmanſhip: for all their buildings are ſo cunningly and artificially contriued, that a man cannot eaſily deſcribe the ſame. This huge & mighty City, at ſuch time as it was gouerned by *Hali* the ſon of King *Ioſeph*, contained moe then one hundred thouſand families. It had foure and twenty gates belonging therto, and a wall of great ſtrength and thicknes, which was built of white ſtone and lime. From this City the riuer of *Tenſift* lieth about ſixe miles diſtant. Heere may you behold great abundance of Temples, of Colledges, of Bath-ſtoues, and of Innes, all framed after the faſhion and cuſtome of that region. Some were built by the King of the tribe of *Luntuna*, and others by *Elmuachidin* his ſucceſſor: but the moſt curious and magnificent Temple of all, is that in the midſt of the City which was built by *Hali* the firſt King of *Maroco*, and the ſonne of *Ioſeph* aforeſaid, being commonly called the Temple of *Hali ben Ioſeph*. Howbeit one *Abdul-Mumen* which ſucceeded him, to the end he might vtterly aboliſh the name of *Hali*, and might make himſelfe onely famous with poſterity, cauſed this ſtately Temple of *Maroco* to be razed, and to be reedified ſomwhat more ſumptuouſly then before. Howbeit he loſt not onely his expences, but failed of his purpoſe alſo: for the common people euen till this day doe call the ſaid Temple by the firſt and ancienteſt name.

Fooliſh emulation.

Manſor the king of *Maroco*.

A ſtately Temple.

Likewiſe in this City not farre from a certaine rocke was built a Temple by him that was the ſecond vſurper ouer the kingdome of *Maroco*: after whoſe death his nephew *Manſor* enlarged the ſaid Temple fiftie cubits on all ſides and adorned the ſame with many pillars, which he commanded to be brought out of *Spaine* for that purpoſe. Vnder this Temple he made a Ciſterne or vault as bigge as the Temple it ſelfe: the roofe of the ſaid Temple he couered with lead: and at euery corner he made leaden pipes to conuay raine water into the Ciſterne vnderneath the Temple. The turret or ſteeple is built of moſt hard and well framed ſtone, like vnto *Veſpaſian* his Amphitheatrum at *Rome*, containing in compaſſe moe then an hundreth elles, and in height exceeding the ſteeple of *Bononia*. The ſtaires of the ſaid turret or ſteeple are each of them nine handfuls in breadth, the vtmoſt ſide of the wall is ten, and * the thicknes of the turret is fiue

The ſaid turret hath ſeuen lofts, vnto which the ſtaires aſcending are very lightſome: for there are great ſtore of windowes, which to the end they may giue more light, are made broader within then without. Vpon the top of this turret is built a certaine ſpire or pinnacle riſing

* *Obſcurum.*

ſharpe in forme of a ſugar-loafe, and containing fiue and twenty elles in compaſſe, but in height being not much more then two ſpeares length: the ſaid ſpire hath three lofts one aboue another, vnto euery of which they aſcend with wooden ladders. Likewiſe on the top of this ſpire ſtandeth a golden halfe moone, vpon a barre of Iron, with three ſpheares of gold vnder it; which golden ſpheares are ſo faſtened vnto the ſaid iron bar that the greateſt is loweſt, and the leaſt higheſt. It would make a man giddie to looke downe from the top of the turret; for men walking on the ground, be they neuer ſo tall, ſeeme no bigger then a child of one yeere old. From hence likewiſe may you plainely eſcrie the promontory of *Azaphi*, which notwithſtanding is an hundreth and thirtie miles diſtant. But mountaines (you will ſay) by reaſon of their huge bigneſſe may eaſily be ſeene a farre off: howbeit from this turret a man may in cleere weather moſt eaſily ſee fiftie miles into the plaine countreys. The inner part of the ſaid Temple is not very beautifull. But the roofe is moſt cunningly and artificially vaulted, the timbers being framed and ſet together with ſingular workmanſhip, ſo that I haue not ſeene many fairer Temples in all *Italy*. And albeit you ſhall hardly find any Temple in the whole world greater then this, yet it is very meanly frequented; for the people doe neuer aſſemble there but onely vpon fridayes. Yea a great part of this City, eſpecially about the aforeſaid Temple lieth ſo deſolate & void of inhabitants, that a man cannot without great difficulty paſſe, by reaſon of the ruines of many houſes lying in the way. Vnder the porch of this Temple it is reported that in old time there were almoſt an hundreth ſhops of ſale-bookes, and as many on the other ſide ouer againſt them: but at this time I thinke there is not one Book-ſeller in all the whole City to be found. And ſcarcely is the third part of this City inhabited.

Great ſtore of bookes in old time to be ſold in *Maroco*.

Within the wals of *Maroco* are Vines, Palme-trees, great Gardens, and moſt fruitfull Cornefields: for without their wals they can till no ground, by reaſon of the *Arabians* often inrodes. Know ye this for a certainty, that the ſaid City is growen to vntimely decay and old age: for ſcarcely fiue hundreth and ſixe yeeres are paſt, ſince the firſt building thereof, foraſmuch as the foundations thereof were laid in the time of *Ioſeph* the ſonne of *Teſfin*, that is to ſay, in the foure hundreth twentie and fourth yeere of the *Hegeira*. Which decay I can impute to none other cauſe, but to the iniurie of continuall warres, and to the often alterations of Magiſtrates and of the common-wealth. After King *Ioſeph* ſucceeded his ſonne *Hali*, and the ſonne of *Hali* was ordained gouernour after his fathers deceaſe. In whoſe time ſprung vp a factious crue, by the meanes of a certaine *Mahumetan* Preacher named *Elmaheli*, being a man both borne and brought vp in the mountaines. The ſaid *Elmaheli* hauing leuied a great army, waged warre againſt *Abraham* his ſoueraigne Lord. Whereupon King *Abraham* conducting another armie againſt him, had marueilous ill ſucceſſe: and after the battell ended, his paſſage into the City of *Maroco* was ſo ſtopped and reſtrained, that he was forced with a few ſouldiers, which remained yet aliue, to flee Eaſtward to the mountaines of *Atlas*. But *Elmaheli* not being ſatisfied with expelling his true Soueraigne out of his owne Kingdome, commanded one of the Captaines called *Abdul Mumen*, with the one halfe of his armie to purſue the diſtreſſed King, while himſelf with the other halfe laide ſiege to *Maroco*. The king with his followers came at length vnto *Oran*, hoping there to haue renewed his forces. But *Abdul Mumen* and his great armie purſued the ſaid King ſo narrowly, that the Citizens of *Oran* told him in plaine termes, that they would not hazard themſelues for him. Wherefore this vnhappie King being vtterly driuen to diſpaire, ſet his Queene on horſe-backe behind him, and ſo in the night time road foorth of the Citie. But perceiuing that hee was diſcried and knowen by his enemies, he fled foorthwith vnto a certaine rocke ſtanding vpon the ſea-ſhore: where, ſetting ſpurs to his horſe-ſide, he caſt himſelfe, his moſt deere ſpouſe, and his horſe downe headlong, and was within a while after found ſlaine among the rockes and ſtones, by certaine which dwelt neere vnto the place. Wherefore *Abdul Mumen* hauing gotten the victorie, returned in triumphant manner toward *Maroco*, where the foreſaid *Elmaheli* was deceaſed before his commning, in whoſe place *Abdal* was choſen King and *Mahumetan* Prelate ouer the fortie diſciples, and tooke ten perſons to be of his priuy councell, which was a new inuention in the law of *Mahumet*. This *Abdul Mumen* hauing beſieged the Citie of *Maroco* for the ſpace of an whole yeere, at laſt ouercame it: and killing *Iſaac* the onely ſonne of King *Abraham* with his owne hand, he commanded all the ſouldiers, and a good part of the Citizens to be ſlaine. This mans poſteritie raigned from the fiue hundred ſixteenth, to the ſixe hundred ſixtie eight yeere of the *Hegeira*, and at length they were diſpoſſeſſed of the Kingdome by a certaine King of the Tribe called *Marin*. The family of *Marin* after the ſaid Kings deceaſe bare rule till the yeere of the *Hegeira*, ſeuen hundreth eightie and fiue. The principall court of this family was holden for the moſt part at *Fez*; but ouer *Maroco* were appointed Vice-royes and Deputies: inſomuch that *Fez* was continually the head and Metropolitan Citie of all *Mauritania*, and of all the Weſterne dominion.

State of it 1526.

Cauſes of the decay of *Maroco*.

Elmaheli a factious preacher.

The miſerable death of *Abraham* King of *Maroco* and of his Queene.

New Sect.

In later yeeres *Maroco* recouered the ſupremacy.

In the ſaid City of *Maroco* is a moſt impregnable Caſtle, which, if you conſider the bignes, the walls, the towres, and the gates built all of perfect marble, you may well thinke it to be a City rather then a Caſtle. Within this Caſtle there is a ſtately Temple, hauing a moſt loftie and high ſteeple, on the top whereof ſtandeth an halfe moone, and vnder the halfe moone are three golden

A ſtronge Caſtle.

A ſtately temple.

ſpheares

Three golden ſpheares.

A great Colledge.

ſpheares one bigger then another, which all of them together weigh one hundreth and thirty thouſand ducates. Some Kings there were, who being allured with the value, went about to take downe the ſaid golden ſpheares: but they had alwayes ſome great miſfortune or other, which hindred their attempt: Likewiſe the ſaid Caſtle containeth a noble Colledge, which hath thirtie Hals belonging thereunto. In the midſt whereof is one Hall of a maruellous greatneſſe, wherein publike Lectures were moſt ſolemnely read, while the ſtudie of Learning flouriſhed among them. Such as were admitted into this Colledge had their victuals and apparell freely giuen them. Of their Profeſſours ſome were yearely allowed an hundred, and ſome two hundred Duckats, according to the qualitie of their profeſſion: neither would they admit any to heare them read, but ſuch as perfectly vnderſtood what belonged to thoſe Arts which they profeſſed. The wals of this beautifull Hall are moſt ſtately adorned with painting and caruing, eſpecially of that Hall where Lectures were woont publikely to be read. All their Porches and vaulted Roofes are made of painted and glittering ſtones, called in their Language *Ezzulleia*, ſuch as are yet vſed in *Spaine*. In the midſt of the ſaid building is a moſt pleaſant and cleare Fountaine, the wall whereof is of white and poliſhed Marble, albeit low built, as in *Africa* for the moſt part ſuch wals are. I haue heard that in old time here was great abundance of Students, but at my being there I found but fiue in all: and they haue now a moſt ſenſeleſſe Profeſſour, and one that is quite void of all humanitie.

Moreouer, the foreſaid Caſtle (as I remember) hath twelue Courts moſt curiouſly and artificially built by one *Manſor*. In the firſt lodged about fiue hundred Chriſtians, which carryed Croſſe-bowes before the King whitherſoeuer he went. Not farre from thence is the lodging of the Lord Chancellour and of the Kings Priuie Counſell, which Houſe is called by them, The Houſe of Affaires. The third is called, The Court of Victorie; wherein all the Armour and Munition of the Citie is layed vp. The fourth, belongeth to the great Maſter of the Kings Horſe. Vpon this Court three Stables adioyne, each one of which Stables will containe two hundred Horſes. Likewiſe there are two other Oſtleries, whereof one is for Mules, and the other for an hundred of the Kings Horſes onely. Next vnto the Stables were two Barnes or Garners adioyning in two ſeuerall places, in the lower of which Barnes was layed Straw, and Barley in the other. There is alſo another moſt large place to lay vp Corne in, euery Roome whereof will containe more then three hundred Buſhels. The couer of the ſaid Roome hath a certaine hole whereunto they aſcend by ſtaires made of ſtone. Whither the beaſts laden with Corne being come, they powre the ſaid Corne into the hole. And ſo when they would take any Corne from thence, they doe but open certaine holes below, ſuffering ſo much Corne to come forth as may ſerue their turnes, and that without any labour at all. There is likewiſe a certaine other Hall, where the Kings Sonne and the Sonnes of Noblemen are inſtructed in Learning. Then may you behold a certaine foure-ſquare building, containing diuers Galleries with faire Glaſſe Windowes, in which Galleries are many Hiſtories moſt curiouſly painted: heere likewiſe the glittering and gilt Armour is to be ſeene. Next vnto this building is another, wherein certaine of the Kings Guard are lodged: then followes that wherein State-matters are diſcuſſed: whereunto adioyneth alſo another, which is appointed for Ambaſſadors to conferre with the Kings Priuie Counſell in. Likewiſe the Kings Concubines and other Ladies of Honour haue a moſt conuenient place aſſigned them: next vnto which ſtandeth the Lodging of the Kings Sonnes. Not farre from the Caſtle wall, on that ſide which is next vnto the fields, may you behold a moſt pleaſant and large Garden, contayning almoſt all kind of Trees that can bee named.

Excellent ſpotted Marble.

Moreouer, there is a ſumptuous and ſtately Porch built of moſt excellent ſquare Marble: in the midſt whereof ſtandeth a Piller with a Lion very artificially made of Marble, out of the mouth of which Lion iſſueth moſt cleere and Chriſtall water, falling into a Ciſterne within the Porch: at each corner of the ſaid Porch ſtandeth the Image of a Leopard framed of white Marble, which is naturally adorned with certaine blacke ſpots: this kind of parti-coloured Marble is no where to be found but onely in a certaine place of *Atlas*, which is about an hundred and fiftie miles diſtant from *Maroco*. Not farre from the Garden ſtands a certaine Wood or Parke walled round about: And here I thinke no kind of wild beaſts are wanting: for heere you may behold Elephants, Lions, Stagges, Roes, and ſuch like: howbeit the Lions are ſeparated in a certaine place from other beaſts, which place euen to this day is called *The Lions Den*. Wherefore ſuch Monuments of Antiquitie as are yet extant in *Maroco*, albeit they are but few, doe notwithſtanding ſufficiently argue, what a Noble Citie it was in the time of *Manſor*.

This King called *Manſor*, was he vnto whom *Raſis* that famous Phyſician dedicated his Booke.

At this preſent all the Courts and Lodgings before deſcribed lye vtterly voyd and deſolate: except perhaps ſome of the Kings Oſtlery which tend his Mules and Horſes do lye in that Court, which we ſaid euen now was to lodge Archers and Croſſe-bow-men: all the reſidue are left for the Fowles of the Aire to neſtle in. That Garden which you might haue named a Paradiſe in old time, is now become a place where the filth and dung of the whole Citie is caſt forth. Where the faire and ſtately Librarie was of old, at this preſent there is nothing elſe to be found, but Hens, Doues, and other ſuch like Fowles, which build their Neſts there. Certaine it is, that the foreſaid *Manſor*, whom we haue ſo often mentioned, was a moſt puiſſant and mighty Prince: for it is well knowne that his Dominion ſtretched from the Towne of *Meſſa* to the Kingdome of *Tripolis* in *Barbarie*, which is the moſt excellent Region of *Africa*, and ſo large, that a man can hardly trauell the length thereof in foureſcore and ten dayes, or the breadth in fifteene. This *Manſor* likewiſe was in times paſt Lord of all the Kingdome of *Granada* in *Spaine*. Yea, his Dominion in *Spaine* extended from *Tariffa* to *Aragon*, and ouer a great part of *Caſtilia* and of *Portugall*. Neither did this *Iacob*, ſurnamed *Manſor*, only poſſeſſe the foreſaid Dominions, but alſo his Grand-father *Abdul Mumen*, his father *Ioſeph*, and his Sonne *Mahumet Enaſir*, who beeing vanquiſhed in the Kingdome of *Valentia*, loſt threeſcore thouſand Souldiers, Horſemen and Footmen: howbeit himſelfe eſcaped and returned to *Maroco*. The Chriſtians being encouraged with this victorie, refrayned not from Warre, till, within thirtie yeares ſpace, they had wonne all the Townes following, to wit, *Valentia, Denia, Alcauro, Murcia, Cartagena, Cordoua, Siuillia, Iaen*, and *Vbeda*. After which vnhappie warre ſucceeded the decay of *Maroco*. The ſaid *Mahumet* deceaſing, left behind him ten Sonnes of a full and perfect age, who contended much about the Kingdome. Hereupon it came to paſſe, while the Brethren were at diſcord, and aſſayled each other with mutuall warres, that the people of *Fez* called *Marini*, and the Inhabitants of other Regions adiacent, began to vſurpe the Gouernment. The people called *Habduluad* enioyed *Tremizen*, expelling the King of *Tunis*, and ordayning ſome other, whom they pleaſed, in his ſtead. Now haue you heard the end of *Manſor* his Progenie and Succeſſors. The Kingdome therefore was tranſlated vnto one *Iacob* the Sonne of *Habdulach*, who was the firſt King of the Family called *Marin*. And at length the famous Citie of *Maroco* it ſelfe, by reaſon of the *Arabians* continuall out-rages, fell into moſt extreme calamitie: ſo great is the inconſtancie of all earthly things. That which we haue here reported as touching *Maroco*, partly wee ſaw with our owne eyes, partly we reade in the Hiſtorie of one *Ibnu Abdul Malich*, a moſt exact Chronicler of the Affaires of *Maroco*.

The huge Dominions of King *Manſor*.

The Chriſtians happie ſucceſſe againſt the *Moores*.

Ibnu Abdul an Hiſtorian of *Africa*.

The Towne of *Agmet* built of old by the *Africans* vpon the top of a certaine hill which beginneth almoſt from *Atlas*, is diſtant from *Maroco* about foure and twentie miles. In times paſt, when *Muachidin* was Prince thereof, it contayned more then ſixe thouſand Families: at what time the people were very ciuill, and had ſuch plentie and magnificence of all things, that many would not ſticke to compare this Towne with the Citie of *Maroco*. It had on all ſides moſt pleaſant Gardens, and great ſtore of Vines, whereof ſome grew vpon the Mountaine it ſelfe, and others on the Valley. By the foot of this Hill runneth a faire Riuer, which ſpringing forth of *Atlas* falleth at length into *Tenſift*. The field which lyeth neere vnto this Riuer is ſaid to be ſo fruitfull, that it yeeldeth euery yeere fiftie fold increaſe. The water of this Riuer looketh alwaies white.

The Towne of *Agmet*.

Howbeit the Citie of *Agmet*, which I haue now deſcribed vnto, hath at this day no other Inhabitants but Woolues, Foxes, Deere, and ſuch other wilde beaſts. Except onely at my being there I found a certaine Hermite, who was attended vpon by an hundred perſons of his owne Sect: all of them were well-horſed, and did their beſt endeuour to become Gouernours and Commanders, but their forces were inſufficient. With this Hermite I ſtaied (as I remember) for the ſpace of ten dayes, and found one amongſt his followers, with whom I had old acquaintance, and familiaritie: for we were certaine fellow-ſtudents together at *Fez*, where beeing of one ſtanding and ſenioritie, we heard that Booke of the *Mahumetan* Religion expounded which is commonly called the Epiſtle of *Nenſeſi*.

The deſolation of *Agmet*. Hermite.

Iohn Leo ſtudent at *Fez*.

Hauing before deſcribed all the Cities and Townes of *Maroco*, it now remayneth that wee briefly declare the ſituation and qualitie of the Mountaines there. Wherefore wee will beginne with the Mountaine of *Niſiſa*, from whence the Region of *Maroco* it ſelfe beginneth Weſtward, and is thereby diuided from the Prouince of *Hea*. The ſaid Mountaine hath great ſtore of Inhabitants: and albeit the tops thereof are continually couered with Snow; yet doth it yearely affoord maruellous increaſe and abundance of Barley. The rude people there are ſo deſtitute of all humanitie and ciuill behauiour, that they doe admire not onely all Strangers, but alſo doe euen gaze and wonder at their apparell. I my ſelfe remayned two dayes among them, in which ſpace all the people of the Towne came flocking about mee, greatly wondring at the white Garment which I wore (being ſuch as the learned men of our Countrey are vſually clad in) ſo that euery one being deſirous to handle and view this Garment of mine, in two dayes it was turned from white to blacke, and became all greaſie and filthy.

The Mountaine of *Niſiſa*.

Learned men clothed in white.

At the bounds of *Niſiſa*, a certaine other Mountaine called by the Inhabitants *Semede*, taketh his originall: and theſe two Mountaines are ſeparated by the Riuer of *Seſſaua*. *Semede* extendeth Eaſt-ward almoſt twentie miles, the Inhabitants whereof are moſt baſe and witleſſe people. Great ſtore of Springs and Fountaines are here to be found; the Snow is perpetuall; all good Lawes, Ciuilitie and honeſtie are quite baniſhed from hence, except perhaps the people be mooued thereunto by the aduice of ſome ſtranger, whom they find to be of a modeſt and ſober diſpoſition. Here being entertayned by a certaine religious man of the ſame place (who was had in great reputation by the people) I was conſtrayned to eate of ſuch groſſe meats as the ſaid

Semede.

people are accuſtomed vnto, to wit, of Barley meale mingled with water, and of Goats-fleſh, which was extremely tough and hard by reaſon of the ſtaleneſſe and long continuance. After Supper we had no other Bed but the bare ground to lye vpon.

Strange tryals in Law.

Iohn Leo conſtrayned to play the Iudge.

The next morning being readie to take Horſe, and deſirous to depart, fiftie of the people came about me, laying open each man their Cauſes and Suites vnto me, as our people vſe to do before a Iudge. Vnto whom I anſwered, that I had neuer in all my life either knowne or heard of the manners and cuſtomes of that Region. Forth-with comes one of the chiefe men amongſt them, affirming that it was their cuſtome neuer to diſmiſſe any Stranger, till hee had both heard and throughly decided all the Quarrels and Controuerſies of the Inhabitants. Which words he had no ſooner vttered, but immediately my Horſe was taken from me. Wherefore I was conſtrayned for nine dayes, and ſo many nights, longer to abide the penurie and miſerie of that Region. Moreouer, my trouble was the greater, for that, in ſuch abundance of Suites and Affaires, there was not one man preſent, which could ſet downe ſo much as a word in writing: wherefore I my ſelfe was fayne to play both the Iudge and the Notarie.

Vpon the eight day they all of them promiſed to beſtow ſome great Reward vpon mee. Wherefore the night following ſeemed vnto me a yeare long: for I was in good hope, the next morrow to haue receiued a maſſe of Gold from my Clients. So ſoone as the next day began to dawne, they placed me in a certaine Church-porch: whither, after an vſuall and ſhort Prayer ended, each man full reuerently preſented his gift vnto me. Here ſome offered me a Cocke, others brought me Nuts and Onions, and ſome others beſtowed a handfull of Garlicke vpon me. The principall and head-men amongſt them preſented mee with a Goat; and ſo by reaſon that there was no money in all the ſaid Mountayne, they proffered mee not one farthing for my paines: wherefore all the ſaid gifts I bequeathed vnto mine Hoaſt for his worthy entertayning of me. And this was all the notable reward which I reaped in regard of ſo great and intollerable paines. All things being thus diſpatched, they ſent fiftie Horſemen to accompany and guard me from Theeues in that dangerous way.

The Mountain called *Seuſaua*.

This Mountaine of *Seuſaua* taketh his beginning where *Semede* endeth, out of which ſpringeth a certaine Riuer, hauing one name with the ſaid Mountaine from whence it proceedeth. Neuer were the tops of this Mountaine ſeene deſtitute of Snow. The Inhabitants leade a brutiſh and ſauage life, waging continuall warre with their next Neighbours: for which purpoſe they vſe neither Swords, Iauelins, nor any other Warlike Inſtruments, but onely certaine Slings, out of which they diſcharge ſtones after a ſtrange and wonderfull manner. Their victuals conſiſt of Barley, Honey, and Goates fleſh. In the ſame Mountaine great multitudes of *Iewes* exerciſing Handie-crafts, doe inhabit: likewiſe they make Sope, Iron-hookes, and Horſe-ſhooes. Diuers Maſons are here to be found alſo. They build their wals of no other matter but onely of rough ſtone and lime, and the roofes of their houſes they vſe to couer with thatch: neither haue they any other kind of lime or brickes. They haue among them alſo abundance of learned men and of skilfull Lawyers, whoſe counſell they vſe at all times. Among whom I found ſome, who had heretofore beene my fellow-ſtudents at *Fez*, and for our old acquaintance ſake, gaue me moſt courteous entertaynment: and, to the end I might eſcape the danger of Theeues, they conducted me a good part of my way.

The Mountains *Seſiua*, *Tenmella*, and *Gadmena* are omitted.

Hanteta.

Neuer did I ſee (to my remembrance) an higher Mountayne, then that which the *Africans* call *Hanteta*.

Carrain Iewes.

Many *Iewes* exerciſing diuers Handie-crafts doe here inhabit, and doe yearely pay vnto the Gouernour of this Mountayne great ſummes of money. As concerning Religion, they follow them eſpecially which are called *Carrain*. The top of this Mountayne is continually couered with Snow. When I firſt beheld this Motntayne, I thought it had beene Cloudes, ſo great is the height thereof. The ſides of this Mountayne being altogether deſtitute of Herbs and Trees, are in many places ſtored with excellent white Marble, which the people might digge, and make a good commoditie thereof, were they not ſo ſluggiſh and ſo ignorant in hewing and poliſhing of the ſame. In this place are many Pillars and Arches which were moſt artificially and ſumptuouſly built by thoſe mightie Princes whom wee haue often before made mention of: which Pillars they would haue vſed for the building of Water-conduits, had they not beene hindered by the violence of warres.

Guzzula.

Iron and Copper Mines.

Continuall wars in *Guzzula*.

Weekly Truces

This Region is exceeding populous: Weſtward it abutteth vpon *Ilda* a Mountayne of *Sus*; Northward it ioyneth vnto *Atlas*, and Eaſtward it ſtretcheth vnto the Region of *Hea*. It is inhabited with ſauage and fierce people, being moſt needie of money, and yet abounding greatly in Cattell. Great ſtore of Copper and Iron is here digged out of Mines. Great Villages they haue, which containe many of them, more then a thouſand Families a piece. They haue neyther King nor Gouernour to preſcribe any Lawes vnto them: but euery one is his owne Captaine and Commander; whereupon they are at continuall warres among themſelues, neither haue they any truce at all, but three dayes onely euery weeke; during which time euery man may ſafely and freely bargaine with his Enemie, and may trauell whither hee liſteth. But theſe dayes of Truce being paſt, the wretched people of this Region doe continually commit moſt

heihorrible ſlaughters. The foreſaid dayes of truce a certaine Hermite appointed vnto them, whom they honoured and reuerenced like a god. This Hermite with one eye, I my ſelfe ſaw, and found him to be a truſty, ſincere, courteous, and moſt liberall perſon. Once euery yeere they haue a Faire of two months long: all which time (though the number of Merchants be neuer ſo great) they giue free entertainment vnto all ſuch as either bring wares with them, or come thither to fetch away their wares. When the time of their Faire approcheth, they foorthwith make truce, and each faction appointeth a Captaine ouer an hundred ſouldiers, to the end they may keepe themſelues in ſafety, and may defend their ſaid Faire from the inuaſion and iniury of all lewd perſons. If any offence be committed, the Captaines immediately giue ſentence vpon the guilty perſon: and whoſoeuer be conuicted of theft, is foorthwith ſlaine like a brute beaſt, and his theeues carkaſſe is throwne out to bee deuoured of dogges, wilde beaſts, and rauenous fowles.

Venerable Hermite.

Free entertainement for Merchants.

Cruell executions.

Azapi was built by the *Africans*, and ſtandeth vpon the ſhore of the Ocean ſea, containing foure thouſand families: inhabitants there are great ſtore, being for the moſt part very vnciuill and barbarous. In times paſt there dwelt many *Iewes* in this Towne, which exerciſed diuers Handi-crafts. Their ſoyle is exceeding fertile; but ſo groſſe is their owne vnskilfulneſſe and negligence, that they know neither how to till their ground, to ſow their Corne, or to plant Vineyards.

Of the Region of *Duccala*, in which is *Azafi* and the reſt following: it was won by the *Portugals*, *A.H.*920. by reaſon of ciuill broiles, one *Hali* hauing ſlaine the King being at a Sermon in the Church. The *Portugals* about this time brought a new face on the Townes of theſe parts, as ye may ſee in *Leo* himſelfe.

The Towne *Centumputei* is built vpon a rocke of excellent marble: in the Suburbes whereof are certaine caues, wherein the inhabitants vſe to lay vp their Corne: which is there ſo wonderfully preſerued, that it will continue an hundreth yeares without any ill ſauour or corruption. Of the number of which cauer, reſembling pits or wels, the Towne it ſelf is called *Centum putei*. The inhabitants are of ſmall reckoning or account, hauing no artificers dwelling among them but certaine *Iewes*.

Centum putei.

Corne preſerued one hundred yeares.

Azamur, a Towne of *Duccala*, was built by the *Africans* vpon that part of the Ocean ſea-ſhore, where the Riuer of *Ommirabih* diſemboqueth, being diſtant from *Elmadina* Southward, about thirtie miles. Very large it is, and well inhabited, and containeth to the number of fiue thouſand families. Here doe the *Portugall* Merchants continually reſide. The inhabitants are very ciuill, and decently apparelled. And albeit they are diuided into two parts, yet haue they continuall peace among themſelues. Pulſe and Corne they haue great plentie, though their Gardens and Orchards bring forth nought elſe but figs. They haue ſuch plentie of fiſhes, that they receiue yearely for them ſometime ſixe thouſand, and ſometime ſeuen thouſand duckats. And their time of fiſhing dureth from October to the end of Aprill. They vſe to frie fiſhes in a certaine pan with oyle, whereby they gather an incredible quantitie of trane: neither vſe they any other oyle to put into their lampes. The *Iewes* compounded with the King of *Portugall*, to yeeld the Citie to him, on condition, that they ſhould ſuſtaine no iniurie) with a generall conſent opened the Gates vnto them: and ſo the Chriſtians obtained the Citie, and the people went to dwell part of them to *Sala*, and part to *Fez*. Neither doe I thinke that God for any other cauſe brought this calamitie vpon them, but onely for the horrible vice of Sodomie, whereunto the greateſt part of the Citizens were ſo notoriouſly addicted, that they could ſcarce ſee any young ſtripling, who eſcaped their luſt.

* Or *Marbea.*

Traine Oyle.

Azamur wonne by the *Portugals.*

Sodomie:

The *Greene* Mountaine is of an exceeding height, beginning Eaſtward from the Riuer of *Ommirabih*, and extending Weſtward to the Hills, called in their language *Haſara*; and it diuideth *Dnccala* from ſome part of *Tedles*. Likewiſe this Mountaine is very rough and full of Woods, affoording great ſtore of Acornes and Pine-apples, and a certaine kind of red fruit which the *Italians* commonly call *Africano*. Many Hermites alſo doe inhabite vpon this Mountaine, liuing with no other kind of victuals, but ſuch as the Woods yeeld vnto them: for they are aboue fiue and twenty miles diſtant from all Townes and Cities. Here are great ſtore of fountaines and of Altars built after the *Mahumetan* faſhion, and many ancient houſes alſo erected by the *Africans*.

Greene Mountaine.

The fruit called by the *Italians*, *Frutto Africano.*

Religious Hermits.

Tagodaſt is built vpon the top of a certaine high Mountaine, hauing foure other high Mountaines round about it. Betweene which foure Mountaines and the ſaid Towne, are diuers moſt large and beautiful Gardens repleniſhed with all kind of fruits: Quinces here are of an incredible bigneſſe. Their Vines diſperſing themſelues vpon the boughes of trees, doe make moſt pleaſant Bowers and Walkes; the Grapes whereof being red, are for their bigneſſe called in the language of that people, *Hennes egs*. They haue here great abundance of Oyle, and moſt excellent Hony; ſome of their Hony being white, and ſome yellow. This Towne hath many fountaines about it, which ioyning into one ſtreame, doe ſerue for many Water-mils thereabouts. Here are likewiſe great ſtore of Artizans, who exerciſe themſelues onely about things neceſſary. The inhabitants are ſomewhat ciuill, their women are moſt beautifull, being moſt gorgeouſly decked with ſiluer Iewels. Their Oyle they carry vnto the next Cities Southward of them on this ſide *Atlas*: but they ſend their Leather vnto *Fez* and *Mecnaſa*. Their Plaine is almoſt ſixe miles long, the ſoyle being moſt fruitful for Corne: in regard whereof, the Towneſmen pay certaine yearely tribute vnto the *Arabians*. This Towne hath Iudges, Prieſts, and a great number of Gentlemen.

Tagodaſt.

Grapes of maruel'ous bigneſſe.

White honey.

Neere

Elgiumuba.

Neere vnto the foreſaid Towne, within fiue miles, ſtandeth *Elgiumuba*. It was in our time built vpon the top of an high Mountaine, and containeth to the number of fiue hundred families, beſides ſo many families compriſed in the Villages of that Mountaine. Here are innumerable Springs and Fountaines, and moſt pleaſant and fruitfull Gardens in all places. Here are likewiſe Walnut-trees huge and tall. The little Hills enuironing this Mountaine, doe yeeld Barly and Oliues in great abundance. In the ſaid Towne are great numbers of Artizans, as Smiths, Leather-dreſſers, and ſuch like. And becauſe they haue here notable Yron-mines, they make plentie of Horſe-ſhooes.

In the Mountaine of *Tenuenes*, being but ſixteene yeares old, I trauelled with mine Vncle, Ambaſſadour from the King of *Fez* to the King of *Tombuto*; and the Prince here gaue mee in recompence of *Arabia* Verſes wherewith I preſented him, fiftie duckats, and a good Horſe.

Tefza.
Marble wals.

Tefza, the chiefe Towne of all *Tedles*, was built by the *Africans* vpon the ſide of Mount *Atlas*, ſome fiue miles from the Plaine. The Towne-walls are built of moſt excellent Marble, which is called in their language *Tefza*, and hereupon the Towne was ſo called likewiſe. Heere doe reſide moſt rich Merchants of all ſorts: of *Iewes* here are two hundred families, who exerciſe Merchandiſe and diuers other trades. And heere you ſhall finde many Outlandiſh Merchants which buy from hence certaine blacke Mantles with hoods, commonly called *Ilbernus*: of theſe there are great numbers both in *Italy* and *Spaine*. They haue Golden Coine without any Image or ſuperſcription: their apparell is decent: and their women are beautifull and of good behauiour. In this towne are diuers *Mahumetan* Temples, and many Prieſts and Iudges. The King receiueth from that City, euen at this preſent twenty thouſand Ducats for yeerely tribute.

Ilbernus.
His Captaine extorted. 84000. Ducats of the Citizens & more from one *Iew*.
The Mountain called *Magran*.

Somewhat beyond the foreſaid Mountaine of *Seggheme* ſtandeth Mount *Magran*. Southward it bordereth vpon the Region of *Farcali*, neere vnto the *Lybian* deſart: Weſtward it beginneth at *Seggheme*, and extendeth Eaſtward to the foot of Mount *Dedes*. It is continually couered with ſnow. The inhabitants haue ſuch abundance of ſmall & great cattell that they cannot long remaine in one place together. They build their houſes of the Barke of certaine trees, the rooffe whereof dependeth on ſlender ſparres, faſhioned like vnto the hoopes inuironing the lids of ſuch Cheſts or Trunks, as the women of *Italy*, when they trauell, carry vpon their Mules. So likewiſe theſe people tranſport their whole houſes vp and downe by the ſtrength of Mules, till they haue found a fit place of aboad; where, ſo ſoone as they arriue, they plant their ſayd houſes, remaining there with their whole families, ſo long as they haue graſſe ſufficient to feede their cattell. Howbeit all the ſpring time they ſettle themſelues in one place, making certaine low Stables or Cottages, and couering them with the boughs of trees, which ſerue for their cattell to lie in a nights: and to the end that the cold may not pinch them ouermuch, they kindle certaine huge fires neere vnto their ſaid Stables, whereupon ſometimes the wind ſo violently driueth the fire, that vnleſſe the cattell eſcape by flight, they are in great danger to be conſumed: and as their houſes are deſtitute of walls, ſo are their Stables. They are continually moleſted and haunted with Lions and Woolues. In their apparell and cuſtomes they wholly agree with the foreſaid people of *Seggheme*, ſauing that theſe haue houſes of Barke and Wood, and the other of Stone. I my ſelfe, in the nine hundreth and ſeuenteenth yeere of the *Hegeira*, was in this Mountaine, as I trauelled from *Dara* to *Fez*.

Theſe people liue like the *Tartars*.

A deſcription of Mount *Dede*

The high and cold Mountaine of *Dedes* greatly aboundeth with Fountaines and Woods. Weſtward it beginneth at Mount *Magran*, extending thence almoſt as far as the Mountaine of *Adeſan*; and Southward it bordereth vpon the plaines of *Todga*. The length thereof is almoſt foureſcore miles. Vpon the very top of this Mountaine there was a City built in ancient time, whereof a few ruinous Monuments are to be ſeene at this preſent; namely, certaine walles of white Stone, wherein are diuers letters and words grauen, which the inhabitants themſelues doe not vnderſtand. Many are of opinion, that this City was built long agoe by the *Romanes*: howbeit I my ſelfe could neuer finde ſo much affirmed by an *African* writer, nor yet the City it ſelfe mentioned. Sauing that *Seriffo Eſſacalli* in a certaine Story of his maketh mention of *Tedſi*, which he ſaith is neere vnto *Segelmeſſe* and *Dara*: but he declareth not whether it bee built vpon Mount *Dedes* or no. Howbeit for mine owne part I thinke it to be the very ſame: for there is no other City in the whole Region. The inhabitants of *Dedes* are in very deed moſt baſe people; of whom the greater part dwell in Caues vnder the ground: their food is Barly and *Elhaſid*, that is to ſay, Barly meale ſodden with water and ſalt, which we mentioned before in our deſcription of *Hea*: For heere is nothing but Barly to be had. Goates and Aſſes they haue in great baundance. The Caues wherein their cattell lodge are exceedingly full of * Nitre: ſo that I verily thinke if this Mountaine were neere vnto *Italy*, the ſaid Nitre would yeerely be worth fiue and twenty thouſand Ducats. But ſuch is their negligence and vnskilfulneſſe, that they are truely ignorant to what purpoſes Nitre ſerueth. Their garments are ſo rude, that they ſcarce couer halfe their nakedneſſe. Their houſes are ſo loathſome, being annoyed with the ſtinking ſmell of their Goats. In all this Mountaine you ſhall finde neither Caſtle nor walled Towne: when they build an houſe, they pile one ſtone vpon another without any morter at all, the roofe whereof they make of certaine rubbiſh, like as they doe in ſome places of *Siſa* and *Fab-*

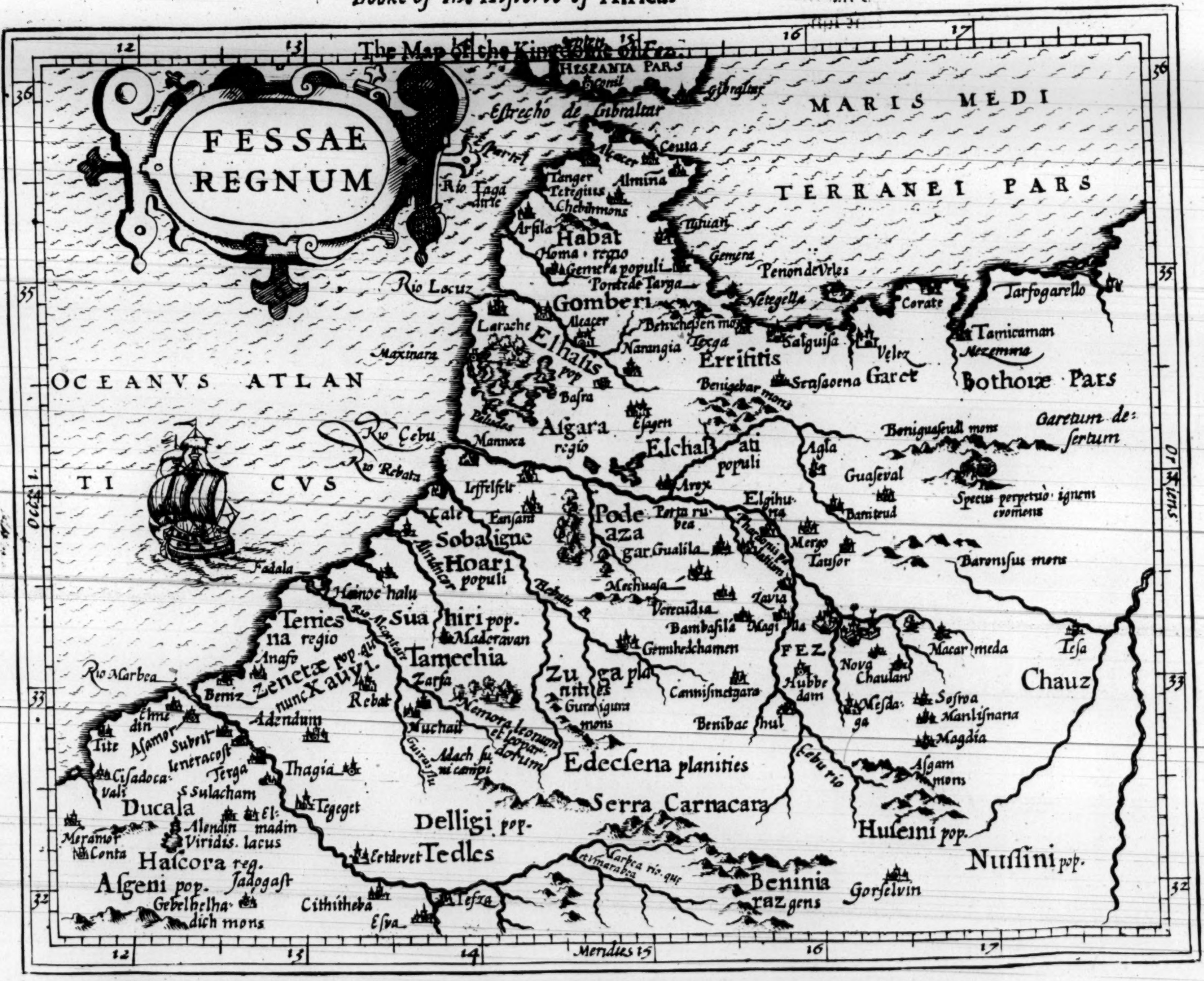
Seriffo Eſſacalli an Hiſtorian.

*Or Salt-peter.

briano: the reſidue (as we haue ſaid) doe inhabite in Caues, neither ſaw I euer, to my remembrance, greater ſwarmes of fleas then among thoſe people. Moreouer, they are trecherous and ſtrong theeues, ſo giuen to ſtealing and quarrelling, that for one vnkind word they will not onely contend, but ſeeke alſo the deſtruction one of another. They haue neither Iudge, Prieſt, nor any honeſt Gouernour among them. No Merchants reſort vnto them: for being giuen to continuall idleneſſe, and not exerciſing any trades or handie-crafts, they haue nothing meete for Merchants to buy. If any Merchant bring any wares into their Region, vnleſſe he be ſafe conducted by their Captaine, he is in danger to be robbed of altogether. And if the wares ſerue not for their owne neceſſary vſes, they will exact one fourth part of them for cuſtome. Their women are moſt forlorne and ſluttiſh, going more beggerly appatelled then the men. So continuall and ſlauiſh are the toiles of theſe women, that for miſery, the life of Aſſes is not comparable to theirs. And, to be briefe, neuer was I ſo weary of any place in all *Africa*, as I was of this: howbeit in the yeere of the *Hegeira*, nine hundred and eighteene, being commanded by one, to whom I was in duety bound, to trauell vnto *Segelmeſſe*, I could not chooſe but come this way.

§. III.

Collections of things moſt remarkable in IOHN LEO *his third Booke of the Hiſtorie of* Africa.


The Map of the Kingdome of Fez.
FESSAE REGNUM
HISPANIA PARS
Gibraltar
Eſtrecho de Gibraltar
MARIS MEDI TERRANEI PARS
OCEANVS ATLAN TICVS
Ceuta
Alcacer
Almina
Tanger
Tetegius
Chebilmons
Arſila
Habat
Homa · regio
Gemera populi
Porte de Targa
Rio Taga dirle
Rio Locuz
Gomberi
Larache
Elhabt
Alcaçer
Narangia
Tetuan
Gemera
Penon de Vles
Netgella
Corate
Tarfogarello
Salguiſa
Velez
Tamicaman
Mezemma
Garet
Bothoiæ Pars
Erriſitis
Beniguebar mons
Seuſaoena
Maxinara
Baſra
Aſgara regio
Eſagen
Elchabati populi
Agla
Beniguaſeuli mons
Garetum deſertum
Rio Cebu
Rio Rebatz
Mamora
Guaſeval
Specus perpetuo ignem euomens
Baniteud
Lyffelfele
Sala
Fanſans
Sobaigue
Hoari populi
Poderaza
Porta rubea
Elgihu
Arox
Merga
Tauſor
Baronſus mons
Gualila
Mechuaſa
Fadala
Hainoc halu
Temeſna regio
Anaſo
Zenetæ pop. qui nunc Xauyi
Suahiri pop.
Maderavan
Tamechia
Zarfa
Rebat
Nemora leonum et leopardorum
Zuaga populi
Guraigura mons
Verrudia
Bambaſila
Gemihelchamen
Maglila
Tauia
FEZ
Hubbedam
Nova Chaulan
Macarmeda
Teſa
Chauz
Rio Marbea
Elme din
Aſamor
Subeit
Tite
Cinadocaali
Teneracoſt
Terga
Adendum
Thagia
Nuchail
Adach ſu ni campi
Cannisinetgaro
Benibac
Hul
Meſdaga
Soſroa
Manliſnana
Magdia
Aſgam mons
Ducala
Sulacham
Elmadin
Alendin
Viridis lacus
Tegeget
Edecſena planities
Cebu rio
Serra Carnacara
Huſeini pop.
Nuſſini pop.
Meramor
Conta
Haſcora reg.
Jadogaſt
Aſgeni pop.
Delligi pop.
Cetdevet
Tedles
Beninia raz gens
Gorſelvin
Gebelhelha dich mons
Cithitheba
Eſva
Teſza
Meridies
12
13
14
15
16
17
36
35
33
32
Occid.
Oriens

He kingdome of *Fez* beginneth Weſtward at the famous riuer *Ommirabih*, and extendeth eaſtward to the riuer *Muluia*; Northward it is encloſed partly with the Ocean, and partly with the Mediterran ſea. The ſaid Kingdome of *Fez* is diuided into ſeuen Prouinces; to wit, *Temeſna*, the Territory of *Fez*, *Azgar*, * *Elhabet*, *Erna*, *Garet*, and * *Elchauz*: euery of which Prouinces had in old time a ſeuerall Gouernour: neither indeed hath the City of *Fez* alwayes beene the Kings Royall Seate, but being built by a certaine *Mahumetan* Apoſtata, was gouerned by his poſteritie almoſt an hundred and fiftie yeeres. After which time the

A moſt exact deſcription of the Kingdome of *Fez*.

* *Habat.*

* *Chauzor, Cheuz.*

the familie of *Marin* got the vpper hand, who here ſetling their aboad, were the firſt that euer called *Fez* by the name of a Kingdome.

Of *Temeſne* one of the Prouinces of *Fez*.

A dangerous ſeducer.

Differences in Religion and the effects.

The horrible deſolation of *Temeſne*.

Weſtward it beginneth at the Riuer *Ommirabih*, and ſtretcheth to the Riuer *Buragrag* Eaſtward; the South Frontire thereof bordereth vpon *Atlas*, and the North vpon the Ocean Sea. It is all ouer a plaine Countrey, contayning in length from the Weſt to Eaſt almoſt foureſcore miles, and in breadth from *Atlas* to the Ocean Sea about threeſcore. This Prouince hath euer almoſt beene the principall of the ſeuen before named: for it contained to the number of forty great Townes, beſides three hundred Caſtles, all which were inhabited by *Barbarian Africans*. In the three hundred three & twentieth yeer of the *Hegeira*, this Prouince was by a certaine heretike againſt the *Mahumetan* Religion, called *Chemim* the ſonne of *Mennall*, freed from paying of tribute. This bad fellow perſwaded the people of *Fez* to yeeld no tribute nor honour vnto their Prince, and himſelfe he profeſſed to be a Prophet: but a while after he dealt not onely in matters of Religion, but in common-wealth affaires alſo. At length waging warre againſt the King of *Fez* (who was himſelfe then warring with the people of *Zenete*) it ſo befell, that a league was concluded betweene them, conditionally that *Chemin* ſhould enioy *Temeſne*, and that the King ſhould containe himſelfe within his Signiorie of *Fez*, ſo that from thencefoorth neither ſhould moleſt other. The ſaid *Chemim* gouerned the Prouince of *Temeſne* about fiue and thirtie yeeres: and his ſucceſſours enioyed it almoſt an hundred yeeres after his deceaſe. But King *Ioſeph* hauing built *Maroco*, went about to bring this Prouince vnder his ſubiection. Wherupon he ~~ſent ſun~~dry *Mahumetan* Doctors, and Prieſts to reclaime the gouernour thereof from his hereſie, and to perſwade him, if it were poſſible, to yeeld vnto the King by faire meanes. Whereof the inhabitants being aduertiſed, they conſulted with a certaine kinſman of the foreſaid Gouernour, in the Citie called *Anfa*, to murther the King of *Maroco* his Ambaſſadours: and ſo they did. Soone after leuying an army of fifty thouſand men, he marched towards *Maroco*, intending to expell thence the family of *Luntuna*, and *Ioſeph* their King. King *Ioſeph* hearing of this newes, was driuen into wonderfull perplexity of mind. Wherefore preparing an huge and mighty army, he ſtayed not the comming of his enemies: but on the ſudden within three dayes, hauing conducted his forces ouer the Riuer of *Ommirabih*, he entred *Temeſne*, when as the foreſaid fifty thouſand men were ſo diſmayed at the Kings army, that they all paſſed the Riuer *Buragrag*, and ſo fled into *Fez*. But the King ſo diſpeopled and waſted *Temeſne*, that without all remorſe he put both man, woman, and child to the ſword. This army remayned in the Region eight dayes, in which ſpace they ſo razed and demoliſhed all the Townes and Cities thereof, that there ſcarce remaine any fragments of them at this time. But the King of *Fez* on the other ſide hearing that the people of *Temeſne* were come into his Dominions, made a truce with the Tribe of *Zenete*, and bent his great army againſt the ſaid *Temeſnites*. And at length hauing found them halfe famiſhed neere vnto the Riuer of *Buragrag*, he ſo ſtopped their paſſages on all ſides, that they were conſtrained to run vp the craggie mountaines and thickets. At laſt being enuironed with the Kings forces, ſome of them were drowned in the Riuer, others were throwne downe headlong from the rockes, and the reſidue were miſerably ſlaine by their enemies. And for the ſpace of ten moneths there was ſuch hauocke made among the *Temeſnites*, that a ſilly remnant of them was left aliue. But King *Ioſeph* Prince of the *Luntunes* returned foorthwith to *Maroco* for the repayring of his forces, to the end he might bid the King of *Fez* a battell. Howbeit *Temeſne* being bereft of her people, was left to be inhabited of wilde beaſts. Neither had that Prouince any new Colony, or ſupply of inhabitants, till that about one hundreth and fifty yeeres after, King *Manſor* returning from *Tunis*, brought thence certaine *Arabians* with him, vnto whom he gaue the poſſeſſion of *Temeſne*. And theſe *Arabians* enioyed the ſaid Prouince for fifty yeeres, till ſuch time as King *Manſor* himſelfe was expelled out of his Kingdom: & then were they alſo expelled by the *Luntunes*, & were brought into extreme miſerie. Afterward the Kings of the family of *Marin* beſtowed the ſaid Prouince vpon the people of *Zenete* and *Haoara*. Hence it came to paſſe that the ſaid people of *Zentete* & *Haoara*, were alwayes great friends vnto the *Marin* family, and were thought to haue defended them from the fury of the King of *Maroco*. From which time they haue peaceably enioyed *Maroco*, and now they are grown in leſſe then an hundred yeers ſo mighty, that they ſtand not in feare of the King of *Fez*. For they are able to bring threeſcore thouſand horſemen into the field, & haue two hundred Caſtles at their commaund. My ſelfe had great familiarity and acquaintance with them, and therefore I will not ſticke to record all memorable things which I ſaw among them.

***Anſa* a Towne in *Temeſne*.**

This famous Towne was built by the *Romanes* vpon the Ocean Sea ſhoare, Northward of *Atlas* ſixtie, Eaſtward of *Azamur* ſixty, and Weſtward *Rebat* forty miles. The Citizens thereof were moſt ciuill and wealthy people: the fields thereto adioyning are exceeding fruitfull for all kind of graine: neither doe I thinke, that any Towne in all *Africa* is for pleaſant ſituation comparable thereto. The plaine round about it (except it be to the Sea Northward) is almoſt foureſcore miles ouer. In old time it was fraught with ſtately Temples, rich ware-houſes and ſhops, and beautifull palaces: which the monuments as yet remayning doe ſufficiently teſtifie. They had alſo moſt large and faire gardens, out of which they gather great abundance of fruit, eſpecially of Melons, & Pome-citrons euen at this day: all which are perfectly ripe by mid-Aprill. So that the inhabitants vſually carry their fruits vnto *Fez*, by reaſon that the fruits of *Fez* are not ſo ſoone ripe. Their attire is trim and decent, and they haue alwayes had great traffique with the *Portugals* and the *Engliſh*. Likewiſe they haue many learned men among them. But is now deſolate and deſtroyed by *Portugals*.

Engliſh traffique.

Anſa deſtroyed by the *Portugals*.

This great and famous Towne was built not many yeers ago by *Manſor* the King & *Mahumetan* Patriak of *Maroco*, vpon the Ocean Sea ſhoare. By the Eaſt part therof runneth the Riuer *Buragrag* before-named, and there diſchargeth it ſelfe into the maine Sea. The rocke whereon this Towne is founded, ſtandeth neere the mouth of the ſaid Riuer, hauing the Riuer on the one ſide thereof, and the Sea on the other. In building it much reſembleth *Maroco*, which *Manſor* willed to be a patterne thereof: ſauing that it is a great deale leſſe then *Maroco*. Some ſay that the reaſon why it was built in this place was, for that King *Manſor* poſſeſſing the Kingdome of *Granada*, and a great part of *Spaine* beſides, and conſidering that *Maroco* was ſo farre diſtant, that if any warres ſhould happen, he could not in due time ſend new forces againſt the Chriſtians, determined to built ſome Towne vpon the Sea ſhoare, where he and his army might remaine all ſummer time. Some perſwaded him to lie with his army at *Ceuta* a Towne vpon the ſtreights of *Giblaltar*: but *Manſor* ſeeing that by reaſon of the barrennes of the ſoile he could not maintain an army Royall for three or foure moneths in the Town of *Ceuta*, he cauſed this Town of *Rebat* in ſhort ſpace to be erected, & to be exceedingly beautified with Temples, Colledges, Palaces, Shops, Stoues, Hoſpitals, and other ſuch buildings. Moreouer, on the South ſide without the wals he cauſed a certaine high Tower like the Tower of *Maroco* to be built, ſauing that the winding ſtaires were ſomewhat larger, inſomuch that three horſes a-breaſt might well aſcend vp: from the top whereof they might eſcry ſhips an huge way into the Sea. So exceeding is the height thereof, that I thinke there is no where the like building to be found. And to the end that greater ſtore of Artificers and Merchants might hither from all places make reſort, he appointed, that euery man according to his trade and occupation ſhould be allowed a yeerely ſtipend, whereupon it came to paſſe that within few moneths, this Towne was better ſtored with all kind of Artificers and Merchants, then in any Towne in all *Africa* beſides, and that becauſe they reaped a double gaine. Heere vſed *Manſor* with his Troupes to remaine from the beginning of Aprill, till the month of September. And whereas there was no water about the Town meet to be drunke (for the Sea runneth ten miles vp into the Riuer, and the wels likewiſe yeeld ſalt-water) *Manſor* cauſed freſh water to be conueied to the Towne by certaine Pipes and Channels, from a fountaine twelue miles diſtant. And the Conduits hee made arch-wiſe, like vnto the Conduits of *Italy* in many places, and ſpecially at *Rome*. So ſoone as the ſaid water-conduit was deriued vnto the Towne, he cauſed it to be diuided and ſent into ſundry places, as namely, ſome pipes thereof to the Temples, ſome to the Colledges, others to the Kings Palace, and the reſt into the common Ciſternes, throughout all the City. Howbeit after King *Manſors* death this Towne grew into ſuch decay, that ſcarce the tenth part thereof now remaineth. The ſaid notable water-conduit was vtterly fordone in the warre betweene the *Marin* familie and the ſucceſſors of *Manſor*.

A deſcription of *Rebat*.

Why King *Manſor* built the Towne of *Rebat* vpon the Sea ſhoare.

Conduits of freſh water 12. miles.

Alſo King *Manſor* cauſed *Sella* to be walled round about, and built therein a faire Hoſpitall, & a ſtately Palace, into which his ſouldiers might at their pleaſure retire themſelues. Here likewiſe he erected a moſt beautifull Temple, wherein he cauſed a goodly Hall or Chappell to be ſet vp, which was curiouſly carued, and had many faire windows about it: and in this Hall (when he perceiued death to ſeaze vpon him) he commanded his ſubiects to burie his corps. Which being done, they laid one Marble-ſtone ouer his head, and another ouer his feete, whereon ſundry Epitaphes were engrauen. After him likewiſe all the honourable perſonages of his family and blood, chooſe to be interred in the ſame Hall. And ſo did the Kings of the *Marin* family, ſo long as their Common-wealth proſpered. My ſelfe on a time entring the ſame Hall, beheld there thirty Monuments of noble and great perſonages, and diligently wrote out all their Epitaphes: this I did in the yeere of the *Hegeira* nine hundred and fifteene.

Sella.

Where King *Manſor* was buried.

In *Thagia* is viſited the Sepulchre of one accounted for a moſt holy man, who is reported in the time of *Habdulmumen*, to haue wrought many miracles againſt the furie of Lions: whereupon he was reputed by many as a great Prophet. I remember that I read in a certaine writer of that Nation commonly called *Etdedle*, a whole Catalogue of the ſaid holy mans miracles: which whether he wrought by Arte-magicke, or by ſome wonderfull ſecret of nature, it is altogether vncertaine. Howbeit his great fame and honourable reputation is the cauſe why this Towne is ſo well fraught with inhabitants. The people of *Fez* hauing ſolemnized their Eaſter, do yeerely frequent this Towne to viſite the ſaid Sepulchre, and that in ſuch huge numbers, that you would eſteeme them to be an whole armie; for euery principall man carries his Tent and other neceſſaries with him: and ſo you ſhall ſee ſometime an hundred Tents, and ſometimes more in that company. Fifteene dayes they are in performing of that Pilgrimage; for *Thagia* ſtandeth from *Fez* almoſt an hundred and twenty miles. My ſelfe being a child, went thither on Pilgrimage oftentimes with my Father; as likewiſe being growen vp to mans eſtate, I repai-

Sepulchre viſited for feare of Lions.

Pilgrimage farre and frequent.

red thither as often, making ſupplication to bee deliuered from the danger of Lions.

The Territory of *Fez*.

* Or *Cebu*.

Weſtward it beginneth at the Riuer of *Buragrag*, and ſtretcheth Eaſtward to the riuer called *Inauen*: which two Riuers are almoſt a hundred miles diſtant aſunder. Northward it bordereth vpon the Riuer * *Subu*, and Southward vpon the foote of *Atlas*. The ſoile both for abundance of Corne, Fruits, and Cattell ſeemeth to be inferiour to none other.

Sella.

Engliſh traffique.

1526.

The buildings of *Sella* carry a ſhew of Antiquity on them, being Artificially carued and ſtately ſupported with Marble pillars. Their Temples are moſt beautifull, and their are ſhops built vnder large Porches. And at the end of euery row of ſhops is an Arch, which (as they ſay) is to diuide one occupation from another. And (to ſay all in a word) here is nothing wanting, which may be required either in a moſt honourable City, or a flouriſhing Common-wealth. Moreouer hither reſort all kind of Merchants, both Chriſtians and others. Heere the *Genowayes*, *Venetians*, *Engliſh* and low *Dutch* vſed to traffique. The grounds adioyning vpon this Towne are ſandy: neither are they fit for Corne, but for Cotten-wooll in diuers places very profitable. The inhabitants, diuers of them doe weaue moſt excellent Cotten. Heere likewiſe are made very fine Combes, which are ſold in all the Kingdome of *Fez*, for the Region thereabout yeeldeth great plenty of Boxe, & of other wood fit for the ſame purpoſe. Their gouernment is very orderly and diſcreet euen vntill this day: for they haue moſt learned Iudges, Vmpires, and deciders of doubtfull caſes in Law. This Towne is frequented by many rich Merchants of *Genoa*, whom the King hath alwayes had in great regard; becauſe he gaineth much yeerely by their traffique.

The occaſion of the bloody warres moued by *Sahid*.

The City of *Fez* beſieged for ſeuen yeers together.

* This number (as I take it) ſhould rather be 819.

In the time of *Abuſaid* the laſt King of the *Marin* family, his Couſin, called *Sahid*, was taken by *Habdilla* the King of *Granada*; whereupon by letters he requeſted his Couſin the King of *Fez* to ſend him a certaine ſumme of money, required by the King of *Granada* for his ranſome. Which when the *Feſſan* King refuſed to yeeld vnto, *Habdilla* reſtored his priſoner to libertie, and ſent him towards *Fez* to deſtroy both the City and the King. Afterward *Sahid*, with the helpe of certaine wilde *Arabians* beſieged *Fez* for ſeuen yeeres together; in which ſpace moſt of the Townes, Villages, and Hamlets throughout the whole Kingdome were deſtroyed. But at length ſuch a Peſtilence inuaded *Sahids* forces, that himſelfe, with a great part of his army, in the * nine hundred and eighteenth yeere of the *Hegeira*, died therof. Howbeit thoſe deſolate Towns neuer receiued from thenceforth any new inhabitants, eſpecially *Fanzara*, which was giuen to certaine *Arabian* Captaines, that came to aſſiſt *Sahid*. Whatſoeuer commodity ariſeth out of Banibaſil redoundeth to the Prieſts of the principall *Mahumetan* Temple in *Fez*, and it amounteth almoſt yeerely to twenty thouſand Dukats. Heere alſo in times paſt were moſt large, pleaſant, and fruitfull Gardens, as appeareth by the Monuments and reliques thereof, howbeit, they were like other places, laid waſte by the warre of *Sahid*. The Towne it ſelfe remaineth deſtitute of inhabitants an hundred and ten yeeres; but as the King of *Fez* returned home from *Duccala*, he commanded part of his people to inhabite the ſame: albeit their inciuilitie made them loth ſo to doe.

Fez the principall City of all *Barbarie*, and of the founders thereof.

Fez was built in the time of one *Aron* a *Mahumetan* Patriarke, in the yeere of the *Hegeira* one hundreth eighty and fiue, and in the yeere of our Lord ſeuen hundred eightie ſixe, by a certaine hereticke againſt the Religion of *Mahumet*. But why it ſhould ſo be called, ſome are of opinion, becauſe when the firſt foundations thereof were digged, there was found ſome quantity of Gold, with mettall in the *Arabian* language is called *Fez*.

Idris the firſt founder of *Fez*.

The Founder of this City was one *Idris*, being the foreſaid *Aron* his neere kinſman. This *Idris* ought rather to haue beene an *Mahumetan* Patriarke, becauſe he was nephew vnto *Hali* the Couſin-german of *Mahumet*, who married *Falerna*, *Mahumets* owne daughter, ſo that *Idris* both by Father and Mother was of *Mahumets* Linage: but *Aron* being nephew vnto one *Habbus* the Vncle of *Mahumet*, was of kinred onely by the Fathers ſide. Howbeit both of them were excluded from the ſaid Patriarkſhip for certaine cauſes mentioned in the *African* Chronicles, although *Aron* vſurped the ſame by deceit. For *Arons* Vncle being a moſt cunning and crafty man, and faining himſelfe to beare greateſt fauour vnto the family of *Hali*, and to be moſt deſirous, that the Patriarkſhip ſhould light thereon, ſent his Ambaſſadours almoſt throughout the whole world. Whereupon the dignity was tranſlated from *Vmeue* to Habdulla Seffec the firſt Patriarke. Which, *Vmeue* being informed of, waged warre againſt the family of *Hali*, and ſo preuailed, that ſome of them he chaſed into *Aſia*, and ſome into *India*. Howbeit, an ancient Religious man of the ſame family remained ſtill aliue at Elmadina, who being very old, no whit regarded the dignity. But this ancient ſire left behind him two ſonnes, who when they were come to mans eſtate, grew into ſo great fauour with the people of *Elmadin*, that they were chaſed thence by their enemies; the one being taken and hanged; and the other (whoſe name was *Idris*) eſcaping into *Mauritania*. This *Idris* dwelling vpon Mount *Zaron*, about thirtie miles from *Fez*, gouerned not onely the Common-wealth, but matters of Religion alſo: and all the Region adiacent paid him tribute. At length *Idris* deceaſing without lawfull iſſue, left one of his maydes big with child, which had beene turned from the *Gothes* Religion to the *Moores*. Being deliuered of her ſonne, they called him after his Fathers name, *Idris*. This child the inhabitants chuſing for their Prince, cauſed him to be moſt carefully brought vp: and as he grew in yeeres, to the end they might trayne him vp in feates of Chiualrie; they appointed one *Raſid* a moſt valiant and skilfull Captaine to inſtruct him. Inſomuch, that while hee was but fifteene yeeres of age, he grew famous for his valiant Acts and Stratagems, and beganne wonderfully to inlarge his Dominions. Wherefore his Troupes and Family increaſing euery day more and more, he ſet his minde vpon building of a Citie, and changing of his habitation. And ſo hee ſent for cunning builders into all Nations, who hauing diligently peruſed all places in the Region, at laſt made choiſe of that where the Citie of *Fez* now ſtandeth. For heere they found great ſtore of Fountaines, and a faire Riuer, which ſpringing forth of a plaine not farre off, runneth pleaſantly almoſt eight miles amidſt the little Hils, till at length it caſteth it ſelfe vpon another plaine. Southward of the place they found a wood, which they knew would be right commodious for the Towne. Here therefore vpon the Eaſt banke of the ſaid Riuer, they built a Towne contayning three thouſand Families: neither omitted they ought at all which might bee required in a flouriſhing Common-wealth. After the deceaſe of *Idris*, his Sonne erected another Towne directly ouer againſt the foreſaid, on the other ſide of the Riuer. But in proceſſe of time either Towne ſo increaſed, that there was but a ſmall diſtance betweene them: for the Gouernours of each laboured might and mayne to augment their owne Iuriſdictions. An hundred and foureſcore yeeres after, there fell out great diſſention and Ciuill warre betweene theſe two Cities, which by report continued an hundred yeeres together.

Idris his great valour at fifteene yeares of age.

At length *Ioſeph* King of *Maroco* of the *Luntune* Family, conducting an huge Armie againſt both theſe Princes, tooke them Priſoners, carryed them home vnto his Dominions, and put them to a moſt cruell death. And he ſo vanquiſhed the Citizens, that there were ſlaine of them thirtie thouſand. Then determined King *Ioſeph* to reduce thoſe two Townes into firme vnitie and concord: for which cauſe, making a bridge ouer the Riuer, and beating downe the wals of either Towne right againſt it, he vnited both into one, which afterward he diuided into twelue Regions or Wards. Now let vs make report of all ſuch memorable things as are there to bee ſeene * at this day.

* 1526.

A World it is to ſee, how large, how populous, how well fortified and walled this Citie is. The moſt part thereof ſtandeth vpon great and little Hils: neither is there any plaine ground but onely in the midſt of the Citie. The Riuer entreth the Towne in two places, for it is diuided into a double branch, one whereof runneth by new *Fez*, that is, by the South-ſide of the Towne, and another commeth in at the Weſt-ſide. And ſo almoſt infinitely diſperſing it ſelfe into the Citie, it is deriued by certaine conduits and chanels vnto euery Temple, Colledge, Inne, Hoſpitall, and almoſt to euery priuate houſe. Vnto the Temples are certaine ſquare conduits adioyned, hauing Cels and Receptacles round about them; each one of which hath a Cock, whereby water is conueyed through the wall into a Trough of Marble. From whence flowing into the Sinkes and Gutters, it carryeth away all the filth of the Citie into the Riuer. In the midſt of each ſquare conduit ſtandeth a low Ciſterne, beeing three Cubits in depth, foure in breadth, and twelue in length: and the water is conueyed by certaine Pipes into the foreſaid ſquare conduits, which are almoſt an hundred and fiftie in number. The moſt part of the houſes are built of fine brickes and ſtones curiouſly painted. Likewiſe their bay-windowes and portals are made of partie-coloured bricke, like vnto the ſtones of *Maiorica*. The Roofes of their Houſes they adorne with Gold, Azure, and other excellent Colours, which Roofes are made of wood, and plaine on the top, to the end that in Summer-time Carpets may be ſpred vpon them, for here they vſe to lodge by reaſon of the exceeding heate of that Countrey. Some houſes are of two and ſome of three Stories high, whereunto they make fine ſtaires, by which they paſſe from one roome to another vnder the ſame roofe: for the middle part of the houſe is alwayes open or vncouered, hauing ſome Chambers built on the one ſide, and ſome on the other. The Chamber doores are very high and wide: which in rich mens houſes are framed of excellent and carued wood. Each Chamber hath a Preſſe curiouſly painted and varniſhed belonging thereunto, being as long as the Chamber it ſelfe is broad: ſome will haue it very high, and others but ſixe handfuls in height, that they may ſet it on the Teſter of a Bed. All the portals of their houſes are ſupported with bricke Pillars finely playſtered ouer, except ſome which ſtand vpon Pillars of Marble. The Beames and Tranſomes vpholding their Chambers are moſt curiouſly painted and carued. To ſome houſes likewiſe belong certaine ſquare Ciſternes, contayning in breadth ſixe or ſeuen Cubits, in length ten or twelue, and in height but ſixe or ſeuen handfuls, being all vncouered, and built of brickes trimly playſtered ouer. Along the ſides of theſe Ciſternes are certaine Cockes, which conuay the water into Marble Troughs, as I haue ſeene in many places of *Europe*. When the foreſaid Conduits are full of water, that which floweth ouer, runneth by certaine ſecret pipes and conueyances into the Ciſternes: and that which ouerfloweth the Ciſternes, is carryed likewiſe by other paſſages into the common Sinkes and Gutters, and ſo into the Riuer. The ſaid Ciſternes are alwayes kept ſweete and cleane, neyther are they couered but onely in Summer-time, when Men, Women, and Children bathe themſelues therein.

A moſt exact deſcription of the Citie of *Fez*.

Moreouer, on the tops of their houſes they vſually build a Turret with many pleaſant roomes therein, whither the women for recreations ſake, when they are wearie of working, retyre themſelues; from whence they may ſee wel-nigh all the Citie ouer.

The number and ſtatelineſſe of the *Mahumetan* Temples in *Fez.*

Of *Mahumetan* Temples and Oratories there are almoſt ſeuen hundred in this Towne, fiftie whereof are moſt ſtately and ſumptuouſly built, hauing their Conducts made of Marble and other excellent ſtones vnknowne to the *Italians*; and the Chapiters of their Pillars be artificially adorned with painting and caruing. The tops of theſe Temples, after the faſhion of Chriſtian Churches in *Europe*, are made of Ioyſes and Plankes: but the pauement is couered with Mats which are ſo cunningly ſowed together that a man cannot ſee the breadth of a finger vncouered. The wals likewiſe on the inner ſide are lined a mans height with ſuch Mats. Moreouer, each Temple hath a Turret or Steeple, from whence certaine are appointed with a lowd voice to call the people at their ſet-time of Prayer. Euery Temple hath one onely Prieſt to ſay Seruice therein; who hath the beſtowing of all Reuenues belonging to his owne Temple, as occaſion requireth: for thereby are maintayned Lampes to burne in the night, and Porters to keepe the doores are paid their wages out of it, and ſo likewiſe are they that call the people to ordinarie Prayers in the night ſeaſon: for thoſe which cry from the ſaid Towres in the day time haue no wages, but are onely releaſed from all Tributes and Exactions.

The principall Temple of *Fez* called *Caruuen.*

The chiefe *Mahumetan* Temple in this Towne is called *Caruuen*, beeing of ſo incredible a bigneſſe, that the circuit thereof and of the buildings longing vnto it, is a good mile and a halfe about. This Temple hath one and thirtie gates or portals of a wonderfull greatneſſe and height. The Roofe of this Temple is in length one hundred and fiftie, and in breadth about fourescore *Florentine* Cubits. The Turret or Steeple, from whence they cry amayne to aſſemble the people together, is exceedingly high: the breadth whereof is ſupported with twentie, and the length with thirtie Pillars. On the Eaſt, Weſt, and North-ſides, it hath certaine Walkes or Galleries, fortie Cubits in length, and thirtie in breadth. Vnder which Galleries there is a Cell or Store-houſe, wherein Oyle, Candles, Mats, and other ſuch neceſſaries for the Temple are layd vp. Euery night in this Temple are burnt nine hundred Lights; for euery arch hath a ſeuerall Lampe, eſpecially thoſe which extend through the mid-quire. Some Arches there are that haue one hundred and twentie Candles a piece: there are likewiſe certaine Braſſe Candleſtickes ſo great and with ſo many Sockets, as they will hold each one fifteene hundred Candles: and theſe Candleſtickes are reported to haue beene made of Bels, which the King of *Fez* in times paſt tooke from Chriſtians.

Pulpits and preaching.

About the wals of the ſaid Temple are diuers Pulpits, out of which thoſe that are learned in the *Mahumetan* Law inſtruct the people. Their Winter Lectures beginne preſently after Sun-riſe, and continue the ſpace of an houre. But their Summer Lectures hold on from the Sunne going downe, till an houre and a halfe within night. And here they teach as well Morall Philoſophie as the Law of *Mahumet.* The Summer Lectures are performed by certaine priuate and obſcure perſons; but in Winter ſuch onely are admitted to read, as bee reputed their greateſt Clerkes. All which Readers and Profeſſours are yearely allowed moſt liberall Stipends. The Prieſt of this great Temple is enioyned onely to read Prayers, and faithfully to diſtribute almes among the poore. Euery Feſtiuall day he beſtoweth all ſuch Corne and Money as he hath in his cuſtodie, to all poore people according to their need.

The Treaſuror or Collector of the Reuenues of this Church hath euery day a Duckat for his pay. Likewiſe he hath eight Notaries or Clerkes vnder him; euery one of which gayneth ſixe Duckats a moneth: and other ſixe Clerkes who receiue the rent of houſes, ſhops, and other ſuch places as belong to the Temple, hauing for their wages the twentieth part of all ſuch Rents and Duties as they gather.

Moreouer, there belong to this Temple twentie Factors or Baylies of Husbandry, that without the Citie wals haue an eye to the Labourers, Ploughmen, Vine-planters, and Gardeners, and that prouide them things neceſſarie: there gaine is three Duckats a moneth. Not farre from the Citie are about twentie Lime-kils, and as many Bricke-kils, ſeruing for the reparation of their Temple, and of all houſes thereto belonging.

The Reuenues of the great Temple, and how they are beſtowed.

The Reuenues of the ſaid Temple daily receiued, are two hundred Duckats a day; the better halfe whereof is layd out vpon the particulars aforeſaid. Alſo if there bee any Temples in the Citie deſtitute of liuing, they muſt all be mayntayned at the charges of this great Temple: and then that which remayneth after all expenſes, is beſtowed for the behoofe of the Common-wealth: for the people receiue no Reuenues at all. In our time the King commanded the Prieſt of the ſaid Temple to lend him an huge ſumme of money, which he neuer repayed againe.

Colledges of *Fez.*

Moreouer, in the Citie of *Fez* are two moſt ſtately Colledges, of which diuers roomes are adorned with curious painting; all their beames are carued, their wals conſiſting both of Marble and Freeſtone. Some Colledges heere are which contayne an hundred ſtudies, ſome more, and ſome fewer, all which were built by diuers Kings of the *Marin* Family. One there is among the reſt moſt beautifull and admirable to behold, which was erected by a certaine King called *Habu Henon.* Here is to be ſeene an excellent Fountaine of Marble, the Ciſterne whereof contayneth two Pipes. Through this Colledge runneth a little ſtreame in a moſt cleere and pleaſant chanell, the brimmes and edges whereof are workmanly framed of Marble, and ſtones of *Maiorica*. Likewiſe heere are three Cloyſters to walke in, moſt curiouſly and artificially made, with certaine eight ſquare Pillars of diuers colours to ſupport them. And betweene Pillar and Pillar the arches are beautifully ouer-caſt with Gold, Azure, and diuers other Colours; and the Roofe is very artificially built of wood. The ſides of theſe Cloyſters are ſo cloſe, that they which are without cannot ſee ſuch as walke within. The wals round about as high as a man can reach, are adorned with Playſter-worke of *Maiorica*. In many places you may find certaine Verſes, which declare what yeare the Colledge was built in, together with many Epigrams in the Founders commendation. The Letters of which Verſes are very great and black, ſo that they may be read a farre off. This Colledge gates are of Braſſe moſt curiouſly carued, and ſo are the doores artificially made of wood. In the Chappell of this Colledge ſtandeth a certaine Pulpit mounted nine ſtayres high, which ſtaires are of Iuorie and Ebonie. Some affirme, that the King hauing built this Colledge, was deſirous to know how much money hee had ſpent in building it; but after he had peruſed a leafe or two of his Account-booke, finding the ſumme of fortie thouſand Duckats, he rent it aſunder, and threw it into the foreſaid little Riuer, adding this Sentence out of a certaine *Arabian* Writer: *Each precious and amiable thing, though it coſteth deare, yet if it be beautifull, it cannot chooſe but bee good cheape: neither is any thing of too high a price, which pleaſeth a mans affection.* Howbeit a certaine Treaſurer of the Kings, making a particular account of all the ſaid expenſes, found that this excellent building ſtood his Maſter in foure hundred and eightie thouſand Duckats. The other Colledges of *Fez* are ſomewhat like vnto this, hauing euery one Readers and Profeſſors, ſome of which read in the forenoone, and ſome in the afternoone.

A Colledge coſt 480000. Duckats the building.

In times paſt the Students of theſe Colledges had their apparell and victuals allowed them for ſeuen yeares, but now they haue nothing *gratis* but their Chamber.

For the warre of *Sahid* deſtroyed many poſſeſſions, whereby Learning was maintayned; ſo that now the greateſt Colledge of all hath yeerely but two hundred, and the ſecond but an hundred Duckats for the maintenance of their Profeſſors. And this perhaps may bee one reaſon, among many, why the gouernment not onely of *Fez*, but of all the Cities in *Africa*, is ſo baſe.

The ſuppreſſion of Learning and learned men, a principal cauſe of diſorderly and baſe gouernment.

Now theſe Colledges are furniſhed with no Schollers but ſuch as are ſtrangers, and liue of the Citie Almes: and if any Citizens dwell there, they are not aboue two or three at the moſt. The Profeſſor being readie for his Lecture, ſome of his Auditors readeth a Text, whereupon the ſaid Profeſſor dilateth, and explayneth obſcure and difficult places. Sometimes alſo the Schollers diſpute before their Profeſſor.

Many Hoſpitals there are in *Fez*, no whit inferiour, either for building or beautie, vnto the foreſaid Colledges. For in them whatſoeuer ſtrangers came to the Citie were entertayned at the common charge for three dayes together. There are likewiſe as faire and as ſtately Hoſpitals in the Suburbes. In times paſt their wealth was maruellous great; but in the time of *Sahids* warre, the King ſtanding in need of a great ſumme of money, was counſelled by ſome of his greedie Courtiers to ſell the Liuings of the ſaid Hoſpitals. Which when the people would in no caſe yeeld vnto, the Kings Oratour or Speaker, perſwaded them that all thoſe Liuings were giuen by his Maieſties Predeceſſours, and therefore (becauſe when the warres were ended, they ſhould ſoone recouer all againe) that it were farre better for them by that meanes to pleaſure their Soueraigne, then to let his Kingly Eſtate fall into ſo great danger. Whereupon all the ſaid Liuings being ſold, the King was preuented by vntimely and ſudden death before he could bring his purpoſe to effect: and ſo theſe famous Hoſpitals were depriued of all their maintenance.

A deſcription of the Hoſpitals and Bathes in the Citie of *Fez*.

Liuings belonging to Hoſpitals.

The poore indeed and impotent people of the Citie are at this day relieued; but no ſtrangers are entertayned, ſaue only learned men or Gentlemen. Howbeit there is another Hoſpitall for the reliefe of ſicke and diſeaſed ſtrangers, who haue their dyet onely allowed them, but no Phyſician or Medicine: certaine women there are which attend vpon them, till they recouer their former health, or dye. In this Hoſpitall likewiſe there is a place for frantike or diſtracted perſons, where they are bound in ſtrong Iron Chaines; whereof the part next vnto their walkes is ſtrengthened with mightie beames of Wood and Iron. The Gouernour of theſe diſtracted perſons, when he bringeth them any ſuſtenance, hath a Whip of purpoſe to chaſtiſe thoſe that offer to bite, ſtrike, or play any mad part.

Likewiſe this Hoſpitall hath many Roomes for the Purueyors, Notaries, Cookes, and other Officers belonging to the ſicke perſons; who each of them haue ſome ſmall yeerely ſtipend. Being a young man, I my ſelfe was Notarie heere for two yeeres, which Office is worth three Duckats a moneth.

Iohn Leo in his youth a Notary of an Hoſpitall for two yeeres together.

In this Citie are moe then an hundred Bath-ſtoues very artificially and ſtately built; which though they bee not of equall bigneſſe, yet are they all of one faſhion. Each Stoue hath foure Halls, without which are certaine Galleries in an higher place, with fiue or ſixe ſtaires to aſcend vnto them: here men put off their apparell, and hence they goe naked into the Bath. In the midſt

Their Bathes and bathing.

midſt they alwaies keepe a Ciſterne full of water. Firſt therefore, they that meane to bathe themſelues, muſt paſſe through a cold Hall, where they vſe to temper hot water and cold together, then they goe into a roome ſomewhat hotter, where the ſeruants clenſe and waſh them; and laſt of all, they proceede into a third Hot-houſe, where they ſweate as much as they thinke good. The fire that heateth their water is made of nought elſe but beaſts dung: for which purpoſe many boyes are ſet on worke to run vp and downe to Stables, and thence to carrie all the dung, and to lay it on heapes without the Towne-walles; which being parched in the Sunne for two or three moneths together, they vſe for fuell. Likewiſe, the women haue their Stoues apart from the men. And yet ſome Hot-houſes ſerue both for men and women, but at ſundrie times, namely, for men from the third to the fourteenth houre of the day, and the reſidue for women. While women are bathing themſelues, they hang out a rope at the firſt entrance of the houſe, which is a ſigne for men, that they may then proceede no farther. Neither may husbands here be permitted to ſpeake with their owne wiues; ſo great a regard they haue of their honeſtie. Here men and women both, after they haue done bathing, vſe to banquet and make merrie with pleaſant Muſicke and ſinging. Young Striplings enter the Bath ſtarke naked without any ſhame, but men couer their priuities with a linnen cloth. The richer ſort will not enter the common Bath, but that which is adorned and finely ſet forth, and which ſerueth for Noble-men and Gentle-men. When any one is to be bathed, they lay him along vpon the ground, anointing him with a certaine oyntment, and with certaine inſtruments doing away his filth. The richer ſort haue a Carpet to lie on, their head lying on a woodden Cuſhion, couered with the ſame Carpet. Likewiſe, here are many Barbers and Chyrurgions which attend to doe their office. The moſt part of theſe Baths pertaine to the Temples and Colledges, yeelding vnto them a great ſumme of money for yearely rent: for ſome giue an hundred, ſome an hundred and fiftie Duckats a yeare. Neither muſt I here omit the Feſtiuall-day which the Seruants and Officers of the Bathes celebrate; who with Trumpets and Pipes calling their friends together, goe forth of the Towne, and there gather a wild Onion, putting it in a certaine brazen veſſell, and couering the ſame with a linnen cloth wet in Lee: afterward with a great noiſe of Trumpets and Pipes, they ſolemnely bring the ſaid Onion vnto the Hot-houſe doore, and there they hang it vp in the little brazen veſſell or Lauer, ſaying, That this is a moſt happy boading, or ſigne of good luck vnto their Stoue. Howbeit, I ſuppoſe it to be ſome ſuch Sacrifice, as the ancient *Moores* were wont in times paſt, when they were deſtitute of Lawes and ciuilitie, to offer, and that the ſame cuſtom hath remained till this very day. The like is to be ſeene euen among Chriſtians, who celebrate many Feaſts, wherof they can yeeld no reaſon. Likewiſe, euery *African* towne had their peculiar Feaſt, which, when the Chriſtians once enioyed *Africa*, were vtterly aboliſhed and done away.

Womens Bathes.

Reuenues to the Temple.

In this Citie are almoſt two hundred Innes, the greateſt whereof are in the principall part of the Citie neere vnto the chiefe Temple. Euery of theſe Innes are three ſtories high, and containe an hundred and twenty, or moe Chambers apiece. Likewiſe, each one hath a Fountaine, together with Sinks and Water-pipes, which make auoidance of all the filth. Neuer, to my remembrãce, did I ſee greater building, except it were the *Spaniſh* Colledge at *Bologna*, or the Pallace of the Cardinall *di San Giorgio* at *Rome*; of which Innes all the Chamber-doores haue Walkes or Galleries before them. And albeit the Innes of this Citie are very faire and large, yet they affoord moſt beggerly entertainement to ſtrangers; for there are neither Beds nor Couches for a man to lie vpon, vnleſſe it be a courſe Blanket and a Mat. And if you will haue any victuals, you muſt goe to the Shambles your ſelfe, and buy ſuch meate for your Hoſt to dreſſe, as your ſtomack ſtands-to. In theſe Innes certaine poore Widdowes of *Fez*, which haue neither wealth nor friends to ſuccour them, are relieued: ſometimes one, and ſometimes two of them together are allowed a Chamber; for which courteſie they play both the Chamberlaines and Cookes of the Inne. The Inne-keepers of *Fez* being all of one Family, called *Elcheua*, goe apparelled like Women, and ſhaue their Beards, and are ſo delighted to immitate Women, that they will not onely counterfeite their ſpeech, but will ſometimes alſo ſit downe and ſpin. Each one of theſe hath his Concubine, whom hee accompanieth as if ſhe were his owne lawfull Wife; albeit the ſaid Concubines are not onely ill-fauoured in countenance, but notorious for their bad life and behauior. They buy and ſell wine ſo freely, that no man controles them for it. None reſort hither but moſt lewd and wicked people, to the end they may more boldly commit vilany. The very company of theſe Inne-keepers is ſo odious, and deteſtable in the ſight of all honeſt men, learned men, and Merchants, that they will in no wiſe vouchſafe to ſpeake vnto them. And they are firmely enioyned not to enter into the Temple, into the Burſe, nor into any Bath. Neither yet are they permitted to reſort vnto thoſe Innes which are next vnto the great Temple, and wherein Merchants are vſually entertained.

The Innes of *Fez*.

In this Citie are Mills in foure hundred places at leaſt. And euery of theſe places containeth fiue or ſixe Mills; ſo that there are ſome thouſands of Mills in the whole City. Euery Mill ſtandeth in a large roome vpon ſome ſtrong piller or poſt, whereunto many Country-people vſe to reſort. All the ſaid Mills pertaine either to the Temples or Colledges.

The Mills of *Fez*. Like vnto our Horſe-mills.

A deſcription of the Occupations, the Shops, and the Market.

Each trade or occupation hath a peculiar place allotted thereto, the principall whereof are next vnto the great Temple: for there firſt you may behold to the number of foureſcore Notaries or Scriueners ſhops, whereof ſome ioyne vpon the Temple, and the reſidue ſtand ouer againſt them: euery of which Shops hath alwaies two Notaries. Then Weſtward there are about thirtie Stationers or Booke-ſellers. The Shoo-merchants which buy Shooes and Buskins of the Shoo-makers, and ſell them againe to the Citizens, inhabite on the Southſide of the Temple: and next vnto them, ſuch as make Shooes for children onely, their Shops being about fiftie. On the Eaſt-ſide dwell thoſe that ſell veſſels, and other commodities made of braſſe. Ouer againſt the great Gate of the ſaid Temple ſtands the Fruit-market, containing fiftie Shops, where no kind of fruit is wanting. Next vnto them ſtand the Waxe-merchants, very ingenious and cunning workmen, and much to be admired. Here are Merchants factors likewiſe, though they bee but few. Then followes the Herbe-market, wherein the Pome-citrons, and diuers kinds of greene Boughes and Herbes doe repreſent the ſweete and flouriſhing Spring, and in this Market are about twenty Tauernes: for they which drinke Wine, will ſhrowd themſelues vnder the ſhadie and pleaſant Boughes. Next vnto them ſtand the Milke-ſellers: I thinke there paſſeth ſcarce one day ouer their heads, wherein they vtter not fiue and twentie tunnes of Milke. Next vnto theſe are ſuch as ſell Cotton, and they haue about thirtie ſhops: then follow thoſe that ſell Hempe, Ropes, Halters, and ſuch other hempen commodities. Then come you to the Girdlers, and ſuch as make Pantofles, and Leather-bridles embrodered with ſilke: next their ſhops adioyne that make Sword-ſcabberds and Capariſons for Horſes. Immediately after dwell thoſe that ſell Salt and Lime; and vpon them border an hundred Shops of Potters, who frame al kind of earthen veſſels adorned with diuers colours. Then come you to the Sadlers Shops: and next of all to the ſtreete of Porters, who (as I ſuppoſe) are aboue three hundred: theſe Porters haue a Conſull or Gouernour, who euery weeke allotteth vnto part of them ſome ſet buſineſſe. The gaine which redoundeth thereof, they put into a Coffer, diuiding it at the weekes end among them, which haue wrought the ſame weeke. Strange it is to conſider how exceedingly theſe Porters loue one another: for when any of them deceaſeth, the whole company maintaineth his widow and fatherleſſe children at their common charge, till either ſhe die, or marrieth a new Husband. The children they carefully bring vp, till they haue attained to ſome good Art or occupation. Next vnto the Porters companie dwell the chiefe Cookes and Victuallers. Here alſo ſtands a certaine ſquare houſe couered with Reed, wherein Peaſe and Turnep-rootes are to bee ſold, which are ſo greatly eſteemed of in *Fez*, that none may buy them of the country people at the firſt hand, but ſuch as are appointed, who are bound to pay tole & tribute vnto the Cuſtomers: and ſcarcely one day paſſeth, wherein moe then fiue hundred ſacks of Peaſe and Turneps are not ſold. On the North-ſide of the Temple is a place whither all kind of Hearbs are brought to make Sallets withall: for which purpoſe there is fortie Shops appointed. Next whereunto is the place of Smoke, ſo called, by reaſon of continuall ſmoke: here are certaine Fritters or Cakes fried in Oyle, like vnto ſuch as are called at *Rome, Pan Melato*. They roſte their fleſh not vpon a ſpit, but in an Ouen: for making two Ouens one ouer another for the ſame purpoſe, in the lower they kindle a fire, putting the fleſh into the vpper Ouen when it is well het; you would not beleeue how finely their meat is thus roſted; for it cannot be ſpoiled either by ſmoke or too much heate: for they are all night roſting it by a gentle fire, and in the morning they ſet it to ſale. The foreſaid Steakes and Fritters they ſell vnto the Citizens in ſo great abundance, that they daily take for them moe then two hundred Ducats; for there are fifteene Shops which ſell nothing elſe. Likewiſe, here are ſold certaine Fiſhes and fleſh fried, and a kind of excellent ſauorie bread, taſting ſomewhat like a Fritter; which being baked with Butter, they neuer eate but with Butter and Honie. Here alſo are the feete of certaine beaſts ſodden, wherewith the Husbandmen betimes in the morning breake their faſt, and then hie them to their labour. Next vnto theſe are ſuch as ſell Oyle, Salt, Butter, Cheeſe, Oliues, Pome-citrons and Capers: their ſhops are full of fine earthen veſſels, which are of much greater value then the things contained in them. Then follow the Shambles, conſiſting of about forty Shops, wherein the Butchers cut their fleſh a pieces, and ſell it by weight. They kill no beaſts within the Shambles, for there is a place allotted for this purpoſe neere vnto the Riuer, where hauing once dreſſed their fleſh, they ſend it to the Shambles by certaine ſeruants appointed for that end. But before any Butcher dare ſell his fleſh vnto the Citizens, he muſt carrie it to the Gouernour of the Shambles, who ſo ſoone as he ſeeth the fleſh, he ſets downe in a piece of paper the price thereof, which they ſhew together with their meate vnto the people; neither may they in any caſe exceed the ſaid price. Next vnto the Shambles ſtandeth the Market where courſe cloathes are ſold, which containeth at leaſt an hundred Shops: the ſaid cloth is deliuered vnto certaine Criers (which are about threeſcore in number) who carrying the cloth from Shop to Shop, tell the price thereof. Then follow their Shops that ſcowre and ſell Armour, Swords, Iauelings, and ſuch like warlike inſtruments. Next vnto them ſtand the Fiſhmongers, who ſell moſt excellent and great Fiſh. Next vnto the Fiſhmongers dwel ſuch as make of a certaine hard Reed, Coopes and Cages for Fowles; their Shops being about fortie in number: for each of the Citizens vſeth to bring vp great ſtore of Hennes and Capons. And that their houſes may not be defiled with Hennes-dung, they keepe them

Scriueners.
Bookſellers.
Shoo-merchants.
Braſiers.
Fruiterers.
Herb-women.
Tauerns.
Milk-ſellers.
Cotton-ſellers.
Rope-ſellers.
Girdlers.
Salters.
Potters.
Sadlers.
The Porters of Fez.
Cookes.
Peaſe and Turneps.
Sallet-ſhops.
Fritterers.
Roſting in Ouens.
Tripe-wiues.
Victualers.
Shambles.
The Gouernor of the Shambles in *Fez*.
Courſe cloth.
Armorers.
Fiſhmongers.
Cage-makers.

Sopers.
Mealemen.

them continually in Coopes and Cages. Then follow their Shops that ſell liquide Sope. Next of all are certaine of their Shops that ſell Meale, albeit they are diuerſly diſperſed throughout the whole Citie. Next vnto them are ſuch as ſell Seede-graine and Seede-pulſe. Then are there tenne Shops of them that ſell Straw. Next them is the Market where Thread and Hempe is to be ſold, and where Hempe vſeth to bee kempt: which place is built after the faſhion of great Houſes, with foure Galleries, or ſpare-roomes round about it: in the firſt whereof they ſell Linnen-cloth, and weigh Hempe: in two other ſit a great many women, hauing abundance of ſale-thread, which is there ſold by the Criers.

Tankarters.
Taylors.
Landerers.
Spurres, &c.

Let vs now come to the Weſt part, which ſtretcheth from the Temple to that Gate that leadeth to *Mecnaſe*. Next vnto the Smokie place before mentioned, their habitations directly ſtand, that make Leather-tankards to draw water out of Wells, of whom there are ſome foureteene Shops. Vnto theſe adioyne ſuch as make Wicker-veſſels, and other, to lay vp Meale and Corne in: and theſe enioy about thirty Shops. Next them are one hundred and fifty Shops of Taylors. And next the Taylors are thoſe that make Leather-ſhields, ſuch as I haue often ſeene brought into *Europe*. Then follow twenty Shops of Landreſſes or Waſhers, being people of a baſe condition; to whom the Citizens that haue not Maids of their owne, carry their Shirts and other foule linnen, which after few dayes are reſtored vnto them ſo cleane and white, as it is wonderfull. Theſe Landreſſes haue diuers Shops adioyning together in the ſame place: but here and there throughout the Citie are aboue two hundred Families of ſuch perſons. Next vnto the Landreſſes are thoſe that make Trees for Saddles; who dwell likewiſe in great numbers Eaſtward right in the way to the Colledge founded by King *Abuhinan*. Vpon theſe adioyne about fortie ſhops of ſuch as worke Stirrops, Spurres, and Bridles, ſo artificially, as I thinke the like are not to be ſeene in *Europe*. Next ſtandeth their ſtreete, that firſt rudely make the ſaid Stirrops, Bridles and Spurres. From thence you may goe into the ſtreete of Sadlers, which couer the Saddles before mentioned threefold with moſt excellent Leather: the beſt Leather they lay vppermoſt, and the worſt beneath, and that with notable Workmanſhip, as may bee ſeene in moſt places of *Italy*: and of them there are moe then an hundred Shops. Then follow their long Shops that make Pikes and Launces. Next ſtandeth a Rocke or Mount, hauing two Walkes thereupon; the one whereof leadeth to the Eaſt-gate, and the other to one of the Kings Palaces, where the Kings Siſters, or ſome other of his Kindred are vſually kept. But this is by the way to be noted, that all the foreſaid Shops, or Market, begin at the great Temple.

Of the Station or Burſe of Merchants in *Fez*.
* Or Baioco.

The Burſe you may well call a Citie, which being walled round about, hath twelue Gates, and before euery Gate an Iron-chaine, to keepe Horſes and Carts from comming in. The ſaid Burſe is diuided into twelue ſeuerall Wards or parts: two whereof are allotted vnto ſuch Shoomakers as make Shooes onely for Noblemen and Gentlemen, and two alſo to Silke-merchants, or Haberdaſhers, that ſell Ribands, Garters, Scarfes, and ſuch other like ornaments; and of theſe there are about fiftie Shops. Others there are that ſell Silke onely for the embrodering of Shirts, Cuſhions, and other ſuch furniture made of Cloth, poſſeſſing almoſt as many Shops as the former. Then follow thoſe that make Womens Girdles of courſe Wooll (which ſome make of Silke) but very groſſely, for I thinke they are moe then two fingers thicke, ſo that they may ſerue almoſt for Cables to a Ship. Next vnto theſe Girdlers are ſuch as ſell Woollen and Linnen-cloth brought out of *Europe*: which haue alſo Silke-ſtuffes, Caps, and other like commodities to ſell. Hauing paſſed theſe, you come to them that ſell Mats, Mattraſſes, Cuſhions, and other things made of Leather. Next adioyneth the Cuſtomers Office; for their Cloth is ſent about by certaine Criers to be ſold, who before they can paſſe, muſt goe to the Cuſtomers to haue the ſaid Cloth ſealed, and to pay Toll vnto the Cuſtomers. Criers here are to the number of ſixtie, which for the crying of euery Cloth haue one * *Liardo* allowed them. Next of all dwell the Taylors, and that in three ſeuerall ſtreetes. Then come you to the Linnen-drapers, which ſell Smocks and other apparell for women: and theſe are accounted the richeſt Merchants in all *Fez*, for their wares are the moſt gainefull of all others. Next vnto theſe are certaine Woollen garments to be ſold, made of ſuch Cloth as is brought thither out of *Europe*. Euery after-noone Cloth is ſold in this place by the Criers, which is lawfull for any man to doe, when neceſſary occaſion vrgeth him. Laſt of all is that place where they vſe to ſell wrought Shirts, Towels, and other embrodered works; as alſo where Carpets, Beds, and Blankets are to be ſold.

Of the Grocers, Apothecaries, and other Tradeſmen and Artizans of *Fez*.
Iohn Leo was at *Tauris* in *Perſia*.

Next vnto the ſaid Burſe, on the Northſide, in a ſtreight lane, ſtand an hundred and fifty Grocers and Apothecaries Shops, which are fortified on both ſides with two ſtrong Gates. Theſe Shops are garded in the night-ſeaſon by certaine hired and armed Watchmen, which keep their ſtation with Lanthornes and Maſtiues. The ſaid Apothecaries can make neither Sirrups, Oyntments, nor Electuaries: but ſuch things are made at home by the Phyſicians, and are of them to be bought. The Phyſitians houſes adioyne for the moſt part vnto the Apothecaries: howbeit, very few of the people know either the Phyſician, or the vſe of his Phyſick. The Shops here are ſo artificially built and adorned, that the like (I thinke) are no where elſe to be found. Being in *Tauris*, a Citie of *Perſia*, I remember that I ſaw diuers ſtately Shops curiouſly built vnder certaine Galleries, but very darke, ſo that (in my iudgement) they be far inferiour vnto the Shops of *Fez*.

Next the Apothecaries are certaine Artificers that makes Combes of Boxe and other wood. Eaſtward of the Apothecaries dwell the Needle-makers, poſſeſſing to the number of fifty ſhops. Then follow thoſe that turne Iuory, and ſuch other matter, who (becauſe their craft is practiſed by ſome other Artizans) are but few in number. Vnto the Turners adioyne certaine that ſell Meale, Sope, and Broomes: who dwelling next vnto the Thread-market before mentioned, are ſcarce twenty ſhops in all: for the reſidue are diſperſed in other places of the City, as we will hereafter declare. Amongſt the Cotten-merchants are certaine that ſell ornaments for Tents and Beds. Next of all ſtand the Fowlers, who, though they be but few, yet are they ſtored with all kind of choice and dainty Fowles: whereupon the place is called the Fowlers market. Then come you to their ſhops that ſell Cords and Ropes of Hempe: and then to ſuch as make high Coorke-ſlippers for Noblemen and Gentlemen to walk the ſtreets in, when it is foule weather: theſe Corke-ſlippers are finely trimmed with much ſilke, and moſt excellent vpper leathers, ſo that the cheapeſt will coſt a Ducat, yea ſome there are of ten Ducats, & ſome of fiue and twenty Ducats price. Such ſlippers as are accounted moſt fine and coſtly are made of blacke and white Mulberie-tree, of blacke Walnut-tree, and of the Iujuba tree, albeit the Corke-ſlippers are the moſt durable and ſtrong. Vnto theſe adioyne ten ſhops of *Spaniſh Moores*, which make Croſſe-bowes: as alſo thoſe that make Broomes of a certaine wilde Palme-tree, ſuch as are dayly brought out of *Sicilie* to *Rome*. Theſe Broomes they carry about the City in a great basket, either ſelling them, or exchanging them for Bran, Aſhes, or old Shooes: the Bran they ſell againe to Shepheards, the Aſhes to ſuch as white Thread, and old Shooes to Coblers. Next vnto them are Smithes that make Nailes; & Coopers which make certain great veſſels in forme of a bucket, hauing Corne-meaſures to ſell alſo: which meaſures, when the Officer, appointed for the ſame purpoſe, hath made triall of, he is to receiue a farthing a-peece for his fee. Then follow the Wooll-chapmen, who hauing bought wooll of the Butchers, put it foorth vnto others to be ſcowred and waſhed: the Sheepe-skinnes they themſelues dreſſe: but as for Oxe-hides they belong to another occupation, and are tanned in another place. Vnto theſe adioyne ſuch as make certaine Langols or Withs, which the *Africans* put vpon their horſes feet. Next of all are the Braſiers: then ſuch as make Weights and Meaſures; and thoſe likewiſe that make inſtruments to carde Wooll or Flaxe. At length you deſcend into a long ſtreet, where men of diuers occupations dwell together, ſome of which doe poliſh and enamell Stirops, Spurres, and other ſuch commodities, as they receiue from the Smithes roughly and rudely hammered. Next whom dwell certaine Cart-wrights, Plow-wrights, Mill-wrights, and of other like occupations. Diers haue their aboad by the Riuers ſide, and haue each of them a moſt cleere Fountaine or Ciſterne to waſh their Silke-ſtuffes in. Ouer againſt the Diers dwell makers of Bulwarkes or Trenches, in a very large place, which being planted with ſhady Mulberrie-trees is exceeding pleaſant in the Summer time. Next them are a company of Farriers, that ſhooe Mules and Horſes: and then thoſe that make the Iron-worke of Croſſe-bowes. Then follow Smithes that make Horſe-ſhooes; and laſt of all, thoſe that white Linnen-cloth: and here the weſt part of the City endeth, which in times paſt (as is aforeſaid) was a City by it ſelfe, and was built after the City on the Eaſt ſide of the Riuer.

Comb makers
Turners.
Vpholſters.
Poulters.
Corkſlippers.
Croſſe-bowes.
Broome-men.
Smithes.
Coopers.
Woolmen.
Weighss and Meaſures.
Enamellers.
Fabri.
Diers.
Farriers.
Whitſters.

The ſecond part of *Fez* ſituate Eaſtward, is beautified with moſt ſtately Palaces, Temples, Houſes, and Colledges; albeit there are not ſo many trades and occupations as in the part before deſcribed. For here are neither Merchants, Taylors, Shoo makers, &c. but of the meaner ſort. Heere are notwithſtanding thirty ſhops of Grocers. Neere vnto the walles dwell certaine Bricke-burners and Potters: and not farre from thence is a great Market of white Earthen Veſſels, Platters, Cups, and Diſhes. Next of all ſtands the Corne-market, wherein are diuers Granaries to lay vp Corne. Ouer againſt the great Temple there is a broad ſtreet paued with Brick, round about which diuers handi-crafts and occupations are exerciſed. There are likewiſe many other trades diuerſly diſperſed ouer this Eaſt part of the City. The Drapers and Grocers haue certaine peculiar places allotted vnto them. In the Eaſt part of *Fez* likewiſe there are fiue hundred and twenty Weauers houſes, very ſtately and ſumptuouſly built: hauing in each of them many worke-houſes and Loomes, which yeeld great rent vnto the owners. Weauers there are (by report) in this City twenty thouſand, and as many Millers. Moreouer, in this part of *Fez* are an hundred ſhops for the whiting of thread; the principall whereof being ſituate vpon the Riuer, are exceedingly well furniſhed with Kettles, Cauldrons, and other ſuch veſſels: here are likewiſe many great houſes to ſawe wood in, which worke is performed by Chriſtian captiues, and whatſoeuer wages they earne, redoundeth vnto their Lords and Maſters. Theſe Chriſtian captiues are not ſuffered to reſt from their labours, but onely vpon Fridayes, and vpon eight ſeuerall dayes of the yeere beſides, wheron the *Moores* feaſts are ſolemnized. Heere alſo are the common ſtewes for Harlots, which are fauoured by great men, and ſometime by the chiefe Gouernours of the City. Likewiſe there are certaine Vintners, who are freely permitted to keepe Harlots, and to take filthie hire for them. Heere are alſo moe then ſixe hundred cleere Fountaines walled round about and moſt charily kept, euery one of which is ſeuerally conueyed by certaine pipes vnto each Houſe, Temple, Colledge, and Hoſpitall: and this Fountaine water is accoun-

A Deſcription of the ſecond part of *Fez*.
Grocers.
Earthen veſſels.
Corn-market.
Drapers.
Weauers.
Millers.
Sawyers.
Chriſtian captiues ſlauery.
Stewes.
Vintners.
Fountaines 600.

Riuers dried vp in Summer.

Gardens.

Kings Palaces.

Priſon.

accounted the beſt: for that which commeth out of the Riuer is in Summer oftentimes dried vp: as likewiſe when the Conduits are to be clenſed, the courſe of the Riuer muſt of neceſſitie bee turned out of the City. Wherefore euery family vſeth to fetch water out of the ſaid Fountaines, and albeit in Summer-time the chiefe Gentlemen vſe Riuer-water, yet they will often call for Fountaine-water, becauſe it is more coole and pleaſant in taſte. But in the Spring-time it is nothing ſo. Theſe Fountaines haue their Originall for the moſt part from the Weſt and South, for the North part is all full of Mountaines and Marble Rockes, containing certaine Caues or Cels, wherein Corne may be kept for many yeeres; of which Caues ſome are ſo large, that they will hold two hundred buſhels of Corne. The Citizens dwelling neere thoſe Caues, and ſuch as poſſeſſe them, do ſufficiently maintaine themſelues in taking yeerely euery hundred buſhell for rent. The South part of Eaſt *Fez* is almoſt halfe deſtitute of Inhabitants; howbeit the gardens abound with Fruits and Flowres of all ſorts. Euery Garden hath an houſe belonging thereunto, and a Chriſtall-fountaine enuironed with Roſes, and other odoriferous Flowres and Herbes; ſo that in the Spring-time a man may both ſatisfie his eyes, and ſolace his mind in viſiting this part of the City: and well it may be called a Paradiſe, ſithence the Noblemen doe here reſide from the moneth of Aprill till the end of September. Weſtward, that is, toward the Kings Palace, ſtandeth a Caſtle built by a King of the *Luntune* Familie, reſembling in bigneſſe an whole towne: wherein the Kings of *Fez*, before the ſaid Palace was built, kept their Royall reſidence. But after new *Fez* began to be built by the *Marin* Kings, the ſaid Caſtle was left onely to the Gouernor of the City. Within this Caſtle ſtands a ſtately Temple built (as aforeſaid) what time it was inhabited by Princes and Nobles, many places being afterward defaced and turned into Gardens: howbeit certaine houſes were left vnto the Gouernour, partly to dwell in, and partly for the deciding of controuerſies. Heere is likewiſe a certaine Priſon for captiues ſupported with many pillars, and being ſo large, that it will hold (as diuers are of opinion) three thouſand men. Neither are there any ſeuerall roomes in this priſon: for at *Fez* one priſon ſerueth for all. By this Caſtle runneth a certaine Riuer very commodious for the Gouernour.

Of the Magiſtrates, the adminiſtration of Iuſtice, and of the apparell vſed in *Fez*.

The puniſhment of malefactors in *Fez*.

In the City of *Fez* are certaine particular Iudges and Magiſtrates: and there is a Gouernour that defineth ciuill controuerſies, and giueth ſentence againſt Malefactors. Likewiſe there is a Iudge of the Canon Law, who hath to doe with all matters concerning the *Mahumetan* Religion. A third Iudge there is alſo, that dealeth about marriages and diuorcements, whoſe authoritie is to heare all witneſſes, and to giue ſentence accordingly. Next vnto them is the high Aduocate, vnto whom they appeale from the ſentence of the ſaid Iudges, when as they doe either miſtake themſelues, or doe ground their ſentence vpon the authoritie of ſome inferiour Doctor. The Gouernour gaineth a great ſumme of money by condemning of parties at ſeuerall times. Their manner of proceeding againſt a Malefactor is this: hauing giuen him an hundred or two hundred ſtripes before the Gouernour, the Executioner putteth an Iron-chaine about his necke, and ſo leadeth him ſtarke-naked (his priuities onely excepted) through all parts of the City: after the Executioner followes a Serieant, declaring vnto all the people what fact the guilty perſon hath committed, till at length hauing put on his apparell againe, they carry him backe to priſon. Sometimes it falleth out that many offenders chained together are led about the Citie: and the Gouernour for each Malefactor thus puniſhed, receiueth one Ducat and one fourth part; and likewiſe at their firſt entrance into the Gaole, he demands of each one a certaine duety, which is paid particularly vnto him by diuers Merchants and Artificers appointed of purpoſe. And amongſt his other liuings, he gathered out of a certaine Mountaine ſeuen thouſand Ducats of yeerely Reuenue: ſo that when occaſion ſerueth, he is at his proper coſtes to finde the King of *Fez* three hundred horſes, and to giue them their pay.

No Officer by *Mahumets* Law to haue Fees.

Vnlearned Lawyers.

But foure Serieants in *Fez*: and thoſe baudy Knaues.

No Notaries.

Tribute, Searchers & exciſe.

Two *per cento* Cuſtome.

Thoſe which follow the Canon law haue neither ſtipend nor reward allowed them: for it is forbidden by the Law of *Mahumet*, that the Iudges of his Religion ſhould reape any commoditie or Fees by their Office; but that they ſhould liue onely by reading of Lectures, and by their Prieſthood. In this faculty are many Aduocates and Proctors, which are extreme idiots, and vtterly voyd of all good learning. There is a place alſo in *Fez* whereinto the Iudges vſe to caſt the Citizens for debt, or for ſome light offence. In all this City are foure Officers or Serieants onely; who from midnight till two a clocke in the morning doe walke about all parts of the Citie; neither haue they any ſtipend, but a certaine Fee of ſuch Malefactors as they lead about in chaines, according to the qualitie of euery mans crime; moreouer, they are freely permitted to ſell Wine, and to keepe Harlots. The ſaid Gouernour hath neither Scribes nor Notaries, but pronounceth all ſentences by word of mouth. One onely there is that gathereth Cuſtomes and Tributes ouer all the City, who daily payeth to the Kings vſe thirty Ducats. This man appointeth certaine ſubſtitutes to watch at euery Gate, where nothing, be it of neuer ſo ſmall value, can paſſe before ſome Tribute be paid. Yea, ſometime they goe foorth of the City to meet with the Carriers & Muliters vpon the high wayes, to the end they may not conceale nor cloſely conuey any merchandize into the City. And if they be taken in any deceit, they pay double. The ſet order or proportion of their Cuſtome is this, namely, to pay two Ducats for the worth of an hundred: for Onix-ſtones, which are brought hither in great plentie, they pay one fourth part: but for Wood, Corne, Oxen, & Hens, they giue nothing at all. The ſaid Gouernor of the Shambles hath alwaies twelue men wayting vpon him, and oftentimes hee rideth about the Citie to examine the weight of bread, and finding any bread to faile of the duewaight, he cauſeth the Baker to be beaten with cudgels, and to bee led in contempt vp and downe the Citie.

Their apparel.

The Citizens of *Fez* goe very ciuilly and decently attyred, in the Spring time wearing Garments made of out-landiſh cloth: ouer their Shirts they weare a Iacket or Caſſock beeing narrow and halfe-ſleeued, whereupon they weare a certayne wide Garment, cloſe before on the breſt. Their Caps are thinne and ſingle, like vnto the Night-caps vſed in *Italie*, ſauing that they couer not their eares: theſe Caps are couered with a certaine Skarfe, which beeing twice wreathed about their head and beard, hangeth by a knot. They weare neither Hoſe nor Breeches, but in the Spring time when they ride a Iourney, they put on Boots: mary, the poorer ſort haue onely their Caſſocke, and a Mantle ouer that called, * *Barnuſſi*, and a moſt courſe Cap. The Doctors and ancient Gentlemen weare a certayne Garment with wide ſleeues, ſomewhat like to the Gentlemen of *Venice*. The common ſort of people are for the moſt part clad in a kind of courſe white cloth. The women are not altogether vnſeemely apparelled, but in Summer time they weare nothing ſaue their Smockes onely. In Winter they weare ſuch a wide ſleeued Garment, being cloſe at the breſt, as that of the men before mentioned. When they goe abroad, they put on certaine long Breeches, wherewith their legges are all couered, hauing alſo, after the faſhion of *Syria*, a Veile hanging downe from their heads, which couereth their whole bodies. On their faces likewiſe they weare a Maske with two little holes, onely for their eyes to peepe out at. Their eares they adorne with golden Eare-rings, and with moſt precious Iewels: the meaner ſort weare Eare-rings of Siluer and gilt only. Vpon their armes the Ladies and Gentlewomen were golden Bracelets, and the reſidue Siluer, as likewiſe Gold or Siluer-rings vpon their legs, according to each ones eſtate and abilitie.

* *Or Ilbernus.*

Their manner of eating and drinking.

Let vs now ſpeake ſomewhat of their victuals and manner of eating. The common ſort ſet on the pot with freſh meate twice euery weeke: but the Gentlemen and richer ſort euery day, and as often as they liſt. They take three meales a day: their Break-faſt conſiſteth of certaine Fruits and Bread, or elſe of a kind of liquid Pap made like vnto Frumentie: in Winter they ſup off the Broth of ſalt fleſh thickned with courſe meale. To dinner they haue Fleſh, Sallets, Cheeſe, and Oliues: but in Summer they haue greater cheere. Their Supper is eaſie of digeſtion, conſiſting of Bread, Melons, Grapes, or Milke: but in Winter they haue ſodden fleſh, together with a kind of meate called *Cuſcuſu*, which being made of a lumpe of Dow is ſet firſt vpon the fire in certaine Veſſels full of holes, and afterward is tempered with Butter and Pottage. Some alſo vſe often to haue Roſte-meat. And thus you ſee after what ſort both the Gentlemen and common people lead their liues: albeit the Noblemen fare ſomewhat more daintily: but if you compare them with the Noblemen and Gentlemen of *Europe*, they may ſeeme to be miſerable and baſe fellowes; not for any want or ſcarcitie of victuals, but for want of good manners and cleanlineſſe. The Table whereat they ſit is low, vncouered, and filthy: ſeates they haue none but the bare ground, neyther Kniues or Spoones but only their ten Talons. The ſaid *Cuſcuſu* is ſet before them all in one only Platter, whereout as well Gentlemen as others take it not with Spoones, but with their Clawes fiue. The meate and pottage is put all in one Diſh; out of which euery one raketh with his greaſie fiſts what hee thinkes good: you ſhall neuer ſee Knife vpon the Table, but they teare and greedily deuoure their meate like hungry Dogges. Neyther doth any of them deſire to drinke before he hath well ſtuffed his panch; and then will he ſup off a cup of cold water as bigge as a Milke-bowle. The Doctors indeed are ſomewhat more orderly at meales: but, to tell you the very truth, in all *Italie* there is no Gentleman ſo meane, which for fine Dyet and ſtately Furniture excelleth not the greateſt Potentates and Lords of all *Africa*.

A kind of meat called *Cuſcuſu*.

The manner of ſolemnizing Marriages.

As touching their Marriages, they obſerue theſe courſes following. So ſoone as the Maydes Father hath eſpouſed her vnto her Louer, they goe forth-with like Bride and Bridegroome to Church, accompanyed with their Parents and Kinsfolkes, and call likewiſe two Notaries with them, to make record before all that are preſent of the Couenants and Dowrie. The meaner ſort of people vſually giue for their Daughters Dowrie thirtie Duckats and a woman-ſlaue of fifteen Duckats price; as likewiſe a parti-coloured Garment embroydered with Silke and certaine other Silke Skarfes, or Iags, to were vpon her head in ſtead of a Hood or Veile; then a paire of fine Shooes, and two excellent paire of Startups; and laſtly, many prettie Knackes curiouſly made of Siluer and other Metals, as namely, Combes, Perfuming-pans, Bellowes, and ſuch other Trinkets as Women haue in eſtimation. Which beeing done, all the Gheſts preſent are inuited to a Banquet, whereunto for great Dainties is brought a kind of Bread fryed and tempered with Honey, which we haue before deſcribed; then they bring Roſt-meat to the boord, all this being at the Bridegroomes coſt: afterward the Brides Father maketh a Banquet in like ſort. Who if he beſtow on his Daughter ſome apparell beſides her Dowrie, it is accounted a point of liberalitie. And albeit the Father promiſeth but thirtie Duckats onely for a Dowrie, yet will he ſometimes beſtow, in apparell and other Ornaments belonging to Wo-

Portion and houſholdſtuffe.

men, two hundred, yea ſometimes three hundred Duckats beſides. But they ſeldome giue an Houſe, a Vineyard, or a field for a Dowrie. Moreouer vpon the Bride they beſtow three Gownes made of coſtly cloth; and three others of Silke Chamlet, or of ſome other excellent Stuffe. They giue her Smockes likewiſe curiouſly wrought, with fine Veiles, and other embroydered Veſtures; as alſo Pillowes and Cuſhions of the beſt ſort. And beſides all the former gifts, they beſtow eight Carpets or Couerlets on the Bride, foure whereof are onely for ſeemelineſſe to ſpread vpon their Preſſes and Cupboords: two of the courſer they vſe for their Beds; and the other two of Leather to lay vpon the floore of their Bed-chambers. Alſo they haue certaine Rugs of about twentie els compaſſe or length; as likewiſe three Quilts beeing made of Linnen and Woollen on the one ſide, and ſtuffed with flocks on the other ſide, which they vſe in the night in manner following. With the one halfe they couer themſelues, and the other halfe they lay vnder them: which they may eaſily doe, when as they are both waies about ten ells long. Vnto the former they adde as many Couerlets of Silke very curiouſly embroydered on the vpper-ſide, and beneath lined double with Linnen and Cotton. They beſtow likewiſe white Couerlets to vſe in Summer-time onely: and laſtly, they beſtow a Woollen hanging diuided into many parts, and finely wrought, as namely, with certaine pieces of gilt Leather; whereupon they ſowe Iags of partie-coloured Silke, and vpon euery Iagge a little Ball or Button of Silke, whereby the ſaid hanging may for Ornaments ſake bee faſtened vnto a wall.

Italians miſtaken.

Here you ſee what be the Appurtenances of their Dowries; wherein ſome doe ſtriue ſo much to excell others, that oftentimes many Gentlemen haue brought themſelues vnto Pouerty thereby. Some *Italians* thinke that the Husband beſtowes a Dowrie vpon his Wife; but they altogether miſtake the matter.

Fetching home the Bride.

The Bridegroome being readie to carry home his Bride, cauſeth her to be placed in a woodden Cage or Cabinet eight ſquare couered with Silke, in which ſhee is carryed by Porters, her Parents and Kinsfolkes following, with a great noyſe of Trumpets, Pipes, and Drummes, and with a number of Torches; the Bridegroomes Kinſmen goe before with Torches, and the Brides Kinsfolkes follow after: and ſo they goe vnto the great Market place, and hauing paſſed by the Temple, the Bridegroome takes his leaue of his Father-in-law and the reſt, hying him home with all ſpeed, and in his Chamber expecting the preſence of his Spouſe. The Father, Brother, and Vncle of the Bride leade her vnto the Chamber-doore, and there deliuer her with one conſent vnto the Mother of the Bridegroome: who, as ſoone as ſhe is entred, toucheth her foot with his, and forth-with they depart into a ſeuerall roome by themſelues. In the meane ſeaſon the Banquet is comming forth: and a certaine woman ſtandeth before the Bride-chamber doore, expecting till the Bridegroome hauing defloured his Bride, reacheth her a Napkin ſtayned with bloud, which Napkin ſhe carryeth incontinent and ſheweth to the Gheſts, proclayming with a lowd voyce, that the Bride was euer til that time an vnſpotted & pure Virgine. This woman, together with other women her Companions, firſt the Parents of the Bridegroom, and then of the Bride, doe honourably entertayne. But if the Bride be found not to be a Virgine, the Marriage is made fruſtrate, and ſhee with great diſgrace is turned home to her Parents.

But ſo ſoone as the new marryed man goeth forth of the houſe (which is for the moſt part on the ſeuenth day after the Marriage) hee buyeth great plenty of fiſhes, which hee cauſeth his Mother or ſome other woman to caſt vpon his Wiues feet; and this they, from an ancient Superſtitious cuſtome take for a good boding.

Cuſtome of fiſhes.

Minſtrelſie and dancing.

The morrow after a company of women goe to dreſſe the Bride, to combe her Lockes, and to paint her Cheekes with Vermillion; her hands and her feet they dye blacke, but all this Painting preſently loſeth the freſh hue; and this day they haue another Banquet. The Bride they place in the higheſt Roome that ſhe may be ſeene of all. The ſame night, which was ſpent in dancing, there are preſent at the Bridal-houſe certayne Minſtrels and Singers, which by turnes ſometimes vſe their Inſtruments and ſometimes Voyce-muſick: they dance alwayes one by one, and at the end of each Galliard they beſtow a Largeſſe vpon the Muſicians. If any one will honour the Dancer, he bids him kneele downe before him, and hauing faſtened pieces of money all ouer his face, the Muſicians preſently take it off for their fee. The women dance alone without any men, at the noyſe of their owne Muſicians. All theſe things vſe to bee performed when the Bride is a Mayde. But the Marriages of Widowes are concluded with leſſe adoe. Their cheere is boyled Beefe and Mutton, and ſtewed Hens, with diuers iuncating Diſhes among. In ſtead of Trenchers, the Gheſts being ten or twelue in number, haue ſo many great round Platters of wood ſet before them. And this is the common cuſtom of Gentlemen and Merchants. The meaner ſort preſent their Gheſts with certaine ſops or brueſſe of Bread like vnto a Pancake, which being dipped in fleſh-pottage, they eat out of a great Platter not with Spoones but with their fingers onely: and round about each great Platter ſtand to the number of ten ort welue perſons.

The Marriage of Widdowes.

The Circumciſion of their Children.

Likewiſe they make a ſolemne Feaſt at the Circumciſion of their male children, which is vpon the ſeuenth day after their birth; and at this Feaſt the Circumciſor, together with all their Friends and Kinsfolkes is preſent: which being done, each one, according to his abilitie, beſtoweth a Gift vpon the Circumciſor in manner following. Euery man layes his money vpon a Lads face which the Circumciſor brought with him. Whereupon the Lad calling euery one by his name, giueth them thankes in particular: and then the Infant beeing circumciſed, they ſpend that day with as great iollity as a day of Marriage. But at the birth of a Daughter they ſhew not ſo much alacritie.

Among the people of *Fez* there haue remayned certaine Relikes of Feſtiuall Dayes inſtituted of old by the Chriſtians, whereupon they vſe certaine ceremonies which themſelues vnderſtand not. Vpon Chriſtmas euen they eate a Sallet made of diuers Hearbs: they ſeeth likewiſe that night all kind of Pulſe, which they feede vpon for great dainties. Vpon New-yeeres day the children goe with Maskes and Vizards on their faces to the houſes of Gentlemen and Merchants, and haue Fruites giuen them for ſinging certaine Carols or Songs. When as the Feaſt of Saint *Iohn* Baptiſt is hallowed among Chriſtians, you ſhall here ſee all about great ſtore of fires made with Straw. And when their childrens teeth begin to grow, they make another feaſt called, according to the *Latines, Dentilla.* They haue alſo many other Rites and Cuſtomes of Diuining, or Southſaying, the like whereof I haue ſeene at *Rome*, and in other Cities of *Italy*: As touching their Feaſts preſcribed by the *Mahumetan* Law, they are at large ſet downe in that briefe Treatiſe which we haue written concerning the ſame Law.

Of their Rites obſerued vpon Feſtiuall daies, and their manner of mourning for the dead.

Reliques of Chriſtians Ceremonies obſerued among the *Moores*: ſome of which ſeeme alſo to haue remained from the Heathen.

S. *Nicholas.*

Bon-fires.

A booke loſt.

The women hauing by death loſt their husbands, fathers, or any other of their deare friends, aſſemble forth-with a great multitude of their owne Sexe together, who ſtripping themſelues out of their owne attire, put on moſt vile ſack-cloth, and defile their faces with much durt: then call they certaine men clad in womens attire, bringing great foure-ſquare Drums with them, at the noyſe of which Drums the women-mourners ſing a Funerall-ſong, tending as much as may be, to the commendation of the partie deceaſed; and at the end of euery Verſe, the ſaid women vtter moſt hideous ſhrikes and out-cries, tearing their haire, and with much lamentation beating their cheekes and breſts, till they be all-imbrued with bloud: and ſo theſe Heatheniſh ſuperſtitions continue for ſeuen whole dayes together. At which ſeuen daies end they ſurceaſe their mourning for the ſpace of forty daies, and then they begin anew to torment themſelues for three daies together in manner aforeſaid: howbeit, theſe kinds of Obſequies are obſerued only by the baſer people, but the Gentlemen and better ſort behaue themſelues more modeſtly. At this time all the widowes friends come about her to comfort her, and ſend diuers kinds of meats vnto her: for in the mourning-houſe they may dreſſe no meate at all, till the dead corps bee carried forth. The woman her ſelfe that looſeth her husband, father, or brother, neuer goeth forth with the funerall. But how they waſh and burie the dead corps, and what ſuperſtitions they vſe thereabout, you ſhall find recorded in my little Treatiſe aboue mentioned.

Their funerals.

The Citizens vſe moſt of all to play at Cheſſe, and that from ancient times. Other Games there are alſo, but very rude, and vſed onely by the common people.

Their manner of gaming at *Fez.*

Cheſſe-play.

In *Fez* there are diuers moſt excellent Poets, which make Verſes in their owne Mother-tongue: moſt of their Poems and Songs intreate of Loue. Euery yeare they pen certaine Verſes in the commendation of *Mahumet*, eſpecially vpon his Birth-day: for then betimes in the morning they reſort vnto the Palace of the chiefe Iudge or Gouernour, aſcending his Tribunall ſeate, and from thence reading their Verſes to a great audience of people: and he whoſe Verſes are moſt elegant and pithy, is that yeare proclaimed Prince of the Poets. But when as the Kings of the *Marin* Family proſpered, they vſed to inuite all the learned men of the Citie vnto their Palace; and honourably entertaining them, they commanded each man in their hearing to recite their Verſes to the commendation of *Mahumet*: and hee that was in all mens opinions eſteemed the beſt Poet, was rewarded by the King with an hundred Duckats, with an excellent Horſe, with a Woman-ſlaue, and with the Kings owne Robes wherewith hee was then apparelled: all the reſt had fifty Duckats apiece giuen them, ſo that none departed without the Kings liberalitie: but an hundred and thirtie yeares are expired ſince this cuſtome, together with the Maieſtie of the *Fezzan* Kingdome decayed.

Of the *African* Poets.

Mahumets Birth-day.

Rewards for Poets in *Fez.*

Honor alit artes omneſque incenduntur ad ſtudio gloriâ.

Of Schooles in *Fez* for the inſtructing of Children, there are almoſt two hundred, euery one of which is in faſhion like a great Hall. The Schoole-maſters teach their Children to write, and reade not out of a Booke, but out of a certaine great Table. Euery day they expound one ſentence of the Alcoran: and hauing read quite through, they begin it againe, repeating it ſo often, till they haue moſt firmely committed the ſame to memorie: which they doe right well in the ſpace of ſeuen yeeres. Then reade they vnto their Scholers ſome part of Orthography: howbeit, both this and the other parts of Grammar are farre more exactly taught in the Colledges, then in theſe triuiall Schooles. The ſaid Schoole-maſters are allowed a very ſmall ſtipend; but when their Boyes haue learned ſome part of the Alcoran, they preſent certaine gifts vnto their Maſter, according to each ones abilitie. Afterward ſo ſoone as any Boy hath perfectly learned the whole Alcoran, his Father inuiteth all his ſonnes Schoole-fellowes vnto a great Banquet: and his ſonne in coſtly apparell rides through the ſtreete vpon a gallant Horſe, which Horſe and apparell the Gouernour of the Royall Citadell is bound to lend him. The reſt of his Schoole-fellowes beeing mounted likewiſe on Horſe-backe accompany him to the Banqueting-houſe, ſinging diuers Songs to the praiſe of God, and of *Mahumet.* Then are they brought to a moſt ſumptuous Banquet, whereat all the Kinsfolks of the

A deſcription of the Grammar ſchooles in *Fez.*

Two hundred Schooles.

The Alcoran learned by heart.

Torches on *Mahumets* birth-day.

foreſaid Boyes Father are vſually preſent: euery one of whom beſtoweth on the Schoole-maſter ſome ſmall gift, and the Boyes Father giues him a new ſuite of apparell. The ſaid Scholers likewiſe vſe to celebrate a Feaſt vpon the birth-day of *Mahumet*, and then their Fathers are bound to ſend each man a Torch vnto the Schoole: whereupon euery Boy carrieth a Torch in his hand, ſome of which weigh thirtie pound. Theſe Torches are moſt curiouſly made, being adorned round about with diuers fruits of Waxe, which being lighted betimes in the morning, doe burne till Sun-riſe; in the meane while certaine Singers reſound the prayſes of *Mahumet*; and ſo ſoone as the Sunne is vp, all their ſolemnitie ceaſeth: this day vſeth to be very gainefull vnto the Schoole-maſters, for they ſell the remnant of the Waxe vpon the Torches for an hundred Duckats, and ſometimes for more. None of them payes any rent for his Schoole: for all their Schooles were built many yeeres agoe, and were freely beſtowed for the training vp of youth. Both in theſe common Schooles, and alſo in the Colledges they haue two dayes of recreation euery weeke, wherein they neither teach nor ſtudie.

The Fortune tellers: Three ſorts of Diuiners in *Fez*.

Witches.

Fricatrices.

Now let vs ſpeake of the Fortune-tellers and Diuiners, of whom there is a great number, and three kinds. For one ſort vſeth certaine Geomanticall figures. Others powring a drop of Oyle into a viall or glaſſe of water, make the ſaid water to be tranſparent and bright, wherein, as it were in a mirror, they affirme that they ſee huge ſwarmes of Deuils that reſemble an whole Armie, ſome whereof are trauelling, ſome are paſſing ouer a Riuer, and others fighting a Land-battell, whom when the Diuiner ſeeth in quiet, he demandeth ſuch queſtions of them as he is deſirous to be reſolued of; and the Deuils giue them anſwere with beckning, or with ſome geſture of their hands or eyes; ſo inconſiderate and damnable is their credulitie in this behalfe. The foreſaid Glaſſe-viall they will deliuer into childrens hands ſcarce of eight yeeres old, of whom they will aske whether they ſee this or that Deuill. Many of the Citie are ſo beſotted with theſe vanities, that they ſpend great ſums vpon them. The third kind of Diuiners are Women-witches, which are affirmed to haue familiaritie with Deuils: ſome Deuils they call red, ſome white, and ſome blacke Deuils: and when they will tell any mans fortune, they perfume themſelues with certaine Odours, ſaying, That then they poſſeſſe themſelues with that Deuill which they called for: afterward changing their voyce, they faine the Deuill to ſpeake within them: then they which come to enquire, ought with great feare and trembling aske theſe vild and abominable Witches ſuch queſtions as they meane to propound; and laſtly, offering ſome fee vnto the Deuill, they depart. But the wiſer and honeſter ſort of people call theſe women *Sahacat*, which in *Latin* ſignifieth *Fricatrices*, becauſe they haue a damnable cuſtome to commit vnlawfull Venerie among themſelues, which I cannot expreſſe in any modeſter termes. If faire women come vnto them at any time, theſe abominable Witches will burne in luſt towards them, no otherwiſe then luſtie Younkers doe towards young Maides, and will in the Deuils behalfe demand for a reward, that they may lie with them: and ſo by this meanes it often falleth out, that thinking thereby to fulfill the Deuils command they lie with the Witches. Yea, ſome there are, which being allured with the delight of this abominable vice, will deſire the company of theſe Wiches, and faining themſelues to be ſicke, will either call one of the Witches home to them, or wil ſend their husbands for the ſame purpoſe: and ſo the Witches perceiuing how the matter ſtands, will ſay, That the Woman is poſſeſſed with a Deuil, and that ſhe can no way be cured, vnles ſhe be admitted into their ſociety. With theſe words her ſilly husband being perſwaded, doth not only permit her ſo to do, but makes alſo a ſumptuous banquet vnto the damned crew of Witches: which being done, they vſe to dance very ſtrangely at the noyſe of Drums: and ſo the poore man commits his falſe wife to their filthy diſpoſition. Howbeit, ſome there are that will ſoone coniure the Deuill with a good cudgell out of their wiues: others faining themſelues to be poſſeſſed with a Deuill, will deceiue the ſaid Witches, as their wiues haue been deceiued by them.

Among many bad, ſome good Coniurers.

Of the Coniurers, Inchanters, and Iuglers in *Fez*.

Cabaliſts.

In *Fez* likewiſe there are a kind of Iuglers, or Coniurers called *Muhazzimin*, who of all others are reported to be moſt ſpeedie caſters out of Diuels. And becauſe their Negromancie ſometimes taketh effect, it is a wonder to ſee into what reputation they grow thereby: but when they cannot caſt forth a Deuill, they ſay, *It is an Airie Spirit*. Their manner of adiuring Deuils, is this: Firſt, they draw certaine Characters and Circles vpon an aſh-heape, or ſome other place; then deſcribe they certaine ſignes vpon the hands and fore-head of the partie poſſeſſed, and perfume him after a ſtrange kind of manner. Afterward they make their Inchantment or Coniuration, enquiring of the Deuill, which way, or by what meanes he entred the party, as likewiſe what he is, and by what name he is called; and laſtly, charging him to come forth. Others there are that worke by a certaine Cabaliſticall rule, called *Zairagia*: this rule is contained in many Writings, for it is thought to be Naturall Magique: neither are there any other Negromancers in all *Fez*, that will more certainely and truly reſolue a doubtfull queſtion: howbeit, their Art is exceeding difficult, for the Students thereof muſt haue as great skill in Aſtrologie, as in Cabala. My ſelfe in times paſt hauing attained to ſome knowledge in this facultie, continued (I remember) an whole day in deſcribing one figure onely: which kind of figures are deſcribed in manner following. Firſt, they draw many circles within the compaſſe of a great circle: in the firſt circle they make a croſſe, at the foure extremities whereof, they ſet downe the foure quarters of the

World, to wit, Eaſt, Weſt, North and South: at each end of one of the ſaid croſſe lines they note either Pole: likewiſe about the circumference of the firſt circle, they paint the foure Elements: then diuide they the ſame circle and the circle following into foure parts, and euery fourth part they diuide into other ſeuen, each one being diſtinguiſhed with certaine great *Arabian* Characters, ſo that euery Element containeth eight and twenty Characters. In the third circle they ſet downe the ſeuen Planets: in the fourth, the twelue Signes of the Zodiack: in the fifth, the twelue *Latine* names of the moneths: in the ſixth, the eight and twentie Houſes of the Moone: in the ſeuenth, the three hundred ſixty fiue dayes of the yeare; and about the conuexitie thereof, the foure Cardinall or principall Windes. Then take they one onely letter of the queſtion propounded, multiplying the ſame by all the particulars aforenamed, and the product or ſumme totall they diuide after a certaine manner, placing it in ſome roome, according to the quality of the character, and as the Element requireth wherein the ſaid Character is found without a figure. All which being done, they marke that figure which ſeemeth to agree with the foreſaid number, or ſumme produced, wherewith they proceed as they did with the former, til they haue found eight and twenty Characters, whereof they make one word, and of this word the ſpeech is made that reſolueth the queſtion demanded: this ſpeech is alwaies turned into a verſe of the firſt kind, which the *Arabians* call *Ethauil*, conſiſting of eight *Stipites*, and twelue *Chordi*, according to the Meeter of the *Arabian* Tongue, whereof we haue intreated in the laſt part of our *Arabian Grammer*. And the Verſe conſiſting of thoſe Characters, comprehendeth alwaies a true and infallible anſwer vnto the queſtion propounded, reſoluing firſt that which is demanded, and then expounding the ſenſe of the queſtion it ſelfe. Theſe Practitioners are neuer found to erre, which cauſeth their Art of Cabala to bee had in great admiration: which although it bee accounted Naturall, yet neuer ſaw I any thing that hath more affinitie with ſupernaturall and Diuine knowledge. I remember that I ſaw in a certaine open place of King *Abulunan* his Colledge in *Fez*, vpon a floore paued with excellent ſmoothe Marble, the deſcription of a figure. Each ſide of this floore or court was fifty ells long, and yet two third parts thereof were occupied about the figure, and about the things pertaining thereto: three there were that made the deſcription, euery one attending his appointed place, and they were an whole day in ſetting it downe. Another ſuch figure I ſaw at *Tunis*, drawne by one that was maruelous cunning in the Art, whoſe father had written two volumes of Commentaries or expoſitions vpon the precepts of the ſame Art, wherin whoſoeuer hath exact skill, is moſt highly eſteemed of by all men. I my ſelfe neuer ſaw but three of this Profeſſion, namely, one at *Tunis*, and two other at *Fez*: likewiſe I haue ſeene two Expoſitions vpon the precepts of the ſaid Arte, together with a Commentarie of one *Margian*, father vnto the foreſaid Cabaliſt which I ſaw at *Tunis*: and another written by *Ibnu Caldim* the Hiſtorigrapher. And if any were deſirous to ſee the Precepts and Commentaries of that Art, he might doe it with the expence of fiftie Duckats: for ſayling to *Tunis*, a Towne neere vnto *Italy*, hee might haue a ſight of all the particulars aforeſaid. I my ſelfe had fit oportunitie of time, and a Teacher that offered to inſtruct me *gratis* in the ſame Art: howbeit, I thought good not to accept his offer, becauſe the ſaid Art is forbidden and accounted hereticall by the Law of *Mahumet*: for *Mahumets* Law affirmeth all kind of Diuinations to be vaine, and that God onely knoweth ſecrets, and things to come: wherefore ſometimes the ſaid Cabaliſts are impriſoned by the *Mahumetan* Inquiſitors, who ceaſe not to perſecute the Profeſſors of that Art.

An *Arabian* Grammer written by *Iohn Leo*.

Bookes of that Art.

Diuination and Southſaying forbidden by the Law of *Mahomet*.

Here alſo you may find certaine learned men, which will haue themſelues called Wizards, and Morall Philoſophers. They obſerue certaine Rules which *Mahumet* neuer preſcribed. By ſome they are accounted Catholique, or true *Mahumetans*, and by others they are holden for heretiks: howbeit, the greateſt part of the common people reuerence them as if they were Gods, notwithſtanding they commit many things vnlawfull and forbidden by the *Mahumetan* Law; as namely, whereas the ſaid Law forbiddeth any loue-matters to be expreſſed in any muſicall Ditties, or Songs, theſe Moraliſts affirme the contrary. In the foreſaid *Mahumetan* Religion are a great number of Rules or Sects, euery of which hath moſt learned Patrons and Protectors. The foreſaid Sect ſprang vp foureſcore yeares after *Mahumet*, the firſt Author thereof being called *Elheſen Ibnu Abilhaſen*, and being borne in the Towne of *Baſora*: this man taught his Diſciples and followers certaine Precepts, but Writings hee left none behind him. About an hundred yeares after there came another notable Doctor of that Sect from *Bagaded*, called *Elharit Ibnu Eſed*, who left volumes of Writings vnto his Diſciples. Afterward thoſe that were found to be his followers, were all condemned by the *Mahumetan* Patriarkes and Lawyers. Howbeit, foureſcore yeares after, that Sect began to reuiue againe vnder a certaine famous Profeſſor, who drew after him many Diſciples, vnto whom he publiſhed his Doctrine. This man at length, and all his followers, were by the Patriarke and Lawyers condemned to die. Which he vnderſtanding, wrote forthwith vnto the Patriarke, requeſting that he might be licenced to diſpute with the Lawyers, as touching his Doctrine, of whom if he were conuinced, he would moſt willingly ſuffer death; otherwiſe that it would be againſt al equity, that ſo many innocents ſhould periſh vpon an vniuſt accuſation. The Patriarke thinking his demand to be reaſonable, condeſcended

Of certaine Rules and ſuperſtitions obſerued in the *Mahumetan* Law.

Diuers *Mahumetan* Sects.

wholly thereunto. But when the matter came to diſputation, the partie condemned, ſoone put all the Lawyers to ſilence. Which when the Patriarke perceiued, he reuoked the ſentence as vniuſt, and cauſed many Colledges and Monaſteries to be erected for the ſaid partie and his followers. After which time this Sect continued about an hundred yeeres, till the Emperour *Malicſach* of the *Turkiſh* race came thither out of *Aſia* the greater, and deſtroyed all the maintainers thereof. Whereupon ſome of them fled vnto *Cairo*, and the reſt into *Arabia*, being diſperſed here and there for the ſpace of twenty yeares, till the reigne of *Caſelſah*, Nephew vnto *Malicſach*, *Nidam Elmule*, one of his Counſellers, and a man of an high ſpirit, being addicted vnto the ſaid Sect, ſo reſtored, erected, and confirmed the ſame, that by the helpe of one *Elgazzuli*, a moſt learned man (who had written of the ſame argument a notable Worke, diuided into ſeuen parts) he reconciled the Lawyers with the Diſciples of this Sect, conditionally, that the Lawyers ſhould be called Conſeruers of the Prophet *Mahumet* his Lawes, and the Sectaries Reformers of the ſame. This concord laſted betweene them, till *Bagaded* was ſacked by the *Tartars*; which befell in the yeare of the *Hegeira* 756. at what time thoſe Sectaries ſo increaſed, that they ſwarmed almoſt ouer all *Africa* and *Aſia*. Neither would they admit any into their ſocietie, but ſuch as were very learned, and trained vp in all kind of liberall Sciences; to the end they might the better defend their owne opinions, and confute their aduerſaries: but now adayes they admit all kind of rude and ignorant perſons, affirming all ſorts of learning to be needleſſe; for the holy ſpirit (ſay they) reuealeth the knowledge of the truth vnto ſuch as are of a cleane heart; and they alleage many reaſons for the confirmation of this their opinion, though not very forcible. Wherefore deſpiſing their anceſtors Rites, and the ſtrict obſeruations of the Law, they addict themſelues to nought elſe but delights and pleaſures, feaſting often, and ſinging laſciuious Songs. Sometimes they will rend their garments, either alluding thereby to the Verſes that they ſing, or being mooued thereunto by their corrupt and vile diſpoſition, ſaying falſely, That they are then rauiſhed with a fit of diuine loue: but rather impute it to their abundance of meat, and gluttony. For each one of them will deuoure as much meate, as may well ſuffice three. Or (which is more likely) they vtter thoſe paſſionate clamours and out-cries, becauſe they are inflamed with vnlawfull and filthy luſt. For ſometimes it happeneth that ſome one of the principal of them, with all his Scholers and Diſciples, is inuited to the marriage of ſome Gentleman, and at the beginning of the banket they will rehearſe their deuout Orizons and Songs, but ſo ſoone as they are riſen from the Table, the elder of the companie being about to dance, teare their garments: and if any one in the middeſt of their dancing, that hath drunke immoderately, chanceth to fall downe, he is taken vp forthwith by one of the Scholers, and too too laſciuiouſly kiſſed. Whereupon this Prouerbe grew among the people of *Fez*, *The Hermits banquet*. Which they vſe in reproch of thoſe Maſters, that make their Scholers their Minions.

Bagdet ſacked by the *Tartars*.

Of diuers other Rules and Sects, and of the ſuperſtitious credulity of many.

Amongſt theſe Sects there are ſome, that haue not onely a diuers Law, but alſo a different beliefe from the reſidue; whereupon by ſome others they are called Heretikes. Some there are alſo which hold, that a man by good Works, by Faſting, and Abſtinence, may attaine vnto the nature of an Angell, which good Works, Faſtings, &c. doe (ſay they) ſo purge and free the mind from all contagion of euill, that by no meanes it can ſinne any more, though it would neuer ſo faine. Howbeit, they thinke themſelues not capable of this felicitie, before they aſcended thereunto by the degrees of fiftie Diſciplines or Sciences: and although they fall into ſinne before they be come to the fiftieth degree, yet they ſay that God wil not impute that ſinne vnto them. Theſe fellowes indeed in the beginning led a moſt ſtrict life, and do euen macerate and conſume themſelues with faſting: but afterward they giue themſelues to all licentiouſneſſe and pleaſure. They haue alſo a moſt ſeuere forme of liuing ſet downe in foure Bookes, by a certaine learned man of their faction, called *Eſſehrauar de Sehrauard*, and borne in the Citie of *Coraſan*. Likewiſe there was another Authour called *Ibnul Farid*, that deſcribed all their Religion in witty Verſes, which being fraught with Allegories, ſeemed to intreate of nought but Loue: wherefore one *Elfargani* expounded the ſaid Verſes with a Commentarie, and thereout gathered the Canons and Orders of the Sect, and ſhewed the degrees to the attainement of felicitie. Moreouer, the ſaid Verſes are ſo ſweet and elegant, that the maintainers of this Sect will ſing and repeate none other in their Banquets: for theſe three hundred yeeres no Author hath ſo adorned their language as the ſaid *Ibnul*. Theſe Sectaries take the Heauens, the Elements, the Planets, and the fixed Starres to be one God, and that no Law nor Religion is erronious: for euery man (ſay they) may lawfully worſhip that which his mind is moſt addicted to worſhip. They thinke that all the knowledge of God was infuſed into one man, whom they call in the language *Elcorb*; this man, they ſay, was elect by God, and was made equall in knowledge to him. Forty there are among them called all by the name of *Elauted*, which ſignifieth in our language, a block, or ſtock of a tree: out of this number, when their *Elcoth* deceaſeth, they create another in his roome, namely, ſeuenty perſons that haue the authority of election committed vnto them. There are likewiſe ſeuen hundred ſixty fiue others (whoſe names I doe not well remember) who are choſen into the ſaid electors roomes, when any of them deceaſe. Theſe ſeuen hundred ſixtie fiue being bound thereunto by a certaine Canon or Rule of their Order, are conſtrained alwaies to goe vnknowne,and they range almoſt all the world ouer in a moſt vile and beggerly habite,ſo that a man would take them for mad men,and eſtranged from all ſenſe of humanitie : for theſe lewde miſcreants vnder pretence of their religion,run like rogues naked and ſauage throughout all *Africa*,hauing ſo little regard of honeſtie or ſhame,that they will like brute beaſts rauiſh women in publike places ; and yet forſooth the groſſe common people reuerence them as men of wonderfull holineſſe. Great ſwarmes of theſe filthie Vagabonds you may ſee in *Tunis*,but many more in *Egypt*,and eſpecially at *Alcair*, where as in the Market called ***Bain Elcaſrain***, I ſaw one of theſe Villaines with mine owne eyes,in the preſence of much people, defloure a moſt beautifull woman as ſhe was comming forth of the Bath : which being done, the fond people came flocking about the ſaid woman,ſtriuing to touch her garment as a moſt holy thing,ſaying,That the Adulterer was a man of great ſanctitie,and that he did not commit the ſin,but onely ſeemed to commit it : which when the ſilly cuckold her husband vnderſtood,he ſhewed himſelfe thankefull to his falſe God with a ſolemne Banquet,and with liberall giuing of Almes. The Magiſtrates of the Citie would haue puniſhed the Adulterer,but they were in hazard to be ſlaine of the people for their labours,who(as is before ſaid) adore theſe Varlets for Saints, and men of ſingular holineſſe. Other more vilanous acts I ſaw committed by them,which I am aſhamed to report.

Horrible villany,and more horrible blindneſſe.

Likewiſe there is another ſort of men, which wee may fitly call Cabaliſts. Theſe faſt moſt ſtrictly,neither doe they eate the fleſh of any liuing creature, but haue certaine meates and garments allotted vnto them:they rehearſe likewiſe certaine ſet-prayers appointed for euery houre of the day and for the night,according to the varietie of dayes and moneths,and they vſe to carrie about certaine ſquare Tables with characters and numbers engrauen therein. They faine themſelues to haue daily conference with the *Angels*,of whom they learne(they ſay) the knowledge of all things. They had once a famous Doctor of their Sect, called *Boni*, who was Author of their Canons,Prayers,and ſquare Tables. Which when I ſaw, mee thought their Profeſſion had more affinitie with Magique then with Cabala. Their Art was diuided into eight parts, whereof the firſt was called *Elumba Enormita*,that is,the demonſtration of light,the which contained Prayers and Faſtings. The ſecond called *Semſul Meharif*, that is, the Sunne of Sciences, contained the foreſaid ſquare Tables, together with their vſe and profit. The third part they call *Sirru Laſmei Elchuſne* ; this part contained a catalogue of thoſe ninetie nine Vertues, which (they ſay)are contained in the names of God, which I remember I ſaw at *Rome* in the cuſtodie of a certaine *Venetian Iew*. They haue alſo a certaine other Rule, called *Suvach*,that is,the Rule of Hermites : the Profeſſors and followers whereof inhabit Woods,and ſolitarie places ; neither haue they any other food,but ſuch as thoſe wild Deſarts will affoord : the conuerſation of theſe Heremites no man is able exactly to deſcribe,becauſe they are eſtranged from all humane ſocietie. But if I ſhould take vpon me to deſcribe the varietie of *Mahumetan* Sects,I ſhould digreſſe too farre from my preſent purpoſe. He that deſireth to know more of this matter,let him reade ouer the booke of *Elefacni*, who diſcourſeth at large of the Sects belonging to the *Mahumetan* Religion,the principall whereof are ſeuentie two, euery one of which defend their opinions to be true and good,and ſuch as a man may attaine ſaluation by. At this day you ſhall find but two principall Sects onely,the one of *Leſhari* being diſperſed ouer all *Africa*,*Egypt*,*Syria*,*Arabia*, and *Turkie* : the other of *Imamia*,which is authorized throughout the whole Kingdome of *Perſia*,and in certaine Townes of *Coraſan* ; and this Sect the great *Sophi* of *Perſia* maintaineth, inſomuch that all *Aſia* had like to been deſtroyed thereabout. For whereas before they followed the ſect of *Leſhari*,the great *Sophi* by force of Armes eſtabliſhed his owne of *Imamia* : and yet one onely Sect ſtretcheth ouer all the *Mahumetans* Dominions.

Of the Cabaliſts,and certaine other Sects.

Pythagoreans, or *Banians*.

Boni.

Seuenty two principall Sects in the religion of *Mahumet*.

Moreouer,in the Citie of *Fez* there are certaine men called *Elcaneſin*, who ſuppoſin gto finde treaſure vnder the foundations of old houſes,doe perpetually ſearch and delue. Theſe groſſe fellowes vſe to reſort vnto certaine dennes and caues without the Citie-walles, certainely perſwading themſelues,that when the *Romans* were chaſed out of *Africa*, and driuen into *Batica* or *Granada* in *Spaine*,they hid great abundance of treaſure in the bowels of the earth, which they could not carry with them,and ſo enchanted the ſame by Art-Magique,that it can by no meanes be attained vnto but by the ſame Art ; wherefore they ſeeke vnto Inchanters to teach them the Art of digging vp the ſaid treaſures. Some of them there are that will ſtedfaſtly affirme, that they ſaw Gold in this or that Caue : others,that they ſaw Siluer, but could not digge it out, by reaſon that they were deſtitute of Perfumes and Enchantments fit for the purpoſe ; ſo that being ſeduced with this vaine opinion,and deeply deluing into the earth,they turne vpſide-downe the foundations of Houſes and Sepulchers,and ſometimes they proceede in this manner tenne or twelue dayes iourney from *Fez* : yea,ſo fond they are,and ſo beſotted, that they eſteeme thoſe Bookes that profeſſe the Art of digging of Gold,as diuine Oracles. Before my departure from *Fez*,theſe fantaſticall people had choſen them a Conſull and getting licence of certaine owners to digge their grounds,when they had digged as much as they thought good, they paid the ſaid owners for all dammages committed.

Of ſuch as ſearch for treaſures in *Fez*.

In this Citie likewiſe there are great ſtore of Alchymiſts,which are mightily addicted to that vaine practice : they are moſt baſe fellowes, and contaminate themſelues with the ſteame of Sulphur,

Of the Alchymiſts of *Fez*.

Geber an Alchymie writer.

A Booke written by *Iohn Leo* of the liues of the *Arabian* Philoſophers.

Sulphur, & other ſtinking ſmels. In the euening they vſe to aſſemble themſelues at the great Temple, where they diſpute of their falſe opinions. They haue of their Arte of Alchymie many Bookes written by learned men, amongſt which one *Geber* is of principall account, who liued an hundred yeeres after *Mahumet*, and being a *Greeke* borne, is ſaid to haue renounced his owne Religion. This *Geber* his workes and all his precepts are full of Allegories or darke borrowed ſpeeches. Likewiſe they haue another Author, that wrote an huge Volume of the ſame Arte, intituled by the name of *Attogrehi*: this man was ſecretary vnto the *Soldan* of *Bagaded*, of whom we haue written in the liues of the *Arabian* Philoſophers. Alſo the Songs or Articles of the ſaid Science were written by one *Mugairibi* of *Granada*, whereupon a moſt learned *Mamuluch* of *Damaſco* wrote a Commentary: yet ſo, that a man may much more eaſily vnderſtand the Text then the expoſition thereof. Of Alchymiſts here are two ſorts; whereof the one ſeeke for the *Eliſir*, that is, the matter which coloureth braſſe and other Metals; and the other are conuerſant about multiplication of the quantities of Metals, whereby they may conueniently temper the ſame. But their chiefeſt drift is to coine counterfeit money; for which cauſe you ſhall ſee moſt of them in *Fez* with their hands cut off.

Charmers and Inchanters of Snakes.

In this City likewiſe there is a great ſwarme of baſe people, ſuch as there *Italians* commonly call *Ciurmatori:* theſe ſing fooliſh Songs & Rimes in all the ſtreets of the City, & broching meere trifles with the Muſicke of Drums, Harpes, and Citterns, they ſell vnto the rude people certaine ſcrowles or briefe Charmes in ſtead of preſeruatiues. Vnto theſe you may adde another kinde of reffuſe people of one Family and diſpoſition with the former, who carry dauncing Apes vp and downe, and haue their Neckes and Armes all entwined with crawling Snakes. Theſe alſo profeſſe Geomancy, and perſwade women that they can foretell them their fortune. Likewiſe they carry ſtone-horſes about with them, which for a certaine Fee, they will let others haue to couer their Mares. Their Gentlemen are very ſtately and high minded, and will haue little or no familiarity at all with the Citizens: ſo likewiſe the Doctors and Iudges of principall account will admit but few vnto their acquaintance. This City it ſelfe is moſt beautiful and right commodiouſly ſituate; where albeit in winter time the ſtreets are ſo mirie, that you cannot walke in them without ſtartups, yet they let paſſe ſuch abundance of water out of their Conduits, that all the filth is waſhed cleane away. Where Conduits are wanting, they carry all the durt in Carts vnto the next part of the Riuer.

A Deſcription of the Suburbs without the foreſaid City of *Fez*.

Without the wals of this City Weſtward ſtandeth a Suburbe containing almoſt fiue hundreth Families, the houſes whereof are but meane, and the Inhabitants baſe, as namely, diuers of Camels, Water-bearers, and Cleauers of Wood for the Kings Palace. Yet heere you may finde diuers ſhops, and all kinds of Artificers. Heere likewiſe dwell all the Charmers and Roguiſh Minſtrels before named; as alſo great ſwarmes of ſluttiſh and filthie harlots. In the principall ſtreet of this Suburbe, you ſhall find certaine Caues moſt Artificially hewen out of excellent Marble, wherein the Noble men of *Fez* were wont to lay vp their Corne: for the leaſt of them will containe more then a thouſand Meaſures of Corne, there being aboue an hundreth and fifty of them in all, but now they lie waſte and open, inſomuch that diuers fall into them at vnawares, for which cauſe their brims are inuironed with wals. Heere euery one may play the Vintner and the Bawd; ſo that this Suburbe may iuſtly be called the ſinke of *Fez*. From the twentieth houre you ſhall ſee none at all in their ſhops: for then euery man runs to the Tauerne to diſport, to ſpend riotouſly, and to be drunken. Another Suburbe there is allotted vnto the Lepers, of whom there are two hundreth Families: theſe leprous perſons haue a Gouernour, which gathereth certaine yeerely Reuenues from the Noble men, and taketh ſuch care of the ſaid Lepers, that they want no neceſſary thing. He is bound by his Office to diſcharge the City of all leprous perſons, and to compell all ſuch as hee vnderſtands to be infected with that diſeaſe, to depart into the foreſaid Suburbs. If any Leper chanceth to die without iſſue, part of his goods are imployed to the common benefite of the Lepers, and part fall to the Gouernours ſhare: but if he hath children, they inioy his goods.

The habitation of Lepers in *Fez* and their Gouernour.

A Deſcription of the common place of buriall without the City.

Many fields there are without the City, which haue beene giuen by certaine Noblemen for the buriall of the dead. Vpon their Sepulchers for the moſt part they lay a long three-ſquare ſtone. When any Noble man or any principall Citizen deceaſeth, they lay one ſtone ouer his head, and another ouer his feet, whereon vſed to be engrauen ſome Epitaph, with the day and yeere when the party deceaſed. I my ſelfe beſtowed much labour in gathering of Epitaphs, which I ſaw both about *Fez* and in other places of *Barbary*; all which being ſet downe in a Booke, I gaue vnto the Kings Brother. The manner of their Epitaphs is diuers, ſome tending to conſolation, and others to ſorrow.

The Sepulchers of the Kings of *Fez*.

Northward of the City vpon a certaine high Hill ſtands a Palace, wherein are the Monuments of diuers *Marin* Kings, being moſt Artificially hewen out of Marble with Epitaphs vpon them, ſo that I cannot condignely expreſſe the Maieſtie and Beauty thereof.

New *Fez*.

King *Iacob* the Founder diuided New *Fez* into three parts, whereof the firſt contained his Royall Palace, and diuers Noblemens houſes, vnto euery one of which he allotted a moſt pleaſant Garden. Not farre from his Palace he built a moſt ſtately and ſumptuous Temple. In another

ther part of this Citie hee built a large and faire Stable for the Kings Horſes to ſtand in. Then alſo he cauſed other Palaces to be erected for his Captaines and principall Courtiers. From the Weſt gate to the Eaſt he appointed the Market place, the diſtance betweene which Gates is a mile and an halfe, and on both ſides he placed Artificers and Merchants ſhops.

Gold-ſmiths.

In *Fez*, neither Ring nor any other Iewell or Commoditie can bee made of Siluer or Gold, before the Metall be ſealed, for the Offenders are moſt ſeuerely puniſhed. And the Mettall being ſealed, whatſoeuer is made thereof is weighed as if it were money. The greateſt part of Gold-ſmiths dwelling in new *Fez* are *Iewes*, who carry their Veſſels of Gold and Siluer vnto a certaine place of old *Fez*, neere vnto the Grocers ſhops, and there ſell them. For in olde *Fez* neither Gold nor Siluer is coyned, nor any *Mahumetans* are ſuffered to bee Gold-ſmiths, becauſe they haue Vſurers among them, which will ſell any piece of wrought Siluer or Gold dearer then the waight requireth; albeit the ſame priuiledge is by the Gouernours of the Citie granted vnto the *Iewes*. Some there are alſo that onely make Plate for the Citizens, who are payed hire onely for their worke. That part of the Citie which the Kings Attendants or Guard once poſſeſſed, is now inhabited by *Iewes*: for now a dayes the Kings vſe no ſuch Guard.

Iewes.

The *Iewes* indeed firſt dwelt in old *Fez*, but vpon the death of a certaine King they were all robbed by the *Moores*: whereupon King *Abuſabid* cauſed them to remooue into new *Fez*, and by that meanes doubled their yearely Tribute. They therefore euen till this day doe occupie a long ſtreet in the ſaid new Citie, wherein they haue their Shoppes and Synagogues, and their number is maruellouſly increaſed euer ſince they were driuen out of *Spaine*. Theſe *Iewes* are had in great contempt by all men, neyther are any of them permitted to weare ſhooes, but they make them certaine Sookes of Sea-ruſhes. On their heads they weare a blacke * *Dulipan*, and if any will goe in a Cap, he muſt faſten a Red cloth thereunto. They pay vnto the King of *Fez* monethly foure hundred Duckats.

Their contempt.

* Or Turbant.

At length, within the ſpace of an hundred and forty yeares this new Citie was enuironed with moſt impregnable wals, and adorned with Temples, Colledges, Palaces, and other ſuch building as ſerue to beautifie a Citie, ſo that I thinke there was more beſtowed in garniſhing of the Citie, then in building of the wals. Without the Citie-wals are built many huge Wheeles or Engins, for the conuaying of Riuer-water ouer the ſaid wals into Ciſternes, from whence it is conuayed in certayne Channels and Pipes vnto the Temples, Gardens, and Palaces. The ſaid Wheeles were built not fully an hundred yeares paſt, before which time water was brought vnto the Citie by a certayne Conduit, from a Fountayne ten miles diſtant. Of which artificiall Conduit a certaine *Genoueſe*, being then in great fauour with the King, is reported to haue beene the Author: but the Wheeles (they ſay) were inuented by a *Spaniard*: and in them there is maruellous cunning Workmanſhip: for to the conuayance of ſo huge a quantitie of water, each Wheele is turned about but foure and twentie times onely in a day and a night. To conclude, here are but few Gentlemen in this Citie, except ſuch as attend vpon the Court, for the reſidue are baſe and Mechanicall people: but ſuch as carry any ſhew of honeſtie, doe ſo hate and diſdayne the Kings Courtiers and Gentlemen, that they will by no meanes vouchſafe to marrie their Daughters vnto them.

Engins for the conuayance of water.

Amongſt all the Princes of *Africa*, I neuer read of any that was created by the common ſuffrages and conſent of the people vnto his Kingdome or Princedome, or that was called from any ſtrange Prouince or Citie to beare rule. Alſo by the Law of *Mahumet* no man may beare any Secular Authoritie, which may be called lawfull, ſaue onely the *Mahumetan* Patriarkes and Prelates: howbeit the ſaid Patriarkes Authoritie decreaſing daily more and more, the Ring-leaders of ſuch people as ranged vp and downe the Deſarts, began to inuade places inhabited and ciuilized, and by force of Armes, againſt *Mahumets* Law, and maugre his Prelates, to ordayne ſundry Princes: As for example in the Eaſt, whereas the *Turkes*, *Cordians*, and *Tartars*, haue vſurped dominion ouer ſuch as were not able to repell them. So likewiſe in Weſt parts firſt the Families of *Zeneta* and *Luntuna*, then the ſeditious *Mahumetan* Preachers, and afterward the Family of *Marin* got the vpper hand. Howbeit, the Family of *Luntuna* is reported to haue ayded the Weſterne Regions, and to haue releaſed them from the furie of the ſeditious Heretikes, wherein they ſhewed themſelues Friends and not Enemies: but afterward their tyranny began to ſhew it ſelfe. And this is the reaſon why they doe not now a dayes attayne vnto Gouernment by Hereditarie Succeſſion or by Election of the people, or of the Nobilitie.

The faſhions and cuſtomes vſed in the Kings Court.

No Electiue Princes in *Africa*, choſen by the people.

No Rulers *Mahumetan* but Prelates.

But the Prince himſelfe when he feeles death ſeazing vpon him, calleth about him all his Peeres and Nobles, and bindeth them by Oath, to eſtabliſh his Sonne, Brother, or any other whom he moſt fauoureth, in his Kingdome. But they after the Princes deceaſe neglecting their Oath, will chooſe any other whom they liſt. And this is ordinarily the Election of the King of *Fez* who, ſo ſoone as he is proclaymed King, chooſeth forth-with ſome one of his Nobles to be his *Chiefe Counſellour*, and on him he beſtoweth the third part of all his Kingly Reuenues. Then chooſeth another to be his *Secretarie, Treaſuror, and High Steward* of his Houſhold. Then is created the *Captaine of the Horſemen* appointed for the Kings Guard, and theſe Horſemen with their Horſes liue moſt commonly in the fields.

This was before the *Xeriffe* Family preuayled.

The manner of chooſing Officers in the Court of *Fez*.

Laſtly, he appointeth a new *Gouernour ouer euery Citie*, vnto whom all the Tributes and Reuenues of the ſame place redound, with condition that as often as any warres betyde, hee ſhall maintayne a certayne company of Horſes to the Kings ſeruice. After a while alſo hee placeth certayne Deputies and Commiſſioners ouer his people inhabiting the Mountaynes, and ouer the *Arabians* ſubiect vnto him. The Gouernours of Cities diuerſly adminiſter Iuſtice, according to the cuſtome of the place. Some there are alſo appointed by the King to collect all the *Tributes and Reuenues* of his Kingdome, and duly to pay the ſame vnto him. Likewiſe there are others choſen, whom they call in their Language, *Keepers or Guardians*, and vnto euery one of theſe the King giueth ſome Caſtle or Village, whereby hee may procure his owne mayntenance, and bee able to ſerue the King in time of warre.

Moreouer, the King of *Fez* mayntayneth a Troupe of *Light Horſemen*, who ſo long as they ſerue the King in his Campe, haue their Dyet allowed them out of the Kings Prouiſion: but in time of peace, he findeth them Corne, Butter, and pouldered fleſh for the whole yeare, but money they haue very ſeldome. Once a yeare they are apparelled at the Kings coſt; neither doe they prouide for their Horſes either within the Citie or without, for the King furniſheth them with all neceſſaries. Thoſe that giue attendance to their Horſes are *Chriſtian Captiues*, which go ſhackled in great Chaines and Fetters. But when the Armie remooueth any whither, the ſaid *Chriſtians* are carryed vpon Camels backes. Another Officer there is that giueth attendance onely to the *Camels*, aſſigning certaine Paſtures vnto the Heardſmen, and diuiding fields among them, and making ſuch prouiſion for the Kings Camels, as himſelfe ſhall thinke expedient. Each Camel-driuer hath two Camels, which are laden with the Kings Furniture, according to the appointment of the Gouernour. Likewiſe the King hath a certaine *Purueyor or Steward*, whoſe office is to prouide, keepe, and diſtribute Corne both to the Kings Houſhold and to his Army. This man in time of warre hath ten or twelue Tents to lay vp Corne in, and euery day with change of Camels he ſendeth for new Corne, leaſt the Army ſhould be vnprouided of victuals: he hath alſo Cookes at his command.

Moreouer, there is a Gouernour, or *Maſter Groome of the Stables*, who prouideth for the Kings Horſes, Mules, and Camels, and is furniſhed with all neceſſaries by the Steward. There is another alſo appointed, *Ouer-ſeer of the Corne*, whoſe dutie it is to prouide Barley and other Prouender for the beaſts: and this man hath his *Scribes and Notaries* about him, who diligently ſet downe all particular expenſes, for they muſt giue vp a perfect account vnto the chiefe Steward. They haue alſo a certaine Captaine ouer fiftie Horſemen, which Horſemen may well bee called *Purſuiuants*, for they are ſent by the Secretarie in the Kings name to doe his buſineſſe. Likewiſe the *Fezzan* King hath another Captaine of great name, being as it were, *Gouernour of his Guard*, who in the Kings name, may compell the Iudges to doe Iuſtice, and to put their ſentences in execution. This mans authoritie is ſo great, that ſometimes he may commit principall Noblemen to Ward, and may ſeuerely puniſh them, according to the Kings commandement.

Moreouer, the ſaid King hath a moſt truſty *Chancelor*, who keepeth the great Seale, and writeth and ſigneth the Kings Letters. He hath alſo a great number of *Footmen*, the Gouernour of whom accepteth and diſmiſſeth whom hee thinkes good, and giueth to euery one wages according to his agilitie and deſert. And whenſoeuer the King commeth in place of Iudgement, the ſaid Gouernour alwayes attendeth vpon him, and is in a manner his *High Chamberlaine*. Alſo there is another that taketh charge of the *Carriages and Baggage of the Armie*, and cauſeth the Tents of the Light Horſemen to be carryed vp and downe on Mules, and the Tents of the other Souldiers on Camels. There are likewiſe a Company of *Enſigne-bearers*, who in marching on a Iourney carry their Colours wrapped vp: but he that goeth before the Armie hath his Banner diſplayed, and of a great height. And euery one of the ſaid Standard-bearers knoweth moſt exactly alwayes, fords of Riuers, and paſſages thorow Woods, wherefore they are for the moſt part appointed to guide the Army.

The *Drummers* (of whom there are great ſtore in the Kings Hoſt) play vpon certayne *Drums of Braſſe* as bigge as a great Kettle, the lower part whereof is narrow, and the vpper broad, being couered with a skinne. Theſe Drummers ride on Horſeback, hauing alwayes on the one ſide of their Horſes a great waight hanging downe, to counterpoize the heauineſſe of their Drums on the other ſide. They are allowed moſt ſwift Horſes, becauſe the *Moores* account it a great diſgrace to looſe a Drumme. The ſaid Drummes make ſuch a loude and horrible noyſe, that they are not onely heard a farre off, but alſo ſtrike exceeding terrour both vpon men and Horſes, and they are beaten onely with a *Bulſ-pizzle*. The *Muſicians* are not maintayned at the Kings charge, for the Cities are bound at their coſts to ſend a certaine number of them to the warres, who, according to their demeanour in the warres, are admitted or not admitted vnto the Kings Table. This King hath alſo a certaine *Maſter of Ceremonies*, who ſitteth at his feet in the Senate Houſe, and commandeth each man to ſit downe, and to ſpeake according to his dignitie.

All the Mayde ſeruants in the Kings Family are *Negro*-ſlaues, which are partly Chamberlaines, and partly Wayting Maydes. And yet his Queene is alwayes of a white skinne. Likewiſe

wiſe in the King of *Fez* his Court are certaine Chriſtian Captiues, being partly *Spaniſh*, and partly *Portugall* women, who are moſt circumſpectly kept by certaine Eunuches, that are *Negro* ſlaues.

The King of Fez his Reuenues then ſmal

The King of *Fez* hath very large Dominions, but his Reuenues are ſmall, to wit, ſcarce three hundreth thouſand Duckats, the fift part whereof redoundeth not to the King: for the remainder is diuided into ſundry portions, as wee haue before ſignified. Yea, the greater part of the ſaid Reuenues is payd in Corne, Cattle, Oyle and Butter, all which yeeld but ſmall ſtore of money. In ſome place they pay a Duckat and one fourth part, Tribute for euery Acre, but in other places a whole Family payeth but ſo much. In ſome other Regions each man aboue fifteene yeares of age payeth as much Tribute alſo. Neither are the people of this great Citie more vexed with any thing then with paying of their Tributes and Impoſitions. Heere alſo is to be noted, that the *Mahumetan* Gouernours (the Prieſts onely excepted) may not exact greater Reuenues then thoſe that *Mahumet* hath allotted vnto them, namely, of euery of their ſubiects which poſſeſſeth an hundred Duckats in ready money, they are to haue two Duckats and an halfe for yeerely Tribute.

Tribute how much.

Tithes paid to *Mahumetan* Princes, becauſe they were Prieſts, and by his law none other.

Euery husbandman likewiſe is bound to pay for Tribute the tenth part of all his Corne. And all the ſaid Tributes he appointed to be paid vnto the Patriarke, who ſhould beſtow that which was ſuperfluous for the Prince to haue, vpon common vſes; namely, for the releeuing of poore impotent people and widowes, and for maintaining of warres againſt the enemie. But ſince the Patriarkes began to decay, the Princes (as we haue before-ſaid) exerciſed tyranny. For it was not ſufficient for them to exact all the forenamed Tributes, and riotouſly to conſume the ſame, but alſo to vrge people vnto greater contributions; ſo that all the Inhabitants of *Africa* are ſo oppreſſed with daily exactions, that they haue ſcarcely wherewithall to feed and apparell themſelues: for which cauſe there is almoſt *no man of learning or honeſty, that will ſeeke any acquaintance with Courtiers, or will inuite them to his Table, or accept any gifts (bee they neuer ſo pretious) at their hands: thinking that whatſoeuer goods they haue, are gotten by theft and bribery.*

Note.

The King of Fez his Guard.

How the King of Fez rideth on Progreſſe.

* Or kinſ-folke.

The King of *Fez* continually maintaineth ſixe thouſand Horſemen, fiue hundreth Croſſebowes, and as many Harquebuſiers, being at all aſſayes prepared for the warres, who in time of peace, when the King goeth on Progreſſe, lie within a mile of his perſon: for being at home in *Fez*, he needeth not ſo ſtrong a Guard. When he wageth warre againſt the *Arabians* that bee his enemies, becauſe the fore-named Gariſon is not ſufficient, he requireth ayde of the *Arabians* his Subiects, who at their owne coſts find him a great army of men better trained to the wars, then his owne Souldiers before-mentioned. The pompe and Ceremonies of this King are but meane, neither doth he willingly vſe them, but onely vpon Feſtiuall dayes, and when meere neceſſitie requireth. When the King is to ride foorth, the maſter of Ceremonies ſignifieth ſo much vnto certaine Herbengers or Poſtes, whereupon the Herbengers giue notice thereof vnto the Kings * Parents, vnto his Nobilitie, his Senators, Captaines, Guardians, and Gentlemen, who preſently arrange themſelues before the Palace gate. At the Kings comming foorth of the Palace, the Herbengers appoint vnto each man his place and order of riding. Firſt and fore-moſt go the Standard-bearers, next the Drummers, then followeth the chiefe Groome of the Stable with his ſeruants and family; after him comes the Kings penſioners, his Guard, his maſter of Ceremonies, his Secretaries, his Treaſurer, and laſt of all his chiefe Iudge and his Captaine Generall, at length comes the King accompanied with his principall Counſeller, or with ſome other great Peere. Before the King alſo ride certaine Officers belonging to his perſon, whereof one carries his Sword-royall, another his Shield, and the third his Croſſe-bow. On each ſide of him march his Foot-men, one carrying a payre of Stirups, another the Kings Partizan, the third a couering for his Saddle, and the fourth a halter for his horſe. And ſo ſoone as the King is diſmounted, they foorthwith couer the Saddle, and put the foreſaid halter vpon his Horſe-head. Likewiſe there is another footman that carrieth the Kings Pantofles moſt Artificially wrought. After the King followeth the Captaine of the footmen, then the Eunuches, the Kings Family, the light Horſemen, and laſt of all the Croſſe-bowes and Harquebuſiers. The apparell of the King is then very moderate and plaine: inſomuch that a man knew him not, he would thinke him to be abſent: for the attendants be farre more ſumptuouſly attired. Moreouer no *Mahumetan* King or Prince may weare a Crowne, Diademne, or any ſuch like ornament vpon his head, for that is forbidden by the law of *Mahumet*. When the King lyeth with his army in the fields, firſt his owne great tent is pitched in a foure-ſquare forme like vnto a Caſtle, each ſide of the ſaid ſquare being fifty elles in length. At euery of the foure corners ſtandeth a little ſharpe Turret made of Cloth, and a gallant Spheare on the top which gliſtereth like gold. This Royall Pauilion hath foure gates, euery one of which is kept by Eunuches. Within the ſaid Pauilion are contained diuers other tents, among which is the Kings lodging, being framed in ſuch wiſe, that it may eaſily bee remooued from place to place. Next vnto it ſtand the Tents of the Noblemen, and of ſuch as are moſt in the Kings fauour; then the lodgings of the principall Guard being made of Goats-skinnes, after the *Arabian* faſhion; and in the midſt of all ſtands the Kings Kitchin and his Pantry. Not farre from hence the light Horſemen haue their

No *Mahumetan* crowned.

The King of Fez his manner of warfare.

aboad,

abode, who all of them are victualled out of the Kings Store-houſe, notwithſtanding their attire be very baſe. Next of all are the Stables, wherein their Horſes are maruelous well tended. Without this circuit keepe ſuch as carry the Tents and the Kings Furniture from place to place. Here are alſo Butchers, Victualers, and ſuch like, All Merchants and Artificers that reſort hither, take vp their abode next vnto the Tent-carriers: ſo that the Kings Pauillion is pitched like a ſtrong City, for it is ſo enuironed with the lodgings of the Guard, and with other Tents adioyning, that there is very difficult paſſage to the King. Round about the ſaid Royall Pauillion, there are certaine appointed to watch and ward all night long, howbeit, they are baſe and vnarmed people. In like ſort there is a watch kept about the Stables, but ſometime ſo negligently, that not onely ſome Horſes haue beene ſtolne, but there haue beene found enemies in the Kings owne Pauillion, that came to murther him. The King liueth the greateſt part of the yeere in the fields, both for the ſafegard of his Kingdome, and alſo that he may keepe his *Arabian* ſubiects in obedience, and ſometimes he recreateth himſelfe with hunting, and ſometime with playing at Cheſſe. I know right well how tedious I haue beene in the deſcription of this Citie: but becauſe it is the Metropolitan not onely of *Barbarie*, but of *Africa*, I thought good moſt particularly to decypher euery parcell and member thereof.

Then began *Xeriffe* to peep forth, which after obtained *Fez* and *Maroco*, &c. and *Maroco* the principall Citie.

Mount *Zarhon*.

This Mountaine beginneth from the Plaine of *Eſais* lying ten miles diſtant from the Citie of *Fez*; Weſtward it extendeth thirty miles, and is almoſt ten miles broad. This Mountaine is all couered with waſte and Deſart woods, being otherwiſe ſtill ſtored with Oliues. In this Mountaine there are of Sheepe-folds and Caſtles, to the number of fiftie, and the Inhabitants are very wealthy, for it ſtandeth betweene two flouriſhing Cities, that is to ſay, *Fez* on the Eaſt, and *Mecnaſe* on the Weſt. The women weaue Woollen cloth, according to the cuſtome of that place, and are adorned with many ſiluer Rings and Bracelets. The men of this Mountaine are moſt valiant, and are much giuen to purſue and take Lyons, whereof they ſend great ſtore vnto the King of *Fez*. And the King hunteth the ſaid Lyons in manner following: In a large field, there are certaine little Cels made, being ſo high, that a man may ſtand vpright in them: each one of theſe Cells is ſhut faſt with a little doore; and containe within euery of them an armed man, who opening the doore preſents himſelfe to the view of the Lyon: then the Lyon ſeeing the doores open, comes running toward them with great furie, but the doores being ſhut againe, he waxeth more furious then before: then bring they foorth a Bull to combate with the Lyon, who enter a fierce and bloody conflict, wherein if the Bull kill the Lyon, that dayes ſport is at an end; but if the Lyon get the victory, then all the armed men, being ordinarily twelue, leape foorth of their Cels, and inuade the Lyon: each one of them hauing a Iauelin with a pike of a cubite and a halfe long. And if theſe armed men ſeeme to be too hard for the Lyon, the King cauſeth their number to be diminiſhed: but perceiuing them too weake, the King with his company from a certaine high place, where he ſtandeth to behold the ſport, kill the Lyon with their Croſſe-bowes. And oftentimes it falleth out, that before the Lyon be ſlaine, ſome one of the men dies for it, the reſidue being ſore wounded. The reward of thoſe that encounter the Lyon is ten Ducats apeece, and a new garment: neither are any admitted vnto this combat but men of redoubted valour, and ſuch as come from Mount *Zelagi*: but thoſe that take the Lyons firſt are inhabitants of Mount *Zarhon*.

Hunting of Lyons vſed by the King of *Fez*.

Fight betwixt a Lyon and a Bull.

Gualili a Towne of Mount *Zarhon*.

This Towne when the Sciſmatike *Idris* came into this Region, he began to repaire *Gualili*, and to replant it ſo with Inhabitants, that within ſhort time it grew very populous: howbeit after his deceaſe it was neglected by his ſonne, being wholy addicted (as is before ſaid) vnto the building of *Fez*. And yet *Idris* lieth buried in this Towne, whoſe Sepulchre is viſited with great reuerence almoſt by all the people of *Barbary*, for he is as highly eſteemed as if he had been ſome Patriarke, becauſe he was of the linage of *Mahumet*.

The Towne called *Pietra Roſſa*, or the Red Sea.

Tame Lyons.

Pietra Roſſa, is a ſmall Towne built by the *Romanes* vpon the ſide of the foreſaid Mountaine, beeing ſo neere the Forreſt, that the Lyons will come daily into the Towne and gather vp bones in the ſtreets, yea, they are ſo tame and familiar, that neither women nor children are afraid of them.

The Caſtle of *Shame*.

Shame is an ancient Caſtle built at the foot of the ſaid Mountaine neere vnto the high way from *Fez* to *Mecnaſe*: and it was called by this name, becauſe the Inhabitants are moſt ſhamefully addicted to couetiſe, like vnto all the people thereabouts. In old time it is reported that a certaine King paſſed by, whom the Inhabitants of the Caſtle inuited to dinner, requeſting him to change the ignominious name of the place: which when the King had condeſcended vnto, they cauſed, according to their cuſtome, a company of Rams to be ſlaine, and certaine bladders and veſſels to be filled with milke, to ſerue for the Kings breakfaſt the morrow after. But becauſe the ſaid veſſels were very large, they conſulted together to put in halfe milke and halfe water, hoping that the King ſhould neuer perceiue it. The day following, albeit the King was not very haſty of his breakfaſt, yet, his ſeruants vrging him thereunto, he perceiued the milke to be halfe water; whereat ſmiling, he ſaid: *Friends, that which nature hath giuen, no man can take away.*

Naturam expellas furca licet, &c.

The occaſion of a prouerbe.

About *Agla* keepe great ſtore of Lyons, but they are by nature ſo fearefull, that they will flee at the voyce of a child: hence commeth the Prouerbe ſo rife in *Fez*, *A Lyon of Agla*, which they apply vnto ſuch a one as maketh great bragges, and is but a meere Daſtard.

A deſcription of the Citie of *Arzilla.*

The great Citie of *Arzilla* called by the *Africans Azella,* was built by the *Romanes* vpon the Ocean Sea ſhoare, about ſeuentie miles from the Streights of *Gibraltar*, and an hundred and fortie miles from *Fez.* It was in times paſt ſubiect vnto the Prince of *Septa* or *Ceuta,* who was tributary to the *Romanes*, and was afterward taken by the *Gothes*, who eſtabliſhed the ſaid Prince in his former Gouernment: but the *Mahumetans* wanne it in the yeere of the *Hegeira* 94. and held the ſame for two hundred and twenty yeeres, till ſuch time as the *Engliſh* at the perſwaſion of the *Gothes* beſieged it with an huge Armie; and albeit the *Gothes* were Enemies to the *Engliſh*, becauſe themſelues were Chriſtians, and the *Engliſh* worſhippers of Idols, yet the *Gothes* perſwaded them to this attempt, hoping by that meanes to draw the *Mahumetans* out of *Europe.* The *Engliſh* hauing good ſucceſſe tooke the Citie, and ſo waſted it with fire and ſword, that ſcarce one Citizen eſcaped, ſo that it remayned almoſt thirtie yeeres void of Inhabitants.

The taking of *Arzilla* by the *Engliſh.*

Theſe ſeeme *Danes* which infeſted *England, Germanie, France* and *Italie* in thoſe times: and comming from *England* about that time beaten by *Alfred, &c.* were called *Engliſh.*

But afterward when the *Mahumetan* Patriarkes of *Cordoua* were Lords of *Mauritania*, it was againe re-edified, and by all meanes augmented, enriched and fortified. The Inhabitants were rich, learned, and valiant. The fields adiacent yeeld Graine and Pulſe of all ſorts in great abundance, but becauſe the Towne ſtandeth almoſt ten miles from the Mountaynes, it ſuſtayneth great want of wood; howbeit, they haue coles brought them from *Harais*, as is aforeſaid. In the yeere of the *Hegeira* 882. this Citie was ſuddenly ſurprized and taken by the *Portugals*, and all the Inhabitants carried priſoners into *Portugall*, amongſt whom was *Mahumet* the King of *Fez* that now is, who together with his Siſter being both children of ſeuen yeeres old, were taken and led captiue. For the Father of this *Mahumet* ſeeing the Prouince of *Habat* reuolt from him, went and dwelt at *Arzilla*, the very ſame time, when *Eſſerif* a great Citizen of *Fez*, hauing ſlaine *Habdulac* the laſt King of the *Marin* Family, was by the fauour of the people aduanced vnto the *Fezzan* Kingdom. Afterward, one *Saic Abra* being pricked forward with ambition, went about to conquer the Citie of *Fez*, and to make himſelfe King; howbeit, *Eſſerif* by the aduiſe of a certaine Counſellor of his, being Couſin vnto *Saic*, vanquiſhed and put to flight the ſaid *Saic* to his great diſgrace.

Arzilla taken by the *Portugals.*

Habdulac the laſt King of the *Marin* Family.

Moreouer, while *Eſſerif* had ſent his ſaid Counſellor to *Temeſna*, to pacifie the people of that Prouince being about to rebell, *Saic* returned, and hauing for one whole yeere beſieged new *Fez* with eight thouſand men, at length by Treaſon of the Towneſmen hee eaſily wanne it, and compelled *Eſſerif* with all his Family, to flye vnto the Kingdome of *Tunis.* The ſame time therefore that *Saic* beſieged *Fez*, the King of *Portugall* (as is aforeſaid) ſending a Fleet into *Africa*, took *Arzilla*, and then was the King of *Fez* that now is with his yong Siſter, carryed captiue into *Portugall*, where he remayned ſeuen yeeres, in which ſpace hee learned the *Portugall* Language moſt exactly. At length, with a great ſumme of money his Father ranſomed him out of *Portugall*, who afterward being aduanced to the Kingdome, was by reaſon of his long continuance in *Portugall*, called King *Mahumet* the *Portugall.* This King afterward attempted very often to be auenged of the *Portugals*, and to recouer *Arzilla.* Wherefore ſuddenly encountring the ſaid Citie, he beate downe a great part of the wall, and entring the breach, ſet all the captiue *Moores* at libertie. The Chriſtians retyred into the Caſtle, promiſing within two dayes to yeeld vnto the King. But *Pedro de Nauarro* comming in the mean ſeaſon with a great Fleet, they compelled the King wth continuall diſcharging of their Ordnance, not onely to relinquiſh the Citie, but alſo to depart quite away with his whole Armie: afterward it was ſo fortified on all ſides by the *Portugals*, that the ſaid King attempting often the recouerie thereof, had alwayes the repulſe. I my ſelfe ſeruing the King in the foreſaid expedition, could find but fiue hundred of our company ſlaine. But the warre againſt *Arzilla* continued from the yeere of the *Hegeira* 914. to the yeere 921.

Reade *Oſorius lib.* 5. *de rebus geſtis, Eman.*

Iohn Leo ſerued the King of *Fez* in his warres againſt *Arzilla.*

The Citie of *Tangia.*

The great and ancient Citie of *Tangia*, called by the *Portugals, Tangiara*, according to the fond opinion of ſome Hiſtoriographers, was founded by one *Sedded* the ſonne of *Had*, who (as they ſay) was Emperour ouer the whole World. This man (ſay they) determined to build a Citie, which for beautie might match the Earthly Paradiſe. Wherefore, hee compaſſed the ſame with wals of Braſſe, and the Roofe of the Houſes hee couered with Gold and Siluer, for the bulding whereof he exacted great Tributes of all the Cities in the World. But the Claſſical and approued Authours affirme, that it was built by the *Romanes* vpon the Ocean Sea ſhoare, at the ſame time when they ſubdued the Kingdome of * *Granada.*

* Or *Bætica.*

The great Citie of *Septa.*

Septa, called by the *Latines, Ciuitas*, and by the *Portugals, Seupta*, was (according to our moſt approoued Authors) built by the *Romanes* vpon the Streights of *Gibraltar*, beeing in olde time the head Citie of all *Mauritania*; wherefore the *Romanes* made great account thereof, inſomuch that it became very ciuill, and was throughly inhabited. Afterward it was wonne by the *Gothes*, who appointed a Gouernour there, and it continued in their poſſeſſion, till the *Mahumetans* inuading *Mauritania* ſurprized it alſo. The occaſion whereof was one *Iulian* Earle of *Septa*; who being greatly iniuried by *Roderigo* King of the *Gothes* and of *Spaine*, ioyned with the Infidels, conducted them into *Granada*, and cauſed *Roderigo* to loſe both his life and his Kingdome.

The entrance of the *Moores* into *Granada.*

The *Mahumetans* therefore hauing taken *Septa*, kept poſſeſſion thereof on the behalfe of one *Elgualid*, Sonne of *Habdulmalic* their Patriarke, who then was reſident at *Damaſco*, in the yeere of the *Hegerra* 92. From thence-forth till within theſe few yeeres, this Citie grew ſo ciuill and ſo well ſtored with Inhabitants, that it proued the moſt worthy and famous Citie of all *Mauritania*. It contayned many Temples & Colledges of Students, with great numbers of Artizans, and men of Learning and of high ſpirit. Their Artizens excelled eſpecially in Workes of Braſſe, as namely, in making of Candleſtickes, Baſons, Standiſhes, and ſuch like Commodities, which were as pleaſant to the eye, as if they had beene made of Siluer or Gold. The *Italians* haue great cunning in making of the like, but their Workemanſhip is nothing comparable to theirs of * *Septa*.

* Or *Ceuta*.

The Streights of *Gibraltar* from *Septa*, but twelue miles broad.

Without the Citie are diuers faire Villages and Granges, eſpecially in that place which for the abundance of Vines is called, The Vineyards: howbeit, the fields are very barren and fruitles, for which cauſe their Corne is exceeding deere. Both without and within the Citie there is a pleaſant and beautifull proſpect to the ſhoare of *Granada* vpon the Streights of *Gibraltar*, from whence you may diſcerne liuing creatures, the diſtance being but twelue miles. Howbeit, this famous Citie not many yeeres ſince was greatly afflicted by *Habdulmumen* the King and Patriarke: who hauing ſurprized it, razed the buildings, and baniſhed the principall Inhabitants thereof. And not long after it ſuſtayned as great damage by the King of *Granada*, who (beſides the foreſaid harmes) carryed the Nobles & chiefe Citizens Captiues into *Granada*. And laſtly, in the yeere of *Mahumet* his *Hegeira* 818. being taken by a *Portugall* Armada, all the Citizens did abandon it. *Abu Sahid* being then King of *Fez*, and a man of no valour, neglected the recouerie thereof: but in the midſt of his dancing and diſport being aduertiſed that it was loſt, he would not ſo much as interrupt his vaine paſtime: wherefore by Gods iuſt iudgement, both himſelfe and his ſixe Sonne were all ſlaine in one night by his Secretarie, in whom hee repoſed ſingular truſt, becauſe he would haue defloured the ſaid Secretaries Wife. Theſe things came to paſſe in the yeere of the *Hegeira* 824.

Septa taken by the *Portugals*. *Abu Sahid* King of *Fez* and his ſixe Sonnes ſlaine all in one night.

Afterward, the Kingdome of *Fez* being eight yeeres deſtitute of a King, a Sonne of the murthered King whom he begot of a Chriſtian woman, and who the ſame night that his Father was ſlaine fled vnto *Tunis*, ſucceeded in the Gouernment: this was *Habdulac*, the laſt King of the *Marin* Family, who likewiſe (as is aforeſaid) was ſlaine by the people.

Quadres.

Vpon the Monntaine *Quadres*, was borne one called by them *Hellul*: this *Hellul* atchieued many worthy exploits againſt the *Spaniards*; the Hiſtory whereof is ſet downe partly in verſe and partly in proſe, and is as rife in *Africa* and *Granada*, as is the Storie of *Orlando* in *Italie*. But at length in the *Spaniſh* warre (wherein *Ioſeph Eneſir* King and Patriarke of *Maroco* was vanquiſhed) this *Hellul* was ſlaine in a Caſtle of *Catalonia*, called by the *Moores*, *The Caſtle of the Eagle*. In the ſame battell were ſlaine threeſcore thouſand *Moores*, ſo that none of them eſcaped ſaue the King and a few of his Nobles. This was done in the yeere of the *Hegerra* 609. which was in the yeere of our Lord 1160. From thenceforth the *Spaniards* had alwayes good ſucceſſe in their warres, ſo that they recouered all thoſe Cities which the *Moores* had before taken from them.

Threeſcore thouſand *Moores* ſlaine.

Bedis, otherwiſe called *Velles de Gumera*.

This ancient Towne built vpon the Mediterran Sea ſhoare, and called by the *Spaniards*, *Velles de Gumera*, contayneth about ſixe hundred Families. Heere is alſo a very ſtately Temple to bee ſeene. Water for drinke is exceeding ſcarce among them, for they are all conſtrayned to reſort vnto one Pit or Well, being in the Suburbes, neere vnto the Sepulchre of a certayne man, that was in times paſt very famous among them. Howbeit in the night it is dangerous to fetch water from thence, becauſe it is ſo full of Bloud-ſuckers or Horſe-leeches. They haue ſuch abundance of fiſh, that one man alone is not able to draw vp a Net; wherefore whoſoeuer will aſſiſt the Fiſhermen in that buſineſſe, are rewarded with good ſtore of fiſhes for their labour: yea, ſometimes they will freely beſtow fiſhes vpon ſuch as paſſe by. They ſalt the foreſaid *Sardelli*, and ſend them to the Mountaines to be ſold. In this Towne there is a long ſtreet inhabited with *Iewes*, wherein dwell ſundry Vintners that ſell excellent Wines. So that in calme euenings the Citizens vſe to carry Wine aboord their Barkes in the Sea, and to ſpend their time in drinking and ſinging.

Ferdinando King of *Spaine* taking a certaine Iland within a mile of the Towne, built a Fort thereon, and ſo planted it with Ordnance and Souldiers, that neyther their Temples nor themſelues walking in the ſtreets were free there from, but were daily ſlaine. Wherefore the Gouernour of the Towne was conſtrayned to craue aide from the King of *Fez*, who ſent out a great Armie againſt the Chriſtians; but they were partly taken, and partly ſlaine, ſo that very few eſcaped backe vnto *Fez*. The Chriſtians kept this Ile almoſt two yeeres and then it was betrayed by a falſe trecherous *Spaniard* (who ſlue the Gouernour of the Ile, becauſe hee had taken his Wife from him) into the *Moores* poſſeſſion, and all the Chriſtians were ſlaine: not a man of them eſcaped, ſaue onely the *Spaniſh* Traytor, who in regard of his Treaſon was greatly rewarded, both by the Gouernour of *Bedis*, and alſo by the King of *Fez*. Being at *Naples* I heard the whole relation of this matter from a certaine man that was preſent at all the former

Exploits, who ſaid, that they were done about the yeere of our Lord 1520.

In Mount *Benguazeual*, there is a certaine Towne indifferently well peopled, and furniſhed with all kind of Artificers; whereunto the fields belonging maruellouſly abound with Grapes, Quinces, and Pome-citrons, all which are ſold at *Fez*: heere are likewiſe great ſtore of Linnen Weauers, and many Iudges and Lawyers. They haue alſo a good Market, whereunto the Inhabitants of the Neighbour Mountaynes reſort. Vpon the top of this Mountayne there is a certaine Caue or hole that perpetually caſteth vp fire. Some wondring greatly at the matter, haue caſt in wood, which was ſuddenly conſumed to aſhes: I my ſelfe neuer ſaw the like Miracle in any other place, ſo that a great many thinke it to be hel-mouth.

A caue or hole that perpetually caſteth vp fire.

In Mount *Beni Meſgalda* are many Doctors of the *Mahumetan* Law, and diuers inferiour Students: who put the Inhabitants to great damage. Themſelues forſooth, will drinke wine, and yet they perſwade the people that it is vnlawfull for them to drinke it, albeit ſome doe giue them little credit. The Inhabitants of this Mountayne pay in reſpect of others no great Tribute, and that perhaps, becauſe they maintayne the foreſaid Doctors and Students.

In my time the King of *Spaine* ſent a great Armie againſt *Melela* in *Garet*: before the arriuall whereof, the Towneſmen ſent vnto the King of *Fez* for ayde, who making warre as then againſt the people of *Temeſna*, could ſend but ſmall forces to ſuccour them. Which the Towneſmen being aduertiſed of, and fearing leaſt their ſmall forces would proue too weake for the *Spaniards* great Armada, they tooke all the bagge and baggage that they could carrie, and fled vnto the Mountaynes of *Buthoia*. Howbeit, the Captaine of the *Feſſan* Souldiers, both to bee reuenged vpon the Towneſmens cowardize, and alſo to leaue nothing for the *Spaniards* to enioy, burnt downe all the Houſes, Temples, and Buildings. This was done in the yeere of the *Hegeira* 896. which was in the yeere of our Lord 1487. But the *Spaniards*, for all they found the Citie ſo waſted, would not depart thereupon, but firſt built a ſtrong Caſtle, and afterward by little and little repayred the Towne wals, and by that meanes haue kept poſſeſſion thereof euen till this day. They tooke alſo *Chaſaſa*.

Mellela enioied and re-edified by the *Spaniards*.

The Prouince of *Garet* is diuided into three parts: the firſt whereof contayneth the Cities and Townes, the ſecond the foreſaid Mountaynes, (the Inhabitants whereof are called *Bottoia*) and the third comprehendeth the Deſarts, which beginning Northward at the Mediterran Sea, and extending South to the Deſart of *Chauz*, are bounded Weſtward with the foreſaid Mountaynes, and Eaſtward with the Riuer of *Muluia*. The length of theſe Deſarts is ſixtie miles, and the breadth thirtie. They are vnpleaſant and dry, hauing no water but that of the Riuer *Muluia*. There are many kinds of beaſts in this Deſart, ſuch as are in the *Lybian* Deſart next vnto *Numidia*. In Summer time many *Arabians* take vp their abode neere vnto the Riuer *Muluia*; and ſo doe another kind of fierce people called *Bataliſa*, who poſſeſſe great abundance of Horſes, Camels, and other Cattell, and maintayne continuall warre againſt the *Arabians* that border vpon them.

The extreme part of the Deſart of *Garet*.

The Towne of *Dubdu* was in poſſeſſion of one *Mahumet* who beautified it exceedingly with ſtore of faire houſes and buildings: likewiſe, he greatly altered and reformed the gouernment of this Towne; and ſhewed ſuch extraordinary courteſie vnto all Strangers, that hee grew very famous.

The great courteſie of *Mahumet* toward ſtrangers.

Moreouer, the ſaid *Mahumet* conſulted how to get *Tezza* from the King of *Fez*, and offered great matters to the performance of his intent: and that he might the eaſilier attayne his purpoſe, he determined to goe to the Market of *Tezza* in a ſimple habite, and ſo to make an aſſault vpon the Captaine of the Towne: for he hoped that a great part of the Towneſmen, whom hee knew to bee his friends, would aſſiſt him in that enterprize. Howbeit this practice was at length diſcouered vnto the King of *Fez* (which King was called *Saich*, and was the firſt of the Family of *Quattas*, and Father vnto the King that * now reigneth) who preſently aſſembled an huge Armie, and marched of purpoſe againſt *Dubdu*, vtterly to deſtroy it: and ſo comming vnto the foot of the Mountayne hee there encamped. The people of the Mountayne hauing gathered an Armie of ſixe thouſand men, hid themſelues craftily behind the Rockes, ſuffering their Enemies to aſcend by certayne difficult and ſtrait paſſages, from whence they were ſure they could hardly eſcape, and ſo at length they brake forth on the ſodaine and encountred their ſaid Enemies being weary of aſcending; and becauſe the way was very troubleſome and narrow, the King of *Fez* his Souldiers could not endure their aſſaults, but beeing conſtrayned to giue backe, were moe then a thouſand of them throwne downe head-long and ſlaine. In this skirmiſh were ſlaine in all to the number of three thouſand *Feſſan* Souldiers: and yet the King not being diſmayed with ſo great an ouerthrow, prepared forth-with a band of fiue hundred Croſſebowes, and three hundred Harquebuziers, and determined to make a new aſſault vpon the Towne. But *Mahumet* ſeeing that he could no longer withſtand the King, reſolued to go himſelfe vnto him, that he might, if it were poſſible, obtaine peace, & to releaſe his Country from the fury of the Enemy. Wherefore putting on the habit of an Ambaſſador, he went & deliuered a Letter with his own hand vnto the King. Which the King hauing peruſed, asked him what he thought concerning the Gouerner of *Dubdu*? Mary I think (quoth *Mahumet*) he is not well in his wits, in

* 1526.

that he goeth about to reſiſt your Maieſtie. Then ſaid the King, if I had conquered him, (as I hope to do within theſe few daies) I would cauſe him to be diſmembred and torne in peeces. But what if he ſhould come hither (ſaith *Mahumet*) to ſubmit himſelfe, and to acknowledge his offence; might it then pleaſe the King to admit him into fauour? Then the King anſwered: I ſweare vnto thee by this my head, that if he will come and acknowledge his fault in manner as thou haſt ſaid, I will not onely receiue him into fauour, but will eſpouſe my daughters vnto his ſonnes, and will beſtow moſt ample and Princely dowries vpon them. But I am ſure, being diſtracted of his wits (as thou haſt ſaid) that he will by no meanes come and ſubmit himſelfe. Then ſaid *Mahumet*: he would ſoone come (I aſſure you) if it pleaſed the King to proteſt this for a certaintie vnto the Nobles. I thinke (ſaid the King) it hath beene ſufficiently proteſted and affirmed, ſithence I haue bound it with a ſolemne oath in the preſence of theſe foure; for here ſtand my chiefe Secretary, the Generall of my Forces, my Father in-law, and the chiefe Iudge and Patriarke of *Fez*; the teſtimony of which foure may well ſatisfie you. Whereupon *Mahumet* humbly falling at the Kings feete: loe, heere the man (quoth he) that ſubmiſſely acknowledgeth his fault, and craueth the King gracious pardon. With that the King himſelfe lifted him from the ground, embraced him, and ſaluted him with friendly ſpeeches. Then cauſed he both his daughters to be called, which he beſtowed vpon *Mahumets* ſonnes: all which being done, he remooued his armie from that Mountaine, and returned conquerour vnto *Fez*. This was done in the yeere of the *Hegeira* 904. which was in the yeere of our Lord 1495. And in the yeere of the *Hegeira* 921. I my ſelfe was at the City of *Dubdu*, where I was moſt curteouſly entertained by the foreſaid *Mahumet*.

The Citie of *Teza* or *Tezza*.

Huge Temple.

Veneration of an old man.

Tezza was built by the *Africans*, fiue miles from Mount *Atlas*, being diſtant from *Fez* fiftie, from the Ocean an hundred and thirty, and from the Mediterran Sea ſeuen miles, and ſtanding in the way from *Garet* to *Chaſaſan*. It contained in times paſt about fiue thouſand families: the buildings of this Towne are not very ſtately, except Noblemens Palaces, Colledges, and Temples, which are ſomewhat beautifull. Out of *Atlas* ſpringeth a little Riuer which runneth through the chiefe Temple of this Citie: and ſometimes it falleth out, that certaine people bordering vpon the Citie: vpon ſome quarrel with the Citizens will cut off this Riuer from the Citie, and turne the courſe thereof ſome other way, which breedeth great inconueniences vnto the Citizens: for then they can neither build houſes, nor get any water to drinke, but onely corrupt water which they take out of certaine Ciſternes, for which cauſe they are often conſtrained to make a league with thoſe borderers. This Citie both for wealth, ciuilitie, and abundance of people, is the third Citie of all the Kingdome, and hath a greater Temple then that of *Fez*: heere are likewiſe three Colledges, with diuers Bath-ſtoues, and a great number of Hoſpitals. Each trade and occupation hath a ſeuerall place in this Citie, like as they haue in *Fez*: the Inhabitants are of a more valiant and liberall diſpoſition, then they of *Fez*: here are alſo great ſtore of learned and rich men: and the fields adiacent are exceeding fruitfull. Without the Citie walls are very large Plaines, and many pleaſant ſtreames, that ſerue to water their Gardens which are repleniſhed with all kind of fruits: here are abundance of Vines alſo yeelding very ſweet Grapes, whereof the *Iewes* (being fiue hundreth Families) make excellent wine, ſuch as I thinke all *Africa* ſcarce affoordeth better. I my ſelfe was acquainted in this Citie with a certaine aged ſire, whom the Townſmen adored as if he had beene a god: he was merueilous rich both in Fruits, Grounds, and other Commodities, which the people beſtowed vpon him in great abundance. The Citizens of *Fez* vſed to come fiftie miles (for ſo farre is *Fez* diſtant) onely to viſite the ſaid old man. My ſelfe conceiued ſome great opinion of this aged ſire: but after I had ſeene him, I could find no ſuch ſuperexcellency in him, ſaue onely that he deluded the fond people with ſtrange deuiſes.

Mount *Beni Ieſſeten*.

Iron-mines.

The Mountaine of *Beni Ieſſenten* is ſubiect vnto the Gouernour of *Dubdu*, being inhabited with moſt baſe and beggerly people. Their houſes are made of Sea-ruſhes, and ſo likewiſe are their ſhooes made of ſuch ruſhes when they trauell any Iourney, where by a man may coniecture the miſerable eſtate of this people. The Mountaine yeedeth nought but panicke, whereof they make bread and other victuals: but at the foot thereof are certaine Gardens repleniſhed with Grapes, Dates, and Peaches. Their Peaches they cut into foure quarters, and caſting away the Nuts or Stones, they dry them in the Sunne, and keepe them an whole yeere, which they eſteeme for great dainties. Vpon this Mountaine are Iron-mines: and they frame their Iron in manner of horſe-ſhooes, which ſerueth them ſometimes in ſtead of money, whereof they haue great want in this Mountaine, vnleſſe the Smithes by their Arte keepe this money in ſtore: who, beſides horſe-ſhooes, make certaine daggers with blunt points. Their women weare Iron-rings vpon their fingers and eares for a great brauery, but they are more baſely apparelled then the men, and remaine continually in the woods, both to keepe Goats, and to gather fewell. They haue neither ciuilitie nor learning, but liue after a brutiſh manner without all diſcretion and humanitie.

Mount *Selelgo*.

This woodie Mountaine is full of Pine-trees and Fountaines. Their houſes are not made of ſtone, but of Sea-ruſhes, ſo that they may eaſily be remooued from place to place, which is very commodious to the Inhabitants, for euery ſpring they leaue the Mountaine and deſcend into the Vallies, from whence about the end of May they are expelled by the *Arabians*, which inhabite the Deſarts: who by reaſon of their abundance of Goats and other Cattell, forſaking the ſaid Deſarts, ſeeke vnto the Fountaines and moiſt places: but in winter, becauſe their Camels are ſo impatient of cold, they reſort vnto the woods, and warme Regions. In this Mountaine are great ſtore of Lyons, Leopards, and Apes. And from the ſaid Mountaine runneth a certaine ſtreame of water with ſuch violence, that I haue ſeene a ſtone of an hundred pound weight carried with the force thereof: and here *Subu* taketh his beginning, which is the greateſt Riuer of all *Mauritania*.

Lyons Leopards, and Apes.

The Inhabitants of Mount *Beni Iaſga* are rich, and ciuill people: it ſtandeth ſo neere the Mountaine *Selelgo*, that they are onely ſeparated with the foreſaid Riuer: and to the end they may eaſilier paſſe from one Mountaine to another, they haue made a certaine ſtrange bridge in the midſt, and that in manner following: on either ſide ſtand certaine Poſts, through the which runneth a rope vpon a truckle or pulley, vnto which rope is faſtened a great basket, that will containe ten perſons, and that in ſuch ſort, that ſo often as they will paſſe ouer to the oppoſite Mountaine, they enter into the basket, and drawing the rope whereon it hangeth, they are eaſily carried aloft in the aire ouer the Riuer by the helpe of the foreſaid pulleyes, but ſometimes with great hazard of their liues, eſpecially if the basket or the rope be worne in any place: yea, and the diſtance of place is often an occaſion of great terrour. In this Mountaine there is great ſtore of cattell, but little wood. It aboundeth likewiſe with moſt excellent fine wooll, whereof their women make cloth comparable vnto ſilke, which is ſold at *Fez* for a great price. Here alſo is great plenty of oyle.

Mount *Beni Iaſga.*
A wonderfull bridge.

There is no memorable thing in all *Sofroi* Towne, ſaue onely a certaine Temple, through the midſt whereof runneth a large Riuer; and at the doores ſtandeth a Fountaine of moſt pure water.

In the Forreſts about this Towne, as alſo about *Mezdaga*, are marueilous ſtore of Lyons, being not very hurtfull, for any man may driue them away with a little ſticke.

Tame Lyons.

At the ſame time while the *Africans* were as yet Idolaters, they had a Temple ſtanding neere vnto *Ham Liſnan*, whither at certaine times of the yeere, reſorted in the night great multitudes of people both men and women: where hauing ended their ſacrifices, they vſed to put out their lights, and euery man to commit adultery with that woman which he firſt touched. But the women which were preſent at this abominable ſport, were forbidden to lie with any man for a yeere after: and the children begottn in the ſaid adultery, were kept and brought vp by the Prieſt of the Temple, as being dedicated to ſacred vſes.

The Towne called *Ham Liſnan.*

Sacerrima ſacra.

Vpon Mount *Centopozzi* are great ſtore of moſt ancient buildings, neere vnto the which there is a hole or drie pit of ſo great a depth, that the bottome thereof can in no wiſe be ſeene. Into this pit ſome mad fellowes will haue themſelues let downe by ropes, carrying a Candle or Torch in their hands: and beneath, they ſay, it is diuided into many roomes, and as it were, chambers; and laſt of all, they come to a moſt large place hewen out of the Rocke with Inſtruments, and compaſſed about as it were with a wall, in which wall are foure doores, which lead to other more narrow places, where, they ſay, that Fountaines of Springing water are. And ſometimes it falleth out that ſome miſerably end their liues here: for if their lights chance to be blowen out with any ſudden blaſt of wind, they can by no meanes find the place where the rope hangeth, but are there conſtrained to die for extreame famine. It was told me by a certaine Nobleman of *Fez*, that there were ten perſons, who being deſirous to ſee the wonders of this pit, and being prepared for the ſame purpoſe, went firſt three of them downe, who when they were come to the foreſaid foure doors, two of them went one way, & the third went alone another way. And being thus diuided, after they had proceeded almoſt a quarter of a mile, there came great ſwarmes, of Bats flying about their lights, inſomuch that one light was put out; at length; being come to the ſpringing fountaines, they found there certaine white bones of men, and fiue or ſixe Candles, whereof ſome were new, and others were old and worne with long lying there: but hauing found nothing but water in the ſaid Fountaines, they returned backe againe the ſame way that they came: and they had ſcarce gone halfe way, but their owne light alſo was blowen out with a ſudden blaſt. Afterward ſeeking earneſtly vp and downe, and being weary of many falles that they caught among the Rockes, they found that there was no hope of returne: wherefore in this deſperate caſe committing themſelues with teares into the hands of God, they vowed, if they once eſcaped this danger, neuer to aduenture any more. They that ſtood at the Caues mouth being ignorant of their companions miſhap, expected their returne, and hauing ſtaid ouer long, at length they let downe themſelues by the rope, and began with lights to ſeeke their fellowes, making a great noiſe, and at length found them heauy and ſad. But the third, who was wandring vp and downe thoſe darke places, they could by no meanes finde, wherefore leauing him, they returned foorth of the Caue. And he that was left behind heard at length a noyſe like the barking of little dogges, and ſhaping his courſe toward them, he found immediatly foure ſtrange, and (as it ſhould ſeeme) new-borne beaſts, after which followed the

Mount *Centopozzi.*

* The beaſt called *Dabah.*

* Damme, being not much vnlike to a ſhee-wolfe, ſauing that ſhe was bigger: wherefore hee began exceedingly to feare; howbeit, there was no danger, for being about to flee, the beaſt came towards him, fawning gently vpon him with her taile. And ſo at length, after long ſeeking, he found the holes mouth with great ioy, and eſcaped the danger: for within a while he ſaid, that he began to ſee ſome glimmering of light, as they doe which haue long been in the darke. But after a certaine time this Caue was filled with water vp to the top.

The Mountaine of Rauens called *Gunaigell Gherben.*

Cunaigel Gherben, ſtandeth very neere the former, and is full of Woods and Lions. Here is no Citie, nor any other place of habitation, perhaps by reaſon of the extreme coldneſſe of the place. From this Mountaine runneth a certaine little Riuer: and here is a Rocke of an exceeding height, whereupon keepe infinite ſwarmes of Crowes and Rauens, which ſome thinke to haue been the occaſion of the name of this Mountaine. Sometime the terrible Northerly winds bring ſuch abundance of Snow vpon this Mountaine, that ſuch as trauell from *Numidia* towards *Fez* looſe their liues thereby, as hath been ſignified in the firſt Booke. Euery Summer, the *Arabians* next inhabiting, being called *Beni Eſſen*, vſually reſort vnto this Mountaine, in regard of the coole water and pleaſant ſhadowes, notwithſtanding they know it to bee haunted with great ſtore of Lions and Leopards.

Dancing way.

There lyeth a way neere the towne of *Vmen Giunaibe*, which a man may not paſſe without dancing and leaping, vnleſſe he will fall into an Ague: the certainty whereof I haue heard many auouch.

Of Mount Ziz.

Domeſticall and tame Serpents. The like is reported of *Lapland.*

The Inhabitants are a moſt lewde and villanous generation, being wholly addicted to theft and robberie. They are at continuall diſſenſion with the *Arabians*, and practiſe daily miſchiefes and inconueniences againſt them, and to the end they may prouoke them to greater furie, they will ſometimes throw their Camels downe headlong from the top of ſome high Mountaine. In theſe Mountaines there happeneth a certain ſtrange and incredible matter, for there are Serpents ſo familiar with men, that at dinner-time they wil come like Dogs and Cats, and gather vp the crums vnder the Table, neither will they hurt any body, vnleſſe they bee offered ſome iniurie.

§. IIII.

The moſt remarkable things of IOHN LEO, *in his fourth Booke of the Hiſtorie of* Africa.

A deſcription of the Kingdome of *Telenſin*, or *Tremizen.* *Cæſaria.*

THis Kingdome beginneth Weſtward from the Riuers of *Zha* and *Muluia:* Eaſtward it bordereth vpon the great Riuer, Southward vpon the Deſart of *Numidia*, and Northward vpon the Mediterran Sea. This Region was called by the *Romans*, *Cæſaria*, and was by them inhabited: howbeit, after the *Romans* were expelled, it was fully poſſeſſed by the ancient Gouernours thereof, called *Bien Habdulguad*, and being a generation of the Family of *M graua.* And it remained vnto them and their ſucceſſors three hundred yeeres, vntill ſuch time as a certaine mighty man, called *Ghamrazen*, the ſonne of *Zeijen*, tooke poſſeſſion thereof. His poſteritie changing at length their ancient name, were called *Beni Zeijen*, that is, the Sons of *Zeijen:* and they enioyed this Kingdome for the ſpace almoſt of three hundred and eighty yeares. At length the Kings of *Fez* of the *Marin* Family greatly moleſted them, ſo that thoſe ten Kings which ſucceeded *Zeijen* were ſome of them vnfortunate in battell, ſome ſlaine, ſome taken Captiue, and others expelled their Kingdome, and chaſed to the next Mountaines. Neither were they free from vexation of the Kings of *Tunis:* howbeit, the Kingdome of *Telenſin* remained ſtill to this Familie, and they continued in peace for almoſt an hundred and twenty yeares, being endamaged by no forren power; ſauing that one *Abu Feris* King of *Tunis*, and his ſonne *Hutmen*, made them to pay tribute for certaine yeares vnto *Tunis*, till the deceaſe of the ſaid *Hutmen.* This Kingdome ſtretcheth in length from Eaſt to Weſt three hundred and eighty miles; but in breadth from North to South, that is, from the Mediterran ſea, to the Deſarts of *Numidia* not aboue fiue and twenty miles: which is the occaſion that it is ſo often oppreſſed by the *Arabians* inhabiting the *Numidian* Deſarts. The Kings of *Telenſin* haue alwaies endeuoured by great gifts to gaine the good will and friendſhip of the *Numidians*, but they could neuer ſatisfie their inſatiable couetice. A man ſhall ſeldome trauell ſafely through this Kingdome: howbeit, here are great ſtore of Merchants, perhaps either becauſe it adioyneth to *Numidia*, or elſe for that the way to the land of *Negros* lieth through it. It hath two moſt famous and frequented Hauen-townes, the one called * *Horam*, and the other * *Marſa Elcabir*, whither vſe to reſort great ſtore of *Genoueſes*, and *Venetians.* But afterward both theſe Townes were taken by *Don Ferdinando* the Catholike King, to the great inconuenience of all this Kingdome: for which cauſe the King then reigning, called *Abuchemmeu*, was expelled his Kingdome, and put to flight by his owne ſubiects: afterward *Abuzeijen* was reſtored to the Kingdome, who had for certaine yeares been impriſoned by his Nephew *Abuchemmeu:* howbeit, he enioyed the Kingdome but a very ſhort ſpace: for he was at length miſerably ſlaine by

Numidians couetiſe.

* Or *Oran.*
* Or *Merſalcabir.*

Barbaroſſa the *Turke*, who conquered the Kingdome of *Tremizen* by force of warre. Whereof *Abuchemmeu*, that was expelled by his owne ſubiects, hauing intelligence, ſent to craue aide of the Emperour *Charles* the fifth, whereby he hoped to recouer his Kingdome. Which requeſt being granted, he leuied a puiſſant Armie, and made warre againſt *Barbaroſſa*, and hauing driuen him out, he recouered his Kingdome, and ſeuerely puniſhed them that had conſpired his baniſhment. And then he gaue the *Spaniſh* ſouldiers their pay, ſent the Captaines home with great rewards, and allowed *Charles* the Emperour a large yearely reuenue ſo long as he liued. After his deceaſe ſucceeded his brother *Habdulla*, who neglecting the league made before betweene the Emperor and his brother, and relying vpon *Solyman* the great *Turke*, refuſed to pay any more tribute vnto the Emperour *Charles*, and hath kept poſſeſſion of the Kingdome, till * this preſent. The greater part of this Region is vntilled, drie, and barren, eſpecially towards the South. Howbeit, the ſea coaſt is ſomewhat more fertill. The territorie adiacent to the Citie of *Telenſin* is full of woods, ſauing that the Weſterne part towards the Sea is mountainous. Likewiſe, the Regions of *Tenez* and *Alger* containe Mountaines abounding with all kind of commodities. In this part are but few Cities and Caſtles; howbeit, it is a moſt fruitfull and bleſſed place, as we will hereafter declare in particular.

Abuchemmeu King of *Tremizen*, reſtored to his Kingdome by the Emperor *Charles* the fifth.

* 1526.

This barren, dry, and vntilled Deſart, being vtterly deſtitute of Water and Wood, is ſituate vpon the Weſterne frontier of the Kingdome of *Telenſin*, and extendeth in length fourescore, and in breadth almoſt fiftie miles. Here are great ſtore of Roes, Deere, and Oſtriches.

The Deſart of *Angad*.

Great ſtore of Oſtriches.

This ancient Towne built by the *Romans*, while they were Lords of *Africa*, ſtandeth vpon a large Plaine, almoſt two miles from a certaine Mountaine, and about twelue miles from the Mediterran Sea, and neere vnto it runneth a little Riuer. The Hiſtoriographers of thoſe times report, that this Towne was in all reſpects built after the faſhion of *Rome*, whereupon they ſay, it borrowed the name: for *Ned* in the *Arabian* tongue ſignifieth, *like*. The Wall of this Towne is as yet to be ſeene: but all the ancient buildings of the *Romans* are ſo deſtroyed, that now there ſcarcely remaine any ruines thereof. It began in ſome places to be repaired and reedified anew, but nothing comparable to the former buildings. The fields adiacent are exceeding fruitfull, and containe many Gardens repleniſhed with ſuch trees as beare *Carobs* (being a fruite like vnto *Caſſia Fiſtula*) which in the Suburbs they vſe for food. This Towne is indifferently well inhabited, eſpecially with Weauers, who make great ſtore of Cotton-cloth, and are free from all tribute.

The Citie called *Ned Roma*.

Tlenſin, is a great Citie, and the Royall ſeate of the King; and then it was an honourable and well-gouerned Citie: howbeit, *Ioſeph* King of *Fez* continually moleſted it, and with an huge Armie beſieged it for ſeuen yeares together. This *Ioſeph* hauing built a Fort vpon the Eaſt ſide of the Towne, put the beſieged Citizens to ſuch diſtreſſe, that they could no longer endure the extreme famine: wherefore with one accord they all went vnto their King, beſeeching him to haue compaſſion vpon their want. The King, to make them acquainted with his daintie fare, which he had to ſupper, ſhewed them a diſh of ſodden Horſe-fleſh and Barly. And then they well perceiued, how little the Kings eſtate was better then the eſtate of the meaneſt Citizen of them all. Soone after the King hauing procured an aſſembly, perſwaded his people that it was much more honourable to die in battell for the defence of their Countrie, then to liue ſo miſerable a life. Which words of the King ſo inflamed all their minds to the battell, that the day following they reſolued to encounter the enemie, and valiantly to fight it out. But it fell out farre better for them then they expected; for the ſame night King *Ioſeph* was ſlaine by one of his owne people: which newes being brought vnto the Citizens, with greater courage they marched all out of the Towne, eaſily vanquiſhing and killing the confuſed multitude of their enemies; after which vnexpected victorie, they found victuals ſufficient in the enemies Campe to relieue their long and tedious famine. About fortie yeares after, the fourth King of *Fez* of the *Marin* Familie, called *Abulheſen*, built a Towne within two miles Weſtward of the Citie of *Telenſin*. Then hee beſieged *Telenſin* for thirty moneths together, making daily and fierce aſſaults againſt it, and euery night erecting ſome new Fort, ſo that at length the *Fezzan* forces next vnto *Telenſin* eaſily entred the Citie, and hauing conquered it, carried home the King thereof Captiue vnto *Fez*, where he was by the King of *Fez* beheaded, and his carkaſe was caſt forth among the filth of the Citie: and this was the ſecond and the greater damage that *Telenſin* ſuſtained. After the decay of the *Marin* Familie *Telenſin* began in many places to bee repaired, and repleniſhed with new inhabitants, inſomuch that it increaſed to twelue thouſand Families. Here each Trade and Occupation hath a peculiar place, after the manner of *Fez*, ſauing that the buildings of *Fez* are ſomewhat more ſtately. Here are alſo many, and beautifull Temples, hauing their *Mahumetan* Prieſts and Preachers. Likewiſe here are fiue Colledges moſt ſumptuouſly built, ſome by the King of *Telenſin*, and ſome by the King of *Fez*. Here alſo are ſtore of goodly Bathes and Hot-houſes, albeit they haue not ſuch plentie of water as is at *Fez*. Alſo here are very many Innes built after the manner of *Africa*: vnto two of which Innes the Merchants of *Genoa* and *Venice* doe vſually reſort.

The great Citie of *Telenſin*, otherwiſe called *Tremizen*.

The King of *Telenſin* taken priſoner, and beheaded.

Temples and Colledges.

A great part of this Citie is inhabited with *Iewes*, who were in times paſt all of them exceeding

* Or Turbant.

ding rich: vpon their heads they weare a * Dulipan, to diſtinguiſh them from other Citizens: but in the yeare of the *Hegeira* 923. vpon the death of King *Abuhabdilla*, they were all ſo robbed and ſpoyled, that they are now brought almoſt vnto beggerie. Moreouer, in this Citie there are many Conduits, the Fountaines whereof are not farre from the Citie walles, ſo that they may eaſily be ſtopped by any forren Enemie. The Citie wall is very high and impregnable, hauing fiue great Gates vpon it, at euerie one of which there is placed a guard of Souldiers, and certaine Receiuers of the Kings Cuſtome. On the South-ſide of the Citie ſtandeth the Kings Palace, enuironed with moſt high Walls, and containing many other Palaces within it, which are none of them deſtitute of their Fountaines and pleaſant Gardens: This Royall Palace hath two Gates, one leading into the Fields, and the other into the Citie, and at this Gate ſtandeth the Captaine of the Guard. The Territorie of *Telenſin* containeth moſt pleaſant habitations, whither the Citizens in Summer-time vſe to retire themſelues: for beſides the beautifull Paſtures and cleare Fountaines, there is ſuch abundance of all kind of fruits to delight both the eyes and taſte, that to my remembrance I neuer ſaw a more pleaſant place: their Figges they vſe to drie in the Sunne, and to keepe vntill Winter: and as for Almonds, Peaches, Melons, and Pome-citrons, they grow here in great plentie. Three miles Eaſtward of this Citie are diuers Mills vpon the Riuer of *Seſſif*; and ſome other there are alſo not far from the Citie vpon the Mountaine of *Elcalha*. The South part of the Citie is inhabited by *Iewes*, Lawyers, and Notaries: here are alſo very many Students, and Profeſſors of diuers Arts, which haue maintenance allowed them out of the fiue forenamed Colledges. The Citizens are of foure ſorts, to wit, ſome Artificers, ſome Merchants, other Schollers and Doctors, and all the reſidue Souldiers. The Merchants are men moſt iuſt, truſtie, liberall, and moſt zealous of the common good, who for the moſt part exerciſe traffique with the *Negros*. The Artificers liue a ſecure, quiet, and merrie life. The Kings Souldiers being all of a comely perſonage, and of great valour, receiue verie large and liberall pay, for they are monthly allowed three pieces of the Gold-coyne of *Telenſin*, which are worth three *Italian* Duckats, and one ſecond part. All Students before they attaine to the degree of a *Doctor*, liue a bare and miſerable life: but hauing attained thereunto, they are made either *Profeſſors*, or *Notaries*, or *Prieſts*. The Citizens and Merchants of this Citie are ſo neate & curious in their apparel, that ſomtimes they excel the Citizens of *Fez* in brauerie.

Pleaſant place.

Schollers.

The cuſtomes and rites obſerued in the King of *Telenſin* his Court.

A Wonder it is to ſee how ſtately and magnificently the King of *Telenſin* behaueth himſelfe: for no man may ſee him, nor be admitted to parle with him, but onely the principall Nobles of his Court, each one of whom are aſſigned to beare Offices according to their place and dignitie. In this Court are ſundry Offices and dignities, and *the Kings Lieutenant* being principall Officer, allotteth vnto each one ſuch places of dignitie, as may bee correſpondent to their honour: and this Lieutenant leuieth the Kings Armies, and ſometime conducteth them againſt the Enemie. The ſecond, Officer is the Kings *chiefe Secretarie*, who writeth and recordeth all things pertaining to the King. The third, is the *High Treaſurer*, who is bound by his Office to receiue Tributes and Cuſtomes, The fourth, is the Kings *Diſpenſator* or *Almoner*, who beſtoweth ſuch liberalitie as the King vouchſafeth. The fifth, is the *Captaine of the Kings Guard*, who ſo often as any Nobles are admitted to the Kings preſence, conducteth the guarde vnto the Palace Gate. Then are there other meaner Officers, as namely, the *Maſter of the Kings Stable*, the *Ouer-ſeer of his Saddles and Stirrops*, and his *Chiefe Chamberlaine*, who giueth attendance onely at ſuch times as any Courtiers are admitted vnto the Kings audience. For at other times the Kings Wiues, with certaine Chriſtian Captiues, and Eunuches doe performe that dutie. The King ſometimes in ſumptuous and coſtly apparell rideth vpon a ſtately Steed richly trapped and furniſhed. In riding hee obſerueth not much pompe nor many ceremonies; neither indeed doth hee carrie ſo great a traine; for you ſhall ſcarcely ſee a thouſand Horſemen in his company, except perhaps in time of Warre, when as the *Arabians* and other people giue attendance. His dominions are but ſlenderly inhabited: howbeit, becauſe the way from *Europe* to *Æthiopia* lieth through his Kingdome, he reapeth much benefit by the wares that paſſe by, eſpecially ſince the time that *Oran* was ſurpriſed by the Chriſtians.

A paſſage from *Europe* to *Æthiopia* through the Kingdome of *Tremizen*.

Hubbed.

Hubbed containeth ſtore of Inhabitants, who are for the moſt part Dyers of Cloath. In this Towne was buried one *Sidi Bu Median*, being reputed a man of ſingular holineſſe, whom they adore like a God aſcending vp to his Monument by certaine ſteps. Here is likewiſe a ſtately Colledge, and a faire Hoſpitall to entertaine ſtrangers in; both which were built by a King of *Fez* of the *Marin* Family, as I find recorded vpon a certaine Marble ſtone.

Batha.
A famous Hermite.

The Plaine of *Batha* was vtterly deſtitute of Inhabitants, till a certaine Hermite with his followers, whom they reuerenced as a man of ſingular holineſſe, repaired thither. This Hermite in ſhort time grew ſo rich in Oxen, Horſes, and other Cattell, that no man almoſt throughout the whole Region was comparable vnto him. Neither he nor his followers pay any tribute at all, when as notwithſtanding (as I heard of his Diſciples) he reapeth yearely eight thouſand buſhels of Corne, and at this time poſſeſſeth fiue hundred Horſes, tenne thouſand ſmall Cattell, and two thouſand Oxen; and beſides all the former hath yearely ſent vnto him from diuers parts of the world foure or fiue thouſand Duckats: ſo greatly hath the fame of his falſe holines ſpread ouer all *Africa* and *Aſia.* Diſciples he hath to the number of fiue hundred, whom hee maintaineth at his owne coſt: neither imployeth he them to ought elſe, but daily to read a few prayers: for which cauſe many reſort vnto him, deſiring to be of the number of his Diſciples, whom after he hath inſtructed in certaine Ceremonies, he ſendeth them thither from whence they firſt came. He hath about an hundreth Tents pitched, whereof ſome are for ſtrangers, others for Shepheards, and the reſidue for his owne Family. This holy Heremite hath foure wiues, and a great many women-ſlaues, wearing moſt ſumptuous apparell. His ſonnes likewiſe haue their wiues and Families: inſomuch that the whole Familie of this Heremite and of his ſonnes containeth fiue hundred perſons. He is greatly honoured by all the *Arabians*, and by the King of *Telenſin* himſelfe. My ſelfe was once deſirous to trie what manner of man this Heremite was: and for three dayes I was entertained by him in the moſt ſecret places of his habitation, where amongſt other things, he ſhewed me certaine Bookes intreating of Art-Magique, and of Alchymie: and hee endeuoured by all meanes to perſwade me, that Magique was a moſt true and vndoubted Arte, whereby I perceiued that himſelfe was a Magician, albeit he neuer vſed nor regarded the Arte, except it were in inuocating of God by certaine names.

Oran containing about ſixe thouſand Families, and built many yeeres agoe by the *Africans* vpon the Mediterran Sea ſhoare, is diſtant from *Telenſin* an hundreth and fortie miles. Heere may you ſee great ſtore of ſtately buildings, as namely of Temples, Colledges, Hoſpitals, Bath-ſtoues, and Innes. The Towne is compaſſed with moſt high and impregnable walles, hauing on the one ſide a faire plaine, and on the other ſide diuers Mountaines. The greateſt part of the Inhabitants were Weauers, and the reſidue liued of their yeerely Reuenues. The Territorie of this Towne yeeldeth but ſmall ſtore of Corne, ſo that the Towneſmen make all their bread of Barley: howbeit, they are moſt courteous and friendly to all ſtrangers. This Towne was greatly frequented with Merchants of *Catalonia*, and of *Genoa:* and one ſtreet thereof is at this preſent called, *the ſtreete of the Genoueſes.* They were at perpetuall enmitie with the King of *Telenſin*, neither would they euer accept of any Gouernour, but one which receiued the Kings Tribute. But the Townſmen choſe one of their chiefe Burgo-maſters to iudge of Caſes Ciuil and Criminall. The Merchants of the Towne, maintained at their owne coſts, certaine Foiſts and Brigandines of warre, which committed many Piracies vpon the coaſt of *Catalonia*, *Geuiſa*, *Maiorica*, and *Minorica*, inſomuch, that *Oran* was full of Chriſtian Captiues. Afterward, *Don Ferdinando* King of *Spaine* encountring *Oran* with a great *Armada*, determined to releaſe the ſaid Chriſtians out of Captiuitie: but he had very hard ſucceſſe. Howbeit, within a few moneths after being ayded by the *Biſcaines* and the Cardinall of *Spaine*, he tooke *Oran.* For the *Moores* iſſuing foorth with great furie vpon the Chriſtians armie, left the Towne vtterly deſtitute of Souldiers, which the *Spaniards* perceiuing, began to aſſayle the Towne on the other ſide; where being reſiſted by none but by women, they had eaſie entrance. Whereupon the *Moores* ſeeing the Chriſtians Banners aduanced vpon their wals, they returned backe into the Towne, and were there put to ſo great a ſlaughter, that few of them eſcaped. Thus was *Oran* taken by the *Spaniards* in the yeere of *Mahumet* his *Hegeira* 916.

The Towne of *Oran.*

Oran taken by the *Spaniards.*

Merſalcabir in the *Moores* language ſignifieth, *a great or large Hauen*; for I thinke there is not the like Hauen to be found in the whole world beſides: ſo that here infinite numbers of Ships and Gallies may finde moſt ſafe harbour in any tempeſtuous weather. Hither the *Venetians* ſhips made often reſort, when they perceiued any tempeſt to approach: and from hence they would cauſe all their wares to be tranſported to *Oran* in other veſſels. This Towne alſo was at length taken by the *Spaniards* as well as *Oran.*

The Towne of *Merſalcabir.*

Merſalcabir ſurpriſed by the *Spaniards.*

Breſch ſtandeth many miles diſtant from *Muſtuganin.* It containeth great ſtore of Inhabitants, which are many of them Weauers. The people of this Towne vſe to paint a blacke croſſe vpon their cheeke, and two other blacke croſſes vpon the Palmes of their hands: and the like cuſtome is obſerued by all the Inhabitants of the Mountaines of *Alger*, and *Bugia:* the occaſion whereof is thought to be this, namely, that the *Gothes* when they firſt began to inuade theſe Regions, releaſed all thoſe from paying of Tribute (as our *African* Hiſtoriographers affirme) that would imbrace the Chriſtian Religion. But ſo often as any Tribute was demaunded, euery man to eſchew the payment thereof, would not ſticke to profeſſe himſelfe a Chriſtian: wherefore it was then determined, that ſuch as were Chriſtians indeed, ſhould be diſtinguiſhed from others by the foreſaid croſſes. At length the *Gothes* being expelled, they all reuolted vnto the *Mahumetan* Religion; howbeit, this cuſtome of painting croſſes remained ſtill among them neither doe they know the reaſon thereof. Likewiſe the meaner ſort of people in *Mauritania* vſe to make ſuch croſſes vpon their faces, as we ſee vſed by ſome people of *Europe.*

Breſch.

Blacke croſſes.

Serſell, built by the *Romanes* vpon the Mediterran Sea, was afterward taken by the *Gothes*; and laſtly by the *Mahumetans.* The wall of this Towne is exceeding high, ſtrong, and ſtately built, and containeth about eight miles in circuit. In that part of the Towne next vnto the Mediterran Sea, ſtandeth a moſt beautifull and magnificent Temple built by the *Romanes*, the inward part whereof conſiſteth of Marble.

The Towne of *Serſell.*

Stately Temple.

Gezeir, in the *Moores* language ſignifieth an Iland, which name is thought to haue beene giuen

Geizer, otherwiſe called *Algar.*

uen vnto this Citie, becauſe it lyeth neere vnto the Iles of *Maiorica*, *Minorica*, and *Ieuiza*: howbeit, the *Spaniards* call it *Alger*. It was founded by the *Africans* of the Family of *Meſgana*, wherefore in old time it was called by the name of *Meſgana*. It is a large Towne, containing Families to the number of foure thouſand, and is enuironed with moſt ſtately and impregnable walles. The buildings thereof are very Artificiall and ſumptuous: and euery trade and occupation hath heere a ſeuerall place. Innes, Bath-ſtoues, and Temples heere are very beautifull; but the ſtatelieſt Temple of all ſtandeth vpon the Sea-ſhoare. Next vnto the Sea there is a moſt pleaſant walke vpon that part of the Towne wall, which the waues of the Sea beat vpon. In the Suburbs are many Gardens repleniſhed with all kind of Fruits. On the Eaſt ſide of the Towne runneth a certaine Riuer hauing many mills thereupon: and out of this Riuer they draw water fit for drinke, and for the ſeruices of the Kitchin. It hath moſt beautifull Plaines adioyning vpon it, and eſpecially one called *Metteggia*, which extendeth forty fiue miles in length, and almoſt thirty miles in breadth, and aboundeth mightily with all kinds of Graine. This Towne for many yeeres was ſubiect vnto the Kingdome of *Telenſin*; but hearing that *Bugia* was alſo gouerned by a King, and being neerer thereunto, they ſubmitted themſelues vnto the King of *Bugia*. For they ſaw that the King of *Telenſin* could not ſufficiently defend them againſt their enemies, and alſo that the King of *Bugia* might doe them great damage, wherefore they offered vnto him a yeerly Tribute of their own accord, and yet remained almoſt free from all exaction. But certaine yeeres after, the inhabitants of this Citie building for themſelues Gallies, began to play the Pirats, and greatly to moleſt the foreſaid Ilands. Whereupon King *Ferdinando* prouided a mighty Armada, hoping thereby to become Lord of the Citie. Likewiſe vpon a certaine high Rocke ſtanding oppoſite againſt the Towne, he cauſed a ſtrong Fort to be built, and that within Gun-ſhot of the Citie, albeit the Citie walles could not bee endamaged thereby. Wherefore the Citizens immediately ſent Ambaſſadours into *Spaine*, to craue a league for ten yeeres, vpon condition that they ſhould pay certaine yeerely Tribute; which requeſt was granted by King *Ferdinando*. And ſo they remained for certaine Moneths free from the danger of warre: but at length *Barbaroſſa* haſtning to the ſiege of *Bugia*, and hauing wonne one Fort built by the *Spaniards*, determined to encounter another, hoping if he could obtaine that alſo, that he ſhould ſoone conquer the whole Kingdome of *Bugia*. Howbeit, all matters fell not out according to his expectation: for a great part of his Souldiers being husbandmen, when they perceiued the time of ſowing corne to approach, without any leaue or licence they forſooke their Generall, and returned home to the Plough-taile. And many *Turkes* alſo did the like, ſo that *Barbaroſſa* failing of his purpoſe, was conſtrained to breake vp the ſiege. Howbeit, before his departure, he ſet on fire with his owne hands twelue Gallies, which lay in a Riuer but three miles from *Bugia*. And then with forty of his Souldiers, he retired himſelfe to the Caſtle of *Gegel*, being from *Bugia* aboue ſixtie miles diſtant, where hee remained for certaine dayes. In the meane while, King *Ferdinando* deceaſing, the people of *Alger* releaſed themſelues from paying any more Tribute: for ſeeing *Barbaroſſa* to be a moſt valiant warriour, and a deadly enemy vnto Chriſtians, they ſent for him, and choſe him Captaine ouer all their Forces; who preſently encountred the Fort, but to little effect. Afterward, this *Barbaroſſa* ſecretly murthered the Gouernour of the Citie in a certaine Bath. The ſaid Gouernour was Prince of the *Arabians* dwelling on the Plaines of *Mettegia*, his name was *Selim Etteumi*, deſcended of the Familie of *Telaliba*, and created Gouernour of *Alger*, at the ſame time when *Bugia* was taken by the *Spaniards*: this man was ſlaine by *Barbaroſſa*, after he had gouerned many yeeres. And then *Barbaroſſa* vſurped the whole gouernment of the Citie vnto himſelfe, and coined money, and this was the firſt entrance into his great and princely eſtate. At all the foreſaid accidents I my ſelfe was preſent, as I trauelled from *Fez* to *Tunis*, and was entertained by one that was ſent Ambaſſadour from the people of *Alger* into *Spaine*, from whence he brought three thouſand bookes written in the *Arabian* tongue. Then I paſſed on to *Bugia*, where I found *Barbaroſſa* beſieging the foreſaid Fort: afterward I proceeded to *Conſtantina*, and next to *Tunis*. In the meane while I heard that *Barbaroſſa* was ſlaine at *Tremizen*, and that his brother called *Cairadin* ſucceeded in the gouernment of *Alger*. Then we heard alſo that the Emperour *Charles* the fift had ſent two armies to ſurprize *Alger*; the firſt whereof was deſtroyed vpon the plaine of *Alger*, and the ſecond hauing aſſailed the Towne three dayes together, was partly ſlaine, and partly taken by *Barbaroſſa*, inſomuch, that very few eſcaped backe into *Spaine*. This was done in the yeere of the *Hegeira* 922.

Alger become Tributary to to the King of *Spaine*.

3000. *Arabian* bookes.

A Voyage performed by *Iohn Leo*.

This *Alger* is now the cage of vncleane birds, the next of *Turkiſh* vnchriſtian Pyrats.

Medua.

The Inhabitants of *Medua* being themſelues vnlearned, ſo often as any learned man comes amongſt them, they entertaine him with great honour, and cauſe him to decide all their controuerſies. For the ſpace of two moneths, while I remained with them, I gained aboue two hundred Ducats, and was ſo allured with the pleaſantneſſe of the place, that had not my dutie enforced me to depart, I had remained there all the reſidue of my life.

The Towne of *Temendfuſt*.

His diſcourſe of the Mountaines is omitted.

Vnto *Temendfuſt* belongeth a faire Hauen, where the Ships of *Alger* are ſafely harboured, for they haue no other Hauen ſo commodious. This Towne was at length deſtroyed by the *Goths*, and the greateſt part of the wall of *Alger* was built with the ſtones which came from the wall of this Towne.

§. V.

The moſt remarkable things in IOHN LEO *his fifth Booke of the Hiſtorie of* Africa, *and a deſcription of the Kingdomes of* Bugia *and* Tunis.

BVgia was ſubiect to the King of *Tunis*, and albeit, for certaine yeares the King of *Telenſin* was Lord thereof, yet was it at length recouered againe by the King of *Tunis*, who committed the Gouernment of the Citie vnto one of his Sonnes, both for the tranquillitie of *Bugia*, and alſo that no diſcord might happen among his Sonnes after his deceaſe. Hee left behind him three Sonnes, the eldeſt whereof was called ***Habdulhaziz***, and vnto him he bequeathed the Kingdome of *Bugia*, as is aforeſaid: vnto the ſecond, whoſe name was ***Hutmen***, hee left the Kingdome of *Tunis*: and the third, called ***Hammare***, he made Gouernour of the *Region of Dates*. This ***Hammare*** began forth-with to wage warre againſt his Brother ***Hutmen***, by whom beeing at length taken in the Towne of *Aſfacos*, and depriued of both his eyes, hee was carryed Captiue vnto *Tunis*, where he liued many yeares blind: but his Brother ***Hutmen*** gouerned the Kingdome of *Tunis* full forty yeares. The Prince of *Bugia* beeing moſt louing and dutifull to his Brother, raigned for many yeares with great tranquillitie, till at length hee was by King ***Ferdinand*** of *Spaine*, and by the meanes of one *Pedro de Nauarra*, caſt out of his Kingdome.

A deſcription of the great Citie of *Bugia*.

This ancient Citie of *Bugia* was built (as ſome think) by the *Romans*, vpon the ſide of an high Mountayne, neere vnto the Mediterran Sea, is enuironed with wals of great height, and moſt ſtately in regard of their Antiquitie. The part thereof now peopled contayneth aboue eight thouſand Families: but if it were all repleniſhed with buildings, it were capeable of more then foure and twentie thouſand Houſholds, for it is of a great length. The Houſes, Temples, and Colledges of this Citie are moſt ſumptuouſly built. Profeſſors of liberall Sciences heere are great ſtore, whereof ſome teach matters pertayning to the *Law*, and others profeſſe naturall *Philoſophie*. Neyther *Monaſteries*, *Innes*, nor *Hoſpitals* erected after their manner are heere wanting: and their Market place is very large and fayre: their ſtreetes either deſcend or aſcend, which is very troubleſome to them that haue any buſineſſe in the Towne. In that part of the Citie next vnto the top of the Mountayne ſtandeth a ſtrong Caſtle, moſt ſumptuouſly and beautifully walled: and there are ſuch notable Letters and Pictures moſt artificially carued vpon the Playſter-worke and Timber, that they are thought to haue coſt much more then the building of the wall it ſelfe.

Scholers.
Lawyers.
Philoſophers.

The Citie of *Bugia* taken by *Pedro de Nauarra*.

The Citizens were exceeding rich, and vſed with their Warlike Gallies continually to moleſt the Coaſts of *Spaine*; which was the occaſion of the vtter ouerthrow of their Citie. For *Pedro de Nauarra* was ſent againſt them with a Fleet of fourteene Sayles onely. The Citizens being addicted wholy to pleaſure and eaſe, and being terrified with the rumour of Warre, becauſe they were neuer exerciſed therein, were no ſooner aduertiſed of *Pedro de Nauarra* his approch, but all of them together with their King betooke themſelues to flight, and left their Citie abounding with all kind of riches and wealth, to be ſpoyled by the *Spaniards*, ſo that it was eaſily taken, in the yeere of *Mahumet* his *Hegeira* 917. Soone after *Pedro de Nauarra* hauing ſacked the Citie, built a ſtrong Fort vpon the Sea ſhoare, and repayred another which had lien a long time waſte, furniſhing them both with Souldiers and Munition.

The Inhabitants of *Gegel*, haue in deſpight of the Kings of *Bugia* and *Tunis* continued alwayes free from Tribute: for that impregnable Mountayne can be ſurprized by no ſiege nor encounter of the Enemy. At length they yeelded themſelues vnto *Barbaroſſa*, who demanded none other Tribute of them, but onely the tenths of certaine Fruits and Corne.

Necaus.

The Inhabitants of *Necaus* are very rich, liberall, and curious in their apparell. Heere is an Hoſpitall maintayned at the common charges of the Towne, to entertayne Strangers that paſſe by. Here is a Colledge alſo, the Students whereof are allowed their Dyet and apparell. Neither is this Towne deſtitute of a moſt ſtately and wel-furniſhed Temple. Their women are white, hauing blacke haires and a moſt delicate skinne, becauſe they frequent the Bath-ſtoues ſo often. Moſt of their houſes are but of one ſtory high, yet are they very decent, and haue each one a Garden thereto belonging, repleniſhed with Damaske Roſes, Myrtles, Cammomill, and other herbs and flowers, and beeing watred with moſt pleaſant Fountaines. In theſe Gardens likewiſe there are moſt ſtately Arbours and Bowres, the coole ſhaddow whereof in Summer time is moſt acceptable.

The Citie of *Conſtantina.*

No man can deny the *Romanes* to haue beene Founders of this Citie, that ſhall conſider the great ſtrength, height and antiquitie of the wals, and how curiouſly they are beſet and adorned with blacke ſtones. This Citie ſtandeth vpon the South ſide of an exceeding high Mountayne, and is enuironed with ſteepe Rockes, vnder which Rockes and within the compaſſe whereof runneth the Riuer called *Suſegmare*, ſo that the ſaid deepe Riuer with the Rockes on either ſide, ſerueth in ſtead of a Towne-ditch to *Conſtantina*. The North part is compaſſed with a wall of great thickneſſe: and there are two extreme narrow paſſages onely to enter into the Citie, one on the Eaſt part, and another on the Weſt. The Citie gates are very large and ſtately. The Citie it ſelfe contayneth aboue eight thouſand Families. Buildings it hath very ſumptuous, as namely, the *Chiefe Temple, two Colledges, three or foure Monaſteries*, and other ſuch like. Here euery Trade and Occupation hath a ſeuerall place aſſigned: and the Inhabitants are right honeſt and valiant people. Here is likewiſe a great Company of Merchants, whereof ſome ſell Cloth and Wooll, others ſend Oyle and Silke into *Numidia*, and the reſidue exchange Linnen-cloth and other Wares for Slaues and Dates. Neyther are Dates ſo cheape in any Region of all *Barbarie* beſides. The Kings of *Tunis* vſually commit the Gouernment of *Conſtantina* vnto their eldeſt Sonnes.

Triumphall Arch.

Hot Baths.
Snaile Deuils.

A fond and ſenſeleſſe Superſtition.

Alſo without the Citie ſtand many fayre and ancient buildings. About a mile and a halfe from the Citie ſtandeth a ceraine triumphall Arch, like vnto the triumphall Arches at *Rome*, which the groſſe common people thinke to haue beene a Caſtle, where innumerable Deuils remayned, which (they ſay) were expelled by the ***Mahumetans***, when they came firſt to inhabit *Conſtantina*. From the Citie to the Riuer they deſcend by certaine ſtaires hewen out of the Rocke: and neere vnto the Riuer ſtandeth a little houſe ſo artificially cut out of the mayne Rock, that the Roofe, Pillars and Wals are all of one continued ſubſtance, and here the women of *Conſtantina* waſh their Linnen. Neere vnto the Citie likewiſe there is a certaine Bath of hot water diſperſing it ſelfe among the Rockes: in this Bath are great ſtore of Snailes, which the fond women of the Citie call Deuils: and when any one falleth into a Feuer or any other Diſeaſe, they ſuppoſe the Snailes to be the Authours thereof. And the onely remedie that they can apply vpon ſuch an occaſion, is this: firſt, they kill a white Hen, putting her into a Platter with her feathers on, and then very ſolemnely with Wax-candles they carry her to the Bath, and there leaue her: and many good fellowes there are, which ſo ſoone as the ſilly women haue ſet downe their Hens at the Bath, will come ſecretly thither, and conuay away the Hens to their owne Kitchins. Somewhat farther from the Citie Eaſtward, there is a Fountayne of extreme cold water, and neere vnto it ſtandeth a certaine building of Marble adorned with ſundry Hieroglyphicall Pictures or Emblemes, ſuch as I haue ſeene at ***Rome***, and at many other places of *Europe*. But the common people imagine that it was in times paſt a Grammar Schoole, and becauſe both the Maſters and Schollers thereof were moſt vicious, they were transformed (ſay they) into Marble.

The ancient Towne of *Bona*. Saint *Auguſtine* in times paſt Biſhop of *Hippo*.

Bona, was in ancient times called *Hippo*, where the Reuerend Father Saint *Auguſtine* was once Biſhop. It was in proceſſe of time ſubdued by the *Gothes*, and was afterward ſurprized and burnt to aſhes by *Hutmen* the third Patriarke after *Mahumet*. And many yeeres after they built a new Towne within two miles, of the ſtones that were brought from the ruines of *Bona*: which new Towne they called *Beld Elhuneb*, that is, the Citie of the fruit called *Ziziphus* or *Iuiuba*, by reaſon of the great abundance of that fruit: the which they vſe to dry in the Sunne, and to keepe till Winter. It contayneth almoſt three hundred Families, and all the houſes and buildings thereof are very baſe, ſaue one onely Temple which ſtandeth next the Sea. The Inhabitants are all of an ingenuous diſpoſition, ſome of them being Merchants, and the reſidue Artizans. Here is great ſtore of Linnen-cloth wouen, the greateſt part whereof is carryed to *Numidia*.

Great ſtore of Corall.

Euery Friday they haue neere vnto the Towne wals a Market, which is well frequented euen till night. Not farre from hence there is a certaine place in the Sea, abounding with great ſtore of Corall: and becauſe the Towneſmen know not how to fiſh for the ſame, the King of *Tnnis* licenſed certaine Merchants of *Genoa* to fiſh for it: who in regard of the continuall aſſaults of Pirates, becauſe they could not ſpeed of their purpoſe, they obtayned leaue alſo of the King to build a Caſtle neere vnto the place: but that the Towneſmen would in no caſe permit, ſaying, that the *Genoueſes* in times paſt tooke their Towne by ſuch a wile, and that it was afterward recouered againe by the King of *Tunis*.

The Citie of *Tebeſſa*.

Eldabag.

Tebeſſa, compaſſed with an high wall made of ſuch ſtones, as are to be ſeene vpon the *Coloſſo* at *Rome*: neither ſaw I, to my remembrance, any ſuch wals in all *Africa* or *Europe*; and yet the houſes and other buildings are very baſe. Through part of this Citie runneth a great Riuer: and in the Market, and diuers other places ſtand certaine Marble Pillars, hauing Epigrams and Sentences with *Latine* Letters engrauen vpon them: there are alſo other ſquare Pillars of Marble couered with Roofes. The Plaines adiacent, albeit, very dry, yet are they moſt fruitfull for Corne. Fiue miles from hence, grow ſuch abundance of Wall-nut-trees, as you would take them to be ſome thicke Forreſt. Neere vnto this Towne ſtandeth a certaine hill full of mighty Caues, wherein the common people ſay, that Giants inhabited of old: but it is moſt euident, that thoſe Caues were digged by the *Romanes* at the ſame time, when they built the Citie: for certaine it is that the ſtones whereof the Citie wals conſiſt, were taken out of thoſe Rockes. The Inhabitants are people of a couetous, inhumane, and beaſtly diſpoſition; neither will they vouchſafe to looke vpon a ſtranger: inſomuch, that *Eldabag* a famous Poet of the Citie of *Malaga* in *Granada*, hauing in his trauell this way receiued ſome diſcourteſie, wrote in diſgrace of *Tebeſſa* certaine Satyricall Verſes, which my ſelfe likewiſe haue thought good here to ſet downe in the diſpraiſe thereof.

Within this place here's nought of any worth,
Saue worthleſſe Nuts, which Tebeſſa *affoords.*
Soft, I miſtake, the Marble walles are worth
Your earneſt view, ſo are the Chriſtall Foords:
But hence are baniſht vertues all diuine,
The place is Hell, the People worſe then Swine.

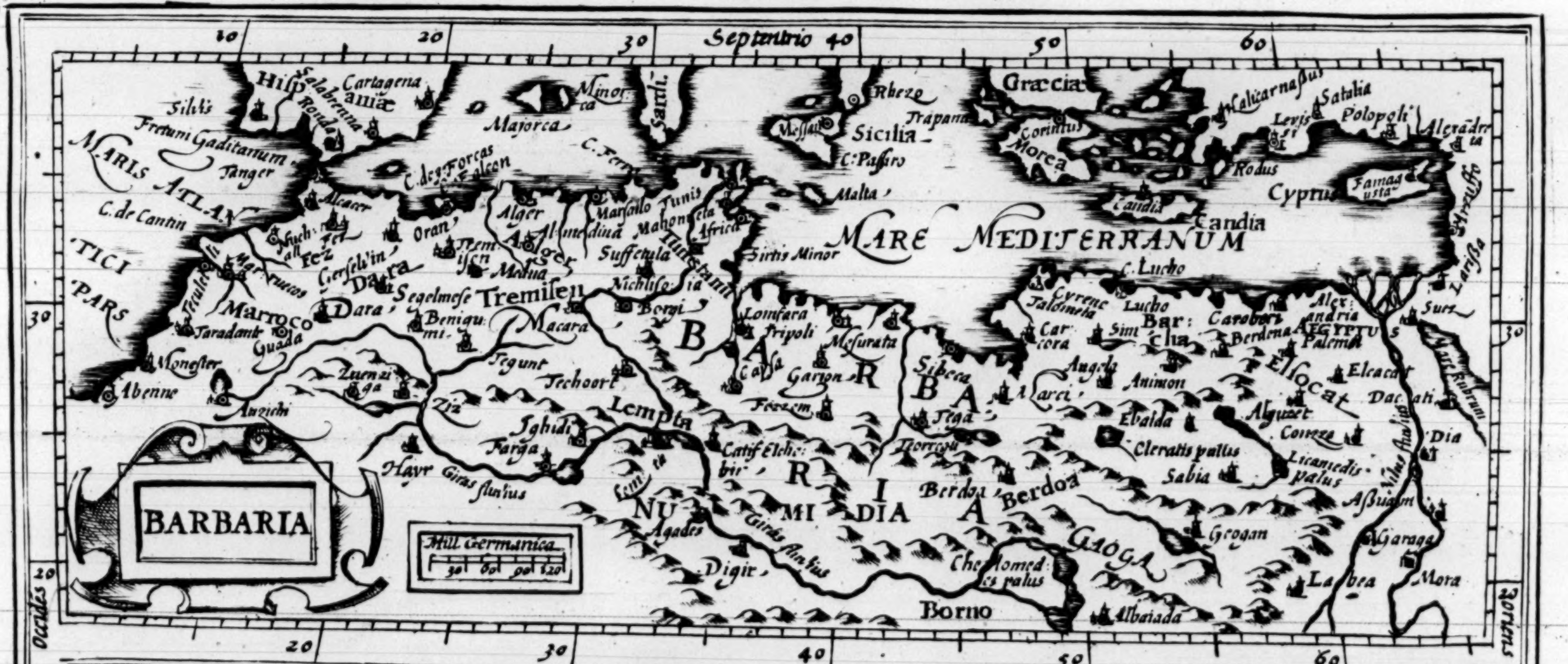
This *Eldabag* was a moſt learned and elegant Poet in the *Arabian* Tongue, and out of meaſure Satyricall, and bitter in his inuectiues. But to returne to our former purpoſe, theſe *Tebeſſians* haue alwaies rebelled againſt the King of *Tunis*, and haue ſlaine all the Gouernours that he hath ſent. Wherefore the King that now is, trauelling vpon a time towards *Numidia*, ſent certaine Ambaſſadours into the Citie, to know how the Citizens ſtood affected towards him: vnto whom they (in ſtead of *God ſaue the King*) made anſwere; *God ſaue our Citie walles.* Whereat the King waxing wroth, ſacked the Citie forthwith, beheaded and hanged diuers of the inhabitants, and made ſuch hauock, that euer ſince it hath remained deſolate. This was done in the yeare of the *Hegeira* 915.

In the Towne of *Vrbs*, are to be ſeene ſundry Monuments of the *Romans*, as namely, Images of Marble, and euery where vpon the Walles are ſentences in *Latin* letters engrauen: the Towne Walles are moſt artificially and ſumptuouſly built. This Towne the *Gothes*, being aſſiſted by the *Moores*, ſurpriſed, when as it contained the chiefe treaſure and wealth that the *Romans* enioyed in all *Africa*. Afterward, it remained for certaine yeares deſolate, being at length notwithſtanding inhabited anew; yet ſo, that it deſerueth rather the name of a Village, then of a Towne.

The Towne called *Vrbs.* *Vrbs* full of *Roman* antiquities.

We haue here giuen the Reader, with a ſmall generall Map of *Barbary* and *Egypt*, a deſcription of the Ruines of *Carthage*, with the *Goletta* and Bay of *Tunis*.

Hondivs *his Map of* Barbarie *and* Egypt.


Septentrio
Meridies
Occides
Oriens
BARBARIA
Mill. Germanica
30 60 90 120
Maris Atlantici Pars
Mare Mediterranum
Hispaniæ
Fretum Gaditanum
Tanger
Cartagena
Majorca
Minorca
Sardi.
Sicilia
Messina
Malta
Graecia
Morea
Candia
Rodus
Cyprus
Famagusta
Fez
Marroco
Tremisen
Alger
Tunis
Tripoli
Sirtis Minor
BARBARIA
NUMIDIA
Lempta
Borno
Gaoga
Barcha
Alexandria
Aegyptus
Nilus fluuius
Mare Rubrum
Cartaginensis Sinus
Maris Mediteranei Pars
Bisertia
Farina
Porto Farina
Sinus Carthaginensis
Goletta
Tunis
Bona
C. Bono
Cartaginis aquæductus et antiquitates
Aegyptus
Alexandria
Damiata
Piramides
Nilus fluuius
Sues

The great Citie of *Carthage*.

* Both may be true of Queen *Dido*, which came from *Phœnicia* in *Syria*.

Ruines of *Carthage*.

* 1526.

The famous and ancient City *Carthage* was built at the firſt by a certaine people that came out of *Syria*. But others ſay that it was founded by a * Queene. The *African* Chronicler *Ibnu Rachich* is of opinion, that it was built by a certaine people that came from *Barca*. *Tripolis* of *Barbaria* and *Capis* being taken by the *Mahumetans*, the Inhabitants of them both went vnto *Carthage*, whither the principall *Romans* and *Gothes* had retired themſelues, who endeauored by all meanes to withſtand the *Mahumetans*: and after many skirmiſhes the *Romans* fled to *Bona*, and the *Goths* left *Carthage* for a pray vnto the *Mahumetans*; ſo that it remained deſolate many yeares after, till a certaine *Mahumetan* Patriarke, called *Elmahdi* brought in new Colonies: howbeit, he could ſcarce furniſh the twentith part with Inhabitants. There are to be ſeene at this day certaine ruines of the Citie walls, till you come to a deepe and large Ciſterne. And there remaineth as yet alſo a certaine Conduit, which conueyeth water to the Citie from a Mountaine thirtie miles diſtant, being like vnto the Conduit of the great Palace at *Rome*. Neere vnto *Carthage* likewiſe are certaine great and ancient buildings, the deſcription whereof is out of my remembrance. On the Weſt and South part of this Citie, are diuers Gardens repleniſhed with all kind of fruits, which are carried from thence to *Tunis* in great abundance. The plaines adioyning to this Citie are exceeding fruitfull, though not very large: for vpon the North part thereof lieth a Mountaine, the Sea, and the Gulfe of *Tunis* (on the Eaſt and South parts it ioyneth to the Plaines of *Benſart*. But * now this Citie is fallen into extreme decay and miſery: Merchants Shops there are not aboue twenty or fiue and twenty at the moſt: and all the houſes of the Towne being ſcarce fiue hundred, are moſt baſe and beggerly. In my time here was a ſtately Temple, and a faire Colledge alſo, but no Students were therein. The Towneſman, though verie miſerable, yet are they exceeding proud withall, and ſeeme to pretend a great ſhew of Religion. And the greater part of them are either Gardiners or Husbandmen, and are grieuouſly oppreſſed with the Kings daily exactions.

A deſcription of the mighty Citie of *Tunis*.

The building of *Cairaoan*.

Tunis ſubiect vnto *Abdul-Mumen* and other Kings of *Maroco*.

* Or perhaps *Andaluzia*.

This Citie is called by the *Latines*, *Tunetum*, and by the *Arabians Tunus*, which name they thinke to be corrupt, becauſe it ſignifieth nought in their language: but in old time it was called *Tarſis*, after the name of a Citie in *Aſia*. At the firſt it was a ſmall Towne built by the *Africans* vpon a certaine Lake, about twelue miles diſtant from the Mediterran Sea. And vpon the decay of *Carthage*, *Tunis* began to increaſe both in buildings and inhabitants: for the inhabitants of *Carthage* were loth to remaine any longer in their owne Towne, fearing leaſt ſome Armie would haue been ſent out of *Europe*: wherefore they repaired vnto *Tunis*, and greatly enlarged the buildings thereof. Afterward came thither one *Hucba Vtmen*, the fourth *Mahumetan* Patriarke, who perſwaded the Citizens, that no Armie or Garriſon ought to remaine in any Sea Townes; wherefore he built another Citie, called *Cairdoan*, being diſtant from the Mediterran Sea thirtie, and from *Tunis* almoſt an hundred miles: vnto which Citie the Armie marched from *Tunis*, and in the roome thereof other people were ſent to inhabite. About an hundred and fiftie yeares after, *Cairaoan* being ſacked by the *Arabians*, the Prince thereof was expelled, and became Gouernour of the Kingdome of *Bugia*: howbeit, he left certaine Kinſmen of his at *Tunis*, who gouerned that Citie. And ten yeares after, *Bugia* was taken by *Ioſeph*, the ſonne of *Teſfin*, who ſeeing the humanitie of the foreſaid Prince, would not expell him out of his Kingdome: but ſo long as it remained to the ſaid Prince and his poſteritie, *Ioſeph* cauſed it to be free from all moleſtation. Afterward, *Abdul Mumen*, King of *Maroco*, hauing recouered *Mahdia* from the Chriſtians, marched toward *Tunis*, and got poſſeſſion thereof alſo. And ſo *Tunis* remained peaceably vnder the Dominion of the Kings of *Maroco*, ſo long as the Kingdome was gouerned by the ſaid *Abdul*, and his ſonne *Ioſeph*, and their ſucceſſors *Iacob* and *Manſor*. But after the deceaſe of *Manſor*, his ſonne *Mahumet Ennaſir* made warre againſt the King of *Spaine*, by whom being vanquiſhed, he fled to *Maroco*, and there within few yeares ended his life. After him ſucceeded his brother *Ioſeph*, who was ſlaine by certaine ſouldiers of the King of *Telenſin*. An ſo vpon the death of *Mahumet*, and of his brother *Ioſeph*, the *Arabians* began to inhabite the Territorie of *Tunis*, and to make often ſiedges and aſſaults againſt the Citie it ſelfe: whereupon the Gouernour of *Tunis* aduertiſed the King of *Maroco*, that vnleſſe preſent aide were ſent, he muſt be conſtrained to yeeld *Tunis* vnto the *Arabians*. The King therefore ſent a certaine valiant Captaine, called *Habduluahidi*, and borne in *Siuill*, a Citie of *Granada*, with a Fleete of twentie Sayles vnto *Tunis*, which he found halfe deſtroyed by the *Arabians*: but ſo great was his eloquence and wiſdome, that he reſtored all things to their former eſtate, and receiued the yearely tribute. After *Habduluahidi* ſucceeded his ſonne *Abu Zachberia*, who in learning and dexteritie of wit, excelled his father. This *Abu* built a Caſtle vpon a certaine high place of the Weſt part of *Tunis*, which he adorned with faire buildings, and with a moſt beautifull Temple. Afterward, taking his iourney vnto the Kingdome of *Tripolis*, and returning home by the Southerne regions, he gathered tribute in all thoſe places: ſo that after his deceaſe, he left great treaſure vnto his ſonne. And after *Abu* ſucceeded his ſonne, who grew ſo inſolent, that hee would not be ſubiect to the King of *Maroco*, becauſe hee perceiued his Kingdome to decay: at the ſame time alſo had the *Marin* Family gotten poſſeſſion of the Kingdome of *Fez*, and ſo was the Familie of *Beni Zeijen* poſſeſſed of the Kingdomes of *Telenſin* and *Granada*. And ſo while all thoſe Regions were at mutuall diſſention, the Dominions of *Tunis* began mightily to encreaſe; inſomuch, that the King of *Tunis* marched vnto *Telenſin*, and demanded tribute of the inhabitants. Wherefore the King of *Fez*, who as then laid ſiege againſt *Maroco*, craued by his Ambaſſadors the King of *Tunis* his friendſhip, and with great gifts obtained the ſame. Then the King of *Tunis* returning home Conquerour from *Telenſin*, was receiued with great triumph, and was ſaluted King of all *Africa*; becauſe indeed there was no Prince of *Africa* at the ſame time comparable vnto him. Wherefore he began to ordaine a Royall Court, and to chooſe Secretaries, Counſellors, Captaines, and other Officers appertaining to a King; after the very ſame manner that was vſed in the Court of *Maroco*. And from the time of this King euen till our times, the Kingdome of *Tunis* hath ſo proſpered, that now it is accounted the richeſt Kingdome in all *Africa*. The ſaid Kings ſonne reigning after his fathers death, enlarged the Suburbs of *Tunis* with moſt ſtately buildings. Without the Gate called *Bed Suvaica* he built a ſtreete, containing to the number of three hundred Families: and he built another ſtreet at the Gate, called *Bed el Manera*, conſiſting of more then a thouſand Families. In both of theſe ſtreetes dwell great ſtore of Artificers, and in the ſtreet laſt mentioned, all the Chriſtians of *Tunis*, which are of the Kings Guard, haue their abode. Likewiſe, there is a third ſtreete built at the Gate next vnto the Sea, called *Beb el Bahar*, and being but halfe a mile diſtant from the Gulfe of *Tunis*. Hither doe the *Genoueſes*, *Venetians*, and all other Chriſtian Merchants reſort, and here they repoſe themſelues out of the tumult and concourſe of the *Moores*: and this ſtreet is of ſo great bigneſſe, that it containeth three hundred Families of *Chriſtians* and *Moores*; but the houſes are very low, and of ſmall receit. The Families of the Citie, together with them of the Suburbs, amount almoſt to the number of ten thouſand. This ſtately and populous Citie hath a peculiar place aſſigned for each Trade and Occupation. Here dwell great ſtore of Linnen-weauers, and the Linnen that they weaue is exceeding fine, and ſold at a great price ouer all *Africa*. The women of this Towne vſe a ſtrange kind of ſpinning: for ſtanding vpon an high place, or on the vpper part of the houſe, they let downe their Spindles at a window, or through a hole of the plancher into a lower roome, ſo that the weight of the Spindle makes the thread very equall and euen. The apparell of their Merchants, Prieſts, and Doctors is very decent. Vpon their heads they were a Dulipan, which is couered with a great Linnen-cloath: the Courtiers likewiſe and the Souldiers weare all of them Dulipans, but not couered with Linnen. Rich men here are but few, by reaſon of the exceeding ſcarcitie of all kind of graine: for a man cannot till a piece of ground, be it neuer ſo neere the Citie, in regard of the manifold inuaſions of the *Arabians*. Corne is brought vnto them from other Regions and Cities, as namely, from *Vrbs*, from *Beggi*, and from *Bona*. Some of the Citizens of *Tunis* haue certaine Fields in the Suburbs walled round about, where they ſow ſome quantitie of Barley, and of other Corne: howbeit, the ſoyle is marueilous dry, and ſtandeth in need of much watring: for which purpoſe euery man hath a pit, whereout with a certaine wheele turned about by a Mule or a Camell, and through certaine conueyances and paſſages made for the nonce, they water all the vpper part of their ground. Now conſider (I pray you) what great crop of Corne can be reaped out of ſo little a Field, walled round about, and watred by ſuch cunning and induſtrie. Bread they make very excellent, albeit they leaue the Bran ſtill among the Flower, and they bake their Loaues in certaine Mortars, ſuch as the *Egyptians* vſe to beate Flaxe in. In this Citie they haue no Fountaines, Riuers, nor Wells of freſh water: but they all vſe raine water taken out of Ciſterns, ſauing that there is a Fountaine in the Suburbs, from whence certaine Porters bring ſalt water into the Citie to ſell, which they thinke to bee more wholeſome and fit for drinke then raine water. Other Wells there are that affoord moſt excellent water, which is reſerued only for the King and his Courtiers. In this Citie there is one moſt ſtately Temple, furniſhed with ſufficient number of Prieſts, and with rich reuenues. Other Temples there be alſo, but not endowed with ſo ample reuenues: here are Colledges likewiſe and Monaſteries built after their manner, all which are maintained vpon the common beneuolence of the Citie. There are certaine people in this Citie, whom a man would take to bee diſtracted, which goe bare-headed and bare-footed, carrying ſtones about with them, and theſe are reuerenced by the common people for men of ſingular holineſſe. Moreouer, on the behalfe of one of theſe mad fellowes, called *Sidi el Dahi*; and for the reſidue of his fond Societie, the King of *Tunis* built one of the foreſaid Monaſteries, and endowed the ſame with moſt ample reuenues. All the houſes of this Citie are indifferently beautifull, being built of excellent ſtones, and adorned with much painting and caruing. They haue very artificiall pargettings or plaiſter-works, which they beautifie with Orient colours; for Wood to carue vpon is very ſcarce at *Tunis*. The floores of their Chambers are paued with certaine ſhining and faire ſtones: and moſt of their houſes are but of one ſtorie high: and almoſt euery houſe hath two Gates or entrances; one towards the ſtreet, and another towards the Kitchin and other back-roomes, betweene which Gates they haue a faire Court, where they may walke and conferre with their friends. Pouertie conſtraineth ſome of their women to leade an vnchaſt life: they are decently apparelled, and going foorth of the houſe, they weare vailes or maskes before their faces, like vnto the women of *Fez*: for with one Linnen-cloth they couer their fore-heads, and ioyne thereto another

1526.

A ſtrange kind of ſpinning.

Mad men, reuerence mad men.

which they call ***Setfari:*** but about their heads they lap ſuch fardels of Linnen, as they ſeeme comparable to the heads of Giants. Moſt part of their ſubſtance and labour they beſtow vpon Perfumes and other ſuch vanities. They haue here a Compound, called *Lhaſis*, whereof whoſoeuer eateth but one Ounce, falleth a laughing, diſporting, and dallying, as if he were halfe drunken, and is by the ſaid Confection maruellouſly prouoked vnto luſt.

Of the King of *Tunis* his Court, and of the Rites and Ceremonies there vſed.

So ſoone as the King of *Tunis* hath by inheritance attained to his Kingdome, all his Nobles, Doctors, Prieſts, and Iudges, bind themſelues by ſolemne Oath vnto him. Immediatly after any Kings death, his ſonne and heire apparent ſucceedeth in the Kingdome: then the chiefe Officer of the Court (called the ***Munafid***, becauſe he is the Kings Vice-Roy or High Deputie) preſenteth himſelfe forthwith vnto the new King, and giueth vp an account of all things which hee did while the old King liued: and then at the Kings appointment, euerie of the Nobles receiue Offices from the ***Munafid*** according to their ſeuerall places of dignitie. Another principall Officer there is, called the ***Meſuare***, that is, the Great Commander and Gouernour of the warlike forces: who hath authority to increaſe or diminiſh the number of Souldiers, to giue them their pay, to leuie Armies, and to conduct the ſame whither he thinketh good. The third Officer in dignitie, is the ***Caſtellan***, who with his Souldiers taketh charge of the Caſtle, and looketh to the ſafeguard of the Kings owne perſon: and he allotteth puniſhments vnto ſuch priſoners, as are brought into the ſaid Caſtle, as if he were the King himſelfe. The fourth Officer, is the ***Gouernour of the Citie***, whoſe dutie is to adminiſter Iuſtice in the Common-wealth, and to puniſh Malefactors. The fifth Officer, is the Kings ***Secretarie***, who hath authoritie to write, and to giue anſwere in the Kings name: he may open alſo, and reade any Letters whatſoeuer, except ſuch as are ſent vnto the ***Caſtellan*** and Gouernour of the Citie. The ſixth, is the Kings ***Chiefe Chamberlaine***, who is to furniſh the Walles with Hangings, to appoint vnto euery man his place, and by a Meſſenger to aſſemble the Kings Counſellors; and this man hath great familiaritie with the King, and hath acceſſe to ſpeake with him, as often as he pleaſeth. The ſeuenth in dignitie, is the *Kings Treaſurer*, who receiueth all Cuſtomes, Tributes, and yearely reuenues, and payeth them, with the Kings conſent, vnto the ***Munafid***. Theſe are the chiefe Officers vnder the King; of the reſidue (leſt I ſhould ſeeme tedious to the Reader) I haue of purpoſe omitted to intreate of. I could here make a large diſcourſe of the Kings vices that now reigneth (at whoſe hands I confeſſe my ſelfe to haue receiued great benefits) but that is not my purpoſe at this preſent: this one thing I can affirme, that he is maruellous cunning to procure money out of his ſubiects purſes. But he himſelfe liueth ſometimes in his Palace, and ſometimes in Gardens, in the company of his Concubines, Muſicians, Stage-plaiers, and ſuch like. When he calleth for any Muſician, he is brought in blindfold or hoodwinked in manner of a Hawke.

Muſician blindfold.

The Towne of *El Mahdia*, otherwiſe called *Africa*.

El Mahdia, founded in our time by ***Mahdi*** the firſt Patriarke of ***Cairaoan*** vpon the Mediterran ſea, and fortified with ſtrong Walls, Towers, and Gates, hath a moſt noble Hauen belonging thereto. *Mahdi* when he firſt entred into this Region, fained himſelfe in an vnknowne habite to be deſcended of the linage of ***Mahumet***, whereby growing into great fauour of the people, hee was by their aſſiſtance made Prince of *Cairaon*, and was called *El Mahdi Califa:* afterward trauelling fortie dayes iourney Weſtward into ***Numidia*** to receiue tribute due vnto him, he was tawas by the Prince of *Segelmeſſe*, and put in priſon; howbeit, the ſaid Prince of *Segelmeſſe* being preſently moued with compaſſion toward him, reſtored him to his former libertie, and was for his good will not long after ſlaine by him: afterward tyrannizing ouer the people, and perceiuing ſome to conſpire againſt him, he erected this Towne of *Mahdia*, to the end hee might there find ſafe refuge when need required. At length one ***Beiezid***, a ***Mahumetan*** Prelate (whom they called the ***Caualleir, or Knight of the Aſſe***, becauſe that riding continually vpon an Aſſe, hee conducted an Armie of fortie thouſand men) came vnto ***Cairaoan:*** but *Mahdi* fled vnto his new Towne, where with thirtie Sayle of ſhips, ſent him by a *Mahumetan* Prince of *Cordoua*, he ſo valiantly encountred the Enemie, that ***Beiezid*** and his ſonne were both ſlaine in that battell: afterward returning to ***Cairaoan***, hee grew in league and amitie with the Citizens, and ſo the gouernment remained vnto his poſteritie for many yeares.

Of the great Citie of ***Cairaoan***.

The famous Citie of ***Cairaoan***, otherwiſe called ***Caroen***, was founded by ***Hucba***, who was ſent generall of an Armie out of *Arabia Deſarta* by ***Hutmen***, the third *Muhumetan Califa*. From the Mediterran Sea, this Citie is diſtant ſixe and thirtie, and from *Tunis* almoſt an hundred miles: neither was it built (they ſay) for any other purpoſe, but onely that the ***Arabian*** Armie might ſecurely reſt therein with all ſuch ſpoiles, as they wonne from the ***Barbarians***, and the ***Numidians***. He enuironed it with moſt impregnable Walls, and built therein a ſumptuous Temple, ſupported with ſtately Pillars. The ſaid ***Hucba*** after the death of ***Hutmen*** was ordained Prince of *Muchania*, and gouerned the ſame till the time of *Qualid Califa*, the ſonne of ***Habdul Malic***, who as then reigned in *Damaſco*. This *Qualid* ſent a certaine Captaine, called *Muſe*, the ſonne of *Noſair*, with an huge Armie vnto ***Cairaoan***; who hauing ſtaied a few dayes with his Armie not farre from ***Cairaoan***, marched Weſtward, ſacking and ſpoyling Townes and Cities, till hee came to the Ocean Sea ſhore, and then hee returned towards *Cairaoan* againe. From whence hee ſent as his Deputie a certaine Captaine into *Mauritania*, who there alſo conquered many Regions and Cities: inſomuch that *Muſe* being mooued with a iealous emulation, commanded him to ſtay till himſelfe came. His ſaid Deputie therefore, called *Tarich*, encamped himſelfe not farre from *Andaluzia*, whither *Muſe* within foure moneths came vnto him with an huge Armie; from whence both of them with their Armies croſſing the Seas, arriued in *Granada*, and ſo marched by land againſt the *Gothes*. Againſt whom *Theodoricus*, the King of *Goths*, oppoſing himſelfe in battaile, was miſerably vanquiſhed. Then the foreſaid two Captaines with all good ſucceſſe proceeded euen to *Caſtilia*, and ſacked the Citie of *Toledo*, where amongſt much other treaſure, they found many Reliques of the Saints, and *the very ſame Table whereat Chriſt ſate with his bleſſed Apoſtles*; which being couered with pure Gold, and adorned with great ſtore of precious ſtones, was eſteemed to bee worth halfe a million of Ducats, and this Table, *Muſe* carrying with him, as if it had been all the Treaſure in *Spaine*, returned with his Armie ouer the Sea, and bent his courſe toward *Cairaoan*. And being in the meane ſpace ſent for by the Letters of *Qualid Califa*, hee ſayled into *Egypt*: but arriuing at *Alexandria*, it was told him by one *Heſcian*, brother vnto the ſaid *Califa*, that the *Califa* his brother was fallen into a moſt dangerous diſeaſe: wherefore hee wiſhed him not to goe preſently vnto *Damaſco*, for feare leaſt if the *Califa* died in the meane ſeaſon, thoſe rich and ſumptuous Spoyles ſhould be waſted and diſperſed to no end. But *Muſe* little regarding this counſell, proceeded on to *Damaſco*, and preſented all his Spoyles to the *Califa*, who within fiue dayes after deceaſed. After whom his brother ſucceeding *Califa*, depriued *Muſe* of his dignitie, and ſubſtituted one *Iezul* into his roome, whoſe ſonne, brother, and nephewes ſucceeding, gouerned the Citie of *Cairaoan*, till ſuch time as the Familie of *Qualid* was depriued of that dignitie, and one *Elagleb* was appointed Lieutenant, who gouerned not the Towne as a *Califa*: from that time the *Mahumetan Califas* leauing *Damaſco*, remoued vnto *Bagaded*, as wee find recorded in a certaine Chronicle. After the deceaſe of *Elagleb*, ſucceeded his ſonne, and the gouernment remained vnto his poſteritie for an hundred threeſcore and tenne yeares, till ſuch time as they were depriued thereof by one *Mahdi Califa*. But at the ſame time when *Elagleb* was Gouernour, the Citie of *Cairaoan* was ſo increaſed, both with inhabitants and buildings, that a Towne, called *Recheda*, was built next vnto it, where the Prince with his Nobles vſed to remaine. In his time alſo the Ile of *Sicilia* was wonne: for *Elagleb* ſent thither a certaine Captaine, called *Halcama*, who built vpon the ſaid Iland a Towne in ſtead of a Fort, calling it according to his owne name, *Halcama*; which name is vſed by the *Sicilians* euen till this preſent. Afterward this new Towne was beſieged by certaine people that came to aide the *Sicilians*. Whereupon one *Aſed* was ſent with an Armie, and ſo the *Moores* Forces being augmented, they conquered the reſidue of *Sicilia*, by which meanes the Dominions of *Cairaoan* began wonderfully to increaſe. The Citie of *Cairaoan* ſtandeth vpon a Sandie and Deſart Plaine, which beareth no Trees, nor yet any Corne at all. In this Citie for certaine yeares the ſtudie of the *Mahumetan* Law mightily flouriſhed, ſo that here were the moſt famous Lawyers in all *Africa*. It was at length deſtroyed, and replanted againe with new inhabitants, but it could neuer attaine vnto the former eſtate. At this preſent it is inhabited by none but Leather-dreſſers, who ſend their Leather vnto the Cities of *Numidia*, and exchange it alſo for Cloath of *Europe*.

Reliques.

The Ile of *Sicilie* ſubdued by the Gouernour of *Cairaoan*.

A mile and a halfe to the South of *El Hamma* beginneth a certain Riuer of hot water to Spring, which being brought through the midſt of the Citie by certaine Chanels, is ſo deepe that it will reach vp to a mans nauell: howbeit, by reaſon of the extreme heate of the water, there are but few that wil enter thereinto. And yet the inhabitants vſe it for drinke, hauing ſet it a cooling almoſt an whole day. At length this Riuer not far from the Towne maketh a certain Lake, which is called the Lake of Leapers: for it is of wonderfull force to heale the diſeaſe of leproſie, and to cure leprous ſores: wherefore neere vnto it are diuers Cottages of Leapers, ſome of whom are reſtored to their health. The ſaid water taſteth in a manner like Brimſtone, ſo that it will nothing at all quench a mans thirſt, whereof I my ſelfe haue had often triall.

A Riuer of hot water.

The Lake of Lepers.

Gerbi being neere vnto the firme land of *Africa*, and conſiſting of a Plaine and Sandy ground, aboundeth exceedingly with Dates, Vines, Oliues, and other fruits, and containeth about eighteene miles in compaſſe.

Of the Ile of *Gerbi* or *Zerbi*, where *Iohn Leo* the Author of this Hiſtorie was taken by *Italian* Pirates, and carried thence to *Rome*.

Old *Tripolis* built alſo by the *Romans*, was after wonne by the *Goths*, and laſtly by the *Mahumetans*, in the time of *Califa Homar* the ſecond. Which *Mahumetans* hauing beſieged the Gouernour of *Tripoli* ſixe moneths together, compelled him at length to flee vnto *Carthage*. The Citizens were partly ſlaine, and partly carried captiue into *Egypt* and *Arabia*, as the moſt famous *African* Hiſtoriographer, *Ibnu Rachich* reporteth.

The old Citie of *Tripolis*.

After the deſtruction of old *Tripolis*, there was built another Citie of that name: which Citie being inuironed with moſt high and beautifull walls, but not very ſtrong, is ſituate vpon a Sandy Plaine, which yeeldeth great ſtore of Dates. The houſes of this City are moſt ſtately, in reſpect of the Houſes of *Tunis*; and here alſo euery trade and occupation hath a ſeuerall place. Weauers here are many. They haue no Wells nor Fountaines; but all their water is taken out of Ciſterns. Corne in this Citie is at an exceeding rate; for all the Fields of *Tripoli* are

The new Citie of *Tripolis* in *Barbarie*.

Plenty of Dates.

as ſandy and barren as the fields of *Numidia.* In this Citie were many faire Temples and Colledges built, and an Hoſpitall alſo for the maintenance of their owne poore people, and for the entertainment of ſtrangers. Their fare is very baſe and homely, being onely Betis or Dumplings made of Barley meale: for that Region affoordeth ſo ſmall quantitie euen of Barley, that he is accounted a wealthy man that hath a buſhell or two of corne in ſtore. The Citizens are moſt of them Merchants; for *Tripolis* ſtandeth neere vnto *Numidia* and *Tunis*, neither is there any Citie or Towne of account betweene it and *Alexandria*: neither is it farre diſtant from the Iles of *Sicilia* and *Malta*: and vnto the Port of *Tripolis Venetian* Ships yeerely reſort, and bring thither great ſtore of Merchandize. This Citie hath alwayes beene ſubiect vnto the King of *Tunis*: but when *Abulhaſen* the King of *Fez* beſieged *Tunis*, the King of *Tunis* was conſtrained with his *Arabians* to flee into the Deſarts. Howbeit, when *Abulhaſen* was conquered, the King of *Tunis* returned to his Kingdome: but his ſubiects began to oppoſe themſelues againſt him: and ſo that Common-wealth was afterward grieuouſly turmoyled with ciuill diſſenſions and warres. Whereof the King of *Fez* hauing intelligence, marched the fifth yeere of the ſaid ciuill warre with an armie againſt the Citie of *Tunis*, aud hauing vanquiſhed the King thereof, and conſtrained him to flee vnto *Conſtantina*, he ſo ſtraitly beſieged him, that the Citizens of *Conſtantina* ſeeing themſelues not able to withſtand the King of *Fez*, opened their Citie gates to him and to all his armie. Whereupon the King of *Tunis* was carried captiue vnto *Fez*, and was afterward kept a while priſoner in the Caſtle of *Septa.* In the meane ſeaſon *Tripolis* was by a *Genoueſe* Fleete of twenty ſailes ſurpriſed and ſacked, and the Inhabitants carried away captiue. Whereof the King of *Fez* being aduertiſed, gaue the *Genoueſes* fiftie thouſand Ducats, vpon condition, that he might enioy the Towne in peace. But the *Genoueſes* hauing ſurrendred the Towne, perceiued after their departure, that moſt part of their Ducats were counterfeit. Afterward, the King of *Tunis* beeing reſtored vnto his former libertie by *Abuſelim* King of *Fez*, returned home vnto his Kingdome, and ſo the gouernement thereof remained vnto him and his poſteritie, till *Abubar* the ſonne of *Hutmen* together with his young ſonne was ſlaine in the Caſtle of *Tripolis* by a nephew of his, who afterward vſurped the Kingdome: but he was ſlaine in a battell which he fought againſt *Habdul Mumen*, who preſently thereupon became Lord of *Tripolis*. After him ſucceeded his ſonne *Zacharias*, who within a few moneths dyed of the peſtilence. After *Zacharias*, *Mucamen* the ſonne of *Heſen*, and couſin to *Zacharias* was choſen King; who beginning to tyrannize ouer the Citizens was by them expelled out of his Kingdome: and afterward a certaine Citizen was aduanced vnto the Royall Throne, who gouerned very modeſtly. But the King which was before expelled, ſent an army of Souldiers againſt *Tripolis*, who looſing the field, were all of them put to flight. Afterward, the King that began to Raigne ſo modeſtly, prooued a very tyrant, and being murthered by his kinſmen, the people made choiſe of a certaine Nobleman, leading as then a Heremits life, and in a manner againſt his will appointed him their Gouernour: and ſo the gouernment of the Citie of *Tripolis* remained vnto him and his poſteritie, till ſuch time as King *Ferdinando* ſent *Don Pedro de Nauarra* againſt it: who on the ſudden encountring this City, carried away many captiues with him. The Gouernour of *Tripolis* and his ſonne in-law were ſent priſoners vnto *Meſſina.* Where, after certaine yeeres impriſonment, they were reſtored by the Emperour *Charles* the fift, vnto their former liberty, and returned vnto *Tripolis*, which Towne was afterward deſtroyed by the Chriſtians. The Caſtle of *Tripolis* being enuironed with moſt ſtrong walles, begin (as I vnderſtand) to be replanted with new Inhabitants.

Tripolis taken by a Fleete of *Genowaies.*

Tripolis ſurprized by *Pedro de Nauarra.*

The Mountaines are omitted.

§. VI.

Collections taken out of Iohn Leo *his ſixt Booke of the Hiſtorie of Africa.*

IN *Barca* they haue not any Corne growing at all. But Corne and other neceſſaries are brought vnto them by Sea from *Sicilia*, which that euery of them may purchaſe, they are conſtrained to lay their ſonnes to gage, and then goe rob and rifle trauellers to redeeme them againe. Neuer did you heare of more cruell and bloody theeues: for after they haue robbed Merchants of all their goods and apparell, they powre warme milke downe their throats, hanging them vp by the heeles vpon ſome tree, and forcing them to caſt their gorge, wherein the lewd varlets ſearch diligently for gold, ſuſpecting that the Merchants ſwallowed vp their Crownes before they entred that dangerous Deſart.

The *Arabians* of *Barca* moſt cruell and bloody theeues.

Being about to deſcribe all the Cities and Townes of *Numidia*, I will firſt begin with *Teſſet*: which ancient Towne built by the *Numidians*, neere vnto the *Libyan* Deſarts, and enuironed with walles of Sun-dried Bricke, deſerueth ſcarcely the name of a Towne; and yet containeth foure hundred Families. It is compaſſed round about with ſandy Plaines, ſauing that neere vnto the Towne grow ſome ſtore of Dates, of Mill-ſeed, and of Barley, which the miſerable

Teſſet.

Towneſmen vſe for food. They are conſtrained alſo to pay large Tribute vnto the *Arabians* Inhabiting the next Deſarts. They exerciſe traffique in the land of *Negroes* and in *Guzula*, inſomuch, that they ſpend moſt of their time in forren Regions. They are of a blacke colour, and deſtitute of all learning. The women indeed teach their young children the firſt rudiments of learning, but before they can attaine to any perfection, they are put to labour, and to the Ploughtayle. The ſaid women are ſomewhat whiter then other women: ſome of them get their liuing by ſpinning and carding of wooll, and the reſidue ſpend their time in idleneſſe. Such as are accounted richeſt in this Region, poſſeſſe but very few Cattell. They Till their ground with an Horſe and a Camell, which kind of Plowing is obſerued throughout all *Numidia*.

Plowing with a Horſe and a Camell.

Guaden ſituate vpon the *Numidian* Deſart, neere vnto *Libia*, is Inhabited by moſt miſerable and groſſe people. Heere groweth nothing but Dates: and the Inhabitants ar at ſuch enmitie with their neighbours, that it is dangerous for them to goe abroad. Howbeit, they giue themſelues to hunting, and take certaine wilde Beaſts called Elamth, and Oſtriches, neither doe they eate any other fleſh. All their Goats they reſerue for milke. And theſe people alſo are blacke of colour.

The village of *Guaden*.

The beaſt called Elamth.

The Prouince of *Dara* beginneth at Mount *Atlas*, extendeth it ſelfe Southward by the Deſarts of *Libia*, almoſt two hundred and fiftie miles, and the breadth thereof is very narrow. All the Inhabitants dwell vpon a certaine Riuer which is called by the name of the Prouince. This Riuer ſometime ſo ouerfloweth, that a man would thinke it to be a Sea, but in Summer it ſo diminiſheth, that any one may paſſe ouer it on foot. If ſo be it ouerfloweth about the beginning of Aprill, it bringeth great plenty vnto the whole Region: if not, there followeth great ſcarcitie of Corne. Vpon the banke of this Riuer there are ſundry Villages and Hamlets, and diuers Caſtles alſo, which are enuironed with walles made of Sunne-dried Bricke and Mortar. All their Beames and Planchers conſiſt of Date-trees, being notwithſtanding vnfit for the purpoſe; for the wood of Date-trees is not ſolid, but flexible and ſpungie. On either ſide of the ſaid Riuer for the ſpace of fiue or ſixe miles, the fields abound exceedingly with Dates, which with good keeping will laſt many yeeres: and as heere are diuers kinds of Dates, ſo they are ſold at ſundry prices: for a buſhell of ſome is woorth a Ducat, but others wherewith they feede their Horſes and Camels, are ſcarce of a quarter ſo much value. Of Date-trees ſome are male and female: the male bring foorth flowers onely, and the female fruit: but the flowers of the female will not open, vnleſſe the boughes and flowers of the male be ioyned vnto them: And if they bee not ioyned, the Dates will prooue ſtarke naught, and containe great ſtones. The Inhabitants of *Dara* liue vpon Barley and other groſſe meate: neither may they eate no bread but onely vpon Feſtiuall dayes. Their Caſtles are Inhabited by Gold-ſmithes and other Artificers, and ſo are all the Regions lying in the way from *Tombuto* to *Fez*: in this Prouince alſo there are three or foure proper Townes, frequented Merchants and ſtrangers, and containing many Shops and Temples. But the principall Towne called *Beni Sabih*, and Inhabited with moſt valiant and liberall people, is diuided into two parts, either part hauing a ſeuerall Captaine or Gouernour: which Gouernours are oftentimes at great diſſenſion, and eſpecially when they moiſten their arable Grounds, by reaſon that they are ſo skanted of water. A Merchant they will moſt courteouſly entertaine a whole yeere together, and then friendly diſmiſſing him, they require nought at his hands, but will accept ſuch liberality as he thinkes good to beſtow vpon them. The ſaid Gouernours ſo often as they fall a skirmiſhing, hire the next *Arabians* to aide them, allowing them daily halfe a Ducat for their pay, and ſometimes more, and giuing them their allowance euery day. In time of peace they trim their Harquebuzes, Hand-guns, and other weapons: neither ſaw I euer (to my remembrance) more cunning Harquebuziers then at this place. In this Prouince groweth great ſtore of Indico, being an herbe like vnto the wilde woad, and this herbe they exchange with the Merchants of *Fez* and *Tremiſen* for other wares. Corne is very ſcarce among them, and is brought thither from *Fez* and other Regions, neither haue they any great ſtore of Goats or Horſes, vnto whom in ſtead of Prouender they giue Dates, and a kind of herbe alſo which groweth in the Kingdome of *Naples*, and is called by the *Neapolitans Farſa*. They feed their Goats with the Nuts or Stones of their Dates beaten to powder, whereby they grow exceeding fat, and yeeld great quantity of milke. Their owne food is the fleſh of Camels and Goats, being vnſauory and diſpleaſant in taſte. Likewiſe they kill and eate Oſtriches, the fleſh whereof taſteth not much vnlike to the fleſh of a dunghill-cocke, ſauing that it is more tough and made of a ſtronger ſmell, eſpecially the Oſtriches legge: which conſiſteth of ſlime fleſh. Their women are faire, fat, and courteous: and they keepe diuers ſlaues which are brought out of the land of *Negroes*.

The Prouince of *Dara*.

Dara Riuer.

The quality thereof.

The ſtrange propertie of the Palme or Date tree.

Bread daintie.

Indico.

Goats fed with Dates.

The fleſh of the Oſtrich.

The Prouinces of *Segelmeſſe*, *Cheneg*, *Matgara*, &c. are omitted.

This Territory extending it ſelfe along the Riuer of *Ziz* from North to South almoſt twentie miles, contayneth about three hundred and fiftie Caſtles, beſides Villages and Hamlets: three of which Caſtles are more principall then the reſt. The firſt called *Tenegent*, and conſiſting of a thouſand and moe Families, ſtandeth neere vnto the Citie of *Segelmeſſe*, and is inhabited with great ſtore of Artificers. The ſecond called *Tebuhaſan*, ſtandeth about eight miles to the South of *Tenegent*, being furniſhed alſo with great numbers of Inhabitants, and ſo frequented with

The Territory of *Segelmeſſe*.

Merchants, that there is not in that reſpect the like place to bee found in all the whole Region beſides. The third called *Mamun*, is reſorted vnto by ſundry Merchants, both *Iewes* and *Moores*.

Infinite numbers of Scorpions.

Theſe three Caſtles haue three ſeuerall Gouernours, who are at great diſſention among themſelues. They will oftentimes deſtroy one anothers Chanels, whereby their fields are watered, which cannot without great coſt be repayred againe. They will ſtow the Palme-trees alſo to the very ſtockes: and vnto them a company of lewd *Arabians* aſſociate themſelues. They Coyne both Siluer and Gold money: but their Gold is not very ſpeciall. Their Siluer Coyne weigheth foure graines a piece, eightie of which pieces are eſteemed to bee worth one piece of their Gold Coyne. The *Iewes* and *Arabians* pay exceſſiue Tribute here. Some of their principall men are exceeding rich, and vſe great Traffique vnto the Land of *Negros*: whither they tranſport Wares of *Barbarie*, exchanging the ſame for Gold and Slaues. The Territory of *Segelmeſſe* liue vpon Dates, except it be in certaine places where ſome Corne grew. Here are infinite numbers of Scorpions, but no Flyes at all. In Summer time this Region is extremely hot, and then are the Riuers ſo deſtitute of water, that the people are conſtrayned to draw ſalt water out of certaine Pits. The ſaid Territory contayneth in circuit about eighty miles, all which, after the deſtruction of *Segelmeſſe*, the Inhabitants with ſmall coſt walled round about, to the end they might not be moleſted by continuall inrodes of Horſemen. While they liued all at vnitie and concord, they retayned their libertie: but ſince they fell to mutuall debate, their wall was razed, and each faction inuited the *Arabians* to helpe them, vnder whom by little and little they were brought in ſubiection.

The Towne or Citie of *Segelmeſſe*.

The common people together with one of our *African* Coſmographers, called *Bicri*, ſuppoſe that the Towne of *Segelmeſſe* was built by *Alexander* the Great, for the reliefe of his ſicke and wounded Souldiers. Which opinion ſeemeth not probable to me: for I could neuer reade that *Alexander* the Great came into any part of theſe Regions. This Towne was ſituate vpon a Plaine neere vnto the Riuer of *Ziz*, and was enuironed with moſt ſtately and high wals, euen as in many places it is to be ſeene at this preſent. When the *Mahumetans* came firſt into *Africa*, the Inhabitants of this Towne were ſubiect vnto the Family of *Zeneta*; which Family was at length diſpoſſeſſed of that authority by King *Ioſeph* the Sonne of *Teſſin*, of the Family of *Luntuna*. The Towne it ſelfe was very gallantly built, and the Inhabitants were rich, and had great Traffique vnto the Land of *Negros*. Here ſtood ſtately Temples and Colledges alſo, and great ſtore of Conduits, the water whereof was drawne out of the Riuer by Wheeles. The Ayre in this place is moſt temperate and holeſome, ſauing that in Winter it aboundeth with ouermuch moyſture.

The Caſtle of *Vmmelhefen*.

Vmmelhefen is a forlorne and baſe Caſtle, founded by the *Arabians* alſo, fiue and twentie miles from *Segelmeſſe* vpon a Deſart, directly in the way from *Segelmeſſe* to *Dara*. It is enuironed with blacke wals, and continually garded by the *Arabians*. All Merchants that paſſe by, pay one fourth part of a Duckat for euery Camels lode. My ſelfe trauelling this way vpon a time in the company of fourteene *Iewes*, and being demanded how many there were of vs, wee ſaid thirteene, but after I began particularly to reckon, I found the fourteenth and the fifteenth man amongſt vs, whom the *Arabians* would haue kept Priſoners, had wee not affirmed them to bee *Mahumetans*: howbeit not crediting our words, they examined them in the Law of *Mahumet*, which when they perceiued them indeed to vnderſtand, they permitted them to depart.

The Caſtles of *Fighig*.

The three Caſtles of *Fighig* ſtand vpon a certaine Deſart, maruellouſly abounding with Dates. The women of this place weaue a kind of cloth in forme of a Carpet, which is ſo fine, that a man would take it to be Silke, and this Cloth they ſell at an exceſſiue rate at *Fez*, *Telenſin*, and other places of *Barbarie*. The Inhabitants being men of an excellent wit, doe part of them vſe Traffique to the Land of *Negros*, and the reſidue become Students at *Fez*: and ſo ſoone as they haue attayned to the degree of a Doctor, they returne to *Numidia*, where they are made either Prieſts or Senators, and proue moſt of them men of great wealth and reputation. From *Segelmeſſe*, the ſaid Caſtles are diſtant almoſt an hundred and fiftie miles Eaſtward.

The Region of *Tegorarin*.

This great and large Region of *Tegorarin* in the *Numidian* Deſart, ſtanding about an hundred and twentie miles Eaſtward of *Teſebit*, contayneth fiftie Caſtles, and aboue an hundred Villages, and yeeldeth great plentie of Dates. The Inhabitants are rich, and haue ordinarie Traffique to the Land of *Negros*. Their fields are very apt for Corne, and yet by reaſon of their extreme drought, they ſtand in need of continuall watering and dunging. They allow vnto ſtrangers houſes to dwell in, requiring no money for rent but onely their dung, which they keepe moſt charily: yea, they take it in ill part if any ſtranger eaſeth himſelfe without the doores. Fleſh is very ſcarce among them: for their ſoyle is ſo dry, that it will ſcarce nouriſh any Cattell at all: they keepe a few Goats indeed for their Milkes ſake: but the fleſh that they eate is of Camels, which the *Arabians* bring vnto their Markets to ſell: they mingle their meate with ſalt Tallow, which is brought into this Region from *Fez* and *Tremizen*.

Iewes expelled.

There were in times paſt many rich *Iewes* in this Region, who by the meanes of a certaine *Mahumetan* Preacher, were at length expelled, and a great part of them ſlaine by the ſeditious people; and that in the very ſame yeare when the *Iewes* were expelled out of *Spaine* and *Sicily*.

The Towne of *Techort.*

Hoſpitalitie and loue to ſtrangers.

The ancient Towne of *Techort* was built by the *Numidians* vpon a certaine Hill, by the foot whereof runneth a Riuer, vpon which Riuer ſtandeth a draw-bridge. The wall of this Towne was made of free ſtone and lime, but that part which is next vnto the Mountayne hath inſtead of a wall an impregnable Rocke oppoſite againſt it: this Towne is diſtant fiue hundred miles Southward from the Mediterran Sea, and about three hundred miles from *Tegorarim.* Families it contayneth to the number of fiue and twenty hundred: all the houſes are built of Sunne dryed Brickes, except their Temple which is ſomewhat more ſtately. Heere dwell great ſtore both of Gentlemen and Artificers: and becauſe they haue great abundance of Dates, and are deſtitute of Corne, the Merchants of *Conſtantina* exchange Corne with them for their Dates. All ſtrangers they fauour exceedingly, and friendly diſmiſſe them without paying of ought. They had rather match their Daughters vnto ſtrangers, then to their owne Citizens: and for a Dowry they giue ſome certaine portion of Land, as it is accuſtomed in ſome places of *Europe.* So great and ſurpaſſing is their liberalitie, that they will heape many gifts vpon ſtrangers, albeit they are ſure neuer to ſee them againe.

The Gouernour at this preſent called *Habdulla,* is a valiant and liberall yong Prince, and moſt courteous vnto ſtrangers, whereof I my ſelfe conuerſing with him for certayne dayes, had good experience.

This Region is extremely hot, ſandie and deſtitute both of Water and Corne: which wants are partly ſupplyed by their abundance of Dates. It contayneth to the number of fiue Townes and many Villages, all which we purpoſe in order to deſcribe.

The Towne of *Peſcara.*

Deadly Scorpions.

Their ſoyle in *Peſcara*, yeeldeth nought but Dates. They haue beene gouerned by diuers Princes; for they were a while ſubiect vnto the Kings of *Tunis*, and that to the death of King *Hutmen*, after whom ſucceeded a *Mahumetan* Prieſt: neyther could the Kings of *Tunis* euer ſince that time recouer the Dominion of *Peſcara.* Here are great abundance of Scorpions, and it is preſent death to bee ſtung by them: wherefore all the Towneſmen in a manner depart into the Countrey in Summer time, where they remayne till the moneth of Nouember.

Deuſen.

Not farre from *Deuſen* are diuers Monuments of Antiquitie like vnto Sepulchres, wherein are found ſundry pieces of Siluer Coyne, adorned with certayne Letters and Hieroglyphicall Figures, the interpretation whereof I could neuer find out.

The Towne of *Caphſa.*

The ancient Towne of *Caphſa* built alſo by the *Romanes*, had for certayne yeeres a Gouernour of their owne: but afterward being ſacked by one *Hucba* a Captaine of *Hutmen Califa*, the wals thereof were razed to the ground; but the Caſtle as yet remayneth, and is of great force; for the wall thereof being fiue and twentie Cubits high, and fiue Cubits thicke, is made of excellent ſtones, like vnto the ſtones of *Veſpaſians* Amphitheatre at *Rome.* Afterward the Towne wals were re-edified, and were deſtroyed againe by *Manſor*, who hauing ſlaine the Gouernour of the Towne and all the Inhabitants, appointed a new Gouernour ouer the ſame place. Now this Towne is very populous, all the houſes thereof, except the Temple and a few other buildings, being very deformed and baſe, and the ſtreets are paued with blacke ſtones, like vnto the ſtreets of *Naples* and *Florence.* The poore Inhabitants are continually oppreſſed with the exactions of the King of *Tunis.* In the middeſt of the Towne are certaine ſquare, large, and deepe Fountaines walled round about, the water whereof is hot and vnfit to be drunke, vnleſſe it be ſet an houre or two a cooling. The Ayre of this place is very vnholeſome, inſomuch that the greateſt part of the Inhabitants are continually ſicke of Feuers. People they are of a rude and illiberall diſpoſition, and vnkind vnto ſtrangers: wherefore they are had in great contempt by all other *Africans.* Not farre from this Towne are fields abounding with Dates, Oliues, and Pome-citrons: and the Dates and Oliues there are the beſt in all the whole Prouince: heere is likewiſe moſt excellent Oyle. The Inhabitants make themſelues Shooes of Buckes Leather.

Water ſcarce.

Hauing hitherto deſcribed all the Regions of *Numidia*, let vs now proceed vnto the deſcription of *Libya*; which is diuided into fiue parts, as we ſignified in the beginning of this our Diſcourſe. We will therefore beginne at the dry and forlorne Deſart of *Zanhaga*, which bordereth Weſtward vpon the Ocean Sea, and extendeth Eaſtward to the Salt-pits of *Tegaza*, Northward it abutteth vpon *Sus*, *Haccha*, and *Dara*, Regions of *Numidia*; and Southward it ſtretcheth to the Land of *Negros*, adioyning it ſelfe vnto the Kingdomes of *Gualata* and *Tombuto.* Water is here to be found ſcarce in an hundred miles trauell, beeing ſalt and vnſauourie, and drawne out of deepe Wels, eſpecially in the way from *Segelmeſſe* to *Tombuto.* Heere are great ſtore of wilde beaſts and creeping things, whereof wee will make mention in place conuenient. In this Region there is a barren Deſart called *Azaoad*, wherein neyther water nor any Habitations are to be found in the ſpace of an hundred miles; beginning from the Well of *Azaoad*, to the Well of *Araoan*, which is diſtant from *Tombuto* about one hundred and fiftie miles. Here both for lacke of water and extremitie of heate, great numbers of men and beaſt daily periſh.

Heate and drought.

Great ſtore of *Manna.*

Not farre from *Agadez*, there is found great ſtore of *Manna*, which the Inhabitants gather in certaine little Veſſels, carrying it while it is new vnto the Market of *Agadez*: and this

Manna beeing mingled with water they eſteeme very daintie and precious Drinke. They put it alſo into their Pottage, and beeing ſo taken, it hath a maruellous force of refrigerating or cooling, which is the cauſe that here are ſo few Diſeaſes; albeit, the Ayre of *Tombuto* and *Agadez* be moſt vnholſome and corrupt. This Deſart ſtretcheth from North to South almoſt three hundred miles.

Leuata, Berdoa, and others are omitted.

The reſidue of the *Libyan* Deſart, that is to ſay, from *Angela* to the Riuer of *Nilus* is inhabited by certayne *Arabians* and *Africans*, commonly called *Leuata:* and this is the extreme Eaſterly part of the Deſarts of *Libya*.

The Region of *Nun*.

This Region bordering vpon the Ocean Sea, contayneth many Villages and Hamlets, and is inhabited with moſt beggerly people. It ſtandeth betweene *Numidia* and *Libya*, but ſomewhat neerer vnto *Libya*. Here groweth neyther Barley nor any other Corne. Some Dates heere are, but very vnſauourie. The Inhabitants are continually moleſted by the *Arabians* inuaſions: and ſome of them traffique in the Kingdome of *Gualata*.

The Region of *Tegaza*.
Salt Mines.
Tombuto.

In the Region of *Tegaza*, is great ſtore of Salt digged, being whiter then any Marble. This Salt is taken out of certaine Caues or Pits, at the entrance whereof ſtand their Cottages that worke in the Salt Mines. And theſe Workmen are all ſtrangers, who ſell the Salt which they digge vnto certaine Merchants, that carrie the ſame vpon Camels to the Kingdome of *Tombuto*, where there would otherwiſe be extreme ſcarcitie of Salt. Neyther haue the ſaid Diggers of Salt any victuals but ſuch as the Merchants bring vnto them: for they are diſtant from all inhabited places, almoſt twentie dayes Iourney, inſomuch, that oftentimes they periſh for lacke of food, when as the Merchants come not in due time vnto them: Moreouer, the South-eaſt wind doth ſo often blind them, that they cannot liue here without great perill. I my ſelfe continued three dayes amongſt them, all which time I was conſtrayned to drinke Salt water drawne out of certaine Wels not farre from the Salt Pits.

The Region *Berdoa*.
A whole Carauan conducted by a blind Guide who lead them by ſcent onely; as at this preſent the Carauans of *Maroco* are conducted ouer the *Libyan* Deſarts to *Tombuto*.

Berdoea, a Region ſituate in the midſt of the *Libyan* Deſart, and ſtanding almoſt fiue hundred miles from *Nilus*, contayneth three Caſtles and fiue or ſixe Villages, abounding with moſt excellent Dates. And the ſaid three Caſtles were diſcouered eighteene yeeres agoe, by one *Hamar*, in manner following: the Carauan of Merchants wandring out of the direct way, had a certaine blind man in their company which was acquainted with all thoſe Regions: this blind Guide riding foremoſt vpon his Camell, commanded ſome Sand to be giuen him at euery miles end, by the ſmell whereof hee declared the ſituation of the place: but when they were come within fortie miles of this Region, the blind man ſmelling of the Sand, affirmed, that they were not farre from ſome places inhabited; which ſome beleeued not, for they knew that they were diſtant from *Egypt* foure hundred and eightie miles, ſo that they tooke themſelues to bee neerer vnto *Angela*. Howbeit, within three dayes they found the ſaid three Caſtles, the Inhabitants whereof wondering at the approach of ſtrangers, and being greatly aſtonied, preſently ſhut all their Gates, and would giue the Merchants no water to quench their extreme thirſt. But the Merchants by mayne force entred, and hauing gotten water ſufficient, betooke themſelues againe to their Iourney.

The Region of *Alguechet*.

Alguechet alſo being a Region of the *Lybian* Deſart, is from *Egypt* an hundred and twentie miles diſtant. Here are three Caſtles and many Villages abounding with Dates. The Inhabitants are blacke, vile, and couetous people, and yet exceeding rich: for they dwell in the midway betweene *Egypt* and *Gaoga*. They haue a Gouernour of their owne, notwithſtanding they pay Tribute vnto the next *Arabians*.

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§. VII.

Extracts taken out of IOHN LEO *his ſeuenth Booke of the Hiſtorie of* Africa, *wherein he intreateth of the Land of* Negros, *and of the Confines of* Egypt.

Bichri and *Meſhudi*.

OVr ancient Chroniclers of *Africa*, to wit, *Bichri* and *Meſhudi*, knew nothing in the Land of *Negros*, but onely the Regions of *Guechet* and *Cano:* for in their time all other places of the Land of *Negros* were vndiſcouered. But in the yeere of the *Hegeira* three hundred and eightie, by the meanes of a certaine *Mahumetan* which came into *Barbarie*, the reſidue of the ſaid Land was found out, beeing as then inhabited by great numbers of people, which liued a brutiſh and ſauage life, without any King, Gouernour, Common-wealth, or knowledge of Husbandry. Clad they were in skinnes of beaſts, neither had they any peculiar wiues: in the day time they kept their Cattell; and when night came they reſorted ten or twelue, both men and women into one Cottage together, vſing hayrie skinnes in ſtead of beds, and each man chooſing his Leman which hee had moſt fancie vnto. Warre they wage againſt no other Nation, nor yet are deſirous to trauell out of their owne

Negro, Barbarian Sauages. Religion.

Com-

Countrey. Some of them performe great adoration vnto the Sunne-riſing: others, namely the people of *Gualata*, worſhip the fire: and ſome others, to wit, the Inhabitants of *Gaoga*, approach (after the *Egyptians* manner) neerer vnto the Chriſtian Faith. Theſe *Negros* were firſt ſubiect vnto King *Ioſeph* the Founder of *Maroco*, and afterward vnto the fiue Nations of *Libya*; of whom they learned the *Mahumetan* Law, and diuers needfull handi-crafts: a while after when the Merchants of *Barbarie* began to reſort vnto them with Merchandize, they learned the *Barbarian* language alſo. But the foreſaid fiue People or Nations of *Libya* diuided this land ſo among themſelues, that euery third part of each Nation poſſeſſed one Region. Howbeit, the King of *Tombuto* that now raigneth, called *Abuacre Izchia*, is a *Negro* by birth: this *Abuacre* after the deceaſe of the former King, who was a *Lybyan* borne, ſlue all his ſonnes, and ſo vſurped the Kingdome. And hauing by warres for the ſpace of fifteene yeere conquered many large Dominions, hee then concluded a league with all Nations, and went on Pilgrimage to *Mecca*, in which Iourney hee ſo conſumed his Treaſure, that he was conſtrained to borrow great ſummes of money of other Princes. Moreouer, the fifteene Kingdomes of the land of *Negros* knowen to vs, are all ſituate vpon the Riuer of *Niger*, and vpon other Riuers which fall therinto. And all the land of *Negros* ſtandeth betweene two vaſt Deſarts, for on the one ſide lyeth the maine Deſart betweene *Numidia* and it, which extendeth it ſelfe vnto this very land: and the South ſide thereof adioyneth vpon another Deſart, which ſtretcheth from thence to the maine Ocean: in which Deſart are infinite Nations vnknowen to vs, both by reaſon of the huge diſtance of place, and alſo in regard of the diuerſitie of Languages and Religions. They haue no traffique at all with our people, but we haue heard oftentimes of their traffique with the Inhabitants of the Ocean Sea ſhoare.

The *Negros* ſubiect vnto *Ioſeph* King of *Maroco.*

Abuacre Izchia.

Mecca.

Niger.

The Region of *Gualata* in regard of others is very ſmall: for it containeth onely three great Villages, with certaine Granges and fields of Dates. From *Nun* it is diſtant Southward about three hundred, from *Tombuto* Northward fiue hundred, and from the Ocean Sea about two hundred miles. In this Region the people of *Libya*, while they were Lords of the land of *Negros*, ordained their chiefe Princely ſeate: and then great ſtore of *Barbarie* Merchants frequented *Gualata*: but afterward in the Raigne of the Mightie and rich Prince *Heli*, the ſaid Merchants leauing *Gualata*, began to reſort vnto *Tombuto* and *Gago*, which was the occaſion that the Region of *Gualata* grew extreme beggerly. The language of this Region is called *Sungai*, and the Inhabitants are blacke people, and moſt friendly vnto ſtrangers. In my time this Region was conquered by the King of *Tombuto*, and the Prince thereof fled into the Deſarts, whereof the King of *Tombuto* hauing intelligence, and fearing leaſt the Prince would returne with all the people of the Deſarts, graunted him peace, conditionally that he ſhould pay a great yeerely Tribute vnto him, and ſo the ſaid Prince hath remained Tributarie to the King of *Tombuto* vntill this preſent. The people agree in manners and faſhions with the Inhabitants of the next Deſart. Heere groweth ſome quantity of Mil-ſeed, and great ſtore of a round and white kinde of pulſe, the like whereof I neuer ſaw in *Europe*; but fleſh is extreme ſcarce among them. Both the men and the women doe ſo couer their heads, that all their countenance is almoſt hidden. Heere is no forme of a Common-wealth, nor yet any Gouernours or Iudges, but the people lead a moſt miſerable life.

A deſcription of the Kingdome of *Gualato.*

This round & white pulſe is called *Maiz* in the Weſt *Indies.*

The Kingdome called by the Merchants of our Nation *Gheneoa*, by the naturall Inhabitants thereof *Genni*, and by the *Portugals* and other people of *Europe Ghinea*, ſtandeth in the midſt betweene *Gualata* on the North, *Tombuto* on the Eaſt, and the Kingdome of *Melli* on the South. In length it containeth almoſt fiue hundred miles, and extended two hundred and fifty miles along the Riuer of *Niger*, and bordereth vpon the Ocean Sea in the ſame place, where *Niger* falleth into the ſaid Sea. This place exceedingly aboundeth with Barley, Rice, Cattell, Fiſhes, and Cotten: and their Cotten they ſell vnto the Merchants of *Barbarie*, for cloth of *Europe*, for Brazen veſſels, for Armour, and other ſuch commodities. Their Coine is of Gold without any ſtampe or inſcription at all: they haue certaine Iron-money alſo, which they vſe about matters of ſmall value, ſome peeces whereof weigh a pound, ſome halfe a pound, and ſome one quarter of a pound. In all this Kingdome there is no fruit to be found but only Dates, which are brought hither either out of *Gualata* or *Numidia*. Heere is neither Towne nor Caſtle, but a certaine great Village onely, wherein the Prince of *Ghinea*, together with his Prieſts, Doctors, Merchants, and all the principall men of the Region inhabite. The walles of their houſes are built of Chalke, and the roofes are couered with Strawe: the Inhabitants are clad in blacke or blew Cotten, wherewith they couer their heads alſo: but the Prieſts and Doctors of their Law goe apparelled in white Cotten. This Region during the three moneths of Iuly, Auguſt, and September, is yeerely enuironed with the ouerflowings of *Niger* in manner of an Iland; all which time the Merchants of *Tombuto* conueigh their Merchandize hither in certaine Canoas or narrow Boats made of one tree, which they rowe all the day long, but at night they binde them to the ſhoare, and lodge themſelues vpon the land. This Kingdome was ſubiect in times paſt vnto a certaine people of *Libya*, and became afterward Tributarie vnto King *Soni Heli*, after whom ſucceeded *Soni Heli Izchia*, who kept the Prince of this Region pri-

A deſcription of the Kingdome of *Ghinea.*

We extend the Countrey of *Guinnie* further, by applying the name knowen to the remote Regions vnknowen.

The naturall commodities of *Ghinea.*

Prieſts, & Doctors clothed in white.

The Prince of *Guinea* kept priſoner by *Izchia.*

ſoner at *Gago*, where together with a certaine Nobleman, he miſerably died.

The Kingdom of *Melli.*

The Region of *Melli* extending it ſelfe almoſt three hundred miles along the ſide of a Riuer which falleth into *Niger*, bordereth Northward vpon the Region laſt deſcribed, Southward vpon certaine Deſarts and drie Mountaines, Weſtward, vpon huge Woods and Forreſts, ſtretching to the Ocean Sea ſhoare, And Eaſtward vpon the Territorie of *Gago*. In this Kingdome there is a large and ample Village containing to the number of ſixe thouſand or moe Families, and called *Melli*, whereof the whole Kingdome is ſo named. And heere the King hath his place of Reſidence. The Region it ſelfe yeeldeth great abundance of Corne, Fleſh, and Cotton. Heere are many Artificers and Merchants in all places: and yet the King honorably entertaineth all ſtrangers. The Inhabitants are rich, and haue plenty of wares. Heere are great ſtore of Temples, Prieſts, and Profeſſors, which Profeſſors read their Lectures onely in the Temples, becauſe they haue no Colledges at all. The people of this Region excell all other *Negros* in wit, ciuility, and induſtry; and were the firſt that embraced the Law of *Mahumet*, at the ſame time when the Vncle of *Ioſeph* the King of *Maroco* was their Prince, and the Gouernment remained for a while vnto his poſteritie: at length *Izchia* ſubdued the Prince of this Region, and made him his Tributarie, and ſo oppreſſed him with grieuous exactions, that he was ſcarce able to maintaine his Family.

Profeſſors.

The Prince of *Melli* ſubdued by *Izchia*.

The Kingdom of *Tombuto*.

Tombuto was conquered by the King of *Maroco* 1589. from whence he had for yeerely Tribute mighty ſums of money. But the ciuill warres haue altered that ſtate ſince.

* 1526.

The King of *Tombuto* his daughters married vnto two rich merchants

Great ſcarcity of ſalt in *Tombuto*, which commodity might be ſupplied by our *Engliſh* Merchants to their vnſpeakeable gaine.

Reuerence vſed before the King of *Tombuto*.

Poyſoned arrowes

Iewes hated.

Bookes.

Shels vſed for Coine like as in the Kingdome of *Congo*.

Tombuto is ſo called of a certaine Towne ſo called, which (they ſay) King *Menſe Suleiman* founded in the yeere of the *Hegeira* 610. and it is ſituate within twelue miles of a certaine branch of *Niger*, all the houſes whereof are now changed into Cottages built of Chalke, and couered with Thatch. Howbeit, there is a moſt ſtately Temple to be ſeene, the walles whereof are made of ſtone and lime; and a Princely Palace alſo built by a moſt excellent workeman of *Granada*. Heere are many ſhops of Artificers, and Merchants, and eſpecially of ſuch as weaue Linnen or Cotten cloth. And hither doe the *Barbarie* Merchants bring cloth of *Europe*. All the women of this Region except Maid-ſeruants goe with their faces couered, and ſell all neceſſary victuals. The Inhabitants, and eſpecially ſtrangers there reſiding, are exceeding rich, inſomuch, that the King that * now is, married both his daughters vnto two rich Merchants. Heere are many welles, containing moſt ſweet water; and ſo often as the Riuer *Niger* ouerfloweth, they conueigh the water thereof by certaine ſluces into the Towne. Corne, Cattell, Milke, and Butter, this Region yeeldeth in great abundance: but ſalt is very ſcarce heere; for it is brought hither by land from *Tegaza*, which is fiue hundred miles diſtant. When I my ſelfe was heere, I ſaw one Camels load of Salt ſold for eightie Duckats. The rich King of *Tombuto* hath many Plates and Scepters of Gold, ſome whereof weigh one thouſand and three hundred pounds: and he keepes a magnificent and well furniſhed Court. When he trauelleth any whither he rideth vpon a Camell, which is lead by ſome of his Noblemen; and ſo he doth likewiſe when hee goeth to warfare, and all his Souldiers ride vpon Horſes. Whoſoeuer will ſpeake vnto this King muſt firſt fall downe before his feet, and then taking vp earth, muſt ſprinkle it vpon his owne head and ſhoulders: which cuſtome is ordinarily obſerued by them that neuer ſaluted the King before, or come as Ambaſſadours from other Princes. He hath alwayes three thouſand Horſemen, and a great number of footmen that ſhoot poyſoned arrowes, attending vpon him. He ſo deadly hateth all Iewes, that he will not admit any into his Citie: and whatſoeuer *Barbarie* Merchants he vnderſtandeth to haue any dealings with the *Iewes*, he preſently cauſeth their goods to be confiſcate. Heere are great ſtore of Doctors, Iudges, Prieſts, and other learned men, that are bountifully maintained at the Kings coſt and charges. And hither are brought diuers Manuſcripts or written Bookes out of *Barbarie*, which are ſold for more money then any other Merchandize. The Coine of *Tombuto* is of Gold without any ſtampe or ſuperſcription: but in matters of ſmall value they vſe certaiue ſhels brought hither out of the Kingdome of *Perſia*, foure hundred of which ſhels are woorth a Duckat: and ſixe peeces of their Golden Coine with two third parts weigh an ounce. The Inhabitants are people of a gentle and cheerefull diſpoſition, and ſpend a great part of the night in ſinging and dancing through all the ſtreets of the Citie: they keepe great ſtore of men and women-ſlaues, and their Towne is much in danger of fire: at my ſecond being there halfe the Towne almoſt was burnt in fiue houres ſpace. Without the Suburbs there are no Gardens nor Orchards at all.

The Towne of *Cabra*.

Cabra a large Towne built without walles in manner of a Village, ſtandeth about twelue miles from *Tombuto* vpon the Riuer *Niger*: and heere ſuch Merchants as trauell vnto the Kingdomes of *Ghinea* and *Melli* embarke themſelues. Neither are the people or buildings of this Towne any whit inferiour to the people and buildings of *Tombuto*: and hither the *Negros* reſort in great numbers by water. In this Towne the King of *Tombuto* appointeth a Iudge to decide all controuerſies: for it was tedious to goe thither ſo oft as need ſhould require. I my ſelfe am acquainted with *Abu Bacr*, ſirnamed *Pargama*, the Kings Brother, who is blacke in colour, but moſt beautifull in mind and conditions. Heere breed many diſeaſes which exceedingly diminiſh the people; that by reaſon of the fond and loathſome mixture of their meates; for they mingle Fiſh, Milke, Butter, and Fleſh altogether. And this is the ordinary food alſo in *Tombuto*.

The great Towne of *Gago* being vnwalled alſo, is diſtant Southward of *Tombuto* almoſt foure hundred miles, and enclineth ſomewhat to the South-Eaſt. The houſes thereof are but meane, except thoſe wherein the King and his Courtiers remaine. Here are exceeding rich Merchants: and hither continually reſort great ſtore of *Negros*, which buy Cloath here brought out of *Barbarie* and *Europe*. This Towne aboundeth with Corne and Fleſh, but is much deſtitute of Wine, Trees, and Fruites. Howbeit, here is plenty of Melons, Citrons, and Rice: here are many Wells alſo containing moſt ſweet and wholſome water. Here is likewiſe a certaine place where ſlaues are to be ſold, eſpecially vpon ſuch dayes as the Merchants vſe to aſſemble; and a young ſlaue of fifteene yeares age is ſold for ſixe Duckats, and ſo are children ſold alſo. The King of this Region hath a certaine priuate Palace, wherein hee maintaineth a great number of Coucubines and Slaues, which are kept by Eunuches: and for the guard of his owne perſon, he keepeth a ſufficient troope of Horſemen and Footmen. Betweene the firſt Gate of the Palace and the inner part thereof, there is a place walled round about, wherein the King himſelfe decideth all his ſubiects controuerſies: and albeit, the King be in this function moſt diligent, and performeth all things thereto appertaining, yet hath he about him his Counſellors, and other Officers; as namely, his Secretaries, Treaſurers, Factors, and Auditors. It is a wonder to ſee what plenty of Merchandize is daily brought hither, and how coſtly and ſumptuous all things be. Horſes bought in *Europe* for ten Duckats, are here ſold againe for forty, and ſometimes for fifty Duckats a piece. There is not any Cloath of *Europe* ſo courſe, which will not here be ſold for foure Ducats an ell; and if it be any thing fine, they will giue fifteene Duckats for an ell: and an ell of the Scarlet of *Venice*, or of *Turkie* Cloath is here worth thirty Duckats. A Sword is here valued at three or foure Crownes, and ſo likewiſe are Spurs, Bridles, with other like commodities; and Spices alſo are ſold at an high rate: but of all other commodities, Salt is moſt extremely deare. The reſidue of this Kingdome containeth nought but Villages and Hamlets inhabited by Husbandmen and Shepheards, who in Winter couer their bodies with beaſts skins; but in Summer they goe all naked ſaue their priuie members: and ſometimes they weare vpon their feete certaine ſhooes made of Camels Leather. They are ignorant and rude people, and you ſhall ſcarce find one learned man in the ſpace of an hundred miles. They are continually burthened with grieuous exactions, ſo that they haue ſcarce any thing remaining to liue vpon.

The Towne and Kingdome of *Gagoa*.

Rich ſale for Cloth.

Swords.

Salt deare.

Guber ſtandeth Eaſtward of the Kingdom of *Gago* almoſt three hundred miles; between which two Kingdomes lieth a vaſt Deſart, being much deſtitute of water, for it is about forty miles diſtant from *Niger*. The Kingdome of *Guber* is enuironed with high Mountaines, and containeth many Villages inhabited by Shepheards, and other Heardſmen. Abundance of Cattell here are both great and ſmall: but of a lower ſtature then the Cattell in other places. At the inundation of *Niger* all the fields of this Region are ouerflowed, and then the inhabitants caſt their ſeed into the water onely. In this Region there is a certaine great Village containing almoſt ſixe thouſand Families, being inhabited with all kind of Merchants; and here was in times paſt the Court of a certaine King, who in my time was ſlaine by *Izchia* the King of *Tombuto*, and his ſonnes were gelt, and accounted among the number of the Kings Eunuchs.

Of the Kingdome of *Guber*.

Their manner of ſowing Corne at the Inundation of *Niger*.

The King of *Guber* ſlaine by *Izchia*.

He which pleaſeth the inhabitants of the Deſart beſt, is ſure to be King of *Agadez*. The reſidue of this Kingdome lying Southward is inhabited by Shepheards and Heardſmen, who dwel in certaine Cottages made of boughes, which cottages they carrie about vpon Oxen from place to place. They erect their Cottages alwaies in the ſame field where they determine to feede their cattell; like as the *Arabians* alſo doe.

Cottages moueable.

The great Prouince of *Cano* ſtandeth Eaſtward of the Riuer *Niger* almoſt fiue hundred miles. The greateſt part of the inhabitants dwelling in Villages are ſome of them Heardſmen, and others Husbandmen. Here groweth abundance of Corne, of Rice, and of Cotton. Alſo here are many Deſarts and wild woodie Mountaines containing many Springs of water. In theſe Woods grow plenty of wild Citrons and Lemons, which differ not much in taſte from the beſt of all. In the midſt of this Prouince ſtandeth a Towne called by the ſame name, the walles and houſes whereof are built for the moſt part of a kind of Chalke, The inhabitants are rich Merchants, and moſt ciuill people. Their King was in times paſt of great puiſſance, and had mighty troopes of Horſemen at his command; but he hath ſince been conſtrained to pay tribute vnto the Kings of *Zegzeg* and *Caſena*. Afterward, *Iſchia* the King of *Tombuto* faining friendſhip vnto the two foreſaid Kings treacherouſly ſlew them both. And then hee waged warre againſt the King of *Cano*, whom after a long ſiedge he took, and compelled him to marrie one of his daughters, reſtoring him againe to his Kingdome, conditionally that he ſhould pay vnto him the third part of all his tribute: and the ſaid King of *Tombuto* hath ſome of his Courtiers perpetually reſiding at *Cano* for the receit thereof.

The Prouince of *Cano*.

The Kings of *Zegzeg*, of *Caſena*, and of *Cano* ſubdued by *Izchia* the King of *Tombuto*.

Caſena bordering Eaſtward vpon the Kingdome laſt deſcribed, is full of Mountaines, and drie fields, which yeeld notwithſtanding great ſtore of Barlie and Mill-ſeed. The inhabitants are all extremely blacke, hauing great noſes and blabber lips. They dwell in moſt forlorne and baſe Cottages: neither ſhall you find any of their Villages containing aboue three hundred Families. And beſides, their baſe eſtate they are mightily oppreſſed with famine: a King they had in

The Kingdome of *Caſena*.

Izchia.

times paſt whom the foreſaid *Iſchia* ſlew, ſince whoſe death they haue all beene tributarie vnto *Iſchia.*

The Kingdom of *Zegzeg.*

The South-eaſt part of *Zegzeg* bordereth vpon *Cano*, and it is diſtant from *Caſena* almoſt an hundred and fiftie miles. The inhabitants are rich, and haue great traffique vnto other Nations. Some part of this Kingdome is plaine, and the reſidue Mountainous, but the Mountaines are extremely colde, and the Plaines intollerably hot. And becauſe they can hardly indure the ſharpeneſſe of Winter, they kindle great fires in the midſt of their houſes, laying the coles thereof vnder their high bedſteads, and ſo betaking themſelues to ſleepe. Their fields abounding with water, are exceeding fruitfull, and their houſes are built like the houſes of the Kingdome of *Caſena.* They had a King of their owne in times paſt, who being ſlaine by *Iſchia* (as is aforeſaid) they haue euer ſince beene ſubiect vnto the ſaid *Iſchia.*

Izchia.

The Region of *Zanfara.*

The King of *Zanfara* ſlaine by *Izchia*, and the people made tributary.

The Region of *Zanfara* bordering Eaſtward vpon *Zegzeg*, is inhabited by moſt baſe and Ruſticall people. Their fields abound with Rice, Mill, and Cotton. The Inhabitants are tall in ſtature and extremely blacke, their viſages are broade, and their diſpoſitions moſt ſaluage and brutiſh. Their King alſo was ſlaine by *Iſchia*, and themſelues made tributarie.

The Towne and Kingdome of *Guangara.*

Gold.

Izchia.

Theſe Kingdomes of *Guangara* adioyneth South-eaſterly vpon *Zanfara.* Southward thereof lyeth a Region greatly abounding with gold. But now they can haue no traffique with forren Nations, for they are moleſted on both ſides with moſt cruell enemies. For Weſtward they are oppoſed by *Iſchia*, and Eaſtward, by the King of *Borno.* When I my ſelfe was in *Borno*, King *Abraham* hauing leuied an huge Armie, determined to expell the Prince of *Guangara* out of his Kingdome, had hee not been hindred by *Homar* the Prince of *Gaoga*, which beganne to aſſaile the Kingdome of *Borno.* Wherefore the King of *Borno* being drawne home into his owne Countrey, was enforced to giue ouer the conqueſt of *Guangara.* So often as the Merchants of *Guangara* trauell into the foreſaid Region abounding with gold, becauſe the wayes are ſo rough and difficult that their Camels cannot goe vpon them, they carry their wares vpon ſlaues backes; who being laden with great burthens, doe vſually trauell ten or twelue miles a day. Yea, ſome I ſaw that made two of thoſe iournies in one day: a wonder it is to ſee what heauy burthens theſe poore ſlaues are charged withall; for beſides the Merchandize, they carry victuals alſo for their Maſters, and for the Souldiers that goe to guard them.

The Kingdom of *Borno.*

Where no religious ſet Ceremonies are, men are ſaid to haue no religion: yet vpon better notice of ſuch parts, alway an obſeruation of, and communication with the Deuil is found, where men acknowledge no God as in *Braſil*, &c. Alſo Sauages are ſaid to haue no religion, hauing no Temples &c.

The large Prouince of *Borno*, bordering Weſtward vpon the Prouince of *Guangara*, and from thence extending Eaſtward fiue hundred miles, is diſtant from the Fountaine of *Niger* almoſt an hundred and fiftie miles, the South part whereof adioyning vnto the Deſart of *Set*, and the North part vnto that Deſart which lyeth towards *Barca.* The Inhabitants, in Summer goe all naked ſaue their priuie members which they couer with a peece of leather: but all Winter they are clad in ſkinnes, and haue beds of ſkinnes alſo. They embrace no Religion at all, being neither Chriſtians, *Mahumetans*, nor *Iewes*, nor of any other Profeſſion, but liuing after a brutiſh manner, and hauing wiues and children in common: and (as I vnderſtood of a certaine Merchant that abode a long time among them) they haue no proper names at all, but euery one is nicknamed according to his length, his fatneſſe, or ſome other qualitie. They haue a moſt puiſſant Prince, being lineally deſcended from the *Libyan* people called *Bardoa.* He is at perpetuall enmitie with a certaine people inhabiting beyond the Deſart of *Seu*; who in times paſt, marching with an huge army of footemen ouer the ſaid Deſart, waſted a great part of the Kingdome of *Borno.* Whereupon the King of *Borno* ſent for the Merchants of *Barbarie*, and willed them to bring him great ſtore of Horſes: for in this Countrey they vſe to exchange Horſes for ſlaues, and to giue fifteene, and ſometimes twenty ſlaues for one horſe. And by this meanes there were abundance of horſes brought: howbeit, the Merchants were conſtrained to ſtay for their ſlaues till the King returned home conquerour with a great number of Captiues, and ſatisfied his creditors for their Horſes. The King ſeemeth to be maruellous rich; for his Spurres, his bridles, platters, diſhes, pots, and other veſſels wherein his meate and drinke are brought to the table, are all of pure gold: yea, and the chaines of his Dogs and Houndes are of gold alſo. Howbeit, this King is extremely couetous, for he had much rather pay his debts in ſlaues then in gold.

The Deſart of *Seu.*

Fifteene or twentie ſlaues exchanged for one Horſe.

Veſſels, *&c.* all Gold.

The Kingdom of *Gaoga.*

Gaoga bordering Weſtward vpon the Kingdome of *Borno*, and extending Eaſtward to the Confines of *Nubia*, adioyneth Southward vnto a certaine Deſart, ſituate vpon a crooked and winding part of *Nilus*, and is encloſed Northward with the frontiers of *Ægypt.* It ſtretcheth from Eaſt to Weſt, in length fiue hundred miles, and as much in breadth. They haue neither humanitie nor learning among them, but are moſt ruſticall and ſauage people, and eſpecially thoſe that inhabite the Mountaines, who goe all naked ſauing their priuities: Their houſes are made of boughes and rafts, and are much ſubiect to burning, and they haue great abundance of Cattell, whereunto they giue diligent attendance. This Prince greatly honoreth all learned men, and eſpecially ſuch as are of the linage of *Mahumet.* I my ſelfe being in his Court, a certaine Noble-man of *Damiata* brought him very rich and royall gifts; as namely, a gallant Horſe, a Turkiſh Sword, and a Kingly robe, with certaine other particulars, that coſt about an hundred and fiftie Duckats at *Cairo*: in recompence whereof, the King gaue him fiue ſlaues, fiue Camels, fiue hundred Ducats of that Region, and an hundred Elephants teeth of wonderfull bigneſſe. *Nubia* bordering Weſtward vpon the Kingdome laſt deſcribed, and ſtretching from thence vnto *Nilus*, is encloſed on the South-ſide with the Deſart of *Goran*, and on the North-ſide with the Confines of *Egypt*. Howbeit they cannot paſſe by water from this Kingdome into *Egypt*: for the Riuer of *Nilus* is in ſome places no deeper then a man may wade ouer on foot. The principall Towne of this Kingdome called *Dangala*, is exceeding populous, and contayneth to the number of ten thouſand Families. The Kingdome of *Nubia* is moſt rich in Corne and Sugar, which notwithſtanding they know not how to vſe. Alſo in the Citie of *Dangala* there is great plentie of Ciuet and Sandal-wood. This Region aboundeth with Iuory likewiſe, becauſe heere are ſo many Elephants taken. Heere is alſo a moſt ſtrong and deadly poyſon; one graine whereof being diuided amongſt ten perſons, will kill them all within leſſe then a quarter of an houre: but if one man taketh a grain, he dyeth thereof out of hand. An ounce of this Poyſon is ſold for an hundred Duckats; neyther may it be ſold to any but to forraine Merchants, and whoſoeuer buyeth it is bound by an Oath not to vſe it in the Kingdome of *Nubia*. All ſuch as buy of this Poyſon are conſtrayned to pay as much vnto the King, as to the Merchant: but if any man ſelleth Poyſon without the Princes knowledge, he is preſently put to death. The people themſelues are called *Bugiha*, and are moſt baſe and miſerable, and liue onely vpon Milke, Camels fleſh, and the fleſh of ſuch beaſts as are taken in thoſe Deſarts. Some times they receiue Tribute of the Gouernour of *Suachen*, and ſometimes of the Gouernours of *Dangala*. They had once a rich Towne ſituate vpon the Red Sea called *Zibid*, whereunto belonged a commodious Hauen, being oppoſite vnto the Hauen of *Zidem*, which is fortie miles diſtant from *Mecca*. But an hundred yeares ſince it was deſtroyed by the *Soldan*, becauſe the Inhabitants receiued certaine Wares which ſhould haue beene carried to *Mecca*, and at the ſametime the famous Port of *Zibid* was deſtroyed, from whence notwithſtanding was gathered a great yeerely Tribute.

The Kindome of *Nubia*.

The Riuer of *Nilus* not Nauigable betwene *Nubia* and *Egypt*.

The rich Commodities of *Nubia*.

Moſt ſtrong Poyſon.

Bugiha.

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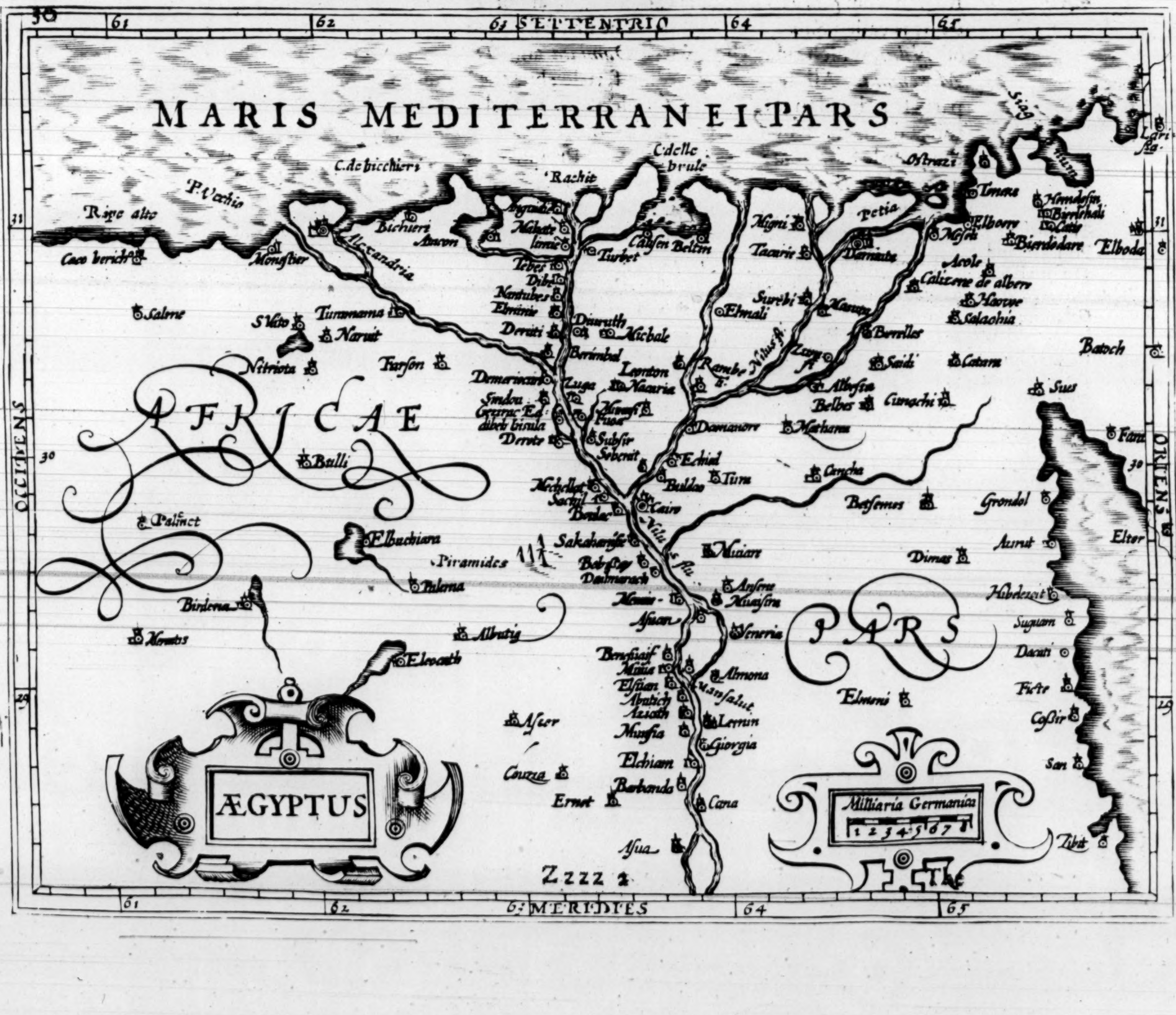
§. VIII.

Notes of principall things in Iohn Leo *his eight Booke of the Hiſtorie of* Africa.

Hondivs *his Map of* Egypt.


SETTENTRIO
MERIDIES
OCCIDENS
ORIENS
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63
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MARIS MEDITERRANEI PARS
AFRICAE
PARS
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Milliaria Germanica
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Dibi
Nentubes
Elminie
Deruti
Diuruth
Michale
Berimbal
Salme
S.Vito
Turnmama
Naruit
Nitriota
Farſon
Demerincara
Luga
Leonton
Nacaria
Sindou
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Derote
Minuf
Fuoa
Subſir
Sebenit
Balli
Mechellat
Sachil
Boulac
Cairo
Palinct
Elbuchiara
Piramides
Palema
Sakaharifie
Bobaſag
Dalmarach
Menuf
Aſuan
Bindena
Meratis
Albutig
Elouath
Aſcer
Couzza
Ernot
Beneſuaif
Miſia
Elſiian
Abutich
Aziath
Munſia
Elchiam
Barbanda
Aſua
Cana
Giorgia
Lerrin
Manfalut
Almona
Veneria
Anſene
Muaiſira
Miciare
Nilus flu.
Echiad
Tiru
Bulduo
Damanore
Mathana
Ramba
Nilus fl.
Elmali
Surbi
Migni
Tacarir
Damiata
Petia
Mansura
Zona
Berrelles
Albeſta
Belbes
Cimachi
Saidi
Caterra
Cancha
Betſemes
Ostrazi
Tenese
Elborre
Meſsi
Horadeſin
Birrichali
Catie
Bierdodare
Elboda
Acole
Calizene de albero
Haoure
Salachia
Batoch
Sues
Fant
Grondol
Elter
Aurut
Dimas
Hibeleceit
Suguam
Dacuti
Fictr
Coſsir
San
Zibit
Elmeni
Larisa
Sirbon

The

Egypt foure hundred and fiftie miles long.

The Courſe of *Nilus*.

Turbant.

THe moſt noble and famous Prouince of *Egypt* bordering Weſtward vpon the Deſarts of *Barca*, *Numidia*, and *Libya*; Eaſtward vpon the Deſarts lying betweene *Egypt* it ſelfe and the Red Sea; and Northward vpon the Mediterran Sea; is incloſed Southward with the Land of the foreſaid people called *Bugiha*, and with the Riuer of *Nilus*. It ſtretcheth in length from the Mediterran Sea to the Land of the people called *Bugiha*, about foure hundred and fiftie miles: but in breadth it is very narrow; ſo that it contayneth nought but a ſmall diſtance betweene both the bankes of *Nilus*, and the barren Mountaynes bordering vpon the foreſaid Deſarts, being inhabited onely in that place where *Nilus* is ſeparate from the ſaid Mountaynes: albeit, towards the Mediterran Sea it extendeth it ſelfe ſomewhat broader. For *Nilus* about foureſcore miles from the great Citie of *Cairo* is diuided into two branches, one whereof running in his Chanell Weſtward, returneth at length into the mayne ſtreame from whence hee tooke his originall, and hauing paſſed about threeſcore miles beyond *Cairo*, it diuideth it ſelfe into two other branches, whereof the one runneth to *Damiata*, and the other to *Roſetto*. And out of that which trendeth to *Damiata* iſſueth another branch, which diſcharging it ſelfe into a Lake, paſſeth through a certaine gullet or ſtrait into the Mediterran Sea, vpon the banke whereof ſtandeth the moſt ancient Citie of *Teneſſe*: and this diuiſion of *Nilus* into ſo many ſtreames and branches cauſeth *Egypt* (as I haue beforeſaid) to bee ſo narrow. All this Prouince is plaine, and is moſt fruitfull for all kind of Graine and Pulſe. There are moſt pleaſant and greene Medowes, and great ſtore of Geeſe and other Fowles. The Countrey people are of a ſwart and browne colour: but the Citizens are white. Garments they weare which are ſtrait downe to their waſtes, and broad beneath, and the ſleeues likewiſe are ſtrait. They couer their heads with a round and high habit, called by the *Italians* a *Dulipan*. Their ſhooes are made according to the ancient faſhion. In Summer they weare Garments of parti-coloured Cotton: but in Winter they vſe a certayne Garment lined with Cotton, which they call *Chebre*: but the chiefe Citizens and Merchants are apparelled in cloth of *Europe*. The Inhabitants are of and honeſt, cheerefull, and liberall diſpoſition. For their victuals they vſe a kind of new and extreme ſalt Cheeſes, and ſowre Milke alſo artificially congealed: which fare albeit they account very daintie, yet cannot ſtrangers digeſt it, and into euery Diſh almoſt they put ſowre Milke.

A diuiſion of *Egypt*.

Since the *Mahumetans* were Lords of *Egypt*, it hath beene diuided into three parts. For the Region from *Cairo* to *Roſetto* is called the ſhoare of *Errif*: and from *Cairo* to the Land of *Bugiha*, it is called *Sahid*, that is to ſay, The firme Land: but the Region adioyning vpon that branch of *Nilus*, which runneth towards *Damiata* and *Teneſſe*, they call by the name of *Bechria* or *Maremma*. All *Egypt* is exceeding fertile: but the Prouince of *Sahid* excelleth the two other parts for abundance of Corne, Cattle, Fowles and Flaxe: and *Maremma* aboundeth with Cotton and Sugar. Howbeit, the Inhabitants of *Maremma*, and *Errif* are farre more ciuill then the people of *Sahid*: becauſe thoſe two Prouinces lye neerer vnto the Sea, and are more frequented by *European*, *Barbarian*, and *Aſſyrian* Merchants: but the people of *Sahid* haue no conuerſation with ſtrangers, except it be with a few *Æthiopians*.

The ancient Pedigree and Originall of the *Egyptians*. *Gen.* 10.6.

* *Meſraim* is recorded to be the Brother of *Chus*, and the Sonne of *Cham*

Chibith.

Fuſtato.

The *Egyptians* (as *Moſes* writeth) fetch their originall from * *Meſraim* the Sonne of *Chus*, the Sonne of *Cham*, the Sonne of *Noe*; and the *Hebrewes* call both the Countrey and the Inhabitants of *Egypt* by the name of *Meſraim*. The *Arabians* call *Egypt* it ſelfe *Meſre*, but the Inhabitants *Chibith*. And *Chibith* (they ſay) was the man, that firſt tooke vpon him the Gouernment of this Region, and beganne firſt to build houſes thereon. Alſo the Inhabitants call themſelues by the ſame name: neither are there left any true *Egyptians*, beſides a few Chriſtians, which are at this preſent remayning. The reſidue embracing the *Mahumetan* Religion, haue mingled themſelues amongſt the *Arabians* and the *Moores*. This Kingdome was gouerned many yeares by the *Egyptians* themſelues, as namely, by the Kings that were called *Pharao*, (who by their Monuments and admirable Buildings, ſeeme to haue beene mightie Princes) and alſo by the Kings called *Ptolomai*. Afterward, being ſubdued vnto the *Romane* Empire, this Kingdome ſince the comming of Chriſt was conuerted vnto the Chriſtian Religion, vnder the ſaid *Romane* Gouernment: ſince the decay of which Empire, it fell into the poſſeſſion of the Emperours of *Conſtantinople*; who being very carefull to maintayne this Kingdome, were at length depriued thereof by the *Mahumetans*, vnder the conduct of *Hamrus* the Sonne of *Haſi*, being appointed Captaine Generall ouer the *Arabian* Armie of *Homar*, the ſecond *Califa* or *Mahumetan* Patriarke of that name: who permitting all men to haue their owne Religion, required nought but Tribute at their hands. The ſaid Captaine built vpon the banke of *Nilus*, a certaine Towne called by the *Arabians* *Fuſtato*, which word ſignifieth in their Language a Tabernacle: for when he firſt vndertooke this Expedition, he marched through wild and deſart places void of Inhabitants, ſo that his Armie was conſtrayned to lye in Tents. The common people call this Towne *Meſre Hatichi*, that is to ſay, the ancient Citie; in compariſon of which *Cairo* may not vnfitly be called the New Citie.

Neither *Cairo* nor any place neere vnto it, can by any likelihood challenge that they were at any time inhabited by the ancient *Pharaos*. But heere it is [illegible] be noted, that the Nobilitie of the ancient *Egytians* dwelt in times paſt in the Region of *Sahid* beyond *Cairo*, in the Cities of *Fium*, of *Manſichmin*, and in other ſuch famous Cities. Howbe it, after *Egypt* was conquered by the *Romanes*, the *Egyptian* Nobilitie planted themſelues in the Region of *Errif*, vpon the Sea ſhoare thereof, namely, about the Cities of *Alexandria, Roſetto*, and other famous Townes retayning as yet the *Latine* names. Alſo when the *Romane* Empire was tranſlated into *Greece*, the ſaid Nobilitie ſtill inhabited vpon the Sea ſhoare, the Emperours Lieutenant reſiding at *Alexandria*: but after the *Mahumetans* got the Dominion of *Egypt*, the foreſaid Nobiltie retyred themſelues into the in-land, hoping thereby to reape a double commoditie: namely, firſt, in that they might bee a meanes to pacifie the Kingdome on both ſides of them; and ſecondly, that they might bee free from the inuaſions of the Chriſtians, whereof they ſhould haue beene in danger, had they remayned any longer vpon the Sea Coaſt.

The qualitie & temperature of the Ayre in *Egypt*.

Raine vnwholſome.

The Ayre of this Countrey is hot and vnwholeſome: and it rayneth heere very ſeldome or neuer. And *Raine is the cauſe of many Diſeaſes in Egypt*: for in raynie weather ſome of the *Egyptians* are ſubiect vnto dangerous Rheumes, and Feuers; and others vnto a ſtrange kinde of ſwelling in ther priuy Members: which ſwelling the Phyſicians impute vnto Salt Cheeſe and Beefe, which are the common Dyet of the *Egyptians*. In Sommer time this Countrey is moſt extremely hot, for a remedie of which heat they build in euery Towne certaine high Towres, hauing one doore aloft, another beneath, right ouer againſt the houſes, through the tops whereof the wind paſſing down-ward, doth ſomewhat coole and refreſh the Ayre: otherwiſe in regard of the intolerable heat of the Sunne it were impoſſible for any man to liue there. Sometime the Peſtilence is ſo hot among them, eſpecially at *Cairo*, that ſometimes there dye twelue thouſand perſons thereof on a day. But with the *French* Poxe, I thinke, that no other Countrey vnder Heauen is ſo moleſted, nor that contayneth ſo many people infected therewith. About the beginning of Aprill, they reape their Corne, and hauing reaped it, they preſently thraſh the ſame; neyther ſhall you ſee one eare of their Corne ſtanding till the twentieth of May.

Extreame Peſtilence.

The *French* Maladie moſt riſe in *Egypt*.

The increaſe of *Nilus*.

The inundation or ouerflow of *Nilus* beginneth about the middeſt of Iune, increaſing afterward for the ſpace of fortie dayes, and for the ſpace of other fortie dayes alſo decreaſing: during which time all the Cities and Townes of *Egypt* are like vnto Ilands, which none can come vnto but by Boats and Barges. At this time alſo *Nilus* is very fit to be ſailed vpon with veſſels of burthen; ſome whereof are ſo bigge that they will contayne ſixe or ſeuen thouſand buſhels * of Corne: and ſome hundreds of Cattell together: and in theſe Veſſels they ſayle onely downe the ſtreame: for againſt the ſtreame or without the ouer-flowing time they would ſcarſly paſſe emptie. The *Egyptians* according to the increaſe of *Nilus*, doe foreſee the plentie or dearth of the yeere following: as wee will more at large declare, when wee come to ſpeake of the Iland of *Nilus* ouer againſt the olde Citie, where the inundation of *Nilus* is meaſured. Neither is it our purpoſe in this place particularly to deſcribe all the Cities of *Egypt*, becauſe our *African* Writers are of diuers opinions thereabout; for ſome would haue *Egypt* to bee a part of *Africa*, but others are of a contray minde. Diuers there are that affirme, that part of *Egypt* adioyning vpon the Deſarts of *Barbarie, Numidia* and *Libya*, to belong vnto *Africa*. Some others aſcribe vnto *Africa* all thoſe places that border vpon the principall and mayne Channell of *Nilus*: but as for other places, as namely, *Manf, Fium, Semenud, Damanhore, Berelles, Teneſſe*, and *Damiata*, they thinke them not to be ſituate in *Africa*: which opinion, I my ſelfe, alſo vpon many and great reaſons take to be true. Wherefore my purpoſe is to deſcribe none other Cities but ſuch as ſtand neere the mayne and principall Channell of *Nilus*.

* *Moggia*.

The Citie of *Boſtri*.

The ancient Citie of *Boſtri* built by the *Egyptians* vpon the Mediterran Sea, and ſtanding twentie miles Weſtward from *Alexandria*, was in times paſt enuironed with moſt ſtrong wals, and adorned with moſt beautifull and ſtately Buildings. At this preſent, it is compaſſed with many poſſeſſions or grounds bearing Dates, whereof no man taketh charge nor reapeth any commoditie: for when *Alexandria* was wonne by the Chriſtians, the Inhabitants abandoned this Citie, and fled towards the Lake called *Buchaira*.

The great Citie of *Alexandria* in *Egypt*.

The great Citie of *Alexandria* in *Egypt*, founded by *Alexander* the Great, not without the aduiſe of moſt famous and skilfull Architects, vpon a beautifull point of Land ſtretching into the Mediterran Sea, and being diſtant fortie miles Weſtward of *Nilus*, was in times paſt, till it grew ſubiect vnto the *Mahumetans*, moſt ſumptuouſly and ſtrongly built, as diuers and ſundry Authors beare record. Afterward this Citie decaying, many yeares together, was depriued of the ancient renowne and honour, and remayned in manner deſolate, becauſe no Merchants of *Greece* nor of any other part of *Europe* exerciſed any longer Traffique therein. Howbeit, a certaine craftie *Mahumetan* Patriarke made the rude people beleeue, that by the Propheſie of *Mahumet*, moſt ample Indulgences were granted vnto all ſuch as would inhabit the Citie or guard it for certaine dayes, and would beſtow ſome Almes for a publike benefit: by which wily ſtratageme the Citie was in ſhort time filled with forraine people, which from all places reſorted thereunto: by whom were built many houſes neere vnto the Citie wals, and many Colledges of Students, and diuers Monaſteries for the reliefe of Pilgrims.

Indulgences of *Mahumet*.

The Citie it ſelfe is foure ſquare, and hath foure Gates to enter in at: one ſtanding on the Eaſt ſide towards *Nilus*, another on the South ſide towards the Lake of *Buchaira*, the third Weſtward towards the Deſart of *Barca*, and the fourth towards the Mediterran Sea and the Hauen; whereat ſtand the Searchers and Cuſtomers, which ranſacke ſtrangers euen to their very ſhirts: for they demand cuſtome, not onely for wares and Merchandize, but alſo ſome allowance in the hundred for all kinde of money. Neere vnto this Citie-walles there are two other Gates alſo, being diuided aſunder by a faire walke, and a moſt impregnable Caſtle, which ſtandeth vpon the Strand or Wharfe of the Port, commonly called *Marſa el Bargi*, that is to ſay, the Port of the Caſtle: in which Port ride the principall and beſt ſhips, namely, ſuch as come from *Venice, Genoa, Raguſa*, with other Ships of *Europe*. For hither reſort the *Engliſh*, the Low *Dutch*, the *Biſcaines*, the *Portugals*, and men of all other Nations in *Europe* for traffique ſake. Howbeit, this Port is moſt vſually frequented by the Ships of *Appulia, Sicilia*, and of *Greece*, which are *Turkiſh* Ships; all which reſort into this Harbour to ſaue themſelues from Pyrats, and from tempeſtuous weather. Another Port there is alſo, called *Marſa Eſſil Sela*, that is to ſay, the Port of the Chaine, wherein the Ships of *Barbary*, namely, thoſe of *Tunis* and of the Ile of *Gerbi* harbour themſelues. The Chriſtians are conſtrained to pay about the tenth part of all wares that they bring in and carry out, but the *Mahumetans* pay but the twentieth part: and whatſoeuer wares are carried by land to *Cairo* pay no cuſtom at all. And at this preſent that part of the Citie which is next vnto *Cairo*, is the moſt famous and beſt furniſhed with Merchandize brought by Merchants from all places of the world. The other parts of this Citie are deſtitute both of Ciuility and Inhabitants: for except one long ſtreet, and that part of the Citie next the Hauen which is full of Merchants ſhops, and inhabited by Chriſtians, the reſidue is void and deſolate. Which deſolation happened at that time, when *Lewis* the fourth, King of *France*, being reſtored to liberty by the *Soldan*, the King of *Cyprus* with a fleet, partly of *Venetians*, and partly of *French-men* ſuddenly aſſailed *Alexandria*, and with great ſlaughter ſurprized and ſacked the ſame. But the *Soldan* comming with an huge armie to reſcue *Alexandria*, ſo diſcouraged the *Cyprians*, that they burnt downe the houſes thereof, and betooke themſelues to flight. Whereupon the *Soldan* repairing the walles, and building a Caſtle neere vnto the Hauen, the Citie grew by little and little into that eſtate, wherein it ſtandeth at this preſent.

Searchers indeed.

Ancient traffique of the *Engliſh* vnto *Alexandria*.

This in *Leos* time 1526.

Alexandria ſurpriſed and ſacked by the king of *Cyprus*.

In the Citie of *Alexandria* there is a certaine high Mount, faſhioned like vnto the place called *Teſtaccio* at *Rome*, whereon, although it hath no naturall ſituation, are found diuers earthen Veſſels of great antiquity. Vpon the top of the ſaid Mount ſtandeth a Turret, where a certaine officer is appointed to watch for ſuch Ships as direct their courſe towards the Citie, who for euery ſhip that he giueth notice of vnto the Cuſtomers, receiueth a certain fee: but if he chanceth to fall aſleepe, or to be out of the way at the arriuall of any Ship, whereof he certifieth not the Cuſtomers, he paieth double for his negligence into the *Soldans* Exchequer. Vnder each houſe of this Citie there is a great vaulted Ciſterne built vpon mighty Pillars and Arches: whereinto the water of *Nilus* at euery inundation is conueied vnder the walles of the Citie, by a certaine wonderfull and moſt artificiall ſluce ſtanding without the Citie it ſelfe. But theſe Ciſternes growing ſometime corrupt and foule, are often in Summer the occaſion of many diſeaſes and infirmities. This Citie ſtandeth in the midſt of a ſandy Deſart, and is deſtitute of Gardens and Vines, neither is the ſoile round about it apt to beare Corne; ſo that their Corne is brought them from places forty miles diſtant. Howbeit, neere the foreſaid ſluce, whereby the water of *Nilus* is conueied into the Citie, are certaine little Gardens, the fruits whereof being growen to ripeneſſe, are ſo vnwholeſome, that they breed Feuers and other noyſome diſeaſes among the Citizens. Sixe miles Weſtward of *Alexandria*, among certaine ancient buildings, ſtandeth a pillar of a wonderfull height and thickneſſe, which the *Arabians* call **Hemaduſſaoar**, that is to ſay, *the pillar of trees*. Of this pillar there is a Fable reported, that *Ptolemey* one of the Kings of *Alexandria* built it vpon an extreme point of land ſtretching from the Hauen, whereby to the end he might defend the Citie from the inuaſion of forraine enemies, and make it inuincible, he placed a certaine Steele-glaſſe vpon the top thereof, by the hidden vertue of which glaſſe, as many Ships as paſſed by while the glaſſe was vncouered ſhould immediately be ſet on fire: but the ſaid glaſſe being broken by the *Mahumetans*, the ſecret vertue thereof vaniſhed, and the great pillar whereon it ſtood was remooued out of the place. But this is a moſt ridiculous narration, and fit for babes to giue credite vnto.t this preſent there are amongſt the ancient Inhabitants of *Alexandria* many Chriſtians called *Iacobites*, being all of them Artizans and Merchants: theſe *Iacobites* haue a Church of their owne to reſort vnto, wherein the body of S. *Marke* the Euangeliſt lay in times paſt interred, which hath ſince beene priuily ſtolne by the *Venetians*, and carried vnto *Venice*. And the ſaid *Iacobites* pay Tribute vnto the Gouernour of *Cairo*. Neither is it to be paſſed ouer in ſilence, that in the midſt of the ruinous Monuments of *Alexandria*, there remaineth as yet a certaine little houſe built in forme of a Chappell, and containing a Sepulchre much honoured by the *Mahumetans*, wherein they affirme, out of the authoritie of their Alcoron, that the body of the High Prohpet and King (as they terme him) *Alexander* the great lieth buried. And thither reſort yeerely great multitudes of Pilgrimes from forraine Nations, to adore and reuerence the ſaid Sepulchre, and oftentimes do beſtow large Almes thereupon.

Pharos.

Watch Tower.

Alexandria vaulted.

The water of *Nilus* brought by a ſluce into *Alexandria*.

Sickely fruits.

The pillar and a pilld Fable thereof.

Certain Chriſtians called *Iacobites*.

Alexanders Sepulchre reſorted to in Pilgrimage.

Fœlix terrarum prædo: a Saint.

The Citie of *Roſetto* was built by a ſlaue of a certaine *Mahumetan* Patriarke and Gouernour of *Egypt*, vpon the Eaſterne banke of *Nilus* three miles from the Mediterran Sea, not far from the place where *Nilus* diſchargeth his ſtreames into the ſaid Sea. Heere is a ſtately Bath-ſtoue alſo, hauing fountaines both of cold and hot water belonging thereunto, the like whereof for ſtately and commodious building is not to be found in all *Egypt* beſides. I my ſelfe was in this Citie when *Selim* the great *Turke* returned this way from *Alexandria*, who with his priuate and familiar friends beholding the ſaid Bath-ſtoue, ſeemed to take great delight and contentment therein.

The Citie of *Raſid* called by the *Italians* *Roſetto*.

Iohn Leo was at *Raſid* the ſame time when *Selim* the great *Turke* paſſed that way.

Thebe, at this preſent, containeth but three hundred Families in all, being moſt of them very ſtately and ſumptuouſly built. It aboundeth with Corne, Rice, and Sugar, and with certaine fruits of a moſt excellent taſte, called *Muſe*. It is alſo furniſhed with great ſtore of Merchants and Artificers: but the moſt part of the Inhabitants are husbandmen: and if a man walke the ſtreets in the day-time, he ſhall ſee none but trim and beautifull women. The Territorie adiacent aboundeth with Date-trees, which grow ſo thicke, that a man cannot ſee the Citie, till he approacheth nigh vnto the walles. Here grow likewiſe ſtore of Grapes, Figs, and Peaches, which are carried in great plentie vnto *Cairo*. Without the Citie there are many ancient Monuments, as namely, pillars, inſcriptions in *Latine*, *Greeke*, and *Egyptian* Characters, and wals of a great thickneſſe, built of excellent ſtone, and ſuch a number of ruinous places, that this Citie ſeemeth, in times paſt, to haue beene very large.

Thebe.

The fruits called *Muſe*.

The women of *Fuoa*, fortie miles South from *Roſecco*, liue in ſo great libertie, that they may goe whither they will at the day-time, returning home at night, without any controlement of their husbands. The fields adiacent abound greatly with Dates, and neere vnto them there is a certaine Plaine which is very apt for Sugar and Corne: howbeit, the Sugar Canes there bring not foorth perfect Sugar, but in ſtead thereof a certaine kinde of Honie like ſope, which they vſe throughout all *Egypt*, becauſe there is but little other Honie in the whole Countrey.

Fuoa

Sugar.

Ouer againſt the foreſaid Citie the Riuer of *Nilus* maketh an Ile, which being ſituate on an high place, bringeth foorth all kinde of fruitfull trees except Oliues.

Gezirat Eddeheb, that is to ſay, the golden Ile.

They haue a moſt beautifull Temple at *Deretto*, and the Citizens are exceeding rich: for their ground yeeldeth ſuch abundance of Sugar, that they pay yeerely vnto the *Soldan* * an hundred thouſand peeces of Gold, called in their language *Saraffi*, for their libertie of making and refining thereof. In this Citie ſtandeth a certaine great houſe like vnto a Caſtle, wherein are their Preſſes and Caldrons, for the boyling and preparing of their Sugar. Neither did I euer in all my life ſee ſo many workemen emploied about that buſineſſe, whoſe daily wages (as I vnderſtood by a certaine publike officer) amounted to two hundred *Saraffi*.

Great abundance of Sugar.

* It was ſoone after in *Leos* time taken by the *Turke* and the *Soldans* extirpate.

Cairo is commonly reputed to be one of the greateſt and moſt famous cities in all the whole world. But leauing the common reports and opinions thereof, I will exactly deſcribe the forme and eſtate wherin it * now ſtandeth. And that I may begin with the Etymologie or deriuation of the name, *Cairo* is an *Arabian* word, corruptly pronounced by the people of *Europe*: for the true *Arabian* word is *El Chahira*, which ſignifieth *an inforcing or imperious Miſtreſſe*. This City built in ancient times by one *Gehoar Chetib* a *Dalmatian* ſlaue (as I haue before ſignified in the beginning of my Diſcourſe) containeth within the walles not aboue eight thouſand Families, being Inhabited by Noblemen, Gentlemen, and Merchants that ſell wares brought from all other places. The famous Temple of *Cairo*, commonly called, *Gemih Haſhare*, that is to ſay, *the glorious Temple*, was built alſo by the foreſaid ſlaue, whom we affirmed to be the Founder of the City, and whoſe ſurname was *Haſhare*, that is to ſay, Famous, being giuen him by the *Mahumetan* Patriarke that was his Prince. This Citie ſtandeth vpon a moſt beautifull Plaine, neere vnto a certaine Mountaine called *Mucatun*, about two miles diſtant from *Nilus*, and is enuironed with ſtately walles, and fortified with Iron-gates: the principall of which gates is called *Babe Nanſre*, that is, the gate of Victory, which ſtandeth Eaſtward towards the Deſart of the Red Sea; and the gate called *Beb Zuaila*, being next vnto the old Citie and to *Nilus*; and alſo *Bebel Futuh*, that is to ſay, the gate of Triumph, ſtanding towards the lake and the fields. And albeit, *Cairo* aboundeth euery where with all kind of Merchants and Artificers, yet that is the principall ſtreet of the whole Citie which ſtretcheth from the gate of *Nanſre*, to the gate of *Zuaila*, for in it are built moſt ſtately and admirable Palaces and Colledges, and moſt ſumptuous Temples, among which is the Temple of *Gimith Elhechim*, the third Schiſmaticall *Califa* of *Cairo*. Other Temples there are of a maruellous bignes, which to deſcribe in particular. I thinke it ſuperfluous. Heere are many Bath-ſtoues alſo very artificially built. Next of all is the ſtreet called *Beinel Caſrain*, containing to the number of threeſcore Cookes or Victuallers ſhops, furniſhed with veſſels of Tinne: there are certaine other ſhops alſo, wherein are to be ſold delicate waters or drinkes made of all kinds of fruits, being for Noblemen to drinke of, and theſe waters they keepe moſt charily in fine veſſels, partly of glaſſe, and partly of Tinne: next vnto theſe are ſhops where diuers confections of Hony and Sugar, vnlike vnto the confections of *Europe*, are to be ſold: then follow the Fruiterers ſhops, who bring out-landiſh fruits out of *Syria*, to wit,

A Deſcription of the huge & admirable Citie of *Cairo*.

* 1526.

The Founder.

The Temple.

Delicate drinks made all kind of fruits.

Quinces,

Soldan Ghauri.

Quinces, Pomegranates, and other fruits which grow not in *Egypt:* next vnto them are the ſhops of ſuch as ſell Egges, Cheeſe, and Pancakes fried with Oyle. And next of all there is a ſtreete of the principall Artificers Shops. Beyond which ſtreete ſtandeth a Colledge built by the *Soldan*, called *Ghauri*, who was ſlaine in a battaile againſt *Selim* the great *Turke*. And next vnto the Colledge are diuers rankes of Drapers Shops. In the firſt ranke there is moſt excellent out-landiſh Linnen Cloth to be ſold, as namely, fine Cloth of Cotten brought from *Balabach*, and Cloth called *Moſall*, that is, of *Ninou*, of a maruellous breadth and fineneſſe, whereof Noblemen and others of account, haue Shirts made them, and Scarffes to weare vpon their Dulipans. Beſides theſe, there are certaine Mercers Shops where the rich Stuffes of *Italy*, namely, Silke, Damaske, Veluet, Cloth of Gold, and ſuch like are to be bought, vnto which Stuffes I neuer ſaw any comparable (to my remembrance) in *Italy*, where they vſe to be made. Next vnto the Mercers are the Woollen Drapers, which bring Cloth out of *Europe*, as namely, from *Florence*, *Venice*, *Flanders*, and other places. Next of all there are Chamblets to be ſold: and from thence the way lieth to the Gate of *Zuaila*, at which Gate dwell great ſtore of Artificers. Neere vnto the ſaid way ſtandeth the famous Burſe, called *Canen Halili*, wherein the *Perſian* Merchants dwell. It is built very ſtately in manner of a Kings Palace, and is of three ſtories high: beneath it are certaine conuenient roomes, whither Merchants for the exchange of rich and coſtly Wares doe reſort: for here doe the principal and moſt wealthie Merchants abide; whoſe Wares are Spices, precious Stones, Cloth of *India*, & ſuch like. Next vnto the Burſe ſtandeth a ſtreet of Shops, where al kind of Perfumes, namely, Ciuet, Muske, Amber, and ſuch like are to be ſold: which commodities are here in ſo great plenty, that if you ask for twenty pounds of Musk, they will preſently ſhew you an hundred. Next followeth the ſtreet of the Paper-Merchants, where you may buy moſt excellent and ſmooth Paper: here alſo are to be ſold Iewels and precious Stones of great value, which the Brokers carrie from one Shop to another. Then come you to the Gold-Smiths ſtreete, being inhabited for the moſt part by *Iewes*, who deale for riches of great importance. And next vnto the Gold-Smithes are certaine ſtreetes of Vpholſters or Brokers, who ſell the apparell and rich furniture of Noblemen and other Citizens at the ſecond hand, which are dot Cloakes, Coates, Napery, or ſuch like, but things of exceeding price and value: amongſt which I my ſelfe once ſaw a beautifull Pauilion embroydered with Needle-worke, and beſet with Pearles that weighed fortie pounds, which Pearles being taken out of it, were ſold for ten thouſand *Saraffi*. In this Citie alſo there is a moſt ſtately Hoſpitall built by *Piperis* the firſt *Soldan* of the *Mamalucks* race: the yearely reuenues whereof amount vnto two hundred thouſand *Saraffi*. Hither may any impotent or diſeaſed perſons reſort, and bee well prouided of Phyſicians, and of all things neceſſarie for thoſe that are ſicke, who if they chance to die here, all their goods are due vnto the Hoſpitall.

A ſtately Hoſpitall.

The Suburbs.

The Suburbe, called *Bed Zuaila*, belonging vnto *Cairo*, and containing about twelue thouſand Families, beginneth at the Gate of *Zuaila*, and extendeth Weſtward almoſt a mile and a halfe; Southward it bordereth vpon the Palace of the *Soldan*, and ſtretcheth Northward for the ſpace of a mile vnto the Suburbe, called *Beb Elloch*. Here dwell as many Noblemen and Gentlemen almoſt, as within the Citie it ſelfe: and the Citizens haue Shops both here and in the Citie, as likewiſe many Inhabitants of this Suburbe maintaine Families in the Citie alſo. Amongſt all the buildings of this Suburbe, the principall is that ſtately Colledge built by *Soldan Heſen*, being of ſuch a wonderfull height and great ſtrength, that oftentimes the Colledges haue preſumed to rebell againſt the *Soldan*, and therein to fortifie themſelues againſt the whole Citie, and to diſcharge Ordnance againſt the *Soldans* Caſtle, which is but halfe a Croſſe-bow ſhot diſtant.

A ſtately Colledge.

Palace and Temple.

The Suburbe called *Gemeh Tailon*, confining Eaſtward vpon the foreſaid Suburbe of *Beb Zuaila*, exendeth Weſtward to certaine ruinous places neere vnto the old Citie. Before the foundation of *Cairo* this Suburbe was erected by one *Tailon*, who was ſubiect vnto the *Califa* of *Bagdet*, and Gouernour of *Egypt*, and was a moſt famous and prudent man. This *Tailon* leauing the old Citie, inhabited this Suburbe, and adorned the ſame with a moſt admirable Palace, and ſumptuous Temple. Here dwell alſo great ſtore of Merchants and Artificers, eſpecially ſuch as are *Moores* of *Barbary*.

Palace and Colledge.

The Suburbe, called *Beb Elloch*, being diſtant from the Walles of *Cairo* about the ſpace of a mile, and containing almoſt three thouſand Families, is inhabited by Merchants and Artizans of diuers ſorts, as well as the former. Vpon a certaine large place of this Suburbe ſtandeth a great Palace, and a ſtately Colledge, built by a certaine *Mammaluck*, called *Iazbach*, being Counſellor vnto the *Soldan* of thoſe times; and the place it ſelfe is called after his name, *Iazbachia*. Hither, after *Mahumetan* Sermons & deuotions, the common people of *Cairo*, together with the Bawds and Harlots, doe vſually reſort; and many Stage-Players alſo, and ſuch as teach Camels, Aſſes, and Dogs, to dance; which dancing is a thing very delightfull to behold, and eſpecially that of the Aſſe: who hauing friſked and danced a while, his Maſter comes vnto him, and tels him with a loud voyce, That the *Soldan* being about to build ſome great Palace, muſt vſe all the Aſſes of *Cairo* to carry Morter, Stones, and other neceſſary prouiſion. Then the Aſſe falling preſently to the ground, and lying with his heeles vpward, maketh his belly to ſwell, and cloſeth his eyes as if he were ſtarke dead. In the meane while his Maſter lamenting the miſfortune of the Aſſe vnto the ſtanders by, earneſtly craueth their friendly aſſiſtance and liberalitie to buy him a new Aſſe. And hauing gathered of each one as much money as hee can get; You are much deceiued my Maſters (quoth he) that thinke mine Aſſe to be dead: for the hungry Iade knowing his Maſters neceſſity, hath wrought this ſleight, to the end hee might get ſome money to buy him Prouender. Then turning about to the Aſſe, hee commandeth him with all ſpeed to ariſe: but the Aſſe lyeth ſtarke ſtill, though hee command and beate him neuer ſo much: whereupon, turning againe to the people; Bee it knowne (quoth hee) vnto you all, that the *Soldan* hath publiſhed an Edict or Proclamation, that to morrow next all the people ſhall goe forth of the Citie to behold a Triumph, and that all the honourable and beautifull Ladies and Gentlewomen ſhall ride vpon the moſt comely Aſſes, and ſhall giue them Oates to eate, and Chriſtall water of *Nilus* to drinke. Which words being ſcarce ended, the Aſſe ſuddenly ſtarteth from the ground, prancing and leaping for ioy: then his Maſter proſecuting ſtill his narration; But (ſaith he) the Warden of our ſtreete hath borrowed this goodly Aſſe of mine for his deformed and old Wife to ride vpon. At theſe words the Aſſe, as though he were indued with humaine reaſon, coucheth his eares, and limpeth with one of his legges, as if it were quite out of ioynt. Then ſaith his Maſter; What, ſir Iade, are you ſo in loue with faire women? The Aſſe nodding his head ſeemeth to ſay, yea. Come on therefore Sirra (quoth his Maſter) and let vs ſee among all theſe pretty Damoſels, which pleaſeth your fancie beſt. Whereupon the Aſſe going about the company, and eſpying ſome woman more comely and beautifull then the reſt, walketh directly vnto her and toucheth her with his head: and then the beholders laugh and crie out amaine: Loe, the Aſſes Paramour, the Paramour of the Aſſe. Whereupon, the fellow that ſhewed all this ſport leaping vpon the backe of his Aſſe rideth to ſome other place. There is alſo another kind of Charmers or Iuglers, which keep certaine little Birds in Cages made after the faſhion of Cupboords, which birds will reach vnto any man with their Beaks certaine ſkroules, containing either his good or euill ſucceſſe in time to come. And whoſoeuer deſireth to know his fortune, muſt giue the Bird an half-penny; which ſhee taking in her bill, carrieth into a little Boxe, and then comming forth againe, bringeth the ſaid ſkroule in her beake. I my ſelfe had once a ſkroule of ill fortune giuen me, which although I little regarded, yet had I more vnfortunate ſucceſſe then was contained therein. Alſo, there are Maſters of defence playing at all kind of weapons, and other that ſing Songs of the Battels fought betweene the *Arabians* and *Egyptians*, when as the *Arabians* conquered *Egypt*, with diuers others that ſing ſuch Toyes and Ballads vnto the people.

These Aſſes are ſomewhat like to *Banks* his Curtall, that plaid his Prizes all *England* ouer.

South-ſaying Birds.

The Suburbe called *Bulach*, ſtanding two miles diſtant from the Walles of the Citie vpon the banke of *Nilus*, containeth foure thouſand Families. Vpon the way lying betweene the Suburbe and this Citie, ſtand diuers Houſes, and Mills turned about by the ſtrength of beaſts. In this Suburbe dwell many Artificers and Merchants, eſpecially ſuch as ſell Corne, Oyle and Sugar. Moreouer, it is full of ſtately Temples, Palaces, and Colledges: but the faireſt buildings thereof ſtand along the Riuer of *Nilus*, for from thence there is a moſt beautifull proſpect vpon the Riuer, and thither doe the Veſſels and Barkes of *Nilus* reſort vnto the common ſtathe of *Cairo*, being ſituate in this Suburbe: at which place you ſhall ſee at ſome times, and eſpecially in the time of Harueſt, aboue one thouſand Barkes. And here the Officers appointed to receiue Cuſtome for Wares, brought from *Alexandria* and *Damiata* haue their aboad: albeit, but little tribute be demanded for the ſaid Wares, becauſe it was paid before at the Port of their arriuall: but thoſe Wares that come out of the firme land of *Egypt* allow entire cuſtome.

The Suburbe of *Carafa* built in manner of a Towne, and ſtanding from Mount *Muccatim* a ſtones caſt, and from the Walles of the Citie about two miles, containeth almoſt two thouſand Houſholds. But at this day the greateſt part thereof lyeth waſte and deſtroyed. Here are many Sepulchers built with high and ſtately Vaults and Arches, and adorned on the inner ſide with diuers Emblems and colours, which the fond people adore as the ſacred Shrines and Monuments of Saints, ſpreading the pauement with ſumptuous and rich Carpets. Hither euery Friday morning reſort out of the Citie it ſelfe, and the Suburbs, great multitudes of people for deuotions ſake, who beſtow liberall and large almes.

The Suburbe called *Charafa*.

The Citie *Miſrulbetich* was the firſt that was built in *Egypt* in the time of the *Mahumetans*, founded by *Hamre*, Captaine Generall ouer the Forces of *Homar*, the ſecond *Mahumetan* Patriarke vpon the banke of *Nilus*, reſembling a Suburbe becauſe it is vnwalled, and containing to the number of fiue thouſand Families. It is adorned, eſpecially by the Riuer *Nilus*, with diuers Palaces and Houſes of Noblemen, and alſo with the famous Temple of *Hamre*, being of an huge bigneſſe, and moſt ſtately built. It is alſo indifferently well prouided of Tradeſmen and Artificers. And here ſtandeth the famous Sepulchre of a Woman, reputed moſt holy by the *Mahumetans*, and called by them Saint *Naſiſſa*, which was the daughter of one called *Zenulhebidin*, being the ſonne of *Huſein*, the ſonne of *Heli*, who was Couſen-german vnto *Mahumet*. The ſaid *Niſiſſa* ſeeing all of her Family to be depriued of the *Mahumetan* Patriarkſhip, left *Cufa*, a Citie of *Arabia Fœlix*, and came and dwelt in this Citie; vnto whom, partly becauſe ſhee was of the

The old Citie, called *Miſrulbetich*.

Hamres huge Temple.

Saint *Naſiſſa*.

Linage of *Mahumet*,and partly for that ſhe liued an innocent and blameleſſe life,the people after her death aſcribed diuine honours, canonizing her for a Saint. Wherefore the Schiſmaticall Patriarcks of her Kindred hauing got the vpper hand in *Egypt*, began to build for *Naſiſſa* a moſt beautifull Shrine or Sepulchre, which they adorned alſo with Siluer Lamps, with Carpets of Silke, and ſuch like precious ornaments. So great is the renowne of this *Naſiſſa*, that there commeth no *Mahumetan* either by Sea or Land vnto *Cairo*, but he adoreth this Sepulchre, and bringeth his Offering thereunto,as likewiſe doe all the *Mahumetans* inhabiting thereabout : inſomuch that the yearely Oblations and Almes offered at this Sepulchre, partly for the reliefe of the poore Kinsfolks of *Mahumet*,and partly for the maintenance of the Prieſts which keepe the ſaid Sepulchre,amount vnto one hundred thouſand *Saraffi*; which Prieſts by fained and counterfeit Miracles doe daily delude the minds of the ſimple, to the end they may the more enflame their blind deuotion,and may ſtirre them to greater liberalitie. When *Selim* the Great *Turke* wonne the Citie of *Cairo*,his Ianizaries rifling this Sepulchre, found there the ſumme of fiue hundred thouſand *Saraffi* in ready money,beſides the Siluer Lampes, the Chaines and Carpets : but *Selim* tooke away a great part of that treaſure from them. Such as write the Liues of the *Mahumetan* Saints,making very honourable mention of this *Naſiſſa*,ſay, that ſhe was deſcended of the noble Familie of *Heli*,and that ſhe was moſt famous for her vertuous and chaſte life : but the fond people and the Prieſt of that execrable Sepulchre,haue deuiſed many fained and ſuperſtitious Miracles. In this Suburbe alſo,neere vnto the Riuer of *Nilus*,is the Cuſtomers Office,for ſuch wares as are brought out of the Prouince of *Sahid*. Without the walled Citie ſtand the Magnificent and ſtately Sepulchres of the *Soldans*,built with admirable and huge Arches. But in my time a certaine *Soldan* cauſed a Walke to be built betweene two high Walls,from the Gate of the Citie to the place of the aforeſaid Sepulchres, and at the ends of both Walls cauſed two Turrets of an exceeding height to be erected,for Markes and Directions vnto ſuch Merchants as came thither from the Port of Mount *Sinai*.

Pilgrimage and Offerings.

Coſening Prieſts.

Sepulchres of the *Soldans*.

The onely Balme-tree in the world. See *P. Mart. Legat. Babyl.* and *Bellon. obſ.*

About a mile and an halfe from the ſaid Sepulchres, in a certaine place called *Amalthria*,there is a Garden containing the onely Balme-tree, (for in the whole world beſides there is not any other tree that beareth true Balme) *which Balme-tree growing in the midſt of a large Fountaine*, and hauing a ſhort Stocke or Body, beareth leaues like vnto Vine-leaues, but that they are not ſo long : and this Tree (they ſay) would vtterly wither and decay, if the water of the Fountaine ſhould chance to be deminiſhed. The Garden is enuironed with a ſtrong Wall, whereinto no man may enter,without the ſpeciall fauour and licence of the Gouernour.

In the midſt of *Nilus*,ouer againſt the old Citie,ſtandeth the Ile called *Michias*,that is to ſay, *The Ile of Meaſure*; in which Ile (according to the Inundation of *Nilus*) they haue a kind of deuice,inuented by the ancient *Egyptians*, whereby they moſt certainely foreſee the plentie or ſcarcitie of the yeare following throughout all the Land of *Egypt*. This Iland is well inhabited, and containeth about fifteene hundred Families ; vpon the extreme point or ende whereof ſtandeth a moſt beautiful Palace,built in my remembrance by a *Soldan*,& a large Temple alſo,which is very pleaſant,in regard of the coole Streames of *Nilus*. Vpon another ſide of the Iland ſtandeth an houſe alone by it ſelfe,in the midſt whereof there is a foureſquare Ciſterne or Chanell of eighteene cubits deepe, whereinto the water of *Nilus* is conueyed by a certaine Sluce vnder the ground. And in the midſt of the Ciſterne there is erected a certaine Pillar,which is marked and diuided into ſo many cubits, as the Ciſterne it ſelfe containeth in depth. And vpon the *ſeauenteenth of Iune when* Nilus *beginneth to ouerflow*, the water thereof conueyed by the ſaid Sluce into the Chanell,increaſeth daily,ſometimes two,and ſometimes three fingers, and ſometimes halfe a cubit in height. Vnto this place there daily reſort certaine Officers appointed by the Senate, who viewing and obſeruing the increaſe of *Nilus*, declare vnto certaine Children how much it hath increaſed ; which children wearing yellow Skarffes vpon their Heads, doe publiſh the ſaid increaſe of *Nilus* in euery ſtreete of the Citie and the Suburbs, and receiue gifts euery day of the Merchants,Artificers,and Women,ſo long as *Nilus* increaſeth. The foreſaid deuice or experiment of the increaſe of *Nilus*, is this that followeth : If the water reacheth onely to the fifteenth cubit of the foreſaid Pillar,they hope for a fruitfull yeare following : but if it ſtayeth betweene the twelfth cubit and the fifteenth, then the increaſe of the yeare will prooue but meane : if it reſteth betweene the tenth and twelfth cubits, then is it a ſigne that Corne will be ſold ten Duckats the buſhell : But if it ariſeth to the eighteenth cubite,there is like to follow great ſcarcitie,in regard of too much moyſture : and if the eighteenth cubite be ſurmounted, all *Egypt* is in danger to be ſwallowed vp by the inundation of *Nilus*. The Officers therefore declare vnto the Children the height of the Riuer,and the Children publiſh the ſame in all ſtreets of the Citie,charging *the people to feare God, and telling them how high* Nilus *is increaſed. And the people being aſtonied at the wonderfull increaſe of* Nilus, *wholly exerciſe themſelues in Prayers, and giuing of Almes.* And thus *Nilus* continueth *fortie dayes increaſing, and fortie dayes decreaſing* ; all which time Corne is ſold very deare,becauſe while the Inundation laſteth, euery man may ſell at his owne pleaſure: but when the eightieth day is once paſt, the Clerke of the Market appointeth the price of all Victuals,and eſpecially of Corne, according as hee knoweth by the foreſaid

The manner of meaſuring the increaſe of *Nilus*. This Pillar is called by *Plinie Niloſcopium*.

experiment, that the high and low grounds of *Egypt* haue receiued either too little, or too much or conuenient moyſture: all which Cuſtomes and Ceremonies being duly performed, there followeth ſo great a Solemnitie, and ſuch a thundering noyſe of Drummes and Trumpets throughout all *Cairo*, that a man would ſuppoſe the whole Citie to be turned vpſide downe. And then euery Family hath a Barge adorned with rich Couerings and Carpets, and with Torch-light, and furniſhed with moſt daintie meates and confections, wherewith they ſolace themſelus. The SOLDAN alſo with *all his Nobles and Courtiers* reſorteth vnto that Sluce or Conduit, which is called *the great Conduit*, and is compaſſed round about with a wall, who taking an Axe in his hand breaketh the ſaid wall, and ſo doe his Nobles and Courtiers likewiſe: inſomuch, that the ſame part of the wall being caſt downe, which ſtopped the paſſage of the water, the Riuer of *Nilus* is ſo ſwiftly and forcibly carryed through that Conduit, and through all other Conduits and Sluces in the Citie and the Suburbes, that *Cairo* at that time ſeemeth to be another *Venice*; and then may you row ouer all places of the Land of *Egypt*. Seuen dayes and ſeuen nights together the foreſaid Feſtiuall Solemnitie continueth in *Cairo*; during which ſpace the Merchants and Artificers of the Citie may (according to the cuſtome of the ancient *Egyptians*) conſume and ſpend in Torches, Perfumes, Confections, Muſicke, and ſuch like iollities, all their gaines that they haue gotten the whole yeere paſt. Without the Citie of *Cairo*, neere vnto the Suburbe of *BebZuaila*, ſtandeth the Caſtle of the *Soldan* vpon the ſide of the Mountain called *Mochattan*. This Caſtle is enuironed with high and impregnable wals, and contayneth ſuch ſtately and beautifull Palaces, that they can hardly be deſcribed. Paued they are with excellent Marble, on the Roofes they are gilt and curiouſly painted, their windowes are adorned with diuers colours, like to the windowes in ſome places of *Europe*; and their gates be artificially carued and beautified with Gold and Azure. Some of theſe Palaces are for the *Soldan* and his Family; others for the Family of his Wife, and the reſidue for his Concubines, his Eunuches, and his Guard. Likewiſe the *Soldan* had one palace to keepe publike Feaſts in; and another wherein to giue audience vnto forraine Ambaſſadours, and to exalt himſelfe with great pompe and Ceremonies: and another alſo for the Gouernours and Officials of his Court. But all theſe are at this preſent aboliſhed by *Selim* the great *Turke*.

Iohn Leo tooke theſe notes a little before the *Turke* had conquered *Egypt*, after which trauelled thrice into *Egypt*.

A ſolemne Feaſt of ſeuen dayes for *Nilus*.

The Inhabitants of *Cairo* are people of a merry, iocund, and cheerefull diſpoſition, ſuch as will promiſe much, but performe little. They exerciſe Merchandize and Mechanicall Arts, and yet trauell they not out of their owne natiue ſoyle. Many Students there are of the Lawes, but very few of other liberall Arts and Sciences. And their Colledges are continually full of Students, yet few of them attayne vnto perfection. The Citizens in Winter are clad in garments of cloth lined with Cotton: in Summer they weare fine ſhirts; ouer which ſhirts ſome put on linnen garments curiouſly wrought with ſilke, and others weare garments of Chamblet, and vpon their heads they carry great Turbants couered with cloth of India. The women goe coſtly attired, adorning their foreheads and neckes with frontlet and chaines of Pearle, and on their heads they weare a ſharpe and ſlender bonet of a ſpan high, being very precious and rich. Gownes they weare of woollen cloth with ſtrait ſleeues, being curiouſly imbroydered with needle-worke, ouer which they caſt certaine veyles of moſt excellent fine cloth of *India*. They couer their heads and faces with a kind of blacke Skarfe, through which beholding others, they cannot bee ſeene themſelues. Vpon their feet they weare fine ſhooes and pantofles, ſomewhat after the *Turkiſh* faſhion. Theſe women are ſo ambitious and proud, that all of them diſdaine eyther to ſpinne or to play the Cookes: wherefore their Husbands are conſtrayned to buy victuals ready dreſt at the Cookes ſhops: for very few, except ſuch as haue a great Family, vſe to prepare and dreſſe their victuals in their owne houſes. Alſo they vouchſafe great libertie vnto their Wiues: for the good man being gone to the Tauerne or Victualling houſe, his Wife tricking vp her ſelfe in coſtly apparell, and being perfumed with ſweet and precious Odours, walketh about the Citie to ſolace her ſelfe, and parley with her kinsfolkes and friends.

The cuſtomes, rites, and faſhions of the Citizens of *Cairo*.

The attyre of the women of *Cairo*.

The libertie of the women of *Cairo*.

They vſe to ride vpon Aſſes more then horſes, which are broken to ſuch a gentle pace, that they go eaſier then any ambling horſe. Theſe Aſſes they couer with moſt coſtly Furniture and let them out vnto women to ride vpon, together with a Boy to lead the Aſſe, and certain Footmen to run by. In this City, like as in diuers others, great ſtore of people carry about ſundry kinds of victuals to be ſold. Many there are alſo that ſell water, which they carry vp and downe in certayne Leather bags vpon the backes of Camels: for the Citie (as I ſaid before) is two miles diſtant from *Nilus*. Others carrie about a more fine and handſome Veſſell with a Cocke or Spout of Braſſe vpon it, hauing a Cup of Myrrhe or Chriſtall in their hands, and theſe ſell water for men to drinke, and for euery draught they take a farthing. Others ſell young Chickens and other Fowles by meaſure, which they hatch after a wonderfull and ſtrange manner. They put great numbers of Egges into certayne Ouens built vpon ſundry lofts, which Ouens being moderately heat, will within ſeuen dayes conuert all the ſaid Egges into Chickens. Their meaſures are bottomleſſe, which being put into the basket of the buyer, and filled full of Chickens they lift it vp, and ſo let the Chickens fall into the basket. Likewiſe, ſuch as buy thoſe Chickens hauing kept them a few dayes, carry them about to ſell againe. The Cookes ſhops ſtand open

Birds hatched after a ſtrange manner in *Egypt*.

open very late: but the ſhops of other Artificers are ſhut vp before ten of the clocke, who then walke abroad for their ſolace and recreation from one Suburbe to another. The Citizens in their common talke vſe ribald and filthy ſpeeches: and (that I may paſſe ouer the reſt in ſilence) it falleth out oftentimes that the Wife will complaine of her Huſband vnto the Iudge, that he doth not his dutie nor contenteth her ſufficiently in the night ſeaſon, wherupon (as it is permitted by the *Mahumetan* Law) the women are diuorced and maryed vnto other Huſbands.

The reward of new and ingenious deuiſes. One *Marke Scaliot* in *London*, made a Locke and Key and Chaine, of 43. linkes, all which a Flea did draw, and weighed but a graine and a halfe, *Stow Chron.* 1579.

Among the Artizans whoſoeuer is the firſt Inuentor of any new and ingenuous Deuice, is clad in a Garment of cloth of Gold, and carryed with a noyſe of Muſicians after him, as it were in triumph from ſhop to ſhop, hauing ſome money giuen him at euery place. I my ſelfe once ſaw one carryed about with ſolemne Muſicke and with great pompe and triumph, becauſe hee had bound *a Flea in a Chaine*, which lay before him on a piece of Paper for all men to behold.

Amongſt the ſundry Sects of Religion in this Citie, there is one Sect of the *Moores* called *Cheneſia*: and this Sect liueth vpon *Horſe-fleſh*, ſo that their Butchers when they can heare of any halting or lame Iade, buy him forth-with, and ſet him vp a fatting, and hauing killed him, the ſaid Sect of *Cheneſia* come and buy vp his fleſh hand-ſmooth. This Sect is riſe alſo among the *Turkes*, the *Mamalukes*, and the people of *Aſia*; and albeit, the *Turkes* might freely vſe the food before-mentioned, yet doe they not inure themſelues thereunto.

Foure ſeuerall Sects of the *Mahumetan* Religion, permitted in the Citie of *Cairo*.

In *Egypt* and in the Citie of *Cairo* there are permitted foure ſeuerall Sects, differing each from other both in Canon and Ciuill Lawes: all which Sects haue their originall from the Religion of *Mahumet*. For there were in times paſt foure men of ſingular Learning, who by ſubtiltie and ſharpneſſe of wit, found out a way to make particular deductions out of *Mahumets* generall Precepts. So that each of them would interpret the opinions of *Mahumet* according to their owne fancie, and would euery man apply them to his owne proper ſenſe; and therefore they muſt needs diſagree much betweene themſelues: howbeit, growing famous among the common people in regard of their diuers Canons and Precepts, they were the firſt Authours and Founders of the ſaid foure Sects: any one of which whatſoeuer *Mahumetan* profeſſeth, cannot renounce the ſame at his pleaſure and embrace another Sect, vnleſſe hee be a man of deepe Learning, and knoweth the Reaſons and Allegations of both parts. Alſo there are in the Citie of *Cairo* foure principall Iudges, who giue ſentence onely vpon matters of great importance: vnder which foure are ſubſtituted other inferiour Iudges, in euery ſtreet of the Citie, which decide pettie contentions and brabbles. And if the parties which are at controuerſie chance to bee of diuers Sects, the Plaintiffe may ſummon and conuent the Defendant before the Iudge of his ſtreet: howbeit, the Defendant may, if he will, appeale from him vnto the higheſt Iudge of all, being placed ouer the foure principall Iudges aforeſaid, and being gouernour of the Sect, called *Eſſafichia*; and this high Iudge hath authoritie to diſpenſe withall, or to diſanull the Decrees of the foure principall, and of all the other inferiour Iudges, according as hee ſhall ſee cauſe. Whoſoeuer attempteth ought againſt the Canons and Precepts of his owne Religion, is ſeuerely puniſhed by the Iudge of the ſame Religion. Moreouer, albeit the Prieſts of the foreſaid Sects differ very much, both in their formes of Lyturgie or Prayer, and alſo in many other reſpects, yet doe they not for that diuerſitie of Ceremonies hate one another, neyther yet doe the common people of ſundry Sects fall to mutinie and debate: but men indeed of ſingular Learning and much reading conferre oftentimes together, and as in priuate each man affirmeth his owne Sect to be the beſt, ſo likewiſe doe they confirme their opinions by ſubtile Arguments, neither may any man vnder paine of grieuous puniſhment reproch any of the ſaid foure ancient Doctors. And in very deed they all of them follow one & the ſame Religion, to wit, that which is preſcribed in the Canons of *Haſhari*, the principall Doctor of the *Mahumetans*, which Canons goe for currant ouer all *Africa*, and moſt part of *Aſia*, except in the Dominions of the *Great Sophi of Perſia*; who becauſe he reiecteth the ſaid Canons, is accounted by other *Mahumetans an Heretike, and a Schiſmaticke*. But how ſuch varietie of opinions proceeded from the foure Doctors aforeſaid, it were tedious and troubleſome to rehearſe: he that is deſirous to know more of this matter, let him read my Commentaries which I haue written concerning the Law and Religion of *Mahumet*, according to the Doctrine of *Malich*, who was a man of profound Learning, and was borne at *Medina Talnabi*, where the bodie of *Mahumet* lyeth buryed: which Doctrine of *Malich* is embraced throughout all *Syria*, *Egypt*, and *Arabia*: wherewith if any be delighted, let him peruſe my foreſaid Commentaries, and they will ſatisfie him to the full.

An horrible kind of execution.

Vpon Malefactors they inflict moſt grieuous and horrible puniſhment, eſpecially vpon ſuch as haue committed any heynous crime in the Court. Theeues they condemne to the Halter. A murther committed trecherouſly they puniſh in manner following: the Executioners aſſiſtants take the Malefactor one by the head, and another by the feet, and then comes the chiefe Executioner with a Two-hand-ſword, and cutteth his bodie in twaine, the one part whereof adioyning to the head is put into a fire full of vn-ſlaked Lime: and it is a moſt ſtrange and dreadfull thing to conſider, how the ſame diſmembred and halfe bodie will remayne aliue in the fire for the ſpace of a quarter of an houre, ſpeaking and making anſwere vnto the ſtanders by. But rebels or ſeditious perſons they flea aliue, ſtuffing their skins with bran till they reſemble mans ſhape, which being done, they carry the ſaid ſtuffed skins vpon Camels backes through euery ſtreete of the Citie, and there publiſh the crime of the partie executed: then which puniſhment I neuer ſawe a more dreadfull, by reaſon that the condemned party liueth ſo long in torment: but if the tormenter once toucheth his nauell with the knife, he preſently yeeldeth vp the Ghoſt: which he may not doe vntill he be commanded by the Magiſtrate ſtanding by. If any be impriſoned for debt, not hauing where withall to ſatisfie the ſame, the Gouernor of the priſon payeth their creditors, and ſendeth them, poore wretches, bound in chaines, and accompanied with certaine keepers, daily to begge almes from ſtreet to ſtreet, all which almes redoundeth to the Gouernour, and hee alloweth the ſaid priſoners very bare maintenance to liue vpon.

The Nauell being cut is preſent death.

Moreouer, there goe crying vp and downe this Citie certaine aged women, who (though that which they ſay in the ſtreets cannot be vnderſtood) are notwithſtanding inioyned by their office to circumciſe women according to the preſcript of *Mahumet*: which Ceremonie is not obſerued but in *Egypt* and *Syria*.

Women circumciſed.

The dignity and power of the *Soldan* was in times paſt exceeding great; but *Selim* the great *Turke* in the yeere of Chriſt (if I be not deceiued) 1517. vtterly aboliſhed the ſaide dignity, and changed all the Cuſtomes and Lawes of the *Soldan*. And becauſe it hath beene my hap thriſe to trauell into *Egypt* ſince the ſaid wonderfull alteration befell, I ſuppoſe, it will not bee much beſide my purpoſe, if I ſet downe in this place ſuch particulars as I know to be moſt certaine true concerning the Court of the *Soldan*. Vnto this high dignitie was wont to bee choſen ſome one of the moſt noble *Mamaluks*. Theſe *Mamaluks* being all Chriſtians at the firſt, and ſtolne in their child-hood by the *Tartars* out of the Prouince of *Circaſſia*, which bordereth vpon the *Euxin* Sea, and being ſold at *Caffa*, a Towne of *Taurica Cherſoneſus*, were brought from thence by certaine Merchants vnto the Citie of *Cairo*, and were there bought by the *Soldan*; who conſtraining them foorthwith to abiure and renounce their baptiſme, cauſed them to bee inſtructed in the *Arabian* and *Turkiſh* Languages, and to bee trained vp in Militarie Diſcipline, to the end they might aſcend from one degree of Honour to another, till at laſt they were aduanced vnto the high dignity of the *Soldan*. But this Cuſtome whereby it was enacted: that the *Soldan* ſhould be choſen out of the number of ſuch as were *Mamaluks* and ſlaues by their condition, began about two hundred and fifty yeers ſithence, when as the Family of the valiant *Saladin* (whoſe name was ſo terrible vnto Chriſtians) being ſupported but by a few of the kindred, fell to vtter decay and ruine.

The manner of creating the *Soldan*, and of the orders, degrees, and offices in his Court.

Iohn Leo was thriſe in *Egypt*.

The *Mamaluks*.

At the ſame time when the laſt King of *Ieruſalem* was determined to ſacke the Citie of *Cairo*, which alſo in regard of the ſloth and cowardize of the *Mahumetan Califa* then raigning ouer it, intended to make it ſelfe tributarie vnto the ſame King, the Iudges and Lawyers of the Citie with the conſent of the *Califa*, ſent for a certaine Prince of *Aſia*, called *Azedudin*, of the Nation of *Curdu* (the people whereof liue in tents like the *Arabians*) which *Azedudin* together with his ſonne *Saladin*, came with an armie of fiftie thouſand horſemen. And albeit, *Saladin* was inferiour in age vnto his Father, yet in regard of his redoubted valour, and ſingular knowledge in Military affaires, they created him Generall of the field, and gaue him free liberty to beſtow all the Tributes and Reuenues of *Egypt*, as himſelfe ſhould thinke expedient. And ſo marching at length againſt the Chriſtians, he got the Victory of them without any bloodſhed, and draue them out of *Ieruſalem* and out of all *Syria*. Then *Saladin* returning backe with triumph vnto *Cairo*, had an intent to vſurpe the Gouernment thereof: whereupon hauing ſlaine the *Califa* his guard (who bare principall ſway ouer the *Egyptians*) hee procured the death alſo of the *Califa* himſelfe, being thus bereft of his guard, with a poyſoned cup, and then foorthwith ſubmitted himſelfe vnto the patronage of the *Califa* of *Bagdet*, who was the true and lawfull *Mahumetan* Prelate of *Cairo*. Thus the iuriſdiction of the *Califas* of *Cairo* (who had continued Lords of that Citie by perpetuall ſucceſſion for the ſpace of two hundred and thirty yeeres) ſurceaſed, and returned againe vnto the *Califa* of *Bagdet*, who was the true and lawfull Gouernour thereof. And ſo the Schiſmaticall *Califas* and Patriarkes being ſuppreſſed, there grew a contention betweene *Saladin* and the *Soldan* of *Bagdet*, and *Saladin* made himſelfe a ſoueraigne of *Cairo*, becauſe the ſaid *Soldan* of *Bagdet* being in times paſt Prince of the Prouinces of *Mazandran* and *Euarizin* ſituate vpon the Riuer of *Ganges*, and being borne in a certaine Countrey of *Aſia*, laid claime notwithſtanding vnto the Dominion of *Cairo*, and intending to wage warre againſt *Saladin*, hee was reſtrained by the *Tartars* of *Coraſan*, who made inuaſions and inrodes vpon him. *Saladin* on the other ſide fearing leaſt the Chriſtians in reuenge of the foreſaid iniury would make an expedition into *Syria*, and conſidering that his forces were partly ſlaine in the former warres, and partly conſumed by peſtilence, except a few which remained for the defence and ſauegard of his Kingdome, began to imploy himſelfe about buying of ſlaues that came from *Circaſſia*, whom the King of *Armenia* by thoſe dayes tooke and ſent vnto *Cairo* to bee ſold: which ſlaues he cauſed to abiure the Chriſtian faith, and to be trained vp in feats of warre and in the *Turkiſh* Language, and being the proper Language of *Saladin* himſelfe: and ſo the ſaid ſlaues within a while increaſed ſo exceedingly both in valour and number, that they became not onely valiant Souldiers, and ſkilfull Commanders, but alſo Gouernours of the whole King-

The originall of the *Mamaluks*.

Kingdome. After the deceaſe of *Salidin*, the Dominion remained vnto his Family one hundred and fifty yeeres, and all his ſucceſſors obſerued the Cuſtome of buying ſlaues of *Circaſſia*: but the Family of *Saladin* growing at length to decay, the ſlaues by a generall conſent elected one *Piperis* a valiant *Mamaluk* of their owne companie to be their Soueraigne Lord and *Soldan*: which Cuſtome they afterward ſo inuiolably kept, that not the *Soldans* owne ſonne nor any other *Mamaluk* could attaine vnto that high dignity, vnleſſe firſt he had beene a Chriſtian, and had abiured his faith, and had learned alſo exactly to ſpeak the *Circaſſian* and *Turkiſh* Languages. Inſomuch, that many *Soldans* ſent their ſonnes in their childhood into *Circaſſia*, that by learning the Language and faſhions of the Countrey, they might proue in proceſſe of time fit to beare Soueraigne authority; but by the diſſenſion of *Mahaluks*, they were alwayes defeated of their purpoſe.

The principall Peere next vnder the *Soldan* called *Eddaguadare.*

The *Eddaguadare* being in dignitie ſecond vnto the *Soldan*, and being as it were, his Vice-roy or Lieutenant, had authoritie to place or diſplace any Magiſtrates or Officers; and maintained a Family almoſt as great as the Family of the *Soldan* himſelfe.

The *Soldans* officer, called *Amir Caber.*

The *Amir Cabir* hauing the third place of honour, was Lord Generall ouer the *Soldans* Militarie Forces; who was by office bound to leauy armies againſt the forraine enemie, eſpecially againſt the next *Arabians*, and to furniſh the Caſtles and Cities with conuenient Gariſons: and alſo had authoritie to diſpend the *Soldans* Treaſure, vpon ſuch neceſſary affaires as hee thought good.

Nai Beſſan.

The fourth in dignity after the *Soldan* called *Nai Beſſan*, beeing the *Soldan* his Lieutenant in *Syria*, and gathering vp all the Tributes of *Aſſiria*, beſtowed them at his owne diſcretion, and yet the *Soldan* himſelfe was to place Garriſons in the Caſtles and Forts of thoſe Prouinces. This *Nai Beſſan* was bound yeerely to pay certaine thouſands of *Saraffi* vnto the *Soldan*.

The *Oſtadar.*

The fift Magiſtrate called the *Oſtadar*, was the great Maſter or Steward of the Palace; whoſe duetie was to prouide apparell for the *Soldan*, with Victuals and other neceſſaries for his whole family. And vnto this dignity the *Soldan* vſed to aduance ſome one of his moſt ancient, Honourable, and Vertuous Nobles, vndes whoſe tuition himſelfe had in times paſt beene trained vp.

The *Amiri Achor.*

The ſixt called the *Amiri Achor*, was Maſter of the Horſe and Camels; and diſtributed them vnto each man in Court, according to his degree.

The *Amiralſ.*

The ſeuenth Office was performed by certaine principall *Mamalukes*, being like vnto the Colonels of *Europe*: euery of whom was Captaine of a thouſand inferious *Mamaluks*; and their Office was to conduct the *Soldans* Forces againſt the enemie, and to take charge of his armour.

The *Amirmia.*

The eight degree of Honour was allotted vnto certaine Centurions ouer the *Mamaluks*; who were continually to attend vpon the *Soldan*, either when he road any whither, or when he exerciſed himſelfe in armes.

The *Chazendare.*

The ninth perſon was the Treaſurer, who made an account vnto the *Soldan* of all the Tributes and Cuſtomes of his Kingdome, diſburſing money for the daily and neceſſary expenſes of the *Soldans* Houſehold, and laying vp the reſt in the *Soldans* Caſtle.

The *Amirſileh.*

The tenth called the *Amirſileh*, had the armour of the *Soldan* committed to his charge, which being contained in a great Armory was to be ſcoured, furbuſhed, and renued at his direction, for which purpoſe he had ſundry *Mamaluks* placed vnder him.

The *Teſtecana.*

The eleuenth called the *Teſtecana* was Maſter of the *Soldans* Wardrobe, and tooke charge of all ſuch Robes and Apparell as were deliuered vnto him by the *Oſtadar* or high Steward of the Houſhold; which Robes he diſtributed according to the appointment of the *Soldan*; for whomſoeuer the *Soldan* promoted vnto any dignity, him he apparelled alſo. All the ſaid garments were of cloth of Gold, of Veluet, or of ſilke.

The Citie of *Chanca.*

The great Citie of *Chanca* ſituate about ſixe miles from *Cairo*, at the very entrance of the Deſart lying in the way to Mount *Sinai*, is repleniſhed with moſt ſtately Houſes, Temples, and Colledges. All the fields betweene *Cairo* and this Citie abound with great plenty of Dates: but from *Chanca* to Mount *Sinai*, which is an hundred and fortie miles, there are no places of habitation at all. Through this Citie lie two maine road-wayes, the one leading to *Syria*, and the other to *Arabia*. This Citie hath no other water but ſuch as remaine in certaine Chanels after the inundation of *Nilus*; which chanels being broken, the water runneth forth into the plaines, and there maketh a number of ſmall lakes, from whence it is conueighed backe by certaine ſluces into the Ciſternes of the Citie.

The Citie of *Munia.*

Vpon the ſame ſide of *Nilus*, ſtandeth the faire Citie of *Munia*, which was built in the time of the *Mahumetans* by one *Chaſib*, a Lieutenant and Courtier of the *Califa* of *Bagdet*, vpon an high place. Heere are moſt excellent Grapes, and abundance of all kind of fruit, which albeit they are carried to *Cairo*, yet can they not come thither freſh and new, by reaſon that this City is diſtant from *Cairo* one hundreth and foureſcore miles. It is adorned with moſt ſtately Temples and other buildings; and here are to be ſeene at this preſent, ſundry ruines of the ancient *Egyp-*

tian buildings. The Inhabitants are rich, for they trauell for their gaine as farre as *Gaoga*, a Kingdome of the Land of *Negros*.

At this preſent there are found at *Manf-Loth*, certaine huge and high Pillars and Porches, whereon are Verſes engrauen in the *Egyptian* Tongue. Neere vnto *Nilus* ſtand the ruines of a ſtately building, which ſeemeth to haue been a Temple in times paſt; among which ruines the Citizens find ſometimes Coyne of Siluer, ſometimes of Gold, and ſometimes of Lead, hauing on the one ſide Hielygraphick notes, and on the otherſide the pictures of ancient Kings. The fields adiacent being very fruitfull, are extremely ſcorched by the heate of the Sunne, and much haunted with Crocodiles, which was the occaſion (as ſome thinke) why the *Romans* abandoned this Citie. The Inhabitants are men of indifferent wealth, for they exerciſe Traffick in the Land of *Negros*.

The Citie of *Azioth*.

Azioth founded by the *Egyptians* vpon the banke of *Nilus*, two hundred and fifty miles from *Cairo*, is moſt admirable in regard of the hugeneſſe, and of the varietie of old buildings, and of Epitaphes engrauen in *Egyptian* Letters; although at this preſent the greateſt part thereof lieth deſolate. When the *Mahumetans* were firſt Lords of this Citie, it was inhabited by honourable perſonages, and continueth as yet famous, in regard of the Nobility and great wealth of the Citizens. There are in this Citie almoſt an *hundred Families of Chriſtians, and three or foure Churches* ſtill remaining: and without the Citie ſtandeth a *Monaſterie*, containing moe then an hundred Monks, who eate neither Fleſh nor Fiſh, but onely Hearbs, Bread and Oliues. And yet haue they dainty Cates without any fat among them. This Monaſterie is very rich, and giueth three dayes entertainement to all ſtrangers that reſort thither, for the welcomming of whom they bring vp great ſtore of Doues, of Chickens, and of ſuch like commodities.

Chriſtians.

The Citie of *Ichmin*.

Ichmin being the moſt ancient Citie in all *Egypt*, was built by *Ichmin*, the ſonne of * *Miſraim*, the ſonne of *Chus*, which was the ſonne of * *Hen*, vpon the Banke of *Nilus*, next vnto *Aſia*, and three hundred miles Eaſtward from *Cairo*. This Citie the *Mahumetans*, when they firſt began to vſurpe ouer *Egypt*, ſo waſted and deſtroyed, for certaine cauſes mentioned in Hiſtories, that beſides the foundations and rubbiſh, they left nought remaining: for, tranſporting the Pillars and principall Stones vnto the other ſide of *Nilus*, they built thereof the Citie called *Munſia*, euen as we will now declare.

* It is otherwiſe read in the tenth Chapter of *Geneſis*, verſ.6.

* *Dubium*.

The Monaſterie called *Georgia*.

Georgia was in times paſt a famous Monaſterie of Chriſtians, called after the name of Saint *George*, and being ſixe miles diſtant from *Munſia*. It was inhabited by more then two hundred Monkes, who enioying large Territories, Poſſeſſions and Reuenues, ſhewed themſelues curteous and beneficiall vnto ſtrangers; and the ouerplus of their yearely reuenues was ſent vnto the Patriarke of *Cairo*, who cauſed the ſame to be diſtributed amongſt the poore Chriſtians: but about an hundred yeares agoe, all the Monkes of this Monaſterie died of a Peſtilence, which ſpred it ſelfe ouer all the Land of *Egypt*. Whereupon the Prince of *Munſia* compaſſed the ſaid Monaſterie with a Wall, and erected diuers houſes for Artificers and Merchants to dwell in. And being allured by the pleaſant Gardens ſituate amidſt the beautifull Hills, hee himſelfe went thither to inhabite: but the Patriarke of the *Iacobites* making his mone vnto the *Soldan*, the *Soldan* cauſed another Monaſterie to bee built in the ſame place, where in times paſt the old Citie ſtood; and aſſigned ſo much allowance thereunto, as might maintaine thirtie Monkes.

A Peſtilence.

The Citie of *Chian*.

This little Citie of *Chian* was built in times paſt neere vnto *Nilus* by the *Mahumetans*, which notwithſtanding is not now inhabited by them, but by the Chriſtians called *Iacobites*, who employ themſelues either in Husbandrie, or in bringing vp of Chickens, Geeſe, and Doues. There remaine as yet certaine Monaſteries of Chriſtians, that giue entertainement to Strangers. But *Mahumetans* (beſides the Gouernour and his Family) there are none at all.

The Citie of *Barbanda*.

Barbanda founded by the *Egyptians* vpon *Nilus*, about foure hundred miles from *Cairo*, was laid ſo waſte by the *Romans*, that nothing but the ruines thereof remained, moſt of which ruines were carried vnto *Aſna*, whereof wee will forthwith intreate. Amongſt the ſaid ruines are to be found many pieces of Gold and Siluer Coyne, and ſundry fragments of Smaragds or Emralds.

Emralds.

The Citie of *Cana*.

Antonio Galuano maketh large mention of this Citie.

The ancient Citie of *Cana*, built by the *Egyptians* vpon the banke of *Nilus* ouer againſt *Barbanda*, and enuironed with Walls of Sunne-dried Bricke, is inhabited with people of baſe condition, applying themſelues vnto Husbandrie, by which meanes the Citie aboundeth with corne. Hither are the Merchandiſe brought againſt the ſtreame of *Nilus*, which are ſent from *Cairo* to *Mecca*: for the diſtance from hence ouer the wilderneſſe vnto the Red Sea, is at leaſt 120 miles, all which way there is no water at all to bee found. And at the Hauen of *Choſſir* vpon the ſhoare of the Red Sea, are diuers Cottages, whereinto the ſaid Merchandiſes are vnladen. And ouer againſt *Choſſir* on the ſide of *Aſia* lieth *Iambuh*, another Hauen of the Red Sea, whereat Trauellers going on Pilgrimage to ſee the Tombe of *Mahumet* at *Medina*, muſt make their rendeuous or generall meeting. Moreouer, *Chana* furniſheth *Medina* and *Mecca* with Corne, in which places they ſuffer great and continuall ſcarcitie.

The Hauen of *Choſſir*.

The Citie of *Aſna*.

Aſna in times paſt was called *Siene*. Round about this Citie there are to bee ſeene diuers huge buildings, and admirable Sepulchres, together with ſundry Epitaphes engrauen both in *Egyptian* and *Latine* Letters.

The Citie of *Aſſuan*.

Suachen.

The great, ancient, and populous Citie of *Aſſuan* was built by the *Egyptians* vpon the Riuer of *Nilus*, about foureſcore miles Eaſtward from *Aſna*. The ſoyle adiacent is moſt apt and fruitfull for Corne. And the Citizens are exceedingly addicted vnto the Trade of Merchandiſe, becauſe they dwell ſo neere vnto the Kingdome of *Nubia*, vpon the confines whereof ſtandeth their Citie: beyond which Citie, *Nilus* diſperſing himſelfe ouer the Plaines through many ſmall Lakes, becommeth innauigable. Alſo, the ſaid Citie ſtandeth neere vnto that Deſart, ouer which they trauell vnto the Port of *Suachen* vpon the Red Sea, and it adioyneth likewiſe vpon the frontiers of *Ethiopia*. And here in Summer time the Inhabitants are extremely ſcorched with the heate of the Sunne, being of a ſwart or browne colour, and being mingled with the people of *Nubia* and *Ethiopia*. Here are to be ſeene alſo many buildings of the ancient *Egyptians*, and moſt high Towers, which they call in the language of that Countrey *Barba*. Beyond this place there is neither Citie nor habitation of any account, beſides a few Villages of black people, whoſe ſpeech is compounded of the *Arabian*, *Egyptian*, and *Ethiopian* languages. Theſe being ſubiect vnto the people, called * *Bugiba*, liue in the Fields after the *Arabian* manner, being free from the *Soldans* iuriſdiction, for there his Dominions are limited.

* *Bugiba* are thoſe which in old time were called *Troglodytæ*.

The great Trauels of *Iohn Leo*.

And thus much concerning the principall Cities ſtanding along the maine Chanell of *Nilus*: Some whereof I ſaw, others I entred into, and paſſed by the reſidue: but I had moſt certaine intelligence of them all, either by the Inhabitants themſelues, or by the Mariners which carried me by water from *Cairo* to *Aſſuan*, with whom returning backe vnto *Chana*, I trauelled thence ouer the Deſart vnto the Red Sea, ouer which Sea I croſſed vnto *Iambuth*, and *Ziddem*, two Hauen Townes of *Arabia Deſarta*; of which two Townes, becauſe they belong vnto *Aſia*, I will not here diſcourſe, leſt I ſhould ſeeme to tranſgreſſe the limits of *Africa*. But if it ſhall pleaſe God to vouchſafe me longer life, I purpoſe to deſcribe all the Regions of *Aſia* which I haue trauelled; to wit, *Arabia Deſarta*, *Arabia Fœlix*, *Arabia Petræa*, the *Aſian* part of *Egypt*, *Armenia*, and ſome part of *Tartaria*; all which Countries I ſaw and paſſed through in the time of my youth. Likewiſe, I will ſet downe my laſt Voyages from *Fez* to *Conſtantinople*, from *Conſtantinople* to *Egypt*, and from thence into *Italie*, in which Iourney I ſaw diuers and ſundry Ilands. All which my Trauels I meane (by Gods aſſiſtance) being returned forth of *Europe* into mine owne Country, particularly to deſcribe; deciphring firſt the Religion of *Europe* and *Aſia* which I haue ſeene, and thereunto annexing this my Diſcourſe of *Africa*, to the end that I may promote the endeauours of ſuch as are deſirous to know the ſtate of forraine Countries.

§. IX.

Principall occurrents in IOHN LEO *his ninth Booke of the Hiſtorie of* Africa.

Of the *African* Beaſts differing from the *European*.

The manner of taking Elephants in *Ethiopia*.

* As by a tame Female drawing him to an incloſed place: and by a tame Male fighting with the wilde one in the Wood, and meane while men with ropes faſtning his hinder legs.

THe Elephant keepeth in the Woods, and is found in great numbers in the forreſts of the Land of *Negros*. They vſe to go many in one company, & if they chance to meet with any man, they either ſhun him, or giue place vnto him. But if the Elephant intendeth to hurt any man, he caſteth him on the ground with his long ſnout or trunke, and neuer ceaſeth trampling vpon him till he be dead. And although it be a mighty and fierce beaſt, yet are there great ſtore of them caught by the *Ethiopian* Hunters, in manner following. Theſe Hunters being acquainted with the Woods and Thickets where they keepe, vſe to make among the trees a round hedge of ſtrong boughes and rafts, leauing a ſpace open on the one ſide thereof, and likewiſe a doore ſtanding vpon the plaine ground which may be lift vp with ropes, wherewith they can eaſily ſtoppe the ſaid open place or paſſage. The Elephant therefore comming to take his reſt vnder the ſhady boughes, entreth the hedge or incloſure, where the Hunters by drawing the ſaid rope, and faſtening the doore, hauing impriſoned him, deſcend downe from the trees, and kill him with their Arrowes, to the end they may get his Teeth, and make ſale of them. But if the Elephant chanceth to breake through the hedge, he murthereth as many men as he can find. In *Ethiopia* the higher, and *India*, they haue other deuices * to take the Elephant, which, leaſt I ſhould ſeeme ouer-tedious, I paſſe ouer in ſilence.

The Beaſt called *Giraffa*.

* Here is a word wanting in the originall.

The *Giraffa* ſo ſauage and wild, that it is a very rare matter to ſee any of them: for they hide themſelues among the Deſarts and Woods, where no other beaſts vſe to come; and ſo ſoone as one of them eſpieth a man, it flieth forthwith, though not very ſwftly. It is headed like a Camell, eared like an Oxe, and footed like a * : neither are any taken by Hunters, but while they are very young.

The Camell.

Camels are gentle and domeſticall beaſts, and are found in *Africa* in great numbers, eſpecially in the Deſarts of *Libya*, *Numidia*, and *Barbaria*. And theſe the *Arabians* eſteeme to bee their principall poſſeſſions and riches: ſo that ſpeaking of the wealth of any of their Princes, or Gouernours, *he hath* (ſay they) *ſo many thouſands Camels*, and not ſo many thouſand Duckets.

Moreouer, the *Arabians* that poſſeſſe Camels liue like Lords and Potentates in great liberty, becauſe they can remaine with their Camels in barren Deſarts, whither no Kings nor Princes can bring armies to ſubdue them.

The *African* Camels are the beſt.

Three kinds of Camels.

Camels of a wonderfull ſwiftnes, otherwiſe called Dromidaries.

The Camels great abſtinence from drinke.

How the Camels of *Cairo* learne to dance.

African Camels farre excell them of *Aſia*; for trauelling fortie or fifty dayes together, without any prouender at all, they are vnladen in the euening, and turned looſe into the next fields, where they feed vpon Graſſe, Brambles, and the boughes of trees; which hardneſſe the Camels of *Aſia* cannot endure, but when they ſet foorth any iourney, they muſt be well pampered and full of fleſh. Experience hath taught, that our Camels hauing trauelled laden fifty dayes together without any prouender; haue ſo waſted; firſt, the fleſh of their bunches; ſecondly, of their bellies, and laſtly, of their hips, that they haue ſcarce beene able to carry the weight of one hundreth pounds. But the Merchants of *Aſia* giue their Camels prouender, halfe of them being laden with wares, and the other halfe with prouender, and ſo their whole Carouan of Camels goeth foorth and returneth home laden: by which meanes they keepe them in good plight. Of Camels there are three kinds; whereof the firſt being called *Huguin*, are groſſe, and of a tall ſtature, and moſt fit to carrie burthens, but ere foure yeeres end they grow vnprofitable: after which time euery Camell but of meane ſtature will carry a thouſand pounds of *Italian* weight. When any of the ſaid Camels is to bee laden, being beaten vpon his knees and necke with a wand, he kneeleth downe, and when he feeleth his load ſufficient, he riſeth vp againe. And the *Africans* vſe to geld their Camels which they keepe for the burthen, putting but one male Camell among ten femals. The ſecond kinde of Camels called *Becheti*, and hauing a double bunch, are fit both to carrie burthens, and to ride vpon: and theſe are bred onely in *Aſia*. The third kind called *Raguahill*, are Camels of a ſlender and low ſtature, which albeit they are vnfit to carry burthens, yet doe they not excell the two other kinds in ſwiftneſſe, that in the ſpace of one day they will trauell one hundred miles, and will ſo continue ouer the Deſarts for eight or ten dayes together with very little prouender: and theſe doe the principall *Arabians* of *Numidia*, and the *Moores* of *Libya* vſually ride vpon. When the King of *Tombuto* is deſirous to ſend any meſſage of importance vnto the *Numidian* Merchants with great celeritie, his poſt or meſſenger riding vpon one of theſe Camels, will runne from *Tombuto* to *Darha* or *Segelmeſſe*, beeing nine hundred miles diſtant, in the ſpace of eight dayes at the fartheſt: but ſuch as trauell muſt be expert in the way through the Deſarts, neither will they demand leſſe then fiue hundred Duckats for euery iourney. The ſaid Camels about the beginning of the ſpring inclining to their luſt and venerie, doe not onely hurt one another, but alſo will deadly wound ſuch perſons as haue done them any iniury in times paſt; not forgetting light and eaſie ſtripes: and whomſoeuer they lay hold on with their teeth, they lift vp on high, and caſt him downe againe, trampling vpon him with their feete, and in this madde moode they continue fortie dayes together. Neither are they ſo patient of hunger as of thirſt; for they will abſtaine from drinke, without any inconuenience, for fifteene dayes together: and if their guides water them once in three dayes, they doe them great hurt, for they are not vſually watered but once in fiue or nine dayes, or at an vrgent neceſſity once in fifteene dayes. Moreouer, the ſaid Camels are of a gentle diſpoſition, and are indued as it were with a kinde of humaine reaſon: for when as betweene *Ethiopia* and *Barbarie* they haue a dayes iourney to trauell more then their woont, their maſters cannot driue them on, being ſo tired, with whips, but are faine to ſing certaine ſongs vnto them; wherewith being exceedingly delighted, they performe their iourney with ſuch ſwiftneſſe, that their ſaid maſters are ſcarce able to follow them. At my beeing in *Cairo* I ſaw a Camell dance; which arte of dancing how he learned of his maſter I will heere in few words report. They take a young Camell, and put him for halfe an houre together in a place like a Bath-ſtoue prepared for the ſame purpoſe, the floore whereof is het with fire: then play they without vpon a drumme, whereat the Camell not ſo much in regard of the noyſe, as of the hot pauement which offendeth his feet, lifteth vp one legge after another in manner of a dance, and hauing beene accuſtomed vnto this exerciſe for the ſpace of a yeere or ten moneths, th[illegible] then preſent him vnto the publike view of the people, when as hearing the noyſe of a drum, and remembring the time when he trode vpon the hot floore, he preſently falleth a dancing and leaping: and ſo, vſe being turned into a kind of nature, he perpetually obſerueth the ſame cuſtome.

Barbary or *Arabian* Horſes.

The Horſes of *Barbary* differ not in any reſpect from other Horſes: but Horſes of the ſame ſwiftneſſe and agilitie are in the *Arabian* tongue called throughout all *Egypt, Syria, Aſia, Arabia Fœlix*, and *Deſerta*, by the name of *Arabian Horſes*: and the Hiſtoriographers affirme, that this kind of wilde Horſes ranging vp and downe the *Arabian* Deſarts, and being broken and managed by the *Arabians* euer ſince the time of *Iſmael*, haue ſo exceedingly multiplied and increaſed, that they haue repleniſhed the moſt part of *Africa*: which opinion fauoureth of truth, for euen at this preſent there are great ſtore of wild Horſes found both in the *African* and *Arabian* Deſarts. And I my ſelfe ſawe in the *Numidian* Deſart a wild Colt of a white colour, and hauing a curled maine. The moſt certaine triall of theſe Horſes is when they can ouertake the beaſt called Lant, or the Oſtrich in a race: which two, if they be able to performe, they are

Horſes fed with Camels milke.

eſteemed worth a thouſand Duckats or an hundred Camels. Howbeit, very few of theſe Horſes are brought vp in *Barbarie*, but the *Arabians* that inhabite the Deſarts, and the people of *Lybia* bring vp great numbers of them, vſing them not for trauell or warfare, but onely for hunting, neither doe they giue them any other meate but the milke of Camels, and that twiſe euery day and night, to the end they may keepe them nimble, liuely, and of ſpare fleſh; and in the time of Graſſe they ſuffer them to feede in Paſtures, but then they ride not vpon them.

The wilde Horſe. Wild Horſes are vſuall with the *Tartars* & at the Riuer of Plate (but of *Lpaniſh* bread. Lant.

The wilde Horſe is one of thoſe beaſts that come ſeldome in ſight. The *Arabians* of the Deſarts take the wild Horſe and eate him, ſaying, that the younger the Horſe be, the ſweeter is his fleſh: but he will hardly be taken either with Horſes or Dogs. In the waters where this beaſt keepeth, they lay certaine ſnares, couering them ouer with ſand, wherein his foot being caught, he is intangled and ſlaine.

The beaſt called Lant or Dant in ſhape reſembleth an Oxe, ſauing that he hath ſmaller legs, and comlier hornes. His haire is white, and his hoofs are as blacke as Iet, and he is ſo exceeding ſwift, that no beaſt can ouertake him, but onely the *Barberie* Horſe, as is beforeſaid. He is eaſier caught in Summer then in Winter, becauſe that in regard of the extreme fretting heat of the ſand his hoofs are then ſtrained and ſet awry, by which meanes his ſwiftneſſe is abated, like as the ſwiftneſſe of Stagges and Roe-Deere. Of the hide of this beaſt are made Shields and Targets of great defence, which will not be pierced, bnt onely with the forcible ſhot of a bullet, but they are ſold at an extreme price.

Targets made of a skin.

The wild Oxe.

The wild Oxe reſembleth the tame Oxe, ſaue that it is leſſe in ſtature, being of a gray or aſh-colour, and of great ſwiftneſſe. It haunteth either the Deſarts, or the confines of the Deſarts. And the fleſh thereof (they ſay) is very ſauoury.

The wild Aſſe.

The wilde Aſſe being found either in the Deſarts, or vpon the borders thereof, is of an aſh-colour. In ſwiftneſſe they are ſurpaſſed onely by the *Barbary* Horſes, and when they ſee a man, they bray out aloud, kicking and wincing with their heeles, and ſtanding ſtone-ſtill, till one approacheth ſo neare them, that he may touch them with his hand, and then they betake themſelues to flight. By the *Arabians* of the Deſarts they are caught with Snares, and other Engins. They goe in companies either when they feede or water themſelues. Their fleſh is hot and vnſauory, and hath a wilde taſte: but being ſet a cooling two dayes after it is ſodden, it becommeth very ſauory and pleaſant.

The Oxen vpon the Mountains of *Africa*.

All the Oxen vpon the Mountaines of *Africa* being tame cattell, are of ſo meane a ſtature, that in compariſon of other Oxen they ſeeme to be but Heifers of two yeeres old: but the Mountainers vſing them to the plough, ſay, that they are ſtrong, and will indure much labour.

The beaſt called Adimmain.

Adimmain, is a tame beaſt, beeing ſhaped like a Ramme, and of the ſtature of an Aſſe, and hauing long and dangle eares. The *Lybyans* vſe theſe beaſts in ſtead of Kine, and make of their milke great ſtore of Cheeſe and Butter. They haue ſome Wooll, though it bee but ſhort. I my ſelfe vpon a time beeing merrily diſpoſed, roade a quarter of a mile vpon the backe of one of theſe beaſtes. Very many of them there are in the Deſarts of *Libya*, and but fewe in other places: and it is a rare matter to ſee one of them in the *Numidian* fields.

The *African* Ramme.

There is no difference betweene theſe Rammes of *Africa* and others, ſaue onely in their tayles, which are of a great thickneſſe, being by ſo much the groſſer, by how much they are more fat, ſo that ſome of their tayles weigh ten, and other twenty pounds a peece, and they become fat of their owne naturall inclination: but in *Egypt* there are diuers that fed them fat with Bran and Barley, vntill their tayles growe ſo bigge that they cannot remooue themſelues from place to place: inſomuch that thoſe which take charge of them are faine to bind little carts vnder their tayles, to the end they may haue ſtrength to walke. I my ſelfe ſaw at a City in *Egypt* called *Aſiot*, and ſtanding vpon *Nilus*, about an hundred and fifty miles from *Cairo*, one of the ſaid Rams tayles that weighed foure-ſcore pounds, and others affirmed, that they had ſeene one of thoſe tayles of an hundred and fifty pounds weight. All the fat therefore of this beaſt conſiſteth in his tayle; neither is there any of them to be found but onely in *Tunis* and in *Egypt*.

Huge tayle.

The Lyon.

The Lion is a moſt fierce and cruell beaſt, being hurtfull vnto all other beaſts, and excelling them both in ſtrength, courage, and crueltie, neither is he onely a deuourer of beaſts, but of men alſo. In ſome places one Lyon will boldly encounter two hundred Horſemen. They range without all feare among the flockes and droues of Cattell, and whatſoeuer beaſt they can lay hold on, they carry it into the next Wood vnto their Whelpes: yea, ſome Lyons there are (as I haue before ſaid) that will vanquiſh and kill fiue or ſixe Horſemen in one Company. Howbeit, ſuch Lyons as liue vpon the cold mountaynes are not ſo outragious and cruell: but the hotter the places be where they keepe, the more rauenous and bold are they, as namely, vpon the Frontiers of *Temeſna*, and of the Kingdome of *Fez*, in the Deſart of *Angad* neere *Telenſin*, and betweene the Citie of *Bona* and *Tunis*, all which are accounted the moſt famous and fierce Lyons in all *Africa*.

frica. In the Spring, while they are giuen to Luſt and Venery, they haue moſt fierce and bloudie conflicts one with an other, eight or twelue Lyons following after one Lyoneſſe. I haue heard many both men and women report, that if a woman chanceth to meet with a Lyon, and ſheweth him her priuie parts, hee will with crying and roaring, caſt his eyes vpon the ground and ſo depart. Beleeue it they that liſt. But this I am well aſſured of, that whatſoeuer a Lyon getteth in his pawes, though it be a Camell, he will carry it away.

The Leopard.

The Leopard liuing in the Woods of *Barbarie*, will not for all their great ſtrength and crueltie hurt any man, vnleſſe it be very ſeldome, when as they meete with a man in a narrow paſſage, and cannot ſhunne him, or when they are checked and prouoked vnto fury: for then they will flye vpon a man, laying hold vpon his viſage with their talents, and plucking off ſo much fleſh as they can catch, inſomuch that ſometimes they will cruſh his braines in pieces. They inuade not any flockes or droues of tame Cattell, but are at deadly feude with Dogges, whom they will kill and deuoure.

The Mountayners of the Region of *Conſtantina* hunt them on Horſe-backe, ſtopping all paſſages, where they might eſcape. The Leopard ranging vp an downe, and finding euery place ſo beſet with Horſemen that he cannot get away, windeth and turneth himſelfe on all ſides, and ſo becommeth a fit marke for the Hunters to diſcharge their Darts and Arrowes vpon. But if the Leopard chanceth to eſcape, that man that lets him paſſe, is bound by an vſuall cuſtome to inuite the reſidue of the Hunters vnto a Banquet.

The beaſt called *Dabuh.*

The beaſt called by the *Arabians, Dabuh*, and by the *Africans, Ieſef*, in bigneſſe and ſhape reſembleth a Woolfe, ſauing that his legges and feet are like to the legges and feet of a man. It is not hurtfull vnto any other beaſt, but will rake the carkaſſes of men out of their graues, and will deuoure them, being otherwiſe an abiect and ſilly creature. The Hunters being acquainted with his Den, come before it ſinging and playing vpon a Drum, by which Melodie being allured forth, his legs are intrapped in a ſtrong Rope, and ſo he is drawne out and ſlaine.

The Ciuet Cat.

The manner of gathering Ciuet.

The Ciuet Cats are naturally wilde, and are found in the Woods of *Æthiopia*. The Merchants taking their young Whelpes or Kittes, feed them with Milke, Branne, and Fleſh, and keepe them in Cages or Grates. But their odoriferous Excrement (which is nought elſe but their ſweat) they gather twice or thrice euery day in manner following: firſt, they driue them vp and downe the Grate with a Wand, till they ſweat, and then they take the ſaid ſweat from vnder their flankes, their ſhoulders, their neckes, and their tayles: which Excrement of ſweat is commonly called Ciuet.

The Ape. Monkeyes and Baboones.

Of Apes there are diuers and ſundry kinds, thoſe which haue tayles, being called in the *African* Tongue, *Monne*, and thoſe which haue none, *Babuini*. They are found in the Woods of *Mauritania*, and vpon the Mountaynes of *Bugia* and *Conſtantina*. They liue vpon Graſſe and Corne, and goe in great companies to feed in the Corne field, and one of their company which ſtandeth Centinell, or keepeth watch and ward vpon the borders, when hee eſpyeth the Huſbandman comming, he cryeth out and giueth as it were an alarme to his fellowes, who euery one of them flee immediately into the next Woods, and betake themſelues to the trees. The ſhee Apes carrie their Whelpes vpon their ſhoulders, and will leape with them in that ſort from one tree to another.

The Sea Horſe.

The Sea Horſe is commonly found in the Riuers of *Niger* and *Nilus*. In ſhape it reſembleth an Horſe, and in ſtature an Aſſe, but it is altogether deſtitute of haire. It liueth both in the water and vpon the Land, and ſwimmeth to the ſhoare in the night ſeaſon. Barkes and Boates laden with Wares and ſayling downe the Riuer of *Niger*, are greatly endangered by this Sea Horſe, for often times he ouer-whelmeth and ſinketh them.

The Sea Oxe.

The Sea Oxe being couered with an exceeding hard ſkinne is ſhaped in all reſpects like vnto the Land Oxe; ſaue that in bigneſſe it exceedeth not a Calfe of ſixe monethes old. It is found in both the Riuers of *Niger* and *Nilus*, and being taken by Fiſhers, is kept a long time a liue out of the water. I my ſelfe ſaw one at *Cairo* lead vp and downe by the necke in a Chaine, which (they ſay) was taken at the Citie of *Aſna*, ſtanding vpon the banke of *Nilus*, about foure hundred miles from *Cairo*.

The Tortoyſe. *Bicri* his Booke of the Regions of *Africa.*

In the *Libyan* Deſarts are found very many Tortoyſes as bigge as a Tunne. And *Bicri* the Coſmographer in his Booke of *the Regions and Iournies of Africa reporteth*, that a certaine man being weary of trauelling, aſcended to his thinking, vpon an high ſtone lying in the Deſart, to the end he might free himſelfe from the danger of Serpents and venemous beaſts; who hauing ſlept ſoundly thereupon all night, found himſelfe in the morning remooued three miles from the place where he firſt lay downe, and thereby vnderſtood that it was not a ſtone but a Tortoyſe whereon he repoſed himſelfe, which lying ſtill all the day long creepeth for food in the nightſeaſon, but ſo ſlowly, that her pace can hardly be perceiued.

The Crocodile. The craft of the Crocodile in taking both men & beaſts.

The Crocodile commonly frequenteth the Riuers of *Niger* and *Nilus*, and contayneth in length twelue Cubits and aboue, the tayle thereof being as long as the whole bodie beſides, albeit, there are but few of ſo huge a bigneſſe. It goeth vpon foure feet like a Lizard, neither is it aboue a Cubit and an halfe high. The tayle of this beaſt is full of knots, and the skinne thereof is ſo exceeding hard, that no Croſſe-bow will enter it. Some prey vpon fiſhes onely, but others vpon beaſts and men. Which lurking about the bankes of the Riuer, doe craftily lay wait for men and beaſts that come the ſame way, about whom ſuddenly winding their tayles, they draw them into the water, and there deuoure them. Howbeit, ſome of them are not ſo cruell by nature: for if they were, no Inhabitants could liue neere vnto the Riuers of *Nilus* and *Niger*. In eating they mooue the vpper Iaw onely, their neather Iaw being ioyned vnto their breſt-bone. Not many yeeres ſithence, paſſing vp the Riuer of *Nilus* towards the Citie of *Cana*, ſtanding in the vpper part of *Egypt*, foure hundred miles from *Cairo*, on a certaine night whileſt we were in the midſt of our Iourney, the Moone being ouer-ſhadowed with Clouds, the Mariners and Paſſengers all faſt a ſleepe, and the Barke vnder ſayles, I my ſelfe ſtudying by Candle-light in my Cabben, was called vpon by a deuout old man in the Barke, who beſtowed the ſame night in watching and prayer, and ſaid vnto me, call (I pray you) ſome of your company, who may helpe me to draw vp this piece of wood floting vpon the water, which will ſerue to morrow for the dreſſing of our Dinner. My ſelfe, Sir (quoth I) will come and helpe you, rather then wake any of our company in the dead of the night. Nay (quoth the old man) I will try whether I bee able to draw it vp alone or no. And ſo when the Barke was neere vnto the Wood, as he ſuppoſed, holding a Rope in his hand to caſt into the water, hee was ſoddainly intangled with a Crocodiles long tayle, and was in a moment drawne vnder the water. Whereupon, I making a ſhoute, all the people in the Barke aroſe, and ſtriking ſayles we ſtayed for the ſpace of an houre, diuers in the meane time leaping into the water to ſeeke the man, but altogether in vaine: and therefore all of them affirmed, that he was caught by a Crocodile. As we ſayled further, we ſaw great numbers of Crocodiles vpon the bankes of the Ilands in the midſt of *Nilus* lye beaking them in the Sunne with their Iawes wide open, whereinto certaine little Birds about the bigneſſe of a Thruſh entring, came flying forth againe preſently after. The occaſion whereof was told me to be this: The Crocodiles by reaſon of their continuall deuouring of beaſts and fiſhes, haue certaine pieces of fleſh ſticking faſt betweene their forked teeth, which fleſh being putrified, breedeth a kind of Worme wherewith they are cruelly tormented. Wherefore the ſaid Birds flying about, and ſeeing the Wormes, enter into the Crocodiles Iawes, to ſatisfie their hunger therewith. But the Crocodile perceiuing himſelfe freed from the Wormes of his teeth, offereth to ſhut his mouth, and to deuoure the little Bird that did him ſo good a turne, but being hindred from his vngratefull attempt by a pricke which groweth vpon the Birds head, hee is conſtrayned to open his Iawes and to let her depart. The ſhee Crocodile laying Egges vpon the ſhoare couereth them with ſand; and ſo ſoone as the young Crocodiles are hatched, they crawle into the Riuer. Thoſe Crocodiles that forſake the Riuer and haunt the Deſarts become venemous; but ſuch as continue in *Nilus*, are deſtitute of Poyſon. Of theſe beaſts I ſaw aboue three hundred heads placed vpon the wals of *Cana*, with their Iawes wide open, being of ſo monſtrous and incredible a bigneſſe, that they were ſufficient to haue ſwallowed vp a whole Cow at once, and their teeth were great and ſharpe.

Litle Birds flying into the Crocodiles mouth to pick wormes from betweene their teeth.

The Dragon.

In the Caues of *Atlas* are fonnd many huge and monſtrous Dragons, which are heauie, of a ſlow motion, becauſe the midſt of their body is groſſe, but their neckes and tayles are ſlender. They are moſt venemous creatures, inſomuch, that whoſoeuer is bitten or touched by them, his fleſh preſently waxeth ſoft and weake, neither can he by any meanes eſcape death.

The Hydra.

The Hydra being ſhort in proportion of body, and hauing a ſlender tayle and necke, liueth in the *Libyan* Deſarts. The poyſon thereof is moſt deadly, ſo that if a man be bitten by this beaſt, he hath none other remedy, but to cut off the wounded part, before the Poyſon diſperſeth it ſelfe into the other members.

The creature called Dub.

The Dub liuing alſo in the Deſarts, reſembleth in ſhape a Lizzard, ſauing that it is ſomewhat bigger, and containeth in length a Cubite, and in breadth foure fingers. It drinketh no water at all, and if a man poure any water into the mouth thereof, it preſently dieth. It layeth egges in manner of a Tortoyſe, and is deſtitute of poyſon. The *Arabians* take it in the Deſarts: and I my ſelfe cut the throat of one which I tooke, but it bled a very little. Being flayed and roaſted, it taſteth ſomewhat like a frogge. In ſwiftneſſe it is comparable to a Lizzard, and being hunted, if it chanceth to thruſt the head into a hole, it can by no force be drawen out, except the hole be digged wider by the hunters. Hauing beene ſlaine three dayes together, and then being put to the fire, it ſtirreth it ſelfe as if it were newly dead.

The Guarall.

The Guaral is like vnto the former, ſauing that it is ſomewhat bigger, and hath poyſon both in the head and tayle, which two parts being cut off, the *Arabians* will eate it, notwithſtanding it be of a deformed ſhape and vgly colour, in which reſpects I loathed alwayes to eate the fleſh thereof.

The Camelion

The Camelion being of the ſhape and bigneſſe of a Lizzard, is a deformed, crooked and leane creature, hauing a long and ſlender tayle like a Mouſe, and being of a ſlow pace. It is nouriſhed by the Element of Ayre, and the Sun-beames, at the riſing whereof it gapeth, and turneth it ſelfe vp and downe. It changeth the colour according to the varietie of places where it commeth, being ſometimes blacke and ſometimes greene, as I my ſelfe haue ſeene it. It is at great

It is obſerued to eate Flyes.

enmi-

How the Camelion killeth the Serpent.

enmitie with venemous Serpents, for when it ſeeth any lie ſleeping vnder a tree, it preſently climeth vp the ſame tree,and looking downe vpon the Serpents head, it voydeth out of the mouth,as it were,a long thread of ſpittle, with a round drop like a Pearle hanging at the end, which drop falling wrong,the Camelion changeth his place, till it may light directly vpon the Serpents head,by the vertue whereof he preſently dieth.

The Oſtrich.

The Oſtrich in ſhape reſembleth a Gooſe,but that the neck and legges are ſomewhat longer, ſo that ſome of them exceede the length of two cubites. The body of this Bird is large, and the wings thereof are full of great feathers both white and blacke, which wings and feathers being vnfit to flie withall,doe helpe the Oſtrich,with the motion of her traine,to runne a ſwift pace. This Fowle liueth in drie Deſarts,and layeth to the number of ten or twelue Egges in the Sands,which being about the bigneſſe of great Bullets,weigh fifteene pounds a piece ; but the Oſtrich is of ſo weak of memorie,that ſhe preſently forgetteth the place where her Egges were laid. And afterward the ſame,or ſome other Oſtrich-hen finding the ſaid egs by chance,hatcheth and foſtereth them as if they were certainely her owne : the Chickens are no ſooner crept out of the ſhell,but they prowle vp and downe the Deſarts for their food : and before their feathers be growne,they are ſo ſwift,that a man ſhall hardly ouertake them. The Oſtrich is a ſilly and deafe creature,feeding vpon any thing which it findeth,be it as hard and vndigeſtable as yron. The fleſh, eſpecially of their legs,is of a ſlymie and ſtrong taſte : and yet the *Numidians* vſe it for food, for they take young Oſtriches, and ſet them vp a fatting. The Oſtriches wander vp and downe the Deſarts in orderly troopes,ſo that a farre off a man would take them to be ſo many Horſemen,which illuſion hath often diſmaied whole Carouans.

Of Fowles, and firſt of the Eagle.

A ſtrange narration.

Of Eagles there are diuers kinds, according to their naturall properties, the proportion of their bodies,or the diuerſitie of their colours : and the greateſt kind of Eagles are called in the *Arabian* Tongue,*Neſir*. The *Africans* teach their Eagles to prey vpon Foxes and Wolues ; which in their encounter ceaze vpon the heads of the ſaid Beaſts with their bills, and vpon the backs with their talents,to auoid the danger of biting. But if the Beaſt turne his belly vpward, the Eagle will not forſake him,till ſhe hath either peckt out his eyes,or ſlaine him. Many of our *African* Writers affirme,that the male Eagle oftentimes ingendring with a ſhee-Wolfe, begetteth a Dragon,hauing the beake and wings of a Bird,a Serpents taile, the feete of a Wolfe, and a skin ſpeckled and partie coloured like the skin of a Serpent ; neither can it open the eye-lids, and it liueth in Caues. This Monſter,albeit my ſelfe haue not ſeene,yet the common report ouer all *Africa* affirmeth,that there is ſuch an one.

The Fowle called *Neſir*.

The *Neſir* is the greateſt Fowle in all *Africa*,and exceedeth a Crane in bigneſſe,though the bil, necke,and legs are ſomewhat ſhorter. In flying, this Bird mounteth vp ſo high into the Aire, that it cannot be diſcerned : but at the ſight of a dead carkaſſe it will immediately deſcend. This Bird liueth a long time,and I my ſelfe haue ſeene many of them vnfeathered by reaſon of extreme old age : wherefore hauing caſt all their feathers,they returne vnto their neſt, as if they were newly hatched,and are there nouriſhed by the younger Birds of the ſame kind. The *Italians* call it by the name of a Vulture : but I thinke it to be of another kind. They neſtle vpon high Rocks,and vpon the tops of wilde and deſart Mountaines, eſpecially vpon mount *Atlas* : and they are taken by ſuch as are acquainted with thoſe places.

Hawkes.

The beſt *African* Hawkes are white,being taken vpon certaine Mountaines of the *Numidian* Deſarts,and with theſe Hawkes they purſue the Crane. Of theſe Hawkes there are diuers kinds, ſome being vſed to flie at Patridges and Quailes,and others at the Hare.

Parats or Poppiniay.

Parrats there are as big as a Doue of diuers colors,ſome red, ſome black,and ſome aſh-coloured, which albeit they cannot ſo fitly expreſſe mans ſpeech, yet haue they moſt ſweet & ſhril voices.

The Locuſts.

Of Locuſtes there are ſometimes ſeene ſuch monſtrous ſwarmes in *Africa*, that in flying they intercept the Sunne-beames like a thicke Cloud. They deuoure trees, leaues,fruites,and all greene things growing out of the earth. At their departure they leaue egges behind them, whereof other young Locuſts breede, which in the places where they are left,will eate and conſume all things euen to the very barke of trees,procuring thereby extreme dearth of Corne, eſpecially in *Mauritania*. Howbeit,the Inhabitants of *Arabia Deſarta*,and of *Libya*, eſteeme the comming of theſe Locuſts as a fortunate boading: for, ſeething or drying them in the Sunne, they bruſe them to powder,and ſo eate them.

Of Minerals and Fruits, Rootes: and firſt of Minerall Salt.

One pound of Salt for halfe a Duckat.

The greater part of *Africa* hath none other Salt but ſuch as is digged out of Quarries and Mines,after the manner of Marble or Free-ſtone,being of a white,red,and gray colour. *Barbarie* aboundeth with Salt,and *Numidia* is indifferently furniſhed therewith : but the Land of *Negros*,and eſpecially the inner part of *Ethiopia*, is ſo deſtitute thereof, that a pound of Salt is there ſold for halfe a Duckat. And the people of the ſaid Regions vſe not to ſet Salt vpon their tables ; but holding a crum of Salt in their hands, they lick the ſame at euery morſell of meate which they put in their mouthes. In certaine Lakes of *Barbarie* all the Summer time,there is faire and white ſalt congealed or kerned,as namely,in diuers places neere vnto the Citie of *Fez*.

The Minerall called Antimonie.

Antimonie growing in many places of *Africa* in the Lead-mines, is ſeparated from the Lead by the helpe of Brimſtone. Great plenty of this Minerall is digged out of the bottome of Mount

Atlas, eſpecially where *Numidia* bordereth vpon the Kingdome of *Fez*. Brimſtone likewiſe is digged in great abundance out of other places of *Africa*.

Of *Euphorbium*.

Euphorbium is the Iuyce or Gumme of a certaine Hearbe, growing like the head of a wilde Thiſtle, betweene the branches whereof grow certaine fruites as big in compaſſe as a greene cucumber; after which ſhape or likeneſſe, it beareth certaine little graines or ſeedes; and ſome of the ſaid fruits are an elle long, and ſome are longer. They grow not out of the branches of the Herbe, but ſpring out of the firme ground, and out of one flag you ſhall ſee ſometimes twentie, and ſometimes thirtie of them iſſue forth. The people of the ſame Region, when the ſaid fruites are once ripe, doe pricke them with their kniues, and out of the holes proceedeth a Liquor, or Iuyce much like vnto milke, which by little and little groweth thick and ſlimy. And ſo being growne thick, they take it off with their kniues, putting it in Bladders, and drying it. And the Plant or Hearbe it ſelfe is full of ſharpe prickles.

Of Pitch.

Pitch made in Mount *Atlas*.

Of Pitch there are two kinds, the one being naturall, and taken out of certaine Stones, which are in Fountaines; the water whereof retained the vnſauorie ſmell and taſte of the ſame; and the other being artificiall, and proceeding out of the Iuniper or Pine-tree: and this artificiall Pitch I ſaw made vpon Mount *Atlas*, in manner following. They make a deepe and round furnace with an hole in the bottome, through which hole the Pitch may fall downe into an hollow place within the ground, being made in forme of a little veſſell: and putting into the ſaid furnace the boughes of the foreſaid trees broken into ſmall pieces, they cloſe vp the mouth of the furnace, and make a fire vnder it, by the heate whereof the Pitch diſtilleth forth of the wood, through the bottome of the furnace into the foreſaid hollow place; and ſo it is taken vp and put in bladders or bags.

The Fruit called *Maus* or *Muſa*.

Muſa is a fruit growing vpon a ſmall tree, which beareth large and broad leaues of a cubit long, hath a moſt excellent and delicate taſte, and ſpringeth forth about the bigneſſe of a ſmall Cucumber. The *Mahumetan* Doctors affirme, that this was the fruit which God forbad our firſt Parents to eate in Paradiſe, which when they had eaten they couered their nakedneſſe with leaues of the ſame fruit, as being of all other leaues moſt meete for that purpoſe. They grow in great abundance at *Sela*, a Towne of the Kingdome of *Fez*; but in farre greater plenty in the land of *Egypt*, and eſpecially at *Damiata*.

Of *Caſſia*.

The trees bearing Caſſia are of great thickneſſe, hauing leaues like vnto the Mulberie tree. They beare a broad and white Bloſſome, and are ſo laden with fruits, that they are conſtrained to gather great ſtore before they be ripe, leaſt the tree ſhould breake with ouermuch weight. And this kind of tree groweth onely in *Egypt*.

The Roote called *Tauzarghente*.

The Roote Tauzarghente growing in the Weſterne part of *Africa* vpon the Ocean Sea ſhore, yeeldeth a fragrant and odoriferous ſmell. And the Merchants of *Mauritania* carry the ſame into the Land of *Negros*, where the people vſe it for a moſt excellent Perfume, and yet they neither burne it, nor put any fire at all thereto: for being kept onely in an houſe, it yeeldeth a naturall ſent of it ſelfe. In *Mauritania* they ſell a bunch of theſe Rootes for halfe a Duckat, which being carried to the Land of *Negros*, is ſold againe for eighty, or one hundred Duckats, and ſometimes for more.

The Roote called *Addad*.

The Hearbe Addad is bitter, and the Roote it ſelfe is ſo venemous, that one drop of the water diſtilled thereout, will kill a man within the ſpace of an houre, which is commonly knowne euen to the Women of *Africa*.

The Roote called *Surnag*.

The Roote Surnag growing alſo vpon the Weſterne part of Mount *Atlas*, is ſaid to be very comfortable and preſeruatiue vnto the priuie parts of man, and being drunke in an Electuary, to ſtirre vp venereall luſt, &c. Neither muſt I here omit that, which the Inhabitants of Mount *Atlas* doe commonly report, that many of thoſe Damoſels which keepe Cattell vpon the ſaid Mountaines, haue loſt their Virginitie by none other occaſion, but by making water vpon the ſaid Roote: vnto whom I would in merriment anſwere, that I beleeued all which experience had taught, concerning the ſecret vertue of the ſame Roote, yea, they affirmed moreouer, that ſome of their Maidens were ſo infected with this roote, that they were not onely defloured of their Virginitie, but had alſo their whole bodies puffed vp and ſwolne.

Theſe are the things memorable and worthy of knowledge, ſeene and obſerued by me *Iohn Leo*, throughout all *Africa*, which Country I haue in * all places trauelled quite ouer: wherein whatſoeuer I ſaw worthy the obſeruation, I preſently committed to writing; and thoſe things which I ſaw not, I procured to bee at large declared vnto mee by moſt credible and ſubſtantiall perſons, which were themſelues eye-witneſſes of the ſame: and ſo hauing gotten a fit oportunitie, I thought good to reduce theſe my Trauels and Studies into this one Volume.

* That is, in *Barbarie*, *Numidia*, *Libya*, the Land of *Negros*, and *Egypt*.

Foraſmuch, as men deſire to reade later occurrents, and theſe my Labours are intended not to the profit and pleaſure alone, but to the honour alſo of the Engliſh *Name and Nation, I haue added this following Diſcourſe of the late Warres in* Barbarie: *not yet purſuing them to theſe Times, but contenting my ſelfe with the beginnings, and ſome yeares proceedings thereof, the* Engliſh *hauing (as you ſhall ſee) yea, being no ſmall part therein;* Quæ regio in terris noſtri non plena laboris; *The voluntarie* Engliſh *aduentures in the Ciuill vnciuill broiles of Ice-frozen* Muſcouia, *of Sunne-ſcorched* Barbarie, *of* Turkiſh *and*

Perſian *fights by Sea, the* Mogols *by Land, the* Sweden, Poliſh, Germane, Bohemian, Belgian, *and many-headed-*Italian *Broyles neerer home; the Eaſterne and Weſterne* Indies, *the Artike Northerne Circle, and Southermoſt* Africa *remote, haue really exceeded the fabulous Deuices of deuiſing Fablers, in Knight-Aduentures, the Iſſues and Occupations of idle braines. As for the manner of the* Seriffian *Family, attayning at firſt to the* Barbarian *Scepter, and the monſtrous Saint-ſhip and portentuous power of* Side Hamet, *getting the Kingdome from the Brethren, and of* Side Hia *which diſpoſſeſſed him of it and his life, you haue more full Relations in my Pilgrimage, with other Occurrents. Here it is more fit to let you heare others ſpeake then my ſelfe.*

CHAP. II.

Collections of things moſt remarkeable in the Hiſtory of Barbarie, *written by* Ro. C.

§. I.

How the Kingdome of Barbarie *came to* MVLEY HAMET XARIF, *the late deceaſed King, and the courſe of his gouernment; of his Sonnes and their behauiour:* SHECKS *miſgouernment and impriſonment:* HAMETS *death.*

THe Family of the *Mareines*, being *Larbies*, were long times Kings of *Barbarie:* vntill a plaine *Hali* ſome hundred yeeres ago, calling himſelfe *Muley Hamet Xarif*, came out of the Countrey of *Dara*, (lying beyond the Mountaynes of *Atlas*) with a great number of Mountayners, called in their owne Language *Brebers:* theſe with their ſtrength got *Mornecos* from the *Mareins*. And going forward following the fertilneſſe of the ſoyle, draue the *Mareins* out of *Fez:* getting into his power all the flat Countryes comprized vnder the Titles of *Sus*, *Moruecos* and *Fez*, from the hils of *Atlas* to the Streights of *Gibraltar*. Being thus growne great, hee would proue himſelfe a *Xarif*, that is, one of the Kindred of the Prophet *Mahomet*, deſiring his birth might be held anſwerable to his new acquired fortunes: But within a little time after this his ſodaine inuaſion, *Sus* rebelling, refuſed his Gouernment, wherefore hee ſent to the bordering *Turkes* for ayde, who fulfilled therin his requeſt. Ayded with theſe *Turkiſh* auxiliary forces, he ſet forward, and at his entrance into that Kingdome, the *Turkiſh* Souldiers through Treaſon killed him, and cut off his head; ſacked *Taradant*, and running ouer the whole Countrey, ſpoyled it by the ſpace of two monethes, which done, they would gladly haue returned to *Trimaſine:* yet fearing their owne ſtrength to returne the ſame way *Hamet* had brought them; it was held their better courſe and ſhorter Iourney, to paſſe ouer the Mountaynes: but the Montayners knowing this their new done bloudie fact, and ſeeing them haue good ſtore of pillage, ſet vpon them, ſo that few or none eſcaped their hands, but were all ſlaine. After this *Hamet Xarifs* death, who raigned ſome eight yeeres, ſucceeded his Brother *Muley Abdela*, hauing all his life time great warre with the *Mareins*, to keepe that his Brother had conquered: he hauing raigned ſome fifteene yeeres dyed, leauing behind him thirteene Sonnes, the eldeſt *Muley Abdela* (who at his entrance to the Kingdome, commanded all his Brethren to be killed:) but the ſecond Brother *Abdelmelech* fearing hard meaſure, fled preſently vpon the death of his Father into *Turkie*, and ſo ſaued his life. The third Brother *Muley Hamet* of whom wee are hereafter to entreate, being held a great Church-man, ſimple and humble ſpirited, not any way addicted vnto armes, was ſpared aliue as leſſe feared. The other ten were all put to death in one day at *Taradant* in *Sus*, where they were kept in their Fathers life time. This *Abdela* raigned fortie yeeres, and dying, left behind him three Sonnes, *Muley Mehamet*, *Muley Sheck*, *Muley Naſſar*, *Muley Mehamet* being King, his two young Brethren ranne away into *Spaine*, the elder whereof named *Muley Sheck* is yet liuing, and there turned Chriſtian. The younger Brother called *Muley Naſſar* returned into *Barbarie*, in the fourteenth yeere of *Muley Hamets* Raigne, who dyed at laſt. At this *Muley Naſſars* landing in the Countrey of *Fez*, much people fauoured him and his Title, and two thouſand of *Muley Shecks* Souldiers (who now liueth, and then gouerned *Fez*, for his Father reuolted from him to *Naſſar*; inſomuch, as *Muley Sheck* was in minde to haue fled vnto his Father. But that *Alkeyd Hamet Ben Iau*, being a very wiſe Captaine, and there placed to helpe *Muley Sheck* by his counſell, who was very young,) kept him from running away: and *Muley Naſſar* with a dilatorie warre, with whom if the Souldiers had ſtayed, hee might peraduenture haue gotten the Countrey. But their Lent approaching, the Souldiers told *Naſſar*, they

This is that *Seriffe* or *Xeriffe* ſo often mentioned by *Leo*, which then began (vnder colour of warring againſt the Chriſtians both *Spaniards* and *Portugals* which had made (as you ſee in *Leo*) large entries into *Barbary*) to vſurpe the State and diſpoſſeſſe the former Kings. So that euen in order of time and affaires, this Hiſtorie fitly ſucceeds the former of *Leo*, for *Barbary*. Of their manner of getting the Kingdome, and the reſt of the ſtory, ſee my Pilgrimage, *l.6. c.11.§.2.*

would goe keepe their Eaſter at their owne houſes. Whereupon *Naſſar*, thinking if they were once gone, they would neuer returne to him againe, would giue preſent battaile,and ſo was this *Naſſar* ſlaine. *Abdelmelech* being ſecond Brother to *Abdela*, got ſuch fauour in *Turkie* where he liued, as entering *Barbarie* with foure thouſand *Turkiſh* Souldiers, he got the Kingdome from his Nephew *Mehamet* the eldeſt Sonne of *Abdela*, and there raigned two yeeres. *Muley Mehamet* thus depriued of his Kingdome, fled for ſuccour to *Sebaſtian* then King of *Portugall*, who came in perſon into *Barbarie*, to helpe him with thirtie thouſand men; giuing battaile, the *Moores* fled, and the Chriſtians retyred, hoping the *Moores* would returne, that ſo the Chriſtians might make the greater ſlaughter of them. According to this expectation *Abdelmelech* with his Armie returned, and the Chriſtians charged the foremoſt of their Horſe-men very hotly, who would haue fled. But ſuch was the abundance of *Abdelmelechs* Horſe-men, following the foreward which were diſcomfited, as they could not haue field-roome to flye,but were forced to fight it out. This was a bloudie battaile wherein three Kings loſt their liues, *Don Sebaſtian* King of *Portugall*: *Muley Mehamet* vnto whoſe ayde *Sebaſtian* came ouer: And *Abdelmelech* who came out of *Turkie* being ſecond Brother to *Abdela*; This *Abdelmelech* left behind him a Sonne yet liuing at this day in *Turkie*, whoſe name is *Muley Smime*. After the death of theſe two, *Abdelas* third Brother, *Muley Hamet Xarif*, was made King, raigned about ſeuen and twentie yeeres in great peace and felicitie, vntill he went to take his Sonne *Muley Sheck* at *Fez*, where the Father dyed, whoſe death hath cauſed all theſe Warres, as yee may reade hereafter.

Touching this Muley Hamet, *I thought good, to inſert this Letter of Maſter* Bernhere, *the Sonne of that worthy* Auguſtine Bernhere *(as I haue heard) which is ſo commended by Maſter* Foxe *for his zeale in Queene* Maries *dayes, in the Hiſtorie of* Bradford, Careleſſe, Glouer, &c.

To his louing Brother Maſter *Edward Wright*.

THis King Muley Hamet *is much delighted in the ſtudie of Aſtronomie and Aſtrologie, and valueth Inſtruments ſeruing for the courſe of the Sunne and Moone, that are of rare deuice, exceedingly. Wherefore your Spheare, your Watch, your Mundane Diall, and your Sextans, your new Magneticall Inſtrument for Declination, or any Aſtrolable that hath ſomewhat extraordinarie in it will be accepted: and you might ſell the ſame at good prices. Now with the* Eagle *there goe from hence certaine Ambaſſadors, and one of them is the Kings Secretarie, named* Abdala Wahed Anoone, *who hath ſome inſight in ſuch matters. This Bearer my friend Maſter* Pate, *and* Robert Kitchen *the Maſter of the Ship, I thinke, will bring him vnto you, vnto whom I would haue you ſhew all the varietie of Inſtruments that you haue either in your owne hands, or haue ſold and lent to others; that hee may chooſe ſome for the Kings vſe and his owne. You may ſhew them alſo the Draughts and Lineaments of whatſoeuer you haue in Paper, all which I know, will make them admire and be deſirous to haue ſome that they can vnderſtand how to vſe. You may cauſe to be framed ſome Inſtruments in Braſſe or Siluer, leauing the ſpaces for* Arabique *words and figures, yet drawing the Pictures of them in Paper exactly, and ſetting downe the* Latine *figures, and the words in* Latine, *or* Spaniſh, *which is farre better: there will be found here that can graue the ſame in* Arabique *vpon the Inſtruments hauing ſome direction from you about the matter. Or* Abdala Wahed *being a perfect Pen-man, can ſet the* Arabique *Letters, figures, and words downe very faire; and ſo any of your Grauers can worke the ſame in Metall, hauing his Writing before them. Maſter* Cyprian *would be a good Interpreter betweene you and them, or ſome that vnderſtandeth and ſpeaketh both* Latine *and* Spaniſh, *and knoweth what the words of Arte meane.*

The experiments Mathematicall of the Load-ſtone, will content the Ambaſſadour much. Make no ſcruple to ſhew them what you can; for it may redound to your good. I deſire to heare more of Magneticall workes, and the diſcouery of the North paſſage. Write to me thereof, and ſend any Maps or draughts of inſtruments, or what you thinke fit about Dyalling, or the courſe of time, and the motion of the Heauens, which you thinke I can vnderſtand: but direct the ſame either to me, or to one Maſter Iohn Wakeman, *ſeruant to Maſter Alderman* Hamden; *who, though he haue ſmall skill in ſuch things, yet is deſirous to ſee and learne, and can preferre ſuch matters to the view of the King, and his ſonnes, who all are exceeding ſtrictious of matters tending this way: ſo that if I had skill my ſelfe, or but ſome of your Inſtruments, whereof I could make demonſtration for their vſe, I could giue great content, and be a meanes to pleaſure you much. But conferre with Maſter* Pate, *and Maſter* Kitchen, *who will direct you in this buſineſſe, and from whom you may receiue money before hand, for making any inſtruments that the Ambaſſadours would haue for themſelues or the King.*

A Voyage ouer a ſandy Sea to Gago for Gold.

Your Magneticall Inſtrument of Declination, would be commodious for a yeerely Voyage, which ſome make for the King ouer a Sandy Sea (wherein they muſt vſe Needle and Compaſſe) to Gago. *If you queſtion about the matter, and ſhew them ſome inſtrument ſeruing for this purpoſe, it will giue great content. Other directions I might adde vnto you; but from the parties aboue named, you may re-*

ceiue the ſame fully. And thus with my good will, hoping and wiſhing to ſee you ſhortly, I take my leaue. This 24. of Iune, 1600. *From the Citie of* Maroco.

From *Maroco* in *Barbary.*

Your louing Brother in-law,
Thomas Bernhere.

Obtaining the Scepter, hee firſt prouided himſelfe of the graueſt men hee could find in his Kingdomes, to be Counſellors of eſtate; then of the moſt experienced, and valiant Souldiers, for Commanders ouer his Campe, and Garriſon Townes. And whereas he was Monarch ouer two Nations, the *Larbies*, and *Brebers*, he found it requiſite to vſe a two-fold gouernment. The *Larbies* dwelling in the moſt plaine Champion Countrey of his three Kingdomes, *Moruecos*, *Sus*, and *Fez*, were eaſily gouerned, being of mild and peaceable nature, giuen to thrift and tillage of the ground, ſought no alterations, but receiuing from him a due forme of iuſtice, executed by his Miniſters: protecting them from the *Montaneirs* which are robbers, willingly obeyed his Regall authoritie, and yeerely payed their tenths toward their Kings maintenance. As for the *Brebers*, or *Montaneirs*, being of an vntamed and fierce diſpoſition, ſpeaking the *Tamſet* tongue, which is as much different from the *Larbee*, as *Welch* is from our *Engliſh*, dwelling in places by nature defencible, and almoſt inacceſſible: He could not ſo well gouerne, neither had euer ſuch abſolute power ouer them, nor receiued the fift pennie of profite from them, as he did from the *Alarbies*. Therefore he ſought by all meanes to diminiſh their ſtrength of people, drawing them alwayes into forraigne expeditions, eſpecially into that warre, againſt the *Negros*, which continued a long time, thereby extending his Empire ſo farre that way, as by Camell it was ſixe moneths iourney from *Moruccos*, to the fartheſt parts of his Dominion. Likewiſe, he vſed this people to goe with the Carauans to *Gago*, to fetch home his yeerely Tribute and Cuſtome, whereby many were conſumed in trauelling ouer the *Saharas*: for any offence or robbery committed by them, his ſword ſhould puniſh ſeuerely, that the reſt might feare: diuiding their Countrey into ſeuerall diuiſions or Cantons, in euery of which he placed an *Alkeid*, with Souldiers to ſuppreſſe any ſudden vproares, much like our *Lieutenant* ſet ouer our ſeuerall Counties, but that the *Alkeid* is continually reſident, and hath greater power in executing Marſhall law. And laſtly, as pledges of their loyalties, he would get their chiefeſt mens ſonnes into his hands, bringing them vp in his Court to a more ciuill and delicate kind of life. He was alwaies of mind to keepe peace with *Chriſtendome*; with *Spaine*, who was his next Potent neighbour; but aboue all loued the *Engliſh* Nation, and admired the late Queenes happie Gouernment, willing to entertaine trading with vs, witneſſe his many Letters written to that worthy Lady of happie Memorie, and his Embaſſage ſent vnto her, *Anno* 1601. Performed by *Abdala Wahad Anowne*, and *Hamet Alhadg*, their great trauailer to *Mecha*, and other places.

The *Larbies* are the dwellers in the plaine, the *Brebers* Mountainers.

The greatnes of his Dominion.

A Carauan, is a company of Merchants going together for trading, with a great number of Horſes, Camels and Mules, laden with Commodities.

Toward his ſubiects he was not too tyrannicall, but ſweetned his abſolute power and will, with much clemencie. By diuers wayes he got exceſſiue ſtore of gold. Firſt, by ſeeing his tenths truly payd from the *Larbees*: Secondly, by trading with the *Negro*, taking vp the ſalt at *Tegazza*, and ſelling it at *Gago*, hauing from thence returne in good gold. Thirdly, by huſbanding his *Maſeraws*, or *Ingenewes*, where his Sugar Canes did grow, (though now all ſpoyled with theſe warres) for it is ſufficiently knowen, all of them about *Moruecos*, *Taradant*, and *Magador*, were yeerely worth vnto him, ſixe hundred thouſand ounces at the leaſt. I omit his loue he tooke in entertaining forraigne Artizans, the reedifying of his houſe in *Moruecos*, getting *Italian* Marbles, the richeſt that could bee bought for money, and workemen hired from thence at great wages. His ſumptuous prouiſions for the *Sarraile*, and maintenance of his women, not ſo much delighting in the ſinne, as his predeceſſors had done before, as to ſhew his glory, becauſe the faſhion of the Countrey is ſuch, to ſhew their riches and greatneſſe vpon that fraile ſexe, and their attendances. For his chiefeſt pleaſures were to ſee the Gallantrie of his kingdome, managing their good *Barbarian* Steeds, and the Falchons vpon their wing, making faire flights after the Heron: for theſe ſports he was prouided, no man better, from which he was recalled by certaine diſcontents, which as clouds fore-runned his owne Sun-ſet.

Sugar Gardens.

The place where his women are kept.

At the time of his death, he left fiue ſonnes aliue. The eldeſt *Muley Mahemet*, commonly called *Muley Sheck*, a Title giuen alwayes to the eldeſt of the Kings ſonnes: The ſecond, *Muley Boferes*, which two ſonnes were both by one woman, a *Negra*, one of his Concubines: The third ſon *Muley Sidan*, whom he had by one of his wiues: The fourth ſonne *Muley Naſſar*, who was about the age of nineteene yeers: And the fift, *Muley Abdela*, about fourteene yeers old at the time of the old Kings death, and theſe two laſt were the ſons of two ſeuerall Concubines. This deceaſed King in his life time, had placed his three elder ſonnes in ſeuerall parts of his Kingdome, to gouerne for him in them, to *Muley Sheck* his eldeſt he had giuen the Kingdome of *Fez*, which Kingdome hath in former times continually beene allotted by the late Kings of *Barbary* to their eldeſt ſonnes: *Muley Boferes* he placed in his Kingdome of *Sus*, to *Muley Sidan* he gaue the Prouince of *Tedula*, which lyeth in the mid-way betweene *Moruecos* and *Fez*: his

Muley Hamet Xariffs ſonnes: the three firſt made bloody warres with each other for the Kingdom.

Baſha Muſtapha.

two younger ſonnes *Muley Naſſar*, and *Abdela* remained with him in his houſe, whom by reaſon of their young yeeres, he had not as yet placed in any part of his Kingdomes. The eldeſt ſonne *Muley Sheck* in his younger yeeres gouerned *Fez*, and thoſe parts of *Barbarie*, with great approbation of his Father, through the Counſell of *Baſha Muſtepha* a *Spaniſh* Renegado: which *Baſha* in continuance of time, grew into ſuch fauour with him, that the whole Gouernment of the Kingdome of *Fez* was wholly by *Muley Sheck* put in his hands: Whereupon, the *Alkieds* of the Countrey that were naturall borne *Moores*, and continuall attendants vpon the old King, enuying the greatneſſe of the ſaid *Baſha*, raiſed diuers accuſations againſt him: Complaining to the King that he learned *Muley Sheck* to drinke wine (a thing vnlawfull to the *Moores*, being forbidden them by their Prophet *Mahomet*) and that now hauing the whole Gouernment of the Kingdome of *Fez* in his hands, vnder the Kings ſon, he purpoſed after he had poſſeſſed himſelf of *Muley Shecks* Treaſure, to flie, and carrie it with him to ſome parts of Chriſtendome. Which accuſations, the old King vpon ſome probabilities and likelihoods, conceiuing to be true, theſe *Alkeids* procured at laſt with him, that he ſhould ſend to his ſonne *Muley Sheck*, commanding him to ſend the head of the ſaid *Baſha*, which command; howſoeuer, *Muley Sheck* (who greatly loued, and fauoured the ſaid *Baſha*) at the firſt delayed to performe, yet after diuers meſſages, the old King ſending at the laſt a principall ſeruant of his, to ſee the execution done, he was forced much againſt his will, to ſee fulfilled.

Muſtapha beheaded.

M. Sheck.

In theſe younger yeeres of *Muley Sheck*, whileſt this *Baſha* was aliue, none of the Kings ſonnes was more dutifull to their father then he, neither any of their actions ſo contented the old King as his; inſomuch, as the whole Kingdomes hope for a ſucceſſor after the old Kings deceaſe, was onely in *Muley Sheck*. Whereupon, and by the Kings voluntary motion, all the principall *Alkeids*, and men of Command that were in the Kingdomes, by ſolemne oath vowed allegeance to *Muley Sheck*, after the old Kings deceaſe. And at that time *Boferes* the ſecond ſonne, by reaſon of the great plague in *Sus*, and other diſcontents, he receiued from that rebellious people, ſtayed not long there, but returned againe to his Father in *Moruecos*, where he ſtayed with him vntill his Fathers departure to *Fez* in September, 1602. *Muley Sidan* the third ſonne, continued in *Tedula*, (a Prouince fruitfull and ſcituate in the flat of *Barbarie*, the mid-way betweene *Fez* and *Moruecos*, as I haue told you) who gouerned thoſe parts in great peace and quietneſſe, euen in the chiefe times of the tumults that were in the bordering Dominions of his eldeſt Brother *Sheck*, (whereof you ſhall read hereafter) inſomuch, that hee was generally commended and liked both of his Father and of all the Kingdome for his gouernment, being ſtrict in ſeeing the execution of Iuſtice to be done in thoſe parts that hee gouerned, not ſparing his Kindred or neereſt Followers in thoſe caſes: From his infancy hee naturally hated all maner of Theeues whatſoeuer, eſpecially thoſe his robbed by the high-wayes, and without any fauour or mercy ſeuerely puniſhed them. Howſoeuer, he carryed himſelfe very dutifull to his Father, whileſt hee was liuing, yet from his child-hood he was alwayes of an aſpiring and ambitious nature, which could neuer be brought to ſubiect it ſelfe to giue any awfull reſpect to his elder Brethren, but to hazard his whole eſtate in obtayning the Kingdome, accounting himſelfe his Fathers lawfull heire, in that he was his Fathers eldeſt Sonne, which he had by any of his marryed Wiues: In this point, not regarding the cuſtome & Law of the *Moores*, who in title of Inheritance or ſucceſſion, reſpect not the mother, whether ſhe be marryed Wife or Concubine bought with money, ſo that her Sonne be the eldeſt in birth.

M. Boferes. Plague in Sus.

M. Sidan.

Muley Shecks miſgouernement of himſelfe and his Countrey.

But to returne againe to *Muley Sheck* the Kings eldeſt Sonne, who after the death of his *Baſha Muſtepha*, (beheaded by his Fathers command) ſoone ſhewed vnto all men the want of gouernment that was in him; for in his latter times, giuing himſelfe ouer to drunkenneſſe, and other deteſtable vices, which amongſt the *Moores* commonly accompanieth that ſinne, regarded not at all the gouernment of his Kingdome, but ſuffered his ſeruants, followers, and Souldiers to doe what they would in robbing and ſpoyling the goods of his honeſt minded Subiects, without controlment: And through want of Iuſtice duely executed, his whole Countrey in a ſhort time ſwarmed ſo with theeues and robbers by the high wayes, that there was no trauelling through his Dominions, but in *Caffilas* or companies of three hundred & foure hundred perſons at a time, and they hardly ſomtimes eſcaped the hands of theeues. The *Alarbies*, who continue to this day, in Tribes and kindreds, beeing the husbandmen of the Countrey, liuing in the fields in Tents, by Tilling of the Ground, and breeding vp of Cattell, when as they could not quietly gather in, and peaceably enioy the Corne and Fruits of the Ground, denied to pay the King their accuſtomed duetie: and in the fields followed the courſes of *Muley Shecks* ſeruants in the Citie, in robbing of all paſſengers that came within their power. And ſuch was the lauiſhing manner of ſpending and conſuming of his Treaſure, that in his humours, hee neither regarded what he gaue, nor to whom: in ſo much, that a *Iew* who was a Muſician, and vſed to play before him in his drunken fits, (what with the gifts giuen him by the Prince, and what elſe he got out of his houſe) had gotten together in money and Iewels, (in the ſpace of foure or fiue yeeres) to the value of foure hundred thouſand Duckats, which is about fortie thouſand pound ſterling.

Rich Iew.

This diſſolute life and careleſſe gouernment of *Muley Sheck*, grieued the old King not a little, eſpecially to ſee ſuch a change or alteration in him, whoſe forwardneſſe in former times had been the ſtay of his age, and had mooued him to cauſe the *Alkeids* of the Kingdome, by oath to confirme their alleageance after his owne death. Many wayes he ſought to amend what was amiſſe in thoſe parts, and to draw his ſonne to a more ſtrict courſe of life, and more carefull kind of gouernment, as well by his Letters, as by ſending diuers principall *Alkeids* to be Counſellors vnto him. Yet ſuch was the ſmall account he made either of the one or the other, that the old King in the end ſeeing no amendment, but the eſtate of that Kingdome to grow daily worſe and worſe, determined to goe to *Fez* in his owne perſon with an Armie, aſwell to diſplace his ſon, who had denied to come vnto him, vpon his ſending for: as alſo to put in order all matters in thoſe parts, which through the ill gouernment of his ſonne, were all out of frame. And ſo about the beginning of October, 1602. hee ſet forwards from *Moruecos* with an Army of eight thouſand Shot, and ſome fiue thouſand Horſe towards *Fez*, leauing his ſecond ſonne *Muley Boferes* to gouerne *Mornecos* and *Sus* in his abſence, vntill his returne; making ſuch ſpeedy iourneys, that he was with his Forces within one dayes iourney of *Fez*, before his ſonne *Muley Sheck* was certainely aduiſed of his ſetting forth from *Moruecos*. Who, when he vnderſtood of his Fathers being ſo neere, and himſelfe euery way vnprouided to reſiſt him, would haue fled towards *Taſilet*; but being followed by *Baſha Muſtepha*, he was conſtrained to take Sanctuarie, with fiue hundred of his beſt ſouldiers, being very good Shot and well prouided. The old King the Father, ſeeing his ſonne take the Priuiledge of the place (which is much reſpected in that Country) willed him to come forth, and ſubmit himſelfe to his mercy: But *Muley Sheck* refuſed, either obſtinate in not obeying, or fearefull he could not render a good account of his fiue and twentie yeares gouernment in *Fez*. Wherefore *Muley Hamet* commanded *Muſtepha*, a *Baſha* of *Sidans*, though then in the old *Muleys* ſeruice, to take three thouſand men, and perforce to enter the place; which he performed, bringing *Sheck* priſoner, and the reſt of his company which were left aliue after the conflict. The old man would in no wiſe admit him into his preſence, but committed him to the charge and cuſtodie of *Baſha Iudar*, one of greateſt place about the King, who carried *Sheck* to *Mickanes*, a ſtrong Garriſon Towne, and there remained vntill the time of his Fathers death, which was ſome fiue moneths after.

The Kings ſpeedy iourney to *Fez*.

Muley Sheck taketh Sanctuarie.

Taken there by force.

The old King in his iourney to *Fez*, againſt his eldeſt ſonne, paſſed by the Prouince of *Tedula*, and from thence tooke alongſt with him his third ſonne, *Muley Sidan*, whom he commanded to remoue his houſhold to *Fez*, from *Sidania* (a Citie which he had begun to build in *Tedula*, and called it after his owne name) intending to leaue him Vice-roy of thoſe parts, in the roome of his eldeſt ſonne, whom he purpoſed to carry with him from *Mickanes*, where he was priſoner to *Moruecos*; which he had alſo performed, if hee had not been preuented by ſudden death. For in Auguſt, 1603. he hauing ſet all matters in order in thoſe parts of *Fez*, prouiding for his returne to *Moruecos*, put out his Tents without *Fez* Gates; but being abroad, he ſuddenly fell * ſicke, and his ſickneſſe ſo ſore increaſed, that on Thurſday falling ſicke, on Sunday morning being the fourteenth of Auguſt, 1603. he died.

Sidania in *Tedula*.

* Some ſay he died of the Plague, which was ſo hot, that in one yeare they ſay, there died in *Moroco*, ſeuen hundred thouſand, in *Fez*, fiue hundred thouſand.

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§. II.

MVLEY SIDAN *proclaimeth himſelfe King in* Fez. MVLEY BOFERES *in* Moruecos. MVLEY NASSAR *would haue done the like in* Taradant, *but is hindred. The death of* NASSAR. *Warre betweene* SIDAN *and* BOFERES. SHECK *ſet free.* FOKERS *employed. The Battell.* SIDANS *flight. Fewds and robberies.*

MVley Sidan, by reaſon his Mother *Lilla Iſha* gouerned the old Kings Houſe, vnderſtood of his Fathers death, before it was noyſed abroad; whereupon hee preſently went forth into his Fathers Camp and Tents, from whence he carried away al ſuch Iewels and treaſure as he found there. And after his Fathers death, hee cauſed himſelfe in *Fez* to be proclaimed King of *Barbarie*, as lawfull Heyre of his deceaſed Father. *Lilla Iohora*, Mother to *Muley Sheck*, and *Muley Boferes*, ſeeing her eldeſt Sonne in priſon, and void of all meanes to helpe himſelfe at that inſtant, was not vnmindfull of her ſecond Sonne *Boferes*, whom the old King had left to gouerne *Moruecos* during his abſence. To whom ſhee diſpeeded preſently Letters by one of the Kings Eunuchs; who made ſuch haſte, that in foure dayes hee came from *Fez* to his Tents, which were ſome two leagues from *Moruecos*, where hee had lien all the Summer before (to auoide the infection of the Plague, which had been that Summer in *Moruecos*) and with him was his younger Brother *Muley Naſſar*, and his eldeſt Brothers Sonne *Muley Abdela*. *Muley Boferes* vnderſtanding of his Fathers death, preſently entred *Moruecos*, and gat poſſeſſion of the *Alcaſaua*, his Fathers Houſe, before the newes of his Fathers death was

Muley Sidan proclaimed.

Muley Boferes taketh poſſeſſion of the Kings Houſe.

noyſed abroad, and generally knowne, fearing how the *Alkeyds*, and people of *Morruecos* might ſtand affected vnto him, and knowing that if he had once poſſeſſion of the *Alcaſaua*, and of his Fathers treaſure, he had the beſt part of the Kingdome. And the next day after his entrance, he cauſed to be publiſhed generally thorow the whole Citie, the newes of his Fathers death and withall, himſelfe to be proclaimed King: writing Letters to the Vice-roy of *Sus* to doe the like in *Taradant*, the chiefe Citie of that Kingdome; the which he accordingly performed.

Boſeres proclaimed at *Moroco* and *Taradant.*

M.Naſſar.

Muley Naſſar, the fourth ſonne of the deceaſed King, hauing been all the Summer abroad with his brother *Boſeres*, when now he vnderſtood of his Fathers death, followed his brother a farre off, as though he meant to haue entred *Morruecos* with him: but comming to the Gates of the Citie, in company with *Muley Abdela* his Nephew, being ſonne to *Muley Sheck*, with whom he was familiar, conferred with him about their flying into the Mountaines, perſwading *Muley Abdela*, that he might no waies put any truſt in *Boſeres*, ſince his father and hee were the chiefeſt impediments, that hindred *Boſeres* from claiming the Kingdom by courſe of iuſtice; his Father, *Muley Sheck* being the old Kings eldeſt ſonne, and he the eldeſt Sonne of his Father. Beſides, his Father being in priſon ſo neare *Fez*, where *Muley Sidan* was, it was to bee doubted, that *Muley Sidan* had already gotten him into his power, and it might be, had made ſome agreement with him already, to ioyne both againſt *Muley Boſeres*: which if it ſhould ſo fall out, would cauſe *Boſeres* to deale more cruelly with him. But theſe perſwaſions moued not *Abdela*, who rather choſe to enter the Citie, and follow his Vncle, on whoſe curteſie he would relie. Though *Naſſar* fearing how *Boſeres* would deale with him, with all ſpeed fled into the Mountaines to the Kindred of his Mother, from whence after a few dayes with ſome eight hundred, or a thouſand of thoſe people whom he ioined together, he paſſed into the Plaines of *Sus*, ſending to the *Alkeid* in *Taradant* to proclaime him King, or elſe to ſuffer him quietly to depart. But the *Alkeid* hauing already proclaimed *Muley Boſeres*, withſtood him, and hee hauing no meanes wherewith to pay his ſouldiers and people that he had gathered together, was ſoone left of all, and ſo returned againe to his Mothers Kindred, and liued priuately there about ſeuen moneths, and then died of the plague, or as ſome reported, ſecretly poyſoned, was brought to *Morruecos*, and there buried.

Naſſars flight and death.

But to returne to *Fez* and thoſe parts: after the death of the old King (*Sidan* being now proclaimed King in *Fez*; *Boſeres* in *Morruecos* and *Sus*; and *Muley Sheck* priſoner in *Miokanes*, in the keeping of *Baſha Iudar*) the Souldiers being abroad in their Tents, without *Fez* Gates, began to be in a muteny, as well for ſixteene moneths pay, which the old King owed them, as alſo about their returne to *Morruecos*, where the moſt part of them had left their wiues and children. To appeaſe this mutenie, *Muley Sidan* ſent out of *Fez* vnto them *Alkeid Hamet Monſore*, their chiefe Commander in the old Kings time, to promiſe them as well content in payment, as alſo a ſpeedy returne to *Morruecos* with *Muley Sidan* himſelfe. But *Monſore* in ſtead of pacifying, laboured to increaſe their mutenous humours, and at laſt agreed with them ſuddenly in the night to take vp their tents, and to march with him to *Morruecos*, alleaging vnto them both the vncertaintie of *Muley Sidans* pay, and the ſmall likelihood of any ſpeedy iourney hee meant to take to *Morruecos*. And being to paſſe within a little of *Mickanes*, where the *Baſha* kept *Muley Sheck* priſoner, he wrote vnto the ſaid *Baſha* to know his intent, whither he would goe to *Morruecos* or no with him. To whom the *Baſha* came, and brought *Muley Sheck* with him, whom they brought along as priſoner to *Morruecos*, and deliuered him vp to his brother *Boſeres*, who kept him cloſe priſoner in his Houſe, ſome foure or fiue moneths, vntill the comming of *Muley Sidan* againſt him in battell, by this meanes thinking to haue eſtabliſhed the whole Kingdome to *Muley Boſeres*; who now, beſides the poſſeſſion of the Citie of *Morruecos*, and his Fathers treaſure, had brought vnto him the greateſt part of his Fathers forces, and his elder brother put priſoner into his hands. *Muley Sidan* being thus deceiued by *Monſore*, and likewiſe by diuers other principall *Alkeids* (who had ſecretly departed from *Fez*, and left him) forthwith diſpeeded one *Muſtefa*, a Renegado of his owne, whom he had made a *Baſha*, with two thouſand Shot, and ſome Companies of Horſe to *Tedula*, aſwel to receiue from the *Alarbies*, thoſe duties which they alwaies pay vnto their King, as alſo to ſtop, and returne to *Fez*, whomſoeuer he ſhould find flying from thence to *Morruecos*, keeping poſſeſſion of that Prouince for his vſe. He made likewiſe great preparations both of Horſe and Foot in *Fez*, to be alwaies readie to accompany himſelfe in perſon if need ſhould ſo require, hauing with him in *Fez* of principall *Alkeids*, *Azus*, chiefe Counſellor to the late deceaſed King, and Lord ouer his *Bitlemel*: *Bocraſia*, *Abſadiks*, and diuers others.

Hamet Monſores reuolt.

M.Sheck deliuered to *Boſeres.*

Muſtafa.

Azus.
Treaſurie.

Muley Boſeres likewiſe in *Morruecos*, fore-ſlacked no time in making preparation to ſend for h againſt him, ſending firſt *Alcaide Gowie* with ſome ſixe hundred men to make prouiſion of Corne, and other victuals amongſt the *Alarbies*; and after he had certaine news of *Muley Sidans* forces to be in *Tedula*, he ſent out his *Baſha Iudar* with fiue thouſand Shot, choyce men; foure Pieces of Artilerie, and certaine Companies of Horſe to enter *Tedula*, and to giue battell to *Muſtefa* the Generall of *Sidans* forces, or perforce to driue him out of that Country. At whoſe com-

B.Iudar.

Sidania deſtroyed.

Engliſh Gunners.

ming thither, *Muſtefa* ſeeing himſelfe no waies ſtrong enough to encounter with *Iudar*, retyred backe againe with his Armie out of *Tedula*: and *Iudar* deſtroyed the foundation of *Sidania*, (which *Muley Sidan* at his being in *Tedula* had begun to build vpon the Riuer of *Morbaie*, and called it *Sidania*, after his owne name) likewiſe waſted and deſtroyed the Country thereabout, at leaſt ſo many of the Kindreds of the *Alarbies* as he knew to be friends to *Muley Sidan*, or thoſe that would not acknowledge *Boferes* for King. *Sidan* vnderſtanding what *Iudar* had done in *Tedula*, and likewiſe of the great preparations that his brother in *Moruecos* daily made to ſend out againſt him, forthwith put forth his Tents, and ioyned together his whole forces, which were ſome eight or nine thouſand Shot, and ſome twelue thouſand Horſe, with two and twentie Pieces of Artillerie, himſelfe in perſon going along with them. And becauſe hee was altogether vnprouided of ſkilfull Gunners for his Ordnances, he procured from *Salie* out of certaine *Engliſh* men of warre, who at that inſtant were there, two *Engliſh* Gunners, to whom he committed the charge of his Artillerie: but by reaſon of much raine that had fallen, it being in the moneth of Ianuarie, 1604. the ground in many places was ſo ſoft, that they could not march with their Artillerie ſo faſt as need required; ſo that his Artillerie neuer came at the battell, which was thought to be a chiefe cauſe of his ouerthrow.

Fokers are men of good life, which are only giuen to peace. *Leo* calls them Hermites; other call them Talbies and Saints: they are held in great reputation of ſanctitie.

M.Sheck ſet at libertie.

Policie.

Whileſt theſe preparations were in hand on either ſide, *Muley Boferes* ſent certaine *Fokers*, held of great eſtimation amongſt the *Moores*, to his brother *Muley Sidan*, to treate conditions of peace: howbeit, after their diſpeeding from *Moruecos*, hee omitted no time and diligence in ſending forth new Armies and freſh ſupplies, both of ſouldiers and prouiſion, to *Iudar Baſha* that was in *Tedula*, and vnderſtanding for certaine that his brother *Sidan* was in the field in perſon (becauſe he himſelfe had neuer been inured to trauell, and knowing it would bee no ſmall diſcouragement to his ſide, and encouragement to the other, that *Sidan* ſhould be in perſon in the field, and no other his equall in Bloud in his Armie to withſtand him) hee concluded a colourable Peace betweene himſelfe and his eldeſt brother *Muley Sheck*, whom vntill that time hee kept cloſe priſoner in his houſe, agreeing with him that hee ſhould goe forth into his Armie, and ioyne with *Iudar* to fight againſt *Muley Sidan*, whom if hee ouerthrew in battell, hee ſhould enioy the Kingdome of *Fez*, and ſo much of thoſe Eaſterne parts of *Barbarie*, as hee inioyed in their Fathers time: on condition, that at his entrance into *Fez*, he ſhould proclaime *Muley Boferes* King, and himſelfe onely Vice-roy, and ſo ſtill acknowledge his gouernment there, as deriued from *Boferes*. And to the intent *Muley Sheck* ſhould the better obſerue theſe conditions according to their agreement, hee was to leaue his eldeſt ſonne in pawne with *Muley Boferes* in *Moruecos*. On theſe plauſible conditions, *Muley Sheck* was ſet at libertie, a happie turne for himſelfe as hee thought, who neuer looked for any better but perpetuall impriſonment, with much miſerie. But the truth is, *Baſha Iudar* had ſecret aduertiſement from his Maſter *Boferes* (yet not ſo ſecret, but it was knowne to *Muley Sheck*, and cloſely carried of him by interception of Letters betwixt *Moruecos* and the Campe in *Tedula*), that hee ſhould abridge *Muley Sheck* of any command in the Campe, or matter of counſell in ordering of the Fight; onely ſhew him to the Souldiers vnder his Canopie, that the *Fezes* who were the ſtrength of *Sidans* Armie, might know *Sheck* was in the Campe of *Boferes*, whom they loued in regard partly of his long abode amongſt them, but eſpecially of his great liberalitie, or rather prodigalitie, formerly ſhewed vnto them, which wrought much in their minds at the enſuing battell: and withall the *Baſha* had a ſpeciall charge ſent, and his Guard ſo to watch him, that (if hee got the battell) hee ſhould bring *Muley Sheck* in Yrons as ſafe a priſoner from the Campe to *Moruecos*, as once hee had done from *Mickanes*. But this being diſcouered, *Muley Sheck* ſo ſhufled his Game, that though *Iudar* won the Field, *Muley Sheck* eſcaped vnto *Fez*, and was louingly entertained of the Citizens, proclaiming himſelfe King of *Barbarie*.

Fokers ſuſpected, and peace denied.

Almohalla is a Campe.

But returne we to the *Fokers*, treating about conditions of Peace in *Fez* with *Muley Sidan*, who by intelligence vnderſtood from *Moruecos* of the freſh ſupplies of Souldiers, daily ſent out by his brother to the *Baſha*, whereby hee greatly ſuſpected thoſe offers of Peace, to bee but a deuice to prolong the time, whileſt his whole forces were in a readineſſe, and then ſuddenly to haue come vpon him vnawares, before he ſhould be prouided for him. And therefore hee returned the *Fokers* with denials of the offered conditions of Peace, and himſelfe thinking to take the oportunitie and aduantage of the time, before either his brothers new forces ſhould come to the *Baſha*, or *Muley Sheck* his eldeſt brother be ſet at libertie. He cauſed with all diligence to bee gotten together ſome two thouſand Mules and Horſes, and vpon euerie Mule to bee ſet two Souldiers with their furniture, and ſo (without any ſtay for the reballing of Tents, or carrying along of his Artillerie with him) to bee with all haſte poſſible, ſent and ioyned to the *Almohalla* of *Alkeid Muſtefa* which lay hard by the Riuer of *Morbaie*, in the ſight of the *Almohalla* of *Baſha Iudar*, the Riuer onely betweene them: hee himſelfe likewiſe in perſon went along with ſome ſeuen or eight thouſand of his Horſemen, thinking by this meanes to come with the chiefeſt and beſt of his forces vpon *Baſha Iudar*, before the *Baſha* ſhould expect him, or before the comming of *Muley Sheck*, who for his liberalitie

The Battayle.

and bounty in former times, was greatly beloued of all the Souldiers both of *Fez*, and alſo of *Moruecos*. But this policie of his herein tooke no place, for *Muley Sheck* after hee was ſet at libertie, made ſuch ſpeedie Iournies that he came to the *Almohalla* of the *Baſha*, before the *Muley Sidan* had certaine intelligence of his libertie, and yet hee entred the *Almohalla* but on the Tueſday, the battel being fought vpon the Friday following. *Muley Sidan* vnderſtanding for certayne that his eldeſt Brother was come into the *Baſha* his *Almohalla*, thought it no time for him to deferre giuing of Battayle, leaſt it ſhould be knowne amongſt his Souldiers, (many of whom in former times had ſerued the ſaid *Muley Sheck*.) And therefore on Friday the ſixt of Ianuary 1604. the Forces of each ſide met and ioyned together, betweene whom there was no long fight, for vpon the diſcharging of foure Peeces of Artillery, (which *Iudar Baſha* had with him) ſome three or foure times, a great part of the Souldiers of *Muley Sidan* beganne to flye: except ſome choice men which were in that part of the Battayle where the *Muley* himſelfe was: by reaſon of the reſolution of their Commander, continued ſomewhat longer, but in the end fled when as the Canopie ouer *Muley Sidans* head was ſhot downe with a Piece of Ordnance. At which miſchance, and not before, the *Muley* himſelfe began to leaue the field; who in the managing of this battayle was ſome thing to be blamed; for being come to his Campe an houre before day, he ſhould not haue delayed two houres and more the preſent on-ſet, gazing in his Enemies face, and giuing them time to ready themſelues to fight, whom otherwiſe hee might haue taken at the diſper-view, and his *Fezzes* whom he halfe miſtruſted, no premeditation to reuolt or runne away. On *Muley Shecks* ſide few were ſlaine, and of *Muley Sidans* ſide the greateſt number was ſome ſixe hundred men.

Dwar, is a Towne of Tents.

Vniuſt Iuſtice.

Treaty of peace.

Treaſure taken

The three Brethren thus ſtriuing for the Golden Ball of Soueraigntie, Iuſtice was trodden downe. The *Larbees* robbed one another, the ſtrongeſt carrying away all. Quarrels betwixt Families and Tribes, which durſt not be talked of in old *Muley Hamets* time, came to be decided with the Sword. After this battaile all wayes were ſtopped with Robbers, no trading from the Port Townes to *Moruecos*, without great ſtrength of men. *Muley Boferes* (who had the Imperiall ſeat) was neither ſo fit for action, or to doe Iuſtice, as *Muley Sidan* who had loſt the day. And that the Kindred, called *Weled Entid*, well knew, which preſuming vpon the ſoft nature of *Boferes* and their owne ſtrength, which conſiſted of fifteene thouſand horſe, foraged vp to *Moruecos* gates, fore-cloſed all paſſages for Trauellers, making Merchants goods their prizes: Wheras an exemplary puniſhment executed vpon them for their robbing in *Fez* by *Muley Sidan*, whileſt he raigned there, made them thinke the Countrey too hot: For *Sidan* commanded *Alkeid German* with two thouſand Souldiers in hoſtile manner, to fall vpon the next *Dwar* of Tents belonging to that Tribe, to burne Man, Woman, Childe, Kine, Sheepe, and whatſoeuer belonged to them, not to ſpare it vpon his owne life from Fire and Sword, which fully executed and ſo bloudily, that *Muley Sidan* ſighed hearing the true report, yet it made *Fez* the peaceableſt part in *Barbarie*. But returne we to *Sidans* fortunes after he loſt the field, hauing the ouerthrow, retyred backe to *Fez*, and forthwith was *Alkeid Azus* (the onely man in the latter dayes of the old King, fauored by the whole Countrey) diſpeeded towards *Moruecos*, to treate of a peace, and himſelfe beganne to make head againe to reſiſt ſuch forces as ſhould follow him; but before he could bring his forces together againe, newes was brought vnto him that his Brother *Muley Sheck*, was neere at hand with certain companies of Horſe-men, and that the whole *Almohalla* of the *Baſha* was not farre behind. So that then hee was rather to conſider of, and to prouide for his eſcaping by flight, then any wayes to reſiſt: and hauing before put ſome nine hundred thouſand Duckats in *Allarocha*, for the which money he had ſent one of his *Alkeids* after his returne from the battayle; hee thought it his beſt courſe to paſſe that way, and to take that money along with him, but he was followed ſo hardly by *Alkeid Abdela Wahad*, and *Alkeid Vmſoud Vmbily*, *Boferes* Seruants, that he was forced to flye directly towards *Trimiſine*, and to leaue that Treaſure behind him which was taken by his Brother *Mley Sheck*.

Abſadicke.

Sidans valour.

In theſe his frowning fortunes, the moſt of his *Alkeids* left him, and amongſt others *Mumine Bocraſia* flying to *Moruecos*, in whom he put no ſmall truſt: and more then the Seruants of his houſe, he had no man of account but forſooke him, onely *Alkeid Abſadicke*, *Hado Tabid*, and *Muſtepha*; the two latter of them being his houſhold Seruants, and belonging to him in his Fathers time, left him not in his aduerſitie: So that any *Alkeid* of the *Caſſas* or *Caſtes* in *Barbarie*, he had no more then *Abſadicke*, who rather then he would leaue him (although allured by the perſwaſions of his Brother *Alkeid Abdela Wahad*, and entreated by the teares of his Sonne to returne, both of them then being in the purſuit of *Muley Sidan*, and in a Playne ouertooke the ſaid *Abſadocke*, yet he left his houſe and children at the mercie of *Muley Boferes* his Maſter and Enemie. The *Alkeids* who followed in purſuite of *Muley Sidan*, followed him ſo hard, that beſides the treaſure of *Allarocha*, they likewiſe tooke much of the *Muleys* Treaſure that hee carryed along with him, although with that ſmall company of Horſes, which were no more then twentie Horſe-men or thereabout, hee returned many times, and fought with thoſe who purſued him, in perſon, being ſtill one of the foremoſt in theſe Skirmiſhes, vntill *Alkeid Vmbilie* who purſued him, admiring his reſolution, and pittying his miſerable eſtate, requeſted his Maieſtie to keepe on his way, and ſaue himſelfe by flight, he not purpoſing to purſue him any further. And ſo the *Muley* in this miſerable eſtate (forſaken almoſt of all) kept on his way to *Trimaſine* a Towne bordering vpon the *Turkes*, in the Frontiers of the Kingdome of *Argiers*: and the *Alkeids* who purſued him, returned againe to *Fez*.

§. III.

MULEY SHECK *proclaymeth himſelfe King in* Fez. SIDAN *goeth to* Tafilet, *from thence into* Sus. *Peace concluded betweene* MULEY BOFERES, *and* MULEY SIDAN. ABDELA SHECKS *Sonne eſcapeth.* *Sir* ANTHONY SHERLEYS *Embaſſage, Bountie and State.*

AFter *Muley Sidans* flight in this manner, *Muley Sheck* entred *Fez*, where hee was ioyfully receiued of them, proclaymed himſelfe King, and not Gouernour vnder his Brother *Boferes*. And it being in the time of *Rummadan*, all the *Almohallas* of *Moruecos* returned home againſt the *Paſcha*: from whence after the celebration of the Feaſt, they were ſent forth to all parts of the Country againſt the *Larbies*: among whom were as great Ciuill Warres, as among the Brethren, for in this time of ſo many Kings, they would acknowledge none, or pay duty to any of the three Brethren. Whereupon *Hamet Monſore* with three thouſand Souldiers, was ſent into *Sus* in the moneth of Aprill, 1604. but his men dying of the Plague (which was very hot at that time) and thereby the *Larbies* little regarding his power, would bring him no victuals, ſo that with the remaynder of his men, he was conſtrayned to returne towards *Moruecos*. Diuers other *Almohallas* were ſent abroad into ſeuerall parts of the Countrey, but in the beginning of Iune, newes comming of *Muley Sidans* returne from *Trimaſine* to *Tafilet*, they were all ſent for by *Boferes* to returne to *Moruecos*, and be ioyned together the ſecond time againſt *Muley Sidan*: who hauing ſome few monethes liued about *Trimaſine* with ſome fiftie Souldiers, went towards *Tafilet*, about which part liued the *Caſſa* or *Caſte* of *Alkeid Abſadock* (who was Maſter of the Hawkes to *Muley Hamet*) and brought to *Sidan*, of his *Caſte* ſome twelue hundred Horſes, with which force he entered *Tafilet*: The *Alkeid* of *Muley Boferes* flying to *Dara* or *Draw* with his Souldiers. In *Tafilet*, *Muley Sidan* ſtayed ſome forty dayes, where he vnderſtood perfectly of the eſtate of *Sus*, and had Letters from diuers of his Wel-willers there: vnderſtanding of *Alkeid Hamet Monſores* departure from thence: And that the *Shebanites* which is the greateſt *Caſt* in all *Barbarie*, and the *Caſſe* or *Caſt* of the *Muleys* Mother, would not acknowledge *Boferes* for King, and likewiſe, how moſt of all the *Caſts* in *Sus* deſired his comming thither: Whereupon hee prepared what Forces he could there get, to goe into *Sus*. *Muley Boferes* vpon the firſt newes of his Brothers comming to *Tafilet*, called in all his *Almohallas*, and ioyning ſome foure thouſand ſhot of them beſides Horſe, ſent them from *Moruecos* to *Dara*, vnder the command of his Son *Muley Abdelmelech*, with whom went diuers principall *Alkeids*, as *Alkeid Gowie*, *Vmbilie*, and *Mumine Bocraſia*, who in the firſt battayle of *Muley Sidan* was a principall man of command on his ſide, and after his ouerthrow fled from him to *Moruecos*, with diuers others. The chiefe intent of theſe Forces was to ſtop the paſſages from thence to *Sus*, which *Muley Sidan* perceiuing before the comming of their whole Forces, he paſſed by *Alcatouy*, where the Horſe-men on each ſide skirmiſhed, the Footmen not being able to come vp, and ſome ſlaine of either ſide, but no man of account, ſaue onely *Alkeid Mumine Bocraſia*, who as ſome reported dyed with thirſt, being ouer-heated (the battayle beeing fought in the middeſt of July) or as others reported, beeing wounded, and returning to his Tent, calling for water, after hee had drunke it preſently dyed; whoſe death was little lamented or pittyed of the *Moores*, they ſaying, hee was iuſtly rewarded for being a Traytour to *Muley Sidan* his Maſter, who was not onely contented to leaue him in his miſfortunes, and to flye to his Brother, but alſo to goe forth into the field againſt him.

Rummadan, is Lent.

Ciuill combuſtions amongſt the *Larbies*.

Death of *Bocraſia*.

Muley Sidans Forces were ſo ſmall, that he was not able to match in ſtrength the Forces of his Enemies, & therefore was conſtrayned to paſſe into *Sus* by the way of the *Sahara*, and durſt not paſſe by *Draw*: In which *Sands* for want of water, both he and his whole company had almoſt periſhed, and after much miſery indured in that Iourney, hee arriued at *Aca*, where *Sidie Abdela Imbark* the great *Foker* dwelleth, the friendſhip of whom obtayned, hee knew that all his Brothers Forces could not diſpoſſeſſe him of the Kingdome of *Sus*, in ſuch great reuerence is that Church-man held in thoſe parts, that the people will obey none, but whom he commandeth them.

Sahara, the Countrey or Deſerts of *Sands*.

The reputation of Heremites or *Fokers*.

He being come hither, the *Foker* by letters to *Muley Boferes*, then at *Moruecos*, procured that there might be a Treaty of peace betweene the two brethren: Wherupon, in Auguſt following, Peace concluded betwixt *Boſeres* and *Sidan*.

Anno 1604. *Alkeyd Azus* was ſent to *Muley Sidan* to *Aca*, where by the endeuours of the ſaid *Alkeyd* and the *Foker*, a peace was concluded, betweene *Muley Boſeres* and his brother *Muley Sidan*, this to inioy the Kingdome of *Sus*, and the other the reſidue of the Empire, whereupon *Sidan* peaceably entered *Taradant* the chiefe City in that Kingdome: vpon whoſe entrance thither, *Sus* which in all former times had beene the moſt vnquiet and rebellious part of all *Barbary*, through his execution of Iuſtice, became the onely peaceable and well gouerned Countrey of that Kingdome, all other parts of *Barbarie*, that were vnder the gouernment, and belonging to the other two brethren, as then remaining very vnquiet, and full of all tumults: Neither was his gouernment any way to be miſliked, but that ſcarce ſetled, he charged the Countrey with greater impoſitions then his Father euer demanded, inſomuch as *Sedie Abdela Imbark*, who was the onely man that firſt brought him thither, reproued his courſes: and the Mountainers of *Atlas*, being good Souldiers, excellent ſhot, and their dwelling by nature defencible, finding his yoke too heauy, the leſſe regarded him or his power; which humour of theirs was nouriſhed by ſecret practiſes of *Boſeres*, loth that *Sidan* ſhould either grow great in friends, or treaſure. But the Inhabitants of the Plaine and lower Regions felt the ſmart of his rod, knowing their throats lay at his mercy, when as the Mountainers defended themſelues with open armes, and oftentimes gaue the new king his hands full.

Abdelas eſcape.

The peace concluded betwixt *Boſeres* and *Sidan*, by the meanes of *Abdela Imbark*, and *Azus*, the wiſeſt Counſellor that *Barbary* hath: we will leaue *Sidan* at *Sus*, ſeeking his owne end once more to become Maſter of *Mornecos*, and returne to *Boſeres*, who was troubled which way to contriue the regaining of *Muley Sheck*: who like a Bird had broken cage, and was flowen to *Fez*, making a faire pretence to gouerne but as Vice-roy, yet ſecretly practiſed with forraine States, either to make them his friends, whereunto he might flie, if *Muley Boſeres* by force ſhould driue him out of *Fez*, or rather then he would loſe footing in *Afrike*, determined to bring in forraine power, for his aid. Wherefore *Boſeres* fearing a Chriſtian ſtorme which might haile bullets, was carefull to keepe *Abdela*, *Muley Sheck* his eldeſt ſon, the ſafer to keepe the father ſurer from doing miſchiefe. But it happened the plague was ſharpe in *Mornecos*, therefore *Boſeres* ſent his ſon *Muley Abdelmelch* ſome fiue miles foorth of *Mornecos* with his Tents, and *Muley Shecks* ſonne with him, but either his keepers were negligent and corrupted, or elſe young *Abdela* too wilie, for one night he made eſcape out of the Campe, and hauing horſes ready layd, poſted to his Father at *Fez*. This gallant being at liberty, ſought all meanes to defend his Title, being the eldeſt brothers ſonne: his ſtirring ſpirit and youthfull hope drew all the minds of the *Fezzes* vnto him: inſomuch as *Muley Boſeres* ſore afflicted with his eſcape, but more with the newes of his preparations, diſpeeded *Azus* vnto *Muley Sidan* then in *Sus*, with requeſt he would goe perſonally to battaile againſt *Sheck* and *Abdela* his ſonne: *Muley Sidan* well entertained this meſſage, and with all conuenient ſpeed drawing his owne forces together, came within halfe a dayes iourney of *Mornecos*, there pitching his Tents, but not determining to hazard his fortune, or truſt the price of his owne head vnder his brothers hands, yet daily he ſent letters by his ſeruants of great credite, wherein he was willing to vndertake the charge of warre againſt *Abdela*, ſo that he might make choice of Captaines and Commanders, and ſuch proportion of Souldiers as he thought fit, to vndergoe an action of ſuch import. This propoſition was neither liked of *Boſeres* or his Counſell, yet making faire weather to *Muley Sidan*, letters paſſed from him daily of great loue farced with many complements, much miſliking his brothers miſtruſt, not daring to ieopard his perſon within *Mornecos*.

Sidans policie.

Abdelmelech made Generall.

His retreat.

Muley Sidan meaning to proue what correſpondency his brother *Boſeres* heart carried with his hand, framed a letter which was ſent as from the chiefeſt man in thoſe Mountaine Countreys of *Atlas*, to *Muley Boſeres*, full of duety and ſeruices, offering withall to ſend him *Sidans* head, who was encamped within his Countrey, at the foot of the hilles. Anſwere to this letter was returned with great thankes, and a large reward of gold promiſed, if a buſineſſe of that high and important ſeruice would be performed. When *Sidan* by this had conſtrued his brothers meaning, he rayſed Campe, went to *Tafilet*, and remained in the Countrey of *Dara*, gathering in of money and men, after two moneths ſpent with his brother to no effect at all. *Boſeres* ſeeing *Sidan* departed, and deſtitute of his helpe for *Fez*, committed his Campe to *Abdelmelech* his owne ſon, who was to be aduiſed by the Counſels of *Baſha Iudar*, *Alkeyd Hamet Monſore*, *Sedy Gowie*, and *Alkeyd Bokerſe* (thorow whoſe hands paſſed all buſineſſe of Chriſtian Merchants, ſo well diſpatched, and ſo good regard thereof taken, that he was well liked of euery man for his good dealing.) This Campe being come within a dayes iourney of *Fez*, which is twenty dayes march from *Mornecos*, there the Souldiers fell to a mutenie, and three thouſand of them reuolted vnto *Sheck*, crying openly, Long liue *Muley Sheck*. Hereupon *Abdelmelech* called a Counſell of warre, wherein it was concluded, though their number were twice as many, to returne without blow giuen backe to *Mornecos*, perceiuing indeed their Souldiers hearts quite alienated from them.

S. *Anth. Sherley*, an *Engliſhman* ſent Ambaſſador from the Emperour.

About this time being the beginning of October, arriued at *Saphia* Sir *Anthony Sherley*, as Ambaſſadour from the Emperour of *Germanie*, to the King of *Mornecos*: his attendance was better then a priuate man, though ſomewhat wanting of the perſon from whom he was ſent, few of note were in his company, being in all about thirteene perſons, of euery Chriſtian language one, becauſe he would be fitted for interpretation of tongues. Amongſt theſe was Sir *Edwin Rich*, whoſe behauiour was good and well ſpoken of in euery place where he came, not ſtrayning his credite to borrow money, but well prouided to ſerue his owne turne, anſwering to his birth, ſtate, and disburſements for the time. Sir *Anthonie* then taking the Title of Ambaſſadour, during foure Moneths aboad in *Saphia*, kept open houſe, inuited all Chriſtian Merchants daily, both to dinner and ſupper: to ſupplie his owne turne for money, he got credite of *Iewes* to take vp money, and pay them in *Morruecos*, but at exceſſiue rate, almoſt fifty for a hundred. He bought likewiſe of an *Engliſh* Merchants Factor, being at dinner with him, at two or three words, a ſhip of a hundred & ſixty Tunne, with all her lading being Wheat, paying him in hand two thouſand ounces, and if he were not paid the reſt of his money within ten dayes after his arriuall in *Morruecos*, then the buyer to loſe his earneſt. But before he went vp, *Abdelmelech* returning from *Fez*, by reaſon of his Souldiers Treaſon, the King of *Fez* marched towards *Morruecos*, ſome foure dayes iourney, and there gaue ſiege vnto a Port Towne called *Sally*, and tooke it, but the Caſtle he could not win. So the *Alkeyd* of the Caſtle wrote to *Muley Boferes*, that though the Towne were loſt, the Caſtle he would keepe for him, if he ſent three hundred quarters of Corne to victuall his men, and a freſh ſupply for fifty Souldiers. *Boferes* loath to loſe the the place, and hearing Sir *Anthonie* had bought a ſhip of Corne, writ to *Saphie*, and willed him to ſend his ſhip to *Sallie*, and there to vnlade her Corne for the reliefe of the Caſtellan, and his Souldiers. Sir *Anthonie*, willing to doe the King a fauour, ſent for the Captaine and Merchant of the ſhip, willed them to goe for *Sallie*, and paying them for three hundred quarters, dealt ſo that thither they went, but the Caſtell being yeelded before they came, the Captaine and Merchant landed neither men, nor corne, but returned to *Saphie*.

Sir *Edwin Rich*.

The Ambaſſadors bounty.

By this time were ſent for the Conduct of the Embaſſador fiue hundred men, vnder the command of two *Alkeyds*: vnto euery Souldier Sir *Anthonie* gaue a Turbith as a Liuery of his loue, which made them reſpect and honour him exceedingly; inſomuch as one of the two *Alkeyds*, not haſtning to conduct the Embaſſador vp to *Morruecos*, but to prouide himſelfe of Corne, it being exceeding deare at *Morruecos*, Sir *Anthonie* deſirous to ſet forward, and the Souldiers willing to pleaſure him, fell to mutenie, in regard of the *Alkeyds* ſlackneſſe, killing two of his men to haſten their maſter forward. After his foure moneths abode in *Saphie*, wherein his bountie was extraordinary, not to his Countri-men onely, but to *Flemiſh*, *French*, and *Spaniſh*, admired of his Souldiers, he was receiued into *Morruecos* with great ſtate, hauing by the way, as alſo during his abode in *Saphie*, diuers letters from the King, extolling his honourable endeuours, and approoued valiantneſſe in his farre aduentures both by ſea and land, not omitting any Courtſhip to win his loue, or make him doubt his welcome.

His famous aduentures.

After two dayes ſtay in the Citie, the King made preparation for his entertainment at Court, whether he went, ſuting his followers as well as the ſhortneſſe of time could ſuffer, and his credite with the Chriſtian Merchants could affoord, which was good, for two *Spaniards* were ſo rapt with admiration of his worth, and by his ſpeeches allured with ſo ſtrange hope, that they fell in emulation, whether ſhould doe him more ſeruices, or helpe him to more money: reaſonably attended, he rode to Court, not lighting from his horſe, where the Kings ſonnes vſually doe, but rode thorow the *Muſhward*, (which is the Kings great Hall, wherin moſt of his Lords, Gentlemen, and chiefe ſort of people doe attend, when they come to Court) which none but the King himſelfe doth. Being come into the Kings preſence, his Letters of credite were receiued, with great ſhew of kindneſſe, and himſelfe entertained with all gracious reſpect, not onely at the Kings hands, but of the principalleſt men in office or fauour about the Court, and ſo for that time was diſmiſſed, the chiefeſt men attending him backe to the place where hee tooke horſe. Some fiue dayes after, Sir *Anthonie Sherley* comming to audience, and thinking to haue ridden in as he did before, a chaine was hung croſſe the entrance of the *Muſhward*, which he perceiuing onely done to hinder his paſſage, would not alight from his Horſe, but returned backe very diſcontented. This being certified to *Boferes*, preſently three of his chiefeſt *Alkeyds* were ſent to qualifie the matter. But Sir *Anthonie* tooke the diſgrace not as his owne, but his whoſe perſon he repreſented, telling the *Alkeyds*, his maſter the Emperour, was able and would requite the iniury, neither did he feare, though now within the power of *Boferes*, knowing the greatneſſe of him in whoſe ſeruice he was imployed, ſo farre ſurpaſſing the King of *Morruecos*, as maugre the proudeſt, he would be fetched from thence, and be fully reuenged of the leaſt iniury done vnto him. The three *Alkeyds* layd the blame vpon the Kings Porter, offering Sir *Anthonie* the Porters head, if he would haue it, ſo ſpending an houre to pacifie his choller, and bring him backe, the Porter before his face was ſore beaten and impriſoned, neither euer after was hee hindered of riding thorow the *Muſhward*.

Spaniards in loue with Sir *Anthony Sherley*.

His ſtate.

His affront and diſcontent.

During his abode in *Morruecos*, which was fiue moneths, *Boferes* and he had diuers priuate conferences, as it was generally thought, which way to keepe him in the Kingdome againſt his two brethren *Sheck* and *Sidan*; as alſo to giue the great *Turke* a blow to driue him out of *Ar-*

giers

His bounty to two *Portugals.*

giers and *Tunes.* From *Mornecos* Sir *Anthonie* departed with great content to himſelfe, and good liking of *Boferes*, of whom he bought two *Portugall* Gentlemen, for a hundred and fifty thouſand ounces, which amounteth to ſome ten thouſand pound ſterling. Theſe two had beene Captiues in *Mornecos* almoſt ſixteene yeeres, the one, ſonne to the Vice-roy of the Eaſt *Indies*, the other of a Noble houſe in *Portugall.* The firſt had his reſgat thriſe ſent for to ranſome him out of the Eaſt *Indies*, but twiſe it was taken by the *Engliſh*, once by *Flemmings* during our late warres with them: the other, his brethren driue him off for his reſgat, either to ſaue ſo much money, or not able to pay ſo great a fine. To accompany him from the Court to *Saphie*, was ſent one of the Kings Gentlemen Vſhers, to whom at his parting, he threw him his Hat which he wore from his head, with a Iewell of great value, rewarding largely all the Vſhers followers. For his Guard (the wayes being then very dangerous) was ſent downe with him, foure hundred ſhot, vnder the Command of *Alkeyd Abdela Sinko*, a *Portugall* Renegago, (which is a Chriſtian turned *Moore.*) This man, whether by perſwaſion, or voluntarily, deſiring to ſee his natiue Countrey, in the night gat aboard of the ſhip Sir *Edwin Rich* was in, not Sir *Anthonies*, the ſhip preſently weighing Ancher, made ſaile for *Spaine*, but the other remaining with S. *Anthony* in the Harbour.

Eſcape of a Renegago.

This dealing was taken in ill part, inſomuch that fiue of his men being ſent to ſhoare for certaine prouiſion which they lacked, were clapped vp in priſon, and ſent in chaines to *Mornecos*, but afterward releaſed. Sir *Anthonie* writing to the King, both to cleare himſelfe of the fact, and deſiring remedie for theſe his new ſuſtained grieuances, ſet a good ſhew vpon the matter, ſtaid foure dayes after the other ſhip which had carried away the *Alkeyd*, and would haue tarried vntill he had his fiue men againe, but that he was written vnto to be gone from an eſpeciall friend a ſhoare, aduiſing him he did not wel to ride ſo long in the Port, diuers *Flemmiſh-men* of war being abroad, and if any ſhould chance to come in there, as ſeldome it is without, they finding theſe two Gentlemen as prize would ſeaſe vpon them, and then was there loſt thirty fiue thouſand ounces, which a Merchants Factor had lent Sir *Anthonie Sherley* to cleare him out of the Countrey, for which the Factor had the two *Portugals* bound to pay this debt at their arriuall in *Liſbon.* Vpon this aduertiſement he departed, and the next day *Boferes* ſent him a letter, to cleare his men. And ſo I returne to the file of my continued Hiſtory.

§. IIII.

MVLEY ABDELA *goeth in perſon againſt* MVLEY BOFERES; *driueth him out of* Mornecos; *Putteth to death* BASHA SIDAR, *and other Noblemen;* SIDAN *expelleth him, and killeth three thouſand Fezans perfideouſly; requited by* ABDELA. SHRACIES *trechery vniuſtly puniſhed.* SIDANS *flight. Many* Engliſhmen *imployed in theſe warres, and ſlaine.*

MVley Sheck, putting his ſonne *Abdela* forward to the whole Command of the armie, himſelfe meaning to ſaue one, kept in *Allaroca* three *Italian* ſhips, purpoſing if matters proſpered not well, with Treaſure ſufficient to goe to *Florence:* but the battell not fought, his determination altered, for he preſently ſeized all ſtrangers ſhips which came either to *Laratch*, *Salie*, or other parts, as alſo ſome Merchants ſhips of *Fez*, robbing them of their goods, making their Mariners land their Peeces, and all the men either to ſerue him, or elſe to haue the Iron giuen them. Heereby he fitted himſelfe of Captaines and Souldiers being *Engliſh*, *French*, and *Dutch*, with ſeuen and twentie Peeces of Ordnance and ſhot threunto ſufficient. And ſo fired the mind of his ſonne *Abdela*, with hope of winning *Mornecos* (being of himſelfe drunken with the ambitious deſire of a Kingdome) that *Abdela* about the latter end of Nouember 1606. marched to *Mornecos* with his troupes being ſome ten thouſand horſe and foot, beſides his Chriſtian Mariners, whoſe helpe won him the field, fought ſome ſixe miles Southeaſt from *Mornecos*, on the eight of December, 1606. *Sheck* bore his ſonne company no farther then *Salie*, from whence three houres riding, is a Riuer called *Mamora*, into which Bay the *Italian* ſhips put in: *Sheck* went thither, and hard by the ſhips vpon the ſhoare pitched his Tent wherein he lay, part of his Treaſure being ſhipped, himſelfe determined there to ſtay, and expect the euent of his ſonne, if it paſſed well with him, then *Africke* ſhould hold him, otherwiſe to viſite the great Duke of *Thuſcane*, on whoſe curteſie he much reſted. But the Chriſtian Gunners ſo well obſerued their times of ſhooting and placing their Ordnance, as they got *Abdela* the field, hoping thereby to haue obtained both liberty, and pillage, of which moſt of them poore men failed, as afterward you ſhall read.

Abdela, by help of *Engliſh* and other Chriſtian Gunners, wins the field and *Morocco.*

When *Sheck* heard *Abdela* had got *Mornecos*, hee grew careleſſe to ſend prouiſion or ſupplie the wants of his three *Italian* ſhips, wherefore, they ſet ſayle from *Mamora* homewards, taking ſuch Treaſure for their pay as were in their cuſtodies. *Boſeres* loſt in this battayle about ſixe hundred men, fled into the Citie to ſaue his Treaſure and his women, but for feare of being ſurprized, durſt not tarry to take his Treaſure away with him, but in all haſte poſted toward the Mountaynes, willing the *Alkeids* and chiefeſt men of his Court to bring it after him, with the rich Sword, the like whereof is not in the World: committing alſo to their conduct his Daughter, and the choyſeſt of his women, amongſt whom was the Wife of *Ben Waſh* the Kings Merchant. At the entry of the hils, a Kindred of the *Larbies* being fiue hundred Horſe-men, ſeized vpon theſe people, pillaged their Carriages, rifled and diſhonoured the women, not ſparing *Boferes* Daughter, (whom *Abdela* determined to haue marryed, but hearing diuers *Moores* to haue lyen with her, and alſo that ſhe was ſuſpected to haue liued in Inceſt with her Father; after his entrance into *Moruecos*, he neuer enquired farther after her. The *Alkeids* beeing well mounted by the ſwiftneſſe of their Horſes, returned backe to *Moruecos*, and there tooke Sanctuary. *Abdela* vpon their ſubmiſſion promiſed them pardon, on whoſe Princely word they relying, came forth, the *Foker* of the place preſenting them: But *Muley Abdela*, whether incited by enuious counſell, or on his owne bloudy minde, putteth them ſo ſecretly to death, that ſending all their heads in one Sacke to *Fez*, for a Preſent to his Father, Their deaths was not fully knowne in the Citie of *Moruecos*, before their heads were ſet vpon *Fez* gates. Here was the end of *Baſha Iudar* a great Souldier in old *Hamets* time, a faithfull Commander during his life to *Boſeres*, accompanyed with *Sedie Gowie*, *Alkeid Azus* his Sonne, *Alkeid Moden* the *Caſſemie*, and ſome foure great men more.

Boſeres his flight.

A rich Sword.

Sanctuary.

Abdelas perfidy

This tyranny of *Abdela* ſhewed vpon theſe valiant and worthy men; and the ſpoyle which the *Fezees* had made aſwell in robbing the *Alkeids* houſes, as in rifling the Citizens goods, and committing all out-rages which follow Warre, cauſed many to flye to *Muley Sidan*, and the reſt which remayned in *Moruecos* grew diſcontented, ſo that the Sunne-ſhine of *Abdelas* happineſſe ſcarce laſted two monethes: for *Sidan* reſting in the halfe way betweene *Moruecos* and *Fez*, taking oportunitie of this vproare of the Towneſmen, marched toward *Moruecos* on the North-ſide of the Towne, determining to giue preſent battayle, hearing by the Scowts, that *Muley Abdela* his Campe was lodged in the great Garden or Orchard called the *Almowetto*, being ſome two *Engliſh* miles about. The firſt night of *Sidans* approach, the Priſoners were releaſed, and Priſons broken open, ſo that theſe men getting libertie, ranne halfe madde vp and downe the Citie, crying, Long liue *Sidan*, which troubled the Citizens not a little: And in this vproare, *Sidans* Faction let into the Citie (at a ſecret gate) many of his Souldiers, which made a Sally vpon the Regiment of *Zalee*, meaning to haue ſurprized *Abdelas* Campe, but himſelfe comming to the reſcue with two thouſand men, continued a hot Skirmiſh againſt the *Sidanians*, in which the Chriſtians fought valiantly to recouer their Peeces of Artillery which were loſt, vntill the *Sidanians* were forced to retyre. The next day beeing the fiue and twentieth of Aprill, *Stilo nouo*, *Abdela* remooued towards *Muley Sidan*, who was encamped on the North-ſide of the Citie, not daring to come on the South-ſide, for feare of the ſhot which galled his men from the Battlements of the Kings Houſe. Therefore he hearing of *Abdelas* remoue, and intending to venture his fortune vpon a preſent battayle, ſet forward to meet him with a Regiment of his beſt Horſe: *Abdela* perceiuing this, cauſed his Canoniers to march formoſt, which could but place fiue Peeces of their Artillery in a breſt, becauſe the Orchards and Gardens made the paſſages very narrow and ſtrait; where as the Armies ſhould meete, *Sidans* Horſe-men gaue a very gallant charge, but the Canoniers made them retyre: Which *Abdelas* Horſe-men perceiuing, being encouraged, and too eager of the Chaſe, ſome thouſand Horſe galloped before their owne Ordnance, and followed their Enemie cloſe to *Sidans* Campe, their Peeces of Artillery being drawne after them. *Muley Sidan* well knowing the aduantage of the place, ſeeing his Enemies depriued of the benefit of their great Ordnance, which he moſt feared, encouraged his men to keepe their ground, and bringing with his owne perſon freſh ſupplyes to ſecond them, gaue his Aduerſaries the *Abdelians* ſo hot a charge, that they were fayne to retyre in great diſorder, vpon the mouthes of their owne Artillery. This diſ-array perceiued by the Chriſtian Gunners, it put them in minde to diſcharge vpon their owne men the *Abdelians*, holding it better to kill fiue or ſixe hundred of their owne ſide, then to loſe the battayle. But the *Moore*, who was Captayne ouer the Canoniers and other Commanders, would not ſuffer it: Wherefore the *Sidanians* following in good order, and very cloſe, fell to the execution with their Swords, ſurprized the Artillery, and ſlue the men. The ſlaughter continued ſome foure houres, betwixt ſeuen or eight thouſand killed, and few to ſpeake on left aliue, for what the Souldiers ſpared, the Citizens in reuenge of their Diſorders, Pillages, and Villanies done to their women, bereaued them of their liues, who beeing dead were not ſuffered to bee buryed, but lay aboue the ground as a prey to the Dogges and Fowles of the Ayre. Heauie likewiſe was the Conquerours hand vpon the Chriſtians which tooke *Abdelas* part, moſt of them for their fiue monethes ſeruice to *Abdela*, were either ſlayne in the fury of battayle, or after had his throat cut. And this

The fruit of tyrannous perfidy.

The battayle.

Artillery taken

Seuen or eight thouſand killed

Treble crueltie

Pirats end.

was the end of them, who had liued in the Streights of *Gibraltar*, and the Mediterranean Sea, not as Merchants by honeſt Trading, but hauing committed ſpoyle vpon diuers Sea-faring men, felt the bloudie hand of a barbarous Nation, (as a deſerued puniſhment ſent from God) to execute Iuſtice for their manifold committed wrongs and out-rages.

Sidan Maſter of the field, and *Moroco* or *Moruecos*.
The Kings Houſe a Caſtle

This battayle being loſt with the greateſt bloud-ſhed that any hath beene ſince theſe Warres beganne, *Muley Abdela* fled to *Fez*, a hundred perſons of his whole Army not left aliue to beare him company: And *Sidan* Maſter of the field, entred the Citie of *Moruecos*, hauing another taske to take in hand ere he could ſettle himſelfe quietly in his owne Neſt. For the Kings Houſe being Caſtle-wiſe builded, and ſeuered from the Citie with a defencible and a ſtrong wall, lacking no kind of Munition for the defence thereof, had within it, beſides Souldiers of *Moruecos*, three thouſand *Fezees* who were not at the laſt battayle, but left there to guard the place for *Abdela*.

Sanctuary taken in the Great Church belonging to the Kings Houſe.

Theſe preſuming on their owne valour and ſtrength of the place, denyed to render it vpon any termes to *Sidan*, though they were ſollicited, during the ſpace of two dayes, by all faire meanes thereunto: *Sidan* bringing his Artillery to the wals, yet delayed, as loth to deface a building ſo ſtrong, coſtly, and beautifull; So that in the meane time a Captaine whoſe houſe ioyned to the wall by ſtealth with fiue hundred men, ſcaled and wonne the top of the wall, crying, Victory for *Muley Sidan*, which ſo amazed the Souldiers within, thinking the Forces which were entered farre greater then they were, without more adoe or offering to reſiſt, they tooke Sanctuary in the great Church belonging to the Kings Houſe, euery man with his Peece and Furniture about him.

Perfidious crueltie.

Muley Sidan vpon this, ſent *Baſha Seleman*, willing them to deliuer vp their Armes, with promiſe they ſhould bee pardoned, which preſently they did, yeelding and deliuering both Swords and Peeces. Thus diſarmed, they, ſilly ſoules came forth, when preſently after, meſſage came from the King to butcher and cut the throats of them all, which was executed. A pittifull matter in my iudgement, ſo many men yeelding vpon good compoſition, after fury of battayle, vpon cold bloud to bee made ſo pittifull a ſpectacle: it was bootleſſe for them to alleage eyther Law or reaſon in defence of their liues; ſuch is the miſery and ſlauery of that people, whoſe goods and liues lyeth alwayes in the will of the King, eyther to ſaue, or deſtroy at his pleaſure.

Famine followeth Warre, as that the Peſtilence.

Faithleſſe butcherie.

Now is *Sidan* ſetled in *Moruecos* but ſcarce ſecure, for the chiefeſt men in the Citie wiſhed an alteration, becauſe their King to get their money and wealth to maintayne his owne eſtate, beganne to picke quarrels with them, making ſome who began to ſpeake and repine at his doings, loſe their heads, *Quoniam Canis mortuus non latrat*: The common people whoſe naturall condition is alwayes to deſire Nouelties, wiſhed for a new King, feeling his oppreſſion, and the Famine whereof many dyed, grew careleſſe of peace, thinking euery change would bring a remedie, when indeed it was like the Inciſion of an vnskilfull Surgeon, not curing the Malady, but making the wound wider, Gangrened, and incurable. *Sidan* purpoſing to purge this male-contented humour of the Commonalty, rayſed an Army of twelue thouſand Foot, and ſixe thouſand Horſe, determining to take *Fez*. The chiefe men of command ouer this Army, were theſe, *Baſha Muſtepha*, *Alkeid Hamet Benbreham*, *Alkeid Ally Tabila*, *Alkeid Gago*, and *Alkeid Hadoe Tobib*, with diuers others: *Muley Sidan* not going in perſon with this Army, leaſt in his abſence *Moruecos* the Seat of the Empire ſhould reuolt. *Muley Sheck* hearing theſe newes, went to *Allarocha*, there tooke a great *Flemmiſh* ſhip from the Merchants, with all the goods in her, therein ſhipping his Treaſure, determining to runne away, if his Sonne *Abdela* ſhould loſe *Fez*. *Abdela* omitted no time to gather new Forces, ſo that in ſmall time he thought himſelfe ſufficient to meete the *Sidanians* in open field, and ſo he did neere to *Mickanes*, where the people on *Sidans* part, miſſing their King in the field, or any one of the Bloud Royall refuſed to fight, and in ſtead of ſtriking, fell to parley; That if *Abdela* would pardon them, they would yeeld, and ſo they did, yet moſt of them ranne away, except three thouſand *Morruekyns*, who preſuming vpon *Abdelas* gentle nature, ſtayd with him, hoping kind entertaynment into his pay, in ſtead whereof, *Muley Abdela* commanded all their throats to be cut, granting them onely this fauour: firſt, to be ſtripped for fowling their clothes.

Thirty or forty *Engliſhmen* Canoniers, taken by *Abdela*.

Thus we may ſee, mercileſſe *Sidan* butcher poore ſoules at *Moruecos*, pittileſſe *Abdela* murder theſe vnfortunate ſlaues at *Mickanes*, both verifying the old Prouerbe, *Quicquid delirant Reges, plectuntur Achimi*. In this battayle were taken betwixt thirtie and fortie *Engliſhmen*, who ſerued *Muley Sidan* as Canoniers, yet not any of that company which ſerued *Abdela* at *Moruecos*, when he loſt the Citie and field, but other Voluntaries, part of theſe fled with the bodie of the Army backe to *Moruecos*, part were taken, whom *Abdela* ſpared, as well in regard of former ſeruices the Nation had done him, as alſo for the preſent vſe he was to employ them in. This Expedition of *Sidans* comming to ſo vnlooked a diſaſter, made him ſend forth his Commanders with diuers companyes, to the *Alarbies*, for freſh ſupply of Men and Treaſure: amongſt which as Chiefe was diſpeeded *Baſha Seleman*, Maſter of the old Kings Horſe for *Tafilet*, there to gouerne the Countrey, carrying with him ſome fifteene hundred Shot, of which ſixe hundred were *Shraceis*, people of the King of *Chaus*, or *Concoes* Countrie, who hath alwaies warres with *Algers* or *Argiers*. Theſe *Shraceis* were borne in the Mountaines at *Atlas*, being of a fierce and bloody nature, not reſpecting the *Turkes* might or gouernment, no more then the Mountainers of *Moruecos*, will acknowledge the Soueraigntie of the *Barbarian*. Some twelue hundred of theſe had *Sidan* in his pay, halfe part whereof he kept at *Moruecos*, the other was ſent with *Solyman*. Theſe amongſt themſelues fell into a muteny, neither for want of pay, or ill vſage, but in deſire to doe a miſchiefe, by force cut off the *Baſhaes* head, carrying it with them as a Trophy of their victorie, and a fit preſent to win *Abdelas* fauour, who was then at *Fez*, whither they went for intertainement, *Sidan* herewith moued, made Proclamation, that for three moneths what *Shracee* ſoeuer, Souldier, or any other, were to be found in *Moruecos*, or elſwhere in his Dominions, ſhould be put to the Sword, and to haue it better & more fully executed, it was proclaimed, that the Man-killer ſhould haue the goods of the *Shracee* ſo killed. Many rich men of this Nation or Kindred reſiant in *Moruecos*, felt the furie of the Sword, for the folly and foule fault of their Tribe: ſuch as could get packing, ran away: others of the better ſort, their friends hid them in their houſes, vntill *Sidan* ſcared with newes of *Abdelas* comming towards him, proclaimed generall pardon for the remainder left aliue, and free paſſage of trading or cōmerce for any *Shracee*, which would venture to *Mornecos*. Yet few durſt come vpon theſe goodly termes, or thoſe who lay hid in *Moruecos*, if they were worth any thing, ſhew themſelues in publike, for feare this were a pretence to bring the reſidue vnto the halter. Thoſe *Shracees* who were ſole cauſers of this maſſacre, being with *Abdela* at *Fez*, daily moued him to goe towards *Moruecos*, vowing euerie man to die in his cauſe, and for reuenge of their Wiues, Children, and Friends, who had ſmarted for their ſakes. *Abdela* ſomething animated with their offers, yet delayed, knowing his Forces farre inferior vnto *Sidans*, vntill ſtill vrged by the *Shracee*; which had brought from the Mountaines ſome ſtore of their Kindred, very able and reſolute men to his aide, he ſet forwards about the latter end of Auguſt, towards *Moruecos*, determining to giue battell once more to *Muley Sidan*. Of what ſtrength *Abdelas* Armie conſiſted, the certaintie is not knowne, but geſſed to bee very neere fifteene thouſand Horſe and Foote.

Shracies muteny.

Their treacherie.

Bloudy decree.

Muley Sidan was very ſtrong, for beſide his owne Souldiers, the *Moruecans* aided him with eight thouſand men, and diuers tribes ſent ſupplies to augment his forces. He had two hundred *Engliſh*, the moſt of them voluntaries, ſixtie field Pieces, with ſufficient Shot and Powder. Ouer the *Engliſh* and all the *Chriſtians*, was Generall Captaine *Iohn Giffard*, a Gentleman of a worthy ſpirit, and diſcended from the ancient and honourable ſtem of the *Giffards* in *Buckingham-ſhire*. Vpon his firſt entertainement and welcome into the Country, *Sidan* beſtowed vpon him a rich Sword, valued at a thouſand Marks, and a Scarlet Cloake, richly imbroidered with Pearle, ſent as a preſent to *Muley Hamet*, the Kings Father, from our late Soueraigne of famous memorie Queene *Elizabeth*, beſides many other extraordinarie fauours of good value; and often conuerſing familiarly; yea, ſometimes viſiting Captaine *Giffard* at his owne Tent. His entertainement was twentie fiue ſhillings *per diem*, beſides many ſupplies proceeding from the Kings bountie. With him as ſecondary men in charge, was one Maſter *Philip Giffard*, his neere and very deare Kinſman; Captaine *Iaques*, a very valiant Souldier; Captaine *Smith*, one of the moſt exquiſite Enginers in *Europe*; Captaine *Baker*, an ancient *Britaine* Souldier; Captaine *Tailer*, Captaine *Faukes*, Captaine *Chambers*, Captaine *Iſack*, men euery way able to vndergoe their ſeuerall commands. Theſe were daily ſtipendaries, at twelue ſhillings a man, except the two Sea Captaines, *Iſack*, and *Chambers*, who had foure ſhillings a day, and euerie common Souldier twelue pence truly payd them. Theſe preparations conſidered, *Muley Sidan* had ſmall reaſon to leaue the field, or feare *Abdelas* forces, being nothing in reſpect of his. But certaine it is, the *Muley* ſending for his Wizzards, Soothſayers, willing them to for tell, that he might foreknow the ſucceſſe of his embattailed Armie. Their anſwere was; He ſhould looſe the battell, bee driuen into *Sus*, within fiue moneths ſhould regaine *Moruecos*, and there during life enioy the Kingdome. Vpon this anſwere, the *Muley* giuing great credit thereunto, as the nature of a *Barbarian* is very ſuſpicious, commanded *Baſha Muſtepha*; with three thouſand Souldiers to conuey away his Mother, Wiues and Children. To *Alkeid Hamet Benbreham* and *Hado Tahib*, hee commended the charge of his Treaſure, who laded ſixtie Mules with Gold, garding them and the Muleters, with two thouſand of his choyſeſt Shot.

Two hundred *Engliſh* ſerue *Sidan*.

Captaine *Iohn Giffard*.

A preſent ſent from Queene *Elizabeth*, giuen to Captaine *Giffard*.

Philip Giffard.

Captaine *Iaques*.

Captaine *Smith*.

Captaine *Baker*.

Captaine *Tailer, Faukes, Chambers, Iſaac*.

Southſaying Oracles: ſuperſtitious credulitie.

The Kings treaſure.

The battell.

Theſe diſpeeded, it may appeare *Sidan* but houered, and would follow; yet the battels met the 26 of Nouember, 1607. ſome ſixteene miles from the Citie of *Moruecos*, the Canoniers of *Muley Sidan*, part hauing in the forefront diſcharged, their Enemies being ſomewhat farre off; but before they could charge againe, the Enemie was with them. The *Shracies* did not once diſcharge a Piece, great nor ſmall, but ioyning themſelues cloſe to the *Abdelians*, charged the *Sidanians* very fiercely with their Sables, in reuenge of *Sidans* tyrannie ſhewed vpon their Kindred, enraging their minds and courages, or their faithfull promiſe (which they ſought to make good) to *Abdela*, made them put the *Sidanians* to flight: or elſe it was *Sidans* feare, that hee ſhould not make good his Soothſayers Prophecie, which made his men to runne away: For at the firſt

Sidans flight. *Engliſh* valour, but few vnſlaine.

Captaine Giffards death.

encounter, his *Moores* fell into a diſ-array, and preſently into a diſhonorable flight: whereupon *Muley Sidan* fled, ſent to the *Engliſh* Captaines to be gone, and to Captaine *Giffard* a good Horſe to ſaue himſelfe. The *Engliſh* returned word, that they came not thither to run, but rather die an honourable death. Captaine *Giffard* encouraged his men, telling them, there was no hope of victorie, but to prepare and die like men, like *Engliſh* men: and then asking for his *Iaques*, whom he loued dearely, and taking a Pike in his hand, thought to haue rode vnto him, being told hee was not ſixeſcore from him, and to haue died together; but in the way, Captaine *Giffard* being charged by eight *Abdelians*, one behind him ſhot him thorow, and ſo was he there ſlaine. Few of all the *Engliſh* Nation were left aliue, the number not exceeding thirtie, and none of the Commanders eſcaped, except Captaine *Iſack*, and Captaine *Faukes*; of the *Moores* were not ſlaine in all fortie perſons.

Abdela ſecond time Maſter of *Moruecos*.

Sbracies depart.

Sidan being gone, as loath to tarry, ſpend bloud, and win a Field, *Abdela* got the ground, his Enemies marched vpon, but no great victory, entred *Morruecos* without applauſe, or reioyce of the Citizens, ſome yet feeling his late done iniuries, ſorie for the loſſe of *Sidan*, who had proued a Tyrant, nor welcomming *Abdela* vpon hope of amendment, but with policie and patience fitted themſelues to the miſerie of the time. *Abdela* once againe Maſter of *Moruecos*, got the Kings Houſe, but found no treaſure to relieue his wants. Great were his promiſes to reward the *Sbracies* with bountie, and enrich his followers, when the Citie was recouered: now hee hauing it, there failed of his expectation, and his Souldiers lacking both meate and money: yet to keepe them ſtill in hope, and ſo in gouernment, it was bruited, the young King had found a Well full of treaſure within the Houſe, which *Muley Hamet Xarif* had layed vp for a deare yeare: but this good newes quickly vaniſhed, the Well not yeelding water to refreſh their fainting ſtomacks Therfore the *Sbracies* hauing releaſed their Kindred, recouered their Wiues and Children, which had eſcaped the fury and bloudie Decree of *Sidan* the laſt King, they tooke good words and kind vſages of *Abdela*, in lieu of payment, ſeeing *Moruecos* neither affoorded them meate, nor *Abdelas* fortune further maintenance, and ſo three thouſand of them departed at one time. *Muley Abdela* with the reſidue of his forces kept *Moruecos*, laboring by all poſſible meanes to giue his ſouldiers content, and keepe them together; ſo with much adoe hee liued in *Moruecos* ſome two moneths, during which time, *Muley Sidan* was gathering a freſh Army in *Sus*.

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§. V.

MVLEY HAMET BOSONNE *commeth againſt* ABDELA, *and cauſeth him flie, to his Father.* BOFERES *like to be taken, flieth to* Salie. MVLEY SIDAN *commeth againſt* MVLEY HVMET BOSONNE; *who flyeth, and is poyſoned by old* AZVS. MVLEY SHECK *ſendeth into* Spaine. *Some obſeruations of their Policie, and Trade to* Gago.

Muley Hamet Boſonne.

BVt whileſt *Abdela* and *Sidan* were contriuing their owne ends, there aroſe a ſtorme in the Mountaines which fell in the Plaines of *Moruecos*. The tempeſt driuer was one *Muley Hamet Boſonne*, Couſin to the three Brethren which haue ſtriuen for the Kingdome. This man gathering treaſure, and temporiſing with them all three, ſo played their Game, that finding their weakeneſſe which theſe quarrels had brought them vnto, vpon a ſudden ſeeing his time, went into the Mountaines to his Mothers Kindred, muſtered verie neere twenty thouſand able men. The *Muley* being well prouided of treaſure, gaue them due pay and large, winning them to his reſpect and ſeruice, ſo that in leſſe then two moneths ſpace, he got all things in readineſſe, deſcended from the *Teſſeuon* Mountaines towards *Moruecos*.

Fond feare.

How vaine is man? a fearefull armie of men.

This newes brought to *Abdela* was very vnwelcome, yet (calling his wits and Counſell together) it was concluded, conſidering the *Sbracees* were gone, his remnant of Souldiers feeble and out of heart, and the *Mornecans* daily fled to *Hamet Boſonne*, whoſe vpriſing like a blazing Star drew their eyes vpon him, that *Abdela* ſhould trauell to *Fez*, which hee might well doe without a guide, hauing heretofore vpon like neceſſities, often meaſured the miles: and though hee was determined ſo to do, yet a ſmal occaſion haſtned his iourney, for ſome mile from *Abdelas* Campe, vpon a Hill on the back-ſide of *Moruecos*, a man being ſeene with a Speare in his hand, and a white linnen vpon it as a Flagge. *Abdela* thought *Hamet Boſonne* to be with his whole Forces behind the Hill, when he was a full dayes march from *Moruecos*. Therfore in all haſte he tooke vp ſome of his Tents, but the greater part left ſtanding in a manner, being feared, ran away. And afterward when this matter was diſcouered, which *Abdela* held a token of his ſurpriſe, it was nothing els but a poore *Moore* waſhing his Napery, and for the ſpeedier drying vſed this meanes, which terrified *Abdela* from the ſeate of his Empire, to *Fez*, the ſafeſt place for his abode.

Lylla Iſba, *Sidans* Mother, hearing of *Hamet Boſonnes* approch, was perſwaded, his mouements were onely to defend her Sonnes right, knowing *Boſonne* of late fauoured *Sidans* title, comming into his pay, and in perſon ſeruing the *Muley* at the laſt battaile when *Sidan* fled into *Sus*. Heereupon ſhe ſent diuers Captaines, part of her owne Guard, others of her friends and kindred to his ayd, thinking he would haue taken *Moruecos* for *Sidan*. But *Boſonne* hauing entred the Citie peaceably, proclaimed himſelfe King, diſmiſſed all *Sidans* fauourers, which were not wilto be his ſeruants, who returned to their Lady Miſtreſſe, certifying her error and their ſucceſſe: his Treaſure he imparted largely to his followers, by ſtrong hand deſired no mans ſeruice, but thoſe who were willing. Some thirty *Engliſh-men* remayning, weary of their ſuſtained meſery, and the ſtate of the Countrey, he gaue them licence to imbarke, and writ to the Gouernour of *Saphia* to giue them their paſſe, notice whereof being giuen to the Factor *Marine* for the *Engliſh*, he diſparted them into diuers ſhips with all conueniency, though to his coſt and charges; charity to helpe the diſtreſſed ſoules, and loue to his natiue Countrey, moouing him thereunto. This *Muley Hamet Boſonne*, during the time of his gouernment was a very good and iuſt man, offered no diſcourteſie, or tooke away any mans goods, but paid the Merchants truely for the ſame, who liked well his current and true dealing.

Boſonne proclaimed King.

Boſonnes mother hearing her ſonne was ſetled in *Moruecos*, brought what ſtrength ſhe could from the Mountaines, and in her way knowing *Boſeres* lodged in a fortreſſe, whereunto hee was fled, not to bee well guarded, ſhe beſet the houſe, meaning to take the *Muley* priſoner, who being void of meanes to reſiſt in the night, made a hole through the wall and ſo eſcaped priuately to *Salie*, a Port Towne within the iuriſdiction of his brother *Sheck*, where at this day he remaineth.

On the morrow betimes, *Boſonnes* mother with her men entered the Fort, miſſing *Boſeres*, cut off the head of *Vmſed Benbela*, one of his chiefeſt ſeruants and Commanders: then went ſhe forward to congratulate her ſonnes comming to the Kingdome, being then in *Moruecos*. But an Empire ill got, is ſeldome ſeene of long continuance, for within leſſe then two moneths, *Muley Sidan* came out of *Sus* with a great armie, for whoſe ayd *Lylla Iſha* ſold her Iewels, and Plate, to furniſh her ſon with Swords, Pikes, Horſemen, Staues, and other Warl-like Munition.

Boſeres beſieged: his eſcape and pouertie.

On the other ſide *Hamet Boſonne* prepared to welcome his couſin the *Muley Sidan*; ſo about the beginning of Aprill, 1608. both their Forces met hard by *Moruecos* where a chiefe of a kinred one *Gruſe*, which came out of *Sus*, a great wine drinker, alwayes a fauourer of *Muley Sidan* (though little valuing any of the three Kings) preſuming vpon his owne ſtrength and valour, deſired the honour, that hee might giue charge vpon the enemy with fiue hundred Horſe, which was his owne Regiment, and of his owne kindred: *Sidan* refuſed to grant him his requeſt, therefore the *Caſima* tooke his owne leaue and gaue the enemy a full charge vpon the body of his armie, which receiuing him very brauely, the *Caſima* and his company were in great danger to be ouerthrowne: but *Sidan* to releeue him, ſent fiue hundred Horſe-men of his own: ſo with theſe thouſand, the *Caſima* broke the ranks of *Boſonnes* battalions, then with their ſables fell to execution, vntill the whole campe ſeeing the field loſt, fled towards the Mountaines: thus *Sidan* without further reſiſtance entering *Moruecos*; reſting there in quiet three moneths, vntill *Hamet Boſon* recouering new Forces in Iuly following, preſented himſelfe before the Citie, truſting aſwel vpon his own ſtrength, as the loue of the Citizens: hoping his good and gentle vſage when he was amongſt them, would haue bred a liking in them, of his mild and gentle gouernment: but either the ſeruile mind of the multitude little reſpected his fore-paſſed kindnes, or the feare of *Sidan* made them loath to ſhew any ſigne of good will; for at his approach no man in the Citie was knowne to draw a ſword in his defence. So on the eight of Iuly, *Boſonne* was diſcomfited with the loſſe of ſome thouſand men, fled to the Mountaines, where within foure dayes after *Alkeid Azus* got him poyſoned, hoping thereby to win the fauour of *Muley Sidan*,

Gruſe.

The battell.

Sidan regaineth *Moruecos.*

Boſonne poiſoned.

This *Azus* is aged and ſubtill, by his long experience beſt knoweth the ſecrets of that ſtate, was brought vp vnder *Abdela*, *Muley Hamet Xarifs* brother, and for his Counſell to *Abdela*, willing him either to put out the eyes of *Hamet Xarif*, or cut his throat, was in danger to haue loſt his life when *Hamet Xarif* came to be King, but the wiſedome of the man won ſuch reſpect with *Hamet*, that of a priſoner, he made him his chiefeſt Counſellor, and Maſter of his Treaſurie, during whoſe life time his behauiour was ſuch, as he won great loue among the Commons, Nobility, and many of the blood Royall. When old *Hamet* died, he was in his Campe neere *Fez*, and after his death reſted all his loue vpon *Muley Sidan* (holding him the prime man and fitteſt of the three brethren, to rule the Kingdome) vntill both he and *Sidy Imbark* could not counſell and rule *Muley Sidan*, for his owne good and benefit of the Common-weale being head-ſtrong, and would take no mans counſell but to his owne liking and hurt. Therefore *Sedy Abdela Imbark* went to his contemplation at *Aca*: And *Azus* to a Caſtle in the Mountaines, which he had ſtored with Treaſure againſt a ſtorme, or to refreſh the winter of his age, from whence he will not come downe, vntill he ſee ſome hope of peace, hauing at this inſtant more Treaſure in his Coffers, then all the three brethren beſides, and hopeth to keepe it, being in the midſt of his friends and kindred, and in a place as well fortified as any in *Barbary*.

Alkeid Azus.

Iohn Etina.

Muley Sheck fearefull leſt *Sidans* next enterpriſe would be to rowze him out of *Fez*, fell in conference with an *Italian* Merchant, named *Iohn Etina*, making him his Agent to go into *Spain*, there to conclude, that if the Catholique King would ayde him with men and money to recouer his right, there ſhould be deliuered vp into his hands, *Allaroche*, *Saly*, *Alcaſar*, and other Townes lying fit for his mouth: This negotiation was well entertained. And *Iohn Etina* was promiſed for his labour in this buſineſſe, and bringing it to effect, vpon the deliuerie of the Port Townes, to haue yeerely paid him two thouſand Duckats during his life. In Iune, this matter was firſt mooued; in the latter end of Auguſt, ſeuen Gallions (as was reported) and the Gallies of *Naples*, in all a hundred ſayle, well manned with ſtore of Pioners to rayſe Forts, went to *Allaroche*, thinking to be receiued, but thirty thouſand *Alarbees* came downe to the ſhoare, not alowing any ſuch neighbour-hood, though they hold the *Andeluſian* halfe their blood.

Sir *Anthony Sherleyes* preferment.

Whether Sir *Anthony Sherley* was imployed in this ſeruice it is not certainly knowen: ſome are of opinion that hee was induced thereunto, becauſe they haue formerly heard the King of *Spaine* hath royally rewarded him for his trauailes with *Boferes*, by giuing him the places and pay of two Captaines in the *Indies*, made him Admirall of the Leuant Seas, and next in place to the Vice-roy of *Naples*, hauing for his entertainement fiue hundred Duckats a moneth. Without queſtion, he knoweth well the ſtate of that vnciuill and barbarous Nation, hauing an apprehending and admirable wit to conceiue the diſpoſition of any people with whom hee ſhall conuerſe, whileſt he was amongſt them, he behaued himſelfe very well toward the better ſort, winning credite with them, and gaining the loue of the poorer ſort exceedingly, by his larges (for if a *Moore* or ſlaue gaue him but a diſh of Dates, he ſhould receiue a reward as from an Emperour) and howſoeuer ſome may hold this a vice, counting him a lauiſher: yet by this meanes he came to the knowledge of that which otherwiſe he neuer ſhould haue attained vnto, The more credible fame is, Sir *Anthonie* was not with this Fleet, therefore they ſped neuer the better, for had he beene in company, and had command, he would either haue taken footing, or ventered all, ſcorning to returne with doing nothing, and ſo be laughed at.

The Author added a diſcourſe alſo of their Religion: but I omit it and referre the Reader to my Pilgrimage, and proceed to the reports of their Policie.

The Policie of Barbarie.

EVery Kingdome conſiſteth of men, not of buildings, therefore the Kingdome of *Barbary* conſiſteth of bond and free men: the naturall bond men are ſuch as are deſcended either from *Chriſtians* or *Negros*; the free men are *Larbies* or *Brebers*, which may be termed the Valley and Mountaine men. Ouer all, as abſolute Monarch is the King, who maintaineth his ſeat by the ſword, and power of Iuſtice: the ſword men according to their degrees are thus placed.

Firſt, the *Muleis*, are the Kings children, and all other who are of the blood Royall, are termed by this name. Secondly, *Baſhas*, are Captaine Generals ouer armies. Thirdly, *Alkeids* be the Lords, ſet aſwell ouer Garriſon Townes as Countreys, to rule and keepe the people in ſubiection. Fourthly, *Ferres*, Gentlemen who carrie armes, yet leſſe Commanders then *Alkeids*. Fiftly, *Babaia*, Lieutenant to an *Alkeid*. Sixtly, *Brakbaſhi*, a Sergeant at armes. Seuenthly, *Debuſhi*, a Captaine ouer thirty. Eightly, *Romie*, the common Souldier of theſe men of warre, there were kept in daily pay in the old Kings time, to the number of fifty thouſand Horſemen: part ſeruing with the Launce, others with the Speare called *Spahaias*, and ſome, eſpecially the Horſemen of *Fez*, ſerue with the Croſſe-bow on Horſe-backe, bending it as they ride, ſhooting a ſtrong ſhot and ſure: and ſixteene thouſand foot-men, the *Alarbies* being fitter for the Horſemen, but the *Brebers* the ſtronger footmen, moſt of them ſhot.

The chiefeſt men of Command in the latter times, were theſe.

FIrſt, *Alkeid Azus*, chiefe Counſellor of State. Secondly, *Hamet ben Breham Seſiani*, Maſter of the Horſe, and ruler ouer the *Alkeids*. Thirdly, *Sedi Hamet ben Bouker*. Fourthly, *Sedi Abdela Wahad Anoune*: Theſe two were Treaſurers. Fiftly, *Alkeid Hamet*, a *Capatbo* or Eunuchs, Gouernour ouer the women and Eunuches. Sixtly, *Alkeid Muſtepha File* Maſter of the Ordnance. Seuenthly, *Riſhauan*, Admirall ouer the Gallies at *Saly*.

Note, though theſe be enobled, taking priority or precedency before others, yet is not this nobleneſſe hereditary, for the children of theſe men muſt claime no honour by birth-right, but what they get by their ſeruice and honour of their ſword, liue vnreſpected vnleſſe they be valiant, and ſo proouing, the King will take them into his ſeruice, whereupon by deſert, the ſonne may obtaine his fathers fortune and honour.

Shecks of Families or Tribes.

There is another title of dignity termed *Sheck*, attributed to the chiefe man of euery Family or Caſt, neither doth the Kings eldeſt ſonne ſcorne the title, ſignifying that he is the prime or beſt blood of his Royall kindred. Theſe *Shecks* are much reſpected, becauſe it is the nature of the people, the whole kindred to follow their head: inſomuch, as one of theſe *Shecks* can bring into the field ten thouſand Horſemen of their owne Caſt, or kindred, and ſome more. So that it is a matter of great conſequence, the King to haue an eye ouer ſuch a man, and know how his affection reſteth towards him, either in loue or hatred.

Execution of Iuſtice.

The King once in a moneth, on Fridayes in the afternoone after prayers, either in his houſe or Church ſitteth to doe Iuſtice, hearing complaints or appeales from ſubalterne Miniſters, from whom the grieued perſons doe appeale to his Royall perſon: when the King ſitteth, the ſtranger ſhall haue freer acceſſe to plead his cauſe before the King, then his owne borne ſubiect.

All inferiour Iudges and Miniſters are their Church-men or Talbies, and thoſe are ſooneſt choſen into offices which are of ſtrickteſt life, being free from auarice, and ſuch other ſinnes as may peruert and hinder the courſe of equitie and iuſtice. The chiefeſt man for iudgement vnder the King is *Muſtie*, to whom the party grieued may appeale from any other ordinary Iudge. There be three of theſe men, one in *Moruecos*, another in *Fez*, the third at *Taradant* in *Sus*. The *Muſtie* of *Moruecos*, ſitteth with the King in Iudgement, and euery Friday in the afternoone by himſelfe, to heare and determine cauſes of the ſubiect and ſtranger, though hee bee in eminent place, he is a poore man, in reſpect what he might be, if he would ſell Iuſtice, and take bribes.

Three *Muſtiis*.

Ordinary Iudges.

The ordinary Iudge ſitteth all the yeere long two houres before noone, and two houres after noone: in euery great Towne throughout the three Kingdomes in places one of theſe Iudges, to whom not onely the Inhabitants of euery Towne and Citie doe repaire, but the Countrey people or *Larbees* vpon differences come thither to haue their cauſes decided: euery one muſt tell his owne tale, and plead his owne matter. When both parties haue ſpoken, then giueth the Iudge ſentence; ſo that in one day the cauſe is brought into Court, and the ſame day ended. If either part haue witneſſe to produce, then the Iudge giueth three dayes reſpite to bring them in, which being brought, the aduerſe party ſhall haue other three dayes reſpite to diſproue them. And if he can prooue the witneſſes either infamous in manners, or giuen to deteſtable ſinne, as drunkenneſſe, adultery, or ſuch like: And can prooue the witnes ſaith not his prayers ſixe times duely in foure and twenty houres, then ſhal he be vtterly diſabled to beare witneſſe, and thus in ſeuen dayes the longeſt ſute ſhall be ended. If an Obligation or rather Bill of debt be brought into Court, the Obligee muſt either pay the debt, goe to priſon, or to pawne the value of the debt, or better: which pawne may be kept in *Depoſito* nine dayes vpon great reaſon, to ſee if the debtor can redeeme it at the nine dayes end, if he doth it not, then is it ſold, and the party who ſhould pay the money, muſt ſuſtaine the loſſe.

Their manner of iudicature.

Allegations againſt witneſſes.

Debts.

Coadiutors to the Iudges.

As Coadiutors to theſe Iudges, and next in place to them be the Scriuanos, who vpon death or other remooue, are commonly made Iudges. Theſe are *Talbies* which make writings betweene partie and partie, ſhort and plaine, without multiplication of words, and they are of opinion, *Abundans cautela nocet*: in their Obligatory Bils they put neither Forfeit nor Condition, hauing for the making thereof two pence *Engliſh*, and no more. They vſe no long draughts in matters of purchaſe, or theſe tripartite Indentures, with ſuch large and long implicite and explicite Couenants, but thus the people deale in matters of Contracts and Bargaines. *I buy of you a Vineyard, Houſe, Merchandize, at ſuch a price, to be paid at ſuch a time*, calling two honeſt men, whereof one ſhall be a *Talbie*, if I can get him, to witneſſe this our Bargaine. We foure goe to the Scriuener, who likewiſe is a *Talbie*, and haue this ſet downe in writing, and if our bargaine be for twenty thouſand pounds, it is ſet downe in ten lines, and the Iuſtice of the Countrey will allow me my bargaine with as great reaſon, as if I had a great ingroſſed Booke of Conueyance, as big as the Map of the whole world in the neweſt Edition.

Manner of Contracts.

Steryes or Officers of the Court.

Next in this nature to theſe, be the *Steryes*, which haue ſmal Fees to ſee the execution of Law an ſentence of the Iudge fulfilled; theſe likewiſe fetch men to anſwere their Aduerſary, which would delay, and not come before the Iudge, eyther vpon peruerſeneſſe, or badneſſe of their plea, or any other cauſe whatſoeuer. Wherefore to bee alwayes ready, theſe are continually attendant in the Houſe of the Iudge, and wayting vpon him whetherſoeuer he goeth.

Muttiſeb.

Muttiſeb, is an Officer to ſee true Weights and Meaſures; if any bee faultie, all the Wares in ſuch a mans ſhop hee giueth to the poore, the party proclaymed an vniuſt man, and ſore whipped.

Hackam.

The *Hackam*, is the Lord Marſhall in euery City, who iudgeth vpon life and death, aſſoone as the party Delinquent is taken, and his offence proued, preſently his throat is cut: Murder there is death, ſo is manifeſt Theft, Adultery, likewiſe proued by very good witneſſe: And ſomtimes it is death for any man to weare a Sword who is not an Officer, yea, though hee bee a Souldier. Other offences according to the neceſſitie of the time and pleaſure of the King, by Proclamation are made death, which the *Hackam* muſt ſee executed vpon loſſe of his owne head.

Muckadens.

Muckadens, be Snbſtitutes to the *Hackam*, ſeeing his iudgement fulfilled, and in his abſence hath his authortie.

Fokers.

Fokers or *Saints*, dwell in the beſt places of the Countrey, keepe great Hoſpitality for all Trauellers, whither any man come for a night, and be gone in the morning: much good theſe doe in the Countrey by their example of morall liuing, and beſtowing their owne goods in their life time to helpe the needy and diſtreſſed, comprimiſing differences betwixt parties, and repreſſing all diſorders, winning great loue and reſpect, for their Houſes are held Sanctuaries, whoſe Priuiledges the King will not violate, but vpon great and weightie reaſon.

The cauſes & manners of their fights.

The King, Nobility, and Souldiers deſire to ſerue on Horſe-backe, which moſt commonly they doe, for in any Army there be three Horſe for one foot: the King will ſeldome venture to fight out a battayle, but as you may perceiue by the precedent, it was and is the vſage amongſt the three Brethren, when they meete in a field, whoſoeuer getteth at the firſt on-ſet the aduantage, maketh the other preſently leaue the field, and flye vnto ſome place of ſtrength: they fight with no Armour except a Buffe Ierkin, for the better ſort; and a Leather Hide tanned for the meaner, and ſome Coats of Male, their Armes is a Horſe-mans Staffe, Target, and Sword, or a Horſe-mans Peece and Sword.

Deadly feud with the *Larbies.*

The *Alarbies* ſerue all vpon Horſe, will fight ſorer battayles to maintayne their deadly feud, than in ſeruice of their King: Inſomuch that vpon loſſe of any great Lord or Chiefe man of their Bloud, crull battailes haue enſued, wherein ten thouſand men haue beene ſlayne at one time, and it is their faſhion, the faireſt Virgin to ride vpon a Camell with a flagge in her hand decked in all pompe to ſollicite her Kindred to reuenge, and goeth foremoſt in the field, encouraging them to follow; vpon which incitement much bloud is ſpilt, her Kindred as loth to loſe their Virgin, and not reuenge their iniuries: the other ſide ſtriuing to winne her and the field, holding that a continuing glory to the ſeuenth Generation.

When a man is killed, his Tribe ſeeketh not reuenge only vpon the man which killed the party, but the firſt man of that Tribe hee meeteth withall, him will hee kill if he can, and ſo thinketh he hath ſatisfied his Kinſmans death.

With the *Brebers.*

The *Brebers* or Mountayners likewiſe maintayne this feud, who are moſt ſhot and Swordmen, vpon the day of battayle their women follow hard behind them, with a colour in their hands, called *Hanna*: And if they ſee any of their ſide offer to runne away, or retyre, preſently they will throw ſome of this *Hanna* vpon their clothes, which will ſtayne, and the party euer after is held for a Coward and a diſhonoured *Iew.* For feare of this Infamy, few forſake the field, but eyther conquer their Enemies, or dye like men, who are preſently ſtripped and buryed by theſe women which follow them.

The trading of the Moores *into* Guinee *and* Gago *for Gold Ore, or ſandie Gold.*

Effadiuntur opes irritamenta malorum.

M*Vley Hamet* being at peace with his Neighbours, at quiet with his Subiects, determined to warre vpon the *Negros*, knowing the conqueſt eaſie, becauſe the people are vndiſciplined in warre, and the profit would be exceeding great by bringing their Gold into his Countrey, exchanging for it Salt, and other baſer Commodities. And howſoeuer certayne Miners had found rich Mines of Gold in the Hils of *Atlas*, yet hee held it better policy to fetch his Gold farther off, then to digge that which was found in the Centre of his owne Kingdome, fearing if the Mines proued rich, the Golden Ore would draw thither Chriſtian Armes, therefore he cut the throats of all ſuch as were the Authors, and gaue the Maſters of the Workes death for their hyre.

Gago.

Six monethes Iourney.

Dreadfull Deſarts.

* *Mummi*, but the beſt *Mummi* is made of embalmed bodies which haue been long ſince buryed, as in *Egypt, &c.*

Salt.

But to perfect his other Deſigne, he choſe *Iudar Baſha*, ſent him with great ſtore of Souldiers, who entred farre into the *Negros* Countrey, depriuing them of a great City, called *Gago*, which ſtandeth vpon the Riuer of *Synega*, three hundred Leagues within the firme Land, builded there an *Alpandeca* for *Barbarian* Merchants, and a Cuſtome-houſe for the King. The Merchants make it ſixe monethes Iourney from *Moruecos* thither, of which, two monethes they paſſe thorow the Sandy Deſarts, where no people dwell, neyther any road way, but directed by Pilots, as ſhips at Sea, obſerue the courſes of Sunne, Moone, and Stars, for feare of miſſing their way: If they loſe themſelues, they meete with Famine, and dye for lacke of water, whoſe dead carkaſſes conſume not, but maketh *Mumna*, * or *Otema* fleſh, euery way as Phyſicall or Medicinable, as that which commeth from *Alexandria.* They neuer trauell vnder two or three hundred in a company: it may be not meeting with water in twelue or fifteene dayes ſpace, but carry water by Camels, both for them and their beaſts to drinke, which failing, to ſaue their owne liues, they kill their Camels, and drinke the blood. If the wind blow at North-eaſt, they cannot vnlade their Camels, leaſt the Sands ſhould couer them. The Merchandize carried from *Morhecos* to the *Negros*, is much Cloth, Amber Beads, Corall, but the chiefeſt Commodity is Salt, which is bought at *Tegazza*, and other places, for foure ſhillings a Camels lading, which is ſixe hundred weight, and payeth at *Gago* fiue pounds for Cuſtome to the King of *Barbarie*, afterward ſold farre within the Countrey to a kind of deformed *Negros*, who will neuer be ſeene in the commerce of trading with the *Barbarian*, or any ſtranger: Wherefore they lay their Salt in the fields and leaueth it, then commeth the deformed *Negro*, and layeth againſt euery mans pricell of Salt, as much of his gold as he thinketh the Salt is worth, and goeth his way, leauing his gold with the Salt: Then returneth the *Moore*, if he like the gold, taketh it away, if not, detracteth ſo much from his heape, as he will ſell to the *Negro* for his gold. The *Negro* returning, if he like the quantity, putteth too more gold, or elſe will not barter, but departeth. Yet they ſeldome miſlike, for the *Moore* maketh a rich returne, and his King a full Treaſure. Wherefore, the deformed *Negro* is prayſed for the trueſt dealing man in the world: the gold which they haue is not coyned, but like ſmall Grauell or Sand gathered after the gluts of raine, in the drie bankes of Mountaines and Riuers.

Touching Voyages of Engliſhmen *to* Barbarie, *as alſo Embaſſages ſent thither by Queene* Elizabeth: *likewiſe touching many* Engliſh *Voyages to* Guinny, Benin, *and other places on the Continent, and the Ilands adioyning; with Patents alſo for thoſe parts: the Reader may, if he pleaſe, certifie and ſatisfie himſelfe in Maſter* Edens, *and Maſter* Hackluyts *Voyages.* Engliſh *Nauigations are now aduanced to ſo great Aduenture, and new or remote Diſcoueries, that I rather haſte to them: Yet becauſe I thinke it meete to acquaint the Reader with the preſent State of the neerer parts of* Africa: *I haue added theſe following Diſcourſes. And becauſe* Algier *is the Whirle-poole of theſe Seas, the Throne of Pyracie, the Sinke of Trade and Stinke of Slauery; the Cage of vncleane Birds of Prey, the Habitation of* Sea-Deuils, *the Receptacle of Renegadoes to God, and Traytors to their Countrey; I haue the longer ſtayed there: both to ſhew the place out of* Nicholay; *His Maieſties zealous Deſigne againſt them, and Gods goodneſſe in two notable Deliuerances from them.*

As for Ward, *or other* Engliſh, *infeſting the World from that Hel-mouth, I was loth to blot theſe Papers with ſo rotten Names.*

CHAP. III.

The African Poſſeſsions of the King of Spaine, and the Turke.

§. I.

*The Dominions and Fortreſſes * which the King of* Spaine *hath vpon the Iles and mayne Lands of* Africa, *and of the Great* Turkes.

* Taken out of *Botero, Pery, &c.*

BEſides *Oran*, *Merſalquibir*, *Mililla* and *Pennon* which the King of *Spaine* poſſeſſeth within the Streights; as likewiſe, *Ceuta, Tanger*, and *Arzil*, which by the Title of *Portugall*, he holdeth very neere the Streights of *Gibraltar*; and *Muzagan* in like ſort without the Streights mouth, twenty miles to the South-ward of *Arzil*: he hath along the Coaſt of *Africk*, from *Cape de Guer*, to that of *Guardafu*, two ſorts of States: for ſome are immediately vnder him; and others are as it were his Adherents. The Ilands of *Madera*, *Puerto Santo*, the *Canaries*, the Iles of *Arguin*, of *Cabo Verde*, the Ile *Del Principe*, with that of *Sant Thomas*, and others neere adioyning, are immediately vnder his Dominion. Theſe Ilands are maintayned with their owne victuall, and prouiſion, and yet they haue alſo ſome out of *Europe*, as in like manner they ſend ſome thither: eſpecially Sugars and Fruits, wherewith the Ile of *Madera* wonderfully aboundeth, as alſo with Wine. And the Iland of *Sant Thomas* likewiſe hath great abundance of Sugars.

He hath ſince gotten *Mamora*

Theſe States haue no incumbrance, but by the *Engliſh* and *Frenchmen* of Warre. At the Ilands of *Arguin*, and at *Sant George de la Mina*, the *Portugals* haue planted Factories in forme of Fortreſſes, by meanes of which, they trade with the bordering people of *Gynny* and *Libya*, and get into their hands the Gold of *Mandinga*, and other places neere about. Among the adherent Princes, the richeſt and moſt honourable, is the King of *Congo*, in that his Kingdome is one of the flouriſhing and plentifull Countryes in all *Æthiopia*. The *Portugals* haue there two Colonies, one in the City of *S. Saluador*, and another in the Iland *Loanda*. They haue diuers rich Commodities from this Kingdome, but the moſt important is euery yeere about fiue thouſand Slaues, which they tranſport from thence, and ſell them at good round prices in all the Iles and mayne Lands of the Weſt *Indies*: and for the head of euery ſlaue ſo taken vp, there is a good taxe payd to the Crowne of *Portugall*.

From this Kingdome one might eaſily goe to the Country of *Prete Ianni*, for it is not thought to be very farre off: and it doth ſo abound with Elephants, Victuall, and all other neceſſarie things, as would bring ſingular eaſe and commoditie to ſuch an enterpriſe. Vpon the Kingdome of *Congo* confineth *Angola*, with whoſe Prince of late yeares, *Paulo Dias*, a *Portugall* Captaine, made warre. And the principall occaſion of this warre are certaine Mines of Siluer, in the Mountaines

The *African* Trade might haue been as rich as the *Indian.*

taines of *Gabambe*, no whit inferior to thoſe of *Potoſſi*; but by ſo much are they better, as fine Siluer goeth beyond that which is baſe, and courſe. And out of doubt, if the *Portugals* had eſteemed ſo well of things neere at hand, as they did of thoſe farther off and remote, and had thither bent their forces wherewith they paſſed *Capo de buena eſperança*, and went to *India*, *Malaca*, and the *Malucoes*; they had more eaſily, and with leſſe charge found greater wealth: for there are no Countries in the world richer in Gold and Siluer, then the Kingdomes of *Mandinga*, *Ethiopia*, *Congo*, *Angola*, *Butua*, *Toroa*, *Maticuo*, *Boro*, *Quiticui*, *Monomotapa*, *Caſati*, and *Bohenemugi*. But humane auarice eſteemeth more of another mans, then his owne; and things remote appeare greater, then thoſe neere at hand. Betweene *Capo de buena eſperança*, and *Cape Guardafu*, the *Portugals* haue the Fortreſſes of *Sena*, *Cephala*, and *Mozambique*. And by theſe they continue Maſters of the Trade with the bordering Nations, all which abound in Gold and Iuorie. By theſe Fortreſſes they haue ſpeciall commoditie for their Nauigation to the *Indies*, becauſe their Fleetes ſometimes winter, and otherwiſe victuall, and refreſh themſelues there. In theſe parts the King of *Melinde* is their greateſt friend; and thoſe of *Quiloa*, and other Neighbour Ilands, are their Tributaries. The *Portugals* want nothing but men: for beſides other Ilands, which they leaue in a manner abandoned, there is that of Saint *Laurence*, one of the greateſt in all the world (being a thouſand two hundred miles long, and foure hundred and foureſcore broad) the which, though it be not well tilled, yet for the goodneſſe of the ſoyle, it is apt and fit to be manured, nature hauing diſtinguiſhed it with Riuers, Harbours, and moſt commodious Bayes. Theſe States belonging to the Crowne of *Portugall*, were wont to feare no other, but ſuch Sea-forces as may be brought thither by the *Turks* But the daily going to and fro of the *Portugall* Fleetes, which coaſt along vp and downe thoſe Seas, altogether ſecureth them. In the yeare 1589. they tooke neere vnto *Mombaza* foure Gallies, and a Galliot, belonging to the *Turkes*, who were ſo bold as to come euen thither. But ſince the *Engliſh* and *Hollanders* haue traded the *Indies*, the *Portugall* affaires haue much decaied in thoſe parts, their oppoſing them turning to ſuch effect as you haue heard.

The Dominions of the Great *Turke* in *Africa.*

The great *Turke* poſſeſſeth in *Africa* all the Sea-coaſt from *Velez de Gumera*, or (as ſome hold opinion) from the Riuer *Mulnia*, which is the Eaſterne limite of the Kingdome of *Fez*, euen to the *Arabian* Gulfe or Red Sea, except ſome few places (as namely, *Merſalcabir*, *Melilla*, *Oran*, and *Pennon*) which the King of *Spaine* holdeth. In which ſpace before mentioned, are ſituate ſundry of the moſt famous Cities and Kingdomes in all *Barbarie*; that is to ſay, *Tremizen*, *Alger*, *Tenez*, *Bugia*, *Conſtantina*, *Tunis*, *Tripolis*, and all the Country of *Egypt*, from *Alexandria* to the Citie of *Aſna*, called of old *Siene*, together with ſome part of *Arabia Troglodytica*, from the Towne of *Suez* to that of *Suachen*. Alſo in *Africa* the *Grand Signior* hath fiue Vice-royes, called by the names of *Beglerbegs* or *Baſſas*, namely, at *Alger*, *Tunis*, *Tripolis*, at *Miſſir* for all *Egypt*, and at *Suachen* for thoſe places which are chalenged by the Great *Turke*, in the Dominions of *Prete Ianni*. Finaly, in this part at *Suez*, in the bottome of the *Arabian* Gulfe, is one of his foure principal *Arſenals*, or places for the building, repairing, docking, and harboring of his warlike Gallies, which may lie here vnder couert, to the number of fiue & twentie Bottoms.

CHAP. IIII.

The Deſcription of the Citie of Alger, *written by* NICHOLAS NICHOLAY, *and how it came into the poſſeſſion of* BARBAROSSA, *and alſo of* Malta *and* Tripolie.

Change of names of *Alger.*

ALger is a Citie in *Africa* very ancient, firſt builded by a people of *Africa*, called *Meſgana*, of whom ſhe tooke her firſt name: afterwards was called *Iol*, and was the Seate Royal of *Iuba*, in the time when the *Romans* bare dominion in *Africa*, in honour of *Caſar* it was called *Iulie Caſare*; and ſince the *Moores* called it *Gezeir Arab Eleagair*, which in their Language ſignifieth Iles, becauſe ſhe is cituated neere *Maiorque-Minorque Ieuiſe*, and *Fromentierre*: but the *Spaniards* now doe call her *Alger*: howbeit, ſhee is ſituated vpon the Mediterran Sea, vpon the hanging of a Mountaine enuironed with ſtrong Walls, Ramperds, Ditches, Platformes, and Bulwarks, in forme almoſt three-ſquare; the largeneſſe which goeth towards the Sea ſide ſtretcheth narrowly almoſt vnto the higheſt part, whereas there is a great building made in forme of a Citadell, to command the Towne and entrie of the Hauen. As for the buildings being beyond the Pallace Royall, are very faire Houſes belonging too particular men, with a great number of Bathes and Cookes houſes. The places and ſtreetes are ſo well ordained, that euery one in his Occupation apart: there are about three thouſand Hearth-ſteeds. At the bottome of the Citie which is towards the North ioyning to the Walles, which are beaten with the Surges of the Sea in a great place, is by great Artifice and ſubtill Architecture builded their principall and head *Moſquee*; and a little below that is the *Arcenall*, which is the place into which are hailed vp, and trimmed the Gallies and other veſſels. This Citie is very Merchant-like, for that ſhe is ſituated vpon the Sea, and for this cauſe marueilouſly peopled, for her bigneſſe : ſhe is inhabited of *Turkes*, *Moores*, and *Iewes* in great number, which with marueilous gaine exerciſe the Trade of Merchandiſe, and lend out money at Vſury. They haue two Market dayes in euery weeke, to the which reſort an infinite number of people of the Mountaines, Plaines and Vallies, being neighbours thereabouts, which do bring thither all ſorts of Fruits, Corne and Foule, of very cheape price: for I haue ſeene a Patridge ſold for a Iudit, which is a ſmall piece of Siluer mony, in manner foure ſquare, and is in value of our mony foure pence and a mite, but true it is that their Partridges be not ſo big nor delicate as ours are : the Hennes and Chickins be alſo very good cheape, for that they haue in moſt parts of their Houſes Furnaces, made in manner like vnto the Hot-houſes or Stoues of *Germany*, in the which with a ſmall heate they doe breed and hatch their Eggs without helpe of the Hen, and therefore it is not to be marueiled at, though they haue great plentie of ſuch Pullen. They alſo haue a great number of Camels and Oxen, which they doe ſhoo, lade, and ride vpon, as vpon Horſes. And going through the ſtreetes, becauſe of the multitude of people, which there is marueilous, they goe crying with a loud voyce, *Baluc*, *Baluc* ; which is too ſay, Beware, beware. I haue alſo ſeene diuers *Moores* mounted on *Barbarie* Horſes without Saddle, Bridle, Stirrops or Spurres, hauing onely a ſtring in the mouth to ſtay them withall. And as for the men, they are altogether naked, hauing onely about their middle part to couer their priuities, ſome piece of a white Sarge or Blanket in manner of an apron, and about their head a Linnen cloth rowled, which they bring about and vnder their chin.

Furnaces fitly made for breeding of Chickins.

Camels and Oxen ſhod.

The *Moores* do ride their horſes without ſaddle or bridle.

Their weapons are three Darts or long Iauelins, which they carry in their right hand, and doe ſhoote and throw with wonderfull dexteritie, and vpon their left arme is faſtned a large Dagger made a little crooked after the faſhion of a Wood-knife, which they call **Secquin**, and vſe to fight at hand ſtrokes withall, and to annoy their Enemies comming to the cloſe. The moſt part of the *Turkes* of *Algier*, whether they be of the Kings Houſhold or the Gallies, are *Chriſtians* renied, or Mahumetiſed, of all Nations, but moſt of them *Spaniards*, *Italians*, and of *Prouence*, of the Ilands and Coaſts of the Sea Mediterran, giuen all to Whoredome, Sodometrie, Theft, and all other moſt deteſtable vices, liuing onely of rouings, ſpoyles, and pilling at the Seas, and the Iland, being about them : and with their practike Art bring daily to *Algier* a number of poore *Chriſtians* which they ſell vnto the *Mo* ,and other Merchants of *Barbarie* for ſlaues, who afterward tranſport them, and ſell them where they thinke good, or elſe beating them miſerably with ſtaues, doe imploy and conſtraine them to worke in the Fields, and in all other vile and abiect occupations and ſeruitude almoſt intollerable. And therefore it is not to be marueiled at, though theſe poore Chriſtian Slaues made of it no ſcruple at all in putting of vs in danger, to ſet themſelues at libertie.

Weapons of the *Moores*.

Many renied Chriſtians in *Algier*.

A miſerable life of the Chriſtian ſlaues in *Algier*.

Without the Citie towards the Weſt are many faire and pleaſant Gardens, ſet and adorned with diuers trees bringing forth fruits of al ſorts. Amongſt other things there be Milons of marueilous goodneſſe, and incomparable ſweetneſſe : they haue alſo another fruite called *Pateque*, which the *Italians* call *Anguries*, being like in bigneſſe and colour to our greene Citrouilles in Winter, which they eate raw without Bread or Salt, and hath a taſte ſo delicate and ſweete, that it melteth in ones mouth, giuing a water as it were ſugred, and ſerue greatly to refreſh and digeſt. About their Gardens are many Wells full of good water, and the ground there abouts, although it is Mountaines and Vallies, is very fertile for fruites and Vines. On the other part towards the Eaſt, without the Towne runneth into the Sea a ſmall Riuer called *Sauo*, which ſerueth aſwell to drinke of, as other commodities, and alſo maketh many mills to grind. The courſe of the Sea from the Cape of *Marfuz*, (where as yet are ſeene the foundations of the ancient Citie *Tipaſu*, which in times paſt was by the Emperours of *Rome* honoured in prayſe of the Country *Latine*) doth bow and wind like vnto a Croſebow-lath, and all along the Riuer and the ſhoare the *Mooriſh* Women and Maiden Slaues of *Algier* doe goe to waſh their Linnen, being commonly whole naked, ſauing that they weare a piece of Cotten Cloth of ſome ſtrange colour to couer their ſecret parts (which notwithſtanding for a little piece of money they will willingly vncouer.) They weare alſo for an ornament about their necke, armes, and legges, great collers or bracelets of Latten, ſet with certaine falſe Stones. But as for the Wiues of the *Turks* or *Moores*, they are not ſeene go vncouered, for they weare a great *Barnuche* made of a Blanket of white, blacke, or violet colour, which couereth their whole body and the head.

Pleaſant Gardens.

Sauo a Riuer.

Tipaſa an old Citie.

The ſecond day after our arriuall at *Algier*, I found the meanes for money, and with faire word too hyre a renyed *Spaniard*, to conduct and leade me thorow all places that I moſt deſired to ſee. So as by his meanes, I ſaw and learned many things within foure or fiue dayes that wee were there in quiet. And namely, brought mee vpon a high Mountayne being a mile from the Towne, to ſee and behold the ſituation of a very ſtrong and great Tower, beeing builded vpon another Mountayne there neere about, and gently enquiring of him what ſtrength the Tower might be of: he declared vnto me, that the breadth of the Ditches about the ſame, was ſeuenteene braſes, ſauing about the gate and entry into it towards the North, it was only ſeuen fathomes broad, and two Speares lengths deepe. Moreouer, he ſaid vnto mee, that within the Fortreſſe there were nine great caſt Pieces, and eighteene other, as well Mynions, as Fawconets, and other: and that in the middeſt of the Tower there was a Well of very good water, vpon the height thereof ſtanding a wind-mill, and another ſtanding without the gates. And that thirtie ordinary Souldiers are committed within it to keepe the ſame. And to make ſhort, that this Tower was made to none other intent (as alſo others ſince haue confirmed) then for the garding and keeping of the Fountayne heads, which from thence are brought and conueyed vnder the water into the Citie.

Alger was long time vnder the Dominion of the King of *Telenſin*, vntill ſuch time as they of *Bugie* choſe a new King, vnto whom they gaue and rendred themſelues as his Tributarie, becauſe he was neerer vnto them then the King of *Telenſin*, and that hee could ſooner helpe them (if need were.) But in proceſſe of time, perceiuing themſelues to be as it were free and out of all doubt: armed certayne ſhips to the Sea, with the which they became ſuch Courſaires or Pirates, that in ſhort time they annoyed by their Piracies and Robberies on the Sea, not onely the Coaſt of *Spaine*, but alſo all the Mediterrane Ilands. Which perceiuing, *Ferdinando* the King Catholike ſent to *Alger* a great Armie to aſſiege them, and for to keepe them in moſt diſtreſſe, cauſed with a maruellous readineſſe a Fort to bee made in a ſmall Iland, which lyeth before the Citie, keeping them by that meanes ſo ſtraightly beſieged, that in ſhort time they were conſtrayned to require a Truce for ten yeeres: Which was agreed vnto them vpon condition of a certayne Tribute, which they payed vntill the death of King *Ferdinando*, for then they eſpying a conuenient time and meanes, to breake the Truce, and to ſet themſelues at liberty, called vnto them *Cairadin Barbaroſſe*, who after the ſiege of *Bone*, retyred to the Caſtle of *Gegill*, ſtanding in the Coaſt of the Mediterran Sea, vpon the top of a high Rocke, ſeuentie miles from *Bugie*, who being by them choſen to bee their chiefe Captayne, gaue many fierce aſſaults vnto the Fortreſſe, ſo as he put the *Spaniards* to flight, and incontinent after cauſed it to bee ruined and pulled downe euen to the foundation. He then ſeeing ſo happie ſucceſſe of his Enterprize, could no longer abide to be as companion, but in a Bath trayterouſly ſlue a Prince of *Arabie*, called *Selim*: who declared himſelfe to be Lord of the Citie.

Ferdinando King Catholike conſtrayneth the *Mores* to a Truce.

Selim ſlaine by Treaſon.

Afterwards forſaking the name of a Captaine any longer, cauſed himſelfe to bee called King, and coyned money vnder his name, and ſo well guided his Affaires that in ſhort time after hee brought all his Neighbours about him to become contributory vnto him. Such was the beginning of the magnificent eſtate of *Cariedin Barbaroſſe*: after whoſe death, his Brother *Hariadene* ſucceeded him in the Kingdome, and after him his Sonne *Caſſam*, who raigned at the time we arriued there.

The King had not complete power: but they enioyed, as this Author ſaith, a kind of Common-wealth.

This *Hariadene* was the famous Sea Captaine, Admirall of the *Turkes* Nauie, mentioned in the *Turkiſh* Hiſtorie, which affrighted *Rome*, and was terrible to Chriſtendom, See my Pilgrimage, *l.6.c.9.*

To returne to the Diſcourſe of our Nauigation, which I left at the Cape *Matafuz*, from whence (hauing ſoiourned there a night) wee departed in the morning: the wind was ſo contrary that it forced vs to come to an Anchor neere to the Cape *Tedele*: at which place wee ſaw within a great Rocke a deepe entrance, being two flight ſhot long, into the which the Sea entreth euen to the very bottome, where we entred with our Skiffe, euen to the halfe way of it: and thinking to paſſe on further, we found ſo great a number of ſtrange Mice, that we were conſtrayned to turne backe: ſo were we perſecuted. And ſo for feare they ſhould piſſe on our heads (their piſſe being venemous) we were forced to couer vs, and to wrap our ſelues in our Clokes. This part of the Sea is very full of Mountaynes and great Rockes.

§.2.

Cape of *Teddell.*

Strange Mice.

Teddell is a Citie contayning about two thouſand Harth-ſteeds, ſituated vpon the Sea Mediterrane, threeſcore miles from *Alger* at the bottome of a Mountayne, and on the hanging of a great Rocke. On the midſt of the Mountayne is a little Caſtle, from the which along goeth a wall ſtretching to that of the Citie. The *Africans* firſt did edifie it, and at this preſent is inhabited of a people very merry and pleaſant. For, for the moſt part of them they are giuen to the exerciſe of the Harpe and Lute. Their principall Craft and Occupation is fiſhing, and dying of Wooles and Cloth, by reaſon of diuers ſmall Brookes very fit for their dyings, which deſcending from the Mountaynes through diuers places of the Towne, iſſue into the Sea. The Inhabitants of the ſame place are vnder the ſame Obeyſance and Iuſtice that they of *Alger* are. Leauing the Coaſt and Towne of *Teddell*, we bare roome to Sea-wards, and had ſo good ſpeed, that the foure and twentieth of Iuly in the Euening, we diſcouered the Citie of *Gigeri*, but euen thinking to be neere it, within a moment aroſe ſuch a ſudden *Boraſque* or *Flaa*, that if our Mariners had not nimbly beſtirred themſelues in taking in of their Sayles, wee had beene in great danger to haue beene all drowned, and immediately ſaw our Frigat (which was made faſt to our Gally) loſt before our eyes, becauſe they had not quickly cut the Halſer, but all our men were ſaued by ſwimming to our Gallies. Theſe *Boraſques* (engendred of a wind, called by the *Gracians*, *Typhon*; of *Plinie*, *Vertex* or *Vortex*, but vulgarly *Tourbillon*, or Whirlewind proceed not out of the Weſt, notwithſtanding doe often happen in Winter) are very often and dangerous all along the Coaſt of *Barbarie*, and as they come very ſuddenly, ſo are againe ſoone appeaſed.

Teddell.

Boraſque of *Barbarie*, moſt dangerous for Saylers.

Porte of *Bone.*

The twentie fiue in the Euening, we arriued at the Port of *Bone*: where wee being come to an Anker, the Ambaſſadour ſent to ſalute the *Caddy*, which keepeth the towne vpon tribute vnder the King of *Alger*. This *Caddy* was a renyed Chriſtian, and notwithſtanding ſhewed himſelfe very curteous and liberall towards vs, for ouer and aboue the refreſhings of fleſh, bread and fruits which he gaue vs, about ſupper time ſent vnto the Ambaſſador two great Platters of Macolique, full of their kinde of meate, dreſſed according to their faſhion, which was a kinde of Menudes made in Paſte with Onions, and fat Pullets with certaine ſawces of very good taſte and ſauour.

This Ambaſſador was the Lord of *Aramont* ſent 1551. by the French King to the Great *Turke* at *Conſtantinople*.

Bone, anciently called *Hippon*, of which Saint *Auguſtine* hath beene Biſhop in times paſt, edified of the *Romans* vpon the Mediterran Sea, ſtandeth of the one ſide vpon high and ragged Rockes, and there is a very faire and ſumptuous *Moſquee*, vnto which is adioyned the houſe of the *Caddy*: but the other ſide of the Towne towards the South, and the Valley is ſituated more lower, and as well within as without accommodated with Wells and good Fountaines. The Houſes within it (hauing beene twice ſaccaged and ſpoyled by the *Spaniards*) are euill builded, and this Towne doth not now containe aboue three hundred Harthes. The Emperour *Charles* the fift, after he had ſubdued the Towne, cauſed vpon a height of one ſide towards the Weſt, a great Caſtle to be builded: which commanded of all ſides, and did accommodate it with a number of Ciſternes to gather Water in, for that on this height there is neither Well nor Fountaine. Notwithſtanding, ſhortly after it was raſed by the *Turkes* and *Moores*, and the *Spaniards* driuen out of it: without the City towards the Eaſt, is ſeene a goodly and large Champion Conntrey, inhabited and tilled by a kinde of People called *Merdez*; which Countrey, beſides the great quantitie of Corne that it bringeth forth, nouriſheth and paſtureth in the Valley a great number of Oxen, Kine, Sheepe and other Cattell, ſo plentifully, that with their Milke and Butter, not onely the City of *Bone* is prouided and furniſhed, but alſo *Tunes* and the Iſle of *Gerbes*: there are alſo about it many faire Garden Plats, plentifully abounding with Dates, Figges, and ſweet Mellons. At the beginning of the Valley paſſe two ſmall Riuers, whereof, the next and greateſt hath a Bridge of ſtone, vnder the which is a way to an old ruined Church, being betweene two Rocks, which the *Moores* doe ſay to haue beene the Church of Saint *Auguſtine*, which made me the more deſirous to goe and ſee it: Notwithſtanding, that a *Iew*, borne in *Spaine*, being then with me, vſed all the meanes he could to perſwade mee from it: for the dangers which he ſaid to be there of the Theeues called *Alerbes*, which thereabouts doe lye ſecretly hid, to intrap them that came thereabouts; by which his remonſtrances notwithſtanding he could not diſſwade me, but that needes he muſt accompanie mee: and certainely there I found by experience: and vpon the top of a high Mountaine hee ſhewed me a ſmall troope of theſe *Alerbes* ſtarke naked, mounted on horſe-backe with their Dartes in their hands, after the faſhion of thoſe I ſaw in *Alger*: In the Hauen or Roade which lyeth before the Fortreſſe is found great quantitie of very faire Corrall, which *Andre Doria* then had in farme of the King of *Alger*, for which he paid vnto him yeerely great ſummes of Money. By chance we found there a Ship of *Marſellie* conducted by a Curſarie, to gather the ſame, who preſented vnto the Ambaſſador, many faire and great branches. The next day being the ſix and twentieth, after Sunne-ſet, waying our Ankers, we departed from *Bone*, and paſſed from the Gulfe, which continueth about eighteene miles to the Cape of *Roſe*, and paſſing further towards the ſight of the Iles *De la Galite*, and *des Symboles*, there flew a Fiſh into our Gallie, of the length, colour and bigneſſe of a great *Sardin*, which before had two great wings, and two leſſe behinde; his head and mouth being great according to the proportion of the body: this fiſh is by the *Moores* called *Indole*. And hauing doubled the Cape *Bone*, the twenty and eight day we arriued at the Ile of *Pantalaree*.

Bone anciently *Hippon*.

Charles the fift builded there a Caſtle.

The *Spaniards* driuen out of the Caſtle.

Merdez a people.

A Church builded by S. *Aug.*

Cape de Roſe. Galite and *Symboles*.

A flying Fiſh.

This Ile of *Pantalaree*, which by the Ancients was called *Paconia*, is very Hilly and full of great Rocks. There groweth great quantitie of Cotton, Capers, Figges, Mellons and Reiſins: and throughout the Ilands is full of Ciſternes. There are alſo many ſmall Houſes very anciently builded within the ground (made like vnto Caues) made by the *Moores* in the time they poſſeſſed the Iland: along the Sea ſide are found Stones being blacke, and gliſtering like vnto fine Iet, and certaine rough Stones. They haue no Horſes, but of Oxen great ſtore, with the which they do labour and till the ground, how well there groweth no Corne. Of which they furniſh themſelues out of the Ile of *Sicilia*, vnto which they are ſubiect. But well there groweth certaine other Graine and Herbes of ſmall eſtimation. There groweth a ſmall Tree like vnto *Nerte*: which the *Moores* called, *Verb*; and the *Sicilians*, *Stinco*, bringing forth a ſmall round fruit, which at the firſt is red, and being ripe, waxeth blacke. Of which, the Inhabitants of the Iland (which are very poore) make Oyle, which they vſe as well to bu[illegible] in their Lampes, as to eate: and the Women after hauing waſhed their heads, doe anoint their haire with it to make it grow long and faire: As well the men as women are of nature good Swimmers, as by experience we ſaw by a woman of the Countrey, bringing a great Basket with Fruit, entred into the Sea, and ſwimming, brought the ſame to ſell in our Galley. This Iland containeth thirty miles in length, and in breadth about ten miles.

Pantalaree anciently *Paconie*.

Oyle made of *Stinco*.

The Women of this Countrey are very good Swimmers.

The thirtieth day of the ſame moneth of Iuly, we departed from *Pantalaree* with ſuch a fauourable wind : that the firſt day of Auguſt, being paſſed the Ile of *Goze*, we arriued about the euening in the Road of *Malta*, where incontinent we were viſited by the Knights *Pariſot* and *Villegaignon*, and of many others of diuers Nations. And after the Ambaſſador had giuen to vnderſtand to the great Maſter his comming, the chaines of the Hauen being opened with ſaluation accuſtomed of the one ſide and other, we entred into the Hauen, vpon the ſides whereof were with the afore named, diuers other Knights come thither in the behalfe of the grand Maſter (of birth a *Spaniard)* named *Omede*, which receiued, the Ambaſſador, and preſented vnto him a Mulet, on which he lighted, and accompanied him to the great Hall of the Caſtle, where the grand Maſter with diuers Knights attended him, and hauing done reuerence vnto him, and declared part of his authoriſation, the night approaching, taking his leaue returned to his Gallies. The next day he was by the great Maſter bidden to a ſumptuous dinner, vnto the which all the ancient and notable Knights of the Religion were alſo bidden and aſſembled, and there was openly rehearſed, how that certaine dayes before *Sinan Baſha*, Captaine Generall of the *Turkes* army had taken and ſaccaged the Caſtle of the Towne of *Auguſta* in *Sicilia*, and that he from thence arriuing in a Port of *Malta* called *Mechetto*, neere vnto that of the Caſtle, put his men there on land to ouer-run, rauiſh and ſpoyle all whatſoeuer they ſhould find for their aduantage, which they executed moſt cruelly, as ſuch barbarous people in like affaires are accuſtomed to doe. But a moſt valiant and well aduiſed Knight a *Spaniard*, named *Guimeran*, Captaine of one of the Gallies of the Religion, who could not abide ſuch inſolency, and ſecretly aſſembling certaine number of Souldiers, did by ambuſhes and other meanes ſo diſtreſſe them, that after hauing taken and ſlaine ſuch as fell into his laps, made them to remooue from that place : but notwithſtanding did not deſiſt of their enterpriſe : for from thence they went to the Road of S. *Paul* where they landed their Ordnance to aſſiege the City, whereof they got the Suburbs, and framed their Trenches to make the battery. And forſomuch, as they could not atchieue the end of their enterpriſe (by reaſon as well of the roughneſſe of the place being full of Rocks, as ſeeing their men faile them, dying through extreme heat) they reſolued to remoue their ſiege, and to imbarke themſelues with their Ordnance, hauing ſlaine, taken and ſaccaged all that they met withall at aduantage. From thence they went to the Ile of *Goze*, being very neere and ſubiect to the Ile of *Malta*, which they ſaccaged, and by deceitfull compoſition tooke the Caſtle, leading the people both men, women and children as ſlaues into miſerable captiuity : being in number ſixe thouſand and three hundreth. The Knight *de Villegaignon* in his Treaty which he hath made of the warres of *Malta*, doth recite a Hiſtory no leſſe lamentable then full of diſpaire, and vnnaturall cruelty: and is of a *Sicilan* which in that place had dwelled of long time, and there married a wife, by whom he had two faire daughters then, being in ſtate to be married, who ſeeing his laſt calamity approaching, becauſe he would not in his preſence ſee his wife and his daughters rauiſhed and violated, and to be brought in ſhamefull ſeruitude, and to deliuer them from all ſhame and bondage, hauing called them into his houſe, firſt ſlew with his ſword his two daughters, and afterwards their mother. And this done, with a Harquebuſe and a Croſſe-bow bent (as cleane bereft of ſences) made towards his enemies, of whom he ſlew twaine at the firſt encounter, afterwards fighting a while with his ſword, being inuironed with the multitude of the *Turkes*, brought himſelfe to the end of his moſt vnhappy life. Behold the ſummary of the miſeries happened through the *Turkes* in few dayes in the Iles of *Sicila*, *Malta*, and *Goze*. After which things the *Baſcha* cauſed his army with the whole booty and prey to embarke, and remoued the ſeuen and twenty of Iuly towards *Barbary*, to aſſiege the Caſtle of *Tripoli*.

Road of S. *Paul*.

Goze ſaccaged.

Sixe thouſand and three hundred priſoners taken.

A pitifull Hiſtory.

A ſtrange cruelty.

The ſixt of Auguſt we came to *Tripoli*, a City which *Charles* the fifth had giuen in keeping to the Knights of *Malta*, and then beſieged by *Sinan Baſha*. Where hauing well conſidered the placing of the Campe, the Towne and Caſtle, we returned to the *Baſcha*, with whom the Ambaſſador talked a while, and in the meane while I went to ſee the market of the *Turkes* (which they call *Baſar)* being hard by where the poore Chriſtians of *Sicil*, *Malta*, and *Goze*, were ſold vnto thoſe that moſt offered for them (and laſt inhaunſers, being permitted vnto thoſe that bought them (as the ancient Cuſtome of the *Orientall Barbarians* is) to ſtrip them ſtarke naked, and to make them goe, to the intent to ſee if they haue any naturall impediment in their bodies, viſiting afterwards their teeth and eyes, as though they had beene horſes, and ſtanding there, I ſaw creeping vpon the ground a Scorpion of yellow colour, being of length more then a long finger. The ſame day the *Turkes* brought their Ordnance and Gabions vnto the Trenches, which Gabions are made of great Plankes of three inches, which they carry vpon their Gallies or Shippes to ſerue them when they haue need of them : for when they will batter any place, they ſet them in the ground in forme of Baskets, Afterwards being ſet in rankes, they fill them with earth, and is a very commodious inuention, for the ſhot which can but ſlippering paſſe ouer it, and can doe no hurt nor dammage. The *Turkes* hauing in the night placed their Gabions, and their Ordnance ready to the Battery, did the next day following being the eight of Auguſt, begin to ſhoot at the Caſtle with great furie, which was not left vnanſwered, and euery houre ſome ſlaine.

Manner to ſearch the Chriſtian ſlaues that come to be ſold.

A Scorpion.

The beſieged ſent to the *Baſha*, if he would receiue certaine of them to treat of ſome good accord touching the giuing ouer of the Caſtle, whereunto the *Baſcha* lightly conſenting, was in all diligence diſpatched a braue *Spaniard*, named *Guinare*, and a Knight of *Maiorque*, to offer vnto the *Baſcha* the Caſtle with the Artillery and Munition, ſo as he would furniſh them of ſhips to bring them with bagge and baggage ſafely to *Malta*: to whom ſummarily was anſwered, that (foraſmuch as, as yet they had not deſerued any grace, preſuming to be ſo bold as to keepe ſo ſmall a place againſt the armie of the higheſt Prince on the earth) if they would pay the whole charges of the armie, he would gladly agree to the matter proponed, or if they would not thereunto conſent (as it became them) that for their recompence, all they within the Caſtle ſhould continue ſlaues and priſoners: notwithſtanding, if they incontinently and without delay, did ſurrender the place he would exempt out of them two hundreth. Whereupon, the meſſengers returning in diſpaire of any further grace, was ſtayed by *Drogot* and *Salaraiz*, with flattering words, and fayned promiſes, that they would endeuour ſo much as in any wiſe lay in them, to make the *Baſcha* condiſcend to a better and more gracious compoſition: for they feared that the aſſieged through diſpaire, would reſolue (as their extreame refuge), to defend themſelues euen to the laſt man. And incontinent went to the *Baſcha*, to declare vnto him his ouerſight, in refuſing thoſe which of their owne voluntary came to ſurrender themſelues into his hands, and that to put them out of doubt and diſpayre, hee ought with all mildneſſe to agree vnto all that they demanded. For after he had the Caſtle, and all the men vnder his authoritie, he might afterwards diſpoſe of them, as he ſhould thinke good. The *Baſcha* finding this counſell good, cauſed the two meſſengers to be called agaiue vnto him, declariug vnto them with fained and diſſembling words, that at the inſtance and requeſt of *Drogot* and *Salaraiz* there preſent, inclining vnto their requeſt, he did diſcharge them of all their coſts and charges of the armie, ſwearing vnto them (the better to deceiue them) by the head of his Lord and his owne, inuiolably to obſerue all that which he had promiſed vnto them, which they (too eaſily) beleeued, and forthwith went to declare the ſame vnto the Gouernour and others within the Caſtle.

The *Baſcha* the better to atchieue to his enterpriſe, ſent foorth after the Deputie aforeſaid, a *Turke* (one of the moſt ſubtill to his mind, that he could chooſe) to whom he gaue expreſſe charge to perſwade the Gouernour to come with him, to conclude and treat concerning the giuing ouer, and for the veſſels which ſhould bee neceſſary for their conduct to *Malta*, and that if hee made difficultie to come, he ſhould make a ſemblance as though hee would remaine there in hoſtage for him, and that aboue all things hee ſhould haue an eye to conſider of the ſtrength and aſſurance of the aſſieged, and of the diſpoſition of all things there, which the *Turke* could execute ſo finely, that the Gouernour by the counſell of thoſe that had perſwaded him to ſurrender, notwithſtanding the reaſons of warres, and duetie of his office, forbade him in ſuch manner to abandon the place of his charge, reſolued vpon ſo ſmall an aſſurance of the *Baſcha*, who hauing rigorouſly reproached his timerity, ſaid vnto him: that forſomuch as he had giuen his word, that if he would pay the charges of the armie, he would let them go with bagge and baggage, otherwiſe hee would diſcharge but two hundred, whereat *Vallier* being greatly mooued, anſwered, that it was not that which with the Deputie of the Caſtle he had agreed vnto: But ſeeing he would doe none otherwiſe, that it would pleaſe him to ſuffer him to returne to the place for to haue the aduiſe and deliberation of the aſſieged, which he could not obtaine, but it was onely permitted vnto him, to ſend backe the Knight that he had brought with him, to make report of theſe pittious newes vnto the aſſieged; and on the other party, *Vallier* was ſent to the Gallie with Irons on his legges. They of the Caſtle hauing vnderſtood the Premiſſes, were greatly afraid of the miſchiefe, which they perceiued approaching towards them, and could take none other reſolution, then the next day in the morning earely to returne the ſaid Knight to the *Baſcha*, to know whether they ſhould looke for no better. But as ſoone as he was come before him, the Gouernour was brought in, of whom the *Baſcha* asked, which of both he would chooſe, either to pay the expences of the armie, or that he and all they of the Caſtle would remaine priſoners, to whom he anſwered, that a ſlaue had none other authoritie then that which by his maſter was giuen vnto him, and that hauing loſt, beſides his libertie, the power to command if any thing were yet reſerued in him, could not counſell him to command to agree vnto any thing but that which was concluded with the delegates, which the *Baſcha* hearing, for feare that ſuch an anſwere ſhould not come to the knowledge of the aſſieged, and that it ſhould cauſe them deſperately to fight it out, hauing taken counſell of his Captaines, tooke the Gouernour by the hand, and with a ſmiling and diſſembling countenance ſaid vnto him, that without any doubt he would as he had promiſed them, ſet them at free liberty: and that therefore without fearing any thing, hee would cauſe them all to come out of the Caſtle: but the Gouernour, becauſe he had before beene deceiued, would not truſt to his words, but ſaid vnto him, that he ſhould command him that was come from the Caſtle, for that he knew they would doe neuer a whit the more for him. So that the *Baſcha* turning towards the Knight, commanded him that he forthwith ſhould goe vnto him, and cauſe them to come

Vallier ſent to the Gallies with irons vpon him.

A good and wiſe anſwere of *Vallier*.

foorth: ſwearing vnto them by the head of his great Lord, and his owne, that they ſhould all be deliuered and ſet at liberty, according to the firſt conuentions agreed vpon. Which the Knight beleeuing, went to report vnto them theſe good newes: which they receiued with ſuch ioy, that without any further care or conſideration of their miſſe-hap ſo neere, and prepared for them, they ran to the preaſe with their wiues, children, and beſt moueables, preaſing who ſhould firſt goe forth. But they were not ſo ſoone iſſued, but were cleane ſpoyled, and of the enemies, part of the Knights were ſent to the Gallies, and the reſt to the *Baſcha:* who beeing by the Knight *Vallier* admoniſhed of his faith, which hee had twiſe giuen, anſwered, that there was no promiſe to be kept with dogges, and that they had firſt violated their Oath with the great Lord, vnto whom at the giuing ouer of the *Rhodes*, they had ſworne that they neuer would take on armes againſt the *Turkes*. The Caſtle being taken and ſpoyled, and about two hundreth *Moores* of that Countrey that had ſerued the Knights, cut in peeces, with great cries and ſhouts, reioycing of their victory, they diſcharged a great peale of Ordnance.

Faith and promiſe broken.

Tripoli deſcribed.

An Arch triumphal.

Munitions of warre reſting within the Caſtle.

Although the houſes and buildings within the Towne be ruined, yet it is inuironed with very faire and ſtrong wals, accompanied with a great number of Turrets, double Ditches and falſe breaches, and the ſame are on the three parts inuironed with the ſea, and within them are very good Wels and Fountaines. We ſaw in the middeſt of the Towne an Arch triumphall of white Marble with foure faces vpon foure pillars of Corinth foure ſquare, being grauen in the Front that looketh towards the Eaſt (by excellent Sculpture) a Chariot drawen by two great Griffins, and within it was *Victory* ſitting with two wings: Toward the Weſt was grauen a Chariot, whereupon was ſitting *Pallas*, and about the edge were written diuers *Romane* letters, but were ſo ruined, that ſcarce they were to be knowne. Notwithſtanding, by that which can be read, we vnderſtand, that they were made in the time of *P. Lentulus*, which is a good witneſſe to beleeue that this City, as before I haue ſaid, was builded by the *Romanes*. The inſide of the Arch was full of diuers inrichments, and aboue after the faſhion of a foure-ſquare Turret: and two other faces looking towards the North and South, were cut as from the vpper part of the body vnto the girdleſtead without any heads, two great figures of the ouercome. All the reſt was ſet foorth with all ſorts of weapons in forme of *Trophee*, not farre from thence was ſeene a great foure-ſquare place, inuironed with many great and high Pillars in two rankes, after the manner of a Porch, and neere that are the deſtructions of a high Tower, which in times paſt was (as a *Moore* of that Countrey told me) the great Temple or *Moſque* of the Citie: there are a number more of antiquities ruined. The *Chiaous* being come was ſent by the *Baſcha*, we returned towards the Caſtle, but might not at that time enter in all, becauſe the *Baſcha* had giuen commandement, that there ſhould not enter with the Ambaſſadour aboue fiue or ſixe at the moſt, which were *Sant Veran de Fleury*, *de Montenard*, *Batolomy* and the *Dragoman*, and I: at the entry we met with *Morataga* and the Captaine which had the charge of the Caſtle, which cauſed vs to be brought vpon the Rampards, to the end we might the better view and conſider of all things, and hauing ſeene both aboue and below, we perceiued for certaine, that all things were well repaired and furniſhed, and well appointed with ſixe and thirty peeces of Ordnance, as well ſmall as great, and that there was a great number of Pikes, and pots to caſt fire, abundance of all kind of victuals and other Munitions, a good Well and Fountaine: and that at the time when the ſiege was laid to it, there was as well of Knights as Souldiers of diuers Nations, about ſixe hundred, and the beſt Gunners of the world, it is an euerlaſting ſhame to them that ſo faint-heartedly ſurrendred the ſame vnto thoſe barbarous people without any warlike reaſon. All which hauing well conſidered, with a heauy mind we returned againe to our Gallies, whither incontinent the *Baſcha* ſent to deſire the Ambaſſador that the next day he would come to his ſolemne dinner, which he pretended to make for ioy of his victory, and taking of the Caſtle, and that he would bring *Vallier* with him, which he would not refuſe, thinking by ſuch occaſion to recouer the reſt of the two hundred Knights and Souldiers which were yet to be deliuered: and therefore the day following, being the ſixteenth day of Auguſt, 1551. accompanied by the Gouernour *Vallier*, the Knight *de Seur*, *Cotignac*, Captaine *Coſte*, *Montenard* and me, went towards *Baſcha*, being within the Ditch againſt the breach of the Caſtle, where for a magnificency were ſet vp two faire Pauillions, the one for him, ioyning vnto a very faire Fountaine: and the other for the Ambaſſador and his company: and ſo ſoone as he had ſent his preſents, as well to the *Baſcha*, as to others his familiars (which of old time hath beene the manner and cuſtome that they that haue to do with theſe *Barbarians* muſt obſerue) he was brought vnto the Pauillion that was prepared for him, and forthwith ſerued with all magnificence, honour, and ſuperfluity of meats as well of fleſh as fiſh, diuerſly dreſſed according vnto their faſhion: and with wines very excellent that they had found within the Caſtle, and this ſeruice was done with noyſe of all their inſtruments, and by Officers in number aboue one hundred, apparelled for the moſt part in long Gownes of fine cloth of Gold, tuffed or figured, and the other of Veluet and Crimſon Damaske, and diuers others colours. The *Baſcha* was no ſooner ſet downe, but all the Ordnance of the Gallies, Foiſts and Galliots of the army (being in all one hundred and forty, beſides the great Gallion and two Mahumez) was diſcharged, with ſuch a noyſe and thundring, that it ſeemed the heauens and ſkies did ſhake. The table being taken vp, the Ambaſſador and Gouernour *Vallier* entred into the Pauillion of the *Baſcha*, which in the end agreed to deliuer the two hundred men which he had promiſed: and moreouer, gaue twenty vnto the Ambaſſador vpon promiſe, that he ſhould cauſe to be releaſed the thirty *Turkes* taken at *Malta*, at the landing of the army. But the moſt part of them that were deliuered, were *Spaniards*, *Sicilians* and *Calabres*, and few *French-men*: for the moſt part of them were put to the ranke of criminels forſworne: that day were brought into our Gallies, the Coffers of *Vallier*, within which were found certaine apparell, a ſacke with money, and a cup of ſiluer, the reſt which he ſaid to be more worth then two thouſand Crownes, the *Turkes* had taken away and ſpoiled: beſides, two Pauillions which he eſteemed worth three hundred Crownes. The *Turkes* hauing in their hands an ancient Gunner of the Caſtle, named *Iohn de Chabas*, borne within the Towne of *Romance* in *Daulphine* (to the end that their feaſt of victory ſhould not be vnfurniſhed of ſome ſacrifice of cruelty) for that with a Canon he had ſhot off the hand of the Clerke generall of the army, brought him into the Towne: and hauing cut off his hands and his noſe, they put him quicke into the ground euen to the girdle ſtead, and there with a cruelty was perſecuted and ſhot at with arrowes, and in the end for to accompliſh the execution of his glorious martyrdom, they cut his throat. About eight a clocke in the euening, were lighted vpon all the Gallies, Galliots, Foiſts, & other veſſels, all along vpon the Tackels, Yeards, and other ropes and poupes, in euery of them aboue three hundred candles, with cries and ſhouts accuſtomed, and ſound of drums and other inſtruments. To make an end of all their triumps, they againe diſcharged all their Ordnance. The next day being the ſeuenteenth, the *Baſcha* ſent to be preſented vnto the Ambaſſador a gowne of cloth of Gold tiſſed, and with the ſame his leaue to depart, which he ſo long had deſired: and was not receiued without a preſent giuen him that brought it, and to diuers other Officers of the *Baſcha*, which on all ſides came running one after another, as a ſort of Hounds, to haue their fee and ſhare in the Game, for they are the moſt barbarous, couetous, and cruell Nation of the world, and in whom there is neither truth nor fidelity, neuer obſeruing the one halfe of that they promiſe: and yet men muſt alwayes bee giuing to them.

A cruell ſacrifice vpon the perſon of *Iohn Chabas* a Gunner of the Caſtle.

CHAP. V.

A large Voyage in a Iournall or briefe Reportary of all occurrents, hapning in the Fleet of ſhips ſent out by the King his moſt excellent Maieſtie, as well againſt the Pirats of Algiers, *as others; the whole body of the Fleet, conſiſting of eighteene Sayle. Sixe of his Maieſties ſhips, ten Merchants ſhips, two Pinnaces. Vnder the command of Sir* ROBERT MANSEL *Knight, Vice-Admirall of* England, *and Admirall of that Fleet: and a Counſell of Warre appointed by his Maieſtie. Written by one employed in that Voyage, formerly publiſhed, and heere contracted.*

SIr *Robert Manſell*, Knight. Sir *Richard Hawkins*, Knight. Sir *Thomas Button*, Knight. Sir *Henrie Palmer*, Knight. Captaine *Arthur Manwaring*, Eſquire. Captaine *Thomas Loue*, Eſquire. Captaine *Samuel Argall*, Eſquire. *Edward Clerke*, Eſquire, and Secretary to the Counſell of Warre.

The names of the Captaines, Ships, their burdens, number of men and Ordnance in his Maieſties ſixe Ships.]

FIrſt, Sir *Robert Manſell* Admirall in the *Lyon*, burden ſixe hundred Tuns, men two hundred and fiftie, Peeces of Braſſe Ordnance forty. Secondly, Sir *Richard Hawkins* Vice-Admirall in the *Vantguard*, burden ſixe hundred and ſixtie Tuns, men two hundred and fifty, Braſſe Ordnance forty. Thirdly, Sir *Thomas Button* Reare-Admirall in the *Raine-bow*, burden ſixe hundred and ſixtie Tuns, men two hundred and fifty, Braſſe Ordnance forty. Fourthly, Captaine *Arthur Manwaring* in the *Conſtant Reformation*, burden ſixe hundred and ſixtie Tuns, men two hundred and fifty, Braſſe Ordnance forty. Fiftly, Sir *Henry Palmer* in the *Anthelope*, burden foure hundred Tuns, men one hundred and ſixty, Braſſe Ordnance thirty and foure. Sixtly, Captaine *Thomas Loue* in the *Conuertine*, burden fiue hundred Tun, men two hundred and twenty, Braſſe Ordnance ſixe and thirty.

In the Merchants Ships.

First, Captaine *Samuel Argall* in the *Golden Phenix*, burden three hundred tunnes, men one hundred and twentie, Iron Ordnance, foure and twentie. Secondly, Captaine *Chriſtopher Harries* in the *Samuel*, burden three hundred tunnes, men one hundred and twentie, Iron Ordnance two and twentie. Thirdly, Sir *Iohn Fearne* in the *Mary-Gold*, burden two hundred and ſixtie tunne, men one hundred, Iron Ordnance one and twentie. Fourthly, Captaine *Iohn Pennington* in the *Zouch Phenix*, burden two hundred and eightie tunnes, men one hundred and twentie, Iron Ordnance ſixe and twentie. Fiftly, Captaine *Thomas Porter* in the *Barberie*, burden two hundred tunnes, men eightie, Iron Ordnance eighteene. Sixtly, Sir *Francis Tanfield* in the *Centurion*, burden two hundred tunnes, men one hundred, Iron Ordnance two and twentie. Seuenthly, Sir *Iohn Hamden* in the *Prim-roſe*, burden one hundred and eightie tunnes, men eightie, Iron Ordnance eighteene. Eightly, Captaine *Euſabey Caue* in the *Hercules*, burden three hundred tunnes, men one hundred and twentie, Iron Ordnance foure and twentie. Ninthly, Captaine *Robert Haughton* in the *Neptune*, burden two hundred and eightie tunnes, men one hundred and twentie, Iron Ordnance one and twentie. Tenthly, Captaine *Iohn Chidley* in the *Merchant Bonauenture*, burden two hundred and ſixtie tunnes, men one hundred and ten, Iron Ordnance, three and twentie. Eleuenthly, Captaine *George Raymond* in the *Reſtore*, burden one hundred and thirtie tunnes, men fiftie, Iron Ordnance twelue. Twelfthly, Captaine *Thomas Harbert* in the *Marmaduke*, burden one hundred tunnes, men fiftie, Iron Ordnance twelue.

The Fleet thus furniſhed ſet ſayle in the ſound of *Plimmouth*, the twelfth of October in the morning, in the yeare 1620.

The one and thirtieth of October, in the morning wee turned into the Road of *Gibraltar*, where were riding at anchor two of the King of *Spaines* ſhips of warre, the Vice-Admirall of a Squadron with the Kings Armes in his fore-top and another, who ſo ſoone as they perceiued vs weighed their Anchors, ſet ſayle, and comming Lee-ward of our Admirall, ſtrooke his flag, ſaluting him with their ſmall ſhot and great Ordnance, after haled him with voyces; our Admirall ſtriking his flag, anſwered them with voyces, gaue them his Ordnance and ſmall ſhot, all the Fleet following in order: this done, we ſaluted the Towne with our Ordnance, the Towne doing the like by anſwering vs. Our Admirall being at an Anchor, the *Spaniſh* Captaine accompanyed with other Gentlemen, came aboord our Admirall, who told vs that there were great ſtore of Pirats abroad, and that two of the Pirats ſhippes had fought with ſeuen *Spaniſh* Gallies, and had ſlaine them foure hundred men, and that they had beene at *Steria* a ſmall Towne with thirty ſayle of ſhips and ten Gallies, and had taken it, and carryed away diuers Priſoners, and that they had threatned to take *Gibraltar*; there the Admirall ſent his ſicke men aſhoare, hauing houſes and lodgings prouided for them, amongſt whom was Captaine *Iohn Fenner* who here dyed.

The ſecond of Nouember, about ſeuen in the morning, hauing a freſh gale at North-weſt, the Admirall with the reſt of the Fleet weighed Anchor and ſtanding off, met North the Reare-Admirall of the *Spaniſh* Fleet, who ſaluting vs North his Ordnance and wee ſtood on our courſe North-eaſt and by Eaſt, being bound for *Malhaga*. The third, about two in the morning, wee came to an Anchor in *Malhaga* Road, and about eight of the clocke wee ſaluted the Towne with our Ordnance and diuers Vollies of ſmall ſhot; here diuers *Spaniards* of account came aboord our ſhips whom we kindly entertayned, here we likewiſe expected Letters but heard not of any.

The ſixth, our Admirall diſpatched a Gentleman, one Maſter *Iohn Duppa*, with Letters to the *Engliſh* Embaſſador at the Court of *Spaine*, to let him know of our arriuall and proceedings. This day about eleuen of the clocke, the Fleet weighed Anchor and ſet ſayle the wind at North-weſt. But before wee weighed, our Admirall gaue order to the Fleet to diuide themſelues into three Squadrons, the Admirall Squadron was kept ſixe leagues from the ſhore, with pendants in the mayne tops for their ſignes; the Vice-Admirals Squadron three leagues without him, on his Bow with pendants on his fore-tops; the Reare-Admiral three leagues within him on his quarter with pendants on their Miſen tops, who deuiding themſelues according to their order ſteered away Eaſt and by South along the ſhoare, being bound for *Allicant*.

The ſeuenth, about ſixe in the morning, it being calme, and all the Fleet together, the Admirall tooke in all her ſayles, and lay a hull, all the Fleet doing the like, the Admirall put out his flag of generall Councell which was Saint *George*. Whereupon all the Captaines and Maſters repayred aboord him, where it was concluded, and thought meet that two ſhips of leaſt draught of water, and one Pinnaſſe ſhould hale the ſhoare cloſe aboord to ſee if any Pirats were at an Anchor, eyther in Bayes or Coues, and to free the ſhoare; here likewiſe was giuen a word wherby to know our owne Fleet from others, if any ſtrangers ſhould chance to fall amongſt vs in the night, the word was *Greenwich Tower*. The Councell ended, and euery man repayred aboord his owne ſhippe, in the euening the whole Fleet in their order ſayled alongſt towards Cape *Degat.*

The eight and ninth dayes hauing but little wind, we gayned not much way. The tenth, in the morning, falling with the point of *Muttrill*, and hauing the wind Southerly, the whole Fleet put into the Road and there anchored.

The nineteenth, in the morning, we came to Anchor in *Allicant* Road, where the whole Fleet ſaluted the Towne with their Ordnance, and the Towne vs: heere our Admirall hauing prouided houſes for his ſicke men, as before hee had done at *Gibraltar*, ſent thirty ſeuen ſicke men of his owne ſhips Company aſhoare, here likewiſe he diſpatched a Gentleman, one Maſter *Walter Long* to *Carthagena*, with Letters of aduice; but all this while could receiue no ſuch Letters as we expected.

The fiue and twentieth, beeing fitted with Wine, Water, and other ſuch neceſſaries as wee wanted, the wind being Northerly, the whole Fleet ſet ſayle, leauing behind the *Good Will*, out of whom our Admirall had taken moſt of her men to ſupply his wants for thoſe ſicke hee left aſhoare, and being vnder ſayle we ſhaped our courſe South-weſt for *Algier*.

Algier.

The ſeuen and twentieth, about ten in the morning, wee came to Anchor in *Algier* Road in ſeuen and twentie fathome water, out of command of the Towne or Caſtle, the Admirall and Reare-Admirall wearing white Ancients on their Poops, the reſt of the Fleet wearing no Ancients at all, going in the whole Fleet, ſaluted the Towne with their Ordnance, but the Towne gaue vs none againe.

The eight and twentieth, our Admirall ſent a Gentleman aſhore, one Captaine *Squibe*, with a white flag of Truce in his Boat, to giue the Vice-Roy to vnderſtand the cauſe of our comming; hereupon the Vice-Roy ſent a Boat aboord our Admirall, with a white flag and foure men in her, one principall man in the Towne who deliuered our Admirall, ſignifying the Vice-Roy, had receiued command from the *Grand Seignior*, to vſe vs with all reſpect, and that our men might haue the free libertie of the ſhoare to buy freſh victuals or whatſoeuer they wanted; they promiſed our Admirall if on the morrow hee would ſend any Gentleman of qualitie aſhoare with the Kings Maieſties Letters, that vpon the ſhooting off a Peece of Ordnance, according to our Admirals demand, he ſhould receiue ſufficient Hoſtages aboord for his ſafetie: this night the Pirats brought in three Prizes, one *Femming*, the other two *Engliſhmen*, the one a *Plimmouth* man, and the other of North *Yarmouth*.

The third of December, came ſixe of the King of *Spaines* ſhips into the Road, the Admirall ſtriking his flag, ſaluted our Admirall with ſmall ſhot and Ordnance, this done, he came aboord our Admirall in his Boat, and told him hee came in purſuite of certaine Pirats, who had taken diuers of their men, who being in a ſhip of ſeuen hundred tuns neere *Carthagena*, in fight with a *Turkiſh* Pirat, had boorded her, entred her men and taken her, had not their owne ſhip vnfortunately falne on fire with a miſchance hapning, they were forced to forſake the *Turkes* ſhip to ſaue their owne, and ſo loſt both, for being not able to quench the fury of the fire, were forced to yeeld themſelues to the ſlauery of the *Turkes* to ſaue their liues, beeing in all three hundred men, whereof thirty periſhed in the fire. This *Spaniſh* Admirall ſayling neere the Towne, the *Turkes* let flye ſeuentie foure great ſhot at him, and hee gaue them ſome ſixteene backe in exchange, but the diſtance betweene them was ſo farre, that the ſhot falling ſhort, no harme was done on eyther ſide.

The fourth, our Admirall receiued from the Towne an anſwere of the Kings Letters.

The ſixth, after long debating, finding the *Turkes* perfidious and fickle, as well in detayning our Meſſenger, who deliuered his Maieſties Letters, notwithſtanding we had ſufficient Hoſtages for him, as in breaking all other promiſes: in the end it was agreed thus, vpon leauing a Conſull with them, they would let our Meſſenger come aboord againe; whereupon the Admirall ſent a common man, well clothed, by the name of a Conſull, whom they receiued with good reſpect, and ſending our Meſſenger aboord, receiued their owne pledges, and deliuered vs ſome forty poore Captiues, which they pretended was all they had in the Towne, this was all wee could draw from them. The ſeuenth, in the morning, our Admirall ſent a Letter with inſtruon to our Councell, with another Letter to the *Baſhaw*, to let him know how ill wee tooke his perfidious dealing.

The eight, in the morning, our Admirall and all the reſt of the Fleet weighed Anchor and ſet ſayle.

The tenth day at night, the wind ſhifted to the South and Eaſt, and ſo to the Eaſt.

The fourteenth, came to Anchor in the Road of *Alacotha*, on the North ſide of the ſaid Iland, we found this to be a very good place, yeelding vs Wood, Water and Ballaſt, whereof we had great need, the people very kind courteous, bringing vs great ſtore of all manner of prouiſions which we bought at eaſie rates, whereby wee ſupplyed our wants, and releeued our ſicke men, whereof we had gread ſtore in our Fleet.

The foure and twentieth, in the morning, the Fleet weighed Anchor and ſet ſayle.

The fiue and twentieth, about nine at night, came eight or nine ſayle of *Turkes* into our

Fleet, whom ſo ſoone as we diſcouered, we chaſed them and made ſhot at them, but by reaſon it was a darke night, and that they ſayled better then our ſhips, they eſcaped vs.

The ſixe and twentieth, about three in the afternoone, wee put into *Alicant* Road, hoping there to receiue Letters of aduice, elſe ſome newes of a ſupply of victuals out of *England*, but miſſed both.

The ſeuen and twentieth at night the Reare-Admirals Squadron went out to Sea in purſuit of two *Turkiſh* Pirats, who had taken about three houres before two *Flemmiſh* ſhips; the *Flemmings* quiting their ſhips, ſaued themſelues in their Boats.

The fourth of Ianuary at night, the *Conſtant Reformation* and the *Golden Phenix* had order to goe to Sea, to ſeeke two Pirats ſhips, which we heard were on the Chriſtian ſhoare. The fifth at night, they returned into the Road againe, but met not with any.

The ſixth, the Vice-Admirall with his Squadron ſet ſayle for *Malhaga*, to ſee if they could heare of any newes of a ſupply of victuals, or whether the two Princes which were long expected were come thither. The twelfth, Maſter *Iohn Duppa* came from *Carthagena*, bringing with him a packet of Letters of aduice ſent out of *England*, bearing date the fourteenth of December, he ſignified that there was ſixe monethes victuals ſent out of *England*, for a ſupply of his Maieſties ſhips, and that they were at *Malhaga* with the two Pinnaſſes, this night the Reare-Admirall with his Squadron was ſent to Sea to ſee if he could meet with certaine Pirats, which we had intelligence of. The thirteenth, the *Reformation*, the *Samuel*, and the *Reſtore*, put to Sea, to ſee if they could meet with any Pirats. The eighteenth, the *Reformation* with the other ſhips returned into the Road, where we found the Reare-Admirall with his Squadron likewiſe returned, but met no Pirats.

The one and twentieth, there came a *Flemmiſh* Boat with fifteene *Flemmings* in her aboord our Admirall, who being chaſed by the *Turkiſh* Pirats off, of Cape *Martine*, left their ſhippe and ſaued themſelues by their Boat, this night was the *Anthelope* with other ſhips ſent out to to ſee if they could meete with them. The foure and twentieth, the *Anthelope* with the other ſhips returned into the Road, but met with none.

The fiue and twentieth, our Admirall beeing inuited to the *Engliſh* Conſuls houſe went aſhoare, where at his arriuall he was entertayned with ſmall ſhot and Ordnance both from the Towne and Caſtle, and at night with Fire-workes, running of Horſes, ſhooting of Ordnance, and other ſports; this day Captaine *Iohn Roper* was diſpatched with Letters for *England*. The ſixe and twentieth, our Admirall returned aboord the Towne, giuing him a friendly farewell with their Ordnance.

The ſeuen and twentieth, the Admirall with the reſt of the Fleet ſet ſayle, leauing the *Marmaduke* behind, whoſe Captaine and Maſter were both ſicke aſhoare. The eight and twentieth at midnight, we met with ſeuen ſayle of *Flemmings* ſhips of Warre, neere Cape *Paul*, vnder the command of Captaine *Haughton* Admirall of *Zealand*, who the next morning, after he had ſaluted our Admirall with Ordnance, came aboord in his Boat, he told our Admirall hee had two and twentie ſhips of Warre vnder his charge, whom he had diuided into Squadrons, imploying them ſome without the Streights, and ſome within. The one and thirtieth, wee came to an anchor againe in *Alicant* Road.

The firſt of February, the Reare-Admirall put to Sea with foure ſhippes, to ſee if he could meet with any Pirats, and this day dyed Captaine *Euſabey Caue*, Captaine of the *Hercules*, and the Admirall diſpoſed the command of the ſame ſhip to Captaine *Alexander Bret*. The fifth, the Reare-Admirall returned with the other foure ſhips but had met none.

The ſixth, the wind being Eaſterly, the Fleet weighed Anchor about midnight, ſhaping our courſe for *Malhaga*, during the time of our ſtaying here we refreſhed our ſicke men aſhoare, hauing conuenient houſes prouided for them in the fields Gardens, with carefull people to attend them, prouiding them ſuch neceſſaries as they ſhould need. The *Conſtant*, for her part, ſent aſhore ninetie two perſons, who as they recouered their ſtrength were ſent for aboord, yet notwithſtanding all their care, at their departure they were forced to leaue behind them fortie two deſperately ill, the Admirall taking order both for them and others, that they ſhould bee carefully prouided for vntill the Fleets returne.

The ſixteenth, came into the Road the Vice-Admirall and his Squadron with the two Pinnaſſes which we ſo long expected out of *England*, the one the *Mercurie*, of the burden of two hundred and fortie tunnes, ſixtie fiue men, and twentie peeces of Braſſe Ordnance, vnder the command of Captaine *Phineas Pet*; the other the *Spy*, of the burden of one hundred and ſixtie tunnes, fiftie fiue men, and eighteene Peeces of Braſſe Ordnance, vnder the command of Captaine *Edward Gyles*: there came alſo two Merchants ſhips with a ſupply of victuals for his Maieſties ſhips.

The eighteenth, the *Zouch Phenix*, the *Hercules*, the *Neptune*, and the *Spy* put to Sea, with order to ply betweene *Gibraltar* and *Shutte point*. The nineteenth, the *Anthelope* put to Sea, and with thoſe ſhips which went out the day before, had order to ride in *Shutie* Road, to ſee if they could deſcry any Pirats come into the Streights.

The three and twentieth, the Reare-Admirall put to Sea with fiue other ſhippes, the *Golden Phenix*, the *Samuel*, the *Centurion*, the *Marigold*, and the *Reſtore*, with order to ride in *Tanſey Bay*, where they were to attend the comming in of diuers Pirats whom we heard to be without the Streights mouth.

The foure and twentieth, the *Anthelope* with the reſt of the ſhippes returned, bringing with them a prize being a ſmall *Frenchman*, which had fiftie Buts of Oyle in her, and diuers *Moores* and *Iewes*, men, women and children, Paſſengers bound from *Tituon* to *Algier*, all the *Turkes* ſauing themſelues in their Boat: this day alſo came into the Road Captaine *Gyles Penne*, in a ſhip of *Briſtoll*, from *Tituon* Road, bringing a Letter from the *Mogoden* to our Admirall, and two *Moores* who treated with him concerning the redemption of their people, whom our ſhips had taken, offering for ſo many *Moores*, ſo many *Engliſh*, whom they held in the Towne as ſlaues, hauing bought them of the *Turkes* Pirats. The ſeuen and twentieth, the *Samuel* and the *Centurion* returned into the Road from *Tanſey*, then alſo went out the *Anthelope*, the *Zouch Phenix*, the *Barbarie*, the *Neptune* and the *Reſtore*, with order to ride at *Shutey*, to ſee if they could diſcouer any Pirats comming into the Streights, the wind being Weſterly. The eight and twentieth, the wind likewiſe Weſterly, the *Reformation* hauing taken in ſome of the Captiues, had order to weigh and ſet ſayle for *Tituon*, to treat with the *Moores*, and to take in her company the *Samuel*, the *Bonauenture*, and the ſhip of *Briſtoll*, where the ſame day about noone they came to an Anchor in the Road of *Tituon* in twelue fathome water, the wind at Weſt.

The fourth of March, Maſter *Aſhfield*, Miniſter of the *Reformation* dyed, much lamented of the whole company, of whom in the extreame of their ſickneſſes they had receiued much comfort. The fifth, hauing a faire gale at South-eaſt, our Admirall with the reſt of the Fleet weighed Anchor, and ſet ſayle for *Gibraltar*, hauing concluded nothing with the *Mogoden*. The ſixth, wee came to an Anchor in *Gibraltar* Road, where wee found our Vice-Admirall with his Squadron.

The thirteenth, we came to an Anchor in *Malhaga* Road.

The eight and twentieth, about eight in the morning, the Admirall and Reare-Admirall ſet ſayle for *Alicant*.

The ſecond of Aprill dyed Captaine *Manwaring*. The fourteenth, about three in the afternoone wee came to an Anchor in *Alicant* Road, where wee found our Admirall with the reſt of the Fleet: here our Admirall had hyred a *Pollacre* about the burden of one hundred and twentie tunne, for that ſhe was reported to bee an excellent Sayler, and likewiſe bought three Brigandines which rowed with nine Oares on a ſide: hee alſo hyred a houſe wherein hee made diuers workes for the firing of the ſhips within the Mould of *Algier*.

The one and twentieth, we receiued Letters out of *England*, by a Poſt ſent from *Malhaga*, ſignifying a remaynder of victuals, which wee expected, was arriued at *Malhaga*. The fiue and twentieth, about nine in the morning, the whole Fleet ſayle for *Alicant* Road, beeing bound for *Firma terra*, to ſupply our wants for wood. The eight and twentieth in the euening, hauing fitted our ſelues with wood, we ſet ſayle for *Mayorke* to take in water. The nine and twentieth, in the after-noone, we came to an Anchor in *Mayorke* Road. The Towne of *Mayorke* is large and well fortified, the people induſtrious, both men, women and children giuen to labour, louing and courteous to ſtrangers: heere wee found all manner of victuals in plentie and at eaſie rates. Their chiefe Merchandiſe are Oyle, Wood, and Cheeſe, whereof the Countrey affoordeth plentie.

The one and twentieth of May, at ſixe in the after-noone, we came to an Anchor in *Algier* Road, order being firſt giuen by our Admirall how euery ſhip ſhould berth herſelfe.

They come againe to *Algier*.

The ſhips being come to an Anchor in their orders, our Admirall cauſed ſixe of the Merchants ſhips preſently to weigh, with directions to ply off and on of the Weſtermoſt part, keeping as neere the ſhoare, as conueniently they might, to preuent the comming in of any Pirats betweene the Fleet and the ſhoare. In the beginning of this night, the Boats and Brigandines appointed for the aſſiſtance of two ſhippes, which our Admirall reſolued ſhould that night goe into the Mould, and there to ſet themſelues on fire, being chained and linked to the Pirats ſhips, repayred aboord our Admirall, there to receiue their directions. The manner and preparations for firing of the ſhips was thus.

Firſt, there were two ſmall ſhips which we had taken from the *Turkes*, the one of the burden of an hundred tunnes, the other of ſixtie, with great ſtore of fire-workes in them. There was layd in them plentie of dry Wood, Wood of Ocham, Pitch, Rozen, Tarre, Brimſtone and other Materials fit to take fire: they had likewiſe in them Chaines and Grapnels of Iron to faſten themſelues to the ſhips which they were to fire: they had alſo Boats to bring off their men when they had fired the ſhips: then were there three Brigandines fitted with fire-bals, buckets of wild-fire, and fire Pikes to make their fire-workes faſt vnto the ſhips: there was alſo a Gund-lod fitted with fire-workes, Chaines and Grapnels of Iron; ſhe was to goe into the middeſt of the ſhips in the Mould, where faſtning her to ſome ſhip, was to be ſet on fire. Shee had likewiſe with her a Boat to bring off her men. Likewiſe, there were ſeuen Boates which wee called Boats of reſcue, well filled with armed men, who were to reſcue and releeue the Boats of execution, if they ſhould chance to be purſued by other Boats or Gallies at their comming off. Theſe had alſo fire-workes in them, to fire the ſhips which rode without the Mould: theſe Boats being all aboord, the Admirall ſent for moſt of the Captaines and Maſters in the Fleet, to aduiſe whether it were fit to attempt it with Boats and Brigandines, in regard it was little wind, and that Weſterly, ſo that it was impoſſible for the ſhips to get in. After ſome deliberation, it was concluded, that it was not fit, for that the ſureſt and moſt certaine meanes of firing was by the ſhips which were to bee made faſt to the ſhippes in the Mould, and to burne with them. Whereupon it was deferred for that time till a fitter opportunitie was offered. The two and twentieth at night, there were like preparations made, but deferred for like reaſons. The three and twentieth, in the beginning of the night wee had a freſh gale of wind at South by South-weſt, continuing the ſpace of two houres or more, with Thunder, Lightning, and ſome drops of Raine: the two ſhips weighed, and with the Brigandines and Boats ſet forwards towards the Mould, but the wind ſhifting before they came neere, they were forced alſo to giue ouer for that night.

The foure and twentieth at night, after a great ſhowre of Raine, wee had the wind out of the Bay at South South-weſt, the weather then cleering vp, both the ſhips and Boats aduanced themſelues towards the Mould, as before they had done: but comming within leſſe then Muſket ſhot of the Moulds head it fell calme, ſo that the ſhips could by no meanes get in, the Boats aud Brigandines finding that they were diſcouered, by reaſon of the brightneſſe of the Moone, which was then at full, and hearing it reported by a Chriſtian Captiue which did ſwimme from the Towne the night before to the ſhips, that rhe *Turkes* had left their ſhips without guard, ſauing one or two in a ſhip, as fearing no ſuch attempt from vs. And moreouer, hearing the Alarum giuen to the Towne by thoſe which kept watch on the walls, with good reſolution went on, but wanting wind to nouriſh and diſperſe the fire, the fire-workes tooke no effect at all. In this ſeruice were onely ſixe men ſlaine out-right, foure or fiue dangerouſly hurt (which not long after dyed) and ſome thirteene ſleightly hurt, yet notwithſtanding, the attempt was giuen vnder the wals of the Towne, where both ſmall ſhot and Ordnance played continually vpon them: the hurt done our men was their comming off, for that they were got into the Mould before the Towne was riſen, and beeing in, the ſhippes in the Mould defended them both from ſmall ſhot and Ordnance of the Towne, our Boates ſtill keeping the ſhippes betweene them and the Towne.

The reſt of this Iournall contayning their returne, &c. is for breuitie, omitted. Among many *Engliſh* which ſince the ſtirring of this Waſpes Neſt, haue bin ſtung, wee haue thought fit to adde to the glory of God, and honour of the *Engliſh*: theſe two ſtrange deliuerances following, the Stories of two ſhips of *Briſtow* which tooke their takers.

The fiue and twentieth, there came in foure ſayle of Pirates by the Weſter-moſt point of Land, notwithſtanding ſixe ſhips were appointed to lye off at that place, for the wind being Weſtward and a great Current ſetting to the Eaſtward our ſhips were put ſo farre to lee-ward that they could not preuent the Pirats comming in betweene the ſhoare and them, but yet the *Bonauenture* looſed ſo neere, that there paſſed ſome ſhot betweene her and the Pirats ſhips, but no hurt done: this night our Admirall and the whole Fleet weighed Anchor and ſtood off to the Sea.

The ſix and twentieth, the fore-part of the day, the wind was ſhifting to and fro, from the South-eaſt to the South-weſt; in the after-noone at South, and South South-eaſt hard gale and raynie weather; and at night hauing the wind ſhifting at South and South-weſt, we played off and on all night by a wind.

The eight and twentieth, we had faire weather the wind Weſterly, this night the *Bonauenture*, and the *Hercules* put a Pirat aſhoare, he hauing an hundred and thirtie *Turkes* in her, and twelue poore Chriſtians Captiues, they were all drowned but twelue *Turkes*, who got the ſhoare by ſwimming.

The one and thirtieth in the morning, our Boates tooke vp two *Genowayes* Captiues, who aduentured to ſwimme from the Towne to the ſhips. They told that the ſame night our ſhippes ſtood off to Sea, there came into the Mould ſeuen of the beſt ſhips belonging to *Algier*, and that if we had ſtayed they had fallen into our laps. They likewiſe told vs, that the *Turkes* had Boomed vp the Mould, ſo that it was not poſſible for eyther ſhippe or Boate to get into to fire the ſhips, which were now filled with armed men, beſides three Gallies and fifteene Boates which lay continually well fitted without the Mould before the Boome for a Guard, &c.

CHAP. VI.

The Relation of the Iacob, *a ſhip of* Briſtoll, *of one hundred and twentie Tunnes, which was about the end of October,* 1621. *taken by the* Turkiſh *Pirats of* Argier: *and within fiue dayes after, foure* Engliſh *youths did valiantly ouercome thirteene of the ſaid* Turkes, *and brought the ſhip to Saint* Lucas *in* Spaine, *where they ſold nine of the* Turkes *for Gallie-ſlaues: with mention of ſome other like* Engliſh *aduentures.*

NEere the latter end of October laſt, 1621. a ſhip belonging to the Citie of *Briſtoll*, being about the burden of one hundred and twenty Tuns, was met withall and ſet vpon by *Turkes* or Pirats of *Argier*, where after a long and ſharpe fight (being in the mouth of the Straits of *Gibraltar*) the *Engliſh* ſhip being oppreſt with the multitude of their enemies, was taken, their Ordnance, Cables, Anchors, Sailes, Ship and men pillaged, ranſacked, and at the mercy of the inſulting *Barbarians*, who to make their worke the ſurer, tooke all the *Engliſh-men* out of the ſhip, except foure youths, whoſe names were, *Iohn Cooke*, *William Ling*, *Dauid Iones*, and *Robert Tuckey*, into which ſhip the *Turkes* did put thirteene of their owne men to command the *Engliſh*, and to bring the ſhip as a prize to *Argier*; amongſt which one of the Pirats was appointed Captaine, being a ſtrong, able, ſterne, and reſolute fellow.

Theſe foure poore youths being thus fallen into the hands of mercileſſe Infidels, began to ſtudie and complot all the meanes they could for the obtayning of their freedomes: Firſt, they conſidered the lamentable and miſerable eſtates that they were like to be in, as to be debard for euer from ſeeing their friends and Countrey, to be chained, beaten, made ſlaues, and to eate the bread of affliction in the Gallies, all the remainder of their vnfortunate liues, to haue their heads ſhauen, to feed on courſe dyet, to haue hard boords for beds, and which was worſt of all, neuer to be partakers of the heauenly Word and Sacraments.

Thus being quite hopeleſſe, hapleſſe, and for any thing they knew, for euer helpleſſe, they ſayled fiue dayes and nights vnder the command of the Pirats, when on the fifth night, God in his great mercy ſhewed them a meanes for their wiſhed for eſcape, for in the dead of the night, the wind began to ariſe, and in ſhort ſpace it blew ſo ſtiffe that they were enforced to ſtrike both their top Sayles; and at laſt, it encreaſed to ſuch a guſt or ſtorme, that they muſt take in their maine Saile, and being vnable to doe it themſelues, *Iohn Cooke* and *William Ling* did call to the *Turkes* for helpe: whereupon the Captaine himſelfe came to helpe them; who ſtanding by the ſhips ſide, betweene the foreſaid *Iohn* and *Dauid Iones*, lending his hand to hale in the ſaile, the ſaid *Iohn* and *Dauid* ſuddenly tooke him by the breech and threw him ouer-boord, but by fortune hee fell into the bunt of the ſayle, where quickly catching hold of a rope, he (being a very ſtrong man) had almoſt gotten into the ſhip againe: which *Iohn Cooke* perceiuing, leaped ſpeedily to the Pumpe, and tooke off the Pumpe brake or handle, and caſt it to *William Ling*, bidding him knocke him downe, which he was not long in doing, but lifting vp the woodden weapon, he gaue him ſuch a palt on the pate, as made his braines forſake the poſſeſſion of his head, with which his body fell into the Sea.

An Obiection may be made here, why the *Turke* cried not to his fellowes at firſt for helpe, or how theſe things could be done, but the reſt of his company muſt either ſee or heare it: to which I anſwere, that at Sea a Guſt, Flaw, or Storme, hath many times a louder voice then a man; beſides, when Mariners doe hale or pull any thing, they doe make a noyſe, as it were crying *ha woet hale men hale*, which with the noyſe of the wind whizzing and hizzing in the ſhrowds and cordage, would ouercome and drowne the voice or crie of any man whatſoeuer. Beſides, his companions were all buſie, ſome at the mizen, ſome at the ſprit-ſaile, ſome to trim the fore-ſaile, and the night exceeding darke, all theſe things concurring, and chiefly, God graciouſly aſſiſting, thus theſe braue Lads began the buſineſſe luckily.

Nor muſt I forget *Robert Tuckey*, who was imployed all this while in a place of maine importance, for he ſtood at the Helme, and in all the weather guided the Ship; now after the Captaine was thus caſhierd, *Iohn Cooke* ran haſtily vp the halfe Decke to the Maſters Cabine, neere which, were ſtanding ſix or ſeuen *Turkes*, but hee being nothing daunted or diſcouraged for them, ſlipt roughly by them, and gat out two good Cuttleaxes, or ſhort Swords, one of which he deliuered to *William Ling*, withall ſaying, courage my fellowes and Countrey-men, God ſtrengthen and aſſiſt vs; with that, they laid about them ſo manfully, that they droue the *Turkes* from place to place in the Ship, and hauing courſed them from the Poope to the Forecaſtle, they there valiantly killed two of them, and gaue another a dangerous wound or two, who to eſcape the further fury of their Swords, leap'd ſuddenly ouer-boord to goe ſeeke his Captaine. Thus foure of the thirteene *Turkes* being made ſure for doing any harme, they chaſed and followed the other nine ſo cloſe, that they (to ſaue themſelues) being alſo many of them, ſore hurt and wounded, ranne betweene the Ships Decks; whereupon the *Engliſh* men faſtned the Deckes to keepe them vnder: the *Turkes* not knowing how to be reuenged, ran afterward toward the Helme, and vnſhipt their Whip-ſtaffe, or as ſome call it, a Whip-ſtocke (which is the ſtaffe that a Mariner holds in his hand, when he guides or ſteeres a Ship) by which meanes the *Engliſh* men were in ſome diſtreſſe, by reaſon the Sip lay tumbling and rowling vnguided in the raging and boyſtrous billowes of the Sea: at laſt, *Iohn Cooke* and *William Ling* got each of them a Muſket, which they quickly charged, and went downe where the nine *Turkes* were, making offers to ſhoote at them, at which they were much terrified; whereupon they quickly ſhip'd their Whip-ſtocke againe, deliuering the Helme to *Robert Tuckey*, and then preſently they ſtowed all the *Turkes* vnder the Hatches, where they kept them cloſe till the next morning, and then as they had occaſion to vſe them, they would call vp two or three of them at a time, to hale and pull Sheetes, Tackes, Braces and Boleins, to hoyſe and ſtrike Sayles, or any ſuch neceſſary and laborious imployments; in all which, the *Engliſh* made the *Turkes* attend them, and directing their courſe for the Port of Saint *Lucas* in *Spaine*, they in ſhort time (by Gods ayde) happily and ſafely arriued at the ſaid Port, where they ſold the nine *Turkes* for Gally-ſlaues, for a good ſumme of money, and as I thinke, a great deale more then they were worth.

Nor doe I write this to the intent that any man ſhould preſume that their owne ſtrengths, valour or courage, is ſufficient to doe theſe or the like actions, for they are not ordinary, and therefore man is but made the ordinary inſtrument of an extraordinary power, and he that ſhall attribute ſuch things as theſe to the arme of fleſh and bloud, is forgetfull, ingratefull, and in a manner Atheiſticall.

See the Hiſtory in *Hack.* Voyages.

One *Iohn Fox* an expert Mariner, and a good approoued and ſufficient Gunner, was (in the raigne of Queene *Elizabeth*) taken by the *Turkes*, and kept eighteene yeeres in moſt miſerable bondage and ſlauery, at the end of which time, he eſpied his opportunity (and God aſſiſting him withall) that hee ſlew his Keeper, and fled to the Seas ſide, where he found a Gally with one hundred and fifty Captiue Chriſtians, which hee ſpeedily waying their Anchor, ſet Saile, and fell to worke like men, and ſafely arriued in *Spaine*; by which meanes, he freed himſelfe and a number of poore ſoules from long and intolerable ſeruitude; after which, the ſaid *Iohn Fox* came into *England*, and the Queene (being rightly informed of his braue exploit) did graciouſly entertaine him for her Seruant, and allowed him a yeerely Penſion.

Cap. *Nicholes.*

Captaine *Nichols* with a Ship of *London*, called the *Dolphin*, fought a long and bloudy fight, with many of the *Turkiſh* men of warre at one time, at which time hee ſunke ſome of them, ſlew many of their men, and hauing his owne Ship exceedingly rent and torne with the Enemies great ſhot, yet at laſt it pleaſed God to deliuer him from them, ſo that hee ſafely arriued at home.

Maſter *Malam.*

Maſter *William Malam* of *Rotherhith* within theſe three yeeres was ſet vpon by theſe Rouers, and after a long fight, being much hurt by the Ordnance of the *Turkes* (the night comming on) which made the fight to ceaſe, when the Generall of the Pirates paſt his word, and bound it with an Oath, that if Maſter *Malam* would come aboord his Ship all night, that hee ſhould well and ſafely bee ſet aboord againe his owne Ship the next morning, vpon which word and oath Maſter *Malam* went aboord the *Turke*, and a Merchant with him; but firſt, before he went, commanded his Mate to watch his opportunitie, and ſteale away with the Ship in the night, if he could, which fell out as he wiſhed, whereby all the Merchants goods were ſaued, and the Ship ſafely arriued here at *London*: but in the morning, when the *Turkes* did perceiue the *Engliſh* Ship was gone, then would they haue put Maſter *Malam* and the Merchant that was with him, to death, whereupon he vrged him with his oath and promiſe, which was, that he ſhould come and goe ſafely, and that if a *Chriſtian* had made him or any man ſuch a promiſe, and bound it with a vow, hee would haue kept his word. And (that for any thing hee knew) his Ship being ſo dangerouſly hurt by them, might be ſunke in the night, and not eſcaped away as he imagined. Now whilſt they were in this diſcourſe, preſently came a Saile in ſight, which afterward they found to be a ſmall *Scottiſh* Ship bound for *England*, whom the *Turkes* quickly tooke, and pillag'd at their pleaſure, taking from them their Sailes, Cables, Anchors and all things neceſſary for their vſe or preſeruation, and hauing robd, a rifled the poore *Scot* in that manner, they put Maſter *Malam* and the Merchant into her, to trie their fortunes, either to ſinke or ſwim, but it pleaſed God, they ſafely arriued in the Weſt part of *England*, where they came home by land ſad and diſconſolate, becauſe they could not heare any newes of the Ship: but the ſame night that hee came home, before day, there was happy tidings brought of the Ships ſafe arriuall into the Riuer of *Thames*.

All theſe things are true vpon mine owne knowledge, and theſe worthy Mariners that haue beene ſo deliuered, doe, and euer did, attribute all the meanes of their deliuerance to the mighty hand of God; and they are ſo farre from taking any of theſe things to their owne praiſe or glory, that ſome of them haue euer done their beſt to ſuppreſſe them from being printed.

CHAP. VII.

The wonderfull recouery of the Exchange *of* Briſtow, *from the* Turkiſh *Pirats of* Argier, *publiſhed by* IOHN RAWLINS, *heere abbreuiated.*

IN the yeere 1621. the firſt of Nouember, there was one *Iohn Rawlins*, borne in *Rocheſter*, and dwelling three and twenty yeere in *Plimmoth*, imployed to the ſtrait of *Gibraltar*, by Maſter *Richard*, and *Steuen Treuiles*, Merchants of *Plimmoth*, and fraighted in a Barke, called the *Nicholas* of *Plimmoth*, of the burden of forty Tun, which had alſo in her company another ſhip of *Plimmoth*, called the *George Bonauenture* of ſeuenty Tun burthen, or thereabout; which by reaſon of her greatneſſe beyond the other, I will name the *Admirall*; and *Iohn Rawlins* Barke ſhall, if you pleaſe, be the *Vice-admirall*. Theſe two according to the time of the yeere, had a faire paſſage, and by the eighteenth of the ſame moneth came to a place at the entring of the ſtraits, named *Trafflegar*: but the next morning, being in the ſight of *Gibraltar*, at the very mouth of the ſtraits, the watch deſcried fiue ſaile of ſhips, who as it ſeemed, vſed all the means they could to come neere vs, and we as we had cauſe, vſed the ſame means to go as farre from them: yet did their *Admirall* take in both his top ſailes, that either we might not ſuſpect them, or that his owne company might come vp the cloſer together. At laſt perceiuing vs *Chriſtians*, they fell from deuices to apparent diſcouery of hoſtility, and making out againſt vs: we againe ſuſpecting them Pirats, tooke our courſe to eſcape from them, and made all the ſailes we poſſibly could for *Tirriff*, or *Gibraltar*: but all we could doe, could not preuent their approach. For ſuddenly one of them came right ouer againſt vs to wind-ward, and ſo fell vpon our quarter: another came vpon our luffe, and ſo threatned vs there, and at laſt all fiue chaſed vs, making great ſpeed to ſurpriſe vs.

Their *Admirall* was called *Callfater*, hauing vpon her maine top-ſaile, two top-gallant ſailes, one aboue another. But whereas we thought them all fiue to be *Turkiſh* ſhips of war, we afterwards vnderſtood, that two of them were their prizes, the one a ſmal ſhip of *London*, the other of the Weſt-countrey, that came out of the *Quactath* laden with figges, and other Merchandiſe, but now ſubiect to the fortune of the Sea, and the captiuity of Pirats. But to our buſineſſe. Three of theſe ſhips got much vpon vs, and ſo much that ere halfe the day was ſpent, the *Admirall* who was the beſt ſailer, fetcht vp the *George Bonauenture*, and made booty of it. The *Vice-admirall* againe being neereſt vnto the leſſer Barke, whereof *Iohn Rawlins* was Maſter, ſhewed him the force of a ſtronger arme, and by his *Turkiſh* name, called *Villa-Riſe*, commanded him in like ſort to ſtrike his ſailes, and ſubmit to his mercy, which not to be gaine-ſaied nor preuented, was quickly done: and ſo *Rawlins* with his Barke was quickly taken, although the *Reare-Admirall* being the worſt ſayler of the three, called *Reggipriſe*, came not in, till all was done.

The ſame day before night, the *Admirall* either loth to peſter himſelfe with too much company, or ignorant of the commodity was to be made by the ſale of *Engliſh* priſoners, or daring not to truſt them in his company, for feare of mutinies, and exciting others to rebellion; ſet twelue perſons who were in the *George Bonauenture* on the land, and diuers other *Engliſh*, whom he had taken before, to trie their fortunes in an vnknowne Countrey. But *Villa-Riſe*, the *Vice-Admirall* that had taken *Iohn Rawlins*, would not ſo diſpence with his men, but commanded him and fiue more of his company to be brought aboord his ſhip, leauing in his Barke three men and his boy, with thirteene *Turkes* and *Moores*, who were queſtionleſſe ſufficient to ouer-maſter the other and direct the Barke to Harbour. Thus they ſailed directly for *Argier*; but the night following, followed them with great tempeſt and foule weather, which ended not without ſome effect of a ſtorme: for they loſt the ſight of *Rawlins* Barke, called the *Nicholas*, and in a manner loſt themſelues, though they ſeemed ſafe a ſhipboord, by fearefull coniecturing what ſhould become of vs: at laſt, by the two and twentieth of the ſame moneth, they, or we (chuſe you whether) arriued at *Argier*, and came in ſafety within the Mould, but found not our other Barke there; nay, though we earneſtly inquired after the ſame yet heard we nothing to our ſatisfaction; but much matter was miniſtred to our diſcomfort and amazement. For although the Captaine and our ouer-ſeers, were loth we ſhould haue any conference with our Country-men; yet did we aduenture to informe our ſelues of the preſent affaires, both of the Towne, and the ſhipping: ſo that finding many *Engliſh* at worke in other ſhips, they ſpared not to tell vs the danger we were in, and the miſchiefes we muſt needs incurre, as being ſure if we were not vſed like ſlaues, to be ſold as ſlaues: for there had beene fiue hundred brought into the market for the ſame purpoſe, and aboue a hundred hanſome youths compelled to turne *Turkes*, or made ſubiect to more vilder proſtitution, and all *Engliſh*: yet like good *Chriſtians*, they bade vs be of good cheere, and comfort our ſelues in this, that Gods trials were gentle purgations, and theſe croſſes were but to cleanſe the droſſe from the gold, and bring vs out of the fire againe more cleare and louely. Yet I muſt needs confeſſe, that they afforded vs reaſon for this cruelty, as if they determined to be reuenged of our laſt attempt to fire their ſhips in the Mould, and therefore proteſted to ſpare none, whom they could ſurpriſe, and take aliue, but either to ſell them for money,

ney,or torment them to ſerue their owne turnes. Now their cuſtomes and vſages in both theſe was in this manner.

Firſt,concerning the firſt. The *Baſhaw* had the ouer-ſeeing of all priſoners, who were preſented vnto him at their firſt comming into the harbour, and ſo choſe one out of euery eight for a preſent or fee to himſelfe: the reſt were rated by the Captaines,and ſo ſent to the Market to be ſold; whereat if either there were repining, or any drawing backe,then certaine *Moores* and Officers attended either to beate you forward,or thruſt you into the ſides with Goades; and this was the manner of the ſelling of Slaues.

Execrable tortures by Helliſh Pirats inflicted on the *Engliſh* to make them *Renegadoes* and Apoſtataes.

Secondly,concerning their enforcing them, either to turne *Turke*, or to attend their filthines and impieties,although it would make a Chriſtians heart bleed to heare of the ſame, yet muſt the truth not be hid,nor the terror left vntold. They commonly lay them on their naked backs or bellies,beating them ſo long, till they bleed at the noſe and mouth; and if yet they continue conſtant,then they ſtrike the teeth out of their heads,pinch them by their tongues,and vſe many other ſorts of tortures to conuert them; nay,many times they lay them their whole length in the ground like a graue,and ſo couer them with boords,threatning to ſtarue them,if they will not turne; and ſo many euen for feare of torment and death, make their tongues betray their hearts to a moſt fearefull wickedneſſe, and ſo are circumciſed with new names, and brought to confeſſe a new Religion. Others againe, I muſt confeſſe, who neuer knew any God, but their owne ſenſuall luſts and pleaſures,thought that any religion would ſerue their turnes, and ſo for preferment or wealth very voluntarily renounced their faith, and became *Renegadoes* in deſpight of any counſell which ſeemed to intercept them: and this was the firſt newes wee encountred with at our comming firſt to *Argier*.

Sale of the *Engliſh*.

The 26. of the ſame moneth, *Iohn Rawlins* his Barke, with his other three men and a boy, came ſafe into the Mould, and ſo were put all together to be carried before the *Baſhaw*, but that they tooke the Owners ſeruant,and *Rawlings* Boy, and by force and torment compelled them to turne *Turkes*: then were they in all ſeuen *Engliſh*,beſides *Iohn Rawlins*,of whom the *Baſhaw* tooke one,and ſent the reſt to their Captaines,who ſet a valuation vpon them, and ſo the Souldiers hurried vs like dogs into the Market,whereas men ſell Hacknies in *England*, we were toſſed vp and downe to ſee who would giue moſt for vs; and although we had heauy hearts, and looked with ſad countenances,yet many came to behold vs, ſometimes taking vs by the hand, ſometime turning vs round about,ſometimes feeling our brawnes and naked armes,and ſo beholding our prices written in our breaſts,they bargained for vs accordingly,and at laſt we were all ſold,and the Souldiers returned with the money to their Captaines.

Iohn Rawlins was the laſt, who was ſold, by reaſon of his lame hand, and bought by the Captaine that tooke him,euen that dog *Villa Riſe*, who better informing himſelfe of his skill fit to be a Pilot,and his experience to bee an ouer-ſeer, bought him and his Carpenter at very eaſie rates. For as we afterwards vnderſtood by diuers *Engliſh Renegadoes*,he paid for *Rawlins* but one hundred and fiftie Doublets,which make of *Engliſh* money ſeuen pound ten ſhillings. Thus was he and his Carpenter with diuers other ſlaues ſent into his ſhip to worke, and imployed about ſuch affaires,as belonged to the well rigging and preparing the ſame. But the villanous *Turkes* perceiuing his lame hand,and that he could not performe ſo much as other Slaues, quickly complained to their Patron, who as quickly apprehended the inconuenience; whereupon hee ſent for him the next day,and told him he was vnſeruiceable for his preſent purpoſe, and therefore vnleſſe he could procure fifteene pound of the *Engliſh* there for his ranſome, he would ſend him vp into the Countrey, where he ſhould neuer ſee *Chriſtendome* againe,and endure the extremity of a miſerable baniſhment.

The *Exchange* of *Briſtow*.

Chandler a *Renegado*.

But ſee how God worketh all for the beſt for his ſeruants, and confoundeth the preſumption of Tyrants,fruſtrating their purpoſes,to make his wonders knowne to the ſonnes of men, and releeues his people,when they leaſt thinke of ſuccour and releaſement. Whileſt *Iohn Rawlins* was thus terrified with the dogged anſwere of *Villa Riſe*,the *Exchange* of *Briſtow*,a ſhip formerly ſurpriſed by the Pirats,lay all vnrigged in the Harbour,till at laſt one *Iohn Goodale*,an *Engliſh Turke*,with his confederates, vnderſtanding ſhee was a good ſailer,and might be made a proper Man of Warre,bought her from the *Turkes* that tooke her,and prepared her for their owne purpoſe: now the *Captaine* that ſet them on worke, was alſo an *Engliſh Renegado*, by the name of *Rammetham Riſe*, but by his Chriſten name *Henrie Chandler*, who reſolued to make *Goodale* Maſter ouer her; and becauſe they were both *Engliſh Turkes*, hauing the command notwithſtanding of many *Turkes* and *Moores*,they concluded to haue all *Engliſh* ſlaues to goe in her, and for their Gunners,*Engliſh* and *Dutch Renegadoes*, and ſo they agreed with the Patrons of nine *Engliſh*,and one *French* Slaue for their ranſoms,who were preſently imployed to rig and furniſh the ſhip for a Man of Warre,and while they were thus buſied, two of *Iohn Rawlins* men, who were taken with him,were alſo taken vp to ſerue in this Man of Warre,their names,*Iames Roe*, and *Iohn Dauies*,the one dwelling in *Plimmoth*, and the other in *Foy*, where the Commander of this ſhip was alſo borne,by which occaſion they came acquainted,ſo that both the Captaine,and the Maſter promiſed them good vſage, vpon the good ſeruice they ſhould performe in the voyage, and withall demanded of him, if he knew of any *Engliſhman* to be bought, that could ſerue them as a Pilot, both to direct them out of Harbour, and conduct them in their voyage. For in truth neither was the Captaine a Mariner, nor any *Turke* in her of ſufficiency to diſpoſe of her through the Straites in ſecuritie, nor oppoſe any enemie, that ſhould hold it out brauely againſt them. *Dauies* quickly replied, that as farre as he vnderſtood, *Villa Riſe* would ſell *Iohn Rawlins* his Maſter, and Commander of the Barke which was taken, a man euery way ſufficient for Sea affaires, being of great reſolution and good experience; and for all he had a lame hand, yet had he a ſound heart and noble courage for any attempt or aduenture.

When the Captaine vnderſtood thus much, he imployed *Dauies* to ſearch for *Rawlins*, who at laſt lighting vpon him, asked him if the *Turke* would ſell him: *Rawlins* ſuddenly anſwered, that by reaſon of his lame hand he was willing to part with him; but becauſe he had disburſed money for him, he would gaine ſomething by him, and ſo prized me at three hundred Dooblets, which amounteth to fifteene pound *Engliſh*; which I muſt procure, or incurre ſorer indurances When *Dauies* had certified thus much, the *Turks* a ſhip-boord conferred about the matter, and the Maſter whoſe Chriſten name was *Iohn Goodale* ioyned with two *Turkes*, who were conſorted with him, and disburſed one hundred Dooblets a piece, and ſo bought him of *Villa Riſe*, ſending him into the ſaid ſhip, called the *Exchange* of *Briſtow*, as well to ſuperuiſe what had been done, as to order what was left vndone, but eſpecially to fit the ſailes, and to accommodate the ſhip, all which *Rawlins* was very carefull and indulgent in, not yet thinking of any peculiar plot of deliuerance, more then a generall deſire to be freed from this *Turkiſh* ſlauerie, and inhumane abuſes.

By the ſeuenth of Ianuarie, the ſhip was prepared with twelue good caſt Pieces, and all manner of munition and prouiſion, which belonged to ſuch a purpoſe, and the ſame day haled out of the Mould of *Argier*, with this company, and in this manner.

There were in her ſixtie three *Turkes* and *Moores*, nine *Engliſh* Slaues, and one *French*; foure *Hollanders* that were free men, to whom the *Turkes* promiſed one priſe or other, and ſo to returne to *Holland*; or if they were diſpoſed to goe backe againe for *Argier*, they ſhould haue great reward and no enforcement offered, but continue as they would, both their religion and their cuſtomes: and for their Gunners they had two of our Souldiers, one *Engliſh* and one *Dutch* Renegado; and thus much for the companie. For the manner of ſetting out, it was as vſuall as in other ſhips, but that the *Turkes* delighted in the oſtentous brauerie of their Streamers, Banners, and Top-ſayles; the ſhip being a handſome ſhip, and well built for any purpoſe: the Slaues and *Engliſh* were imployed vnder Hatches about the Ordnance, and other workes of order, and accommodating themſelues: all which *Iohn Rawlins* marked, as ſuppoſing it an intolerable ſlauerie to take ſuch paines, and be ſubiect to ſuch dangers, and ſtill to enrich other men and maintaine their voluptuous filthineſſe and liues, returning themſelues as Slaues, and liuing worſe then their Dogs amongſt them. Whereupon hee burſt out into theſe, or ſuch like abrupt ſpeeches: Oh Helliſh ſlauerie to be thus ſubiect to Dogs! Oh, God ſtrengthen my heart and hand, and ſomething ſhall be done to eaſe vs of theſe miſchiefes, and deliuer vs from theſe cruell *Mahumetan* Dogs. The other Slaues pittying his diſtraction (as they thought) bad him ſpeake ſoftly, leſt they ſhould all fare the worſe for his diſtemperature. The worſe (quoth *Rawlins*) what can be worſe? I will either attempt my deliuerance at one time, or another, or periſh in the enterpriſe: but if you would be contented to hearken after a releaſe, and ioyne with me in the action, I would not doubt of facilitating the ſame, and ſhew you a way to make your credits thriue by ſome worke of amazement, and augment your glorie in purchaſing your libertie, I prethee be quiet (ſaid they againe) and thinke not of impoſſibilities: yet if you can but open ſuch a doore of reaſon and probabilitie, that we be not condemned for deſperate and diſtracted perſons, in pulling the Sunne as it were out of the Firmament: wee can but ſacrifice our liues, and you may be ſure of ſecrecie and taciturnitie.

The fifteenth of Ianuarie, the morning water brought vs neere *Cape de Gatt*, hard by the ſhoare, we hauing in our companie a ſmal *Turkiſh* ſhip of Warre, that followed vs out of *Argier* the next day, and now ioyning with vs, gaue vs notice of ſeuen ſmall veſſels, ſixe of them being *Sattees*, and one *Pollack*, who very quickly appeared in ſight, and ſo we made toward them: but hauing more aduantage of the *Pollack*, then the reſt, and loth to loſe all, we both fetcht her vp, and brought her paſt hope of recouerie, which when ſhe perceiued, rather then ſhe would voluntarily come into the ſlauerie of theſe *Mahumetans*, ſhe ran her ſelfe a ſhoare, and ſo all the men forſooke her; we ſtill followed as neere as we durſt, and for feare of ſplitting, let fall our anchors, making out both our boates, wherein were many Musketeers, and ſome *Engliſh* and *Dutch* Renegadoes, who came aboord home at their *Conge*, and found three pieces of Ordnance, and foure Murtherers: but they ſtraightway threw them all ouer-boord to lighten the ſhip, and ſo they got her off, being laden with Hides, and Logwood for dying, and preſently ſent her to *Argier*, taking nine *Turkes*, and one *Engliſh* Slaue, out of one ſhip, and ſix out of the leſſe, which we thought ſufficient to man her.

In the rifling of this *Catelaynia*, our *Turks* fell at variance one with another, and in ſuch a man-

The *Turkes* quarrell and part.

Wizards or Witches caryed to Sea by *Turkes*.

ner, that we diuided our ſelues, the leſſer ſhip returned to *Argier*, and our *Exchange* tooke the opportunitie of the wind, and plyed out of the Streights, which reioyced *Iohn Rawlins* very much, as reſoluing on ſome *Stratageme*, when opportunitie ſhould ſerue: in the meane-while, the *Turkes* began to murmurre, and would not willingly goe into the *Marr Granada*, as the phraſe is amongſt them: notwithſtanding the *Moores* being very ſuperſtitious, were contented to be directed by their *Hoſhea*, who with vs, ſignifieth a Witch, and is of great account and reputation amongſt them, as not going in any great Veſſell to Sea without one, and obſeruing whatſoeuer he concludeth out of his Diuination: the Ceremonies he vſeth are many, and when they come into the Ocean, euery ſecond or third night he maketh his Coniuration; he beginneth and endeth with Prayer, vſing many Characters, and calling vpon God by diuers names: yet at this time, all that he did conſiſted in theſe particulars.

Ceremonies of their diuining.

Vpon the ſight of two great ſhips, and as wee were afraid the chaſing, beeing ſuppoſed to bee *Spaniſh* men of Warre, a great ſilence is commanded in the ſhip, and when all is done, the company giueth as great a ſkrich; the Captaine ſtill comming to *Iohn Rawlins*, and ſometimes making him take in all his ſayles, and ſometimes cauſing him to hoyſe them all out, as the Witch findeth by his Booke, and preſages; then haue they two Arrowes, and a Curtleaxe, lying vpon a Pillow naked; the Arrowes are one for the *Turkes*, and the other for the Chriſtians; then the Witch readeth, and the Captaine of ſome other taketh the Arrowes in their hand by the heads, and if the Arrow for the Chriſtians commeth ouer the head of the Arrow for the *Turkes*, then doe they aduance their ſayles, and will not endure the fight, whatſoeuer they ſee: but if the Arrow of the *Turkes* is found in the opening of the hand vpon the Arrow of the Chriſtians, then will they ſtay and encounter with any ſhippe whatſoeuer: the Curtleaxe is taken vp by ſome Childe, that is innocent, or rather ignorant of the Ceremonie, and ſo layd downe againe; then doe they obſerue, whether the ſame ſide is vppermoſt, which lay before, and ſo proceed accordingly.

They alſo obſerue Lunatickes and Changelings, and the Coniurer writeth downe their Sayings in a Booke, groueling on the ground, as if he whiſpered to the Deuill to tell him the truth, and ſo expoundeth the Letter, as it were by inſpiration. Many other fooliſh Rites they haue, whereon they doe dote as fooliſhly.

Whileſt he was buſied, and made demonſtration that all was finiſhed, the people in the ſhip gaue a great ſhout, and cryed out, a ſayle, a ſayle, which at laſt was diſcouered to bee another man of Warre of *Turkes*: for he made toward vs, and ſent his Boat aboord vs, to whom our Captaine complained, that being becalmed by the Southerne Cape, and hauing made no Voyage, the *Turkes* denyed to goe any further Northward: but the Captaine reſolued not to returne to *Argier*, except he could obtayne ſome Prize worthy his endurances, but rather to goe to *Salle*, and ſell his Chriſtians to victuall his ſhip; which the other Captaine apprehended for his honour, and ſo perſwaded the *Turkes* to be obedient vnto him; whereupon followed a pacication amongſt vs, and ſo that *Turke* tooke his courſe for the Streights, and wee put vp Northward, expecting the good houre of ſome beneficiall bootie.

All this while our ſlauery continued, and the *Turkes* with inſulting tyrannie ſet vs ſtill on worke in all baſe and ſeruile actions, adding ſtripes and inhumane reuilings, euen in our greateſt labour, whereupon *Iohn Rawlins* reſolued to obtayne his libertie, and ſurprize the ſhip; prouiding Ropes with broad ſpeckes of Iron, and all the Iron Crowes, with which hee knew a way, vpon conſent of the reſt, to ramme vp or tye faſt their Scuttels, Gratings, and Cabbins, yea, to ſhut vp the Captaine himſelfe with all his conſorts, and ſo to handle the matter, that vpon the watch-word giuen, the *Engliſh* being Maſters of the Gunner roome, Ordnance, and Powder, they would eyther blow them into the Ayre, or kill them as they aduentured to come downe one by one, if they ſhould by any chance open their Cabbins. But becauſe hee would proceed the better in his enterpriſe, as he had ſomewhat abruptly diſcouered himſelfe to the nine *Engliſh* ſlaues, ſo he kept the ſame diſtance with the foure *Hollanders*, that were free men, till finding them comming ſomewhat toward them, he acquainted them with the whole Conſpiracie, and they affecting the Plot, offered the aduenture of their liues in the buſineſſe. Then very warily he vndermined the *Engliſh* Renegado, which was the Gunner, and three more his Aſſociats, who at firſt ſeemed to retract. Laſt of all were brought in the *Dutch* Renegadoes, who were alſo in the Gunner roome, for alwayes there lay twelue there, fiue Chriſtians, and ſeuen *Engliſh*, and *Dutch Turkes*: ſo that when another motion had ſettled their reſolutions, and *Iohn Rawlins* his conſtancie had put new life as it were in the matter, the foure *Hollanders* very honeſtly, according to their promiſe, ſounded the *Dutch* Renegadoes, who with eaſie perſwaſion gaue their conſent to ſo braue an Enterprize; whereupon *Iohn Rawlins*, not caring whether the *Engliſh* Gunners would yeeld or no, reſolued in the Captaines morning watch, to make the attempt: But you muſt vnderſtand that where the *Engliſh* ſlaues lay, there hung vp alwayes foure or fiue Crowes of Iron, being ſtill vnder the carriages of the Peeces, and when the time approached being very darke, becauſe *Iohn Rawlins* would haue his Crow of Iron ready as other things were, and other men prepared in their ſeuerall places, in taking it out of the carriage, by chance, it hit

Danger of diſcouery.

on the ſide of the Peece, making ſuch a noyſe, that the Souldiers hearing it awaked the *Turkes*, and bade them come downe: whereupon the Boteſane of the *Turkes* deſcended with a Candle, and preſently ſearched all the ſlaues places, making much adoe of the matter, but finding neyther Hatchet nor Hammer, nor any thing elſe to moue ſuſpition of the Enterprize, more then the Crow of Iron, which lay ſlipped downe vnder the carriages of the Peeces, they went quietly vp againe, and certified the Captaine what had chanced, who ſatisfied himſelfe, that it was a common thing to haue a Crow of Iron ſlip from his place. But by this occaſion wee made ſtay of our attempt, yet were reſolued to take another or a better oportunitie.

For we ſayled ſtill more North-ward, and *Rawlins* had more time to tamper with his Gunners, and the reſt of the *Engliſh* Renegadoes, who very willingly, when they conſidered the matter, and perpended the reaſons, gaue way vnto the Proiect, and with a kind of ioy ſeemed to entertayne the motiues: only they made a ſtop at the firſt on-ſet, who ſhould begin the enterprize, which was no way fit for them to doe, becauſe they were no ſlaues, but Renegadoes, and ſo had alwayes beneficiall entertaynment amongſt them. But when it is once put in practice, they would be ſure not to faile them, but venture their liues for God and their Countrey. But once againe he is diſappointed, and a ſuſpitious accident brought him to recollect his ſpirits anew, and ſtudie on the danger of the enterprize, and thus it was. After the Renegado Gunner, had proteſted ſecrecie by all that might induce a man to beſtow ſome beliefe vpon him, he preſently went vp the Scottle, but ſtayed not aloft a quarter of an houre, nay he came ſooner down, & in the Gunner roome ſate by *Rawlins*, who tarryed for him where he left him: he was no ſooner placed, and entred into ſome conference, but there entred into the place a furious *Turke*, with his Knife drawne, and preſented it to *Rawlins* his body, who verily ſuppoſed, he intended to kill him, as ſuſpitious that the Gunner had diſcouered ſomething, whereat *Rawlins* was much moued, and ſo haſtily asked what the matter meant, or whether he would kill him or no, obſeruing his countenance, and according to the nature of iealouſie, conceiting that his colour had a paſſage of change, whereby his ſuſpitious heart, condemned him for a Traytor: but that at more leiſure he ſware the contrary, and afterward proued faithfull and induſtrious in the enterprize. And for the preſent, he anſwered *Rawlins* in this manner, no Maſter, be not afraid, I thinke hee doth but ieſt. With that *Iohn Rawlins* gaue backe a little and drew out his Knife, ſtepping alſo to the Gunners ſheath and taking out his, whereby he had two Kniues to one, which when the *Turke* perceiued, he threw downe his Knife, ſaying, hee did but ieſt with him. But (as I ſaid) when the Gunner perceiued, *Rawlins* tooke it ſo ill, hee whiſpered ſomething in his eare, that at laſt ſatisfied him, calling Heauen to witneſſe, that he neuer ſpake word of the Enterprize, nor euer would, either to the preiudice of the buſineſſe, or danger of his perſon: Notwithſtanding, *Rawlins* kept the Kniues in his ſleeue all night, and was ſomewhat troubled, for that hee had made ſo many acquainted with an action of ſuch importance; but the next day, when hee perceiued the Coaſt cleere, and that there was no cauſe of further feare, hee ſomewhat comforted himſelfe.

Another danger.

All this while, *Rawlins* drew the Captaine to lye for the Northerne Cape, aſſuring him, that thereby he ſhould not miſſe purchaſe, which accordingly fell out, as a wiſh would haue it: but his drift was in truth to draw him from any ſupply, or ſecond of *Turkes*, if God ſhould giue way to their Enterprize, or ſucceſſe to the victorie: yet for the preſent the ſixth of February, being twelue leagues from the Cape, wee deſcryed a ſayle, and preſently tooke the aduantage of the wind in chaſing her, and at laſt fetcht her vp, making her ſtrike all her ſayles, whereby wee knew her to be a Barke belonging to *Tor Bay*, neere *Dartmouth*, that came from *Auerare* laden with Salt: ere we had fully diſpatched, it chanced to be foule weather, ſo that we could not, or at leaſt would not make out our Boat, but cauſed the Maſter of the Barke to let downe his, and come aboord with his Company, being in the Barke but nine men, and one Boy; and ſo the Maſter leauing his Mate with two men in the ſame, came himſelfe with fiue men, and the boy vnto vs, whereupon our *Turkiſh* Captaine ſent ten *Turkes* to man her, amongſt whom were two *Dutch*, and one *Engliſh* Renegado, who were of our confederacie, and acquainted with the buſineſſe.

Tor Bay.

But when *Rawlins* ſaw this partition of his friends, before they could hoyſe out their Boat for the Barke, he made meanes to ſpeake with them, and told them plainly, that he would proſecute the matter eyther that night, or the next and therefore whatſoeuer came of it they ſhould acquaint the *Engliſh* with his reſolution, and make toward *England*, bearing vp the helme, whiles the *Turkes* ſlept, and ſuſpected no ſuch matter: for by Gods grace in his firſt watch about mid-night, he would ſhew them a light, by which they might vnderſtand, that the Enterprize was begunne, or at leaſt in a good forwardneſſe for the execution: and ſo the Boat was let downe, and they came to the Barke of *Tor Bay*, where the Maſters Mate beeing left (as before you haue heard) apprehended quickly the matter, and heard the Diſcourſe with amazement. But time was precious, and not to be ſpent in diſputing, or caſting of doubts, whether the *Turkes* that were with them, were able to maſter them, or no, beeing ſeuen to ſixe, conſidering they had the helme of the ſhip, and the *Turkes* being Souldiers, and ignorant of Sea Affaires, could not diſcouer, whether they went to *Argier* or no; or if they did, they reſolued by *Rawlins* example to cut their throats, or caſt them ouer-boord: and ſo I leaue them to make vſe of the Renegadoes inſtructions, and returne to *Rawlins* againe.

The Maſter of the Barke of *Tor Bay*, and his Company were quickly ſearched, and as quickly pillaged, and diſmiſſed to the libertie of the ſhippe, whereby *Rawlins* had leiſure to entertayne him with the lamentable newes of their extremities, and in a word, of euery particular which was befitting to the purpoſe: yea, he told him, that that night he ſhould loſe the ſight of them, for they would make the helme for *England*, and hee would that night and euermore pray for their good ſucceſſe, and ſafe deliuerance.

When the Maſter of the Barke of *Tor Bay* had heard him out, and that his company were partakers of his Storie, they became all ſilent, not eyther diffident of his Diſcourſe, or afraid of the attempt, but reſolued to aſſiſt him. Yet to ſhew himſelfe an vnderſtanding man, hee demanded of *Rawlins*, what weapons he had, and in what manner he would execute the buſineſſe: to which he anſwered, that he had Ropes, and Iron Hookes to make faſt the Scottels, Gratings, and Cabbines, he had alſo in the Gunner roome two Curtleaxes, and the ſlaues had fiue Crowes of Iron before them: Beſides, in the ſcuffling they made no queſtion of ſome of the Souldiers weapons: then for the manner, hee told them, they were ſure of the Ordnance, the Gunner roome, and the Powder, and ſo blocking them vp, would eyther kill them as they came downe, or turne the Ordnance againſt their Cabbins, or blow them into the Ayre by one Stratageme or other, and thus were they contented on all ſides, and reſolued to the Enterprize.

The Prize out of ſight.

The next morning, being the ſeuenth day of February, the Prize of *Tor Bay* was not to bee ſeene or found, whereat the Captaine began to ſtorme and ſweare, commanding *Rawlins* to ſearch the Seas vp and downe for her, who beſtowed all that day in the buſineſſe, but to little purpoſe: whereupon when the humour was ſpent, the Captaine pacified himſelfe, as conceiting he ſhould ſure find her at *Argier*: but by the permiſſion of the Ruler of all actions, that *Argier* was *England*, and all his wickedneſſe fruſtrated: for *Rawlins* beeing now ſtartled, leſt hee ſhould returne in this humour for the Streights, the eight of February went downe into the hold, and finding a great deale of water below, told the Captaine of the ſame, adding, that it did not come to the Pumpe, which he did very politickly, that he might remoue the Ordnance: For when the Captaine askt him the reaſon, he told him the ſhip was too farre after the head: then hee commanded to vſe the beſt meanes he could to bring her in order: ſure then, quoth *Rawlins*, wee muſt quit our Cables, and bring foure Peeces of Ordnance after, and that would bring the water to the Pumpe, which was preſently put in practice, ſo the Peeces beeing vſually made faſt thwart the ſhip, we brought two of them with their mouthes right before the Biticle, and becauſe the Renegadoe *Flemmings* would not begin, it was thus concluded: that the ſhip hauing three Deckes, wee that did belong to the Gunner roome ſhould bee all there, and breake vp the lower Decke. The *Engliſh* ſlaues, who alwayes lay in the middle Decke, ſhould doe the like, and watch the Scuttels: *Rawlins* himſelfe preuayled with the Gunner, for ſo much Powder, as ſhould prime the Peeces, and ſo told them all there was no better watch-word, nor meanes to begin, then vpon the report of the Peece to make a cry and ſkrich, for God, and King *Iames*, and Saint *George* for *England*.

When all things were prepared, and euery man reſolued, as knowing what hee had to doe, and the houre when it ſhould happen, to be two in the afternoone, *Rawlins* aduiſed the Maſter Gunner to ſpeake to the Captaine, that the Souldiers might attend on the Poope, which would bring the ſhip after: to which the Captaine was very willing, and vpon the Gunners information, the Souldiers gat themſelues to the Poope, to the number of twentie, and fiue or ſixe went into the Captaines Cabbin, where alwayes lay diuers Curtleaxes, and ſome Targets, and ſo wee fell to worke to pumpe the water, and carryed the matter fairely till the next day, which was ſpent as the former, being the ninth of February, and as God muſt haue the prayſe, the triumph of our victorie.

For by that time all things were prepared, and the Souldiers got vpon the Poope as the day before: to auoid ſuſpition, all that did belong to the Gunner-roome went downe, and the ſlaues in the middle decke attended their buſineſſe, ſo that we may caſt vp our account in this manner. Firſt, nine *Engliſh* ſlaues, beſides *Iohn Rawlins*: fiue of the *Tor Bay* men, and one boy, foure *Engliſh* Renegadoes, and two *French*, foure *Hollanders*: in all foure and twenty and a boy: ſo that lifting vp our hearts and hands to God for the ſucceſſe of the buſineſſe, we were wonderfully incouraged; and ſetled our ſelues, till the report of the peece gaue vs warning of the enterpriſe. Now, you muſt conſider, that in this company were two of *Rawlins* men, *Iames Roe*, and *Iohn Dauies*, whom he brought out of *England*, and whom the fortune of the Sea brought into the ſame predicament with their Maſter. Theſe were imployed about noone (being as I ſaid, the ninth of February) to prepare their matches, while all the *Turkes* or at leaſt moſt of them ſtood on the Poope, to weigh downe the ſhip as it were, to bring the water forward to the Pumpe: the one brought his match lighted betweene two ſpoons, the other brought his in a little peece of a Can: and ſo in the name of God, the *Turkes* and *Moores* being placed as you haue heard, and fiue and forty in number, and *Rawlins* hauing proined the Tuch-holes, *Iames Roe* gaue fire to one of the peeces, about two of the clocke in the afternoone, and the confederates vpon the warning, ſhouted moſt cheerefully: the report of the peece did teare and breake downe all the Biticke ll, and compaſſes, and the noiſe of the ſlaues made all the Souldiers amaſed at the matter, till ſeeing the quarter of the ſhip rent, and feeling the whole body to ſhake vnder them: vnderſtanding the ſhip was ſurpriſed, and the attempt tended to their vtter deſtruction, neuer Beare robbed of her whelpes was ſo fell and mad: For they not onely cald vs dogs, and cried out, *Vſance de Lamair*, which is as much as to ſay, the Fortune of the wars: but attempted to teare vp the planckes, ſetting a worke hammers, hatchets, kniues, the oares of the Boate, the Boat-hooke, their curtleaxes, and what elſe came to hand, beſides ſtones and brickes in the Cooke-roome; all which they threw amongſt vs, attempting ſtill and ſtill to breake and rip vp the hatches, and boords of the ſteering, not deſiſting from their former execrations, and horrible blaſphemies and reuilings.

The onſet.

When *Iohn Rawlins* perceiued them ſo violent, and vnderſtood how the ſlaues had cleared the deckes of all the *Turkes* and *Moores* beneath, he ſet a guard vpon the Powder, and charged their owne Muskets againſt them, killing them from diuers ſcout-holes, both before and behind, and ſo leſſened their number, to the ioy of all our hearts, whereupon they cried out, and called for the Pilot, and ſo *Rawlins*, with ſome to guard him, went to them, and vnderſtood them by their kneeling, that they cried for mercy, and to haue their liues ſaued, and they would come downe, which he bade them doe, and ſo they were taken one by one, and bound, yea killed with their owne Curtleaxes; which when the reſt perceiued, they called vs *Engliſh* dogs, and reuiled vs with many opprobrious tearmes, ſome leaping ouer-boord, crying, it was the chance of war, ſome were manacled, and ſo throwne ouer-boord, and ſome were ſlaine and mangled with the Curtleaxes, till the ſhip was well cleared, and our ſelues aſſured of the victory.

At the firſt report of our Peece, and hurlyburly in the decks, the Captaine was a writing in his Cabbin, and hearing the noyſe, thought it ſome ſtrange accident, and ſo came out with his Curtleaxe in his hand, preſuming by his authority to pacifie the miſchiefe: But when hee caſt his eyes vpon vs, and ſaw that we were like to ſurpriſe the ſhip, he threw downe his Curtleaxe, and begged vs to ſaue his life, intimating vnto *Rawlins*, how he had redeemed him from *Villa-Riſe*, and euer ſince admitted him to place of command in the ſhip, beſides honeſt vſage in the whole courſe of the Voyage. All which *Rawlins* confeſſed, and at laſt condeſcended to mercy, and brought the Captaine and fiue more into *England*. The Captaine was called *Ramtham-Riſe*, but his Chriſten name, *Henry Chandler*, and as they ſay, a Chandlers ſonne in Southwarke. *Iohn Good-ale*, was alſo an *Engliſh Turke*. *Richard Clarke*, in *Turkiſh*, *Iafar*; *George Cooke*, *Ramdam*; *Iohn Browne*, *Mamme*; *William Winter*, *Muſtapha*: beſides all the ſlaues and *Hollanders*, with other Renegadoes, who were willing to be reconciled to their true Sauiour, as being formerly ſeduced with the hopes of riches, honour, preferment, and ſuch like deuilliſh baits, to catch the ſoules of mortall men, and entangle frailty in the tarriers of horrible abuſes, and impoſturing deceit.

The Victory.

When all was done, and the ſhip cleared of the dead bodies, *Iohn Rawlins* aſſembled his men together, and with one conſent gaue the praiſe vnto God, vſing the accuſtomed ſeruice on ſhip-boord, and for want of bookes lifted vp their voyces to God, as he put into their hearts, or renewed their memories: then did they ſing a Pſalme, and laſt of all, embraced one another for playing the men in ſuch a Deliuerance, whereby our feare was turned into ioy, and trembling hearts exhillirated, that we had eſcaped ſuch ineuitable dangers, and eſpecially the ſlauery and terror of bondage, worſe then death it ſelfe: The ſame night we waſhed our ſhip, put euery thing in as good order as we could, repaired the broken quarter, ſet vp the Biticle, and bore vp the Helme for *England*, whereby Gods grace and good guiding, we arriued at *Plimmoth*, the thirteenth of February, and were welcommed like the recouery of the loſt ſheepe, or as you read of a louing mother, that runneth with embraces to entertaine her ſonne from a long Voyage and eſcape of many dangers.

Praiſe giuen to God.

They arriue in *England*.

Not long after we vnderſtood of our confederats, that returned home in the Barke of *Torbay*, that they arriued in *Penſance* in *Corne-wall* the eleuenth of February: and if any aske after their deliuerance, conſidering there were ten *Turkes* ſent to man her, I will tell you that too: the next day after they loſt vs, as you haue heard and that the three Renegadoes had acquainted the Maſters Mate, and the two *Engliſh* in her with *Rawlins* determination, and that they themſelues would be true to them, and aſſiſt them in any enterpriſe: then if the worſt came, there were but ſeuen to ſixe: but as it fell out, they had a more eaſie paſſage, then turmoile, or man-ſlaughter. For they made the *Turkes* beleeue, the wind was come faire, and that they were ſayling to *Argier*, till they came within ſight of *England*, which one of them amongſt the reſt diſcouered, ſaying plainely, that that land was not like *Cape Vincent*; yes ſaith he, that was at the Helme, and you will be contented, and goe downe into the hold, and trim the ſalt ouer to wind-ward, whereby the ſhip may beare full ſaile, you ſhall know and ſee more to morrow: Whereupon fiue of them went downe very orderly, the Renegadoes faining themſelues aſleepe, who preſently

Euent of the other ſhip.

ſtart vp,and with the helpe of the two *Engliſh*,nailed downe the hatches, whereat the principall amongſt them much repined, and began to grow into choller and rage, had it not quickly beene ouerpaſſed. For one of them ſtepped to him,and daſht out his braines, and threw him ouer-boord: the reſt were brought to *Exceſter*, and either to be arraigned, according to the puniſhment of deliquents in ſuch a kind,or diſpoſed of,as the King and Counſell ſhall thinke meet: and this is the ſtory of this deliuerance,and end of *Iohn Rawlins* Voyage. The Actors in this Comick Tragedie are moſt of them aliue; The *Turkes* are in priſon; the ſhip is to be ſeene,and *Rawlins* himſelfe dare iuſtifie the matter.

The names of the Engliſh *Renegadoes, which conſented, and ioyned with the ſlaues in the recouery of the ſhip, were theſe.*

RIchard Clarke, the Gunner, called in *Turkiſh*, *Iafar. George Cooke*, Gunners-mate, called in *Turkiſh*, *Ramedam. William Winter*, Carpenter, in *Turkiſh*, *Muſtapha. Iohn Browne*, in *Turkiſh*, *Memme*. One *Dutch* Renegado. Foure *Dutch* ſlaues. One *French* ſlaue. Fiue *Engliſhmen* and one boy, taken but three dayes before. Nine *Engliſh* ſlaues which they tooke with them from *Argier*. In all foure and twenty men and a boy. Which were all ſafely landed at *Plimmoth*, the thirteenth of February, 1621. They ſaued aliue the fiue and forty *Turkes* and *Moores*, the Captaine, one *Henry Chandlor*, borne in South-warke, an *Engliſh* Renogado; and fiue *Turkes* more, who are at this preſent in *Plimmoth* Goale,&c.

CHAP. VIII.

Relations of Africa, *taken out of Maſter* GEORGE SANDYS *his larger diſcourſe obſerued in his Iourney, begun Ann.* 1610. LIB. 2.

§. I.

His Voyage from Rhodes *to* Alexandria, *obſeruations there, of* Egypt, *in generall, and of* Nilus.

I haue contracted this Hiſtory (as others) for breuity: omitting nothing willingly which the Author ſaw: in other things commonly referring the Reader to M. *Sandys* his owne booke or other Authors which were his guides. For we write of mens trauailes, rather then a hiſtory of places & Regions in this worke: which herein differeth from that which I haue called my Pilgrimage. Many alſo of the things left out are in *Leo* or others here inſerted.

RHodes is now inhabited by the *Turkes* and *Iewes*: thoſe Chriſtians that be, being *Greekes*, and not ſuffered after Sun-ſet to abide in the Citie: the Suburbs whereof are vtterly razed. I haue heard that all the Monuments, Statues, and inſcriptions belonging to the Knights of the Order, are by the *Turkes* preſerued entire, excepting ſuch as the warres had demoliſhed. Heere the *Grand Signior* mainteineth fiue Gallies. About this Iland, we expected to haue met with Pirats, but were happily deceiued.

Now hauing loſt the ſight of *Rhodes*, we ſaw no land vntill the third night after: in the Euening, doubtfully diſcouering the Coaſt of *Ægypt*. Fearing the Lee-ſhoare, all night we bore out to Sea: the lightning miniſtring vncomfortable light, intermixed with thunder and tempeſts. The next day we entred the Hauen of *Alexandria*, newly defamed with a number of wracks, which ſcattered here and there, did miſerably teſtifie the vnſafe protection of that Harbour. For not paſt two nights before the Northerne winds beating full vpon the mouth of the Hauen, with violent Seas droue the fore-moſt ſhips from their Anchors, who falling foule on the reſt, ſunke all for company, euen two and twenty in number: amongſt the reſt, that great and warlike ſhip, called the *Red-Lion*, but taken the yeere before from the Knights of *Malta*.

But before we proceed any further in particulars, meet it is that ſomething be ſaid of *Ægypt* in generall. The wonderfull fertility of the ſoile, is rather to bee admired then expreſſed: in times paſt reputed the granary of the world; inſomuch as it was not thought poſſible for the *Romane* Empire to ſubſiſt, if not aſſiſted by the affluence of *Ægypt*. The occaſion of that ſaying of *Selymus* when he had conquered the Country, that, Now he had taken a Farme that would feed his *Iemoglans*. Amongſt other commodities which this earth doth yeeld, and are fetcht from hence by forrainers, Sugar, Flaxe, Rice, all manner of Graine, Linnen-cloth, Hides, Salt, Buttargo, and Caſſia, being now the principall.

Whatſoeuer here is eſtimable, proceedeth from the munificency of this Riuer; for progreſſe, and property of all other the moſt excellent: vnto former ages, though often attempted, (and that by great Potentates) of an vndiſcouered originall, Foure miles below *Cairo*, it deuideth into two maine and nauigable branches; that next the Eaſt running into the Mid-land Sea by *Damiata* (heretofore *Peluſium*:) the other inclining vnto the Weſt, and formerly called *Canopus*, falleth into the ſelfe-ſame Sea a litle below *Roſetta*, making of the richeſt portion of the Land a triangular Iland, named *Delta*, in that it beareth the forme of that letter: the freſh water keeping together, and changing the colour of the Salt, farre further into the Sea, then the ſhoare from thence can be diſcerned. Two other branches there be that runne betweene theſe, but poore in waters; beſides diuers channels cut by the labour of man, for conueiances in the time of the inundation; which alſo are no ſmall ſtrengthning to the Countrey. Of thoſe ſeuen mentioned by *Herodotus*, and thoſe nine by *Ptolomy*, theſe are all that I either ſaw or could heare of. Nor is it a thing extraordinarie for Riuers to loſe their channels, either choaked by themſelues, or by the aduerſe Seas, with beds of Sand, and turned vp grauell reſiſting their paſſages. But amongſt the hidden myſteries of Nature, there is none more wonderfull, then is the ouerflowing of this Riuer; making of a meere Deſart (for ſuch is *Egypt* vnwatred by *Nilus*) the moſt fruitfull part of the habitable world, little when others are great, and their decreaſe increaſing.

Not tide to lawes of other ſtreames; the Sunne
When fartheſt off, thy ſtreames then pooreſt runne.
Intemperate heauen to temper, midſt of heate;
Vnder the burning Zone, bid to grow great.
Then Nile *aſſiſts the world; leſt fire ſhould quell*
The earth: and makes his high-borne waters ſwell
Againſt the Lions flaming iawes———

Inde etiam leges aliarum neſcit aquarum:
Nec tumet hybernus quum longe Sole remoto
Officijs caret vnda ſuis, date iuſſus iniquo
Temperiem cœlo, medijs æſtatibus exit.
Sub torrente plaga, ne terras diſſipet ignis
Nilus adeſt mundo, contraque accenſa leonis
Ora tumet———*Lucan. l.* 10.

The earth then burnt with the violent feruour, neuer refreſhed with raine (which here falls rarely, and then onely in the Winter) hath helpe from *Nilus*, moſt conſtantly obſeruing his accuſtomed ſeaſons, beginning to ariſe with the ariſing Sunne on the ſeuenteenth of Iune; ſwelling by degrees vntill it mount ſometimes foure and twentie cubits, but that the vttermoſt.

This yeare * at *Cairo* it riſe three and twentie. About two miles aboue the Citie, at the end of old *Cairo*, in the beginning of Auguſt they cut the bankes; then when aſcended vnto his principall height; before kept in, leſt that the too timely deluge ſhould deſtroy the fruites of the earth ere fit to be reaped. At which the *Baſſa* is himſelfe in perſon (who giueth the firſt ſtroke) accompanied with a world of people, rowed in Gallies and Barges of triumph, and for diuers dayes feaſting: the *Baſſa* in the Caſtle of *Michias*, an Iland ſurrounded with *Nile* (ſo called, in that there the Pillar doth ſtand, by which they obſerue the increaſe of the Riuer) others vnder Pauilions pitched by the ſhoare, with barbarous ſolemnities, and generall reioycings. At their returne they are met by thoſe of the Citie, who beſtrew their heads with flowers, as the welcome forerunners of that they long wiſhed. They turned in water following them at the heeles; boats now rowed, where but now they trampled, filling the duſtie trenches and long emptied Ciſternes: and a while after couering in many places the ſuperficies of the land, which there then appeareth as a troubled Lake. Anſwerable to the increaſe of the Riuer, is the plentie or ſcarcitie of the yeare ſucceeding, bringing with it both earth and water into a ſandie and thirſtie ſoile, of it ſelfe vnprofitable: ſo that it as well manures as moiſtens, with the fat and pregnant ſlime which it leaueth behind it. Vnto which they owe not their riches onely, but themſelues. For the plague which here oft miſerably rageth, vpon the firſt of the flood doth inſtantly ceaſe: inſomuch as when fiue hundred die at *Cairo* the day before, which is nothing rare (for the ſound keepe companie with the ſicke, holding death fatall, and to auoid them irreligion) not one doth die the day following. Wherefore no maruell though ignorant and ſuperſtitious antiquitie, vnder the name of *Oſyris* adored this Riuer, which affoorded them ſo many benefits, and ſuch as not apprehended were thought ſupernaturall. Thus where couered with water, it is no vnpleaſant ſight to behold the Townes appearing like little Ilands; the people paſſing and repaſſing by boate, and not ſeldome ſwimming: who the leſſe they ſee of their Country, the more is their comfort. About the midſt of September it ceaſeth to augment: and retiring a moneth after within his proper bounds, giueth way vnto Husbandrie (the earth vntilled, by throwing the Graine on the mud, and Rice into the water, affoording her firſt increaſe) vntill May decreaſing, and then in a maruellous penurie of water. To proue that it proceedeth from a naturall cauſe, this one, though ſtrange, yet true experiment will ſuffice. Take of the earth of *Egypt* adioyning to the Riuer, and preſerue it carefully, that it neither come to be wet nor waſted; weigh it daily, and you ſhal find it neither more nor leſſe heauie vntil the ſeuenteenth of Iune, at which day it beginneth to grow more ponderous, and augmenteth with the augmentation of the riuer, whereby they haue an vnfallible knowledge of the ſtate of the Deluge: proceeding without doubt from the humiditie of the Aire, which hauing a recourſe through all paſſible places, and mixing therewith, increaſeth the ſame as it increaſeth in moyſture. In the tenth and eleuenth yeare of *Cleopatra*, it is by Wri-

ters

* He began his iourney, 1610. They cut it againe in the halfe way betweene *Cairo* and *Roſetta*.

Perhaps rather ceaſing vpon Sunnes entring into *Leo*, as it doth at *Aleppo*, and elſewhere in thoſe parts.

A vulgar experiment generally affirmed: as by *Alpinus in Med. Egypt, l.4.c.8.* who long liued here, vpon the the teſtimonies of *Paulus Marcitus* the *French* Conſul, *Baptiſte Euanns* a Ieſuite, and *Iohn Varot* an *Engliſh* man ters of thoſe times for a certainty affirmed,that the *Nilus* increaſed not ; which two yeares defect prognoſticated the fal of two great Potentates,*Cleopatra* and *Anthony*. Many ages before, *Callimachus* reports,that it did the like for nine yeares together.From the ſame cauſe,no queſtion,but that ſeuen yeares dearth proceeded in the time of *Pharao*.

It alſo produceth abundance of Fiſh,in ſhape and qualitie much differing from ours : but by reaſon of the muddy channell,not altogether ſauorie nor wholſome.

Palmetrees.

Male and Female.

Wood ſold by weight.

Paper-ſedge.

Throughout this Countrey there are no Wines, yet want they none,in that they deſire them not. Neither are here any trees to ſpeake of,but ſuch as are planted,and thoſe in Orchards only: excepting Palmes,which delight in Deſarts ; and being naturally theirs, doe grow without limits. Of theſe they haue plenty,pleaſing the eye with their goodly formes,and with diuerſitie of benefits inriching their owners. Of body ſtraight,high,round,and ſlender (yet vnfit for buildings) creſted about,and by meanes thereof with facilitie aſcended. The branches like Sedges, ſlit on the neather ſide,and euer greene ; growing onely on the vppermoſt height,reſemble faire plumes of feathers ,, which they yearely prune,by lopping off the loweſt, and at the top of all by bearing a little of the bole.Of theſe there be male and female , both thruſt forth cods(which are full of ſeeds like knotted ſtrings) at the roote of their branches, but the female is onely fruitfull ; and not ſo, vnleſſe growing by the male (towards whoſe vpright growth ſhe inclines her crowne) and haue of his ſeedes commixed with hers ; which in the beginning of March they no more faile to doe,then to ſow the earth at accuſtomed ſeaſons. Their Dates doe grow like fingers,and are thereof named ; not ripe vntill the fine of December, which begin to cod about the beginning of February. They open the tops of ſuch as are fruitleſſe, or otherwiſe periſht ; and take from thence the white pith,of old called the braine,which they ſell vp and downe : an excellent ſallad,not much vnlike in taſte,but farre better then an Artichoke.Of the branches they make Bed-ſteads, Lattices,&c.of the web of the Leaues,Baskets,Mats,Fans, &c. of the outward huske of the Cod,good Cordage ; of the inward, Bruſhes, &c. ſuch and ſuch like affoord they yearely without empaire to themſelues. This tree they held to be the perfect image of a man, and by the ſame repreſented him : Firſt,for that it doth not fructifie, but by coiture : next,as hauing a Braine,as it were, in the vppermoſt part ; which once corrupted, as man, euen ſo it periſheth : and laſtly,in regard that on the top thereof grow certaine ſtrings, which reſemble the haire ; the great ends of the branches appearing like hands ſtretcht forth, and the Dates as fingers. And becauſe the Palme is neuer to be ſuppreſſed, but ſhooteth vp againſt all oppoſition, the boughs thereof haue been propoſed as rewards for ſuch as were either victorious in armes or exerciſes. Wood then is here but ſcarce in regard of the quantitie ; and yet enough,if their vſes for the ſame be conſidered. For they eate but little fleſh (freſh Cheeſe, ſowre Milke made ſolid, Roots,Fruits and Herbs,eſpecially *Colocaſia*,anciently called the *Egyptian* Beane, though bearing no Beane,but like the leafe of a Colewort,being their principal ſuſtenance;baking their bread in Cakes on the harth,and mingling therewith the ſeeds of Coriander.) As for cold,they know it not; hauing ſufficient of the refuſe of Palmes , Sugar-canes, and the like, to furniſh them with fuell, anſwerable to their neceſſities. But forrainers that feed as in colder Countries, doe buy their Wood by weight,which is brought in hither by ſhipping. The Gallions alſo of *Conſtantinople*,alwaies goe into the Blacke Sea for timber,before they take their voyage for *Cairo*. Omit I muſt not the ſedgie reeds which grow in the Mariſhes of *Egypt*,called formerly *Papyri*,of which they made paper ; and whereof ours made of rags,aſſumeth that name. They diuided it into thin flakes,whereinto it naturally parteth : then laying them on a table, and moiſtning them with the gluttinous water of the Riuer,they preſt them together, and ſo dried them in the Sunne. It is now gouerned by a *Baſſa* who hath his reſidence in *Cairo*,and commandeth as an abſolute Soueraigne ; vnder whom are ſixteene *Sanziacks*, and a hundred thouſand *Spacheis*. The reuenues of this little Countrie amounting to three Millions of * *Shariffes*. The Great *Turke* hauing one (*viz*. foure hundred thouſand disburſed yearely in Sugar and Rice,and ſent to *Conſtantinople*; the reſidue ſent ouer-land with a guard of ſixe hundred Souldiers,for feare of the *Florentine*:) another Million is ſpent in payes,and in ſetting forth the *Caruan* vnto *Mecha* ; the third hee hath for the ſupportance of his owne eſtate,and entertainement of his dependents. But this is little in regard of that which was raiſed thereof in the reigne of *Aulctes*,who receiued ſeuen Millions and a halfe of Crownes ; much more ſuppoſed to haue yeelded to the more prouident *Romanes*.

* Hauing the ſtampe with the *Sultany*,the name of *Cairo* added where it is coined : of better value in that of finer gold by two or three Aſpers.

1610.

The *Baſſas* ſeuere iuſtice.

Theeues,how puniſhed.

The *Baſſa* now being,and called *Mahomet*, is a man well ſtriken in yeares,of a ſowre and inflexible nature. At his firſt entrance hee cut off the heads of foure thouſand *Spacheis*, that had borne themſelues too inſolently,and committed many outrages and extortions. Hee ſent the great men that bore ouermuch ſway vnto *Conſtantinople* ; thoſe that refuſed to goe,he cauſed to be ſtrangled,vſing the aide of the *Arabians*(who iuſtly hated the other) in all his executions.If a robberie be committed,and the theeues eſcape,ſuch as are appointed to guard thoſe quarters,do ſuffer in their ſtead ; inſomuch as often they attach poore innocents when they cannot apprehend the guiltie,to deliuer themſelues from puniſhment : boring holes through the condemneds armes,ſtretcht wide on ſtaues, in which are Candles ſtucke,that burne downe into the fleſh,and are led in that manner through the Citie vnto the place of execution. Others are ſtript of their ſkinnes, yet liue in horrible torment ſo long as the Executioners Steele offends not the Nauell. Drunkenneſſe is puniſhed with death; and all diſorders ſo ſeuerely lookt into, that I thinke in no other place you ſhall ſee ſo few amongſt ſuch a multitude of people. The malice his rigour procured, had cauſed himſelfe to confine himſelfe to the Caſtle for a twelue-moneth, before our comming to *Cairo*: but his gouernment is ſo well approued by the *Grand Signior*, that to doe him the more honour, he hath giuen him his daughter in marriage, a childe of foure yeares old, which hath beene ſolemnized with all poſſible Ceremonies. One thing more is in him prayſe-worthy; that hee will hardly ſuffer a Chriſtian to turne *Mahometan*, either out of the diſlike of his owne Religion, or knowing well that they doe it onely for commoditie and preferment.

Drunkenneſſe puniſhed with death.

Thoſe that now inhabit the Countrey, are for the moſt part *Moores*. *Turkes* there are many, and *Iewes*, which reſide onely in Cities. Store of *Arabians*, and not a few *Negroes*. Of Chriſtians, the natiue *Copties* are the moſt in number: ſome *Greekes* there bee, and a few *Armenians*.

The *Moores*.

The *Egyptian Moores* (deſcended of the *Arabians*, and vnderſtanding each other) are men of a meane ſtature, tawnie of complexion, and ſpare of bodie, ſhrill tongued, and nimble footed; naturally induſtrious, affecting more their profit then their eaſe; yet know they not how to liue of a little, as in nothing riotous. Rather craftie they are then wiſe; more obſeruant then faithfull, by much more deuout then the *Turkes* in the *Mahometan* Religion. In Learning they are vtterly ignorant. Amongſt them none are Noble: few admitted to the Souldiery, (nor ſuffered in Townes to weare Weapons) not any to Magiſtracie. In Cities the beſt of them exerciſe Merchandize: rich by meanes of their Trafficke with the *Indians*, yet that decayed ſince our Eaſt *Indian* Voyages: inſomuch, as Spices brought out of the *Leuant* heretofore, are now with profit brought thither by our Merchants. In habit they differ little from the *Turkes*, excepting ſome of the yonger ſort, who weare ſide Coates of Linnen (the ancient habit of that Countrey) girt to their waſtes, and Towels throwne about their neckes of the ſame. Diuers of the *Negroes* weare Veſts like Surplices. Thoſe of the pooreſt, long Garments of Hayre, ſtreakt blacke and white; in the winter, ſide Coates of Cotten. The Beggers by ſinging, both get reliefe, and comfort their pouertie, playing withall vpon Drummes which are faſhioned like Siues.

Their apparell.

A number here be afflicted with ſore eyes, eyther by the reflecting heate, the ſalt duſt of the ſoyle, or exceſſiue Venerie: for the Pockes is vncredibly frequent amongſt them. The women when out of their houſes, are wrapt from the crowne of the head to the foot in ample Robes of Linnen, ſpreading their armes vnderneath to appeare more corpulent: for they thinke it a ſpeciall excellencie to be fat; and moſt of them are ſo; ſo in frequenting the *Bannias* for certayne dayes together, wherein they vſe ſuch dyet and frictions, as daily vſe confirmeth for effectuall. They couer their faces with black Cypreſſe beſpotted with red. Their vnder garments of lighter ſtuffes then the *Turkiſh*, not differing in faſhion. The better ſort weare hoopes of Gold and Siluer about their armes, and aboue their ancles: others of Copper, with Peeces of Coyne halfe couering their fore-heads, and plates hung about their neckes, &c. Both men and women doe brand their armes for the loue of each other. Diuers of the women haue I ſeene with their chinnes diſtayned into knots and flowres of blue, made by pricking of the ſkinne with Needles, and rubbing it ouer with Inke and the Iuyce of an herbe, which will neuer weare out againe. They haue quicke and eaſie labour, bearing heretofore often two, and ſometimes three at a burthen: thoſe alſo borne in the eighth moneth liuing, rarely if elſe-where heard of. In the adioyning Deſerts of Saint *Macario*, a Plant there is, low, leaueleſſe, browne of colour, branched like Corall, and cloſed at the top, this in the time of the labour of women, they ſet in water in ſome corner of the roome, which ſtrangely diſplayeth, procuring (as they generally coniecture) eaſie deliueries. The Countrey people doe follow Husbandry. They are not long in dreſſing themſelues, being onely wrapt in a ruſſet Mantle: nor haue the women any better couerture, hiding their faces with beaſtly clouts, hauing holes for their eyes; which little is too much to ſee, and abſtayne from lothing. Ouer their ſhaſhes the men weare rounds of ſtiffned ruſſet, to defend their braines from their piercing feruour. A people breathes not more ſauage and naſtie, cruſted with dirt, and ſtinking of ſmoke, by reaſon of the * fuell, and their houſes which haue no Chimnies. Some of them dwell vnder beggerly Tents, and thoſe eſteemed of the old Inhabitants.

The women.

* *Stercus bouinum.*

But the *Copties* are the true *Egyptians*, retayning the name of *Coptus* that ancient Citie and Territorie, a litle below, and on that ſide the Riuer where once ſtood *Thebes*, againſt the Iland of the *Tenterites*. The name ſignifieth Priuation, ſo called, for that there *Iſis* cut off a locke of her Hayre, and put on funerall Garments for the death of *Oſiris*. Others will haue them ſo called in regard of their Circumciſion. Theſe, as I ſaid, are Chriſtians, notwithſtanding they are circumciſed, whereof they now begin to bee aſhamed; ſaying, that in the Countrey they are thereunto compelled by the *Moores*; and in Cities where ſecure from violence, they vſe it not;

The Chriſtians called commonly and corruptly *Copties*.

howbeit, doing it rather in that an ancient cuſtome of their Nation (mentioned by *Herodotus*) then out of Religion. They were infected with that hereſie of one nature in Chriſt, long before *Iacobus* (of whom now named, and of whom wee ſhall ſpeake hereafter) divulged it in *Syria*.

Their Chriſtianity & rites.

At this day they profeſſe him to be perfect God and perfect man; yet dare not diſtinguiſh his natures, for feare of diuiding his perſon. They baptize not their Children vntill fortie dayes old. Preſently after mid-night they repayre to their Churches, where they remaine wel-nigh vntill Sunday at noone; during which time, they neither ſit nor kneele, but ſupport themſelues vpon crutches. The Prieſt is veiled and veſted in Linnen, hauing two or three Boyes apparelled alike, and ſequeſtred from the reſt of the people, to aſſiſt him; for they conferre inferiour Orders vpon children. They ſing ouer moſt part of the Pſalms of *Dauid* at euery meeting, with diuers parcels of the Old and New Teſtaments; the latter, as written by *Nicomedes*: ſome in the *Copticke* Language, vnderſtood but by few, moſt in the *Moreſco*. Often both Prieſt and people conioyned in Sauage noyſes, to our iudgements not articulate. The Prieſt not ſeldome eleuating a red cloth (vnder which, I ſuppoſe, was the Sacrament) which they adminiſter in both kinds, and giue it to Infants preſently after Baptiſme. In their Churches they haue the Picture of our Sauiour, and the bleſſed Virgin; but not ouer their Altars; nor for any thing I could perceiue, doe they reuerence them.

Patriarke of *Alexandria.*

Faſting.

In certaine Cheſts they preſerue the bones and aſhes of ſuch as haue turned *Mahometan*, and afterward recanted; for which they haue ſuffered Martyrdome. At their entrance they kiſſe their hands, and lay them vpon one another: the women in grated Galleries ſeparated from the men. Extreame Vnction, Prayer for the Dead, and Purgatory, they admit not of. The *Romane* Church they hold for Hereticall, and reiect all generall Councels, after that of *Epheſus*. Yet a multitude of late haue beene drawne to receiue the Popiſh Religion (eſpecially in *Cairo*) by the induſtry of Friers, hauing had the *Romane* Liturgie ſent them from *Rome*, together with the Bible, in the *Arabecke* Language. Of *Alexandria* hath their Patriarke his name, but his abode is in *Cairo*. Sixe dayes iourney aboue *Cairo* vp the Riuer, they haue a great Citie, called *Saiet*; where Chriſt, with his mother, is ſaid to haue made their abode vntill the death of *Herod*: vnto which, growing old and ſickly, they repaire, as deſirous to die there: where there is a goodly Church, though ſomething ruinous, built by *Hellen* the mother of *Conſtantine*, and conſecrated to the bleſſed Virgin. They neuer eate in the day time during the Lent, but on Saturdayes and Sundayes. They weare round Caps, Towels about their neckes, and gownes with wide ſleeues of Cloth, and Stuffes leſſe ponderous. Theſe liue in more ſubiection then the *Moores*, by reaſon of their Religion, and pay yerely a certaine ſumme for their heads to the *Baſſa*. Ignorant in the excellencies of their anceſtors, but retaining their vices. Some of them profeſſe ſome knowledge in Magicke, being but Iuglers, compared with the former, by whom ſuch miracles were effected.

* *Alexandria.*

The Lake *Mardotis* afforded another Hauen vnto the Citie,* then that of the Sea more profitable: by reaſon of the commodities of *India*, the *Arabian* Gulph, and vp-land parts of *Ægypt*, brought downe by the conueniency of that paſſage by Channels now vtterly ruined. And the ſame by a narrow cut was ioyned vnto another Lake, farre leſſe, and neerer the Sea, which at this day too plentifully furniſheth all *Turkie* with Salt-peter. Betweene the leſſe Lake and the Citie, there paſſeth an artificiall channell which ſerueth them with water (for they haue no wells) in the time of the deluge, conueyed by Conduits into ample Ciſterns (now moſt of them Fennie for want of vſe, an occaſion of much ſickeneſſe in the ſummer) and ſo preſerued vntill the ſucceeding ouerflow. For *Alexandria* is all built vpon vaults, ſupported with carued pillars one aboue another, and lined with ſtone; inſomuch, as no ſmall proportion thereof lay concealed in earth, conſider we either of the Coaſt or quantity.

Such was this Queene of Cities and Metropolis of *Africa*: who now hath nothing left her but ruines; and thoſe ill witneſſes of his periſhed beauties: declaring rather, that Townes as well as men, haue their ages and deſtinies. Onely thoſe wals remaine which were founded (as ſome ſay) by *Ptolomie*: one within another, imbatled, & garniſhed with threeſcore & eight Turrets; rather ſtately then ſtrong, if compared with the moderne. Yet theſe, by the former deſcriptions, and ruines without appeare to haue immured but a part of the Citie. After that deſtroyed by the *Saracens*, it lay for a long time waſte, vntill a *Mahometan* Prieſt, pronouncing (as he ſaid, out of *Mahomets* propheſies) indulgences to ſuch as ſhould re-edifie, inhabite, or contribute money thereunto, within certaine dayes, did in a ſhort ſeaſon repeople it. But a latter deſtruction it receiued by the *Cypriots*, *French*, and *Venetians*, about the time that *Lewis* the fourth was enlarged by the *Sultans*, who ſurpriſed the Citie with a marueilous ſlaughter. But hearing of the approach of the *Sultan*, (who had raiſed a great army for their reliefe) deſparing to maintaine it, they ſet it on fire, and departed. The *Sultan* repairing the walls as well as he could, built this Caſtle that now ſtands on the *Pharus* for the defence of the Hauen; and brought it to the ſtate wherein it remaineth. Sundry Mountaines are raiſed of the ruines, by Chriſtians not

to be mounted ; leſt they ſhould take too exact a ſuruey of the Citie : in which are often found
(eſpecially after a ſhower) rich ſtones, and medals engrauen with the figures of their Gods, and
men, with ſuch perfection of Art ; as theſe now cut, ſeeme lame to thoſe, and vnliuely counter-
feits. On the top of one of them ſtands a watch-tower, where continuall centinell is kept, to
giue notice of approaching ſailes. Of Antiquities there are few remainders : onely Hierogly-
phicall Obeliſke of *Theban* Marble, as hard wel-nigh as *Porphir*, but of a deeper red, and ſpeckled
alike, called *Pharoes Needle*, ſtanding where once ſtood the Palace of *Alexander* : and another
lying by, and like it, halfe buried in rubbidge. Without the walls on the South-weſt ſide of the
Citie, on a little hill ſtands a Columne of the ſame, all of one ſtone, eightie ſixe Palmes high, and
thirty ſixe in compaſſe, the Palme conſiſting of nine inches and a quarter, according to the mea-
ſure of *Genoa*, as meaſured for *Zigal Baſſa* by a *Genoues*, ſet vpon a ſquare cube (and which is to
be wondered at) not halfe ſo large as the foot of the Pillar, called by the *Arabians*, *Hemadeſlaeor*,
which is, *the Columne of the Arabians*. They tell a Fable, how that one of the *Ptolomies* erected
the ſame in the furtheſt extent of the Hauen, to defend the Citie from Nauall incurſions : ha-
uing placed a Magicall glaſſe of Steele on the top, of vertue (if vncouered) to ſet on fire ſuch
ſhips as ſailed by. But ſubuerted by them, the glaſſe loſt that power, who in this place re-ere-
cted the Columne. But by the Weſterne Chriſtians it is called the pillar of *Pompey* : and is ſaid
to haue beene reared by *Caſar*, as a memoriall of his *Pompeian* Victory. The Patriarke of *A-*
lexandria hath here a houſe adioyning to a Church, which ſtands (as they ſay) in the place
where Saint *Marke* was buried, their firſt Biſhop and Martyr : who in the dayes of *Traian*, haled
with a rope tied about his neck, vnto the place, called *Angeles*, was there burned for the teſtimo-
nie of Chriſt, by the idolatrous *Pagans*. Afterward his bones were remoued to *Venice* by the
Venetians, he being the Saint and Patron of that Citie. There be at this day two Patriarkes,
one of the *Greeks* ; another of the *Circumciſed*, the vniuerſall Patriarke of the *Cofties* and *Abaſ-*
ſines. The name of the *Greeke* Patriarke now being, is *Cyril*, a man of approued vertue and lear-
ning, a friend to the reformed Religion, and oppoſing the contrary ; ſaying, that the differences
betweene vs and the *Greekes*, be but ſhels ; but that thoſe are Kernels betweene them and the
other. Of whom ſomething more ſhall be ſpoken hereafter. The buildings now being, are
meane and few, erected on the ruines of the former : that part that lieth along the ſhoare inha-
bited onely, the reſt deſolate : the walls almoſt quadrangular ; on each ſide a gate, one opening
towards *Nilus* ; another regards *Mariotis* ; the third, the Deſarts of *Barcha* ; and the fourth, the
Hauen. Inhabited by *Moores*, *Turkes*, *Iewes*, *Cofties*, and *Grecians* ; more in regard of Mer-
chandize, (for *Alexandria* is a Free Port, both for friend and enemy) then for the conueniency
of the place : ſeated in a Deſart, where they haue neither Tillage nor Paſturage, except what
borders on the Lake ; that little, and vnhusbanded : yet keepe they good ſtore of Goats, that
haue eares hanging downe to the ground, which feed amongſt ruines. On the Ile of *Pharus*,
now a part of the Continent, there ſtands a Caſtle, defending the entrance of the Hauen ;
which hath no water but what is brought vpon Camels from the Ciſterns of the Citie : this, at
our comming in, as is the vſe, we ſaluted with our Ordnance. As many of vs as came aſhoare,
were brought to the Cuſtome-houſe, to haue our ſelues and our valeiſas ſearched : where ten in
the hundred is to be paid for whatſoeuer we haue, and that in kind, onely money payes, but
one and a halfe ; whereof they take an exact account, that thereby they may aime at the value
of returned commodities ; then paying eleuen in the hundred more, euen for ſuch goods as are in
property vnaltered. At ſo high a rate is this free traffique purchaſed, the *Mahumetan* here pay-
ing as much as the Chriſtian. The Cuſtomes are framed by the *Iewes*, paying for the ſame vnto
the *Baſſa* twenty thouſand * Madeins a day, thirty of them amounting to a Ryall of eight. Wee
lodged in the houſe of the *French* Conſul, vnto whoſe protection all ſtrangers commit them-
ſelues. The Cane lockt vp by the *Turkes* at noones and at nights, for feare that the *Franks*
ſhould ſuffer or offer any outrage. The Vice-conſul keepes a table for Merchants, he himſelfe a
Magnifico, leſſe liberall of his preſence, then induſtrious to pleaſure ; yea, rather ſtately then
proud ; expecting reſpect, and meriting good will : that was a Prieſt, and would be a Cardinall ;
with the hopes whereof, they ſay, that he feaſteth his ambition. By him we were prouided of a
Ianiſary for our guard vnto *Cairo* : his hire, fiue peeces of gold, beſides his owne diet and his mans,
with prouiſion of Powder. For our Aſſes (not inferiour in this Countrey vnto horſes for trauell)
halfe a Shariffe a peece, for our Camels a whole one. At the gate they tooke a Madein a head,
for our ſelues and our Aſſes, ſo indifferently doe they priſe vs : through which wee could not
paſſe without a *Teſcaria* from the *Cadee*, the principall officer of this Citie.

Pharos Needle

Pompeis pillar.

Two Patriarks
Cyrill the Pa-
triarke his
ſaying.

Cuſtomes.

* A coyne of ſil-
uer that trebles
the Aſper for
value.

The Vice-con-
ſul.

§. II.

His Iourney to Cairo, *the things remarkeable there, and by the way.*

A Deſart.

Matter of Chriſtall Glaſſes.

ON the ſecond of February in the afternoone, we vndertooke our Iourney: paſſing through a Deſart, producing here and there a few vnhusbanded Palmes, Capers, and a weed called *Kall* by the *Arabs*. This they vſe for fuel, and then collecting the aſhes, which cruſht together like a ſtone, they ſell them in great quantity to the *Venetians*; who equally mixing the ſame with the ſtones that are brought them from *Pauia* by the Riuer of *Ticinum*, made thereof their Chriſtaline Glaſſes. On the left hand we left diuers ruinous buildings: one ſaid to haue been the Royall manſion of *Cleopatra*. Beyond which, *Bucharis*, once a little, but ancient Citie, now onely ſhewing her foundations, where grow many Palmes which ſuſtaine the wretched people that liue thereabout in beggerly Cottages; where on a Rock ſtands a Tower, affoording light by night to the ſailer, the place being full of danger. Anon we paſſed by a guard of Souldiers, there placed for the ſecuring of that paſſage, paying a Madein for euerie head. Seuen or eight miles beyond, we ferried ouer a Creeke of the ſea. On the other ſide ſtands a handſome Cane, not long ſince built by a *Moore* of *Cairo* for the reliefe of Trauellers, containing a quadrangle within, and arched vnderneath. Vnder one of theſe wee repoſed; the ſtones our beds, our fardels the bolſters. In ſuch like places they vnloade their merchandize, refreſhing themſelues and their Camels with prouiſion brought with them, ſecured from theeues and violence. Giuing a trifle for Oyle, about midnight we departed, hauing here met with good ſtore of company, ſuch as allowed trauelling with their matches light, and prepared to receiue all onſets. The *Moores* to keepe themſelues awake, would tell one tale a hundred times ouer. By the way againe we ſhould haue paid *Caphar*, but the benefit of the night excuſed vs. Trauelling along the Sea ſhoare, and at length a little inclining on the right hand, before day we entred *Roſetta*, repairing to a Cane belonging to the *Frankes*. Our beſt entertainement an vnder-roome, muſty, without light, and the vnwholſome floore to lie vpon.

Roſetta.

Or rather in the *Hungarian*.

This Citie ſtands vpon the principall brance of the *Nile*, (called heretofore *Canophus*) which about ſome three miles beneath diſchargeth it ſelfe into the Sea. Hauing here (as at *Damiata*) his entrance croſſed with a barre of Sand, changing according to the changes of winds, and beating of the Surges, inſomuch, that the *Ierbies* that paſſe ouer, are made without keeles, hauing flat and round bottoms. A Pilot of the Towne there ſounding all the day long, by whoſe directions they enter, and that ſo cloſe vnto him, that one leapes out of that boate into the other to receiue pilotage, and returneth ſwimming. The *Ierbies* that can paſſe ouer this barre, may, if well directed, proceed vnto *Cairo*. *Roſetta* (called *Raſid* by the *Egyptians*) perhaps deriued of *Ros*, which ſignifieth *Rice* in the *Turkiſh* Tongue, and ſo named for the abundance that it vttereth (they here ſhealing monethly three hundred quarters) was built by the ſlaue of an *Egyptian Caliph*. The houſes are all of Brick, not old, yet ſeeming ancient: flat-rooft, as generally all bee in theſe hotter Countries (for the *Moores* vſe much to lie on the tops of their houſes) ietting ouer aloft like the poopes of ſhips, to ſhadow the ſtreets that are but narrow, from the Sunnes reflections. Not ſmall, yet of ſmall defence; being deſtitute of walls, and other fortifications. I thinke no place vnder heauen is better furniſhed with Graine, Fleſh, Fiſh, Sugar, fruites, Rootes, &c. Raw hides are here a principall commoditie, from hence tranſported into *Italy*.

Breadth of *Nilus*.

Cut of the Riuer.

Letting in of the Riuer drawne vp by *Buffolo's*.

Elough is their naming of God, as we begin, *In Gods Name*.

The next day but one that followed, we imbarked for *Cairo* in a *Ierbie*, vnto which ſeuen water men belonged, which we hired for twelue Dollars. This Arme of the *Nile* is as broad at *Roſetta*, as *Thames* about *Tilbury*, ſtreightening by little and little: and then in many places ſo ſhallow, that oft we had much adoe to free our ſelues from the flats that had ingaged vs: the water being euer thicke, as if lately troubled; and paſſing along with a mute and vnſpeedy current. Ten miles aboue *Roſetta*, is that cut of the Riuer which runnes to *Alexandria*. By the way wee often bought as much Fiſh for ſixe pence, as would haue ſatisfied twentie. On each ſide of the Riuer ſtands many Townes, but of no great eſteeme, for the moſt part oppoſite, built partly of Brick, and partly of Mud; many of the poorer houſes appearing like Bee-hiues, ſeated on little Hills throwne vp by the labour of man, to preſerue them and their Cattell in the time of the ouerflow. Vpon the bankes all along are infinite numbers of deepe and ſpacious Vaults, into which they doe let the Riuer, drawing vp the water into higher Ciſterns, with wheeles ſet round with Pitchers, and turned about by *Buffoloes*: from whence it runnes along little trenches, made vpon the ridges of banks, and ſo is conueied into their ſeuerall grounds, the Countrie lying all in a leuell. The winds blew ſeldome fauourable, inſomuch as the poore *Moores* for moſt part of the way were enforced to hale vp the boate, often wading aboue their middles to deliuer it from the ſhallowes. At euery enforcing of themſelues (as in all their labours) crying *Elough*, perſwaded that God is neare them when they name him, the diuell farre off, and all impediments leſſened. Of theſe it is ſtrange to ſee ſuch a number of broken perſons, ſo being by reaſon of their ſtrong labour and weake food. The pleaſant walkes which we had on the ſhoare, made our lingring paſſage leſſe tedious. The fruitfull ſoyle poſſeſſing vs with wonder; and early maturitie of things, there then as forward as with vs in Iune, who beginne to reape in the ending of March.

The Sugar Canes ſerued our hands for ſtaues, and feaſted our taſtes with their Liquor. By the way we met with Troupes of Horſemen, appointed to cleere thoſe paſſages from Theeues, whereof there are many, who alſo rob by water in little Frigats. Which made our carefull *Ianizary* (for ſo are moſt in their vndertaken charges) aſſiſted by two other (to whom wee gaue their paſſage, who otherwiſe would haue taken it) nightly to keepe watch by turnes, diſcharging their Harquebuſes in the euening, and hanging out kindled matches, to terrifie the Theeues, and teſtifie their vigilancie. Fiue dayes now almoſt ſpent ſince we firſt imbarked, an houre before Sun-ſet we ſayled by the Southerne angle of *Delta:* where the Riuer deuideth into another branch, not much inferiour vnto this, the Eaſt bounds of that Iland (which whether of *Aſia* or *Africa* is yet to be decided) entring the Sea (as hath beene ſaid before) below *Damiata.* Proceeding vp the riuer, about twilight we arriued at *Bolac* the Port Town to *Cairo,* and not two miles diſtant: where euery *Franke* at his landing is to pay a Dollar. Leauing our carriages in the Boat, within night we hired ſixe Aſſes with their driuers for the value of ſixe pence, to conduct vs vnto *Cairo,* where by an *Engliſh* Merchant we were kindly entertayned, who fed and houſed vs *gratis.*

Bolac.

Bountie of an *Engliſh* Merchant at *Cairo.*

Cairo deſcribed

This Citie is ſeated on the Eaſt ſide of the Riuer, at the foote of the rockie mountaine *Muctac:* winding therewith, and repreſenting the forme of a creſcent, ſtretching South and North with the adioyning Suburbs, fiue *Italian* miles; in breadth ſcarce one and a halfe where it is at at the broadeſt: the walles (if it be walled) rather ſeeming to belong vnto priuate houſes then otherwiſe. Yet is the Citie of a marueilous ſtrength, as appeared by that three dayes battell carried through it by *Selymus,* and maintained by a poore remainder of the *Mamalucks.* For the ſtreets are narrow, and the houſes high-built, all of ſtone well nigh to the top, at the end almoſt of each a Gate, which ſhut (as nightly they are) make euery ſtreet as defenſiue as a Caſtle. The houſes more beautifull without, then commodious within, being ill contriued with comberſome paſſages. Yet are the roofes high pitcht, and the vppermoſt lightly open in the middeſt to let in the comfortable aire. Flat, and plaiſtred aboue: the walls ſurmounting their roofes, commonly of ſingle bricks (as are many of the walls of the vppermoſt ſtories) which ruined aboue, to ſuch as ſtand aloft affoord a confuſed ſpectacle, and may be compared to a Groue of flouriſhing Trees that haue onely ſeere and periſhed Crownes. Their Lockes and Keyes bee of wood; euen vnto doores that are plated with Iron. But the priuate buildings are not worth the mentioning, if compared to the publike, of which the *Moſques* exceed in magnificencie: the ſtones of many being curiouſly carued without, ſupported with Pillars of Marble, adorned with what Art can deuiſe, and their Religion tollerate. Yet differ they in forme from thoſe of *Conſtantinople;* ſome being ſquare with open roofes in the middle of a huge proportion, the couered Circle Tarraſt aboue: others ſtretching out in length, and many fitted vnto the place where they ſtand. One built (and that the greateſt) by *Gehor,* called *Gemith Haſhare:* hee beeing named *Haſhare* by the *Caliph,* which ſignifieth *Noble.* Of theſe in this Citie there is reported to bee ſuch a number, as paſſes beliefe, ſo that I liſt not name it.

Lockes and Keyes of wood.

Adioyning vnto them are lodgings for *Santons,* (which are fooles, and mad men) of whom we haue ſpoken already. When one of them dye, they carry his body about in proceſſion with great reioycings, whoſe ſoule they ſuppoſe to bee rapt into Paradiſe. Heere bee alſo diuers goodly Hoſpitals, both for building, reuenue, and attendance.

Fooles fooliſhly admired, and mad Saints.

Next to theſe in beautie are the Great mens *Serraglios.* By which if a Chriſtian ride they will pull him from his Aſſe (for they prohibit vs Horſes as not worthy to beſtride them) with indignation and contumely. The ſtreets are vnpaued, and exceeding dirtie after a ſhower (for here it rayneth ſometimes in the winter contrary to the receiued opinion, and then moſt ſubiect to plagues) ouer which many beames are laid athwart on the tops of houſes, and couered with Mats to ſhelter them from the Sunne. The like couerture there is betweene two high *Moſques* in the principall ſtreet of the Citie, vnder which when the *Baſha* paſſeth, or others of qualitie, they ſhoot vp arrowes, which ſticke aboue in abundance. The occaſion of that cuſtome I know not. During our abode in the Citie fell out the Feaſt of their little *Byram,* when in their priuate houſes they ſlaughter a number of ſheepe; which cut in gobbets, they diſtribute vnto their ſlaues and poorer ſort of people, beſmearing the doores with their bloud: perhaps in imitation of the Paſſeouer.

Contempt of Chriſtians.

Raine in *Egypt.*

Little *Byram.*

The *Nile* (a mile diſtant) in the time of the inundation, by ſundry channels flowes into the Citie. When theſe channels grow emptie, or the water corrupted, they haue it brought them thence-forth from the Riuer by Camels. For although they haue many Wels, yet is the water bad, and good for no other vſe then to coole the ſtreets, or to cleanſe their houſes. In the heart of the Towne ſtands a ſpacious Caue, which they call the *Beſeſtan;* in which (as in thoſe at *Conſtantinople*) are ſold all kind of Wares of the finer ſort, ſelling old things by the call, or, *Who*

Stately palace.

giues more? imitating therein the *Venetians*, or imitated by them. Three principall gates there be to this Citie, *Bebe Naufre*, or the Gate of Victorie, opening towards the Redde Sea; *Bab Zueila* leading to *Nilus*, and the old Towne (betweene theſe the chiefe ſtreet of the Citie doth extend) and *Bebel Futuli*, or the Port of Triumph, on the North of the Citie, and opening to the Lake called *Esbykie*. Three ſides thereof are incloſed with goodly buildings, hauing galleries of pleaſure which iettie ouer, ſuſtayned vpon Pillars. On the other ſide (now a heape of ruines) ſtood the ſtately Pallace of *Dultibe*, Wife to the *Sultan Caitbeus*: in which were doores and Iaumes of Iuorie; the walles and pauements checkered with diſcoloured Marble, Columnes of Porphir, Alablaſter, and Serpentine: the ſeelings flouriſhed with Gold and Azure, and inlayd with *Indian* Ebony, a Tree, which being cut downe, almoſt equals a ſtone in hardneſſe. In a word, the magnificencie was ſuch as could be deuiſed or effected by a womans curioſitie, and the Purſe of a Monarch, leuelled with the ground by *Selymus*, the ſtones and ornaments thereof were coueyed vnto *Conſtantinople*.

The Lake.

Fiue Harueſts in a yeare.

Baſe knauerie, & good iuſtice.

Admirable fertility of fruits, and their varietie.

Plantans ſuppoſed ſupplanters.

Embleme of good Magiſtrates.

The Lake both ſquare and large, is but onely a Lake when the Riuer ouer-floweth; ioyned thereunto by a channell, where the *Moores* (rowed vp and downe in Barges, ſhaded with Damaskes, and Stuffes of *India*) accuſtome to ſolace themſelues in the euening. The water fallen, yet the place rather changeth then loſeth his delightfulneſſe: affoording the profit of fiue Harueſts in a yeare, together with the pleaſure, frequented much in the coole of the day. I cannot forget the iniurie receiued in this place, and withall the iuſtice. Abuſed by a beggerly *Moore*, (for ſuch onely will) who then but ſeemed to begin his knauery, wee were glad to flye vnto another for ſuccour, ſeeming a man of good ſort; and by kiſſing of his garment, inſinuated into his fauour; who rebuked him for the wrong hee did vs. When croſſing vs againe, ere wee had gone farre, he vſed vs farre worſe then before: we offering to returne to the other, which he fearing, interpoſed; doing vs much villany to the mertiment of the beholders, eſteeming of Chriſtians as of Dogges and Infidels. At length we got by, and againe complayned. Hee in a maruellous rage made his ſlaues to purſue him; who caught him, ſtript him, and beat him with Rods all along the Leuell, calling vs to bee lookers on, and ſo conueyed him to the place of correction; where by all likelihood he had a hundred blowes on the feet to ſeaſon his paſtimes. Beyond this are a number of ſtragling houſes, extending well-nigh to *Bolac*, which is the Key vnto *Cairo*, a large Towne, and ſtretching alongſt the Riuer; in faſhion of building, in ſome part not much inferiour to the other. Within and without the Citie are a number of delicate Orchards, watered as they doe their fields, in which grow variety of excellent fruits; as Oranges, Lemons, Pomegranates, Apples of Paradiſe, Sicamor figs, and others, (whoſe barkes they bore full of holes, the trees being as great as the greateſt Oakes, the fruit no growing amongſt the leaues, but out of the bole and branches) Dates, Almonds, Caſſia fiſtula, (leaued like an Aſh, the fruit hanging downe like Sauſages) Locuſt, (flat, and of the forme of a Cycle) Galls growing vpon Tamarix, Apples no bigger then Berries, Plantains that haue a broad flaggie leafe, growing in cluſters, and ſhaped like Cucumers, the rind like a Peſcod, ſolid within, without ſtones or kernels, to the taſte exceeding delicious, (this the *Mahometans* ſay was the forbidden fruit; which beeing eaten by our firſt Parents, and their nakedneſſe diſcouered vnto them, they made them Aprons of the leaues thereof) and many more, not knowne by name, nor ſeene by mee elſe-where: ſome bearing fruit all the yeare, and almoſt all of them their leaues. To theſe adde thoſe whole fields of Palmes (and yet no preiudice to the vnder-growing Corne) of all others moſt delightfull.

Cameleons deſcribed at large.

In the aforeſaid Orchards there are great numbers of Cameleons; yet not eaſily found, in that neere to the colour of that whereon they ſit. A creature about the bigneſſe of an ordinary Lizard. His head vnpropotionably bigge, his eyes great, and mouing without the writhing of his necke which is inflexible, his backe crooked, his skinne ſpotted with little tumors, leſſe eminent as neerer the belly; his tayle ſlender and long: on each foot he hath fiue fingers, three on the out-ſide, and two on the inſide ſlow of pace, but ſwiftly extending his tongue, of a maruellous length for the proportion of his body, wherewith he preyes vpon Flyes, the top thereof being hollowed by Nature for that purpoſe. So that deceiued they be who thinke that they eat nothing, but onely liue vpon Ayre; though ſurely Aire is their principall ſuſtenance. For thoſe that haue kept them for a whole yeare together, could neuer perceiue that they fed vpon any thing elſe, and might obſerue their bellies to ſwell, after they had exhauſted the Ayre, and cloſed their iawes; which they expanſe againſt the rayes of the Sunne. Of colour greene, and of a duskey yellow: brighter and whiter towards the belly, yet ſpotted with blue, white, and red. They change not into all colours, as reported: laid vpon greene: the greene predominates; vpon yellow the yellow: but laid vpon blue, or red, or white, the greene retayneth his hue notwithſtanding; onely the other ſpots receiue a more orient luſtre: laid vpon black, they looke black, yet not without a mixture of greene. All of them in all places are not coloured alike. They are ſaid to beare a deadly hatred to the Serpent, inſomuch as when they eſpie them basking in the Sunne, or in the ſhade, they will climbe to the ouer-hanging branches, and let downe from their mouthes a thred, like to that of a Spinſters, hauing at the end a little round drop, which ſhineth like Quickſiluer, that falling on their heads doth deſtroy them: and what is more to be admired, if the boughes hang not ſo ouer, that the thred may perpendicularly deſcend, with their former feet they will ſo direct it, that it ſhall fall directly.

The Caſtle.

Marbles maruels.

Aloft, and neere the top of the Mountaine, againſt the South end of the Citie, ſtands the Caſtle (once the ſtately Manſion of the *Mamaluck Sultans*, and deſtroyed by *Selymus*) aſcended vnto by one way onely, and that hewen out of the Rocke; which riſing leiſurely with eaſie ſteepes and ſpacious diſtances, (though of a great height) may bee on horſe-backe without difficultie mounted. From the top, the Citie by reaſon of the Palmes diſperſed throughout, appeareth moſt beautifull; the whole Countrey below lying open to the view. The Caſtle ſo great, that it ſeemeth a Citie of it ſelfe, immured with high wals, diuided into partitions, and entred by doores of Iron; wherein are many ſpacious Courts, in times paſt the places of exerciſe. The ancient buildings all ruinated, doe onely ſhew that they haue beene ſumptuous, there beeing many Pillars of ſolid Marble yet ſtanding, of ſo huge a proportion, that how they came thither is not leaſt to be wondred at. Here hath the *Baſſa* his Reſidence, wherein the *Diuan* is kept, on Sundayes, Mondayes, and Tueſdayes the *Chauſes* as Aduocates, preferring the Suites of their Clients. Fortie *Ianizaries* he hath of his Guard, attyred like thoſe at *Conſtantinople*, the reſt employed about the Countrey, for the moſt part are not the ſonnes of Chriſtians, yet faithfull vnto ſuch as are vnder their charges, whom ſhould they betray, they not onely loſe their liues, but alſo the pay which is due to their Poſteritie. Such is this Citie, the faireſt in *Turkie*, yet differing from what it was, as from a body beeing young and healthfull, doth the ſame growne old and waſted with Diſeaſes.

Armenians.

Laonicus Chal. lib. 3.

Now *Cairo*, this great Citie is inhabited by *Moores*; *Turkes*, *Negroes*, *Iewes*, *Copties*, *Greekes*, and *Armenians*: who are here the pooreſt, and euery-where the honeſteſt; labouring painfully, and liuing ſoberly. Thoſe that are not ſubiect to the *Turke*, if taken in warres, are freed from bondage: who are, liue freely, and pay no Tribute of Children as doe other Chriſtians. This priuiledge enioy they, for that a certaine *Armenian* foretold of the greatneſſe and glory of *Mahomet*. They once were vnder the Patriarke of *Conſtantinople*: but about the Hereſie of *Eutyches* they fell from his gouernment, and communion with the *Grecians*, whom they deteſt aboue all other: rebaptizing ſuch as conuert to their Sect. They beleeue that there is but one nature in Chriſt, not by a commixtion of the diuine with the humane, as *Eutyches* taught, but by a coniunction, euen as the ſoule is ioyned to the body. They deny the Reall Preſence in the Sacrament, and adminiſter it as the *Copties* doe: with whom they agree alſo, concerning Purgatorie, and not praying for the dead: as with the *Greekes*, that the Holy Ghoſt proceedeth onely from the Father, and that the dead neither doe nor ſhall feele ioy or torment vntill the day of Doome.

Their Patriarke hath his being at *Tyberis* in *Perſia*: in which Countrey they liue wealthily, and in good eſtimation. There are three hundred Biſhops of that Nation; the Prieſts marry not twice: eat fleſh but fiue times a yeare, and then leſt the people ſhould thinke it a ſinne to eate, in regard of their abſtinence. They erre that write, that the people abſtaine from all meates prohibited by the *Moſaicall* Law; for Hogges fleſh they eate where they can, without offence, to the *Mahometans*. They obſerue the Lent moſt ſtrictly, yet eate fleſh vpon Fridayes betweene Eaſter and Whitſontide. As for Images they adore them not. Here they haue their Aſſemblies in obſcure Chambers. Comming in (which was on a Sunday in the after-noone) we found one ſitting in the middeſt of the Congregation, in habit not differing from the reſt, reading on a Bible in the *Chaldean* Tongue. Anon the Biſhop entred in a Hood and Veſt of blacke, with a ſtaffe in his hand, to which they attributed much holineſſe. Firſt, hee prayed, and then ſung certaine *Pſalmes*, aſſiſted by two or three; after all ſung ioyntly, at interims praying to themſelues: reſembling the *Turkes* in the poſture of their bodies, and often proſtrations: the Biſhop excepted; who erecting his hands ſtood all the while with his face to the Altar. The Seruice ended, one after another doe kiſſe his hand, and beſtow their Almes, he laying the other on their heads, and bleſſing them. Laſtly, preſcribeth ſucceeding Faſts and Feſtiuals. Where is to be noted, that they faſt vpon the Day of the Natiuitie of our Sauiour.

Greekes.

Here alſo is a Monaſterie of *Greeke Coloieros*, belonging vnto the capitall Monaſtery of Saint *Katherine* of Mount *Sina*, from *Cairo* ſome eight dayes iourney ouer the Deſerts; ſaid to bee the daughter of King *Coſta*, a King of *Cyprus*, who in the time of *Maxentius* conuerted many vnto Chriſt. Tortured on a Wheele, and finally beheaded at *Alexandria* (where two goodly Pillars of *Theban* Marble (though halfe ſwallowed with ruines) preſerue the memory of the place,) ſhe was conueyed (as they affirme) by an Angell, and buried in this Mountaine. It hath three tops of a maruellous height: that on the Weſt-ſide of old called Mount *Horeb*, where God appeared to *Moſes* in a buſh, fruitfull in paſtorage; farre lower, and ſhadowed when the Sunne ariſeth by the middlemoſt, that whereon God gaue the Law vnto *Moſes*. The Monaſtery ſtands at the foot of the mountaine, reſembling a Caſtle, with an Iron doore; wherein they ſhew the Tombe of the Saint much viſited by Pilgrims, from whence the top by fourteene thouſand ſteps of ſtone is aſcended, where ſtands a ruined Chappell. A plentifull Spring deſcendeth from thence and watering the Valley below, is againe drunke vp by the thirſtie ſand. This ſtrong Monaſterie is to entertayne all Pilgrims, (for there is no other place of entertainment) hauing an annuall Reuenue of ſixtie thouſand Dollars from Chriſtian Princes. Of which foundation ſixe and twentie other depend, diſperſed through diuers Countries. They giue alſo daily Almes to the *Arabs*, to be the better ſecured from out-rage. Yet will they not ſuffer them to enter, but let it downe from the Battlements. Their Orchard aboundeth with excellent Fruites: amongſt which Apples, rare in theſe Countries, transferred from *Damaſco*. They are neither ſubiect to Pope, nor Patriarke, but haue a Superintendent of their owne, at this preſent in *Cairo*. Theſe here made vs a collation, where I could not but obſerue their gulling in of Wine with a deare felicitie, whereof they haue their prouiſion from *Candy*.

During our abode here, a Caruan went foorth with much ſolemnitiy, to meet and relieue the great Caruan in their returne from *Mecha*, which conſiſteth of many thouſands of Pilgrims that trauell yeerely thither in deuotion and for Merchandize; euery one with his bandroll in his hand, and their Camels gallantly trickt (the Alcoran carried vpon one, in a precious caſe couered ouer with needle-worke, and laid on a rich pillow, inuironed with a number of their chanting Prieſts) guarded by diuers companies of Souldiers, and certaine field peeces. Forty eaſie dayes Iourney it is diſtant from hence: diuided by a wilderneſſe of ſand, that lyeth in drifts, and dangerouſly mooueth with the wind, through which they are guided in many places by ſtarres, as ſhips in the Ocean.

Egges hatched by art.

Then *Cairo*, no Citie can be more populous, nor better ſerued with all ſorts of prouiſion. Here hatch they egges by artificiall heat in infinite numbers; the manner as ſeene thus briefly. In a narrow entry on each ſide ſtood two rowes of Ouens, one ouer another. On the floores of the lower they lay the offals of flaxe; ouer thoſe mats, and vpon them their egges, at leaſt ſixe thouſand in an Ouen. The floores of the vpper Ouens were as rooffes to the vnder, grated ouer like Kilnes, onely hauing tunnels in the middle, with couers vnto them. Theſe gratings are couered with Mats, on them three inches thicke lyeth the dry and puluerated dung of Camels, Buffoloes, &c. At the hither and farther ſides of thoſe vpper Ouens are Trenches of Lome; a handfull deepe, and two handfuls broad. In theſe they burne of the foreſaid dung, which giueth a ſmothering heat without viſible fire. Vnder the mouthes of the vpper Ouens are conueyances for ſmoke, hauing round rooſes, and vents at the top to ſhut and to open. Thus lye the Egges in the lower Ouens for the ſpace of eight dayes, turned daily, and carefully lookt to that the heate be but moderate. Then cull they the bad from the good, by that time diſtinguiſhable (holding them betweene a Lampe and the Eye) which are two parts of three for the moſt part. Two dayes after they put out the fire, and conuey by the paſſage in the middle, the one halfe into the vpper Ouens: then ſhutting all cloſe, they let them alone for ten dayes longer, at which time they become diſcloſed in an inſtant. This they practiſe from the beginning of Ianuary vntill the midſt of Iune, the Egges being then moſt fit for that purpoſe; neither are they (as reported) preiudiced by Thunder: yet theſe declare that imitated Nature will neuer be equalled, all of them being in ſome part defectiue or monſtrous.

Moſt of the Inhabitants of *Cairo* conſiſt of Merchants and Artificers: yet the Merchants frequent no forrein Marts. All of a Trade keepe their ſhops in one place, which they ſhut about the houre of fiue, and ſolace themſelues for the reſt of the day, Cookes excepted, who keepe theirs open till late in the euening. For few, but ſuch as haue great Families dreſſe meate in their houſes, which the men doe buy ready dreſt; the women too fine fingerd to meddle with houſwifry, who ride abroad vpon pleaſure on eaſie-going Aſſes, and tye their Husbands to the beneuolence that is due; which if neglected, they will complaine to the Magiſtrate, and procure a Diuorcement. Many practitioners here are in Phyſick, inuited thereunto by the ſtore of Simples brought hither, and here growing, an Art wherein the *Egyptians* haue excelled from the beginning.

Rue wholeſome.

Feats by birds and beaſts.

A kind of Rue is here much in requeſt, wherewith they perfume themſelues in the mornings, not onely as a preſeruatiue againſt infection, but eſteeming it preualent againſt hurtfull ſpirits. So the *Barbarians* of old accuſtomed to doe with the Roots of wild Galingal. There are in this Citie, and haue beene of long, a ſort of people that doe get their liuings by the ſhewing of feats with Birds and Beaſts, exceeding therein all ſuch as haue beene famous amongſt vs. I haue heard a Rauen to ſpeake ſo perfectly, as it hath amazed me. They vſe both their throats and tongues in vttering of ſounds, which other Birds doe not, and therefore more fit for that purpoſe. *Scaliger* the Father, reports of one that was kept in a Monaſterie heard by him; which, when hungry, would call vpon *Conrade*, the Cooke, ſo plainly, as often miſtaken for a man. I haue ſeene them make both Dogges and Goats to ſet their foure feet on a little turned Pillar of wood, about a foot high, and no broader at the end then the palme of a hand, climing from one to two, ſet on the top of one another, and ſo to the third and fourth; and there turne about as often as their Maſters would bid them. They carry alſo dancing Camels about, taught when young, by ſetting them on a hot hearth, and playing all the while on an Inſtrument: the poore beaſt through

See *Leo.*

the extremity of heat lifting vp his feet one after another. This practiſe they for certaine moneths together, ſo that at length whenſoeuer he heareth the fiddle, he will fall a dancing. Aſſes they will teach to doe ſuch tricks, as if poſſeſſed with reaſon: to whom **Bankes** his horſe would haue proued but a *Zany*.

Matarea.

The time of our departure proroged, we rode to *Matarea*, fiue miles North-eaſt of the Citie. By the way we ſaw ſand caſt vpon the earth, to moderate the fertility. Here they ſay, that our Sauiour, and the bleſſed Virgin, with *Ioſeph*, repoſed themſelues, as they fled from the fury of *Herod*, when ohpreſſed with thirſt, a Fountaine foorthwith burſt forth at their feet to refreſh them. We ſaw a Well enuironed with a poore mud wall, the water drawne vp by * *Buffolos* into a little Ciſterne; from whence it ran into a lauer of Marble within a ſmall Chappell, by the *Moores* (in contempt of Chriſtians) ſpitefully defiled. In the wall there is a little concaue lined with ſweet wood (diminiſhed by affectors of relicks) and ſmoked with incenſe: in the ſole, a ſtone of Porphyr, whereon (they ſay) ſhe did ſet our Sauiour. Of ſo many thouſand Wells (a thing moſt miraculous) this onely affordeth guſtable waters, and that ſo excellent, that the *Baſſa* refuſeth the riuer to drinke thereof, and drinkes of no other; and when they ceaſſe for any time to exhauſt it, it ſendeth foorth of it ſelfe ſo plentifull a ſtreame, as able to turne an ouer-fall Mill. Paſſing through the Chappell, it watereth a pleaſant Orchard; in a corner whereof there ſtandeth an ouer-growne fig-tree, which opened (as they report) to receiue our Sauiour and his mother, then hardly eſcaping the purſuers; cloſing againe till the purſute was paſt; then againe diuiding, as now it remaineth. A large hole there is through one of the ſides of the leaning bulke: this (they ſay) no baſtard can thred, but ſhall ſticke faſt by the middle. The tree is all to be-hackt for the wood thereof, reputed of ſoueraigne vertue. But I abuſe my time, and prouoke my Reader. In an incloſure adioyning, they ſhewed vs a plant of Balme, the whole remainder of that ſtore which this Orchard produced, deſtroyed by the *Turkes*, or enuy of the *Iewes*, as by them reported, being tranſported out of *Iury*, in the dayes of *Herod* the Great, by the commandement of *Antonius*, at the ſuite of *Cleopatra*: but others ſay, brought hither out of *Arabia Felix*, at the coſt of a *Saracen Sultan*.

Salaxicus tom: 10 cap. 6. dares to report (as he ſaith, himſelfe ſeeing it) that from Sunday at noone vntill Monday morning they will not labour in the drawing vp of water, though vrged with ſtripes.

Balme.

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§. III.

The Pyramides viewed, SPHYNX *and other antiquities.*
Iourney from Cairo *to* Gaza.

Strange, if the dealing be as true as the telling.

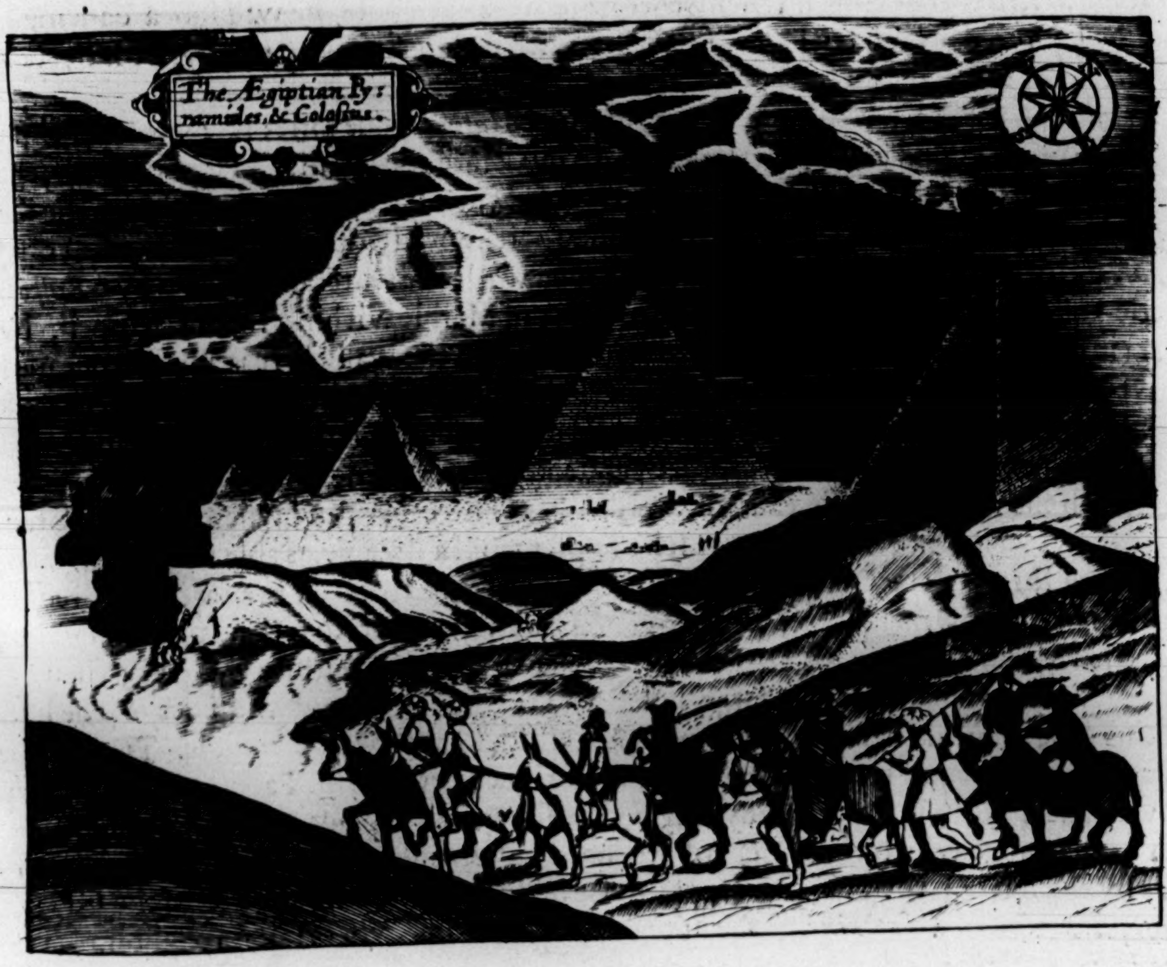
A Day or two after, wee croſſed the *Nilus*. Three miles beyond on the left hand left we the place whereupon Good-friday the armes and legs of a number of men appeare ſtretched foorth of the earth, to the aſtoniſhment of the multitude. This I haue heard confirmed by *Chriſtians*, *Mahometans*, and *Iewes*, as ſeene vpon their ſeuerall faiths. An impoſtury perhaps contriued by the water-men, who fetching them from the *Mummes*, (whereof there are an vnconſumeable number) and keeping the myſtery in their families, doe ſticke them ouer night in the ſand, obtaining thereby the yeerely Ferrying ouer of many thouſand of paſſengers. Three or foure miles further, on the right hand, and in ſight, athwart the Plaine, there extendeth a cauſſey ſupported with Arches fiue Furlongs long, ten paces high, and fiue in breadth, of ſmooth and figured ſtone; built by the builder of the Pyramides, for a paſſage ouer the ſoft and vnſupporting earth with weighty carriages. Now hauing ridden through a goodly Plaine, ſome twelue miles ouer (in that place the whole breadth of *Ægypt*) we came to the foot of the *Libyan* Deſarts.

Mummey.

Pyramides.

Full Weſt of the Citie, cloſe vpon theſe Deſarts, aloft on a Rockie Leuell adioyning to the Valley, ſtands thoſe three Pyramides (the barbarous Monuments of prodigality and vaine-glory) ſo vniuerſally celebrated. The name is deriued from a flame of fire, in regard of their ſhape; broad below, and ſharpe aboue, like a pointed Diamond. By ſuch the ancient did expreſſe the originall of things, and that formeleſſe forme-taking ſubſtance. For as a Pyramis beginning at a point, and the principall height, by little and little dilateth into all parts: ſo Nature proceeding from one vndeuidable Fountaine (euen God the Soueraigne Eſſence) receiueth diuerſitie of formes, effuſed into ſeuerall kinds and multitudes of figures; vniting all in the ſupreame head, from whence all excellencies iſſue.

Moſt manifeſt it is, that theſe, as the reſt, were the Regall Sepulchers of the *Egyptians*. The greateſt of the three, and chiefe of the Worlds ſeuen wonders, being ſquare at the bottome, is ſuppoſed to take vp eight Acres of ground. Euery ſquare being three hundred ſingle paces in length, the ſquare at the top conſiſting of three ſtones onely, yet large enough for threeſcore to ſtand vpon: aſcended by two hundred and fiftie fiue ſteps, each ſtep aboue three feet high, of a breadth proportionable. No ſtone ſo little throughout the whole, as to be drawne by our Carriages, yet were theſe hewen out of the *Troian* mountaynes, farre off in *Arabia*, ſo called of the


The Ægiptian Pyramides, & Coloſſus.

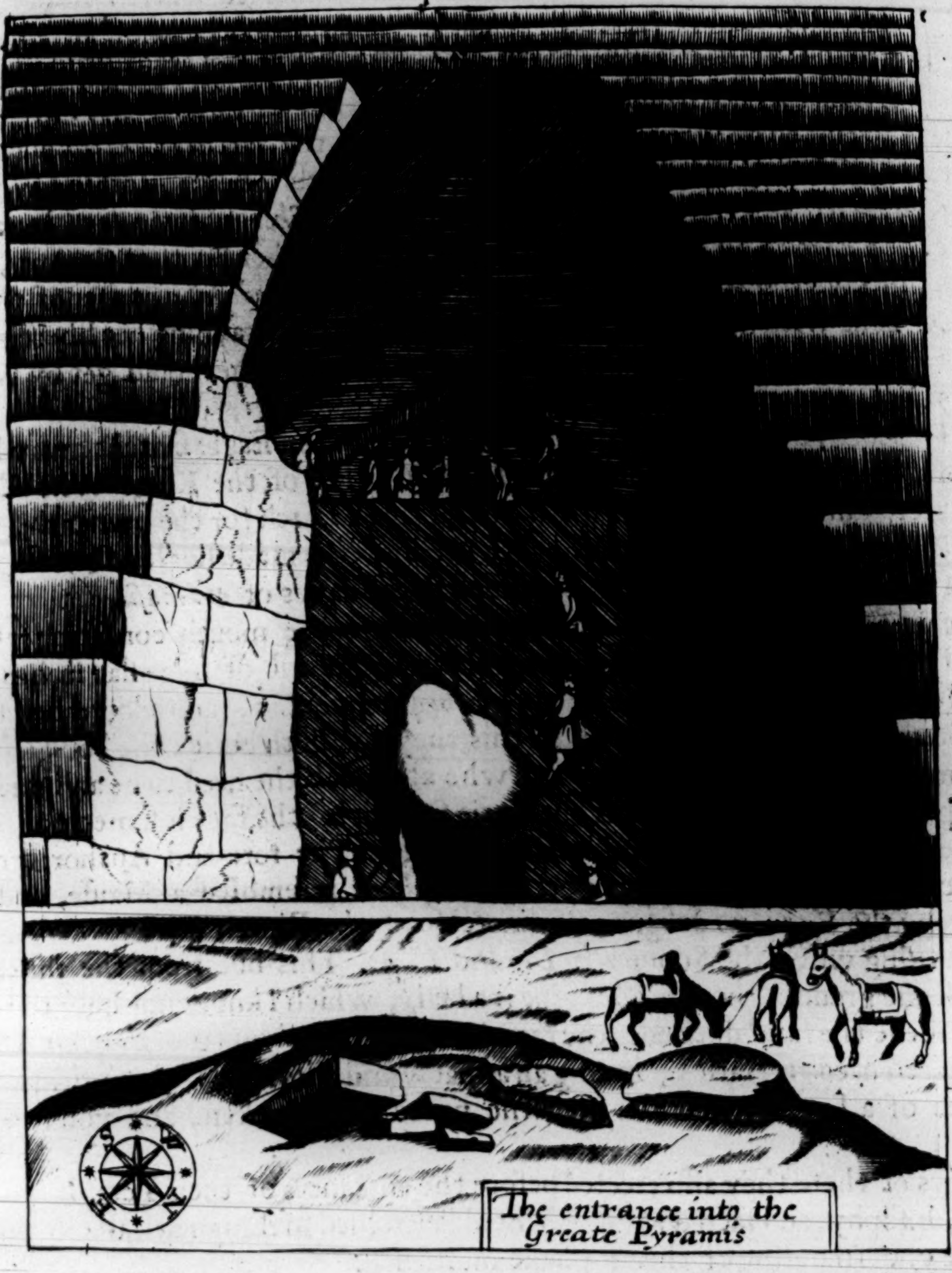
Captiue *Troians*, brought by *Menelaus* into *Egypt*, and there afterward planted. A wonder how conueyed hither: how ſo mounted, a greater. Twentie yeares it was a building, by three hundred threeſcore and ſixe thouſand men continually wrought vpon: who onely in Radiſhes, Garlicke, and Onions, are ſaid to haue conſumed one thouſand and eight hundred Talents. By theſe and the like Inuentions exhauſted they their Treaſure, and employed the people, for feare leſt ſuch infinite wealth ſhould corrupt their Succeſſors, and dangerous idleneſſe beget in the Subiect a deſire of innouation.

North moiſt.

Yet this hath beene too great a morſell for Time to deuoure; hauing ſtood, as may be probably coniectured, about three thouſand and two hundred yeares; and now rather old then ruinous: yet the North-ſide moſt worne, by reaſon of the humiditie of the Northerne wind, which here is the moiſteſt. The top at length we aſcended with many pauſes and much difficultie, from whence with delighted eyes we beheld that ſoueraigne of ſtreames, and moſt excellent of Countries. Southward and neare hand the *Mummes*: a-farre off diuers huge Pyramides; each of which, were this way, might ſupply the repute of a wonder. During a great part of the day it caſteth no ſhadow on the Earth, but is at once illuminated on all ſides. Deſcending againe, on the Eaſt-ſide, below, from each corner equally diſtant, we approched the entrance, ſeeming heretofore to haue beene cloſed vp, or ſo intended, both by the place it ſelfe, as appeareth by the following Picture, and conueyances within.

Other Pyramides.

Into this our *Ianizaries* diſcharged their Harquebuſes, leſt ſome ſhould haue ſkulkt within to haue done vs a miſchiefe, and guarded the mouth whilſt wee entred, for feare of the wilde *Arabs*. To take the better footing we put off our ſhooes, and moſt of our apparell: foretold of the heate within, not inferiour to a Stoue. Our guide (a *Moore*) went foremoſt: euery one of vs with our lights in our hands. A moſt dreadfull paſſage, and no leſſe cumberſome; not aboue a yard in breadth, and foure feet in height: each ſtone contayning that meaſure. So that alwayes ſtooping, and ſometimes creeping, by reaſon of the rubbidge, we deſcended (not by ſtaires, but as downe the ſteepe of a hill) a hundred feet: where the place for a little circuit enlarged; and the fearefull deſcent continued, which, they ſay, none euer durſt attempt any farther. Saue that a *Baſſa* of *Cairo*, curious to ſearch into the ſecrets thereof, cauſed diuers condemned perſons to vndertake the performance; well ſtored with lights and other prouiſion: and that ſome of them aſcended againe wel-nigh thirtie miles off in the Deſerts. A Fable deuiſed onely to beget wonder. But others haue written, that at the bottome there is a ſpacious Pit eightie and ſixe Cubits deepe, filled at the ouer-flow by concealed Conduits: in the middeſt a little Iland, and on that a Tombe contayning the bodie of *Cheops*, a King of *Egypt*, and the builder of this *Pyramis*: which with the truth hath a greater affinitie. For ſince I haue beene told by one out of his owne experience, that in the vttermoſt depth there is a large ſquare place (though without water) into which he was led by another entry opening to the South, knowne but vnto few (that now



The entrance into the Greate Pyramis

open being ſhut by ſome order and came vp at this place. A turning on the right hand leadeth into a little roome, which by reaſon of the noyſome ſauour, and vneaſie paſſage wee refuſed to enter. Clambering ouer the mouth of the aforeſaid Dungeon, we aſcended as vpon the bow of an Arch, the way no larger then the former, about a hundred and twentie feet. Here we paſſed through a long entry which led directly forward; ſo low, that it tooke euen from vs that vneaſie benefit of ſtooping. Which brought vs into a little roome with a compaſt roofe, more long then broad, of poliſhed Marble, whoſe grauel-like ſmell, halfe full of rubbidge forced our quicke returne. Climing alſo ouer this entrance, we aſcended as before, about an hundred and twentie feet higher. This entrie being of an exceeding height, yet no broader from ſide to ſide then a man may fathome, benched on each ſide, and cloſed aboue with admirable Architecture, the Marble ſo great, and ſo cunningly ioyned, as had it beene hewen through the liuing Rocke. At the top we entred into a goodly Chamber, twentie foot wide, and fortie in length, the roofe of a maruellous height; and the ſtones ſo great, that eight floores it, eight roofes it, eight flagge the ends, and ſixteene the ſides, all of well wrought *Theban* Marble. Athwart the roome at the vpper end there ſtandeth a Tombe, vncouered, empty, and all of one ſtone; breſt high, ſeuen feet in length, not foure in breadth, and ſounding like a Bell. In this, no doubt, lay the bodie of the Builder. They erecting ſuch coſtly Monuments, not onely out of a vaine oſtentation: but beeing of opinion, that after the diſſolution of the fleſh the ſoule ſhould ſuruiue; and when thirtie ſixe thouſand yeares were expired, againe bee ioyned vnto the ſelfe-ſame bodie, reſtored vnto his former condition: gathered in their conceits from Aſtronomicall demonſtrations. Againſt one end of the Tombe, and cloſe to the wall, there openeth a Pit with a long and narrow mouth, which leadeth into an vnder Chamber. In the walles on each ſide of the vpper roome, there are two holes, one oppoſite to another; their ends not diſcernable, nor bigge enough to be crept into: ſootie within; and made, as they ſay, by a flame of fire which darted through it. This is all that this huge maſſe contayneth within his darkeſome entrailes: at leaſt to be diſcouered.

The *Cheops*

Herodotus reports that King *Cheops* became ſo poore by the building thereof, that hee was compelled to proſtitute his Daughter, charging her to take whatſoeuer ſhee could get: who affecting her particular glorie, of her ſeuerall Cuſtomers demanded ſeuerall ſtones, with which ſhe erected the ſecond Pyramis; farre leſſe then the former, ſmoothe without, and not to be entred. The third which ſtandeth on the higher ground, is very ſmall if compared with the other; yet ſaith both ***Herodotus*** and ***Strabo***, greater in beautie, and of no leſſe coſt: beeing all built of Touch-ſtone; diffitult to be wrought, and brought from the fartheſt ***Æthiopian*** mountaines: but ſurely not ſo; yet intended they to haue couered it with ***Theban*** Marble; whereof a great quantitie lyeth by it. Made by ***Mycerinus*** the Sonne of ***Cheops***; ſome ſay, by a Curtizan of ***Naucretis***, called ***Dorica*** by ***Sappho*** the Poetreſſe, beloued of her Brother ***Caraxus***, who fraught with Wines, oft ſayled hither from ***Leſbos***. Others name ***Rhodope***, another of that Trade; at the firſt fellow ſlaue with ***Æſope*** the writer of Fables: who obtayning her libertie dwelt in this Citie: where ſuch in ſome ſort were reputed noble. But that ſhe ſhould get by whoring ſuch a maſſe of Treaſure, is vncredible.

Some tell a Storie, how that one day waſhing her ſelfe, an Eagle ſnatcht away her ſhooe, and bearing it to ***Memphis***, let it fall from on high into the lap of the King. Who aſtoniſhed with the accident, & admiring the forme, forth-with made a ſearch for the owner throughout all his Kingdome. Found in ***Naucretis***, and brought vnto him, he made her his Queene, and after her death encloſed her in this Monument. She liued in the dayes of ***Amaſis***.

The *Coloſſus*.

Plinie taxed.

Not farre off from theſe the ***Coloſſus*** doth ſtand, vnto the mouth conſiſting of the naturall rocke, as if for ſuch a purpoſe aduanced by Nature, the reſt of huge flat ſtones laid thereon, wrought altogether into the forme of an ***Æthiopian*** woman, and adored heretofore by the Countrey people as a rurall Diety. Vnder this, they ſay, lieth buried the body of ***Amoſis***. Of ſhape, leſſe monſtrous then is ***Plinies*** report: who affirmeth, the head to be an hundred and two feet in compaſſe, when the whole is but ſixtie foot high. the face is ſomething disfigured by Time, or indignation of the ***Moores***, deteſting Images. The fore-ſaid Author (together with others) doe call it a ***Sphynx***. The vpper part of a ***Sphynx*** reſembled a Maide, and the lower a Lion; whereby the ***Egyptians*** defigured the increaſe of the Riuer, (and conſequently of their riches) then riſing when the Sunne is in ***Leo*** and ***Virgo***. This but from the ſhoulders vpward ſurmounteth the ground, though ***Pliny*** giue it a belly, which I know not how to reconcile vnto the truth, vnleſſe the ſand doe couer the remainder. By a ***Sphynx*** the ***Egyptians*** in their Hieroglyphickes preſented an Harlot, hauing an amiable and alluring face; but withall the tyrannie, and rapacitie of a Lion: exerciſed ouer the poore heart-broken, and voluntarily periſhing Louer.

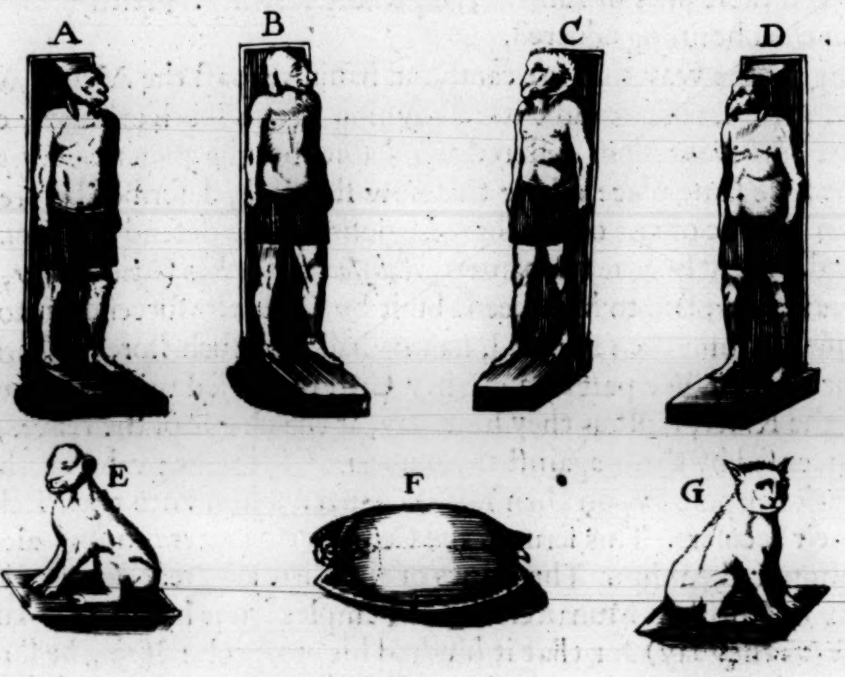
The Images of theſe they alſo erected before the entrances of their Temples; declaring that ſecrets of Philoſophy, and ſacred Myſterie, ſhould be folded in Ænigmaticall expreſſions, ſeparated from the vnderſtanding of the prophane multitude.

Fiue miles South-eaſt of theſe, and two Weſt of the Riuer, towards which inclineth this brow of the mountaine, ſtood the Regall Citie of ***Memphis***: the ſtrength and glory of old ***Egypt***, built by ***Ogdoo***, and called ***Memphis***, by the name of his Daughter, compreſſed (as they faine) by ***Nilus***, in the likeneſſe of a Bull. In this was the Temple of ***Apis*** (which is the ſame with ***Oſiris***) as ***Oſiris*** with ***Nilus***, ***Bacchus***, ***Apollo***, &c.

But why ſpend I time about that that is not? The very ruines now almoſt ruinated, yet ſome few impreſſions are left, and diuers throwne downe, Statues of monſtrous reſemblances, a ſcarce ſufficient teſtimonie to ſhew to the curious ſeeker, that there it had beene.

This hath made ſome erroniouſly affirme old ***Memphis*** to haue beene the ſame with new ***Cairo***: new in reſpect of the other. But thoſe that haue both ſeene and writ of the former, report it to haue ſtood three Schœnes aboue the South Angle of ***Delta***, (each Schœne contayning fiue miles at the leaſt, and ſometimes ſeuen and a halfe, differing according to their ſeuerall cuſtomes) which South-angle is diſtant but barely foure miles from ***Cairo***. Beſides, theſe Pyramides appertaining vnto ***Memphis***, affirmed to haue ſtood fiue miles North-weſt of that Citie, ſtanding directly Weſt, and full twelue from this. But the moſt pregnant proofe hereof are the ***Mummes***, (lying in a place where many generations haue had their Sepultures) not farre aboue ***Memphis***, neere the brow of the ***Libyan*** Deſart, and ſtreightning of the Mountaines, from ***Cairo*** wel-nigh twenty miles. Nor likely it is that they would ſo farre carry their dead, hauing as conuenient a place adioyning to the Citie.

Theſe we had purpoſed to haue ſeene, but the chargeable guard, and feare of the ***Arabs***, there then ſolemnizing their feſtiual, being beſides to haue laine out al night, made vs content our ſelus with what we had heard; hauing before ſeene diuers of the embalmed bodies, and ſome broken vp, to be bought for Dollars a peece at the Citie. In that place are ſome indifferent great, and a number of little Pyramides, with Tombes of ſeuerall faſhions: many ruinated, as many violated by the ***Moores*** and ***Arabians***, who make a profit of the dead, and infringe the priuiledge of Sepulchers. Theſe were the graues of the ancient ***Ægyptians***, from the firſt inhabiting of that Countrey; coueting to be there interred, as the place ſuppoſed to containe the body of ***Oſiris***. Vnder euery one, or whereſoeuer lies ſtones not naturall to the place, by remoouing the ſame, deſcents are diſcouered like the narrow mouths of Wells (hauing holes in each ſide of the walls to deſcend by, yet ſo troubleſome, that many refuſe to goe downe, that come thither of purpoſe) ſome wel-nigh ten fathoms deepe, leading into long vaults (belonging, as ſhould ſeeme, to particular families) hewne out of the Rocke, with Pillars of the ſame. Betweene euery Arch the corſes lie ranckt one by another, ſhrowded in a number of folds of linnen, ſwathled with bands of the ſame: the breſts of diuers being ſtained with Hieroglyphicall Characters. Within their bellies are painted papers, and their Gods incloſed in little Models of ſtone or mettall, ſome of the ſhape of men, in coat-armours, with the heads of Sheepe, Hawkes, Dogs, &c. others of Cats, Beetles, Monkies, and ſuch like. Of theſe I brought away diuers with mee, ſuch in ſimilitude.



A. *This with the head of a Monkie or Baboon, ſhould ſeeme by what is ſaid before, to haue beene worſhipped by thoſe of* Thebais.

B. Anubis, *whereof* Virgil,

The Monſter-Gods, Anubis *barking, buckle*
With Neptune, Venus, Pallas.

Omnigenumq; deum monſtra, & latrator *Anubis*.
Contra Neptunum & Venerem, contraq; Mineruã,
Tela tenent. *Æn.l.*8.

Some ſay, he was the eldeſt ſonne of Oſiris, *being figured with the head of a dogge, in that he gaue a dogge for his Enſigne. Others, that vnder this ſhape they adored* Mercurie, *in regard of the ſagacitie of that creature. The Dogge throughout* Ægypt *was vniuerſally worſhipped, but eſpecially by the* Cynopolites.

C. *Theſe of* Sait *did principally worſhip the ſheepe, it ſhould ſeeme in this forme.*

D. *This I coniecture (how euer vnlike) hath the head of a Hawke, being generally worſhipped by the* Ægyptians, *vnder which forme they preſented* Oſiris.

E. *I know not what to make of it (for the originall is greatly defaced) vnleſſe it be a Lyon; vnder which ſhape they adored* Iſis.

F. *Not ſo much as the Beetle, but receiued Diuine Honours: and why? ſee* Plutar. *in* Iſis *and* Oſiris, *neare the end.*

G. *The Cat all generally adored: they honouring ſuch creatures, for that their vanquiſh and run-away Gods tooke on them ſuch ſhapes to eſcape the furie of purſuing* Typhon.

The Linnen pulled off (in colour, and like in ſubſtance to the inward filme betweene the Barke and the bole, long dried, and brittle) the body appeareth ſolid, vncorrupt, and perfect in all his dimenſions: whereof the muſculous parts are browne of colour, ſome blacke, hard as ſtone-pitch, and hath in Phyſicke an operation not vnlike), though more Soueraigne. In the preparing of theſe, to keepe them from putrifaction, they drew out the braines at the noſtrils with an inſtrument of iron, repleniſhing the ſame with preſeruatiue ſpices. Then cutting vp the belly with an *Æthiopian* ſtone, and extracting the bowels, they clenſed the inſide with wine, and ſtuffing the ſame with a compoſition of Caſſia, Myrrhe, and other odours, cloſed it againe. The like the poorer ſort of people effected with Bitumen (as the inſide of their skuls and bellies yet teſtifie) fetcht from the lake of *Aſphalites* in *Iury*. So did they with the iuyce of Cedars; which by the extreame bitterneſſe, and ſiccatiue faculty, not onely forthwith ſubdued the cauſe of interior corruption, but hath to this day (a continuance of aboue three thouſand yeeres) preſerued them vncorrupted. Such is the differing nature of that tree, procuring life as it were to the dead, and death to the liuing. This done, they wrapt the body with linnen in multitudes of folds, beſmeared with Gum, in manner of ſeare-cloth. Their ceremonies (which were many) performed, they layd the corps in a boate, to be wafted ouer *Acheruſia*, a lake on the South of the Citie, by one onely whom they called *Charon*, which gaue to *Orpheus* the inuention of his infernall Ferri-man: About this lake ſtood the ſhady Temple of *Hecate*, with the Ports of *Cocytus* and *Oblivion*, ſeparated by barres of braſſe, the originall of like fables. When landed on the other ſide, the body was brought before certaine Iudges, to whom if conuinced of an euill life, they depriued it of buriall; if otherwiſe, they ſuffered it to be interred as aforeſaid. So ſumptuous were they in theſe houſes of death, ſo carefull to preſerue their carkaſſes. Forſomuch as the ſoule, knowing it ſelfe by diuine inſtinct immortall, doth deſire that the body (her beloued companion) might inioy (as farre foorth as may be) the like felicitie: giuing, by erecting ſuch loftie Pyramides, and thoſe dues of funerall, all poſſible eternity. Neither was the loſſe of this leſſe feared, then the obtaining coueted.

Babylon.

Returning by the way that we came, and hauing repaſt the *Nilus*, we inclined on the right hand to ſee the ruines of the old Citie adioyning to the South of *Cairo*, called formerly *Babylon*, of certaine *Babylonians* then ſuffered to inhabite by the ancient *Ægyptian* Kings; who built a Caſtle in the ſelfe ſame place where this now ſtandeth, deſcribed before, which was long after the Garriſon Towne of one of the three Legions, ſet to defend this Countrey in the time of the *Romanes*, and anciently gaue the name of *Babylon* vnto this Citie below, now called *Miſrulbetich* by the *Arabians*, ſaid to haue beene built by *Omar* the ſucceſſor vnto *Mahomet*; but ſurely, rather reedified by him then founded, hauing had in it ſuch ſtore of Chriſtian Churches as teſtified by their ruines. We paſt by a mighty Ciſterne cloſed within a Tower, and ſtanding vpon an in-let of the Riuer, built as they heare ſay, at the charge of the *Iewes*, to appeaſe the anger of the King, incenſed by them againſt the innocent Chriſtians; who by the remouing of a Montaine (the taske impoſed vpon their faith) conuerted him vnto their Religion, and his diſpleaſure vpon their accuſers. This ſerueth the Caſtle with water running along an aquaduct borne vpon three hundred Arches. The ruines of the Citie are great, ſo were the buildings; amongſt which, many of Chriſtian Monaſteries and Temples, one lately (the laſt that ſtood) throwne by this *Baſſa* (as they ſay) for that it hindred his proſpect: If ſo, he ſurely would not haue giuen leaue vnto the Patriarke, to rebuild it; for which he was ſpitefully ſpoken of by the *Moores*, as a ſuſpected fauourer of the Chriſtian Religion, who ſubuerted forthwith what he had begun. Whereupon the worthy *Cerill* made a Voyage vnto *Conſtantinople*, to procure the *Grand Signiors* Commandement for the ſupport of his purpoſe, when by the *Greeks* there, not altogether with his will, he was choſen their Patriarch, but within a ſhort ſpace diſplanted (as the manner is) by the bribery of another, he returned vnto *Cairo*. Beſides, here is a little Chappell dedicated to our Lady, vnderneath it a grott, in which it is ſaid that ſhe hid her ſelfe, when purſued by *Herod*. Much frequented it is by the Chriſtians, as is the Tombe of *Naſiſſa* (here being) by the *Mahometans*.

See *Leo*.

The few inhabitants that here be, are *Greekes* and *Armenians*: Here we ſaw certaine great *Serraglios*, exceeding high, and propt vp by buttreſſes. Theſe they call the Granaries of *Ioſeph*, wherin he hoarded corne in the yeer of plenty againſt the ſucceding famine. In all there be ſeuen, three ſtanding, and imployed to the ſelfe ſame vſe, the other ruined. From thence vp the Riuer for twenty miles ſpace, there is nothing but ruines: thus with the day we ended our Progreſſe.

Vpon the fourth of March we departed from *Cairo*, in the habites of Pilgrims, foure of vs *Engliſh*, conſorted with three *Italians*, of whom one was a Prieſt, and another a Phyſician. For our ſelues we hired three Camels with their keepers; two to carry vs, and the third for our prouiſion. The price we ſhall know at *Gaza*, vpon the diuiding of the great Caruan, anſwerable to the ſucceſſe of the iourney. We alſo hired a *Coptie* for halfe a Dollor a day, to be our interpreter, and to attend on vs. Our prouiſion for ſo long a Voyage we bore along with vs, *viz.* Biſcot, Rice, Raiſins, Figs, Dates, Almonds, Oliues, Oyle, Sherbets, &c. buying Pewter, Braſſe, and ſuch like implements, as if to ſet vp houſe-keeping. Our water we carried in Goat skins. Wee rid in ſhallow Cradles (which we bought alſo) two on a Camell, harboured aboue, and couered with linnen, to vs exceeding vneaſie; not ſo to the people of theſe Countreys, who ſit croſſelegd with a naturall falicity. That night we pitched by *Hangia*, ſome foureteene miles from the Citie. In the euening came the Captaine, a *Turke*, well mounted, and attended on. Here we ſtayeſt the next day following, for the gathering together of the *Caruan*; paying foure Madeins a Camell vnto them of the Village. Theſe as (thoſe elſewhere) doe nightly guard vs, making good whatſoeuer is ſtolne. Euer and anon one crying *Waſhed*, is anſwered, *Elough*, by another (ioyntly ſignifying one onely God) which paſſing about the Caruan, doth aſſure them that all is in ſafety. Amongſt vs were diuers *Iewiſh* women: in the extremity of their age vndertaking ſo weariſome a iourney, onely to die at *Ieruſalem*, bearing along with them the bones of their Parents, Husbands, Children, and Kinsfolke; as they doe from all other parts where they can conueniently. The Merchants brought with them many *Negros*; not the worſt of their Merchandizes. Theſe they buy of their Parents, ſome thirty dayes iourney aboue, and on the Weſt ſide of the Riuer. As the wealth of others conſiſts in multitudes of cattell; ſo theirs in the multitude of their children, whom they part from with as little paſſion; neuer after to

Hangia.

Vnnaturall Parents.

Chams Curſe continuing ſtil

Black colour whence.

be ſeene or heard of; regarding more the price then condition of their ſlauery. Theſe are deſcended of *Chus*, the Sonne of curſed *Cham*; as are all of that complexion. Not ſo by reaſon of their Seed, nor heat of the Climate; Nor of the Soyle, as ſome haue ſuppoſed; for neither haply, will other Races in that Soyle proue black, nor that Race in other Soyles grow to better complexion: but rather from the Curſe of *Noe* vpon *Cham* in the Poſteritie of *Chus*.

Bilbeſh.

About ten of clocke in the night the Caruan diſlodged, and at ſeuen the next morning pitched at *Bilbeſh*, which is in the Land of *Goſhen*. Paying two Madeines for a Camell; at midnight we departed from thence. Our Companions had their Cradles ſtrucke downe through the negligence of the Camellers, which accident caſt vs behind the Caruan. In danger to haue beene ſurprized by the Peaſants, we were by a *Spahie* that followed, deliuered from that miſchiefe. About nine in the forenoone, we pitched by *Catara*, where we payed foure Madeines for a Camell.

The tree *Alchan*.

Here about, but neerer the *Nile*, there is a certaine Tree, called *Alchan*, by the *Arabs*, the leaues thereof being dryed and reduced into powder, doe dye a reddiſh yellow. There is yearely ſpent of this through the *Turkiſh* Empire, to the value of foureſcore thouſand *Sultanies*. The women with it doe dye their haire and nayles, ſome of them their hands and feet; and not a few, the moſt of their bodies tempered onely with Gumme, and laid on in the *Bannia*, that it may penetrate the deeper. The Chriſtians of *Boſna*, *Valachia*, and *Ruſſia*, doe vſe it as well as the *Mahometans*. Trees alſo here be that doe bring forth Cottens. The next morning before day, we remoued and came by nine of the clocke to *Salhia*, where we ouer-tooke the reſt of the Caruan: all Chriſtians of thoſe Countries riding vpon Mules, and Aſſes. Who had procured leaue to ſet forward a day before; deſirous to arriue by Palme Sunday at *Ieruſalem*, (this Caruan ſtaying ten dayes longer then accuſtomed, becauſe of certaine principall Merchants) but they durſt not by themſelues venture ouer the mayne Deſerts: which all this while wee had trented along, and now were to paſſe through.

Salhia.

A little beneath is the Lake *Sirbonis*, called by the old *Egyptians* the place of *Typhons* expiration, now *Bayrena*, diuiding *Egypt* from *Syria*. A place to ſuch as knew it not, in thoſe times full of vnſuſpected danger. Then two hundred furlongs long, being but narrow, and bordered on each ſide with hils of ſand, which borne into the water by the winds ſo thickned the ſame, as not by the eye to bee diſtinguiſhed from the part of the Continent: by meanes whereof whole Armies haue beene deuoured. For the ſands neere hand ſeeming firme, a good way entred ſlid farther off, and left no way of returning, but with a lingring crueltie ſwallowed the ingaged: whereupon it was called *Barathrum*. Now but a little Lake and waxing leſſe daily: the paſſage long ſince choaked vp which it had into the Sea. Cloſe to this ſtandeth the Mountaine *Caſſius* (no other then a huge mole of ſand) famous for the Temple of *Iupiter*, and Sepulchre of *Pompey*, there obſcurely buried by the pietie of a priuate Souldier; vpon whom hee is made by *Lucan*, to beſtow this Epitaph:

Here the Great Pompey *lyes, ſo Fortune pleas'd*
To inſtile this ſtone; whom Cæſars *ſelfe would haue*
Interr'd, before he ſhould haue miſt a Graue.

Hic ſitus eſt magnus, placet hoc Fortuna ſepulchrum
Dicere *Pompei*: quo condi maluit illum
Quam terra caruiſſ. Socer———

Who loſt his head not farre from thence by the treacherie and commandement of the vngratefull *Ptolomie*. His Tombe was ſumptuouſly re-edified by the Emperour *Adrian*. North hereof lyes *Idumea*, betweene *Arabia*, and the Sea extending to *Iudea*.

The *Subaſſee* of *Sahia* inuited himſelfe to our Tent, who feeding on ſuch prouiſion as we had, would in concluſion haue fed vpon vs; had not our commandement (which ſtood vs in foure *Shariffes*) from the *Baſſa* of *Cairo*, and the fauour of the Captaine, by meanes of our Phyſician, protected vs: otherwiſe, right or wrong had bin but a ſilly plea to barbarous couetouſneſſe armed with power. We ſeuen were all the *Frankes* that were in the company, we heard how hee had ſerued others, and reioyced not a little in being thus fortified againſt him. The whole Caruan being now aſſembled, conſiſts of a thouſand Horſes, Mules and Aſſes; and of fiue hundred Camels. These are the ſhips of *Arabia*, their Seas are the Deſerts. A Creature created for burthen. Sixe hundred weight is his ordinary load; yet will he carrie a thouſand. When in lading or vnlading he lyes on his belly, and will riſe (as it is ſaid) when laden proportionably to his ſtrength, nor ſuffer more to be laid on him. Foure dayes together hee will well trauell without water, for a neceſſitie fourteene: in his often belchings thruſting vp a Bladder, wherewith hee moyſteneth his mouth and throat, when in a Iourney they cramme them with Barley dough. They are, as ſome ſay, the onely that ingender backward. Their paces ſlow, and intollerable hard, beeing withall vnſure of foot, where neuer ſo little ſlippery or vneuen. They are not made to amend their paces when wearie, with blowes; but are encouraged by Songs, and the going before of their Keepers. A beaſt gentle and tractable, but in the time of his Venery: then, as is remembring his former hard vſage, he will bite his Keeper, throw him downe and kicke him: fortie dayes continuing in that furie, and then returning to his former meekneſſe. About their neckes

The Caruan deſcribed.

they hang certaine Charmes included in Leather, and writ by their *Derviſes*, to defend them from miſchances, and the poyſon of ill eyes. Here we paid fiue Madeines for a Camell.

Arabia petrea.

Hauing with two dayes reſt refreſhed them, now to begin the worſt of their Iourney, on the tenth of March we entred the mayne Deſerts, a part of *Arabiapetrea*: ſo called of *Petrea*, the principall Citie, now *Rathalalah*. On the North and Weſt it borders on *Syria* and *Egypt*, Southward on *Arabia Fœlix* and the Red Sea; and on the Eaſt it hath *Arabia* the Deſert: a barren and deſolate Countrey, bearing neither Graſſe nor Trees, ſaue onely here and there a few Palmes which will not forſake thoſe forſaken places. That little that growes on the Earth, is wild Hyſope, whereupon they doe paſture their Camels, a Creature content with little, whoſe Milke and fleſh is their principall ſuſtenance. They haue no water that is ſweet, all being a meere Wilderneſſe of ſand. The winds hauing rayſed high Mountaynes, which lye in Drifts, according to the quarters from whence they blow.

Aſſault of wild *Arabs.*

Oſtridges.

Dromedaries.

About mid-night (the Souldiers beeing in the head of the Caruan) theſe *Arabs* aſſayled our Rere. The clamour was great, and the Paſſengers, together with their Leaders, fled from their Camels. I and my companion imagining the noiſe to bee onely an encouragement vnto one another, were left alone; yet preſerued from violence. They carryed away with them diuers Mules and Aſſes laden with Drugges, and abandoned by their Owners, not daring to ſtay too long, nor cumber themſelues with too much luggage, for feare of the Souldiers. Theſe are deſcended of *Iſmael*, called alſo *Sarracens* of *Sarra*, which ſignifieth a Deſert, and *ſaken*, to inhabit. And not onely of the place, but of the manner of their liues, for *Sarrack* imports as much as a Thiefe, as now, being giuen from the beginning vnto Theft and Rapine. They dwell in Tents, which they remoue like walking Cities, for opportunitie of prey, and benefit of paſturage. They acknowledge no Soueraigne, not worth the conquering, nor can they bee conquered, retyring to places impaſſable for Armies, by reaſon of the rolling ſands and penurie of all things. A Nation from the beginning vnmixed with others, boaſting of their Nobilitie, & at this day hating all Mechanicall Sciences. They hang about the skirts of the habitable Countries; and hauing robbed, retyre with a maruellous celeritie. Thoſe that are not detected perſons, frequent the neighbouring Villages for prouiſion, and trafficke without moleſtation, they not daring to intreat them euilly. They are of meane ſtatures, raw-boned, tawnie, hauing feminine voyces, of a ſwift and noyſeleſſe pace, behind you ere aware of them. Their Religion *Mahometaniſme*, glorying in that that the Impoſtor was thir Countriman: their Language extending as farre as that Religion extendeth. They ride on ſwift Horſes (not miſſe-ſhapen, though leane) and patient of labour. They feed them twice a day with the milke of Camels, nor are they eſteemed of, if not of ſufficient ſpeed to ouer-take an Oſtridge. Of thoſe there are ſtore in the Deſerts. They keepe in flockes, and oft affrighted the ſtranger Paſſenger with their fearefull ſhreeches, appearing afarre off like a troupe of Horſemen. Their bodies are too heauie to bee ſupported with their wings, which vſeleſſe for flight, doe ſerue them onely to runne the more ſpeedily. They are the ſimpleſt of Fowles, and Symbols of folly. What they find, they ſwallow, without delight, euen ſtones and Iron. When they haue laid their Egges, not leſſe great then the bullet of a Culuerin (whereof there are great numbers to be ſold in *Cairo*) they leaue them, and vnmindfull where, ſit on thoſe they next meet with. The *Arabs* catch the young ones, running apace as ſoone as diſcloſed; and when fatted, doe eate them, ſo doe they ſome part of the old, and ſell their skinnes with the feathers vpon them. They ride alſo on Dromedaries, like in ſhape, but leſſe then a Camell, of a iumping gate, and incredible ſpeed. They will carrie a man (yet vnfit for burthen) a hundred miles a day; liuing without water, and with little food ſatiſfied. If one of theſe *Arabians* vndertake your conduct, he will performe it faithfully, neyther will any of the Nation moleſt you. They will leade you by vnknowne nearer wayes, and farther in foure dayes, then you can trauell by Caruan in fourteene. Their Weapons are Bowes, Darts, Slings, and long Iauelings headed like Partiſans. As the *Turkes* ſit croſſe-legged, ſo doe they on their heeles, differing little in habit from the Ruſtick *Egyptians*.

Iewiſh Superſtition.

Fraudes pietatis, rewarded with *piæ fraudes.*

Catie.

About breake of day we pitched by two Wels of brackiſh water, called the Wels of *Duedar*. Hither followed the *Subaſſee* of *Salheia*, with the *Iewes* which we left behind, who would not trauell the day before, in that it was their Sabbath. Their Superſtition had put them to much trouble and charge; as of late at *Tunis* it did to ſome paine. For a ſort of them being to imbarke for *Salonica*, the wind comming faire on the Saturday, and the Maſter then hoyſing ſayles, loth to infringe their Law, and as loth to loſe the benefit of that paſſage, to coozen their conſciences, they hyred certayne *Ianizaries* to force them aboord, who tooke their money, made a ieſt of beating them in earneſt. At three of the clocke wee departed from thence, and an houre before mid-night pitched by the Caſtle of *Catie*, about which there is nothing vegetiue, but a few ſolitary Palmes. The water bad, inſomuch that that which the Captaine drinkes is brought from *Tina*, a Sea-bordering Towne, and twelue miles diſtant. Threeſcore Souldiers lye here in Garriſon. We paid a piece of Gold for euery Camell, and halfe a Dollar a piece for Horſes, Mules and Aſſes, to the Captaine, beſides, fiue Madeines a Camell to the *Arabs*. It ſeemeth ſtrange to me, how theſe Merchants can get by their Wares ſo far fetcht, and trauelling through ſuch a number of expences.

The thirteenth ſpent in paying of *Caphar*, on the fourteenth of March by fiue of the clocke we departed, andreſted about noone by the Wells of Slaues. Hither followed the Gouernour of *Catie*, accompanied with twenty horſe, and pitched his tent beſides vs. The reaſon why hee came with ſo ſlight a Conduct, through a paſſage ſo dangerous (for there, not long before, a Caruan of three hundred Camels had beene borne away by the *Arabs*) was for that he was in fee with the chiefe of them, who vpon the payment of a certaine taxe, ſecured both goods and paſſengers. Of theſe there were diuers in the company. Before midnight we diſlodged, and by ſixe the next morning, we pitched by another Well of brackiſh water, called the Wel of the mother of *Aſſan*. In the afternoone we departed. As we went, one would haue thought the Sea to haue beene hard by, and to haue remooued vpon his approaches, by reaſon of the gliſtering Nitre. And no doubt, but much of theſe Deſarts haue in times paſt beene Sea, manifeſted by the ſaltneſſe of the ſoile, and ſhels that lie on the ſand in infinite numbers. The next morning by fiue of the clocke, we came to *Ariſſa*, a ſmall Caſtle, enuironed with a few houſes: the Garriſon conſiſting of a hundred Souldiers. This place is ſomething better then Deſart, two miles remoued from the Sea, and bleſt with good water. Here we paid two Madeins for a Camell, and halfe as much for our Aſſes; two of them for the moſt part rated vnto one of the other. On the ſeuenteenth of March, we diſlodged betimes in the morning, reſting about noone by the Wels of Feare; the earth here looking greene, yet waſte, and vnhuſbanded. In the euening we departed. Hauing paſſed in the night by the Caſtle *Haniones*, by the breake of day they followed vs to gather their *Caphar*; being three Madeins vpon euery Camell. The Countrey from that place pleaſant, and indifferent fruitfull. By ſeuen of the clocke, we pitched cloſe vnder the Citie of *Gaza*.

Nitre.

Africa.

Haniones.

And here we will leaue him till our *Aſian* opportunity doth reinuite vs: returning now to the more Southerly and Weſterly parts of *Africa*, paſſing from *Nilus* to *Niger*. Onely in the way, we will with our Author touch at *Malta* an *African* Iland, and with his eyes obſerue the rarities there.

§. IIII.

Arriuall at Malta, *and obſeruations there.*

NOw out of ſight of *Candie*, the Winds both ſlacke and contrary, we were forced to beare Northward of our courſe, vntill we came within view of *Zant*, where our Maſter purpoſed to put in (ſince we could not ſhorten our way) but anon we diſcouered fiue ſailes making towards vs; and imagining them to be men of warre, made all things readie for defence. But to our better comfort, they prooued all *Engliſh*, and bound for *England*; with whom we conſorted to furniſh the ſhip with freſh water, and other prouiſions: they hauing ſupplied our neceſſities.

Fiue *Engliſh* ſhips.

So on the ſecond of Iune being Sunday, we entred the Hauen that lies on the Eaſt ſide of the Citie of *Valetta*, which we ſaluted with eighteene peeces of Ordnance, but we were not ſuffered to come into the Citie (though euery ſhip had a neat Patent to ſhew, that thoſe places from whence they came were free from the infection) nor ſuffered to depart, when the wind blew faire; which was within a day or two after. For the Gallies of the Religion were then ſetting forth, to make ſome attempt vpon *Barbarie*. The reaſon thereof, leſt being taken by the Pyrats, or touching vpon occaſion at *Tripoli*, *Tunis*, or *Argire*, their deſignes might be by compulſion, or voluntarily reuealed: nor would they ſuffer any Frigat of their owne, for feare of ſurpriſall, to goe out of the Hauen, vntill many dayes after that the Gallies were departed. But becauſe the *Engliſh* were ſo ſtrong (a great ſhip of *Holland* putting alſo in to ſeeke company) and that they intended to make no more Ports: On the ſixt of Iune, they were licenced to ſet ſaile, the Maſters hauing the night before, in their ſeuerall long-boats, attended their returne of the great Maſter (who had beene abroad in his Gallie to view a Fort that then was in building) and welcomed him home with one and twenty peeces of Ordnance.

But no intreaty could get me abroad, chooſing rather to vndergoe all hazards and hardneſſe whatſoeuer, then ſo long a Voyage by ſea, to my nature ſo irkeſome. And ſo was I left alone on a naked promontory right againſt the Citie, remote from the concourſe of people, without prouiſion, and not knowing how to diſpoſe of my ſelfe. At length a little boat made towards me, rowed by an officer appointed to attend on ſtrangers that had not practicke, leſt others by comming into their company, ſhould receiue the infection; who carried me to the hollow hanging of a rocke, where I was for that night to take vp my lodging; and the day following to be conueied by him vnto the *Lazaretta*, there to remaine for thirty or forty dayes before I could be admitted into the Citie. But behold, an accident, which I rather thought at the firſt to haue been a viſion, then (as I found it) reall. My guardian being departed to fetch me ſome victuals, laid along, and muſing on my preſent condition, a *Phalucco* arriueth at the place. Out of which

Curioſitie of admitting ſtrangers.

Greek mothers, bawds to their daughters.

there ſlept two olde women; the one made mee doubt whether ſhee were ſo or no, ſhee drew her face into ſo many formes, and with ſuch anticke geſtures ſtared vpon me. Theſe two did ſpread a *Turkie* Carpet on the rocke, and on that a table-cloth, which they furniſhed with varietie of the choyceſt viands. Anon, another arriued, which ſet a Gallant aſhoare with his two *Amaroſaes*, attired like Nymphs, with Lutes in their hands, full of diſport and ſorcery. For little would they ſuffer him to eate, but what he receiued with his mouth from their fingers. Sometimes the one would play on the Lute, whilſt the other ſang, and laid his head in her lap; their falſe eyes looking vpon him, as their hearts were troubled with paſſions. The attending Hags had no ſmall part in the Comedie, adminiſtring matter of myrth with their ridiculous moppings. Who indeed (as I after heard) were their mothers borne in *Greece*, and by them brought hither to trade amongſt the vnmarried fraternitie. At length, the *French* Captaine (for ſuch he was, and of much regard) came and intreated me to take a part of their banquet; which my ſtomacke perſwaded me to accept of. He willed them to make much of the *Foreſtier*: but they were not to be taught entertainment, and grew ſo familiar, as was to neither of our likings. But both he and they, in pittie of my hard lodging, did offer to bring me into the Citie by night (an offence, that if knowne, is puniſhed by death) and backe againe in the morning. Whileſt they were vrging me thereunto, my guardian returned; with him a *Malteſe*, whoſe father was an *Engliſh* man, he made acquainted therewith, did by all meanes dehort them. At length (the Captaine hauing promiſed to labour by admittance into the Citie) they departed. When a good way from ſhoare, the Curtizans ſtript themſelues, and leapt into the Sea, where they violated all the preſcriptions of modeſtie. But the Captain the next morning was not vnmindfull of his promiſe, ſoliciting the Great Maſter in my behalfe, as he ſate in Counſell; who with the aſſent of the great Croſſes, granted me Pratticke. So I came into the Citie, and was kindly entertained in the houſe of the foreſaid *Malteſe*, where for three weekes ſpace, with much contentment I remained.

Impudence of Curtizans, no rarity, but as common as themſelues.

Deſcription of *Malta*.

Malta doth lie in the *Lybian* Sea, right betweene *Tripolis* of *Barbarie* and the South-eaſt angle of *Sicilia*: diſtant an hundred fourescore and ten miles from the one, and threeſcore from the other; containing alſo threeſcore miles in circuit, called formerly *Melita*, of the abundance of honey. A Countrey altogether Champion, being no other then a rock couered ouer with earth, but two feet deepe where the deepeſt; hauing few trees, but ſuch as beare fruit; whereof of all ſorts plentifully furniſhed, ſo that their wood they haue from *Sicilia*, yet there is a kind of great Thiſtle, which together with Cow-dung ſerues the Countrey people for fuell, who need not much in a Clime ſo exceeding hot; hotter by much then any other which is ſeated in the ſame parallell, yet ſometimes temperated by the comfortable winds, to which it lies open. Riuers here are none, but ſundry fountaines. The ſoile produceth no graine but Barley, bread made of it, and Oliues, is the Villagers ordinary diet: and with the ſtraw they ſuſtaine their Cattell. Commin-ſeed, Annis-ſeed, and honey, they haue here in abundance, whereof they make Merchandize, and an indifferent quantity of Cotten-wooll; but that the beſt of all other. The inhabitants die more with age then diſeaſes, and heretofore were reputed fortunate for their excellencie in Arts and curious Weauings. They were at firſt a Colonie of the *Phœnicians*, who exerciſing Merchandize as farre as the great Ocean, betooke themſelues to this Iland; and by the commoditie of the Hauen, attained too much riches and honour (who yet retaine ſome print of the *Punicke* Language, yet ſo that they now differ not much from the *Moreſco*) and built in the middeſt thereof the Citie of *Melita* (now called old *Malta*) giuing or taking a name from the Iland. Now whether it came into the hands of *Spaine* with the Kingdome of *Sicilia*, or won from the *Moores* by their ſwords, (probable both by their Language, and that it belongeth to *Africa*) I am ignorant: but by *Charles* the fifth it was giuen to the Knights of the *Rhodes*.

The order of Knights Hoſpitulars.

This order of Knight-hood receiued their denomination from *Iohn* the charitable Patriarch of *Alexandria*, though vowed to Saint *Iohn Baptiſt* as their Patron. Their firſt ſeat was the Hoſpitall of Saint *Iohn* in *Ieruſalem* (whereupon they were called Knight-hoſpitallers) built by one *Gerrard*, at ſuch time as the Holy land became famous by the ſucceſſefull expeditions of the Chriſtians; who drew diuers worthy perſons into that ſocietie, approued by Pope *Galaſius* the ſecond. They by the allowance of *Honorius* the ſecond, wore garments of blacke, ſigned with a white croſſe. *Raymond*, the firſt Maſter of the Order, did amplifie their Canons; inſtiling himſelfe, *The poore ſeruant of Chriſt, and Guardian of the Hoſpitall in Ieruſalem.* In euery Countrey throughout Chriſtendome they had Hoſpitals, and Reuenues aſſigned them, with contributions procured by Pope *Innocent* the ſecond. They were tied by their vowes to entertaine all Pilgrims with ſingular humanitie; to ſafeguard their paſſages from theeues and incurſions, and valiantly to ſacrifice their liues in defence of that Countrey. But the Chriſtians being driuen out of *Syria*, the Knights had the *Rhodes* aſſigned them by the *Greeke* Emperour, (others ſay, by *Clement* the fifth) which they won from the *Turke*, and loſt againe as aforeſaid; retiring from thence vnto *Malta*. There are of them here ſeuen Alberges or Seminaries, one of *France* in generall, one of *Auerne*, one of *Prouince*, one of *Caſtile*, one of *Aragon*, one of *Italie*, one of

Almany: and an eight there was of *England,* vntill by *Henry* the Eighth diſſolued, with what Iuſtice, I know not. Yet is there one that ſupplyeth the place in the Election of the Great Maſter. Of euery one there is a Grand Prior, who liues in great reputation in his Countrey; and orders the affaires of their Order.

Saint *Iohns* without Smith-field, being in times paſt the Manſion of the Grand Prior of *England,* an *Iriſh-man* liuing in *Naples,* and reciuing a large Penſion from the King of *Spaine,* now beareth that Title. Thoſe that come for the Order are to bring a teſtimonie of their Gentry for ſixe Deſcents, which is to be examined, and approued by the Knights of their Nation, he being firſt to remaine here a yeare for a probation. Nor are women exempted from that dignitie, admitted by a Statute made in the Maſterſhip of *Hugo Reuelus,* perhaps, for that one *Agnes,* a noble Ladie was the Author, as they affirme, of their Order; but that there be any, now of it, is more then I could be informed. The Ceremonies vſed in Knighting, are theſe. Firſt, carrying in his hand a Taper of white Waxe, hee kneeleth before the Altar, clothed in a long looſe Garment, and deſireth the Order of the Ordinarie. Then, in the Name of the Father, the Sonne, and the Holy Ghoſt, he receiueth a Sword, therewith to defend the Catholike Church, to repulſe and vanquiſh the Enemie, to relieue the oppreſſed, if need ſhould be, to expoſe himſelfe vnto death for the Faith, and all by the power of the Croſſe, which by the Croſſe-hilt is deſigured. Then is he girt with a Belt, and thrice ſtrooke on the ſhoulders with his Sword, to put him in mind that for the honour of Chriſt he is chearefully to ſuffer whatſoeuer is grieuous, who taking it of him, thrice flouriſheth it aloft as a prouokement to the Aduerſary, and ſo ſheathes it againe, hauing wiped it firſt on his arme, to teſtifie that thence-forth hee will liue vndefiledly. Then hee that giues him Knight-hood laying his hand on his ſhoulder, doth exhort him to be vigilant in the Faith, and to aſpire vnto true honour by couragious and laudable actions, &c. Which done, two Knights doe put on his Spurres, guilt; to ſignifie that he ſhould ſpurne Gold as durt, not to doe what were ignoble for reward. And ſo goes hee to Maſſe with the Taper in his hand, the workes of Pietie, Hoſpitalitie, and redemption of Captiues, being commended vnto him, told alſo of what he was to performe in regard of his Order. Being asked if he bee a free man, if not ioyned in Matrimonie, if vnuowed to another Order, or not of any profeſſion; and if he were reſolued to liue amongſt them, to reuenge their iniuries; and quit the authoritie of Secular Magiſtracie. Hauing anſwered thereunto, vpon the receit of the Sacrament, he vowes in this Order, *I vow to the Almightie God, to the Virgin* Mary *his immaculate Mother, and to Saint* Iohn Baptiſt, *perpetually, by the helpe of God to bee truly obedient to all my Superiours, appointed by God and this Order, to liue without any thing of my owne, and withall to liue chaſtly.** Whereupon he is made a partaker of their Priuiledges and Indulgences, granted vnto them by the Sea of *Rome.* Beſides, other Prayers, they are commanded to ſay a hundred and fiftie *Pater noſters* daily, for ſuch as haue beene ſlaine in their Warres. They weare Ribands about their neckes with Brouches of the Croſſe, and Clokes of blacke with large white Croſſes ſet thereinto on the ſhoulders, of fine Linnen, but in time of Warre, they weare Crimſon Mandilions, behind and before ſo croſſed, ouer their Armour.

All Gentlemen.

Women capeable.

Ceremonies of creation.

Their Vow.

* Haſtie lye.

They come hither exceeding young, that they may the ſooner attayne to a *commendam* at home, (whereof many be of great value) not got by fauour but ſignioritie, and are to liue here for the ſpace of fiue yeares (but not neceſſarily together) and to goe on foure Expeditions. If one of them be conuicted of a capitall crime, hee is firſt publikely diſgraded in the Church of Saint *Iohn* where he receiued his Knight-hood, then ſtrangled, and throwne after into the Sea in the night time. Euery Nation doe feed by themſelues in their ſeuerall Alberges, and ſit at the Table like Fryers, but ſuch as vpon ſuite doe get leaue to eat apart, haue fiftie Crownes allowed them by the Religion yearely, as all haue fiue and twentie a piece for apparell.

Degradation and death.

There are here reſident about fiue hundred, not to depart without leaue, and as many more diſperſed through Chriſtendome, who hither repaire vpon euery ſummons, or notice of inuaſion. The Religion is their generall Heire whereſoeuer they dye, onely each Knight may diſpoſe of a fifth part of his ſubſtance. There be ſixteene of them Counſellors of State, and of principall authoritie, called Great Croſſes, who weare Tippets, and Coates alſo vnder their Cloakes, that be ſigned therewith. Of theſe are the Martiall, the Maſter of the Hoſpitall, the Admirall, the Chancelor, &c. When one doth dye another is elected by the Great Maſter and his Knights, who giue their voyces (if I forget not) by Bullets, as doe the *Venetians,* whereby both enuie and faction is auoyded. Now, if the Great Maſter fall ſicke, they will ſuffer no Veſſell to goe out of the Hauen, vntill hee bee either recouered, or dead, and another elected, leſt the Pope ſhould intrude into the Election, which they challenge to be theirs, and is in this manner performed.

Their number and gouernment.

The Great Maſter and his Election.

The ſeuerall Nations elect two Knights a piece of their owne, and two are elected for the *Engliſh,* from amongſt themſelues theſe ſixteene chooſe eight, and thoſe eight doe nominate a Knight, a Prieſt, and a Fryer-ſeruant (who alſo weares Armes) and they three chooſe the Great Maſter, out of the ſixteen Great Croſſes. This man is a *Pickard* borne, about the age of ſixtie, and hath gouerned eight yeare. His Name and Title, *The Illuſtrious and moſt Reuerent Prince my Lord*

Fryer Aloſius of Wignian-court, *Great Maſter of the Hoſpitall of Saint* Iohns *of* Ieruſalem, *Prince of* Malta, *and* Goza. For albeit a Fryer, (as the reſt of the Knights) yet is he an abſolute Soueraigne, and is brauely attended on by a number of gallant yong Gentlemen. The Clergie doe weare the Cognizance of the Order, who are ſubiect to like Lawes except in military matters.

The Villages and Cities.

Serpents not hurtfull.

Their glorious withſtanding the *Turke*.

There are ſixtie Villages in the Iland, vnder the command of ten Captaines, and foure Cities. Old *Malta* is ſeated (as hath beene ſaid before) in the midſt of the Iland, vpon a hill, and formed like a Scutchion: held of no great importance, yet kept by a Garriſon. In it there is a Grot, where they ſay Saint *Paul* lay when he ſuffered ſhipwracke; of great deuotion amongſt them. The refined ſtone thereof they caſt into little Medals, with the Effigies of Saint *Paul* on the one ſide, and a Viper on the other, *Agnus Dei*, and the like: of which they vent ſtore to the Forreiner. They ſay, that being drunke in wine it doth cure the venome of Serpents, and withall, though there be many Serpents in the Iland, that they haue not the power of hurting although handled, and angred; bereft of their venome euer ſince the being here of the Apoſtle. The other three Cities (if they may all be ſo termed) are about eight miles diſtant, and not much without a Muſket ſhot each of other, neere the Eaſt-end, and on the North-ſide of the Iland; where there is a double Hauen diuided by a tongue of rocke, which extendeth no further then the conueniently large entrance. The Eaſt Hauen reſembleth the horne of a Stag, the firſt branch (as the Palme) affoording an excellent harbour for the greateſt ſhippes, and the ſecond for Gallies; the reſt are ſhallow. Cloſe to the vppermoſt toppe there is a Fountayne of freſh water, which plentifully furniſheth all Veſſels that doe enter. On the tip of the foreſaid tongue ſtood the ſtrong Caſtle of Saint *Hermes*, the firſt that the *Turke* beſieged, which after many furious aſſaults, twentie thouſand Canon ſhot (whoſe horrible roarings were heard to *Meſſina*) and the loſſe of ten thouſand liues, they tooke in the yeare 1565. in the moneth of Iune, but to the greater glory of the vanquiſhed, that loſſe rather inraging then diſ-heartning the remaynder.

Pietie of a *Mahometan*.

Now vpon the point of the Promontory which lyes betweene theſe two branches of that Hauen, where the Ships and Gallies haue their ſtations, on a ſteepe rocke ſtands the Caſtle of Saint *Angelo*, whoſe ſtrength appeared in fruſtrating thoſe violent batteries (being next beſieged by the *Turke*) whereof it yet beareth the skarres. At the foot of the Rocke are certaine Canons planted, that front the mouth of the Hauen. This Caſtle is onely diuided by a Trench cut through the Rocke, from the *Burgo*, a little Citie which poſſeſſeth the reſt of that Promontory, being all a Rock, hewen hollow within, for their better defence; diſioyned by a great deep Ditch from the Land. South of this, and on the next Promontory, ſtands another Towne, which is called, *La Iſula*, on the point thereof a platforme, and at the other end the ſtrong Fort of Saint *Michael*, yet inferiour in ſtrength to that of Saint *Angelo*. Here remember we the pietie of a *Mahometan*, deſcended, no doubt of Chriſtian Parentage, and fauouring our Religion, who in the time of the ſtricteſt ſiege, and ſmalleſt comfort to the beſieged, leapt into the Sea, and maugre all the ſhot that was made at him, ſwamme to this Caſtle: where firſt requiring and receiuing Baptiſme, hee made knowne vnto them the ſecrets of the Enemie, aduiſed how to fruſtrate their purpoſes, and brauely thruſt himſelfe forward in euery extremitie. But the Knights of the Order aſſiſting one another by their proper valour, ſo nobly behaued themſelues, that the *Turke* began to deſpaire of ſucceſſe, and vpon the rumoured approach of the Chriſtian ſuccours (which in the beſt conſtruction by the ouer-circumſpect Vice-Roy of *Sicilia* had beene dangerouſly protracted) imbarqued themſelues, and departed. But all, ſauing *Burgo* and Saint *Angelo*, reduced into powder, and the returne of the *Turke* diſtruſted, it was propounded amongſt the Knights, to abandon the Iland, rather then vainly to repaire, and endeuour to defend thoſe lamentable ruines, the Aduerſaries vnequall power, and backward ayde of the Chriſtian Princes conſidered. But it too much concerned the ſtate of Chriſtendome, (eſpecially of the Countries confining) it being as it were both the Key and Bulwarke thereof, inſomuch that the Pope, the *Florentine*, and the reſt of the Princes of *Italy*, encouraged them to ſtay, aſſiſting them with money, and all neceſſary prouiſion; but eſpecially the King of *Spaine*, who ouer and aboue did ſend them three thouſand Pioners, leuyed in the Kingdome of *Naples* and *Sicilia*, to repaire their old Fortreſſes, and begin a new Citie vpon that tongue of Land which diuideth the two Hauens, now almoſt abſolutely finiſhed.

Valetta.

Saint *Hermes*.

This is called the Citie of *Valetta*, in the honour of *Iohn de Valetta*, who then was Great Maſter. Not great, but faire, exactly contriued, and ſtrong aboue all others, mounted aloft, and no where aſſailable by Land, but at the South end. The walls of the reſt doe ioyne to the vpright Rocke, as if of one piece, and beaten vpon by the Sea. That towards the Land, is but a narrow *Iſthmos*, where the Rocke doth naturally riſe, the Ditch without, hewen downe exceeding broad, and of an incredible profunditie, ſtrongly flankt, and not wanting what fortification can doe. This way openeth the onely gate of the Citie, (the other two, whereof one leadeth to Saint *Hermes*, and the other to the Hauen, being but ſmall Poſternes) and hard within are two great Bulwarks, planted on the top with Ordnance. At the other end (but without the wall) ſtands the Caſtle of Saint *Hermes*, now ſtronger then euer, whereof (as of that Saint *Angelo*) no *French* man can be Gouernour. Almoſt euery where there are platformes on the walls, well ſtored with Ordnance. The walls on the inſide not aboue ſixe foot high, vnimbattald, and ſheluing on the outſide, the buildings throughout a good diſtance off both to leaue roome for the Souldiers, and to ſecure them from batterie. Neere the South end, and on the Weſt ſide, there is a great pit hewne into the rocke, out of which a Port cut vnder the wall into the Weſt Hauen, intended (for yet vnfiniſhed) to haue beene made an Arſenall for their Gallies, (that harbour being too ſhallow for ſhips) a worke of great difficulty. The market place is ſpacious, out of which the ſtreets doe point on the round. The buildings for the moſt part vniforme, all of free ſtone, two ſtories high, and flat at the top; the vpper roomes of moſt hauing out tarraſſes. The Great Maſters Palace is a Princely ſtructure, hauing a Tower which ouerlooketh the whole Iland. The chamber where they ſit in Counſell, is curiouſly painted with their fights by Sea and by Land, both forraine and defenſiue. The ſeuen Alberges of the Knights, be of no meane building; amongſt whom the Citie is quartered. Magnificent is the Church of S, *Paul*, and that of Saint *Iohns*: the one the ſeat of a Biſhop, and the other of a Prior. And Saint *Iohns* Hoſpitall doth merite regard, not onely for the building, but for the entertainment there giuen. For all that fall ſicke are admitted thereunto, the Knights themſelues there lodge when hurt or diſeaſed, where they haue Phyſicke for the bodie, and for the ſoule alſo (ſuch as they giue.) The attendants many, the beds ouer-ſpread with faire Canopies; euery fortnight hauing change of Linnen. Serued by the Iunior Knights in ſiluer, and euery Friday by the Great Maſter, accompanied with the great Croſſes. A ſeruice obliged vnto from their firſt inſtitution; and thereupon called Knight-hoſpitallers. The Ieſuits haue of late crept into the Citie, who now haue a Colledge a building. Heere bee alſo three Nunneries; the one for Virgins, another for penitent Whores, (of impenitent here are ſtore) and the third for their baſtards.

The Palace,

The ſeuen Alberge.

Saint *Iohns* Hoſpitall.

The barrenneſſe of this Ile is ſupplied with the fertilitie of *Sicilia*, from whence they haue their prouiſion. The Citie is victualed for three yeeres, kept vnder the ground, and ſupplied with new as they ſpend of the old. They haue ſome freſh water Fountaines, and the raine that falleth, they reſerue in Ciſternes. Beſides the Knights and their dependants, the Citizens and Ilanders be within the muſter of their forces; in which there are not of liuing ſoules aboue twentie thouſand. They keepe a Court of guard nightly, and almoſt euery minute of the night, the watch of one Fort giues two or three tolls with a bell, which is anſwered by the other in order. The Religion hath onely fiue Gallies, and ſtinted they are, as I haue heard, to that number, (if more, they belong vnto priuate men) and but one ſhip. The cuſtome is, or hath beene, hauing hung out a flagge, to lend money to all commers that would dice it, if they win, to repay it with aduantage; if loſe, to ſerue vntill their entertainment amounted to that ſumme. Now the expeditions that they make, are little better then for bootie; ſometimes landing in the night time on the maine of *Africa*, and ſurpriſing ſome village, or ſcouring along the coaſts, take certaine ſmall Barks, which diſburdened of their lading and people, they ſuffer to hull with the weather. For they made good profit of their ſlaues, either imploying them in their drudgeries, (they hauing at this inſtant aboue fifteene hundred of them) or by putting them to ranſome. For euer and anon you ſhall haue a little boat with a flag of treaty, come hither from *Tripoli*, *Tunis*, or *Algeirs*, to agree for the redemption of captiues, as doe the *Malteſes* to thoſe places who are ſerued with the ſame meaſure. During my abode here, there arriued a Barke, brought in by eight *Engliſh* men, who had for a long time ſerued the *Turkiſh* Pirats of *Tunis*, they bound for *Algeirs*, tooke weapons in hand, and droue the diſtruſtleſſe *Turkes* (being twice as many) into the ſterne, kept there by two, whilſt the other dreſſed the ſailes for *Malta*. Amongſt them there was one, who ſaying he would neuer be ſlaue to a Chriſtian, ſtript himſelfe ſecretly, propping vp his gowne, and laying his Turbant vpon it, as if ſtill there, and dropt it into the Sea. But the deceiuer was deceiued by the high land which ſeemed neerer then it was, and ſo wearied with ſwimming, ſunke in their ſights. The Inquiſition would haue ſeized both on their perſons and purchaſe, becauſe they had ſerued the Infidell: but they were protected by the Great Maſter (being deſirous to ſerue him) who will not ſuffer their cruell authoritie to enter into the new City, ſo that they are faine to reſide in *Burgo*.

Their Gallies.

Their expeditions.

The *Matelſes* are little leſſe Tawnie then the *Moores*, eſpecially thoſe of the Countrey, who goe halfe clad, are indeed a miſerable people; but the Citizens are altogether Frenchified; the Great Maſter, and maior part of the Knights being *French* men. The women weare long blacke ſtoles, wherewith they couer their faces (for it is a great reproach to be ſeene otherwiſe) who conuerſe not with men, and are guarded according to the manner of *Italy*. But the iealous are better ſecured, by the number of allowed Curtizans (for the moſt part *Grecians*) who ſit playing in their doores on inſtruments; and with the arte of their eyes inueagled theſe continent by vow, but contrary in practiſe, as if chaſtitie were onely violated by marriage. They here ſtirre early and late, in regard of the immoderate heat, and ſleepe at noone-day. Their markets they keepe on Sundayes.

The people.

Now were the Gallies returned with indifferent ſucceſſe, and yet my ſtay was proroged by the approaching feſtiuall of their Patron; for vntill that was paſt, no boat would ſtirre out of

Pompous ſolemnitie.

the Harbour. The Palace, Temples, Alberges, and other principall houſes, were ſtucke round on the outſide with lampes, the euening before: and amongſt other ſolemnities, they honoured the day with the diſcharge of all their Artilery. The Forts put forth their Banners, and euery Alberge the Enſigne of his Nation, at night hauing Bone-fires before them; fiue great ones being made in the Court of the Palace; whereof, the firſt was kindled by the Great Maſter, the ſecond by the Biſhop, the third by the Prior, the fourth and fifth by the Marſhall and Admirall. On the foure and twentieth of Iune, I departed from *Malta* in a Phalucco of *Naples*, rowed by fiue, and not twice ſo big as a Wherry, yet will for a ſpace keepe way with a Gally. They vſe to ſet foorth in ſuch boats as theſe, two houres before Sun-ſet, and if they diſcouer a ſuſpected ſaile betweene that and night (for the *Turkes* continually lie there in waite) doe returne againe: if not, they proceed; and by the next morning (as now did we) reach the Coaſt of *Sicilia*.

The end of the Sixth Booke.

NAVI-

NAVIGATIONS, VOYAGES, AND DISCOVERIES OF THE SEA-COASTS AND IN-LAND REGIONS OF *AFRICA*, WHICH IS GENERALLY CALLED *ÆTHIOPIA*: BY ENGLISHMEN AND OTHERS.

THE SEVENTH BOOKE.

CHAP. I.

A true Relation of Maſter RICHARD IOBSONS *Voyage, employed by Sir* WILLIAM *Saint* IOHN, *Knight, and others; for the Diſcouerie of* Gambra, *in the* Sion, *a ſhip of two hundred tuns, Admirall; and the Saint* Iohn *fiftie, Vice-Admirall. In which they paſſed nine hundred and ſixtie miles vp the Riuer into the Continent. Extracted out of his large Iournall.*

WE ſet ſayle from *Graueſend*, on Saturday the fift of October, 1620. From *Graueſend*. On the fiue and twentieth, we departed from *Dartmouth*, we ſayled from *Dartmouth* to the *Canaries*.

The fourteenth of February, we came to an anchor in *Trauiſco* Road, where we found three *Frenchmen*, and one *Flemming*. *Franciſco* a *Portugal* here dwelling was buſie to enquire if we went to *Gambra*, hauing a letter as he ſaid from M. *Cramp*, who had lately departed thence for *Sierra Liona*, ſet forth by the Company. This *Portugall* fearing iuſt reuenge for the ſhip taken and men betrayed and murthered by them in *Gambra*, had procured a Letter in behalfe of ſome of his friends. In the Riuer of *Borſall* we entred, where we tooke a ſmall Boat belonging in part to *Hector Numez*, the principall in that Treachery and Murther aforeſaid and detayned ſome of his goods therein for ſatisfaction, taking thereof a publike Inuentorie, that if any other could lay iuſt clayme they might be reſtored. This was done by puniſhing *Numez*, and to terrifie others from like trecherous attempts, not without effect. The *Portugals* were glad they ſo eſcaped, knowing and curſing *Numez* his villanie. The *Portugalls* which trade here, and inhabit the Riuer are baniſhed men, Renegadoes and baſer people, and behaue themſelues accordingly.

The *Katherine* betrayed.

Portugals which trade, *Gambra*.

We built a Shallop, and lanched it the two and twentieth. The next day we ſet ſayle vp the Riuer, and the tyde ſpent, anchored againſt a litle Iland on the South-ſide ſome foure leagues vp. From October till May, the winds are generally Eaſterly, and downe the Riuer which much hindred our courſe vp the ſame. We paſt vp by tydes, intending to ſtay at a Towne called *Taukorouulle*, but ouer-ſhot it in the night, and the next morning were againſt another Towne foure

The generall winds.

*Tankorouall*e.

Tindobauge.

leagues higher, called *Tindobauge*. Our ſhip with her Ordnance might here come both ſides the Riuer.

Here dwelt *Emanuel Corſeen* a *Portugall*, which told vs that Maſter *Tomſon* was killed by one of his Company, and that the reſt were in health. It was intended the *Sion* ſhould ſtay here, and therefore the Kings Cuſtomers were paid, who dwelt ſome ſixe miles from the Riuer, but had his drunken Officers to receiue them.

The Voyage vp the Riuer.

Leauing her with fiue and twentie men and boyes. On Wedneſday, the nine and twentieth, the Saint *Iohn* and two ſhallops, we ſet ſayle vp the Riuer twelue men in the bigger, with *Henry Lowe*, and thirteene in the leſſer with my ſelfe, which with the Boat towed her vp in calmes.

Pudding Iland. *Maugegar.*

On the firſt of December, we came to *Pudding* Iland, ſixteene leagues from the ſhip. The ſecond, we anchored againſt a little Creeke which leads into a Towne *Maugegar*. We went to this Towne, meeting by the way a *Portugall*, called *Baſtian Roderigo*, who gaue mee an Ounces skinne. On Munday the fourth, the King with his *Alcade* came aboord, and drunke himſelfe with his Conſorts ſo drunke, that the Cuſtomes were deferred till next day. *Henry Lowe* agreed for a houſe, and left there *Humfrey Dauis*, *Iohn Blithe*, and one *Nicholas* a prettie youth, which two laſt dyed there. On the ſeuenth, we paſſed thence by a Towne on the North-ſide, called *Wolley, Wolley*, bigger then any wee had yet ſeene, and in the after-noone came to an anchor at *Caſſan* (where the *Katharine* was betrayed) where no *Portugall* would now be ſeene. This King is vnder the great King of *Burſall*. The *Alcade* ſhewed vs friendſhip, and told vs that the *Portugals* had hired men of that Towne to kill vs as we went vp, in ſome narrower Streights of the Riuer, for feare whereof we could not get any *Blackman* to goe with vs to be our Pilot and Linguiſt. This Towne is populous and after their manner warlike. We here had intelligence, that Salt is a good Commoditie aboue in the Riuer, and that within eight dayes there would come a Carauan from *Tynda* for Salt before this place.

Wolley, Wolley. Caſſan. Portugals perfidie.

Pometon. Ieraconde.

On the fourtteenth, we came to a Towne on the South-ſide, called *Pompeton*, aboue which dwels no *Portugall* in this Riuer. Next morning we came to the Port of *Ieraconde*, two miles from which dwelt *Farran* a perpetuall Drunkard, but which held his Countrey in greateſt awe. Hence *Henry Lowe* ſent a ſlaue with a Letter to *Oranto* ſixteene miles off, where the *Engliſh* dwelt. On the ſeuenteenth, *Matthew Broad* and *Henry Bridges* came to vs by Land, which were exceeding glad after ſo long ſpace to ſee their Countrimen, as we alſo to heare them report their ſecuritie amongſt thoſe wild people. *Broad* ſaid, much good might bee done vp the Riuer, but that it muſt be done without delay, the Riuer falling daily. Comming within ſixe miles of *Oranto* we landed and went thither, where *Brewer* which had beene at *Tinda* with *Tomſon*, filled vs with golden hopes. But the neglect of bringing Salt thorough ignorance or emulation was a hinderance. The King of *Oranto* abode on the other ſide of the Riuer; his name *Summa Tumba*, a blind man and ſubiect to the great King of *Cantore*. We went to him and had a ſpeech made to him of thankfulneſſe, for our Countreymens kind vſage; His anſwere was repeated by the mouth of another, after the faſhion of the Countrey: which Ceremonie done, he made haſt to drowne his wits in the *Aquauita* and good liquor we brought him. His Cuſtome paid, we departed.

Engliſh at *Oranto.*

Oranto.

The one and twentieth, I ſent away my Boat, & the next day came abundance of people; ſome to ſell; all to begge; the King ſometimes by his Wife, ſometimes by his Daughter, but euery day his Sonnes were there, and likewiſe diuers others of the better ſort, but *Count*, from many great perſons: which word they vſe for commendations. You muſt returne ſomething againe, or it will be ill taken.

Ferambras faith.

On Chriſtmas day, *Ferambra* ſent vs as much Elephants fleſh as one could well carrie, new killed. This *Ferambra* went foure miles off, and was a friend of our people, and when the *Portugals* had dealt with the King of *Naoy*, to kill them all, who ſent his forces to performe it, he put himſelfe and his people in Armes for their defence, and conueyed them ouer the Riuer to his Brother, called *Bo Iohn*, and ſaued their goods. On the one and thirtieth, came the Shallop backe.

Batto.

We being ten white men, went the ſecond of Ianuary from *Oranto* for *Tinda*: the firſt tyde we went to *Batto*, *Bo Iohns* Towne, and there agreed with a young *Marybucke* to goe with vs. *Lowes* emulation hindred vs with delayes, both now and before. On the ſixth, *Sumaway*, King of *Bereck* vnder the great King of *Cantore*, came aboord with his Wife, and begged our curteſie. We tooke in *Sangully*, a blacke Boy, who had liued with Maſter *Tomſon*, and ſpake prettie *Engliſh*. On the ninth, we anchored in a vaſt place both at noone and night, where was a world of Sea-horſes, whoſe pathes where they went on ſhore to feed, were beaten with tracts as great as *London* high-way. Next morning we anchored at *Maſſamacoadum*, fifteene leagues from *Pereck*. On the eleuenth, at *Benanko*. The twelfth, after rockie paſſages to *Baraconda*. The tyde went no further. Beyond were no Townes, neere the Riuer, nor Boates nor people to be ſeene.

Sea-horſes, high-wayes.

On the fourteenth, *Bacay Tombo*, the chiefe man of the Towne, came a board with his wife, and brought vs a Beefe. We hired another *Marybuck*, becauſe they are people which may trauell freely: & now were ten white and foure blacke. Hauing now the ſtreame againſt vs, we durſt not for feare of Rockes in the night, nor could for immoderate heat in the Suns height proceed, but were forced to chuſe our houres in the morning till nine, and after three in the afternoone. We paſt by *Wolley* a ſmall Riuer, and found aboue ſhallow waters, wherein were many Sea Horſes curuetting and ſnorting hard by vs, one came ſwimming by vs dead and ſtinking, yet the *Negros* were diſpleaſed they might not eate him.

Marybuckes ſacred perſons, by the ſuperſtition of thoſe parts, and are their Prieſts and Merchants.

On the ſeuenteenth, on both ſides the Riuer we ſaw thouſands of Baboones and Monkies. A Sea Horſe gaue the Boat a ſhrewd blow, but did no harme. We had ſtill our Canoe before vs to ſound the depth.

On the eighteeneth, we were forced to enter the Riuer naked, very fearefull of the Bumbos, (ſo they call the Crocodiles) and carry the Boat againſt the current, and ouer or thorow the ſand, heauing and ſhouing till we come in deepe water.

The nineteenth, we met with a violent current, that all the ſtrength of ſixe Oares could preuaile, but a mile in an houre. The twentieth, on the Star-board ſide, we had *Cantore* Riuer, which hath a faire entrance, where *Ferran Cabo* is the great King. On the one and twentieth, we ſent a ſhoare to the Mountaine tops, whence might be perceiued onely Deſarts, repleniſhed with terrible wild Beaſts, whoſe roaring we heard euery night. The Blackes are ſo afraid of the Bumbos, that they dare not put their hands into the water, diuers of them being by them deuoured. Yet did they auoid from vs, whether it were our noiſe or multitude which cauſed it. Some we ſaw thirty foot long, yet would not come neere vs. On the two and twentieth, walking on the banke, I eſpied ſixteene great Elephants together hard by me. A *Blacke* with me fell a trembling. The ſedge in the place was almoſt as high againe as our heads; ſo that we could not be ſeene till we were within Piſtoll ſhot of them. We ſaw diuers little ones by their ſides. We made an offer to ſhoot, but the Peece would not off, which they perceiuing began to run, in a miles ſpace not ſo much as turning nor looking behind them; making ſpeed to the Mountaines, like a Deare in the Forreſt. The *Moores* wondred at our aduenture. On the three & twentieth, we were faine to enter the water, & by ſtrength of hand, to carry the boat a mile & a halfe into deeper water. On the foure and twentieth, we towed her, ſometimes adding haling by the Boats ſide, as ſholds and trees permitted: and met with one vehement current, ouerthwart broken rockes, ſo that we were forced to hold her by force, till one taking the Anchor on his neck, waded aboue that quicke fall, and letting it fall, we haled by our haſor, and eſcaped that gut.

Sea Horſes abounding in the freſh water, both in the water and on ſhoare. They are like a horſe, but with clawes on their feet, and ſhort legs, tuskes, manes, &c. Monkies and Baboones. Crocodiles thirty foot long. Elephants.

The fiue and twenty, troubled with ſholds, we heard as we paſſed, a guſh of water, hidden by the greene trees, with which water we ſtored our ſelues; that of the Riuer being ſo ranke with a muskie ſent of the Crocodiles, as we ſuppoſed that it was diſtatefull; whereas this was pleaſant. One of our *Moores* was taken, and like to be loſt in a Whirlepoole; notwithſtanding, he could ſwimme well, had not one of our men laid hold on him as he roſe the third time, almoſt ſpent, from vnder water. On the ſixe and twentie, we were comforted with the ſight of the hill of *Tinda*, being high rockie land. We ſent three *Moores* thither with a preſent to the King, and to *Buckor Sano*, a Merchant of *Tinda*, intreating him to come downe to vs with prouiſion, for we had no fleſh. Deare and Fowle were plentifull on both ſides the Riuer, had we beene prouided of a good Peece. And the Riuer fiſh did ſo taſte of Muske, that (like the water) we could not endure the ſhoare. I went aſhaore to view the Riuer, & might ſee ſometimes twentie Crocodiles one by another: and in the night, ſpecially towards breake of day, they would call one to another, much reſembling the ſound of a deepe Well, and might be eaſily heard a League. We paſt the ſholds, and againſt *Tinda* Riuer, recouered ſteepe water, and ſaw many Sea Horſes, which loue deepe waters. On the thirtieth, we killed an Anthelope bigger then any *Windſore* Stagge, the blood of him drew a world of Eagles, and other Fowle; amongſt which came one Stalker, a Fowle higher then a man, which we likewiſe killed. Preſently after, came our men backe with *Buckor Sanos* brother, and a ſeruant of the Kings, with Hens. Our Deare was killed in good ſeaſon for their entertainment: the report paſſing among them current, that with our thunder (ſo they called our Guns) we could kill whatſoeuer we would. They much fearing the ſame, as hauing neuer ſeene or heard it, whereof we made good vſe.

Muskie water diſtatefull.

Tinda.

Muskie fiſh.

Antelope.

Gun-thunder.

On Thurſday, the firſt of February, came *Buckor Sano* with a troupe of forty people, amongſt which his wife and daughter. Hauing taſted of our ſtrong Waters, hee lay drunke aboard that night (he was neuer ſo after) and was ſicke the next day. He gaue vs a Beafe, and many of the people brought Goats, Cocks, and Hens, which we bought eaſily. On Saturday, we began to trade our Salt, which is the chiefe thing they deſired; other things they asked for, which we had not prouided: ſlaues (he told vs) were the things they held deareſt; for any thing elſe we ſhould haue, if we would maintaine our comming thither, he would prouide it. We had ſome Elephants teeth, *Negros* Clothes, Cotten Yearne, and ſome gold of them. We refuſed to buy Hides, becauſe we would not lade our Boat downe the Riuer, the water falling euery day, which wee kept note of by the ſhoare. The people came daily more and more to vs, and vpon the ſhoare they built houſes, we alſo had a houſe open to trade vnder, ſo as it ſeemed like a pretty Towne. Our Blackes went ouer the Riuer, and three dayes after brought other people, which built a Siege

Salt, chiefe trade.

Towne on the other ſide the Riuer. And within three dayes there were fiue hundred, which were a more Sauage people; hauing breeches of beaſts skins, neither had they euer ſeene any white people before. The women would run and hide themſelues when we came neere them at their firſt comming; but after grew bold to buy and ſell with vs. Theſe people likewiſe were all for Salt, and had Teeth and Hides ſtore. Our Salt was almoſt gone before they came; for we had but forty buſhels at firſt.

Baiay Dinko vſko was the chiefe man, & called by the name of his Countrey, vnder the great King of *Cantor*.

Baiay Dinko the chiefe was aboard, very deſirous we ſhould come againe. On that ſide wee ſaw likewiſe there was Gold, and thoſe people had familiarity with each other, whereby it ſeemed they had trade and commerce, by ſome higher part of the Riuer.

Iuddies or Fidlers.

On the ſeuenth, the King of *Ielicot* on *Tinda* ſide, vnder the great King of *Wolley*, came downe with his Iuddies or Fidlers, which plaid before him and his wiues, ſuch being the faſhion of the great ones. Theſe Iuddies are as the *Iriſh* Rimers: all the time he eats, they play and ſing ſongs in his prayſe, and his anceſtors: When they die, they are put in an hollow tree vpright, and not buried, we gaue him a Preſent, and he a Beefe to vs.

He bought and ſold &c. for vs.

On the eighth, *Buckor Sano* would needs be ſtiled the white mans *Alcaid*; I tooke it kindly, and put about his necke a ſtring of Chriſtall, and a double ſtring of Currall. *Broad* gaue him a ſiluer chaine, and with drinking a cup of Roſa-ſolis, and ſhooting off fiue Muskets, a ſolemne cry, *Alcaide, Alcaide*, was proclaimed: he adding his fidlers muſicke, the people alſo ready with their bowes and arrowes, his wife with matts on ſhoare to attend the ſolemnity. So ſoone as he came on ſhoare, he frankely gaue his nuts to the people, reioycing in this new honor. Theſe nuts are of great account through all the Riuer, and are a great fauour from the King: fiue hundred of them will buy a wife of a great houſe. Their taſte is very bitter, but cauſeth the water preſently after, to taſte very pleaſant. This done, he went to the Kings houſe, who ſate without doores, their faſhion being aſſoone as it is darke, to make a fire of Reed without doores, and the beſt ſort to haue matts, on which to ſit downe, and vſe their Ceremonies. He placed me by the King, and went himſelfe ſixe paces off, right before him, and made a ſpeech, which one repeats after him as he ſpeakes, to intreat his kind vſage to the white men. The King anſwered with a like ſpeech, giuing vs liberty to ſhoot any thing on the land, and none ſhould offend vs. *Buckor Sano* kneeled downe, and gaue him thankes, and ſent vnto him in our behalfe the Currall and Chriſtall. Whereupon the King made a long ſpeech, concluding, that he would giue him that land whereon we were, for vs, for euer. Vpon which words, *Buckor Sano* pulled off his ſhirt in token of thankefulneſſe, and kneeled downe naked, vntill diuers *Marybucks* with their hands raked vp a heape off the ground, vpon which he lay flat with his belly, and couered him with the earth lightly from head to heele. Then with his hands he threw the earth round about amongſt vs all: after which, the *Marybuckes* gathered a round heape againe together, and compaſſing it with a round ring of the ſame earth, wrote with his finger as much as the round would containe: which done, *Bucker Sano* tooke of that earth into his mouth, and put it forth againe, and then taking both his hands full of the earth, and our two *Marybuckes* following him vpon their hands and knees, they came to me where I ſate, and threw it into my lap. This done, he roſe vp, and two women were ready with clothes to wipe him, and a third woman with a cloth to fan him, and ſtepping a little off, he had his beſt clothes brought him, which he put on, and his ſheafe of arrowes about his necke, a bow and an arrow in his hand. He came in againe, and twenty more, with bow and arrowes, after he had gone twice or thrice about, preſenting himſelfe by drawing his arrow vp to the head, as if he were to ſhoot, he deliuered them, and ſate downe by me. The reſt with their bowes and arrowes came one after another, and kneeling at his foot with their faces, from him preſented their bowes, as hee did. Then began others to dance after their faſhion, at the end whereof they began to make ſeuerall ſpeeches, (for euery one of the better ſort will haue his ſpeech) wherewith we were weary, and left them for that night. Our manner was to ſet our watch with a Pſalme, which they hearing, would be ſtill, and after a ſhot would leaue vs quiet till morning.

Nuts of precious eſteeme. He ſeemeth to be the *Cola*.

The Countrey giuen to the *Engliſh*.

In this manner the Kings take poſſeſſion of the lands they came to.

Iron preferred before Gold.

Much Gold.

I ſhewed this *Bucker Sano* a ſmall Globe, and our Compaſſe, whereupon he told vs that he had ſeene with his eyes a Countrey Southward, whoſe houſes were all couered with gold, the people wearing iron in rings through their lips and eares, and other places, to which place hee told vs it was foure moones trauell. Hee told vs likewiſe of a people which hee called *Arabecke*, who came vnto this Countrey, and would be at a Towne, called *Mombarr*, but ſixe dayes iourney from *Tinda*, the ſecond moone after, which was in March. And there was a Town called *Iaye*, from whence much gold came, but three dayes iourney from *Mombarr*, whither theſe *Arabeckes* went not. More I might haue knowne, had not the emulations of my companie hindred, who would not ſuffer the blacke boy to let me know what he ſpeake.

Combaconda. *Tombuto.*

Some people which came to vs, were of *Combaconda*, a Towne foure dayes iourney thence, which we thinke is *Tombuto*. A *Marybucke* was here of Maſter *Tomſons* acquaintance, borne in *Iaye*, which would not company with the people of *Tinda*, but came to vs, and told vs that many people were comming, but were ſent backe by ſome that returned, and reported our Salt was gone. He offered, if we were paſt theſe people, he would vndertake to bring vs to *Mombarr* and *Gago*, We made haſte to be gone: for by our marke the water was ſunke aboue ſixe inches, promiſing to returne in May, when the water increaſed. We called this place Saints *Iohns* Mart.

On Saturday the tenth of February, we came away, the wind and ſtreame ſerued, but wee durſt not ſayle for the ſholds, nor row by night. On Wedneſday at night, hauing but three miles to *Baraconde*, by the *Moores* intreatie wee went thither ouer Land, and paſſed eaſily in ſixe dayes downe, what had coſt vs twelue dayes labour and trouble. We had a great chaſe at an Elephant, wounded and made him flie, but loſt him in the high ſedge, and after found him in the Riuer, where being ſhot in the eare he turned head on vs, and made vs row off, and leaue him thrice wounded, our Peece failing in the diſcharge.

Barracondi.

Munday the nineteenth, we came to *Butto, Bo Iohns* Towne, wee had our firſt *Marybucke* and the blacke Boy which ſpake *Engliſh*, whoſe age of ſixteene yeares was now ripe for their Circumciſion. Hither we came in ſeaſon for that Solemnitie, hearing before we came, ſhoutes, Drummes and Countrey Muſicke. The Boy knew the meaning, and told vs it was for *cutting of prickes*, a world of people being gathered for that purpoſe, like an *Engliſh* Faire. Vnder euerie great tree, and among all their houſes at night were fires without doores, and in eſpeciall places dancing, the Muſicall Inſtruments made with Keyes like vnto Virginals, whereupon one playes with two ſtickes which haue round Balls of leather at the end, about their wriſts Iron Bracelets, They are called *Ballardes*, and contayne ſome ſeuenteene Keyes. The women for the moſt part dance with ſtrange bending of their bodies, and cringing of their knees, their legges crooked, the ſtanders by keeping a time in clapping their hands together to grace the dance. If the men dance, it is one alone with ſuch Swords as they weare, naked in his hand, with which he acteth.

Circumciſion.

Daunces.

About two furlongs from their houſes vnder a great tree were many fires, and much drumming with great noyſe: here they ſaid were thoſe which were cut, but would not ſuffer mee to goe ſee. Some diſtance beyond we might heare a great roaring noyſe, which they fearefully ſaid was the voyce of *Hore*, that is, after their impoſture a Spirit, which approacheth at great Feaſts, for whom they prouide ſtore of Rice, Corne, Beefe, and other fleſh readie dreſt, which is inſtantly deuoured. And if he be not ſatisfied, he carries ſome of their Sonnes (the vncircumciſed Females he regards not) and keepes nine dayes or more in his belly, then to bee redeemed with a Beefe, or other belly-timber: and ſo many dayes after muſt they be mute, and cannot be enforced to ſpeake. This ſeemes an illuſion of their Prieſts to exact Circumciſion, and the hoarſeneſſe of ſome ſhewed, they had loſt their throats in that roaring. This roaring, ſhouting and dancing continued all night. We ſaw our blacke Boy circumciſed, not by a *Marybucke*, but an ordinary fellow hackling off with a Knife at three cuts his *prepuce*, holding his member in his hand, the Boy neyther holden nor bound the while. He was carryed to the reſt, nor would they ſuffer our Surgeon to heale him. The people in twentie miles ſpace came in to this Feaſt with their prouiſion.

Hore.

I made haſte backe to *Setico*, to meete the *Tinda* Merchants, and on the ſixe and twentieth, being within two miles of the place, I receiued a great and dangerous blow by a Sea-horſe which indangered our ſinking, but we made ſhift to ſtop it with ſome loſſe. We came to *Setico* foure miles from the water ſide, the greateſt Towne we ſaw in the Countrey, higher then which the *Portugall* Trade not, and from hence carry much Gold; the moſt of the Inhabitants *Marybuckes*, and the Towne gouerned by one of them, called *Fodaa Brani*. They are ſtored with Aſſes and Slaues, their Merchandize Salt. The chiefe *Marybucke* dying, there came multitudes of people to his Funerall. Of the Graue-Earth digged for him euery principall *Marybucke*, made a Ball mingled with water out of one pot, which they eſteemed as a Relike. They lay all ſweet ſmels they can get into the ground with him, and tooke it kindly that I beſtowed ſome. Much Gold is buried with them, or before by themſelues in a priuate place, for their vſe in another World. Much ſinging, or howling, and crying is vſed many dayes about the Graue. This recourſe was alſo to eſtabliſh his eldeſt Sonne in his dignitie, to which many Preſents are ſent. I ſaw among other beaſts one Ramme of a hayrie Wooll like Goats. Sonnes ſucceed their Fathers, but the Kings Brethren take place before the Sonnes. The ſickneſſe of our men in the Saint *Iohn*, haſtened my departure.

Setico.

Blow by a Sea-horſe.

Marybucks Funerall.

Sunday the eleuenth of March, I returned, and on Wedneſday came to the Saint *Iohn*. The next day, I ſet forward to the *Sion*, and on Saturday came to *Pompetan*, where the *Portugall* made vs good cheere. Hee told vs of the Deuils giuing notice of our beeing in the Riuer, and comming vp, which the circumſtances made probable. On Munday, we came to *Caſſan*, a hill where the *Sion* did ride: the Maſter and many others dead, and not aboue foure able men in the Company.

Deuils oracles.

Here we lay from the nineteenth of March, to the eighteenth of Aprill, wee weighed and came the next morning to anchor againſt *Wolley, Wolley*, vnder the King of *Caſſan*. Whiles wee were there, came a new King from the King of *Barſall* to take poſſeſſion of the Countrey, the old King being eiected as the Sonne of a Captiue woman, whereas this was right Heire by both

Parents, and now comne of age, who now tranſported himſelfe and his ouer the Riuer, to giue place to this new King, which promiſed vs all kindneſſe.

The twentieth, we came to *Mangegar*, within a mile of which, euery Munday is a great concourſe and market, but miſerable Merchandize. The laſt of Aprill, the Saint *Iohn* came to vs, and the fourth of May we ſayled downe the Riuer together. From May to October, it blowes vp the Riuer except in the *Ternado*, which comes for the moſt part South-eaſt. On the eighteenth, we prepared our Shallop. On the nineteenth, we ſet vp Tents on the ſhoare. The King of the Countrey called *Cumbo*, came to vs, and was very kind and familiar, promiſing all fauour, labours of calking and other buſineſſe, watching and Musketos, which here exceedingly abounded, did much moleſt vs. On the ninth, wee turned out of the Riuer. Next morning before day, we had a violent ſtorme, or *Ternado*, with Thunder, Lightning, and exceeding ſtore of raine. This weather is frequent from May to September. Wee put in at *Traniſco* for Workmen, our Carpenters being dead. Thence we haſted home.

Chap. II.

A deſcription and hiſtoricall declaration of the golden Kingdome of Guinea, *otherwiſe called the golden Coaſt of* Myna, *lying in a part of* Africa, *ſhewing their beliefe, opinions, traffiquing, bartering, and manner of ſpeech; together with the ſituation of the Countrie, Townes, Cottages, and Houſes of the ſame; with their Perſons and Proportions, Hauens and Riuers, as they are now found out and diſcouered: all perfectly viewed and curiouſly diſcouered, and written by one that hath oftentimes beene there. Tranſlated out of* Dutch, *conferred alſo with the* Latine *Edition, and contracted.*

* Tranſlated out of *Dutch* by *G. Artus Dantiſc* and the ſixth part of *De Bry*, his *Ind. Orient.* The Voyage from the Teſſel, Nouember the firſt, 1600. til Ianuary the third, when they arriued at *Mourre*, I omit.

§. I.

What courſe the ſhips hold which ſeeke to goe to the Gold Coaſt of Guinea. *Of Cape* Verde, *and the courſe from thence.*

Such ſhips as paſſe by the Ilands of *Canadai*, muſt thence (if they will haue traffique at Cape *Verde*) hold their courſe South and by Eaſt, and South South-eaſt, till they be vnder fifteene degrees, and then ſeeing no Land, they muſt hold their courſe Eaſt, till they find Land, and not South, becauſe of ſtormes, which alwayes come from the Eaſt; and hauing done at Cape *Verde*, they muſt hold their courſe ſomewhat South and by Weſt, vntill they be a good way from the Land, or at leaſt without it, for that commonly they ſhall hardly get from the Land, by reaſon of the ſtormes, and the wind that comes out of the Sea, which alwayes driueth them to the Land, whereby commonly men are neerer to the Land, then oftentimes they thinke they are. And thoſe that meane alſo to traffique on the Coaſt of *Manigette*, when they are aboue the *Baſſis* of *Rio grande*, then they muſt ſeeke to get to the Land, that they may enter into *Sierra Leona*, and other Riuers, there to make their profit, and ſo along the Coaſt in other Riuers and Townes, vntill they come to Cape *de las Palmas*, and then they muſt take their courſe along by the Cape *de tres punctas*. But they that deſire not to goe neere to Cape *Verde*, or the Graine * Coaſt, but onely ſeeke to goe right forth, to the Gold Coaſt of *Myna*, hold their courſe by the Ilands of *Canaria*, and ſayle Southward, vntill they haue paſt by the Ilands of Cape *Verde*, leauing them commonly on *Bagh-boord*, or as the wind ſerueth them, being vnder ten, nine, or eight degrees, then they begin to make towards the Land, and to hold their courſe South and by Eaſt, and by the ſame courſe to ſeeke to get aboue all *Baſſis* and ſhallowes, without altering their courſe; for they that fall vpon Saint *Annes* ſhallowes, lying vnder ſixe degrees, haue much labour and paine before they can get off from them againe, and on the other ſide they loſe a great deale of time, oftentimes thinking that they are off from the ſhallowes, when their ſhip is ſtill vpon them, which is becauſe it is no continuall ſhallow, but full of deepe pits: for in one place you ſhall haue three fathome deepe, and then againe ten fathome, and then againe, the ſtreame driues you ſtill to Land, ſo that many men by meanes of their negligence know not what to do, and are put to much trouble before they can bring their Voyage to an end. Now, ſayling further, and comming vnder ſeuen and ſixe degrees, there commonly you find calmes, ſpecially, when it

Sierra Leona. & *las Palmas.*

* The Graine Coaſt, is *Manigette*, ſo called of a kind of Grape.

Baixas de S. Annas.

it is not a time of Trauadoes, which is in Aprill, May, and Iune, whereof men are in great feare. It fell out ſo with vs, that beeing vnder thoſe highthes, we were twentie dayes driuing in a calme, without winning any great highth, and that which we wonne with the Current, the next day we loſt it againe with a contrary wind; ſo that you muſt beware of the Land in any hand, ſpecially, thoſe that goe to *Braſilia*, for they muſt take heed, not to goe too neere the Land, leſt the calme taketh them: I once found a ſhip thereabouts, which thought to ſayle to the Bay, *de Todos los Santtos*, and thinking that the ſtreame draue him vpon the Coaſt of Weſt *India*, fell there vpon the Graine Coaſt, ſo that hee was forced to goe backe againe, and beeing not able to fall into his right courſe, hee was conſtrayned to leaue it, and in ſtead of ſayling to *Braſilia*, he was forced to goe to Saint *Thomas*, ſo that vnder thoſe highthes, you can doe nothing with the wind, but onely by the current, which alwaies runnes Eaſt with the bough.

All Saints Bay.

They that ſayle to Eaſt *India*, alſo ſhunne this calme as much as poſſible they may, to get aboue the ſand, or riſe of *Braſilia*, for otherwiſe they muſt whether they will or not, goe to Cape *Taxes Gonſalues*, and then ſayle along vnder the Equinoctiall Line, at leaſt three or foure hundred miles, before they can get againe into their right courſe, as it happened not long ſince to ſome of our ſhips, which was a great hinderance vnto their Voyage, further hauing paſt this calme, and towards the Land about Cape *de Lus Palmas*, or to ſome other places, which you know, then you muſt hold your courſe along by the Land, but no neerer to the Land then eight and twentie fathomes deepe, till you come to Cape *de tres punctus*, where the Golden Coaſt begins, and where the *Hollanders* traffique with the *Negroes*.

See what happened to the *Dragon* and *Hector* in Captaine *Keelings* Voyage. *Lib.*3.

Deſcription of Cape *Verde*.

Firſt, paſſing the Riuer of *Senega*, you begin to draw neere to Cape *Verde*, which is a piece of Land eaſily to be knowne, for the firſt point ſheweth it ſelfe with two hillockes or houels, and lyeth farre into the Sea, and on both the North and South-ſide thereof loſeth the Land, but Southward from the point, about halfe a mile from the Land, there is an Iland ſeene, whereon many Fowles breed, and great numbers of Egges are found therein, behind this Iland there lyeth a great Rocke, a little ſeparated from the Land. This Iland is very vnfit to rayſe ſhallops on, you may ſayle betweene the Land and this Iland, with a ſhip of three hundred and twentie tuns, but not without great feare, for that there are many Rockes lying vnder the water, but for the beſt ſecuritie of ſhip and goods, it is better to ſayle on the Weſt ſide of the Iland to the other Iland, where ſhallops may be ſet together, which you may ſee being right againſt the firſt Iland, lying about three miles Southeaſt from the other: theſe Ilands are not inhabited, and there is nothing to be had in them but great ſtore of ballaſt and wood to burne, but for that there is a conuenient Valley to make ſhallops in, therefore thoſe places are much vſed, and are the cauſe that many ſhips ſayle to them, but on the firme Land there are great ſtore of *Negroes* inhabiting, which traffique with all Nations.

The people & their apparell.

The Countrey people goe naked, only that they hang a piece of Linnen cloth before their priuie members, but their Gouernours (as Captaines and Gentlemen) are better apparelled then the common ſort of people, and are well knowne by their Garments to be ſuch. They go in a long Cotton Garment cloſe about them like a womans ſmocke, full of blue ſtripes, like feather bed tikes, on their armes they weare many foure-cornerd leather bagges, all cloſe ioyned together, and the like vpon their legges, but what is within them, I know not, becauſe they will not let vs ſee. About their neckes they weare Beads made of Sea-horſe Teeth, and ſome Corals, or Beades which wee bring them, on their heads they weare Caps of the ſame ſtuffe that their clothes are, they are people that are very induſtrious and carefull to get their liuings, their chiefeſt Trade is Husbandry, to ſowe Rice and Corne: their great riches is in Cowes, which there are very ſcant and deare, but further into the Countrey there are great ſtore, for that men lade whole ſhips full of Salt hides at *Porta dallia*, which they take in exchange or barter for Iron, which place lyeth but ſeuen or eight miles from Cape *Verde*. They make very faire Iron worke, and in that Countrey, there is great ſtore of Iron ſpent, ſpecially faire long barres, whereof they are as curious as any man in the World can be, thoſe they vſe to make Inſtruments of, wherewith to fiſh, and to labour vpon the Land, as alſo to make weapons, as Bowes, Arrowes, *Aponers*; and * *Aſſagayen* they haue no knowledge of God, thoſe that traffique and are conuerſant among ſtrange Countrey people, are ciuiller then the common ſort of people, they are very greedie eaters, and no leſſe drinkers, and very lecherous, and theeuiſh, and much addicted to vncleanneſſe: one man hath as many wiues as hee is able to keepe and maintaine.

Kind of Darts made Iauelin-faſhion at both ends.

Their women.

The women alſo are much addicted to leacherie, ſpecially, with ſtrange Countrey people, of whom they are not iealous, as of their owne Countrey people and Neighbours; their Religion is after the manner of *Mahomets* law, for circumciſion and ſuch like toyes. They are alſo great Lyers, and not to be credited, the principall Commodities that men traffique for there, are Hides, Amber-greece, Gumme of *Arabia*, Salt, and other wares of ſmall importance, as Rice, Graine, Teeth, and ſome Ciuet. The *Portugals* alſo dwell there, with other Nations, wherewith they may freely traffique, becauſe they are not ſubiects to the King of *Spaine*; and beſides, that they are not Maſters of the Countrey, and haue no command but ouer their ſlaues. The *Negroes* are vnder the command of their owne Gouernours, which are called *Algaier* in their Language, which is a Captain of a Village, for euery Village hath his ſeuerall *Algaier*, and when

Commodities.

any ſhip come to anchor there, then the Captaine comes preſently aboard with a Canoe, to aske Anchoridge money, which is commonly three barres of Iron, but of ſuch as know not their cuſtome, they take as much as they can; their bodies are very blacke, and of a good proportion. When they ſpeake, they put out their neckes, like Turkie Cockes, and ſpeake very faſt. They haue a ſpeech by themſelues.

The courſe from Cape *Verde*. Miles are to be vnderſtood *Dutch*, or as the *Latin* hath leagues *leacæ ſeu mil. gallica.*

Leauing Cape *Verde*, to ſaile to the Golden Coaſt of *Myna*, the courſe is beſt (if the wind will ſerue) along by the land, to the place where you will Trafique, and deale with the *Negros*: from Cape *Verde* to *Rio de Gambra*, it is fiue and twenty miles, from *Rio Gambra* to the *Baixos* of *Rio Grande* thirty miles, from thence to *Sierra Liona*, threeſcore miles; there is a good place to lie in the Winter time, for in the entrie of the Riuer, you haue fiue fathome deepe at the leaſt, and ſo for the ſpace of fourteene miles going South-eaſt towards the Roade, you haue ſixteene, fourteene, twelue, ten, and eight fathome water: from the Riuer of *Sierra Liona*, to *Rio de Galinas*, (that is, the Riuer of *Hens*, becauſe there arne many Hens, and very good cheape, at a Meſken a peece) fourty miles, from *Rio de Galinas* to Cape *de Monte* eighteene miles, the land of Cape *de Monte* reacheth South-eaſt, and by South, it is a low land, but the Cape is high land, like a hill, or like a horſe necke, with a falling in: from Cape *de Monte*, to Cape *dos Baixos*, fiftie miles; from Cape *de Baſſis* to Cape *de das Palmas*, fiftie miles. Theſe are the three principalleſt Capes of all the gold Coaſt; this Cape lieth vnder foure Degrees, and is the furtheſt land of all the Coaſt, which reacheth towards the Equinoctiall line, all the land for the moſt part lieth South-eaſt, and North-weſt, low ground, ſometimes riſing, but no high hils to be ſeene inward to the land; from Cape *das Palmas*, to Cape *de Apollonia*, and ſo to Cape *de tres Punctus* ſixtie miles, from Cape *de Monte*, to Cape *de Miſerade*,*ſixteene miles (this Cape is a high land) from Cape *de Miſerade* to *Rio de Ceſte*, foure and twentie miles, all along hither to you, haue good Anchor ground at twelue fathome, the Weſt point is riſing land, like to a hill that riſeth and ſheweth it ſelfe within the Countrey, when you are North) from it you are then right againſt *Rio de Ceſtes*, before in the mouth of the Riuer, there lieth a ſmall Iland, and the Village where you Traffique, lieth a mile vpwards within the Riuer. From *Rio de Ceſtes* to Cape *das Baixos* fiue miles, this Cape ſheweth like a ſaile, and it is a white Rocke which lieth out into the Sea, being two miles from the Cape you ſaw, foure and thirty, and fiue and thirty fathome water, good Anchor ground, you may hold your courſe along by the land at two and thirty, three & thirty, and foure & thirty fathome deepe; but go no neere if you deſire not to go to the gold Coaſt, becauſe of ſtormes, with a wind out of the Sea, as alſo becauſe of Rockes, and foule ground, that are, and is found to be there, which will rather hurt, then doe you good. From Cape *de Baſſis* to *Sanguin* three miles, there is much Graine to be bought, and good Traffique to be made. From *Sanguin* to *Boſoe* a mile and a halfe, there alſo is Traffique; from *Boſoe* to *Sertres* two miles, there alſo you may Traffique, and it is a good place: from *Sertres* to *Botowa* two miles, it is alſo a good place to Traffique in: from *Bottowa* to *Synno*, fiue miles. There alſo is Traffique; from *Synno* to *Sonweroboe* three miles, from *Sonweroboe* to *Baddoe* two miles, from *Baddoe* to *Crou* two miles; from *Crou* to *Wappa* foure miles; from *Wappa* to *Granchetre* two miles: This the *French* men call *Paris* (from *Granchetre* to *Goyaua*, foure miles, thither there commeth great ſtore of Graine to ſell, and it is a good place to Traffique in with the *Negros*, from *Goyaua* to Cape *de das Palmas* three miles, all this from Cape *Verde* to Cape *de das Palmas* is called the Graine or golden Coaſt (otherwiſe *Mellegette*) wherein the Kingdome of *Mellie* is contained, which by vs that are the *Netherlanders* is called the Graine Coaſt: but by others it is called the Coaſt of *Mellegette*: This Kingdome of *Mellie* hath an other Kingdome vnder it, called *Bitonni*, which lieth not farre from *Rio Ceſtes*.

**Neſurade R. Choſtes.*

Note.

Melli.

The Kingdome of *Mellie* is rich of Corne, Graine, Rice, Cotten, and Fleſh, and ſome Elephants, where by they ſell many of their teeth vnto ſtrangers. The inhabitants are miſchieuous and cruell, (yet better in one place then in another) alwayes ſeeking to ſpoile and intrap ſtrangers, that come thither, and cruelly to murther them; but ſome Countri-men are better welcome vnto them then others, and thoſe are *Frenchmen*, becauſe of their long Traffique into thoſe Countreys. The *Portugalls* come very little thither, one Countrey men are better entertained in one place then in another, & that by reaſon they haue ſometimes ſwaggred there abouts, and for that cauſe the *Negros* ſeeke to be reuenged. The greateſt Traffique here is Graine, Teeth, and ſome Rice; other Wares that are there to be had cannot be bartered for in any great quantity, as gold and Teeth, for there is little to be had, but other neceſſaries for ſuſtenance of man, are there reaſonably to be had, and wine of Palme, which they draw out of the trees, is there very delicate, exceeding ſweet, and as excellent as any can be found in thoſe Coaſts. The Inhabitants are ſubiects to their Captain, whom they call *Taba*, and are very ſubmiſſiue and ready to obey his commandement. The Kings or Captaines of their Villages, are very graue, and rule with great ſeueritie, holding their ſubiects in great ſubiection. Their Language differereth in the one place from the other: but moſt of them ſpeake a little *French*, by reaſon, that they are vſed to deale much with the *French* men, and ſo get ſome part of their ſpeech, as they on the gold Coaſt alſo doe, who likewiſe ſpeake a little *Portugall*, by reaſon alſo that the *Portugalls* in times paſt vſed to Traffique much there. They are very expert in husbandry, as to ſome Graine, wherewith they haue a great Traffique, they are alſo very cunning, and fine workmen to make many fine things; ſpecially, very faire Canoes or ſmall Scutes, wherewith they alſo rowe into Sea, which they cut out of a whole tree (like to a *Venetian* Goudel) which are very ſwift to goe; the men haue as many wiues as they can maintaine, but they keepe them very ſhort, and looke neere vnto them. They are likewiſe very Iealous of their wiues: for if they perceiue that any of their wiues haue plaid falſe with them, they will ſeeke great reuenge againſt the partie that hath done them the wrong, and will make warre vpon him, and for that cauſe, raiſe all their Countrey, ſo that the women are not here ſo common, as on the golden Coaſt of *Mina*, and elſe where. Paſſing further from Cape *das Palmas*, you find many Riuers, where you may barter for great ſtore of Teeth, to Cape *de Tres Punctas*, and for that cauſe it is called the tooth Coaſt.

Paſſing Cape *de Apolonia*, (which lieth betweene Cape *las Palmas*, and Cape *de Tres Punctas*) fiue miles further: there lieth a ſmall Caſtle, but not ſtrong, which is held by the *Portugalls*, the Village is called *Achombeue*, and the Caſtle *Ariem*, there many *Negros* dwell, but come ſeldome aboord our ſhips that lie there at Anchor, which the *Portugalls* forbid them to doe. Thus you haue read the Deſcription of the Graine or gold Coaſt, as alſo the Tooth Coaſt, and now you ſhall read of the Coaſt of *Mina*. * And firſt of the Iron people in this golden Coaſt.

* See *Cap.* 8.

§. II.

How they marrie each with other, and what goods their Fathers giue with their Children; their Houſe-keeping together; the womans lying in; education of their Children: Their proportions, induſtrie and conditions.

WHen their children begin to attaine to yeeres of diſcretion, and are able to be married to a wife, Then the father ſeeketh out a wife for his Son, which he thinks wil like his Son well, and yet he neuer ſaw, nor knew her before, & without wooing each other. Who being thus brought together, the Father giueth nothing at all with his ſon towards houſhold: but if he hath gotten any thing himſelfe, by fiſhing or carrying Merchants aboord the ſhip, that is his owne to begin houſhold withall. But the Brides friends, giue the value of fourteene Gulderns in gold with their daughter, for their marriage good; which is to be vnderſtood, that if they be any thing worth, then the Father giueth his daughter a Peſo and a halfe of gold, and the mother halfe a Peſo of gold: which after our reckoning altogether, is halfe an ounce of gold Troy weight, which they giue them to buy wine *de Palme*, to keepe their Bridall withall: for ſhe hath nothing elſe, but that which her Father and Mother giueth her, for ſhe getteth nothing in her youth, as her husband did. And if it be a Kings ſonne or daughter, they alſo giue no more with them to their marriage; for it is a common cuſtome with them to giue no more with their daughters in marriage, then they giue them as a liberalitie, but when they goe to keepe houſe, they giue them a ſlaue to ſerue them. Beſides this, the Bride in the preſence of her friends which come to the Banquet, maketh a promiſe, and ſweareth, to be true to her husband, and not to vſe the bodily company of any other man; but the man taketh no ſuch oath, but is free thereof.

Prouiſion of a wife.

Portion.

Rites of marriage.

Now, if ſhe chanceth to commit whoredome with an other man, either willingly or againſt her will, and that her husband heareth thereof, then he muſt put her away for it; and the man that hath committed the act, ſhall forfeit to the King foure and twenty Peſos (which after our account is nine ounces) of gold. But if it be a *Dutch* man, he payeth no fine, becauſe he is a ſtranger, and knew not whether the woman was married or not, which excuſeth him: yet the fault is laid vpon the woman that hath done ſuch an offence, and ſhe muſt pay to her husband foure Peſos, or halfe an ounce of gold, becauſe ſhe committed adultery with another man. If ſhe hath gotten any thing; but if ſhe hath nothing, and cannot pay the fine to her husband, it excuſeth her not: for if he hath no great fantaſie to his wife, or that they haue little affection one vnto the other; if he will, he may put her away from him, and as then the band of Matrimonie is broken betweene them, and he may take an other wife when he will.

Diuorce and forfeiture.

But if he cannot learne that his wife hath committed ſuch a fact, by information of other men, but preſumeth it of himſelfe, or ſuſpecteth that his wife hath laine with any other man, he chargeth her with it, and making her eate certaine Salt, vſeth other Ceremonies of their Idolatrous *Fetiſſos*, wherewith the woman knowing her ſelfe to be cleere, and not to haue committed adultery with an other man, willingly taketh her oath. But knowing her ſelfe to bee faulty, ſhe dare not take her oath fearing, that if ſhe ſhould forſweare her ſelfe, her *Fetiſſo* would make her die, whereby oftentimes the wife diſcouers her owne offence, and procureth the meanes to mooue her husband to be deuorced from her, which chiefely hapneth, by meanes of the Ielouſie; which the man hath of his firſt wife, for it cauſeth a great hatred and contention be-

Triall of ielouſie.

tweene them, becauſe it is a great ſcandall vnto him, and oftentimes there groweth ſo great ſtrife about it, that he ſeeketh to murther the man that doth the fault, and although he hath paid the fine impoſed vpon him, the married man hath the Priuiledge to driue him out of the Towne.

Polygamy.

Further, when they keepe houſe together, if the man beginneth to thriue, and hath meanes to buy an other wife, he may not buy her without the conſent of his firſt wife, vnleſſe he were at controuerſie with her, and put her away, for ſome thing that he could charge her withall; but with her good will he may buy another. He giueth his firſt wife ſixe Engliſhen of gold, or two, three, foure or fiue, as much as he can get, or hath need of, keeping his other wife for his ſlaue, or to ſerue him, or for his Etigufou, or in our Language, his Whore or Concubine, to whom he beareth not ſo great affection, nor is not ſo iealous of her, as of, and to his wife, and thoſe ſerue for euery man, for he may complaine of no man for her, nor cauſe him to pay any fine for her. His firſt wife waxing old, and her mind being not ſo much addicted vnto luſt, if he perceiueth it, then he cleaueth to his yonger wife, to haue his pleaſure with her, and euer after eſteeming moſt of her, maketh his old wife doe the houſhold worke, giuing her meat and drinke as long as ſhe liueth, and putteth her not away, but ſhe is forced to ſerue the yong wife, and ſhall neuer trouble her ſelfe with any thing, but onely to eate and drinke well, to haue a care to pleaſe her husband, and to doe whatſoeuer he commandeth.

Their meats.

Beds.

The *Iriſh* doe the like.

Although a man hath as many wiues as he is able to keepe, yet all are not of one, but of ſeuerall ages, the one yonger then the other, that they may be the better ſerued by their wiues. For when the eldeſt can doe no more for age, (that he may not want worke) and that the yongeſt wiues might doe him more pleaſure, they make moſt of the yongeſt: and euery wife dwelleth in a houſe by her ſelfe, although he had ten wiues, as many of them haue. The wife keepes her husbands money, and when he needeth any, he fetcheth ſome of her. They eate not one with the other, but either of them alone by themſelues; the husband eateth with one of his companions that he dealeth with, or with whom he goeth to Sea: his wiues alſo eate with their friends or neighbours, euery one bringing their meat with them, and ſo make good cheare together, and at euening, the women goe home to their houſes againe, and are together but in the day time. The man and wife lie each of them in a ſeuerall roome, at night, ſpreading a mat vpon the ground, and lay a wooden ſtoole vnder their heads, in ſtead of a pillow, and then making a little fire of wood, when it burneth they lie downe, with the ſoles of their feet before it, that the heat thereof might draw out the cold, which they by day haue drawne vp into them from the earth (by going bare-footed, eſteeming it to be very good for them, which we muſt alſo acknowledge. Now, when he hath a deſire to vſe any of his wiues, either he calleth or fetcheth her, and that night he lieth with her, & the next day, ſhe goeth to her houſe againe, where ſhe dwelleth, not once making any of the reſt acquainted, what ſhe did that night, or that her husband lay with her; for then they would be too iealous.

Child-birth.

Being with child, when their time of deliuerance, and bringing foorth of their child into the world commeth, when ſhe is in labour, both men, women, maids, yong men & children, run vnto her, and ſhe in moſt ſhameleſſe manner, is deliuered before them all. I would ſay much more hereof, but in reſpect of the credit of women, I will leaue it. When the child is borne, ſhe goes to the water to waſh & make cleane her ſelfe, not once dreaming of a moneths lying in, nor of making Caudles of Ipocras, and other wines, as women here with vs vſe to doe: they vſe no Nurſes to helpe them when they lie in child-bed, neither ſeeke to lie dainty and ſoft; but they preſently take a ſpoonefull of Oyle, and a handfull of Manigette or Graine, whereof they make a drinke, and drinke it vp.

Names.

Vſage of children.

The next day after, they goe abroad in the ſtreets, to doe their buſineſſe, as other women doe. They giue their child ſuch a name, as they thinke good to themſelues, and bleſſe the ſame with their *Fetiſſos*, and other witchcrafts, and when time ſerueth, circumciſe both boyes and girles: at which time they make a great feaſt, whereof they make great account. But where the women are moſt ſhameleſſe at the time of the birth of their children, the men in three moneths after, lie not with that wife, nor once haue the vſe of her body, which neuertheleſſe, I thinke they doe not, for any ſhame or regard that they haue, to deale with that woman, but onely becauſe they haue other wiues enough. They take the yong child as ſoone as it is borne, and wrapping a cleane cloth about the middle thereof, lay it downe on a mat vpon the ground, and not in a cradle, and there let it turne and ſprawle about, and doe what it will, and when it is two or three moneths old, the mother ties the child with a peece of cloth at her backe, and ſo lets it hang there, as the high *Dutches* wiues vſe to follow their husbands in the warres. When the child crieth to ſucke, the mother caſteth one of her dugs backeward ouer her ſhoulder, and ſo the child ſuckes it as it hangs. The women goe vp and downe from place to place, and ſtill carry their children in that ſort, as lightly, as if they had nothing at their backes, the childs head lies iuſt vpon her ſhoulder, and ſo ſhe goes ſhaking of the child moſt pitifully to behold, whereby we wondered that they brake not the childs ioynts, by bearing them in that ſort, being ſo young, and yet you find very few or no lame perſons in thoſe Countreys. They teach their children to goe very young, for they make no reckoning thereof, and ſuffer them to creepe and runne abroad when they are very little, and teach them to ſpeake very ſoone, whereby you find many children there among them that can both goe and ſpeake ere they bee a yeare old; and ſome of them ſpeake ſo plainly, that you may vnderſtand what they ſay in their Language, for they ſpeake and goe farre ſooner then our children doe, which we wondred at, beſides this, they are ſtrong, fat and well diſpoſed, whereof we will ſpeake hereafter in another place.

Deuilliſh preſeruatiues againſt the Deuill.

Fetiſſos.

The children being a moneth or two old, then they hang a Net about the bodie thereof, like a little ſhirt, which is made of the barke of a tree, which they hang full of their *Fetiſſos*, as golden Croſſes, ſtrings with Corall about their hands, feet, and neckes, and their haire is filled full of ſhels, whereof they make great account, for they ſay, that as long as the young childe hath that Net about him, the Deuill cannot take nor beare the child away, and leauing it off, the Deuill would carrie it away, for they ſay, the childe being ſo little, it would not bee ſtrong enough to reſiſt the Deuill, but hauing that Net vpon the bodie, it is armed, and then the Deuill hath no power ouer it; the Corals which they hang about the child, which they call a *Fetiſſo*, they eſteeme much, for that hanging ſuch a *Fetiſſo* about the childes necke, they ſay, it is good againſt vomiting; the ſecond *Fetiſſo*, which they hang about his necke, they ſay, it is good againſt falling the third, they ſay, is good againſt bleeding; the fourth, is very good to procure ſleepe, which; they hang about the necke thereof, in the night-time, that it may ſleepe well; the fift, is good againſt wild beaſts, and the vnwholſomeneſſe of the Aire, with diuers other ſuch like *Fetiſſos*, each hauing a name a-part, to ſhew what vertue it hath, and what they are good for, and they credibly beleeue them to be good againſt vomiting, falling, bleeding, (which they preſently helpe) and for ſleeping, they feed their young children with all kind of groſſe meates, almoſt from the firſt, for when they leaue ſuckling (they ſuffer them not to ſuck long) then they beginne to learne the childe to eate of their groſſe meates, and to drinke water; when they be vſed thereunto, then they take little heed to them, but beate the children lying downe in their houſe, like Dogges, rooting in the ground like Hogges, whereby it falleth out that the young children ſoone learne to goe.

Colour.

Euery woman bringeth vp her owne children, and each child knoweth the Mother, and remayneth with her, vntill the Father either buyeth it of her, or that it goeth away from the Mother, it oftentimes falleth out, that the Husband taketh the child from the Mother, & ſelleth it to other men for a ſlaue. When they begin to goe, they preſently learne to ſwimme, and to runne into the water, and when they are firſt borne they are not blacke, but reddiſh, as the *Braſilians* are; and then by little and little begin to be blacke; and at laſt, to bee as blacke as Pitch, and growing bigger, run vp and downe like Sauage men, Boyes and Girles together, fighting one with another, taking each others meate from them, and from their child-hood vpwards, begin to be enuious one againſt the other, and ſo grow bigger and exerciſe all kind of villanie and knauerie, their Parents not once teaching them any ciuilitie, nor ſhewing them what they ſhould doe, ſuffering both Boyes and Girles to goe ſtarke naked as they were borne, with their priuie members all open, without any ſhame or ciuilitie.

Correction.

Arts.

Firſt, apparell.

Wiuing.

They vſe to beate and chaſten their children moſt cruelly, ſtriking them with great ſtaues, in ſuch ſort that we wondred that they did not breake their bones, which they doe not, but for ſome great cauſe (whereby their children reſpect them much) and for that they beate them cruelly, ſo that they doe not eaſily forget it. Other good Diſcipline they teach them not, but they grow vp like wild trees: hauing ſpent their time thus vnciuilly, and beginning to be eight, ten, or twelue yeares old, then their Parents begin to inſtruct and teach them to do ſome thing, and to labour with their hands, the Fathers teach their Sonnes to ſpinne Thred made of barkes of Trees, and to knit Nets, which hauing learned they goe to Sea with their Fathers to fiſh, and when they know how to rowe, and to guide a Boat, then two or three Boyes will goe out together in a Canoe or Almadia to fiſh, and that which they take they carrie to their Parents for food, but when they are eighteene or twentie yeares old, then their Sonnes beginne to deale for themſelues, and leaue their Fathers, and go and dwell two or three of them together in a houſe, buying or hyring a Canoe, (which is one of their Boats) and therewith goe to Sea together, and what fiſh they get they ſell for Gold, firſt, keeping as much as ſerueth for food for themſelues, with that they ſell, they buy a fathome of Linnen cloth, which they hang about their bodies, and betweene their legges, wherewith they couer their priuie members, for then they begin to be ſhame-faced; whence they proceed further and beginne to deale and traffique with Merchandize, and to carrie it aboord the ſhip in their Canoes, and ſerue Merchants to carry them to and from their ſhips, and ſo learne to deale with Gold, and to get ſome thing. After that, beginning to be amorous, and to looke after young Wenches, then they are eſteemed to bee men, which when their Fathers perceiue, they looke them out Wiues, and then they marrie, which they doe very young, ſo that in thoſe Countries, Children get Children. Touching the Girles, they alſo begin to worke, and that ſome-what ſooner then the Boyes, they learne to make Baskets, Mats and ſtraw Hats of greene Ruſhes, which they fold with their hands, they alſo learne to make Caps, Purſes, and apparell made of barkes of Trees, dyed with all kinds of colours, moſt cunningly done, as if they were faſtened together with cords, much to bee wondred at, they alſo learne to grind their Corne or Millia, and thereof make Bread, which they goe and ſell for their Mothers, and bring them the money to buy other meate withall, and whatſoeuer they get, they giue it to their Mothers, who for that (when they marrie) giue them ſome gift, as I haue ſaid before. In this ſort the Girles begin to labour, and to learne to doe houſhold worke, wherein according to their manner of houſe keeping, they are very curious, and exceed the men in cunning workmanſhip.

Their limbes and members.

Long nailes, a ſigne of idle Gentrie.

The men in thoſe Countries are of a very good proportion, with faire members, ſtrong legs, and well-ſhaped bodies, which is eaſily to be ſeene, for that they goe almoſt naked of their bodies, they haue round faces, and no great lips, nor wide mouthes, as the *Barbarian Moores* haue, but their Noſes are flat, which they make flat when they are young, for they eſteeme a flat Noſe to be a great ornament vnto them, and to ſay truth, it doth not amiſſe in them, for that according to the proportion of bodie, it beautifieth their faces: their eares are ſmall, their eyes white, their eye browes very great, white teeth in their mouthes, (for they keepe their teeth very cleane, ſcouring them with ſmall ſtickes, and thereby make them very ſmooth, and ſhining like Iuorie) they haue little beard, and are at leaſt thirtie yeares of age, before they haue any. They haue broad ſholders, thicke armes, great hands, and long fingers, and let their nailes grow very long, which they keepe very cleane with ſcraping, for ſome of them let them grow as long as the ioynt of a mans finger, which they eſteeme for a great ornament, for that cauſe thinking themſelues to be Gentlemen. The Merchants alſo that dwell within the Land, vſe thoſe long nailes for a great ſhew, for they keepe them as white as Iuorie, by ſcraping them, and againe they haue good vſe for them, for that ſometimes when they haue not a Spoone by them, and that they vntie their Purſes to weigh Gold, and wanting a Spoone to take it out, for haſte they vſe their long nailes, and therewith put the Gold into the Scales, and I haue ſeene ſome of them at one time, take at leaſt halfe an ounce of ſmall Gold like ſand out of their Purſes. They haue ſmall bellies, long legs, broad feet, and long toes, little haire vpon their bodies, curled haire vpon their heads, but not ſo much curled as the Tawnie *Moores*, for theirs is almoſt like briſtels, and not like Wooll. In the palmes of their hands, vnder their feet, and vnder their lips, they are very white, their skins are as ſoft as Veluet, and ſmooth, which they raze not, they likewiſe haue a great priuie member, whereof they make great account, therein they much ſurpaſſe our Countrimen.

As they grow in yeares, they become blacker and blacker, at thirtie yeares of age beeing in their beſt time, but when they are ſeuentie or eightie yeares old, then their blackneſſe beginnes to decay, and their bodies become yellowiſh, and their skins begin to be rugged, and to wrinkle like *Spaniſh* Leather; they exceed all other *Moores* in *Africa*, for proportion and ſtature of bodie.

Their wits are ſubtletie.

Stomackes.

Stomacks and reuenge.

The men are induſtrious and ſubtill perſons as can be, good Workmen or Labourers, ſtrong of bodie, ſtrait, and very vpright, ingenious to learne any thing, and readie to conceiue it: for any thing whatſoeuer they ſee done before them, they will ſoone imitate and counterfeit; they are of a very ſharpe ſight, and ſee further then our *Netherlanders*, for if there be any ſhips at the Sea, they will ſee them ſooner then we, they are ſubtill Merchants to traffique with all, and euerie day more and more learne of the *Netherlanders*, ſo that in time they will ſurpaſſe them, for they haue good skill and knowledge in the Merchandizes which we ſell them, they are hard of complexion, and haue very hot ſtomackes, for they are able to diſgeſt raw and moſt ſtrange meates (whereat we wondred) for if they had an Oſtridge maw, they could not better diſgeſt ſuch raw meate as they many times eate, as I will further declare, when I ſpeake more of their manner of feeding. They are very enuious and ſpitefull one againſt the other, and will beare malice againſt a man ten yeares together, and when they haue the meanes to be reuenged, then they will make their malice knowne, and vntill then keepe it ſecret.

Superſtition.
Nicetie.

Eaſements.

Couetiſe and begging.

They are Idolatrous, and very ſuperſtitious in their Religion. They haue a ſtrong complexion or ſauour of their bodies, much like Oyle of Palme, wherewith they often anoint themſelues. They are very curious to keepe their bodies cleane, and often waſh and ſcoure them. They are much troubled with Lice and Fleas. They are not aſhamed to ſhew their naked bodies, but they are very carefull not to let a Fart, if any bodie be by them; they wonder at our *Netherlanders*, that vſe it ſo commonly, for they cannot abide that a man ſhould Fart before them, eſteeming it to be a great ſhame and contempt done vnto them; when they eaſe themſelues, they commonly goe in the morning to the Townes end (where there is a place purpoſely made for them) that they may not bee ſeene, as alſo becauſe men paſſing by ſhould not bee moleſted with the ſmell thereof, they alſo eſteeme it a bad thing that men ſhould eaſe themſelues vpon the ground, and therefore they make houſes which are borne vp aboue the ground, wherein they eaſe themſelues, and euery time they doe it, they wipe; or elſe they goe to the water ſide, to eaſe themſelues in the ſand, and when theſe Priuie-houſes are full, they ſet fire in them, and let them burne to aſhes; they piſſe by Iobs as Hogs doe, and not all at one time; they are very couetous, and much addicted thereunto, and they can begge ſo well, and are ſo expert therein, that they ſurpaſſe all the beggers in our Countrey, who although they had ſet ten or twelue yeeres ordinarily at the Church doores, in *Holland* or *Zeland*; or gone from doore to doore to begge an almes: yet they cannot haue their leſſons ſo perfectly as theſe. And although they are very hard and nigardly, and will giue but little, yet when they haue gotten any thing by their begging, then they will be ſomewhat liberall thereof, when it coſts them nothing.

They are very lecherous, and much addicted to vncleanneſſe; eſpecially with yong women, whereby they are much ſubiect to the Poxe, and other vncleane diſeaſes, that are gotten thereby; which they make ſmall account of, and are nothing aſhamed of them. They are no leſſe giuen to drinking; for they are great drunkards, and dainty mouthed, and can eate and drinke of the beſt. In their feeding, they are very greedy. They cannot endure that any raine ſhould fall vpon their bodies, and therefore they ſhun it. They are very great liers, and not to be credited. They are likewiſe much inclined to theft, for they will ſteale like dogs, for their Kings and Captaines practiſe it, and they are ſo well vſed thereunto, that they cannot leaue ſtealing. They are very expert and cunning to fiſh, and to till the land, and in their apparell, and going very proud, they are very ſtout, proud and curious in all their actions. They are not to be truſted nor credited, for they are no good pay-maſters, you were as good giue it, as truſt them with any thing. They are of a very good memorie, and will remember a thing long. They are by nature warme and hott, and therefore cannot endure cold, they are not frugall, for whatſoeuer they get, they ſpend it preſently: for it grieues them to keepe it, ſo that therein they are like to little children, that can keepe nothing. They are excellent Swimmers and Diuers in the water, and are ſo expert therein, that they much ſurpaſſe our Countrey men.

Lechery.

Drunkenneſſe and greedineſſe.

Lying and ſtealing.

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§. III.

Of their Apparell, Cuſtomes within doores, Manner of diet, Merchandiſing, the vſe of Dache; Wares carried thither.

ALthough their apparell and manner of dreſſing is not variable, yet they take a great pride therein; as firſt, in cutting their haire, euery one of a ſeueral faſhion, and as finely as he can deuiſe it: ſome with a halfe moone, ſome croſſe wiſe, others with three or foure hornes vpon their heads, and euery one a ſeuerall way, ſo that among fiftie men, you ſhall ſcarce find two or three that are cut alike. On their armes they hang Iron rings, three or foure vpon one arme cut, ſome round, others flat, which are raced, and markt as we make fairings for children. About their neckes they were a ſtring of Beades, of diuers colours, which our *Netherlanders* bring them; but the Gentlemen weare Rings of gold about their necks, on their feet, they weare many ſtrange wreathes, which they call *Fetiſſos*, (which name they deriue from their Idolatry) for when they eate or drinke, then they power meat and drinke vpon them: and firſt giue them to eate and drinke. At their knees alſo they weare a ſtring of *Venice* beades, with ſome gold among them, of diuers faſhions, much after the manner that our yong maids weare their Corall bracelets about their armes. They weare caps made of Barkes of trees, with a long ſtring hanging at them, which they bind about their heads, after the *Turkiſh* manner, in ſtead of a hat-band, painted and dyed of diuers colours. They alſo make caps of Reeds, they likewiſe haue hats of Straw, as we haue, and ſome of greene Ruſhes, they alſo make caps of Dogs and Goats skins; which they ſpread vpon a blocke of wood, all finely made, they weare at leaſt two fathome of Linnen about the middle of their bodies, and betweene their legs, and round about them like a girdle, and let it hang downe beneath their knees, like the *Portugals* Breeches; and when they goe out of doores, they take a fathome of Linnen cloth, Sey, or Stuffe, and weare it about their neckes, and croſſe vnder their armes like a Cloake, and in their hands they weare an Aſſagaie or two, and when they goe in this manner in the ſtreets, they haue a Boy or a Slaue following them, which carrieth a ſtoole after them, and where they ſtay, there their ſlaues ſets downe their ſtooles for them to ſit and prate; they are very proud in their going, for they goe very ſlowly, and vſe a long pace as they goe along through the ſtreets, they looke forward, and neuer caſt vp their eyes, vntill ſome body that is better then themſelues, ſpeaketh vnto them, and with them they will ſtand and talke, and make them an anſwere; but if they be ſuch as are of meaner qualitie then themſelues, to them they will make no anſwere: but with an angry countenance, and diſpitefully, ſaying, hold your peace, ſpeake not to me, eſteeming themſelues embaſed, by ſpeaking to a meaner perſon then themſelues in the ſtreets; for there are very great men among them, very proud in ſpeech, and doe much honour and reuerence to ſtrangers, to the end you ſhould doe the like to them.

Cutting their haire.

Rings.

Fetiſſos.

Caps.

Pride.

When they goe to Sea, then they put off their clothes, and taking a little peece of Linnen or cloth, about a handfull broad, tie that about their bodies, and betweene their legs, before their priuy members, and when they goe on land againe, then they put it off, and waſh themſelues from head to feet, and anoint their bodies with Oyle of Palme, or fat of beaſts, to make them ſhine; and betweene their toes put Soape, to keepe them cleane: they alſo vſe to anoint their bodies to keepe them from the biting of Flies.

Salutations.

In the morning, when they goe out and meet with any of their friends or acquaintance, they ſalute each other very ſolemnly, bidding them good morrow, embracing each other in their armes, & putting forth the two fore-fingers of their right hands, one to the other, they hold each other faſt by them, and kinckling them twice or thrice together, at euery time bowing their heads, they ſay, *Auzy, Auzy*, which in their Language is good morrow.

Their luſt.

The *Portugals* in *Mina* marry *Mullato* women, halfe white, halfe blacke, becauſe white women cannot liue there. Theſe weare their haire ſhort, as the men, weare many Corals, and are brauely apparelled. But of the Natiue women of theſe parts. Firſt, I will tell you of their Natures, Complexions, and Conditions: from their youths vpwards, they are giuen to Luſt and vncleanneſſe, for a great while they goe with their priuie members vncouered, as I ſaid before; and as they had no ſhame at all, ſo when they begin to weare ſome thing vpon their bodies, they begin to expreſſe ſhamefac'tneſſe, but then begin to be lecherous, which they naturally learne from their youth vpwards: and before the *Netherlanders* and *Portugals* dwelt among them, and Traffique in that Countrey, the women were not ſo proud nor curious, as they are now; but that they haue learned much of vs, by ſeeing that we rather deſire a handſome, then an euill fauoured wench; and for that cauſe, they giue themſelues thereunto, that they might be beloued of vs; for they eſteeme it to be good fortune for them to haue carnall copulation with a *Netherlander*, and among themſelues, brag and boaſt thereof.

Thrugh you is my name blaſphemed amongſt the Gentiles. *Rom.* 2.2. Let Chriſtians read this with ſhame, eſpecially trauelers. Let not Heathens be made worſe by Chriſtians which, alas, is now common in all remote parts. And this is one chiefe cauſe of the death of ſo many there.

In former time, they vſe to goe ſtarke naked vntill they were very great, as yet they doe among thoſe that dwell within the land, as the *Negros* themſelues haue told vs; but on the Sea ſide they are growne more ſhamefac't, by meanes of ſuch as comes out of *Europe* to Traffique with them. They are alſo theeuiſh, but thereof they haue not ſo much need as the men. They are very proud in their gate and apparell, they curle and fold the haire of their heads, making a hill in the middle of their heads like a Hat, ſuch as the **Dutch** Gentlewomen vſe to weare, and round about the ſame, they make round ſtrikes as bigge as a Dollor, which they dreſſe and trim ſo long, till it be as they would haue it; and then they anoint it with Palme Oyle, which makes it very much frizled, They haue long Combes with two teeth onely, each tooth being a finger long, which they thruſt into their haire, and combe it therewith; for they are troubled with Lice: they vſe their combes alſo for a kind of ſalutation or reuerence, which they doe vnto men; for when they bid one good morrow, and kincke fingers together, they put their combes out of their haire, and put them in againe, which they vſe for a kind of reuerence, in ſtead of bowing their heads.

Combes for courteſie.

Racing.

Vpon their foreheads they cut three or foure ſlaſhes in the fleſh, about the length of the ioint of a mans finger, and alſo on their cheekes not farre from their eares, which they ſuffer to ſwell, and riſe vp, about the breadth of a knife, which they couer ouer with painting, and vnder their eye browes, they alſo make white ſtrikes, and on their faces they ſet white ſpots, which a farre off ſhew like Pearles.

Rings.

They alſo race their armes and their breaſts with diuers kinds of cuts, euery morning putting diuers colours vpon them, whereby they ſhew like blacke ſilke doublets cut and pinckt, or like a womans Sattin ſtomacher, they weare eare rings of Copper or Tin, and Copper bracelets about their armes, and ſome of Iuorie, and vpon their legs alſo they weare many red and yellow Copper Rings. But a yong maid that is vnmarried, weareth many Iron Rings about her armes, ſometimes thirty or forty vpon one arme: a Whore (by them called Etigafou) oftentimes weare Copper Rings vpon her legs, with Bels hanging at them, which ſhe goes ringing through the ſtreets. They are well proportioned and membred, much ſurpaſſing our women, in ſtrength and agility of body, both when they are deliuered of their children, and otherwiſe, as I haue ſaid before. They are very wiſe and diligent in houſe keeping, good Houſe-wiues and Cookes, but not very skilfull to make cleane & ſcoure their Copper Kettles & Diſhes, to make them ſhine. They keepe no more Houſhold-ſtuffe then they haue need of, you find the women more at home in their houſes, then the men commonly are; for they vſe not to goe abroad to prate with their neighbours, they are not ouer fruitfull: for commonly it is two or three yeers before they are with child, which I thinke proceeds from their hot natures, and the aire of the Countrey, and ſecondly, becauſe their husbands haue ſo many wiues, two, three, foure, fiue, and ſixe, and ſome more, each one as he hath power and abilitie to keepe them; and with them, he lieth according to their manner, euery one her turne, and vſeth not one onely, but hath ſo much to doe with them all, that it is long before ſome of them are gotten with child.

Signe of riches

Their men are diligenter therein then we are, & the firſt thing they will tell you, is of their wifes and children, for he that among them hath many wiues and children, hee is a rich man. The women teach their daughters from their youths vpwards, to bake bread, and to grind Millia, with other Houſewiuery; whereby it commeth to paſſe, that they haue good skill in houſe-keeping, becauſe they are brought vp therein from their youths. They are alwaies rubbing their teeth with a certaine kind of wood, where with they make them ſo ſmooth that they ſhine, as is before ſaid, as white as Iuory: and in truth thoſe white teeth make a faire ſhew in their blacke faces. They

Apparell and ornaments.

weare a fadome and ſome a fadome and a halfe of linnen cloth about their bodies, which hangeth from beneath their breſts or their nauels down to their knees, then they take a piece of red, blue, or yellow cloth, whereof they make a Girdle, and put it about them, and on it they hang their Kniues, Purſes with monie, and ſome Keies, and although they haue but few Cheſts or Cubboords, yet they hang Keies at their Girdles, becauſe it makes a faire ſhew. They alſo hang diuers Wiſpes of ſtraw about their Girdles, which they tie full of Beanes, and other *Venice* Beades, eſteeming them to be their *Fetiſſos*, or Saints, ſome of them take a piece of cloth, others a Mat made of barkes of Trees, others a piece of a Carpet, and weare it about their bodies, and ſo euery one weares ſomething, and this they doe within the houſe, but when they goe to Market to buy ſomething, then they put off thoſe things, and goe and waſh themſelues in a Kettle of water from the head to the feet, and then they take another piece of Linnen to put about their bodies, and another Girdle, and another fathome or two of Linnen Cloth, and hang it about their bodie, from their breſts downe to their feet like a Gowne, and vpon it weares another thing of Sey or of ſtriped linnen, and that ſhe carries vpon her ſhoulders, and vnder her arme like a Cloake, and carries a woodden Platter in her hand which ſhe beares vp a high, and ſo goes to Market, and when ſhe comes home againe from the Market or other places where ſhe hath beene, ſhe puts off thoſe cloathes, and put on worſe, for they are more ſparing then the men, and therefore they carrie the Purſe, and when their Husbands will haue any monie, they muſt come to them for it.

Their houſe-wiferie.

Making of bread.

Raw food.

Filthy food.

The women haue the gouernment of their Houſes, and the men take care as much as lyes in them, to earne ſomething, but the women prouide the meate to ſerue for their daily food, although they eate a part, they buy no more meate euery day, then ſerueth them for that day, or they can eate at a meale. In the euening they goe to their houſes that ſtand without the Towne, and are full of Millia (which is their kind of Corne) where they take a certaine quantitie, as much as they need for their Houſe, and with a ſtaffe ſtampe it, as wee vſe to ſtampe Spice in a Grocers ſhop, and that is their manner of threſhing, then they fanne it in a woodden diſh, till it be cleane, but ſuch as haue ſlaues make them doe it. This Millia is a faire white Seed, when it is broken, as hereafter I will ſhew, ouer night they ſteepe this Millia with a little Mais in faire water, and in the morning after they haue waſht, and made themſelues readie, they take the Millia and lay it vpon a ſtone, as Painters doe when they grind their colours, then they take another ſtone about a foot long, and with their hands grind the Millia as ſmall as they can, till in a manner it be dough, and then it ſheweth like baked Buckway Cakes, they temper their dough with freſh water and Salt, and then make Rowles thereof as bigge as two fiſts, and that they lay vpon a warme harth, whereon it baketh a little, and this is the bread which they vſe. The *Negroes* of the Caſtle *Damina*, bake faire bread of Mais, which is almoſt like our wheaten bread, and that they cut in Rowles: they can alſo bake it ſo hard, that it will keepe two or three monethes ſweet and hard, for they furniſh their ſhips and Iacts with ſuch bread, when they ſend them to the Ilands of Saint *Thomas*, or to *Angola*, others that haue not the meanes to haue ſuch bread, they goe to Market to buy it, and call it Kangues, when the Fiſher-men come out of the Sea with their fiſh, then the women carrie it to the Market, where euerie one comes to buy that and fleſh, fruite, and other things. They vſe altogether raw and ſtrange kind of meates, as handfuls of Graine or Manigette, (and will drinke vp whole Romers full of Aquauite at a draught) Dogs, Cats, and filthy ſtinking Elephants, and Buffolds fleſh, wherein there is a thouſand Maggets, and many times ſtinkes like carrion, in ſuch ſort that you cannot indure the ſmel thereof; there are likewiſe little Birds as bigge as a Bul-finch, of a grey colour, with red bills, which very cunningly make their Neſts vpon the ſmalleſt ends of the branches of trees, thereby to preſerue themſelues from Snakes or other venomous beaſts. Thoſe they eate aliue, feathers and all.

A greedie Boy.

I haue beene told by ſome of the *Moores*, that the Countrie people dwelling within the Land, eate dried Snakes, and the Boores or Slaues, as alſo the common people which dwell vpon the Sea-ſide, although they haue better prouiſion of meate then thoſe that dwell further into the Land, yet they are of ſo hot a nature, that they eat raw Dogs guts, and neuer ſeethe nor roaſt them, which we our ſelues ſaw: And there was one of their Boyes left aboord a *Netherlanders* ſhip for a pawne for debt, which Boy was ſo greedie to eate raw meate, that although he had ſufficient meate with them in the ſhip, yet hee would eate the Hens meate out of their Troughes. This Boy made a ſticke, and at the end thereof hee draue a naile with the point vpwards, and went and lay by the Hens Cage, and when any of them put out their heads to eate meate, he ſtrooke them in the heads, and killed them, and then hee went and ſhewed the Sailers, that ſome of the Hens were dead, which he did to the end he might eate their raw guts, and would not ſtay ſo long vntill the guts were made cleane, but tooke them and eate them raw as they came out of the Hens bellies. They eate alſo great ſtore of old ſtinking fiſh, which is dried in the Sunne, but to ſay, that they eate ſuch kind of raw meates for neceſſitie and no other, were vntruth; for they alſo are very daintie, and can eate good meate when they haue it. There are

women

Their Trees.

Palme-oile.

women that dwell in the Caſtle among the *Portugals* that can dreſſe meate well, they eate alſo many Hens, Goats, Oxen, and Hartes, but ſuch meate is not eaten by the common people, but thoſe that eate them are Gentlemen, or ſuch as are rich, and are able to buy them; they alſo eate Iugnamis, Bannanas, and Patates. They haue three kind of trees, as the Palme-trees, whereof ſome are Females which yeeld no wine, but beare Grapes as bigge as Plummes, of an Orange colour, at the one end being ſome-what blackiſh: thoſe Grapes they peele to the ſtones, and thereof they make Oile, which they call Palme Oile, which is verie delicate and good, which they vſe to dreſſe their meate withall, and make good ſawce thereof for their fiſh, the thickeſt of this Oile they vſe to anoint their bodies withall, to make them cleane, and the women vſe it to frizell their haire, the veines are as great as Acornes, and as hard as a ſtone, at the end thereof hauing three round holes, they beate them in pieces, and within them find certaine Nuts, like little earthen pellets, much like hazell-nuts, but when you eate them, they taſte of the wood, and are verie drie.

Drinking.

Vnciuill feeding.

Strange hunger in ſo hot a Climate.

Good fellowſhip, or prodigalitie.

They likewiſe haue many Beanes and Peaſe, whereof ſome are like *Turkie* Beanes of a purple colour, thoſe Beanes are good and fat, which they dreſſe with Oile of Palme, and it is a very excellent meate and nouriſheth well, but the other kind of Beanes and Peaſe, they vſe not to eate, for they haue no great quantitie of them, growing thereabouts. The Iugnamis alſo they vſe in many places in ſtead of bread. Their drinke commonly is nothing but water, but yet in ſome places they brew a little Mais in water, which beeing ſodden together, is almoſt like a kind of beere, which they alſo vſe much to drinke and call it Poitou, others buy a pot of Palme-wine, and becauſe that will not continue long, therefore foure or fiue of them goe together, and buy a pot or two: a pot of theirs is ten pots of ours, and that they pay for together, which they powre into a great Cabas, which growes vpon Trees, whereof ſome are halfe as big as a Kilderkin, and will hold at leaſt twelue Kans, and then ſit downe round about it to drinke, whereof euerie man ſendeth his louingeſt and trueſt wife a little pot full home to drinke, and the firſt draught that they drinke, they take it out of the Cabas with a ſmaller Cabas, and when the firſt man drinkes, the reſt ſtand vp, and taking his Cap or Hat off, lay their hands vpon his head, and with a loud voice cries, *Tautoſi, Tautoſi*; at the firſt draught, they drinke not the Cabas full out, but leaue a little in it, which they throw vpon the ground, ſaying, *I. O V*, as giuing their *Fetiſſos* that to drinke, and if they haue other *Fetiſſos* on their armes or feete, they ſpit drinke out of their mouthes vpon them, as if they gaue them drinke alſo; for they are of opinion, that if they doe it not, or forget to doe it, they ſhould not drinke their wine quietly together, but that their *Fetiſſos* would let them. Naturally they are great Drinkers, and vſe no leſſe vnſeemelineſſe in their feeding, but eate as vnmannerly and greedily, as if they were a companie of Hogs: for ſitting down vpon the ground to eate, they ſtay not till they haue eaten one morſell vp, but ſtill cramme in, and they put not their meate into their mouthes, but pull their meate in pieces, and take it vp with their three middlemoſt fingers, and gaping, caſt it ſo right into their mouthes, that they neuer faile nor caſt it beſide their mouthes, whereat we wondred much. They are alwayes hungrie, and would willingly eate all day long, which ſhewes that they haue very hot mawes, and although the Countrey is very hot, whereby the heate of the Aire commonly ſhould fill mens ſtomakes, yet they are hungrie, and wee *Netherlanders* are not weake ſtomaked there, but alwaies haue good appetites, whereby I am of opinion, that heate in thoſe Countries makes men hungrie: but becauſe I am no Doctor of Phyſicke, I will not intreate thereof. And becauſe they make great account of that drinking together, they are verie earneſt and induſtrious to get ſomething, and to make prouiſion of Gold, which hauing gotten, they cannot be frugall or ſparing, but preſently goe and drinke it with their companions, now one, and then another, euerie one his turne, and if one gets more then his fellowes, then hee muſt be liberaller then his fellowes, that is, when they begin to deale with the Merchants, and to goe aboord the ſhips, and he that is poore or hath not much, can hardly beare companie to drinke, becauſe they are not ſparing, when they haue gotten any thing.

Their trading.

Firſt ſimplicity

As I haue vnderſtood by the Inhabitants of thoſe Countries, before the *Portugals* came thither to deale with them, they had very little or no kind of Merchandize to traffique withall, or to liue by, but liue vpon that which they got from others by force, which was not much, ſpecially to get any thing to apparell themſelues; for before that time they went all naked, as I ſaid before, much leſſe had they any cattle or victuals for their maintenance, but only ſuch as the *Portugals* brought thither, and by that meanes the Countrie was filled and repleniſhed with diuers kinds of beaſts and Corne, whereby at this day, there is almoſt all kind of things that are neceſſarie and needfull for mans ſuſtenance, and otherwiſe to bee had in thoſe Countries. And within a while after, the *Portugals* began to traffique and deale with the Sauage Inhabitants, they likewiſe began to know their Merchandize.

Firſt trading.

At the firſt, in former time they came and brought their Gold vnto the *Portugals*, and bought of them ſuch things as they wanted, as Linnen Cloth, &c. but the people dwelling further within Land, durſt not venture to come to the *Portugals* to deale with them, as wondring at them, it being a fearefull thing vnto them to ſee white men apparelled, and they themſelues blacke and vnapparelled, (as the like happened vnto our men; for at the firſt they were afraid to ſee *Blacke Moores*) and therefore they brought their monie to thoſe that dwelt on the Sea ſide, where the *Portugals* traffique, and told them what wares they would haue, and they went to the Caſtle, and bought ſuch things as they deſired, as Iron, Tinne, Copper Baſons, Kniues, Cloth, Linnen, Kettles, Corals, and ſuch like wares, and the Merchants that ſent them to the *Portugals*, paid them for their paines, vpon euery Peſo of Gold by them diſburſed, ſo that if they beſtowed many Peſoes, they receiued a good deale of monie for their Factoridge, and by that meanes they got their liuings.

First Dutch Trade.

But after that, when we began to traffique thither, (the firſt that went from hence thither out of *Holland*, to deale with the *Negroes*, beeing called *Barent Erickſon* of *Medenblicke*) and found what profit the *Portugals* did there, we increaſed our Trade thither, and ſent more ſhips with the ſaid *Baront*, as a fit man for it, becauſe he knew the Coaſt, as hauing beene there with the *Portugals*. But hauing no place vpon the Land (as the *Portugals* had) to carrie our wares aſhoare, and to lay it in Ware-houſes to traffique with them as time ſerued, and durſt not, or elſe might not goe on Land, we were conſtrained to ſtay with our ſhippes at anchor before their Townes, attending for the Merchants, that came aboord our ſhips with their Canoes, at which time the *Negroes* ſeeing that wee had Merchandize aboord, imboldened themſelues to traffique with vs, and brought their Gold aboord our ſhips, and for that at this preſent they deale but little with the *Portugals*, but only with our Countrimen, therefore I will ſhew in what manner they deale with vs.

Wind in the morning from land & calme.

In the morning betimes, they come aboord our ſhips with their Canoes, or Scutes to traffique with vs: and the cauſe why their Merchants came ſo early aboord, is, for that in the morning the wind, which they call *Boſone*, blowes off from the Land, and then it is calme ſmooth water, for about noone the wind which they call *Agom Brettou*, begins to blow out of the Sea, and then they row to Land againe: for the people that dwell within the Land, can hardly brooke the Seas, for when they are aboord the ſhip, they can ſcarce goe or ſtand, but lie downe and ſpue like Dogges, and are verie Sea-ſicke; but their Rowers and Pilots that bring them aboord, are hardie enough, and neuer are ſicke, by reaſon of their daily vſing to the Seas. But ſome of their Merchants when they come aboord our ſhips, are ſo ſicke, that they caſt out all they haue within their bodies; and by reaſon of their beeing ſo ſicke in faire weather, they are ſo afraid of the wind (when the waues goe any thing high) that they make as much haſte home as they can, and ſome of them dare not venture vpon the Seas to goe aboord the ſhips, but deliuer their monie to the Pilots or Factors, telling them what Merchandize they deſire to buy, and thoſe *Tolken* come with the Gold aboord the ſhips, hauing a Purſe which hangeth about their middles, wherein they put their Gold, and euery ſeuerall mans Gold is in a piece of Cloth or Paper by it ſelfe, and they can tell which is euerie mans, and what wares hee deſireth to haue for it, and ſometimes they haue twelue or ten mens Gold to beſtow, which is called an *Engliſh* of Gold, and of ſome two, three, or foure, and when any of their monies is not waight, then they put it into their Purſe, and carrie it to the man againe, for if they ſhould put any thing to it, to make it full waight, the Merchant would not giue it them againe, for they weigh their Gold firſt vpon the Land, and know how much it is before they ſend it aboord the ſhip, for they credit not one the other, and when they haue beſtowed their monie, then we muſt giue them ſome-what to boot, which they call *Dache*.

Dache.

Vndermining and defrauding Merchants.

When we began to traffique here in the Countrie with two or three ſhips, as one of *Middleburgh*, one of *Amſterdam*, and one of *Schiedam*, and that all our ſhips met and lay at anchor together to ſell our wares, the one ſhip ſeeing that the other traffiqued more, and vented more wares then his fellowes, to find the meanes to get the Merchants aboord their ſhips, they willed the Pilots (with whom they muſt hold friendſhip, for they carrie the Merchants aboord) to bring them aboord their ſhips, and they would giue them ſomething for their labours, and the Pilots accordingly to get ſomething, brought them aboord that ſhip, which had made them that offer, for they are verie couetous, which the other ſhips perceiuing, willed the Pilots to bring the Merchants aboord their ſhippes, and they would likewiſe giue them ſomething: and they made them anſwere, that if they would giue them as much as the other did, they would come aboord their ſhips, which they promiſed to doe, and gaue them more *Dache* then the other, and by that meanes driue the Merchants, Pilots, and *Tolken* aboord their ſhips, which the other ſhips ſeeing, and thinking that their Merchants wares coſt them no more then the others, gaue them more *Dache* then the others, and by that meanes ſtriuing one with the other, they deminiſhed one and the others gaine, and in fine, their gifts grew to ſuch a rate, that at this day, their *Dache* amounteth vnto ſixe or ſeuen *per cento*.

And now it is come to paſſe, that whereas the Countrie people and Merchants were wont to pay the litridge and brokeridge to the Pilots and *Tolken*, to carrie them aboord the ſhips, they ſought to the Merchants and Countrie *Moores* to get them into their Canoes, for greedineſſe of *Dache*, which they got of the Factors for their labours, to bring the Merchants aboord, and thereby in ſtead of paying them for going aboard, they giue the Merchants much *Dache*, in regard of the great profit they get therby.

Many Merchants comming to the Sea ſide to buy wares, ſome of them a hundred or two hundred miles from within the land, bring great ſtore of gold, & haue diuers ſlaues with them, which they lade with the wares which they buy in the ſhips, wherof ſome haue twenty, others thirtie, and ſome more, as they haue meanes, and according to the trade that they vſe: which Merchants or *Mooriſh* countrey people, know the houſes or lodgings, where they vſe to lie, and waigh their money to their Tolke or Hoſte, and tell them what goods or wares they will haue; who comming aboard, commonly bring one of the Merchants with them, for they truſt not one the other, and leaue the reſt with their ſlaues vpon the land, which tell them what wares they deſire to haue; and if it be a Merchant that can ſpeake no *Portugall* ſpeech, they will preſently tell you, and will the Factor not to ſpeake *Moriſh* ſpeech vnto them, becauſe their Merchant is one that dwels farre within the land; thereby giuing you to vnderſtand, that they meane to deceiue him, and to beguile him of much money. The poore Merchant being ſicke, and lying in the ſhip ſpuing like a dogge, in the meane time the Brokers make the match for them, telling the Factors how much ware they deſire to haue for ſo much gold; for that the wares are commonly ſold all at one price: The Tolken makes not many words with the Factors, but ſet certaine wares before the Merchant, as little as they can to content him for his money, and the price being made with him, he weighes their gold, and takes the wares, and goes on land againe; and the Merchant being gone home, then the Pilots and Tolken come aboard the ſhips againe, to fetch that which they haue coozoned the Merchant off: ſo that oftentimes the Merchants are deceiued of a third part of their goods by ſuch practiſes: others, while he lookes about, or turnes to ſpue, ſteale a peece of the Merchants gold, and put it into their Mouthes, Eares, or Noſtrels, making the Merchant beleeue that his money is too light: the Merchant for his part, ſeeing that by meanes of their theeuery his money will not reach out; becauſe it is too light, that it may weigh more then it is, blowes in the Ballance, which the Factors oftentimes perceiuing not, and thinking that they haue their full waight, are by that meanes deceiued, and come ſhort of their reckoning; ſo that they haue a thouſand deuices to ſteale, and to beguile the Merchants. At firſt they were woont to be very ſimple in their dealing, and truſted the *Netherlanders* very much, whereat we wondred: for they were of opinion, that white men were Gods, and would not deceiue them, and then tooke the wares vpon their words, without reckoning it after them, whereby they were deceiued: for, that if they bought ten fathome of Linnen cloth, they found but eight, and by that meanes, loſt two fathome, and other things after the rate, which the Factors did ſo groſſely, that the Merchants in the end perceiued it, and began to looke better to themſelues, and grew ſo ſubtill in their reckoning, that if they bought one hundred fathome of Linnen, they could reckon it to a fathome, and tell whether they had their meaſure or not; ſo that now if you doe them any wrong, by meaſuring or reckoning, they will not come aboard your ſhip any more; and which is more, for any bad looke, or haſtie word that you ſhall giue them, they will neuer be friends with you againe.

Aske my fellow if I be a Thiefe.

Coozening Knaues.

White Deuils can hardly make blacke Saints.

Wares for theſe parts of *Guinea*, and for what vſe.

Troubles and warres in the *Netherlands*, conſtrained vs to ſeek Traffique here alſo, and to vndertake this voyage, by that meanes to put the *Portugalls* from it, which in the end we did, for that ſince the *Netherlanders* came hither to Traffiek with the *Negroes*, *Moores*, the *Portugalls* haue beſt trading, and are wholly decayed. Firſt, we bring them great ſtore of ſlight Linnen cloth, whereof there is very much ſpent in thoſe Countries, for they apparell themſelues therewith, and it is the chiefeſt thing they vſe for that purpoſe: beſides this, we carry them great ſtore of Baſons, as little Baſons, Barbers Baſons, Baſons to drinke in, Platters of Copper, flat Baſons, great broad Copper pans, at the leaſt two fathome about, and ſmall Poſnets without edges: The ſmall Baſons they vſe to put Oile in, wherwith they anoint themſelues, and the greater ſort of them they ſet in the graues of the dead, & vſe them to carry diuers things in. The Barbers Baſons they vſe to waſh themſelues in, & when they cut their haire, platters they vſe to lay ouer others to couer them withall, to keepe duſt and filth from falling into their things. The great broad Pans, are by them vſed to kill a Goat or a Hogge in, and to make it cleane therein, in ſtead of a Tub. The Poſſenets they vſe to dreſſe their meat in, which ſerueth them to very good purpoſe, they will not haue them with ſteales, as we vſe them here with vs, and many other ſuch like Baſons of Copper, which our ſhips bring thither in great quantities, and therewith fill the Countrie ſo full; and by meanes thereof, they are ſold as good cheape there vnto the *Negros*, as they are bought in *Amſterdam* and although there are ſo many of thoſe Baſons brought thither, and no ware that weareth ſo much, as Linnen, yet you ſee but few old Copper things there, and therefore you muſt thinke, that there is great ſtore of people inhabiting further within the land, which vſe ſo great quantitie of ſuch things.

We carrie thither great ſtore of Kettles, which they vſe to fetch water in, out of their pits and Valleyes, and ſome red Copper pots Tinned within, wherein they vſe to put water, in ſtead of a barrell of beare to drinke, earthen pots they vſe alſo to drinke out of. Iron is vſed by them to make their weapons, as Aſſagaie, cutting Kniues, Poniards, &c. The Aſſagaies & Poniards they vſe for the warres. The cutting Kniues, to Till and cut vp the ground, in ſtead of Spades, and ſome to cut wood withall, and to vſe about their Building, for they haue no other Tooles: They alſo buy great ſtore of Red, Blew, Yellow, and Greene Rupinſh cloth, which they vſe for Girdles about their middles, to hang their Kniues, Purſes, Poniards, and ſuch like things at. They vſe white *Spaniſh* Serges to weare vpon their bodies, in ſtead of Clokes, Rings of Copper and Braſſe, which they weare about their armes and feet for a great pride. They alſo vſe Tin things, as Rings for their armes, but not many. They vſe many Kniues which wee make with vs in *Holland*, and call them *Docke Meſſen*. They alſo vſe great ſtore of *Venice* Beads, of all kinds of colours, but they deſire ſome colours more then others, which they breake in foure or fiue peeces, and then grind them vpon a ſtone, as our children grind Cherrie ſtones; and then put them vpon ſtrings, made of Barke of trees, ten or twelue together, and therewith Traffique much: Thoſe ground Corals they weare about their neckes, hands and feet. They alſo vſe round Beads, and ſpecially great round Counters, which they hang and plait among their haire, and let them hang ouer their eares. Pins they vſe to make Fiſh-hookes, Horſe tailes they vſe when they daunce, & alſo when they ſit ſtill, to keep the flies from their bodies; Looking-glaſſes, and ſmall Copper milke Kans, with many ſuch like things. But the chiefeſt wares that are vttered there, and moſt vſed among them, is, Linnen, Cloth, Braſſe, and Copper things, Baſons, Kettles, Kniues, and Corals.

Their knowledge in our warres, and triall thereof.

At firſt we vſed many times to deceiue them, not onely in meaſuring of Linnen, but in deliuering them broken and patcht Baſons, and peeced Kettles for their money; rotten Cloth, through the which they might haue ſifted Beanes; Kniues that were ſo ruſtie, that they could hardly without breaking pull them out of their ſheathes, with ſuch like wares. But now by vſe and experience, they haue attained to ſuch skill in our wares, that they are almoſt able to ſurpaſſe vs therein. For, firſt, when they buy any Linnen cloth, they looke if it be not to ſlight and thin, and whether it be white and broad; for they are very curious to buy white and broad Linnen, and reſpect not the ſtrength ſo much as the breadth of the Linnen: for they vſe to hang it about their bodies, ſpecially the women, which deſire to haue it hang downe from vnderneath their breaſts, to their knees. Secondly, they take Woollen cloth, and hold it vp againſt the light, to ſee if it be thin. They draw the Kniues ont of the ſheathes, to ſee if they be not ruſtie. They looke vpon the Baſons one by one, to ſee if they haue no holes in them: or whether they be broken, and the leaſt hole that they ſpie in them, they lay them away, and deſire to haue others for them; and alſo if they be but a little foule or greaſie, they will none of them: And for quantitie and qualitie make triall of all other wares, as curiouſly as in *Europe* is done.

§. IIII.

What Cuſtome the Merchants pay to their Kings. Their Meaſures, Weights, Scales, Markets: Alſo their Sabbath, Fetiſſos *and ſuperſtitions.*

Cuſtomes.

THe Kings haue their Cuſtomes dwelling vpon the Sea Coaſt, where the ſhips lie to Traffique with the Countrey people, and they are placed there, to ſee that the Kings loſe not their Rents and Impoſts, and that it may be the better paid them, and no deceit vſed, they appoint one of their Sons or ſome one of their neereſt friends to be preſent with them. Thoſe Cuſtomers receiue the Cuſtome of the fiſh, which is taken in his precinct, or before his Hauen, and to that end he hath a meaſure to meaſure it withall, and if the meaſure be not full (of any fiſh whatſoeuer) then it payeth no Cuſtome, but if their fiſh bee more then filleth that meaſure, then he taketh the fifth fiſh thereof, or as much as he thinketh good to take for his Cuſtome, and that is preſently ſent to the King of that quarter by his ſlaues, which euery morning come thither to fetch the fiſh.

Toll.

Such Merchants as come thither a great way out of the Countrey, pay to the King of the Hauen where they goe to Traffique, the weight of ſixe pence in gold, for their paſſage through his Countrey, and whether they intend to buy much or little, the paſſage money is all one, and when they haue Traffique with the Factors in the ſhips, and come to land, the Cuſtomer taketh a part of their goods from them, which is commonly a fourth part of that which they haue bought, and carrieth it away with him, then the Merchant takes the reſt and carrieth it to his lodging, which done, he goeth backe againe to the Cuſtomer (whom they call *la guarda*, within *Portugall* is the watch) and agree with him, and pay him as little as they can, and ſo haue their goods againe, and if they haue beſtowed leſſe then two ounces of gold vpon wares, then there is no ſet Cuſtome to bee paid for it, but they giue as much as they can agree vpon for it, with the Cuſtomer, and that is the Cuſtomers owne profit, in ſtead of his wages, but whatſoeuer they buy aboue the value of two ounces of Gold, then they muſt pay an *Engliſh* of Gold for cuſtome thereof, thoſe two ounces of Gold they call Benda.

Fines.

Alſo if they haue ſtolne any thing from any of their Countrie people, they alſo pay monie for it, as the caſe requireth. And alſo when they haue laien with another mans Wife, then the King hath a forfeit paid vnto him for it. And when the Countrie people come to Market with their weapons, they muſt leaue their Weapons in ſome place, or elſe they muſt pay a forfeit, which is ſixe penie weight in Gold, if they come with any Armes or Weapons to their Sea-townes. And they alſo that counterfeit falſe Gold, with diuers other forfeitures, which are all paid to the King, whereof the Cuſtomer euerie three monethes maketh his account, and payeth it vnto the King.

Weights and Scales.

They make Weights of Copper of diuers ſorts, and haue little Copper Scales which are round, and hollow like an Orange peele. A Benda is their greateſt weight, which with vs is two ounces; Benda-aſſa, is halfe a Benda, which is an ounce. Aſſuwa, is two Peſos and a halfe. Eggeba, is two Peſos, or halfe an ounce. Seron, is a Peſo and a halfe. Euſanno is a Peſo or a Loot. Quienta, is three quarters of a Peſo, each Peſo is a Loot. Media taba, is a quarter of a Peſo, or a ſmall parcell. Agiraque, is halfe a Peſo, or halfe a Loot, each Peſo is a Loot; ſo that their weights are all one with ours for the names, but differ in the pound a Peſo and a halfe, which is a Loot and a halfe, ſo that their weights are ſo much lighter then ours.

Meaſures.

They meaſue their Cloth by two fathome together, which they cut one from the other, and call it Iectam, and ſell their Linnen in that ſort among themſelues, and thoſe two fathome after our meaſure is a ſtorke and three quarters, and they are verie ſubtill in meaſuring of their Linnen, and can reckon that ſo many of our ſtorkes make ſo many of their fadomes. They cut their Woollen-cloth in pieces not aboue a handfull broad, which they vſe in ſtead of Girdles about their middles, and ſell the Cloth in this ſort among themſelues in this manner, and vſe no other kind of meaſure thereunto. They are not verie ſubtill nor expert in telling, ſpecially to reckon, for when they haue paſt the number of ten, they rehearſe ſo many words one after the other for one number, that they are ſo cumbred, that they cannot tell how to get out of it, and ſo ſit buzzing ſo long, till at laſt they haue forgotten their number, and are forced to begin to tell againe, but ſince they began to deale with the *Netherlanders*, and were to reckon aboue the number of ten, for they vſe no more among them, they tell till they come to ten, and then take one of their fingers into their hands, and then tell to ten againe, and then take another finger into their hand, and ſo proceed till they haue both their hands full, which in all maketh an hundred, then they marke that vp, and then begin againe to tell to ten, and vſe the ſame order as before.

Telling or numbring.

Markets how they are kept. No Market on their Sabbath.

Euerie Towne hath Market daies ſpecially appointed, vpon the which you find more to bee bought then vpon other daies, and euerie Towne hath his Market vpon ſuch a day, as the others haue it not, and ſo euerie one differeth vpon their daies, and when their Market daies come, they haue two daies Market one after the other, wherein the principall Boores or Countrie people, come from diuers places to traffique with the ſhips. They haue their Sunday alſo, but on that day they doe nothing.

Wares.

In the morning betimes, aſſoone as it is day, the Countrie people come with their Sugar Canes to the Market, carrying two or three bundles together vpon their heads, which are bound vp like faggots, and being in the Market they vnbind them, and ſo lay them downe vpon the ground, which done, the Inhabitants of that place come to buy them, ſome two, others three, and ſome more as they haue need of them, whereby they haue ſoone ſold their Sugar Canes, for they vſe many of them to eate, and aſſoone as they haue ſold their Sugar Canes, then the women come to the Market with their wares, who bring Oranges, Limons, Bannanas, Backouens, Potatoes, Indianias, Millia, Mais, Rice, Manigette, Hens, Egges, Bread, and ſuch like neceſſaries, which thoſe that dwell on the Sea-ſide haue need of, and are ſold both vnto the Inhabitants, and to the *Netherlanders* in the ſhips, which come thither to buy it. The Inhabitants of the Sea-ſide, come alſo to the Market with their wares, which they buy of the *Netherlanders*, as Linnen Cloth, Kniues, ground Corals, Looking-glaſſes, Pinnes, arme Rings, and Fiſh, which their Husbands haue gotten in the Sea, whereof the women buy much, and carrie them to other Townes within the Land, to get ſome profit by them, ſo that the fiſh which is taken in the Sea, is carried at leaſt an hundred or two hundred miles vp into the Land, for a great Preſent, although many times it ſtinkes like carrion, and hath a thouſand Maggots creeping in it. Thoſe women are verie nimble about their buſineſſe, and ſo earneſt therein, that they goe at leaſt fiue or ſixe miles euery day to the places where they haue to doe, and are laden like Aſſes: for at their backes they carrie their children, and on their heads they haue a heauie burthen of fruit, or Millia, and ſo goe laden to the Market, and there ſhe buyeth fiſh, to carrie home with her, ſo that oftentimes they come as heauily laden from the Market, as they went thither. Theſe pay no cuſtome to the King, but if they find any *Fetiſſos* in the way as they goe (which are their Idolatrous gods) they giue them ſome of their fruit or Millia to eate, which is as much as if they gaue them the tenth part thereof.

Superſtition.

Tithes.

Thoſe women goe ſeuen or eight together, and as they paſſe along the way they are verie merrie and pleaſant, for commonly they ſing and make a noiſe; about noone the Countrie people begin to come to the Market with their Palme-wine, which they carrie in pots, ſome bringing one ſome two pots, as they are able, they come armed to the Market, hauing a hewing Knife at their Girdles, and two or three Aſſagayes in their hands, but when they enter into the Market, then they ſet their armes in a certain place appointed thereunto, and when they haue ſold and goe home againe, euery man takes his weapons and goes his way, not once changing one with the other, but euerie man takes his owne, and when the *Netherlanders* and the *Negroes* haue done traffiquing: when the Countrie people come to the Market with their wine, looke what the Pilots or Rowers (that carried the Merchants aboord the ſhips) haue gotten, or that was giuen them for *Dache*, by the Factors, therewith they buy Palme-wine, and drinke it vp together, they pay for their Wine either with Gold, or Linnen; but for the moſt part, they pay for it with Gold, which they weigh verie narrowly, one vnto the other, and when there are many Merchants, and that the Wine is much deſired, then it is oftentimes deerer then *Spaniſh* Wine is with vs.

Beſides this, the Market folke know euerie one their place, and where to ſit to ſell their wares, as thoſe with fruit ſtand in one place, they with Sugar Canes in another place, they with Wood, Water, and Bread by themſelues; and thoſe that ſell Wine in a place by themſelues, but the Palme-wine which is brought thither by Sea, from other places, that is neuer brought to the Market, for many times when it comes in the Canoes in the euening, when the people haue need thereof, aſſoone as it is brought on Land, the *Negroes* ſtand readie vpon the ſhoare watching for it, and going to the Merchants, euerie one takes a Pot, and carries it away, ſo that they haue preſently ſold it, & the Merchant needs not feare that his Wine will ſowre for want of vtterance, for they are ſo greedie of it, ſpecially for to drinke, that oftentimes they fight and fall together by the eares for it.

They vſe no monie nor any kind of Mint, wherewith they pay each other, but when they buy any thing they pay for it with Gold, and that by weight, and it is a verie ſmall parcell that hath not ſome kind of weight to weigh it withall, and they pay each other with foure ſquare pieces of Gold, weighing a graine or halfe a graine. The cauſe why they pay in this ſort, and haue this cuſtome, is by meanes of the *Portugals*, of the Caſtle of *Myna*, which ſhewed them this way, for before the *Portugals* came thither, the *Negroes* knew no ſuch thing, but when they bought any thing, they exchanged ware for ware, but the *Portugals* comming thither had no monie to pay them, when they bought fruits or other victuals to eate, an therefore they deſired to pay with *Kacrawen*, in ſtead of monie, & ſo it is the cuſtome about the Caſtle of *Myna*, that they haue great ſtore of *Kacrawen*, which they vſe for paymēt more then in other places. In places where the *Portugals* are not known, the *Negros* vſe not that kind of Mint, but ſel their Gold as it commeth out of the Earth, for they know not how to melt or vſe their Gold as the *Negros* do, that deale with the *Portugals*, and in ſtead of monie paid one the other in ſmall ſtones: they vſe alſo ſmall pieces of Iron of a finger length, with a halfe Moone thereon, which they vſe in ſtead of monie, and haue no other kind of monie in the Golden Coaſt of *Guinea*, then ſuch as I ſaid before, wherewith they pay each other.

Although they are altogether wild, rough, and vnciuill, hauing neither Scripture nor Bookes, nor any notable Lawes that might be ſet downe, or declared to ſhew the manner of their policie and liuing, yet when they haue paſt the ſix daies of the weeke in labour and paines taking, to get their liuings, the ſeuenth day they leaue working, and reckon that to bee their day of eaſe, and abſtinence from worke, or their Sunday, which they call *Dio Fetiſſos*, which in our ſpeech ſhould ſignifie Sunday, but they obſerue it not vpon our Sunday, nor vpon the *Iewes* Sabbath Day, but hold it vpon Tueſday, the ſecond working day in the weeke; what law or opinion they haue to mooue them thereunto, I know not, but they hold Tueſday for their Sunday, and that day the Fiſhermen goe not to the Sea for fiſh: The women and Countrie people that day bring no Wine to the Market, but all the Wine which that day they draw out of the trees, they deliuer it vnto the King, which in the euening hee giueth vnto his Gentlemen, and they drinke it among them. That day they doe no kind of worke, nor traffique with other but ſuch as dwell on the Sea-ſide, refraine not for all that to goe aboord the ſhippes, and to buy wares of the *Netherlanders*. In their Markets they haue a ſquare place foure foot euery way, ſupported with foure Pillars, and about two cubits high from the ground, flat on the top, and couered cloſe with Reedes, and hanged round about Wiſpes or *Fetiſſos* of ſtraw, whereon they lay Millia with Palme-oile or water, and giue their god that to eate and drinke to ſuſtaine him withall, that he ſhould not die for hunger or thirſt, thinking that he eateth and drinketh it and liues by it, but the Birds of the Aire eate the graine, and drinkes the water, and when it is eaten they anoint the Altar with Oile, and ſet more meate and drinke vpon it, thinking thereby to doe their god great ſacrifice and ſeruice.

Fetiſſos day. An Ethnicke Sabbath.

Fetiſſos meate.

They haue alſo a Prieſt, who in their ſpeech they call a *Fetiſſero*, hee vpon their Sabbath day ſits vpon a ſtoole, in the middle of the Market before the Altar or place whereupon they ſacri-

The *Fetiſſero*, or Prieſt.

His preaching.

His bleſſing.

fice vnto their *Fetiſſo*, then all the men, women and children come and ſit round about him, and there he ſpeaketh vnto them, & they ſit ſtil to heare him: but what it is, or what it meaneth that cannot I learne, nor perceiue, neither can you get it from them, for I haue oftentimes asked them about it, but they will not tell, but are aſhamed to declare it. But I haue ſeene this *Fetiſſero*, haue a pot with a certaine drink, (wherein there was a Snake) ſtanding by him, and a Wiſpe, and ſome women with their little children went to him, which children hee ſtroaked with colour, or with ſome of that drinke, and ſo they went away, which I gheſſe to be a kind of Salue againſt their *Fetiſſo*, for they eſteeme their *Fetiſſos* to be both good and euill. And when their *Fetiſſero* hath made an Oration vnto them, then he ſtands vp and ſmeareth the Altar with his Wiſpe, and drinke out of his pot, and then the people vſing certaine words and making a great noiſe among them, clapping their hands together, cry *I. ou*, *I. ou*, and therewith their preaching is done, and ſo euerie one goes home to his houſe.

Their Mattins.

Appeaſing their *Fetiſſo*.

They hang many ſtraw Wiſpes vpon their heads, and thinke thereby to bee free and ſafe as long as they weare them, and that their *Fetiſſos* can doe them no harme. In the morning betimes when they haue waſht their bodies cleane, they ſtroake their faces with white ſtripes, made of earth like chalke, which they do in honour of their *Fetiſſo*, and vſe it in ſtead of praiers in a morning; when they eat any thing they preſent their *Fetiſſo* (the ſtraw Wiſpes which they weare about their legges) the firſt bit, and alſo the firſt draught that they drinke, giuing him to drinke, which if they doe not, they thinke they ſhall haue no good lucke that day, for they perſwade themſelues that their *Fetiſſo* would not otherwiſe ſuffer them to be quiet. When the Fiſhermen take but ſmall ſtore of fiſh, then they thinke that their *Fetiſſo* is angrie, and therefore will giue them no fiſh, then they make a great crie among them, and goe to their *Fetiſſero*, and giue him Gold to coniure their *Fetiſſo*, to ſend them ſtore of fiſh. This Coniurer preſently, goes, and makes all his Wiues (two, three or foure, or as many as he hath) put on their beſt apparell and ornaments, and with them goes howling and crying round about the Towne, ſtriking themſelues vpon their breſts, and clapping their hands flat together, and ſo making a great ſtirre and noiſe, goe to the Sea-ſide, and taking boughes from the trees, hang them about their neckes: thoſe trees they eſteeme to be their *Fetiſſos Dyſianam*, who they thinke ſend them fiſh. Then, the Coniurer or he that ſhould bewitch the *Fetiſſos*, comes with a Drumme, and plaies or ſounds before the trees, which they eſteeme to be good for that purpoſe, which done hee goes to his Wiues vpon the ſtrand, and when they haue ſpoken one vnto the other a good while, he caſteth Millia into the Sea for his meate, with other colours, thinking that thereby their god is appeaſed, and will let them take fiſh enough.

Conſultation with their Oracles.

Cap.3. Cap.1.

When the King receiueth not cuſtome enough, to maintaine himſelfe withall, then he goeth to a tree which he eſteemeth to be his *Fetiſſo*, and ſacrificeth vnto it, carrying it meat and drink; then the Coniurers come and coniures the tree, to tell them whether there will any Merchants come or not, which to doe they make a heape of aſhes, in forme like a Sugar-loafe, and cutting a bough from the tree ſticke that in it, then they take a Baſon of water and drinke out of it, and therewith ſprinkle the bough of the tree, which done they ſpeake each to other, and then againe they ſprinkle more vpon it, after that they take ſome of the aſhes, and be-dawbe their faces therewith, end in that manner vſe many fooliſh and vaine Ceremonies, and not long after they ſhall heare a voice which is the Deuill, that ſaith ſomething vnto them, and therewith they goe home againe, and bring word what their *Fetiſſo* hath ſaid. They hang many of thoſe things about their children for diſeaſes, as is ſaid before, as alſo of their drinke of iealouſie.

Funerall Rites.

When any man dieth, they alſo make a *Fetiſſo*, and deſire it to bring the bodie into the othe world, and not to trouble it in the way as it goeth, then the next our neereſt kinſman killeth a Hen, and dreſſeth it ready to be ſodden, which done, they goe and ſit in a corner of their houſe: and with him take all his *Fetiſſos*, and place them in order, as their greateſt god in the middle, and the reſt of meaner ſort by it, then he takes certaine beades, ſome made of ſhels, ſome of Beanes and great Peaſe, and others of feathers, mixed with Buttons made of barkes of trees, and hangs them vpon the *Fetiſſos*. After that they take the bloud of the dead Hen, and therewith ſpinkle their *Fetiſſo* (for a dead man muſt offer bloud vnto his god) then hee fetcheth certaine Herbs out of the fields, and hangs them about his necke like a chaine. In the meane time, while the man is in this ſort made readie. The Hen is ſodden, and being ſodden then he brings it, and putting it in a Platter, ſets it in the middle of the *Fetiſſos*, which done, hee beginneth to coniure, vſing many words, and caſteth water or wine of Palme vpon his *Fetiſſo*, then he takes two or three of the greene leaues, which he hath about his necke, and rolleth them betweene his hands, making a little bowle or bale thereof, which he takes in the two fore-fingers of both his hands, and thruſts it betweene his legges, twice or thrice one after the other, ſaying, to his *Fetiſſo*, *Aucie*, which is as much as if he ſhould ſay, All haile. After this he wringeth the ſap out of that ball, and lets it drop vpon his *Fetiſſo*; which done he laies the ball vpon the ground, and takes two or three leaues more of the Herbs he hath about his necke, and rolles them in his hands, and hauing made them in a Ball, thruſts them betweene his legges, ſpeaking certaine words as aforeſaid, and then lets the ſap drop vpon his *Fetiſſo*, and this he doth vntill ſuch time as he hath rolled and wrung all the greene Herbs in that ſort, which he had about his neck; then he takes all the balls or leaues together in his hand, and thereof maketh a ball as bigge as a mans fiſt, wherewith he wipeth his face, and that alſo is a *Fetiſſo*, which being done the dead bodie ſhall reſt in peace, and therewith he packeth vp all his trinkets, and laieth them aſide vntill another time, that ſome other bodie ſetteth him a worke. This kind of Superſtition they eſteeme for a great holineſſe for their bodies; for when they goe to warre they hang ſuch beades about their neckes, armes and legges, thinking that their *Fetiſſo* will defend them thereby, and preſerue them from killing, and thinke that they need not feare any thing. They eſteeme the *Pittoir* alſo for a god; for when they goe from one Towne to another, and heare it call, they are exceeding ioyfull and glad, for they ſay that it is a *Fetiſſo*, which ſpeaketh vnto them, ſaying, that all thoſe that then trauell in the way, ſhall haue no hurt, nor need feare any danger, for he will defend them from all men that ſeeke to moleſt them, and whereſoeuer they heare it crie, there they ſet Millia for him to eate, and pots full of water to drinke, and dare not paſſe that place without giuing it ſomething, whereby in ſome corners of ſtreets, and in the Woods you ſhall ſee a number of pots, and other meates as Millia, Mais, &c. which they ſet there to honour the *Fetiſſo* the *Petoir*, whereby it appeareth that they make great account of Birds and alſo of ſome fiſhes, as of the Tonny, which they by no meanes will take, but eſteeme it to be their *Fetiſſo* or Sea-god. They take many Sword-fiſhes, and cutting of the Swords they drie them, which they alſo eſteeme for a great *Fetiſſo*. Others put their truſt in ſome trees, and when they deſire to know any thing they goe to thoſe trees, where the Deuill oftentimes appeares in forme of a blacke Dogge, or of ſuch like things, and many times inuiſibly, and maketh anſwere vno ſuch things as they aske him. So that if you aske them any thing touching their beliefe, and they giue you no anſwere, which maketh any ſhew of truth, then they ſay that their *Fetiſſo* ſaid ſo, and willed them to doe it, for they eſteeme him for their god, and vſe many fooliſh toyes and vaine ſhewes when they pray to him, and ſerue him, thinking that it doth them good, and that they merit much thereby, yet it helpeth them not. But they rather find themſelues deceiued, and as they deale with the Deuill, and put their truſt in him, ſo he rewardeth them, and yet they deſire not to heare of him, but feare him much.

Amulets.

Pitoir a Fetiſſo.

Bird and fiſh gods.

Tree gods, they killed a *Dutchman* for cutting theſe trees againſt their will.

There are ſome hils in thoſe Countries, whereon oftentimes it thundereth and lighteneth, and thereby manie times ſome Fiſhermen, or other *Moores*, are caſt away or receiue ſome great hurt, which causeth them to thinke that their god is angry, and would haue ſome meate and drinke, or wanteth ſome other thing, and by that meanes they hold manie hils to be their gods, and ſet meate and drinke vpon them to pacifie them withall, and they dare not paſſe along by them, without going vp and giuing them ſomething, fearing that if they did it not, they would doe them ſome hurt, and make each other beleeue ſuch things, and whatſoeuer they beleeue, and once conceiue in their heads, it will neuer be extirped, but haue as firme an opinion of their *Fetiſſos* as poſſible may be. But when the *Netherlanders* ſaw them vſe ſuch vaine toyes, which were ſo fooliſh, and laught and ieſted at them, they were aſhamed, and durſt make no more *Fetiſſos* in our preſence, but were aſhamed of their owne apiſhneſſe.

Hil-gods.

We asked them of their Beliefe, and what opinion they had of diuers things; as firſt, when they died what became of their bodies and ſoules. They made vs anſwere, that the bodie is dead, but they knew not what any reſurrection at the latter day meant, as wee doe: but when they die they know that they goe into another World, but they know not whither, and that therein they differ from brute beaſts, but they cannot tell you to what place they goe, whither vnder the Earth or vp into Heauen, but when they die, they vſe to giue the dead bodie ſomething to carrie with him, whereby it is to be marked that they beleeue that there is another life after this, and that there they haue need of ſuch things as they haue here on Earth; for when they loſe any thing, or when any of their friends die, then they thinke that thoſe that are dead came and fetcht it away, and that they had need of it, but they know not what the Soule nor the Reſurrection is.

Opinions of the ſoules departed.

Secondly, asking them of their god, they made anſwere, that hee is blacke like themſelues, and that he was not good, but did them much hurt. Whereunto we ſaid, that our God is white as we are, that he is good, that he doth vs much good, that he deſcended downe vpon Earth to ſaue vs, and how he was put to death by the *Iewes* for our ſakes, that when wee die wee goe to dwell with him in Heauen, and that there we neither need meat nor drink, whereat they wondred, and willingly heard vs ſpeake of thoſe things, and ſaid that we were Gods children, and that he told vs all things, but yet they murmured, ſaying, why doth not your God tell and giue vs all things (as well as he doth to you) and why doth he not alſo giue vs Linnen, Cloth, Iron, Baſons, and other kinds of wares; whereunto we made anſwere, that our God ſent vs all thoſe things, and yet that he forgot not them, (although they knew him not) and ſent them Gold, Palme-wine, Millia, Mais, Hennes, Oxen, Goats, Bannanas, Iuiamas, and other fruits, to ſuſtaine them withall, but that they denied, or elſe they could not conceiue that ſuch things came from God; but to the contrarie ſaid that God gaue them no Gold, but that the Earth gaue it them, wherein they digge to find it: that hee gaue them no Millia nor Corne, but that they

Of God.

Miſerable and ridiculous blindneſſe.

ſowed it, and reapt it themſelues, and that the Earth gaue it them; that the trees which they had planted gaue them their fruits, and were firſt brought thither by the *Portugals*; that yong beaſts came of the old, that the Sea gaue them fiſh, which they tooke themſelues, with many other ſuch like things, which they would not acknowledge came from God, but from the Earth and the Sea, each according to their natures, but they acknowledge that Raine came from our Sauionr Chriſt, and that by meanes of our God they had much Gold, for that by meanes of the Raine they found their Gold, and their Fruits and Plants grew, and waxed ripe by meanes of the moyſture, and for that we brought them euerie thing readie made to their hands, therefore they thinke that wee find all ſuch things, and need but goe into the fields to fetch them, as they doe their Fruits.

Feare of Thunder.

And when it happened that ſome of our *Hollanders* being in their Houſes, when it beganne to Raine, Blow, Thunder and Lighten (whereof they are in great feare) went forth through the ſtreets, not once ſhunning the Thunder and Lightning, neither did it once hurt them, they wondred thereat, for they were afraid that if they ſhould come out of their Houſes at that time, that it would not be good for them, for that many times, (when it Thundreth and Lightneth there) it hapneth that ſome of them that are trauelling abroad, are carried away by the Deuill, and throwne dead vpon the ground, whereby they are as much afraid thereof, as any man poſſible can be. And for that they know that our God dwels aboue in Heauen, when it Thunders and Lightens they point vpwards, and call him *Iuan Goemain.* And once wee had a *Negro* aboord our ſhip, whom we kept priſoner becauſe he brought falſe Gold, and gaue it out for good, which *Negro* euerie morning tooke a Tub with water in it, and waſht his face therein, which done, he tooke his hands full of water, and caſt it ouer his head, ſpeaking diuers words vnto himſelfe, and after that ſpit in the water, and vſed many other Apiſh toyes, which wee ſeeing, asked him why hee did it, and hee made anſwere, that hee prayed his *Fetiſſo* that it might raine, that ſo his friends might find much Gold to releaſe him, that hee might goe home againe.

Circumciſion.

They circumciſe their young children, therein following the *Mahometicall* Law, with diuers other opinions which they hold thereof, as thinking it euill to ſpit vpon the Earth, beſides many other Superſtitions which they vſe, but affirme, that they altogether vſe thoſe toyes, and only truſt in their *Fetiſſos*, were an vntruth, for many of them that can ſpeake *Portugall* (as hauing dealt with them and alſo daily traffique with vs) beginne to leaue thoſe fooliſh toyes, and to haue ſome vnderſtanding of Gods Word, which they doe by reaſon that wee mocke and ieſt at their fooliſh Ceremonies, and for that they ſay that wee are Gods Children, therefore they beleeue much of that which we ſay vnto them, and begin to know God, but it is without any ground, for they grounded in their owne Superſtitions, becauſe they are not otherwiſe inſtructed.

Some haue ſome ſmacke of Chriſtianitie.

But the *Negros* which dwell among the *Portugals*, know much of God, and can ſpeake of his Commandements, as I haue found ſome among them, that could tell of the birth of Chriſt, of the Lords Supper, of his bitter Paſſion, and death of his Reſurrection, and diuers other ſuch like points, concerning our Chriſtian faith; ſpecially, one whom I knew well, and that was my good friend: for he could write and read *Portugall*, and was indifferent well learned in the Scriptures. And which is more, when we ſpake vnto him, and argued vpon ſome points againſt the *Romiſh* faith, or againſt the Religion which the *Portugals* had taught him (for he had dwelt with a Monk in the Caſtle of *Mina*) he would diſpute the contrary with vs, and ſhew that it was otherwiſe ſet downe in ſuch a Goſpel, and in ſuch an Epiſtle of the Apoſtles, & that it muſt ſo be vnderſtood: whereby we may perceiue, that thoſe among them that haue any vnderſtanding of the Chriſtian faith, are ſharpe witted, and will ſoone comprehend any thing: but it ſeemeth, that it hath not pleaſed God to call them to the vnderſtanding of the Chriſtian faith, and therefore we are much bound to prayſe and thanke God, that it hath pleaſed him to vouchſafe vs the knowledge of his holy Word, and to vnderſtand and know what belongeth vnto our ſaluation.

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§. V.

Of their Houſes, Townes, Countrey wayes, Warres, Armes, State of their Kings, Iudgements, Lawes, Iuſtice, Thefts, Promiſes, Oathes, and other Rites.

Their houſes.

THeir Houſes are not very curiouſly made, but altogether ſlight, much like to a number of Hog-ſties, and I am of opinion, that in many Countreys, there are better Hog-ſties then their Houſes are; I cannot liken them better to any other thing, then to Souldiers Cabins in Sconces and Bulwarkes: for a man might ſay, that they haue taken a paterne by them. To build them firſt, they take foure Poſts or Trees, which they thruſt deepe into the ground, which ſtand foure ſquare; that done, they lay other Beames or Trees vpon them, and bind them faſt together; then they take a number of thin ſmall ſtickes, and incloſe their Houſes round about, and thoſe they bind very cloſe together, ſo that you can hardly thruſt your hand in betweene them: then they make Morter of a certaine kind of yellow earth, which they find in the fields, and that they beat very ſmall and thin, ſo long till it be like vnto Pot-earth; which they take in their hands, and dawbe it vpon the ſmal ſtickes round about their Houſes, from the foot to the top, where they deſire to haue it cloſe, and with their hands thruſt it in betweene the chinckes of the ſtickes, that it may hold faſt, as if it were betweene Lathes, and when they haue made their Houſes cloſe in this manner, which is almoſt halfe a foot thick in the walles; then they let it ſtand and drie, ſo hard that it is like vnto ſtone, and being well dried, then they make an other kind of Morter of Red earth, which is as thin as water, and take a wiſpe of ſtraw in their hands, and therewith waſh all their houſe round about within; which ſerueth them in ſtead of Painting, whereof they make great account, and take a great pride to paint their houſes in ſuch ſort, ſome with white, ſome with red, and others with blacke, as beſt liketh them; for the firſt thing they ſhew you when you come into the Countrey is their houſes. To couer them, they take two foure ſquare Couerings of Palme tree leaues: they tie faſt together, and ſo cloſe, that they are able to hold out the Raine, which they lay vpon their houſes for the Roofe thereof, and bind them faſt together, and when it is faire cleare Sunne-ſhine weather, then they open the Roofe of their houſe, like two wings, vnder-propping it with ſtickes, and ſo let the Sunne ſhine into their houſes, and when it raineth, they let them fall downe againe cloſe together. Before their houſe they make a foureſquare hole, like a doore, and make a doore of Reeds, which they open and ſhut, and bind it too with Withes. The floores are flat and very euen, couered with Red earth, as if they were paued, and in the middle thereof commonly they make a round hole to ſet their pot with Palme wine in, when they drinke together: in this ſort they make two or three houſes cloſe together, which are placed foure ſquare; and in the middle of them, there is a place wherein the women dreſſe their meat, in which houſes they dwell together, as the women in the one, the man in the other, for they are aſunder one from the other, and make as many as they haue need of, and thoſe houſes they incloſe round about with a pale of Reeds, or ſtraw of Mais, a mans height, or as high as the walles of their houſes, which are alſo but a mans height: ſo that if it were not for the couering of the houſe, which ſtandeth paint-houſe wiſe, a man could not goe vpright in their houſes. Their houſes ſtand altogether in a heape; but becauſe they ſeparate them one from the other by thoſe pales of Straw, by that meanes they ſhew like ſtreets, and are ſomewhat ſeparated one from the other. Their ſtreets are ſo little and narrow, that but one man alone can goe in them, and when it raineth it is very ſlipperie to goe in their Townes, becauſe the earth is ſo fattie, but when the Sunne ſhines, it drieth vp againe, and becomes as hard as a ſtone.

When you will goe into one of their houſes, you muſt goe ſo long through the ſtreets, till you find a doore open, wherein being entred, you muſt paſſe through all the Roomes, till you find the place where you would be. Their houſes are not very full of Houſe-hold ſtuffe, but commonly they haue woodden Cheſts, which they buy of the *Netherlanders*, wherein they locke vp their things, ſo that you ſee but little of their Houſe-hold ſtuffe abroad.

Kings Houſes.

The Kings or Gouernors houſes are commonly in the Market places, which are paled alone by themſelues, and ſeparated from all the reſt, hauing no other neighbours dwelling by him, but onely his wiues and children (for he is commonly better furniſhed thereof, then the meaner ſort of men.) His houſe is greater and higher then the reſt, and hath many roomes which paſſe one into the other, couered ouer with Reeds, each chamber by it ſelfe, wherein his men dwell, and his watch ſtayeth all the day long. In the middle of his houſe he hath a foure ſquare place all open, but couered ouer for the Sunne, where in the day time he ſitteth, with his Gentlemen that come to ſpeake with him and to paſſe the time away; at the Kings doore there are alwaies two pots ſet deepe into the ground, which are full of freſh water, and euery day are fild with new water, which I thinke are ſet there for their *Fetiſſos* to drinke.

Townes.

Their Townes that ſtand vpon the Sea-ſide are not very faire, but rather filthie places, and ſtinke like carrions, by reaſon of the filth which they carry and lay without, not farre from them; and many times, when the wind blowes from the Land, you may ſmell the ſtinke of them, aboue a mile and an halfe into the Sea. The Townes that lie inward to the Land, are richer of Goods and Gold, then the Sea-townes, and fuller of Houſes and Men; beſides that, they haue more Merchants dwelling in them: for, thoſe on the Sea-ſide are not ſo rich, nor of ſo great power, as being for the moſt part Interpreters, Rowers, Pilots, Seruants, Fiſher-men, and Slaues to the Inhabitants of the Townes. The King keeps his Court in the neereſt Towne, that ſtandeth within the Land whereof he is King, and placeth a Captaine in the Sea-townes which are vnder his command. The Land-townes are very great, but they haue no Gates, Walls, nor Forts, nor any ſtrength to reſiſt the force of Enemies. I haue heard ſome of the *Negroes* that dwell within the Land, ſay, that there are many great Townes within the Land, much and farre exceeding the Hauen or Sea-townes.

Aziem.

They vſe to reckon the Gold Coaſt to begin from Cape *De tres punctas*, to *Rio de Volta*. This Cape *De tres punctas* lieth vnder foure degrees and an halfe; and becauſe it hath three Points or Heads, which reach into the Sea, therefore it is called the Cape *De tres punctas*; but, for that the *Portugals* haue a Caſtle there, called *Aziem*, the *Negroos* are not ſuffered to deale with the *Hollanders*.

Anta.

Rio S. Georgio.

Cama.

Agitaky.

Comando.

Terra pequina.

Mina.

Eaſtward fiue miles lower there lieth a place, called *Anta*, and there the ſhips commonly caſt foorth their Anchors; for there the *Negroes* buy much Iron, and are very expert to make Ironworke. Thoſe People traffique much with Palme-wine, whereof they haue great ſtore, as of Hens, Goats; and diuers Fruits, Iugnamas, and Annanaſos; and when the time commeth that they draw their Wine out of the Trees, then the Canoes come thither with their *Negroes* and Merchants, at the leaſt, ten or twentie miles from within the Land to buy Wine, ſo that it is carried almoſt all the Coaſt along, and great traffique made therewith. This Wine they eſteeme very good for their men to drinke, becauſe it is not ſo ſweet as the Wine which is farther within the Countrie, which is not mixed with Water, as this Wine is. The other Wine they eſteeme to be good to be drunke by their women becauſe it is not mixed, but is exceeding ſweet, and ſoone makes the women merrie. A mile lower lieth *Rio de St. Georgio*, and a place, called *Iabbe*, and *Cama*, where the *Portugals* alſo haue a Houſe: and becauſe this Quarter is very fruitfull, there dwells three or foure *Portugals* there, which receiue the Cuſtome of the Fiſh, which is taken by the *Negroes* in the Riuer, and buy great ſtore of other victuals, which they ſend continually to the Caſtles of *Aziem* and *Mina*, to victuall them withall. Before this Riuer there is a great Sand, which ſtretcheth farre into the Sea, whereby you cannot enter into it with any ſhips, but onely with great Canoes. And a mile lower there lieth a Village, by the *Negroes*, called *Agitaky*: by the *Portugals*, *Aldea de Torto*; and by the *Netherlanders*, *Comando*: but yet it is not *Comando*, although we call it ſo; for *Comando* lieth vpon the Hill, where the Kings dwell. They of *Edom*, *Waſſa*, *Comando*, and other Townes, come to this Hauen to buy their Wares: there we ſell many *Venetian* Madrigetten, and Corals (for the common people traffque much therewith by grinding and ſelling them one vnto the other) ſmall Copper Baſons, and blue Cloth: broad Linnen is well ſold there. In this place men ſell not any Wares in great quantities, but all in ſmall parcels; & for that there are ſo many ſmall parcels ſold there, therefore it is the worſt place of all that Coaſt for giuing of *Dachios*: and for that their Gold, for the moſt part, is molten, and cut in ſmal pieces, therefore there is much deceit therein, for they mixe much yellow Copper among it, and many times bring Copper in ſtead of Gold; and for thoſe two Points it is the worſt place to deale in throughout all the Coaſt. They haue the greateſt number of Canoes in all the Countrie beſides; for many times they goe to Sea early in the morning, with ſeuentie or eightie Canoes, and enter as farre into the Sea as you can well diſcerne them, and about noone-time they come home againe with their Fiſh, for there they are very expert in fiſhing. It is likewiſe no leſſe prouided of Fruits, for there is no place in all the Land, where a man may haue greater ſtore, nor better cheape Fruit, then there, eſpecially a kind of Fruit, called, Bannana; and for that cauſe it is by vs called, the Fruit Market. When you ſaile ſomewhat lower, and are North North-eaſt from the high Hill of *Comando*, there is a place called, *Terra pekina*. Neere to that is the Caſtle of *Mina*, with a *Portugall* Garriſon to prohibite Trade.

Cape *Croſſo.*

1592.

Infantin.

Cormantin.

Biamba.

Berqu.

Sailing a long mile lower, you come to a place called, Cape *Croſſo*; this Cape or Point is a great place of traffique, where the *French* men in time paſt vſed much to lie with their ſhips, and to traffique in the Countrie, and in the yeare 1590. or 1591. there was a ſhip of *Deepe* ſet vpon, by them of the Caſtle of *Mina*, whereof moſt of the men were ſlaine, and the reſt made Slaues; and when we began firſt to traffique there, in the yeare 1592. there were ſome of our *Hollanders* ſlaine in a Boat at the ſame place; but now the ſhips begin to traffique there againe, becauſe of the great quantitie of Gold which is brought thither from *Foetu*, *Abrenbon*, and *Mandinga*, and other Townes, which lie aboue two hundred miles within the Countrie. Sailing a mile lower, you come to the chiefe place of Traffique in all the Countrie, called *Mourre*. A mile lower there lieth a place called, *Infantin*, and two miles farther there lieth a towne called *Cormantin*, vnder the King of *Foetui*. There the *Hollanders* fetch their hoops, to bind their water veſſels withall; for there are the beſt. Sayling foure miles lower, you come to the high hill of *Mango*, whereon the *Negros* offer ſacrifice to the Deuill, but there is no Traffique. A mile lower there is a Village called, *Biamba*, where they keepe good ſtore of Cowes, for it is good Paſture ground. The Inhabitants vſe great Traffique along the Coaſt, by ſelling their Cattle; and becauſe that there, there are many proper women; diuers of the *Negroes* come from other places of the Countrey thither to buy women, and to fetch ſlaues to ſerue their turnes withall; The Countrey people thereabouts are good husbandmen, and ſow much Millie, preſſe good ſtore of Palme wine, and bring great number of yong Cattle vp. Three miles lower, there lieth a place called, *Berqu*, the Village lieth vpon a hill, there the *French* men vſed much to Anchor with their ſhips. Thoſe people ſpeake another Language, and to that place all the people forwards ſpeake one Language. The people are very Ingenious to make all kind of things, ſpecially ly of gold, for they can make faire Chaines of gold, with other faire things, as Rings, &c. There they brew a kind of drinke called Pitouw, which is much like ſmall Beere. They haue great ſtore of Hens, and better cheape then in other places: there alſo they take the greene Birds, called Parrots. The Inhabitants in their time vſed to buy great ſtore of Iron, for they haue many Smithes, whereby they make faire Armes, but now there comes no more ſhips thither, they goe with their Canoes to *Ackra*, which lieth foure miles lower; which is a low land vpon the Strand, hauing a halfe tree made in forme of a Gibet, which they eſteeme to be their *Fetiſſo*. The *Portugalls* were wont to haue a Caſtle there; but for ſome miſchiefe that they had done to the Inhabitants, the *Negroes* tooke their Caſtle by force, ſlew all the *Portugalls*, and brake downe the Caſtle. There againe they vſe another Language, they are a craftie and ſubtle people, and the ſubtilleſt of all that Coaſt, both for Traffique and otherwiſe. They haue very few Canoes to fiſh or goe to Sea withall; but thoſe they haue are very great, for I haue ſeene one that was cut out of a tree, which was fiue and thirty foot long, and fiue foot broad, and three foot high, which was as bigge as a Shallop; ſo that it would haue held thirty men at the leaſt. They come not often to buy wares, but obſerue certaine dayes in the weeke to that purpoſe, and then they come with great ſtore of money, bringing the gold as it is found in the hilles. Two miles below that, there lieth a place, called *Neugo*. A mile lower, lieth *Temin*; And a mile lower then that, another place, called *Chinka*, where the *Hollanders* begin to place boats to traffique with the *Negroes*, which from the yeere one thouſand ſixe hundred, was firſt begun to be known vnto vs.

Their warres and Martiall Cuſtomes.

They make warre for a ſmall matter, for the Kings are ſo enuious and angry one againſt the other, and ſo proud, that they cannot endure their equalls; whereupon they challenge one the other to the Battell, and to fight together in the field. The King giues warning to the Townes vnder his command, to will the Captaines with their men to come to him, to fight againſt the enemies: their enemies likewiſe doe the like, and ſo make preparation to fight one againſt the other. The Kings of thoſe Townes haue certaine men, that are their Souldiers or ſlaues (which are as much as Souldiers) who euery day watch in the Kings houſe, and are as it were his guard. They are very proud of their offices, and in the ſtreets they goe ſtately, looking vpon themſelues, ſome times ſtriking with their armes ouer their heads, and ſometimes leaping backeward and forwards, and round about; looking fiercely, as if they would deuoure all the world. They goe to the warres with the King, and if not then, they ſtay continually with him, to guard his perſon: and when the time commeth that they muſt fight, euery one prepareth himſelfe thereunto, in the beſt manner that hee can. Firſt, they paint their faces with colours, ſome Red, others White, and others Yellow; and alſo their breſts and the whole bodies with Croſſes, Strikes, and Snakes, and many ſuch like things; They alſo take their Beads with them, wherewith they make their *Fetiſſos*, and hang them about them, and thinke when they haue them about them, that their *Fetiſſoes* will defend them, and that they ſhall not be ſlaine. They make and wreath a Ring of boughes of trees, as thicke as a mans arme, which they put about their neckes, to beare off the blowes of their Kniues, in ſtead of Gorgets; on their heads they weare Caps made of Libards or Crocodiles skins: on their bodies they weare a Cloth Girdle which they thruſt betweene their legges with a peece of Cloth of a handfull broad, to couer their priuities withall; for then they weare as few clothes on their backes as they can, that they may not be cumbred therewith when they fight, in their Girdles they ſticke a hewing Knife or a Poniard; in their left hands bearing their ſhields, which are almoſt as long and as broad as themſelues, in their right hands they hold their Aſſagaies, wherewith they fling each at other, ſome of them haue two, ſome three, foure, or more as they are able, and ſuch as are not able, to haue ſhields and Aſſagaies, they carrie Bowos and ſheaues of Arrowes, made of skins, full of ſmal Arrowes with Iron heads at the ends, wherewith they wil ſhoot moſt cruelly.

Aſſagay a kind of Dart.

The Boyes or Seruants carrie the Drums into the warres, whereon they play, others haue hornes of Elephants Teeth, wherewith they blow. When all is prepared, and euerie *Morinni* or Gentleman with his men are readie, they all meet at the Kings Court, and ſo goe with their Wiues, Children, and all their Houſhold together to the Warres, where the battaile ſhould bee fought, and if it be a Warre which concerneth them much, and wherewith they are much moued, and prouoked to ouercome their Enemies, then they burne their owne Houſes, and all their Townes, that their Enemies may haue no ſuch aduantage againſt them, as alſo becauſe their minds ſhould not be moued to looke and harken home-ward, but rather to giue them the better courages to ſet vpon their Enemies. But if it be a Warre of no great importance, and that will be ſoone ended, then they burne not their Houſes nor take not their wiues and children with them, but they leaue their Townes, and ſend their wiues and children to the next place, with whom they haue no enmitie, which take all their houſhold-ſtuffe with them, leauing their Houſes emptie, without any kind of thing in them, as if they had wholly abandoned their Townes, and when their Warre is ended, then their wiues and children returne againe to their owne Townes withall their ſtuffe.

The Souldiers on both ſides meeting together in the fields, doe the beſt they can to deſtroy their enemies, both by caſting at each other with their Aſſagaies, and by blowes. They can caſt ſo

Exact skill with Darts. Man-eaters.

e xceeding ſtraite, right and ſure with their Aſſagaies, that they will not faile to hit a Stiuer or piece of monie as bigge as a Groat, the reſt ſhoot with poiſoned Arrowes. The Drummes and Hornes are heard to make a great noiſe when they fight together, and in this Warre whoſoeuer is taken Priſoner they make him a ſlaue all his life long, and ſuch as are ſlaine, their bodies are dreſt and eaten as good meate. Their Warres are not ſo cruell as they ſeeme, nor according to the noiſe and preparation by them made, and their Warre continueth not long, but is ſoone ouer-paſt and ended. They alſo burne each others Houſes and Townes, and driue the Inhabitants out of them.

Securitie.

It hapneth oftentimes, that although they haue no great controuerſie with each other, they make peace together, promiſing not to warre one againſt the other, and to aſſure and confirme their promiſes, they beleeue no words, but they ſend each other a man for a ſuretie, whom they keepe by them, and this man whom they deliuer in this ſort for a ſuretie, is one of the chiefe of their Towne, who being brought to the place where he muſt remaine by the Kings ſlaues, he himſelfe being brauely dreſt, and ſitteth vpon a ſlaues ſholder, and in that ſort is carried to the King, and to him they ſhew much honour, and yet they watch him narrowly.

They alſo buy many Peeces, and begin to learne to ſhoot in them, and haue the vnderſtanding to know that a long Peece carrieth further then a ſhort, which both the *Portugals* and wee alſo teach them. They are very expert in making of Armes, for they make Poniards of an ell long without hilts and foure fingers broad, with two edges, the handle being of wood, with a pummell at the end, they couer the handle ouer with a plate of Gold, or with the ſkinne of a certaine kind of fiſh which they take, which with them is eſteemed as much as Gold is with vs, they make ſheathes of Dogs or Goates ſkinnes, and aboue at the end of the ſheathe, in ſtead of a chape they put a great red ſhell, as broad as a mans hand, which is in great eſtimation with them, others that haue not the abilitie to buy ſuch ſhels, make or buy hewing Kniues in faſhion like a Gammon of Bacon, broad at the end and narrow before, which cut but on the one ſide, and in ſtead of a red ſhell, they trimme them with an Apes or a Tygres head, and thoſe they ſticke in their Girdles, on the one ſide, and weare them as they goe along in the ſtreets, and carrie their Aſſagaies in their hands, and if they haue a ſeruant or a ſlaue, they make him beare their Aſſagay and Shield before them, and they follow them with a ſtaffe in their hands. The Merchants trauell in the Countrie with their Armes, and their ſeruants or ſlaues likewiſe carrie Armes with them, who commonly haue Bowes and Arrowes, becauſe they are Weapons which are leaſt cumberſome to bee carried, for they can carrie them about their neckes.

Their Armes

Their Aſſagaies are made of diuers faſhions and of many ſorts, but for the moſt part of Iron, at leaſt two foot at both ends, and that part which they hold in their hands is of wood, both the ends are as heauie of Iron one as the other, becauſe they ſhould weigh an euen weight, and for that one ſhould not be heauier then the other, for if it ſhould they could not ſtrike nor caſt right with them. They are very curious of their Armes, for they will alwaies haue ſixe or ſeuen of thoſe Aſſagaies in their Houſes, which ſtand in the ground one by the other, with their Shields hanging by them; thoſe Shields they make of woodden hoopes, which they fold one within the other, and ſo make them foure ſquare, but ſome-what bowing like a Buckler, and they are commonly ſix foot long, and foure foot broad, in the middle they make a croſſe of wood, and bind it vpon the reſt of the hoopes, to hold them the faſter together, thereof alſo they make their handles whereon they beare their Shields: ſome of them of the better ſort couer their Shields ouer with an Oxe-hide, aud put a plate of Iron vpon it two foot long, and a foot broad. They make great account of their Shields, thinking that vnder them they haue a great ſafeguard for their bodies. They make their Bowes of very hard wood, the ſtringes are made of the barkes of trees, their Arrowes are of thinne and tuffe wood, the Feathers are made of the haire of a Dogges ſkinne, wherewith they couer almoſt halfe their Arrowes, and on the ends they put ſmall Iron heads, which heads when they goe to warre one againſt the other, they anoint with poiſon, which is the iuyce of certaine greene Herbs, but they muſt not carrie ſuch poiſoned Arrowes but in time of warre, and that vpon paine of a great forfeit, or ſome other puniſhment to be inflicted vpon them that beare ſuch Arrowes about them, their ſheafes they make of Goats ſkinnes, which they hang about their neckes, and put their Arrowes into it. Their Drums are made of hollow trees, which are couered ouer with Buckes ſkinnes, with woodden pinnes, and ſtrike vpon them with woodden ſtickes made like Spoones or Ladels. Thoſe Drums commonly lie before the Kings Captaines and Guards Houſes, and are ſometimes twentie foot long, whereon they play when the King makes a Feaſt. They alſo make ſmaller Drums of hollow trees, which they hang about their neckes, and goe about the Towne, playing on them, thoſe Drums are round aboue, and vnder very narrow like a funnell, no man may vſe them but Gentlemen. They make Hornes of Elephants Teeth, and race them finely with manie ſtickes in them, and in the middle of the Horne they make a ſmall hole which is foure ſquare, and blow at that, but no man may vſe them but only the King or the Captaine.

Choice of the King.

They chooſe their Kings by the moſt voices and conſents of the common people, for their

Kingdomes are not ſucceſsiue to any of their children or Kinſmen, but when their King is dead, they chooſe another to gouerne them, and to poſſeſſe the Kingdome, and hee dwelleth in the deceaſed Kings Court, and poſſeſſeth all that he findeth therein, at his firſt entrie into the Kingdome, he muſt buy good ſtore of Cowes, and Palme-wine, and beſtow a Banket vpon his ſubiects, for they make great account of a King that is liberall, and feaſteth them, but if their King be couetous, and ſeeketh to heape vp good ſtore of Gold, they hate him, ſeeking all the meanes they can to find ſome cauſe to driue him out of his Kingdome, and to chooſe a better according to their minds. As it hapned in my time to the King of *Saba*, (who had beene King of *Infantin*) and was made King of *Saba*, whom they draue out of his Kingdome, and taking all his goods from him, made him goe to *Infantin* againe, from whence he came, and choſe another in his place that pleaſed them better. And for that cauſe, the King that will bee well beloued of his ſubiects, euerie three monethes when his Guard or Cuſtomers come to pay him that which they haue receiued at the Sea-ſide, and of the Countrie people for cuſtome, he muſt make a Banquet, and ſpend more then he receiueth at that time, and then he biddeth his *Morrinnis* (which is as much to ſay as a Gentleman or one of his Counſell) and buyeth many Cowes or Oxen, and alſo all the Palme-wine in the Countrie, that he can get which is giuen by him to the common people, who at that time are very merrie and ioyfull, ſinging and playing vpon their Drums. The heads of the Cowes are made cleane and fairely painted and hanged full of *Fetiſſoes*, which done, they are hang'd very orderly in the Kings chamber one vnder the other, in ſtead of Pictures, and for a great honour vnto the King, whereby ſuch ſtrangers as come to the Kings Court, may perceiue that he is a good King, and for that cauſe is much eſteemed and beloued of his people. Beſides this, they hold another Feaſt day euerie yeare, as being the day of their Coronation or their *Fetiſſoes* day, then the King inuiteth his Neighbour Kings and Captaines, with all his Gentlemen to a Banquet, and makes a great Feaſt, and that day he prayeth to his *Fetiſſo*, and he himſelfe ſacrificeth vnto him, which he doth but once a yeare. This *Fetiſſo* is the higheſt tree in the Towne, which is the Kings *Fetiſſo*, vpon this Feſtiuall day they vſe manie Apiſh Toyes, as Fencing, Drumming, ſinging and leaping, the women alſo are verie merrie and dance, and euerie King holdeth his Feaſt day apart, and they doe it one ſoone after the other, which they doe in their Summer time.

The Kings Feaſt.

On their Sunday at night the King makes a Feaſt, and buyes vp all the Palme-wine which is drawne out of the Trees that day, and biddeth his wiues and children to Supper, and his chiefeſt Gentlemen, at which time they are verie merrie, for hee eates but one day in a weeke with his wiues and children, and that is vpon their Sunday. Theſe women are verie ſeruiceable to the King their Husband, and euerie one of them feaſteth him to winne his loue, ſo that he wanteth no ſeruice at their hands: euerie one of his wiues hath his goods and riches apart by her ſelfe, and keepeth and feedeth her owne children, and ſhee that is in fauour with the King, wanteth nothing.

His wiues.

When the Kings wiues go abroad, they leane vpon the ſhoulders of other women that ſerue them, and are their ſlaues, and their children are alſo carried vpon the ſhoulders of other of the Kings ſlaues, hee himſelfe commeth little abroad, but ſtayeth alwayes in his Houſe, ſometime he ſitteth at his doore but not often, his Houſe is watcht both day and night by his ſlaues, which watch armed in his Court, and in his Chamber, and when he goeth out they attend on him and goe round about him. In the morning betimes and late in the euening, his ſlaues blow thoſe Hornes of Elephants Teeth, which make a prettie ſound, for they haue the ſlight to draw their breath in and out as they liſt, and can anſwere one the other when they blow, when the King comes out of his Chamber, his wiues ſtand readie to attend on him, to waſh his bodie all ouer, and then to anoint it with Palme-oile, after that hee eateth ſome-what, and ſo ſets himſelfe downe vpon a ſtoole, and in his hand hee holdeth a Horſe or an Elephants tayle to keepe the Flies from his naked bodie, he is brauely dreſt after this manner; his Beard is knotted with golden Corals, and other coſtly things, on his armes and legges hee hath Rings of Gold and other faire Beades of Corall, and the like alſo about his necke, and ſo hee ſitteth all the day talking with one or other, for he wanteth no company to paſſe the time away, they haue one attending on them, whom they call *Viador* (which word they haue learned of the *Portugals*), hee is the Kings Treaſurer, and keepeth his Gold and other Riches, receiueth and payeth all, and doth all other buſineſſes for the King. This man is next vnto the King, and he commonly hath more golden Rings about his necke, armes and feet, then the King himſelfe. When the Kings children are of ſome yeares, if they will haue any thing they muſt looke to get it, for the King may giue them nothing to liue idly vpon, for the common people would murmurre at it, if the King ſhould giue ſomewhat vnto them, he might doe wrong to his Gentlemen, but hee giueth them their Patrimoniall goods when they marrie as their cuſtome is; and beſides, that he giueth them euery one a ſlaue to ſerue their turnes with all, and they haue nothing elſe of their Fathers, whereby it falleth out, that when they waxe old, and ſeeke not to doe any thing, they are no more reſpected then another man is. The King keepes them with him to ſerue him, and when he maketh peace with any other Towne or King, then he imploreth his children, and ſends his ſonnes

His Guard.

His *Viador*, or Treaſurer.

His children.

ſonnes for hoſtages, that they may begin to be honored, and thereby attaine to great eſtate: the reuenues of the Fruits, Fiſh, Wine, and Palme-oile, which the King hath, are ſufficient to maintaine the King, and his Wiues, and Children. His Millie, whereof he maketh Bread, is ſowed and reaped for him, at other mens charges; whereby he hath a good life (but yet miſerable in reſpect of ours.) When the King dies he is honourably buried after their manner, and then preſently they chooſe another, one that is not of the laſt Kings kindred; but they chooſe a ſtrange man, whom they thinke good; and by no meanes they will chooſe any that in any point held with, or fauoured the laſt King. Hauing made him King, they bring him to the Palace, and he taketh the gouernment vpon him, and hath all the treaſure and goods of the dead King, which he got during the time of his Raigne; and that he holdeth, ſo that the dead Kings Children enioy not a penie: but that which he had when he was choſen King, that they take and part among them, as their cuſtome is.

Lawyers.

Combats.

They vſe no Counſellors nor Attorneyes, but euery man muſt tell his owne tale to the Iudge, who ſends for the accuſed partie; after whoſe anſwere, the Plaintiffe ſpeaketh againe: and in this ſort they are each of them heard to ſpeake foure or fiue times, and when the one ſpeaketh the other muſt hold his peace till he hath done, for they muſt not interrupt one the other when they ſpeake, vpon paine of corporall puniſhment, ſo that although they bee wild men, and without any ciuilitie or good behauiour; yet therein they vſe a very good and laudible cuſtome. When the Iudge hath heard them ſay what they can, according to his owne mind, hee giueth Iudgement, which they muſt ſtand vnto without appeale. If it bee any thing concerning the King, whereby he is to haue any forefeiture or otherwiſe, the Iudge receiueth it, and demandeth it of him that is to pay it, in the Kings name, which he muſt pay preſently without delay, and if he be not able to doe it, he muſt preſently depart from thence to another Towne, or ſome other Kings Iuriſdiction, and there ſtay till he hath contented his King, & payed his Fine. If it be a controuerſie which is to be determined among them, and they cannot agree thereon, then they will ſeeke to kill each other, or challenge their aduerſe parties to fight with them, appointing a day and place when they will meet with their Armes to end or determine their controuerſie. In the meane time they make their cauſe knowne to ſome of their friends, and deſire their helpe, (for each of them may haue three or foure men to helpe them) and commonly they are of their neereſt friends and kindred; and when their appointed day is come, each of them goeth with his companions to the ſame place, and when they meet together with their Shields and Aſſagaies to defend themſelues withall, they place themſelues orderly in the field one right ouer againſt the other, the Plaintiffe and the Defendant ſtanding in the middle, and ſo begin to caſt and ſhoot at each other with their Aſſagaies, and ſhoot in that ſort ſo long vntill that ſome of them on both ſides are hurt, and fall to the ground. Then they ceaſe their Fight, and ſo their quarrell endeth. But his ſide on whom the dead man is found to be ſlaine, or that hath loſt the victorie, come to the other partie and deſire to haue the man out of their companie, that was the cauſe of that Combat, in ſtead of the dead man that is ſlaine. And if he runneth away, and getteth to another Towne, they will follow him, and will neuer leaue before they haue gotten him into their hands, and none of their Kings may giue ſuch a man freedome, nor keepe him ſecretly in his Towne, but if he can find him in his Towne, he muſt deliuer him to thoſe that ſeeke after him, and if he doth it not, then they make complaint to their King, and ſo, many times one King makes warre vpon another for that cauſe; when they haue found him, he is deliuered to the wife the dead man, and ſhee keepeth him for her Slaue, or elſe ſhee ſells him to another: but if hee hath any meanes to pacifie the woman, or the friends of that man, and to redeeme himſelfe out of bondage, he may doe it, and goe freely abroad. They are very great controuerſies that are ended in this manner, for they are no common men that end their quarrels in ſuch ſort.

Their Lawes and execution of Iuſtice.

The Plaintiffe certifies the Captaine, who cauſeth a Drum to be ſounded by one of his Slaues, and he goeth round about the Towne with the Drum about his necke, and with him there goeth two boyes more, each with a Cow-bell in their hands, without Clappers, and they ſtrike vpon them with ſtickes made of wood, and when they haue gone in this ſort round about the Towne (which is a ſigne vnto the people that Iuſtice is to be executed) then the Captaine with his Gentlemen comes and ſit round together in the Market-place, each man with his Armes, wherewith all the people aſſemble together, knowing not what the matter is, and goe to the Market-place, where their common aſſemblies are made, the women ſtanding in one place, the men in another, to heare what the Captaine will ſay; and he that is accuſed is preſently taken, and kept priſoner in the Captaines houſe, and if it be a weightie matter, he is bound; if otherwiſe, he is onely kept by the Executioner, and he muſt not depart from thence before his cauſe be tried, in the meane time, the Captaine with his Gentlemen ſit ſtill in the Market-place, to heare the complaints made againſt the Priſoner, and ſend him word by his Slaues what accuſations are laid againſt him, whereunto he muſt preſently, without delay, make anſwere; otherwiſe, if he cannot excuſe himſelfe, he muſt pay the penaltie which he hath incurred; and if he cannot pay it, he muſt in the Kings behalfe be ſold as a Slaue, towards the payment of his Fine, and euer after, while he liueth, he muſt be a Slaue: but if he hath done any offence that deſerueth death, he may redeeme his life with money, if hee can agree with the King, and content him; which money is diuided among the *Morinni*, which haue the one halfe, and the King the other halfe, without giuing any to the friends of the dead man. And if it be one that hath incurred the danger of paying a Fine for lying with another mans wife, being accuſed to haue won her thereunto by falſe promiſes or by force, and hath not kept his promiſe with her; then the King firſt taketh all his goods from him, as forfeit vnto him; and the woman muſt pay two or three ounces of gold for a Fine vnto her husband, or as he fauoreth her, and ſhe can agree with him; otherwiſe he may put her away, and take another wife, and the womans friends goe and burne, or pull downe the mans houſe that hath done the fact, and doe him all the miſchiefe they can, to make him to leaue the Towne, that they may heare no more of him. In my time, while I lay there, it hapned that a man came from one Towne to another, to gather vp his debts, which man a yeere before had layne with another mans wife, and the ſame woman was then by chance come to the ſame Market, and ſeeing him, went ſtraight and complained to the *Æne*, (which is the Captaine) who preſently cauſed him to be taken; and their Counſell being aſſembled, there before them the woman complained that he had forced her, and had not paid her according to his promiſe: he made anſwere, that he did it with her good-will, and although neither of them both were of that Towne, yet their cauſe was heard, and as good Iuſtice vſed towards them, as if they had beene Inhabitants of that place, and after long diſputation by them made, the *Fetiſſero* (which is the Prieſt that coniureth their *Fetiſſos* or gods) came thither with a certaine Drinke in a pot, and ſet it downe before the Captaine, the woman tooke the pot and drunke thereof, to iuſtifie that he had not contented her for the loſſe of her honour; and if hee would haue drunke thereof before the woman drunke, to iuſtifie that he had paid her, and owed her nothing, then he had beene quit from paying any thing; but knowing himſelfe to be guiltie, he durſt not drinke, but was found guiltie, and was iudged to pay a Fine of three Bendaes, which is ſixe ounces of gold.

Enchionkenou.

This Drinke among them is as much as an Oath, and is called *Enchionkenou*; which they make of the ſame greene herbs whereof they make their *Fetiſſos*; and as they ſay, it hath ſuch a force, that if a man drinketh it falſely, their *Fetiſſo* cauſeth him preſently to die; but if they drinke it innocently, then their *Fetiſſo* ſuffereth them to liue. By reaſon of the great hatred and enuie which they beare one vnto the other, they accuſe each other, although it bee for a thing that hath beene done ten yeeres before, ſo that there is no quarrell but it is called in queſtion. And if a man hath married or bought the ſiſter of that man that is to pay a Fine vnto the King, and is not able to doe it, then his ſiſters husband muſt ioyne with him to doe it, and helpe him to pay his Fine, ſo they dwell both vnder one Iuriſdiction, and for that they muſt agree together; for before all things the King muſt be paid his Fines, by one meanes or other, or elſe they muſt goe out of his Countrey, and dwell in another place; and ſo if he be not able to pay his Fine, then he taketh all his Wiues and Children, and goeth to another Towne, and which is more, all the friends they haue dwelling in that Towne muſt alſo goe with him, and dwell all in that place, vntill they haue agreed with, and paid the King his Fine: and when they come againe, then they goe to all their acquaintance and aske them forgiueneſſe, and ſeeke and make peace and friendſhip with them, as they had before; the man going to his friends, and the woman to hers. The cauſe why their friends alſo depart and leaue the Towne, is, becauſe they ſhould not bee moleſted nor troubled by the King for the ſame. The Fine which they pay for Theft, is ſixe ounces of gold, or three Bendaes of their weight; for in that Countrie they are not put to death for it. But if they ſteale any thing from the *Netherlanders*, they pay no Fine, but onely when they ſteale one from another. If any man hath falſified Gold, and carried it to the *Netherlanders*, and that they complaine thereof vnto the King; he muſt pay a Fine for it, as the caſe requireth. If much Gold bee falſified, many times they are ſold for Slaues. And all theſe Fines are the Kings, to maintaine his expences. If it be a caſe wherein any man hath deſerued death, and that he cannot pay the King but with his life, then he is iudged to die, and without any more delay, the Executioner, or hee that is appointed to doe it, taketh him, and bindeth his hands behind him, and then couering his eies, leadeth him into a Field, or a Wood, or where he thinketh beſt, (hauing no place purpoſely appointed to doe it in) and being there, maketh him kneele downe, and ſtoope with his head, and taking an Aſſagaie, ſteppeth backe, and ſtrikes him into the bodie, wherewith he falleth downe, then he takes his cutting Knife, and cuts off his head, and then hee is dead; for they beleeue not that a man is dead before his head is cut off, and therefore when they put any man to death, they cut off his head; which done, hee cuts his bodie in foure quarters, and caſts them into the field, to bee deuoured by Beaſts and Birds. But their friends come and fetch the head, and keepe it for a great Preſent, ſeething it in a Kettle, and then eate the broth thereof; which done, they take the bare Scull, and hang it by their *Fetiſſo*. The women at that time make a great noiſe with crying and howling, and take the quarters, and carrie them into the fields: when the execution is done, there are no Officers by, but onely the Executioner and the Partie that is to be executed; but when it is done, then they come about him, and lament the dead man, as aforeſaid.

Lacedemonian Theeues.

For ſtealing, I am of opinion, that of all the Nations in the World, they haue not their Maſters. They eſteeme it a ſhame to ſteale one from another, but when they haue ſtolne any thing from the *Netherlanders*, they eſteeme it to be a credit vnto them and bragge thereof, for they eſteeme vs to be craftie and ſubtill men, and when they haue ſtolne any thing from vs, they thinke themſelues to be the ſubtiller and craftier, and ſeeke to bee honoured for doing ſo braue an action.

Lacedemonians.

Lead, that is nayled without vpon the ſhips, to keepe them from being eaten by Wormes, ruſtie Nayles, Greaſe, Weights (which they hide in their Haire, Mouthes, or Eares) any other ſmall matters are exerciſe of their Theft; yea, although they be neuer ſo great Merchants, and beſtow two or three pound of Gold with you for Merchandize, and haue no need to ſteale, but if any thing bee taken from them, they make ſo many words and ſuch a noyſe, as if it were a matter worthy of death.

They ſay that they may ſteale, and we not: I askt them the cauſe why; they made anſwere, that we are rich and had great ſtore of wares, and brought ſhips full vnto them, and tooke great paines and labour to ſell it, and were ſo long before we ſold it, that they thought it fit to helpe vs therein, that we might the ſooner be rid thereof, that we might fetch others, and that wee were clothed, and they went naked, and had nothing vpon their bodies, and that therefore it was freer for them then for vs to ſteale. When they haue taken any thing and that you miſſe it, you muſt preſently ſearch them all, for they ſteale very cunningly, and giue it one vnto the other, and when they come together they part it among them; when you haue found it, and know who ſtole it, then you muſt beat him well, be he neuer ſo great a Merchant, and the reſt of the *Negroes* will laugh at him and mocke him, becauſe hee did his buſineſſe no better: but when they perceiue that their Theft is diſcouered, then they leape ouer-boord and get away, fearing to be beaten, and if you let them goe and beate them not at that time when you take them, then they feare a greater matter and expect more blowes, and that you will intrap them, and therefore they will commonly euer after ſhunne that ſhip and goe aboord another: but if you beate them for their labours when they doe it, they will not hate you for it, nor ſhunne the Ship, but will come the next day againe to deale and traffique with you.

Promiſes.

In their Promiſes or Oathes which they make vnto vs, they are vnconſtant and full of vntruth, but ſuch promiſes as they make among themſelues, they keepe and obſerue them well, and will not breake them: when they make any Oathes or Promiſes, ſpecially, when they will ſhew it to our *Netherlanders*. Firſt, they wipe their faces vpon the ſole of your foot, and then doe the like vpon their ſhoulders and breſts, and vpon all their bodies, ſpeaking thrice each to other, ſaying, *Iau, Iau, Iau*, euerie time clapping hands together, and ſtamping with their feet vpon the ground, which done, they kiſſe their *Fetiſſo*, which they haue vpon their legges and armes: ſome for the more aſſurance of their Promiſes and Oathes, will drinke certaine drinke, as I haue ſaid before: but he that ſhould repoſe much truſt therein, ſhould ſooneſt find himſelfe deceiued, becauſe they are not to be credited further then you ſee them.

Oathes.

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§. VI.

Of their Summer and Winter; And of their manner of Tilling and Sowing the Land; Their Corne, Rents, Raines; Beaſts and Hunting: Fowles, Trees, and Fruits.

Barren Summer and fertile Winter.

Although it is alwayes warme in thoſe Countries, yet they haue a difference in the time of the yeare, and ſo they account ſome monethes for their Summer, and ſome for their Winter. The difference which they haue therein is the weather; for both in Summer and Winter the trees are greene, and ſome of them haue leaues twice a yeare. In Summer their fields are bare, and in Winter they are full of Corne, and are very greene, ſo that they haue their Harueſt in Winter. The Dayes and Nights are of one length, or elſe there is little difference: for the Sunne riſeth and goeth downe there, commonly at ſixe of the clocke, but it is riſen at leaſt halfe an houre aboue the Horizon, before it ſheweth it ſelfe, ſo that you ſhall ſeldome ſee it cleerely riſe and goe downe. The Fruits are there as plentifull and abundant in Winter, as in Summer. When the weather is warmeſt, and that the Sunne is aboue their heads. They eſteeme that time to be their Winter, which beginnes in the monethes of April, May, and Iune; becauſe as then it raineth and is very foule weather there with Thunder and Lightning, (which the *Portugals* call, *Trauados*, and they *Agombretou*) which foule weather and raine followeth the Sunne, and riſeth vp with his highth, at that time they are moſt cumbred with raine: but in their Summer they are not ſo much troubled with it, but then the Earth dryeth and is hard and vnfruitfull, and therefore they ſhunne that time to ſow their Millie and Mais in, but when that time is gone, to beginne their Husbandrie, they goe into the Woods or Fields, and there ſeeke out a good place, which they thinke fit for their

Myſts.

purpoſe to ſow their Corne in, to ſerue to maintaine their Wiues and Children.

Their Husbandrie.

No man hath any Land to himſelfe which he can or may keepe to his owne vſe, for the King hath all the Woods, Fields, and Land in his hands; ſo that they may neither ſow nor plant therein but by his conſent and licence, which, when they haue obtained, and haue a place permitted them to ſow their Corne in, then they goe with their ſlaues and burne the Woods, trees, roots and ſhrubs with all the rubbiſh downe to the ground: then they goe with their long chopping-kniues which they call, *Coddon*, and ſcrape and raze vp the ground with *Colen* (and all that ſerueth them to fatten their grouud) about a foot deepe, and let it lye eight or ten dayes, and when all of them haue tilled their ground, euery man makes readie his ſeed to ſow it withall, vpon their Sunday, and then they go to their Kings or Gouernors Houſe, of that quarter: for, firſt, they helpe to till his ground, and to ſow his Corne, and go all together to his field, and take all the rubbiſh out of the Earth and caſt it into the middle of the field, and then once againe rake the Earth and ſow their Corne in the field. They begin vpon a Sunday, and firſt ſerue their Gouernour or King, and when they haue done his worke, the Captaine ſendeth into the field a great number of Pots with Palme-wine, and a ſod Goat, with good ſtore of other meat, according to the number of Workmen, and there they ſit downe together and make good cheare, and at that time they burne the roots, and ſit and ſing and make a great noiſe about them, all in the honour of their *Fetiſſo*, to the end that he ſhould let their Corne grow well and proſperouſly vp. When their Captaines or Kings Land is tilled and ſowed, the next day they goe to another mans ground, and doe with it as they did with the Kings ground, and there alſo make good cheere as they did before, and are merrie together, and ſo forth with the reſt whome they helpe. The Corne ſoone groweth vp, and lyeth not long in the ground: when it is as high as a mans head, and beginnes to ſprout, then they make a woodden Houſe in the middle of the field, couered ouer with Reeds, and therein put their Children to watch the Corne, and to driue away the Birds, wherewith they are much cumbred. They weed not their Corne, but let it grow vp weeds and all.

Millet.

The Millie hath long eares, and is a ſeed of colour like Hempe-ſeed, and long like Canarie-ſeed, it hath no ſhels, but groweth in a little huske, and is very white within. This kind of graine they alwayes had, and ſerue their turnes therewith before the *Portugals* came thither. It groweth and is ripe in three months, and when it is cut down, it lyeth a month after in the fields to dry, and then the eares are cut off and bound in ſheaſes, and ſo carryed home to their Houſes. They vſe the ſtraw to couer their Houſes withall. This Millie is a verie excellent graine, hath a good taſte and is wholſome to eate, it is ſweet in your mouth, but gnaſheth in your teeth, which commeth of the ſtone wherewith they grind it. When they haue vſed the Land, and their Harueſt done, then they ſell part of their Corne to other men, which are not able to ſow it, and by that meanes get a good quantitie of Gold; they giue ſome to their King for the rent of his Land, and carrie it home to his Houſe, euery one as much as he thinketh good. For there is no certaine ſumme appointed for them to pay, but euery one giueth according to his abilitie, and the quantitie of ground that he hath vſed, and bringeth it vnto the King, ſo that hee hath at leaſt fiue or ſixe Bendas of Gold of them at one time, which they carrie altogether to their King, who welcommeth them, and thanketh them for their *Dache* or Gift, and for their labours giueth them their bellies full of meate and drinke, and that they pay to the King for the farme of his Land, and no more.

Their Mais.

The Corne by the *Indians* called Mais, by the *Portugals* or *Spaniards*, *Indian*-wheat, and by the *Italians*, *Turkiſh*-corne, is a Graine almoſt knowne throughout all the World, and was brought out of Weſt *India* into Saint *Thomas* Iland, and they of Saint *Thomas* (after they had built their Caſtle) brought it thither for to ſerue their neceſſitie withall, and ſowed it there, for before the *Portugals* came into thoſe Countries, the *Indians* knew it not, but they ſowed it firſt in that Countrey, and diſperſed it abroad among the wild *Indians*, ſo that now the Countrey is full thereof, and at this preſent there is great abundance in *Guinea*. They vſe to mixe it with their Millie, and ſometimes take halfe Millie and halfe Mais. The *Negroes* that dwell among the *Portugals*, grind it alone without any Millie, and make excellent bread thereof, wherewith they ſuſtaine themſelues, and ſell it to the *Portugals*: they know how to bake it in ſuch ſort, that it will endure good three or foure monethes. The Children alſo eate it in ſtead of bread, which they ſet awhile vpon the fire, and then cruſh the Corne out of the huskes, ſuch as eate much thereof and are not vſed vnto it, vſe to bee Scuruie and Itchie, or elſe to bee troubled with great bloud Veines, for it increaſeth bloud: it is no leſſe nouriſhing then Corne in the *Netherlands*, and in a manner taſteth like our Corne.

The people of the Weſt *Indies* can make Wine of Mais, which they call, *Chicka*, wherewith they will make themſelues drunke, as if it were of Wine made of Grapes, and for that they know, that Corne ſodden or ſteept in water maketh a kind of drinke, wherewith a man may make himſelfe drunke. Therefore they lay this kind of Graine to ſoake in the water till it is ſoft, and then they brew thereof, as ſome of the *Negroes* in *Guinea*, which deale with the *Portugals*, alſo doe, and call it *Poitou*.

This Mais will grow in a moyſt fatty and hot ground, and beares twice a yeere: it is not ſowed like other Corne, but it is thruſt into the ground, as we vſe to doe Beanes in our Countrey: it lieth not long in the ground, but ſoone ſpringeth vp, and groweth higher then a mans length aboue the ground, like to great Reeds that grow in the water, or in drowned land, wherewith husbandmen vſe to couer their ſhades: euery Reed hath his eares whereon the Corne groweth, and notwithſtanding, that they are heauy eares, as big as yong Cucumbers, and ſharpe aboue like the top of a Steeple, yet euery Reed hath ſeuen or eight eares vpon it. I haue told fiue hundred and fiftie Graines vpon one Reed, which came of one Graine alone. They are of diuers colours, as White, Blacke, Yellow, Purple, &c. and ſometimes you ſhall haue three or foure colours thereof in one eare. There are two ſorts thereof, great and ſmall, the great Graine is ſtronger then the ſmall. They vſe the Reed to couer their houſes.

Raine hurtfull.

Tempeſts.

They ſhun the Raine, and eſteeme it to be very ill and vnwholeſome to fall vpon their naked bodies, which they doe not without great reaſon, for wee find our ſelues to bee much troubled therewith, when we trauell, ſpecially when it raineth much, and maketh great *Trauados*, as it doth once a yeere. In thoſe Countries, which is in Aprill, May, and Iune; at which time there are ſuch Tempeſts of Thunder, Lightning, wind, and Raine, that it is incredible, ſpecially the Raine vnder the Equinoctiall Line, is ſo vnwholeſome and rotten, that if a man hath beene in the Raine, and is thorow wet, and ſo lieth downe to ſleepe in his Cabin, in his wet clothes, without putting them off, he is in danger to get ſome ſickneſſe; for it breedeth Feuers: and againe, if you drie not your wet clothes preſently in the Sun, but forgetting them, chance to let them lie, they will rot with the force of the water, in ſuch ſort, that you may plucke them in peeces with your fingers. And they find no leſſe vnwholeſomeneſſe therein; for when it begins to Raine, they get them out of the way, and if any drops of water fall vpon their naked bodies, they ſhiuer and ſhake, as if they had a Feuer, and caſt their armes ouer their ſhoulders to keepe the Raine from them: which they doe not, becauſe the water is cold, for often times it is as warme as if it were ſodden: but becauſe of the vnwholeſomeneſſe for their bodies, which they find thereby. And when they haue troden in the day time in the water with their feet, at night they make a fire, and lie with their ſoles of their feet againſt it, which they doe, to draw the moyſture of the water, which is gotten into their bodies, out againe at their feet: then they anoint their bodies with Palme Oyle, which they vſe alſo for a beautifying to make their bodies ſhine, and that they doe to ſhunne the Raine water within thoſe Countreys (as many men write) is very vnwholeſome, and thereof many and dangerous diſeaſes are ingendred.

Palme Oyle.

I haue omitted the fiſh and fiſhing: their beaſts, &c.

They haue Elephants, Leopards, Tigers, Cats of the Mountaine, Monkies, Foxes, Harts and Hinds; it is ſaid, that in this Countrie there are white Elephants: but I could neuer vnderſtand it from the *Negros* themſelues.

Great Snakes.

There are the greateſt and moſt venimous Snakes that euer was ſeene, there was one in my time taken there (as the *Negroes* told me) which was thirty foot long, and as much as ſixe men could carrie; There is alſo a beaſt like a Crocodile, but it neuer goeth into the water, as the Crocodile doth; which is called Languad.

Spiders.

There are Spiders as big as the palme of a mans hand, and great ſtore of them. Camelions and Agtiſſen a great number, but they eſteeme not them to be venimous, for they drie many of them & eat them. There are many Dogs & Cats, ſuch as we haue, but their Dogs haue ſharper ſnowts then ours, and their chaps full of wooll, they cannot barke nor make a noiſe, they are very faire beaſts for colour, as blacke, red, white, and yellow Spaniels, &c. They are alſo a little ſmaller footed then ours, ſo that they are not much vnlike the Dogs in our Countrey, but they are vnlike to ours in one thing, for when you ſtrike them, they run away, and make no noiſe, nor once offer to bite you; but when you run away from them, and are afraid of them, they will leape at you, and bite you by the legges: thoſe Dogs they vſe for their neceſſitie, and eate them, and in many places of the Countrey they are brought and driuen to the Market like ſheepe or hogges, being tied one to the other with ſtrings, they are called *Ekia*, or *Cabra de matto*, which is a wild ſheepe, it is the firſt gift which a man of that Countrie giueth when he buyeth his Gentilitie, they make much of our Dogs in theſe Countries, for when they barke, they thinke they ſpeake; and for that cauſe eſteeme greatly of them.

Dogges.

Cats.

Cats alſo are there much eſteemed, becauſe they take Mice, wherewith the Inhabitans of the Townes are much troubled, they are called *Ambaio*, they haue very faire skins, and are very good Mouſers, they vſe alſo to eate them, they were firſt carried hither out of *Europe*.

Elephants.

If they know where any Elephants are, they vſe all the meanes they can to take them, for they eate them alſo, although they ſhould ſtinke like a Carrion, and that a thouſand Maggots crept out of them. Where they know that they vſe often times to come, they make great pits, which they couer ouer with ſtraw and foule leaues of trees, which the Elephant knowing nothing of, goeth that way as he was wont to doe, and falles into the pit, and cannot get out againe.

Leopards.

The *Negroes* hearing that hee is fallen into the pit, run thither with their weapons and ſmite him into the body with Aſſagaies, and ſo kill him; which done, they leape into the pit, and cut him in quarters, and euery one may go and fetch his part thereof when he will; of the hide they make ſtooles to ſit on: the taile is giuen to the King to beat the Flies from his naked body, and are much eſteemed off there; with no leſſe ſubtiltie they take the Leopards, for they doe them more hurt then other beaſts: and becauſe it is a cruell beaſt to ſpoyle and deſtroy men, keeping in the way where men ſhould paſſe along. In euery foure cornered way, or at the end of the ſtreet, they make houſes with woodden pales, which are like to Rat traps, wherein they put Hens, Sheepe, and other things which he deſireth to eate, where the Leopard comming to eate his prey, is taken with the fall of the trap, and kild with an Aſſagaie; they eſteeme much of the skin, whereof they vſe to cut Girdles, and to make Caps. There are no Horſes in that Countrey, and when there were ſome brought vnto them for a great Preſent; they kild them, and eate them: becauſe their fleſh ſeemed ſweet vnto them.

Oxen.

The Oxen and Cowes that are found in that Countrey are not very great; but of bigneſſe like great Calues: their hornes ſtand backeward on their heads, they are not milkt, for they giue none; they can hardly bring vp their yong Calues, by reaſon of the ſmall moyſture that the Cowes giue their Calues, by meanes of the drie Countrey wherein they are, and by reaſon of the heat of the land.

Hennes.

Doues.

The Hens and Goats, (which with them are ſheepe) that they haue there, were brought them thither by the *Portugalls* of S. *Thomas*, the Hens proſper and encreaſe well there, and are ſo fat with the Millie that groweth there, as if they were Capons; but they are commonly ſmaller then ours, the Egges which they lay are no greater then Pidgeons Egges. The Doues which they haue there, were alſo brought them thither by the *Portugals*, and are called *Abranama*, which is as much to ſay, as Birds brought thither vnto them by white men. They are very like to our Pidgeons, but their heads are leſſe, like Sea-mewes, there is no great ſtore off, them in the Countrey.

Hogges.

The Hogs alſo were brought them by the *Portugals*, and are called *Ebbio*; they are very little, but very ſweet and pleaſant to eate, but not ſo good as the Hogs in *Moſambique*, where the Hogs fleſh is as daintie as Hens fleſh: and becauſe it is a very vnwholeſome place, they giue their ſicke men Hogs fleſh to eate, in ſtead of Hens fleſh: they haue alſo not long ſince gotten ſome Geeſe out of a ſhip of *Holland*, which they call *Apatta*, which are there much eſteemed off, becauſe they are but few.

Monkies.

How taken.

Musk-cats.

The Countrey is full of Monkies, of diuers formes, for ſome of them haue white beards, and blacke Muſtachoes, with ſpeckled skins, their bellies white, and vpon their backes they haue a broad Tawnie ſtroke, with blacke Pawes and a black Tayle, and by vs are called *Board-men*. There are ſome called white Noſes, becauſe no part of them is white but onely their Noſe, there is a third ſort, called *Boortkens*, thoſe ſhun men very much, and ſtinke filthily, by nature they are very crafty: the fourth, are very like to the *Iacken*, which are found in the Graine Coaſt; there are alſo many Monkies of diuers other faſhions, they take the Apes and Monkies with ſpringes which hang vpon the trees, where into the Apes and Monkies leape, and are taken by the *Negros*. Muske Cats are there in great abundance, the *Portugals* call them *Cato degalia*, which is *Agalia* Cats; the *Negroes* call them *Kankan*, thoſe kind of Cats are alſo found in Eaſt *India*, and in *Iaua*, but they are not ſo good as thoſe in *Guinea*; or of the golden Coaſt, they are there called *Caſtory*, thoſe Cats are much eſteemed of by the *Portugals*, whereby they reape great profit, ſpecially by their *Agaly* or Muske, which they take from them, and make them cleane, and then it is put into glaſſes, and carried into *Liſbon*, it is a kind of beaſt much giuen to bite, and to eate fleſh; becauſe they giue them fleſh (as Hens, Pidgeons, Goats, and other coſtly meats) to eate. They eaſe themſelues in a place apart, and leaue it, and neuer lie in it; it is almoſt like a Foxe, but their tayles are like other Cats, their skins are ſpeckled like a Leopards skin: the *Negroes* take many of them in the woods when they are yong, and ſo bring them vp: but becauſe they haue no skill there how to vſe them, they ſell them to ſtrangers. The Male Cats are the beſt, and yeeld the moſt *Agalia*, by reaſon that the Females piſſe in the cod wherein the Muske groweth, and piſſe it out with their water; when you perceiue that they teare their bagge, you muſt take their *Agalia* from them, for they doe it to be rid of it: the wilder and worſe they are to rule, ſo much the coſtlier and better their *Agalia* is.

Hares.

Harts.

There are Hares alſo in this Countrey, ſpecially in a place called *Akra*, in forme like ours, and becauſe that Countrey is low Sandy Ground, therefore they are found more there then in any other part of that Coaſt: when the *Negroes* will take them, they goe a great number of them together, to the place where the Hares are, euery one taking with him two or three cudgels of wood, as long as a mans arme, and there they compaſſe the field round about, and ſtanding about their holes, make ſuch a noyſe and crying, and clapping their ſtickes one vpon the other, that the Hares are ſo feared therewith, that they leape out of their holes, and are by them kild with thoſe Cudgels, which they caſt at them, and by that meanes get many of them. Harts and Hinds are ſometimes found there alſo, but in ſome places more then others, they are of the ſame faſhion that ours are in the Low-countreyes, but they haue another kind of hornes then ours, they haue no expreſſe kind of Inſtruments to take them withall: but when they ſee them goe to the water to drinke, they ſtrike them into the bodie with an Aſſagaie and kill them. Hunting to take wild beaſts is lawfull for any man to vſe in thoſe Countreys, if they can take them, without puniſhment for doing it: There are many other kinds of beaſts of ſuch ſeueral ſorts, that a man cannot tell what to make them; but for that the *Netherlanders* that vſe to *Guinea*, dare not goe farre into the Countrey to take wild beaſts, leaſt they ſhould be taken and intrapped by the *Portugals* or their adherents, and made ſlaues all their liues long: therefore there are many wild beaſts that are not knowne by vs, and which the Inhabitants themſelues know not, nor can not tell by what names to call them.

Parrots.

Parokitos.

The Birds that are found there, are of diuers ſorts, and are little birds like vnto ours; firſt, there are blew Parrots, whereof there are great ſtore, which being yong, are taken out of their neſts, and made tame, hauing not flowne abroad, they are better to teach, and to learne to ſpeake; but they will not prate ſo much as the greene *Braſilian* Parrots doe. They haue alſo an other kind of greene Birds, as big as Sparrowes, like the Catalinkins of Weſt *India*, but they cannot ſpeake. Thoſe Birds are called *Aſiwont*, and by our *Netherlanders*, called *Parokites*. They are taken with Nets, as you vſe to take Sparrowes. They keepe much in low Land, where much Corne or Millie groweth; for they eate much thereof. Thoſe Birds are very kind one to the other; for when you put a male and a female in a Cage, they will alwaies ſit together without making any noyſe. The female is of ſuch a nature, that when ſhe is coupled with the male, ſhe reſpecteth him much, and letteth him ſit on the right hand, ſetting her ſelfe on the left hand; and when he goes to eate, ſhee followeth him; and ſo they liue together quietly, being almoſt of the nature of the Turtle-doues. They are of a very faire greene colour, with a ſpot of orange-tawnie vpon their Noſes.

There are another kind of *Parokitan*, which are much like them, being of the ſame nature and condition, but are of colour as red as bloud, with a ſpot of blacke vpon their Noſes, and a black Taile, being ſomewhat greater then the *Parokites*. There are other Birds not much vnlike to Gold-finches, all their bodies being yellow, thoſe Birds make not their Neſts in the field, for feare of Snakes, and other venimous beaſts; but make their neſts very craftily vpon the branches of high trees, and there lay their egges to keepe themſelues from venimous beaſts. They haue other ſmall Birds, not much vnlike to hedge Sparrowes; but they keepe in the Fields among Corne, thoſe Birds they thruſt into their mouthes aliue, and eate them Feathers Bones and all: they haue ſtore of Muſchen, with many other kind of ſmall Birds.

Fierce Birds.

Pheaſans.

Pea-cockes.

Pittairs.

Specled Crowes.

Burning Flies.

The haue a kind of Birds like Eagles, which haue heads like Turkle-cocks, thoſe Birds are hurtfull, and very fierce, and doe much harme to the *Negroes*, whereby they are much troubled, and therefore they carry them meat vp to the hilles, and call them *Paſtre de Diago*: which is the Birds of their god, and therefore they doe them no hurt, knowing well that they would reuenge themſelues well enough: they lie alwayes in myre and durt, and ſtinke as ill as a priuie, and you may ſmell them afarre off. They haue ſome water Snites, but not many. And Turtle-Doues, which haue a blacke ſtroke about their neckes like a crowne. There are many Pheſants, not much vnlike ours for faſhion, but haue not ſuch feathers, for they are ſpeckled blacke and white, and without long tayles as ours haue; they are not of ſo good a taſte as other common Hens are. Peake-cockes alſo I haue ſeene there, not much vnlike our Peake-cockes; but there is ſome difference in the Feathers, for ſome of them are of other colours. *Pittoirs* I haue ſeene there, as I ſaid before, which they eſteeme for a great *Fetiſſo*, and a South-ſayer. Cranes alſo there are many, and Kites alſo of the ſame faſhion that our *Holland* Kites are. There is a kind of Birds alſo there, which are like Storkes, but they haue not ſo long red Bils, and make not ſuch a noiſe. Speckled Crowes, and gray Sea-mewes are there in great abundance, with diuers other kinds of Birds, not much vnlike ours, but if you marke them well, there is difference betweene them, as ſome in their feathers, others in their Bils, the third in their feet, and the fourth in their heads, ſo that there is ſome difference, although they reſemble much; and becauſe Birds are litle taken and ſhot in thoſe Countreyes, for that they haue no kind of Inſtruments to doe it withall, there are great ſtore in the Countrey, and by that meanes, both the beaſts and the Birds waxe very bold. There are many Owles and Bats which flie by night, and ſtore of great greene Frogs, and gray Graſhoppers, and many great land Crabs, which keepe in the earth, and are of a purple colour, which they eſteeme for a great preſent. When I went by night to walke in the fields, I ſaw things in the graſſe that ſhine like firie coales, which I tooke vp and tied them in my handkercher, which made it ſhow with the light of the beaſt as if it had burnt: and when I went into the Towne to the *Negroes*, and ſhewed it them, they wondered thereat, and the next day when I lookt on them, they were ſmall blacke Flies, like *Spaniſh* Flies, but were as blacke as Pitch: Flies, Mothes, and Bees are there alſo to be ſeene. The Bees make their Hiues vpon trees. There are great ſtore of blacke Ants, which make holes in the earth, like field Mice, thoſe Ants doe much hurt to the Bees, and eate vp there Hony and Waxe.

Bannanas, or *Indian* Figges.

Bannana, in *Braſilia*, *Pacona*; and the tree *Paguouer*, in *Malabar*, *Patan*, &c. is the fruite whereof *Iohn Huyghen* writeth, and calleth it *Indian* Figs, this tree hath no branches, the fruit groweth out of the tree, and hath leaues at leaſt a fathome long, and three ſpannes broad. Thoſe leaues among the *Turkes* are vſed for Paper, and in other places the Houſes are couered therewith, there is no wood vpon the tree, the out-ſide (wherewith the tree is couered when it beginneth to waxe old) is like the middle part of a Siue, but opening it within, there is nothing but the leaues, which are rolled vp round and cloſe together, it is as high as a man, on the top the leaues begin to ſpring out, and riſe vp an end, and as the young leaues come forth the old wither away, and begin to drie vntill the tree comes to his growth, and the fruit to perfection: the leaues in the middle haue a very thicke veine, which diuideth it in two, and in the middle of the leaues, out of the heart of the tree, there groweth a flowre as bigge as an Eſtridge Egge, of a ruſſet colour, which in time waxeth long like the ſtalke of a Colewoort, whereon the Figges grow cloſe one by the other, when they are ſtill in their huskes, they are not much vnlike great Beanes, & ſo grow more and more vntill they be a ſpan long, and foure thumbes broad like a Cucumber, they are cut off before they are ripe, and are in that ſort hanged vp in bunches, which oftentimes are as much as a man can carrie. It alſo yeeldeth good *Tremmelis* like Milke (when the tree is cut downe) which commeth out of the bodie thereof, hauing hanged three or foure dayes, they are through ripe, the tree beares but one bunch at a time, whereon there is at leaſt one hundred Figges and more, and when they cut off the bunch of Figges, the tree alſo is cut downe to the ground, the root ſtaying ſtill in the Earth, which preſently ſpringeth vp againe, and within a moneth hath his full growth, and all the yeare long no time excepted. The tree beareth fruit, the fruit is very delicate to eate, you muſt pull off the huske wherein the fruit lyeth, very delightfull to behold, the colour thereof is whitiſh and ſome-what yellow, when you bite it, it is ſoft, as if it were Meale and Butter mixed together, it is mellow in byting, it cooleth the maw, much thereof eaten maketh a man very looſe and raw in the throate, it maketh women lecherous if they eate much thereof. Some are of opinion, becauſe it is ſo delicate a fruit, that it was the ſame tree that ſtood in Paradiſe, whereof God forbad *Adam* and *Eue* to eate. It ſmels like Roſes, and hath a very good ſmell, but the taſte is better. The *Portugals* will not cut it through with a Knife, but breake it, by reaſon of a ſpeciall obſeruation which they haue in the cutting thereof, which is, that then it ſheweth like a croſſe in the middle of the fruit, and therefore they thinke it not good to cut it.

Bachouens, or Bannanas *de Congo*.

The Bachouens (by vs ſo called) are very like the Bannanas, for the condition and forme is all one, only that the fruit is ſmaller, ſhorter, white of colour within and ſweeter of taſte, and is eſteemed to be wholſomer to be eaten then the Bannanas, but there is no ſuch great quantitie of them, and for that they were firſt brought out of the Kingdome of *Congo*, into other Countries, they haue gotten the name thereof.

Annanas.

The Annanas is alſo a delicate and pleaſant fruit for ſmell, and of the beſt taſte that any fruit can be, it hath alſo diuers ſeuerall names, there are two ſorts, the Male and the Female, the *Canarians* call it, *Ananaſa*; the *Braſilians*, *Nana*; thoſe of *Hiſpaniola*, *Iaiama*, and the *Spaniards* in *Braſilia*, *Pinas*, becauſe one of them found that and the *Pinas* firſt in *Braſilia*, it is as great as a Mellon, faire of colour, ſome-what yellow, greene and carnation, when it begins to bee ripe, the greeneneſſe thereof turneth into an Orange colour, it is of a pleaſant taſte, and hath a fine ſmell like an Apricocke, ſo that it is to be ſmelt farre off, when you ſee the fruit afarre off, being greene, it ſhewes like Artichokes, and is eaten with Wine, it is light of diſgeſture, but eating much thereof it inflameth a mans bodie. In *Braſilia* there is three ſorts thereof, each hauing a ſeuerall name: firſt, *Iaiama*; the ſecond, *Boniama*; the third, *Iaiagma*: but in *Guinea* there is but one ſort. The time when they are in their flowre is in Lent, for then they are beſt, it growes halfe a fathome aboue the ground, the leaues thereof are not much vnlike *Semper Viuum*, when they are eaten, they are cut in round ſlices, and ſopt in *Spaniſh* wine; you cannot eate enough thereof, it is verie hot of nature, and will grow in moiſt ground, the ſops that you take out of the Wine taſtes like ſweet Muske, and if you doe not preſently wipe the Knife wherewith you cut the fruit, but forgetting it let it lye halfe an houre, it will bee eaten in, as if there had beene ſtrong water laid vpon it, being eaten in abundance and without knowledge, it cauſeth great ſickneſſe.

Iniamus.

There are great ſtore of Iniamus growing in *Guinea*, in great fields, which are ſowed and planted like Turnips, the root is the Iniamus, and groweth in the Earth like Earth-nuts, thoſe Iniamus are as great as a yellow root, but thicker and fuller of knots, they are of a Mouſe-colour, and within as white as a Turnip, but not ſo ſweet, being put in a Kettle and ſodden with fleſh, and then peeled and eaten with Oyle and Pepper, they are a very delicate meate, in many places it is vſed for bread, and is the greateſt meate that the *Negroes* eate.

Battatas.

The Battatas are ſomewhat redder of colour, and in forme almoſt like Iniamus, and taſte like Earth-nuts, thoſe two kinds of fruit are very abundant in *Guinea*, they are commonly roſted, or elſe eaten with a hodge-pot in ſtead of Parſenips or Turnips.

Palme-wine tree.

The Palme-wine tree is almoſt like the Cocos tree, or ❧ Lantor, with diuers others, and are of three or foure ſorts, moſt of them haue all one kind of leafe, but in manner of wood they are vnlike, for this tree is ſhorter of wood then the reſt, the Wine is drawne out of thoſe trees by boring them, from whence there iſſueth a ſap like Milke, which is very coole and freſh to drinke, at the firſt when it is drawne, it is pleaſant and ſweet, hauing ſtood a while, it is as ſowre as Vineger, ſo that you may vſe it in a Sallet, but being drunke ſweet and freſh, it cauſeth a man to void vrine well, whereby in thoſe Countries, there are very few found, that haue the diſeaſe of the Stone; drinking much thereof a mans head will ſoone be light, the lightneſſe which a man hath in his head thereby, cauſeth it not to ake. When it commeth firſt out of the tree it is ſweeter of taſte, then when it hath ſtood awhile, but yet it is eſteemed to bee better when it hath ſtood awhile, and is ſome-what ſetled, then preſently to bee drunke, for it ſtandeth ſeething and bubling, as if it hung ouer the fire and ſod, ſo that if it were put into a Glaſſe and ſtopt vp, without letting any ayre come into it, the force thereof would breake the Glaſſe in pieces, but being a meale tyde olde, it is nothing worth, becauſe it is ſo ſowre, and then it is of another colour verie wateriſh, therefore it is much mixed with water, and ſeldome comes pure to the Market, as it is taken out of the tree, which is done partly to increaſe their Wine, as alſo that then it is the ſweeter to drinke, and hath the taſte of Syder, and the colour of Muſt, when the tree is old, and will yeeld no more Wine at the top, it is cut downe at the foot, and a fire made at the root thereof, where they ſet a pot, whereinto the Wine (by meanes of the heate) runneth, the tree beeing changed, and yeelding no more profit, there groweth another tree out of the roote thereof, but it is halfe a yeare old before it giueth any Wine. In the morning betimes an houre before day, the Wine is drawne out and brought to the Market at noone-time.

Palmitas tree.

The Palmitas tree is not much to be ſeene in *Guinea*, but for that a *Negro* in that Countrey ſhewed me ſome of the fruit thereof, I thought good to ſay ſomething of it in this place, it is a tree without branches, on the top of the tree the fruit groweth, and it is almoſt like the Ananas when it is ripe. It is outwardly of a faire gold colour, and within it hath graines like Pomegranates, they are of a very ſweet taſte, the other is hard and vnfit to eate.

§. VII.

Of their Gentlemen, and how they are made; Their Dancings, Sports, Diſeaſes, Cures, Viſitations, Mournings, Funerals: and of their Gold.

Ambition of Gentrie.

THere are many Gentlemen in that Countrey, but of ſmall meanes, for aſſoone as they haue bought their Gentilitie, they are then poorer, and in miſerable eſtate then they were before, and for that they thinke to be men of great account when they are Gentlemen, they ſeeke much after it, and begin to gather ſome wealth from their youths vpwards to obtayne the place of a Gentleman. Firſt, they giue three gifts to be made a Gentleman, the firſt gift is a Dogge, which they call *Cabro de Matto*, which is as much to ſay, as a Field-ſheepe. The ſecond Gift, is a Sheepe or a Goat. The third Gift, is a Cow, with many other things, and then he is made a Gentleman. Theſe Gifts are giuen among thoſe that are Gentlemen, and are giuen the one now, the other at another time, as the man that is made a Gentleman can beſt doe it, and hath the meanes to performe it, and then hee makes the Captaine acquainted with it, which done, he buyeth a Cow, which is carryed and tyed in the Market place, and then it is made knowne to the people, that ſuch a man ſhall bee made a Gentleman at ſuch a time, in the meane time all thoſe that are Gentlemen make themſelues as fine as they can to goe with him, and to fight and ſhew many Apiſh Toyes. The man that is to bee made a Gentleman, makes all things readie, as meate and drinke to entertayne his Gueſts, and to bid them welcome in good ſort, he buyeth Hens and many pots of Palme-wine, and ſendeth euery Gentleman a Hen and a pot of Palme-wine home to his Houſe, to make merrie withall.

Gifts for it.

Creation.

When the Feaſt day comes, the Inhabitants aſſemble together vpon the Market place, the men (as he maſters) goe and ſit on the one ſide, hauing many Inſtruments, as Drums, Hornes, Bels, and other things with them. The Captaine armeth himſelfe, and with him hath many young Batchelors with Shields and Aſſagaies, their faces being coloured and their bodies painted with red and yellow Earth, which makes them looke like a company of yong Deuils. The man that is made a Gentleman is accompanied with a number of other Gentlemen, hauing a Boy behind him which carryeth his ſtoole to ſit vpon when hee goes to ſpeake with any man, and his fellow Gentlemen come to ſalute him, and wiſh him good fortune in his new eſtate, at which time they take a great deale of ſtraw in the one hand, and lay it vnder his feet, which he treadeth vpon (the like alſo they vſe when their owne friends come to viſit them, and bring them any Preſents, which they vſe for a great honour.) The wiues of the Gentlemen goe to her, to doe all the honour they can to the wife of the Gentleman that maketh the Feaſt, and dreſſe her finely, folding her haire with many golden *Fetiſſos*, and Croſſes, putting about her necke a Ring of gold, and in the one hand ſhee carrieth a Horſe-taile, and on her right arme ſhee hath a Ring of gold, at each end thereof hauing a round thing like the Lid of a Pot, all made of gold; and being readie, they are placed in order, as their manner is, one after the other; then the Cow is led forth, and then all the Gentlemen in the Towne come and follow them, as it were on Proceſſion, dancing and leaping round about the Towne, and when they come againe into the Market-place, the Cow is bound to a ſtake, and there they make a great noiſe with Drummes and Pipes, and the young Bachelors with fencing and leaping, with their Shields and Aſſagaies, now in one place, then in another, making, as they thinke, great ioy about the Gentleman; euery man ſeeking to excell each other, and to get moſt praiſe and commendation.

The women alſo make no leſſe adoe with ſinging and dancing, ſometimes carrying both the Gentleman and his wife, vpon a ſtoole, round about the Towne, caſting white Meale in their faces, and in that ſort make great paſtime three dayes together, and euery night they are led home to their houſes, and watcht by the other Gentlemen. The next day he is fetcht by a great number of people, and great honour done vnto him as before; at which time hee hangs a white Flag out of his houſe, which doth ſignifie ioy, or open houſe. The third day, the Cow is killed by the Executioner, and quartered, and euery man hath a piece of the fleſh thereof, that they alſo may be participants of the Feaſt: but the man and the woman that maketh the Feaſt, may not eate of the Cow; for they make them beleeue, that if they eate any thereof, they ſhall die within a yeere after. The Feaſt day being ended, the head of the Cow is carried home to his houſe, which he hangeth vp, and painteth it with diuers colours, hanging many ſtraw *Fetiſſoes* vpon it, which is a ſigne of his Gentilitie, and a warrant to proue him to be made a Gentleman.

Priuiledges.

Then he hath great priuiledge, for he may buy Slaues, and doe other things which before he might not haue done. When he is made a Gentleman he is very proud thereof; for, the firſt thing that they will tell vnto a Stranger, is, that they are Gentlemen, and that they haue many Slaues, eſteeming themſelues to be great Maſters; but it falleth out oftentimes, that after their feaſting is done, and he made a Gentleman, that then hee is poorer then he was before, becauſe he diſburſed all his money to get it, and then he muſt goe out to fiſh againe and doe other things, if he will get his liuing. This kind of Gentilitie coſts him about eight Bendas, which is a pound of gold; but deducting that which is giuen for Preſents of other men which bring them to him, each man according to his meanes and abilitie, it ſtandeth him not in aboue halfe a pound of gold. Thoſe Gentlemen haue a Fellowſhip among them, and euery yeere make a Feaſt, and then bid their Friends to be merrie with them, and make good cheere; at which time they hang their Cowes or Sheepes heads, with Millie ſtrawes, and paint them with white colour, ſignifying thereby the remembrance of their Feaſt. Beſides this, the Gentlemen haue an other Feaſt amongſt them, vpon the ſixth day of Iuly, at which time they paint their bodies with white and red ſtripes, and hang a Garland made of greene boughs and ſtraw about their necks, which they weare all that day, that you may know the Gentlemen from the reſt, and then alſo they hang their Cowes and Goats heads full of *Fetiſſoes*, as before; in the euening they meet together at a Banket, in the houſe of the Captaine, where they are very merrie together, eating and drinking their heads and bellies full, till they are drunke.

Annuall Feaſt.

Their dancings.

They make themſelues very fine, eſpecially the women, when they goe to dance, wherein they take a great pride. They hang many Copper, Tin, and Iuorie Rings about their armes, and on their legs they put Rings with many Bells, that they may ſound when they dance. Their heads are frizled, and dreſſed with a tuft of haire. They waſh their bodies faire with water, and then anoint them with Palme-oile, to make them ſhine. Their teeth alſo they rub with a hard ſticke: then they put a piece of white linnen about their bodies, which hangs from vnderneath their breaſts, downe below their knees; and commonly about euening they aſſemble together, and goe to the Market-place to dance there. Others haue inſtruments whereon they play, as ſome Copper Baſons, whereon they ſtrike with woodden Stickes. Others haue woodden Drums, cut out of an hollow Tree, couered ouer with a Goats Skin, and play vpon them. Others haue round Blockes, cut very handſomly and euenly, whereon alſo they ſtrike with woodden Stickes. Others haue Cow-bells. Some haue ſmall Luits, made out of a piece of wood like a Harpe with ſixe ſtrings of Reeds, whereon they play with both their hands, euery one hauing their ſeuerall Inſtruments, and each keeping good correſpondence with their fellowes Inſtruments. Others ſing, and begin to dance two and two together, leaping and ſtamping with one of their feet vpon the ground, knocking with their fingers, and bowing downe their heads, and ſpeaking each to other; in their hands carrying Horſe-tailes, which they caſt ſometimes on the one ſhoulder, then vpon the other, vſing certaine order in their ſports, one following the other, and each doing as the other doth. Other women take ſtraw, which they let fall to the ground, and then dancing vpon it, caſt it vp againe into the aire with their feet, and catch it as it falleth with their hands, ſo that they play many apiſh and childrens ſports, thinking that they doe excellent well; but they deſire not to be ſeene by ſtrangers, becauſe they laugh and ieſt at them, and then they are aſhamed.

The yonkers.

This continuing an houre or an houre and an halfe, euery one goes home againe, as hauing ended their ſports. There are houſes alſo among them, wherein young men and maids vſe to dance and play. The young Bachelors vſe to drinke themſelues drunke, and by night runne through the ſtreets with their Armes and Aſſagaies, making a great noiſe with crying and ſhowting, as if a companie of young Deuils ran about the ſtreets; and meeting with other companies, with whom hauing ſome words, they fight together; wherein they are ſo earneſt one againſt the other, that they are almoſt readie to kill each other, and many times cannot leaue off. They will not lightly beginne to quarrell, for they are not ſo haſtie, but will indure much, ſpecially of ſtrangers, before they will quarrell; but if they once beginne, they are not eaſily pacified, but are very earneſt and haſtie to ſet vpon their aduerſe Parties, and to be reuenged, though it ſhould coſt them their liues, and they haue very quicke hands to thruſt and to ſtrike.

Their wounds and maladies.

Their bodies are ſubiect to many ſickneſſes and diſeaſes, which they eſteeme but little, and make no account of wounds or hurts. The ſickneſſes wherewith they are moſt troubled, are Poxe, Clap-dollars, Botches, Wormes, paine in the head, and burning Feuers. Theſe diſeaſes they get from foule and filthie women, whereunto they are much addicted, and although they haue any diſeaſes by ſuch meanes, which are not without much danger, yet they eſteeme not much of them, but paſſe them away as if they ayled nothing, and are not faint-hearted, but of a hard complexion, ſuffering their wounds to ſwell and putrifie, without any meanes of remedie applied thereunto; for they neither haue nor vſe any Phyſicke among them, to eaſe them in their ſickneſſe, nor Surgeons or Phyſicians to heale their wounds, but ſuffer their wounds and diſeaſes to haue their courſe, vnleſſe any of our Surgeons giue them any Phyſicke or Surgerie. For the Pox and Clap-dollers they vſe much Salſaparillia, which the *Hollanders* ſhips bring them; which Salue they ſeethe with ſalt water, and drinke the water for drinke againſt the Pox, and ſuch like diſeaſes, and alſo againſt the Wormes that are in their legs, (as I will declare more at large) wherewith alſo we are much troubled, whereunto they vſe no remedie at all, but ſuffer their legs to continue ſo, vntill they heale and waxe better of themſelues. For the paine of the head they vſe certaine Pap, which they make of greene leaues, and therewith anoint the place where their paine is; and if they haue any ſwelling about their bodies, which breaketh not out, then they take a knife and cut two or three long ſlaſhes therein, and ſo giue the wound a meanes to worke, and to heale vp, and grow together againe; which is the cauſe that they haue ſo much knobd fleſh, and ſo many ſlaſhes in their bodies: but is well to be diſcerned, whether they be cut and made in their fleſh to beautifie and ſet out themſelues, or wounds and ſores that are healed vp againe. They alſo vſe no letting of bloud, but onely make a hole in their bodies with a knife to let their bloud come out: when they haue any other naturall ſickneſſes, they will not helpe nor comfort one the other; but if any of them be ſicke, they will ſhun him as it were the plague, and ſpurne the ſicke man like a Dog, and not once helpe him with a drop of Oyle or Water, although they haue neuer ſo much need; no, not the Father to the Sonne, but let them lie like Beaſts, and die with hunger and ſickneſſe; ſo that they are not skilfull to helpe ſicke perſons.

Wormes in the legs.

Barbarous Inhumanitie.

Quarrels.

They make difference betweene the word *Morian* and *Negro*, for they will not bee called *Morians*, but *Negroes* or *Prettoes*, (which is as much to ſay) as Blacke men; for they ſay that *Morian* is as much to ſay, as Slaue or Captiue, and alſo a man that knowes nothing, or that is halfe a Foole; and therefore they will not be called *Morians*, but *Negroes* or *Prettoes*; for if you call them *Morians*, they will hardly ſpeake vnto you, nor make you any anſwere. They make one the other Slaues, but in other ſort then in *Congo* or *Angola*, for there you can lade no ſhips full of Slaues; but to the contrarie, they deſire much to haue them, and buy them: yet there are both Slaues and Captiues; and for that in thoſe Countries they take no great paines, nor need any great number of Slaues, therefore there is no great quantitie of them to be had, to ſell them as they doe in other Countries, but onely among them of the Land, that haue need of them. Againe, no man may buy or ſell them, but ſuch as are of great account and Gentlemen. They are marked with an Iron in their bodies, that if they chance to runne away, they may be knowne againe by their markes.

Such as are blind, or haue any other imperfections in their bodies, as being lame or Criples, and by reaſon thereof cannot get their liuings, the King placeth them with Smiths, to blowe their Bellows; others with thoſe that preſſe Palme-oyle, or grind Colours, whereunto ſuch deformed perſons are fit; or to ſuch Occupations and labours wherewith they can helpe themſelues, and get their victuals; ſo that there you ſee none ſuch as begge their victuals, but they are put in ſome place or other to earne their meate; ſo that the Inhabitants giue no meate one to the other. The Kings of the Townes haue many Slaues, which they buy and ſell, and get much by them; and to be briefe, in thoſe Countries there are no men to be hired to worke or goe of any errand for money, but ſuch as are Slaues and Captiues, which are to ſpend their dayes in ſlauerie.

Hatred and enuy is much vſed in thoſe Countries, and to whomſoeuer they once beare hatred and enuie, they will hate them cruelly, and doe them all the hurt and villany that they can; on the other ſide, they beare a villany long in their minds, and will keepe malice in their hearts ſeuen or eight yeeres, and when time ſerueth them, then ſhow it openly; no leſſe hatred and enuy is borne by one Towne vnto an other, ſpeaking all the villany they can, and extolling themſelues as much as they may, to haue the honour of Traffique, and to the end that the ſhip ſhould come and Anchor before their Townes, and by that meanes to bring the Countrie Merchants to Traffique there, wherein they are very diligent: and although one Towne lyeth but three or foure miles one from the other; yet they are as enuious one againſt the other as poſſible they can be, and report as hardly of their neighbours as they can imagine; that ſo they may get the *Netherlanders* to Traffique with them: and to that end, they ſtriue to ſhew more friendſhip to the *Netherlanders*, one then the other, to draw vs to affect them, and bring the trade of Merchandize vnto them.

Old age and the effects.

The men commonly liue there till they be old, as it ſeemeth by their faces and outward apparance, and as we conceaue; but they cannot reckon their owne ages, nor tell how many yeeres they haue liued. When they begin to be old, then they are not well proportioned nor ſeemely; but looke euill fauouredly, with gray beards, yellow wrinckled skins, like *Spaniſh* Leather, which proceedeth of the anointing of their bodies with PalmeO-yle. They are likewiſe leane of Legs and Armes, and wholly miſhapen, ſpecially olde women, with their long breaſts, which then ſhew and hang vpon their bodies like old Hogs bladders, they would not willingly be old; becauſe as then they are not eſteemed of, but much deſpiſed, and not reſpected, and as from their youths vpwards, to the beſt time of their liues, they ſtill waxe of a fairer blacke colour, ſo when they are paſt that time, they begin to decay, and to loſe their perfect blackneſſe.

Lamentable lamentings.

In their winter time, they are very ſickly, & then commonly there is a great mortalitie among them, by meanes of the vnwholeſomeneſſe of the aire, which they then endure: and when they die, their friends come to the dead mans houſe, and weepe and ſorrow grieuouſly for him, ſpeaking vnto him, & asking him why he died, with many ſuch like fooliſh Ceremonies, They take the dead body and lay it on a mat vpon the ground, & wind it in in a woollen, purpoſely made in that Countrey, of colour red, blew, blacke and white. Vnder his head they lay a woodden ſtoole, and couer or dreſſe his head with a Goats skin, and ſtrew all the body ouer with aſhes, and duſt of Barkes of trees; they cloſe not his eyes together, they lay his armes downe by his ſides, and ſo let him lie halfe a day in the aire. If it be a man, his beſt beloued wife goes and ſits downe by the body, and if it be a woman, the man goes and ſits downe by her, crying and weeping, hauing in their hands a wiſpe of ſtraw, or of Barkes of trees, wherewith crying and howling ouer the dead body, he or ſhe wipeth his face, ſometimes ſaying vnto it, *Auzy*, and making a great noyſe; in the meane time, the friends or neighbours come to viſite the dead, and to mone him for his misfortune, others (as the neereſt friends) being women, goe round about the houſe, ſinging and beating vpon Baſons, ſometimes comming to the dead body, and goe round about him ſinging and leaping, and kincking of hands, making a great noyſe, and then againe goe round about the houſe ſinging and playing vpon Baſons, which they doe twice or thrice one after the other.

Funerall.

In the meane time, preparation is made for the buriall, and to make good cheere together, after it is ended; to the which end, they dreſſe certaine Hens, and a Sheepe, and other meats which they are accuſtomed to eate, and while the dead bodie is aboue the ground, the eldeſt *Morinni* of that quarter, goes about from houſe to houſe with a Baſon, whereon euery one muſt put the value of twelue pence in gold, with the which money they buy a Cow, which Cow is giuen to a *Fetiſſero* that vſeth to coniure their gods, to will him to coniure the *Fetiſſo*, to ſuffer the dead body to remaine and reſt in peace, and to bring him into the other world, and not to moleſt him in the way, with this Cowes blood hee coniureth his *Fetiſſo*; (for a dead man muſt ſmeare his *Fetiſſo* with blood) then they bind the dead body vpon a planke, and carry him to the graue ſinging and leaping: the bodie is carried by men, and the women follow after one by one, about their heads hauing a Crowne or Garland of ſtraw, and a ſtaffe in their hands: the man, if it be a woman, goes next to the dead body crying to the graue, elſe there goes no man after it, vnleſſe the dead body chanceth to be borne to another place to be buried; as ſometimes it hapneth that they carry the dead body twenty miles off, from the place where he died, to be buried there: and then many men go armed with the body, to conuey it to the buriall: the body is carried to the earth, & the graue-maker maketh a graue about foure foot deepe, and therein he is laid; ouer the graue there are many ſtickes of wood aid, cloſe one by the other: the women creepe to and fro ouer the graue, making a great noyſe, with howling and crying, and ouer that, they lay the earth, and place it, and bind it about the ſame, as if it were a Cheſt: all his goods, as Apparell, Weapons, Pots, Baſons, Tooles, Spades, and ſuch Houſhold-ſtuffe, wherewith he earned

his

Viaticum.

his liuing, are carried to the graue, and buried with him, which are ſet round about the graue, to ſerue his turne withall in the other world, as they did when he liued vpon the earth; other of the dead mans friends, bring ſome thing alſo to ſet in the graue for a memory, which is put into the graue with the reſt of his goods. If he were one that delighted much in drinking, & loued Palme well when he liued: they will ſet a pot of Palme-wine by him in his graue, becauſe hee ſhould not die for thirſt, and what in his life he vſed, that is giuen him, and buried in his graue with him. If it be a woman that died in trauell of her child, the child is laid in the mothers right arme, and buried with her; aboue vpon the graue, there is a ſtraw houſe made like a Sepulchre, wherein all the houſhold-ſtuffe and other things are ſet. The graue-makers fee, is to haue halfe the goods that are ſet into the graue, but the friends of the dead content him, and he is paid for it; becauſe they ſhould let the goods ſtand ſtill vntoucht: for it is a great credit to the friends of the dead to leaue good ſtore of goods vpon the graue with the dead body; which they let ſtand there ſo long, till it be cleane conſumed, and none of them will euer offer to take any of it away by any meanes whatſoeuer. The body being buried, they goe altogether to the Sea-ſide, or to ſome other Riuer, where the women goe in, & ſtand vp to their middles in waters, and taking vp water in their hands, caſt it in their owne faces, and vpon their bodies, and waſh their breaſts, and all their bodies. Other women in the meane time play vpon Baſons, and ſuch like inſtruments, one of thoſe women take the man or woman, whoſe husband or wife is dead, and leading them into the water, laid them therein flat vpon their backes, and take them vp againe; which they doe diuers times, ſpeaking one vnto the other, and making great complaints. When he or ſhe is well and cleane waſht from the head to the foot, ſhe leadeth them out of the water againe, and puts their clothes vpon their bodies again, & then they go together to the dead mans houſe to make good cheere, and to drink themſelues drunk. If it be a man that died that had children, the women muſt not retaine nor keepe any of his goods for the behoofe of the children: but muſt giue all the mans goods (both that which he had to his marriage, and which he got by his labour while he liued) vnto his Brethren, if he hath any liuing, and muſt not keepe any thing from them. If he hath no brethren, then the father if he be liuing, taketh all his ſonnes goods, and inioyeth it. If it be a woman that dieth, then the husband muſt deliuer her marriage goods to her brethren, as aforeſaid, without keeping any thing thereof for his children, ſo that no children in thoſe Countreyes inherite their Fathers good, neither are they their Fathers heires: No more, may the wife inherite any of her husbands goods, but it is all diuided among his brethren; but while their wiues liue, they giue her what they thinke good of that which they gaine, ſo yong maids and men muſt endeuour themſelues to get ſome thing in their youths, that they may haue ſome thing when they marry and keepe houſes.

Kings Funerals.

For the Kings death, more ſorrow is made by ſome of the Gentlemen, who in the Kings life ſerued him: when he is dead, giue him a ſlaue to ſerue him, & other men one of their wiues to wait on him, and to dreſſe his meat: others bring one of their ſonnes to goe with the King into the other world; ſo that there are a number of people that are appointed to goe with the King to the other world: which are killed, and their heads cut off, but they know nothing thereof, for ſuch men and women as giue them to the King when he is dead; tell not them that they ſhall be put to death, to goe into the other world with the King; but when the time comes, that the buriall is to be ſolemniſed, they ſend them on ſome meſſage, or to fetch water, and ſo following them, ſtrike them through the body with an Aſſagaie, and kill them in the way: which done, they carry the dead body to the Kings houſe, whereby they ſhew what faithfull ſeruants they were vnto their King while he liued: others alſo doe the like, and thoſe dead bodies are ſmeared with blood, and buried with the King in his graue, that they may trauell together. If any of his wiues loued him intirely, they ſuffer themſelues to be kild with the reſt, and are buried with him, that they may raigne together in the other world. The heads of the dead men and women, are ſet round about the Sepulchre and graue of the King, for a great brauerie and honour vnto him. Vpon the graue they ſet all kinds of meat and drinke, that they may eate ſome thing, and verily beleeue that they eate and drinke it, and that they liue thereby, and for that cauſe the pots of Palme-wine, and of water, are continually fild vp: all his ſtuffe, as Armes and Clothes are buried with him, and all his Gentlemen that ſerued him, haue euery one of them their Pictures made of Clay, after the life, and fairely painted, which are ſet and placed orderly round about his graue, one by the other: ſo that their Kings Sepulchers are like houſes, and as well ſtuft as if they ſtill liued: which Sepulchres are ſo much eſteemed off, that they are watcht both by night and by day, by armed men: to the end, that if he deſireth to haue any thing, they ſhould ſtraight bring it him.

Gold how eſteemed and found.

Gold at this day is as much eſteemed off by them, as it is with vs, (of whom they ſay, Gold, is our God) and more too, for they are greedier and earneſter to haue it then we are, becauſe they marke and ſee that the *Hollanders* take ſo much paines for it, and giue more Merchandiſe for it in Exchange, then euer the *Portugals* did.

For I am of an opinion, that there are few *Negroes* that dwell on the Sea ſide, that know where the Mines are, or that euer ſaw them, alſo there was neuer any *Portugall* or *Netherlan-*

der at them, or neere them, but the Mines are well kept, and lookt vnto by the owners thereof; ſo I haue heard by ſome *Negroes*, that each King hath his Mines, and cauſeth the gold to be digged by his men, and ſelleth it to other Merchants, and ſo it paſſeth from one to another.

In what manner the gold is found in *Guinea*, I know not, but as ſome *Negroes* haue told me, they finde gold in deepe pits, which they digge vp, and that with the water it is driuen downe like Sand, at which waters and running ſprings, many people ſit with ſpoones in their hands, and take vp the gold, ſand and all, and put it into a Baſon.

Some peeces are couered ouer with Chalke, and Earth, wherein they are found, the ſmall gold, which is found in the Sand, they purge and make cleane in cleare running water, but yet they let ſome Sand and Grauell remaine among it, it is found in no great quantities, (as they themſelues ſay) but with great paine and labour, for it coſts many men their liues, which are ſmothered in the Mines; and a man that can find two or three Engliſhen of gold in a day, hath done well, and hath earned a good dayes hire. The halfe which is found is the labourers, and the other halfe is for the King, or for him that oweth the Mine; This I haue beene told by ſome of the *Negroes*. Gold by them is called Chika, and ſome great Merchants that dwell about the Maine, bring the gold aboord the ſhips to buy wares, as it comes out of the Mine, and that is eſteemed to be the beſt gold, wherein there is leſt deceit, but the receiuer muſt looke well to it, to blow the ſand cleane out of it, and to beat the yeallow earth with the ſtones out of it, with a hammer, and ſo he cannot loſe by it: neuertheleſſe, the gold that is brought rough out of the Mine, is eſteemed to be better and richer, and more worth in euery Marke then the other.

It falleth out oftentimes, that ſome gold is more worth then others, which hapneth by meanes of the receiuers negligence, and many times as the Mines of gold fall out; for ſome of them are finer gold then others: and alſo the deeper that the Mines are digged, the gold falls out to be worſe, and is more mixed with ſiluer, euen in the earth it ſelfe, then the gold that lieth higher in the earth.

Falſe gold.

Beſides this, meane Merchants bring much molten gold, as Crakawen, arme Rings, Iewels, and other things, wherein there is moſt falſhood vſed: for ſuch *Negroes* as haue but ſmall meanes to Traffique with vs, are more vſed and addicted to the falſifying of gold, then others are, wherein they vſe great ſubtiltie, but we our ſelues are oftentimes the cauſe thereof; for we bring and ſell them the matter, and the Inſtruments which they vſe therein; and ſo deceiue our ſelues, and make a rod for our owne breeches: but they were wont to falſifie it more then now. For the *Portugals* hanged vp ſome for it. They haue good knowledge in Gold, and can ſoone perceiue whether it be good or falſified; but of other Iewels, as Pearles, Diamonds, Rubies, Emralds, and ſuch like precious ſtones, they haue no knowledge, but they know fine red Corals wel, which are much eſteemed off by them.

Siluer alſo is well, and too much knowne among them; becauſe they vſe it to falſifie Gold withall, and to make it of leſſe value then it is. They learned of the *Portugals* to melt gold. They alſo haue found the meanes to put an edge of gold round about ſiluer, and Red Copper mixed together, letting the falſe mettle remaine in the middle of the peece, and ſo when hee that receiueth it, is in haſte, and toucheth it but on the edge thereof, (where it is not falſified) with his Touch-ſtone, it paſſeth for good: but ſuch muſt bee cut in ſunder with a hammer, and then the falſifying is perceiued, and when they could find no meanes to falſifie the ſmall fine Chika *Foetu* Gold, ſo that the receiuers had no ſuſpition thereof, and tooke the leſſe heed there vnto, wee our ſelues brought them tooles to doe it withall: for wee brought them Files, and Sawes to ſell, ſo that they filed the yellow Copper, and mingled it among the ſmal gold, that it could hardly be perceiued: becauſe it was no ſmal, which was the ſubtilleſt falſifying of gold by them vſed, but when we blew the ſand & duſt out of it, then the Copper ſhewed it ſelfe, whereby it appeareth that the *Negroes* haue many wayes and deuiſes to falſifie gold, but ſuch as looke narrowly vnto them, will not be deceiued: but to trie their falſifyings, the beſt way is to touch their gold, and to be warie of deceit, and of receiuing bad gold. An other way is to looke ſpeedily vnto the *Negroes* themſelues; To ſee if they haue bad gold or not, for when they bring bad gold, they will be in great feare, with your handling thereof, and when you offer to trie their gold, they will refuſe it, and alter their colours, and ſhake and quiuer withall.

Troubleſome long-wormes.

The wormes in the legges and bodies, trouble not euery one that goeth to thoſe Countreyes, but ſome are troubled with them, and ſome not, and they are found in ſome men ſooner then in others, ſome haue a worme before the Voyage is done, and while they are ſtill vpon the Coaſt, ſome get them while they are vpon the way, others haue them after their Voyage is full ended, ſome foure moneths after, ſome nine moneths after, and ſome a yeere after they haue made a Voyage thither: others haue made two or three Voyages thither, and neuer were troubled with thoſe wormes.

The *Negroes* themſelues are much troubled with them, ſpecially thoſe that dwel about the caſtle of *Mina*, and it is a thing to be wondered at, for the *Negroes* that dwel but 25. miles lower Eaſtward, are not troubled with wormes as their neighbors are. And another* (whereof *Iohn Huyghen* ſpeaketh in his *Itinerario*) are troubled therewith, for the Ilands of Eaſt *India*, Weſt *India*, *China*, *Braſilia*, and other ſtrange Countries are not troubled therwith, nor know not thereof, and which is more; They of the Iland of Saint *Thomas*, which men eſteeme to be the vnwholeſomeſt place in the world; and wherein ſo many men are ſicke, and loſe their liues, know not what thoſe wormes meane, but wondred much thereat, when it was ſhewed them of ſuch as had beene with the *Hollanders* in *Guinea*. The *Negroes* themſelues knew not whereof they are ingendred, but the greateſt preſumption is, that they proceed and breed of the water which men buy of the *Negroes*, which they take out of Wels or Pits, and it is very likely (as we find by the experience) that they breed of the water; for in *Ormus*, or in thoſe parts, the freſh water is fetcht vp in pots by diuers, eighteene fathome deepe vnder the ſalt water, which thoſe people drinke, becauſe they are there alſo troubled with wormes, and as ſome men write: the *Indians* themſelues ſay, that they come of the water. Such as haue them are in great paine, for ſome of them can neither goe nor ſtand; ſome neither ſit nor lie, others lie wholy in diſpaire, as if they were ſenceleſſe, and ſomtimes are faine to be bound; ſome haue them with a feuer, or ſhaking, as if they had a feuer; ſome get them on a ſudden, others haue them before they know it, and haue little paine therewith; ſo that the wormes ſhew themſelues diuers wayes: they appeare with a litle Blain, others with a ſpot like a Flea-biting, others with a litle ſwelling; ſo that you may often ſee the worme betweene the skin and the fleſh, others ſhew themſelues with bloody vains, &c. It muſt ſhew it ſelfe before men vſe any remedie for it: neuertheleſſe, it ſheweth it ſelfe many times too much, and too ſoon, for it were better that it came not ſo ſoon, nor appeared at all, but ſuffered men to be at eaſe, it will ſeeke to helpe itſelfe, and thruſt out his noſe, which a man muſt then take hold on, leaſt he creepe in againe: he ſheweth himſelfe in diuers places, as in a mans legges, in the ſole of the foot, in the armes, knees, buttocks, and commonly in places of a mans bodie, where there is much fleſh; and ſome men haue them in their priuie members, and which is more, in their cods, with great griefe and paine: for thoſe that haue them there, indure extreme paine. But it is true, that one man hath leſſe paine with them then another, and ſhal alſo be ſooner healed of them then another: which commeth by the handling or dealing with them, for it is very good, when a man findeth himſelfe to be troubled with them, to be quiet, ſpecially being in his legs, and not go much, and to keepe the place warme where they begin to appeare; for thereby they ſhall indure leſſe paine, for they come better out of a mans fleſh with warmth, then with cold and diſeaſe. For ſome men haue little reſpected themſelues when they haue had the wormes, ſo that they appeared with a great ſwelling, whereby they indured much paine, and were in hazard to looſe their legges or their armes. When it comes foorth ſo farre, that a man may lay hold on it, then they muſt draw him out till hee ſtayeth, and then hee muſt let it reſt till hee beginneth to come forward againe; and as much thereof as is come out of the bodie, muſt bee woond vpon a ſticke, or bound cloſe to the hoole, with a thrid that hee creepeth not in againe. When hee commeth out euery time, he bringeth good ſtore of matter with him, and a man muſt euery day looke vnto it, and draw him ſo long, till he be out, but you muſt not draw him too hard, leaſt he ſhould breake, ſo that by reaſon of the poyſon that is in him, the wound will feſter: It hapneth oftentimes, that after there is one worme drawne out of a mans body, that there commeth another in the ſame place, & hath his iſſue out at the ſame hole. Some men are ſoner rid of them then another, for ſome are eaſed in three weeks and leſſe time, and ſome are three months in healing of them, ſome men haue more wormes then others, for ſome haue but one worme, and others ten or twelue, as I my ſelf knew one that had ten wormes, hanging out at his body all at one time; and I haue known men that had wormes that began to open themſelues, and crept in againe, and conſumed away, ſo that they had no more trouble therewith but the next Voyage after. They are of diuers lengths, and greatneſſe, ſome are of a fathome long, ſome ſhorter, as it fals out; in thickneſſe they differ much, ſome are as thicke as great Lute-ſtrings, and like common peare wormes, others like ſmall Lute-ſtrings, and ſome as ſmall as ſilke or fine thred, ſome ſay that they are not liuing, and that they are but bad ſinowes and no wormes. I haue not long ſince ſeene a man that had certaine wormes which ſhewed themſelues, and the Surgeon drew a worme out with one pull, and the worme being drawne out, and held vp on high, wrung and writhed it ſelfe, as if it had beene an Eele, and was about fiue quarters long, and as thicke as a Lute-ſtring, if it were but a ſinow, it would haue no life in it, and therefore they are naturall wormes. The *Negroes* vſe no kind of Surgerie for them, but ſuffer them to haue their courſe, and waſh the ſore with Salt-water, which they ſay is very good for it.

* *Ormus.* At *Boghar* in *Bactria*, there are the like, ſuppoſed to come by drinking bad water in that place, as M. *Ant. Ienkinſon* obſerued.

Note that our returne backe from *Moure*, we vſe to put off from that place, from whence you muſt ſet ſayle with a wind from the land, and hold your courſe as neere by as you can, loſing no wind, and yet you ſhall hardly get aboue S. *Thomas*, or *Rio de Gabom*, becauſe of the ſtreame which driueth you Eaſt & by North, & Eaſt North-eaſt towards the land. To the *Bouthes* of

Fernando Poo, which you muſt beware off, for he that falleth into that *Bombe*, will hardly get out, becauſe of the ſtreame, and is in danger to be caſt away in that place, or elſe he muſt haue ſome ſtormes or winds out of the North, and ſo come out Southward, otherwiſe it is hardly to be done; for there are ſome, who hauing had the wind a little contrary, were ſixe or ſeuen weekes before they could get to Cape *Lope Gonſelues*. Heere you muſt note, that the neerer you come to the Equinoctiall line, the wind bloweth the more Southerly, ſo that as you paſſe vnder the line, the wind bloweth South, and South and by Eaſt, and ſomewhat higher, you muſt alſo note, when you ſee great flying Fiſhes, that you are not farre from Saint *Thomas*, or about Ile *De Principe*.

§. VIII.

The paſſage from the golden Coaſt to the Kingdome of Benni, *or* Rio de Benni, *and* Rio Floreado: *The Citie, Court, Gentry, Apparell: alſo other places adioyning, deſcribed.*

This was taken out of D. Ri

FOR that the gold Coaſt reacheth no further then from Cape *De tres Punctas*, to *Rio de Volta*, therfore thoſe that will goe from the golden Coaſt, to the Kingdome of *Benni*, hold their courſe along by the land, and along by the Riuers of *Rio de Valto*, *Rio de Ardra*, and *Rio de Lago*. Theſe Riuers were neuer entred into, becauſe there is nothing to be had in them, but a little quantitie of Elephants Teeth; ſo that the labour to fetch it, is not worth the paines, by meanes of the dangers that a man incurreth by entring into the Riuers, by reaſon of Sands. Before at the mouth of the Riuer of *Focrado*, there lieth an Iland, and the Riuer is ſo indifferent great, that a man may well know it. The land reacheth moſt (being about forty miles) to *Rio de Ardra*. This Riuer is much vſed to be entred into by the *Portugals*, and is well knowne, not becauſe of any great commoditie that is therein to be had; but becauſe of the great number of ſlaues which are bought there, to carry to other places, as to Saint *Thomas*, and to *Braſilia*, to labour there, and to refine Sugar: for they are very ſtrong men, and can labour ſtoutly, and commonly are better ſlaues then thoſe of *Gaboni*, but thoſe that are ſold in *Angola* are much better. In this Riuer there is no ſpeciall thing found, which is of any value, but ſome Blew, Greene, and Blacke ſtones, wherewith they grind colours, and for their faireneſſe are deſired of other *Negroes*, ſpecially in the golden Coaſt of *Guinea*, where they are much eſteemed of by them. There both the men and women are ſtarke naked, vntill they be ſold for ſlaues, ſo that they are not aſhamed to ſhew themſelues one to the other, as they themſelues affirme, and by reaſon proue, ſaying, that a man more coueteth and deſireth a thing that he ſeeth not, or may not haue, then that he ſeeth or may borrow or haue, and for that cauſe they hide not their priuie members. There the *Portugals* Traffique much with Barkes to buy ſlaues, and the Inhabitants are better friends with them, then with any other Nation; becauſe they come much there, and for that no other Nations come to buy ſlaues there, but the *Portugals* onely. And there are ſome *Portugals* dwelling there, which buy much wares and Merchandizes, ſuch as there to bee had. From *Rio de Ardra*, to *Rio de Lago*, is ten miles, and in that Riuer there is nothing elſe to buy, and therefore it is not much vſed, ſo that *Rio de Ardra*, is more vſed then *Rio de Volta*, and *Rio de Lago*; from *Rio de Lago* to *Rio de Benni*, is about twenty miles,, ſo that *Benni* is eſteemed to be part of the golden Coaſt, that is about one hundred miles from *Mourre*, ſo that in two dayes with helpe of the ſtreame, a man may get thither, where as men are wont to be ſixe weekes: before they could turne backe againe from whence they came.

The Citie of Benni.

The Towne ſeemeth to be very great, when you enter into it, you goe into a great broad ſtreet, not paued, which ſeemeth to be ſeuen or eight times broader then the *Warmoes* ſtreet in *Amſterdam*; which goeth right out, and neuer crooketh, and where I was lodged with *Mattheus Cornelison*, it was at leaſt a quarter of an houres going from the gate, and yet I could not ſee to the end of the ſtreet, but I ſaw a great high tree, as farre as I could diſcerne, and I was told the ſtreet was as much longer. There I ſpake with a *Netherlander*, who told me that he had beene as farre as that tree, but ſaw no end of the ſtreet; but perceiued that the houſes thereabouts bee much leſſe, and ſome houſes that were falling downe: ſo that it was to be thought, that the end thereof was there abouts, that tree was a good halfe mile from the houſe where I was lodged, ſo that it is thought that that ſtreet is a mile long beſides the Suburbs. At the gate where I entred on horſe-backe, I ſaw a very high Bulwarke, very thicke of earth, with a very deepe broad ditch, but it was drie, and full of high trees; I ſpake with one that had gone along by the ditch, a good way, but ſaw no other then that I ſaw, and knew not well whither it went round about the Towne or not, that Gate is a reaſonable good Gate, made of wood after their manner, which is to be ſhut, and there alwayes there is watch holden. Without this Gate, there is a

These are *Dutch* miles.

great Suburbe: when you are in the great Street aforeſaid, you ſee many great Streets on the ſides thereof, which alſo goe right forth, but you cannot ſee to the end of them, by reaſon of their great length, a man might write more of the ſituation of this Towne, if he might ſee it, as you may the Townes in *Holland*, which is not permitted there, by one that alwaies goes with you, ſome men ſay, that he goeth with you, becauſe you ſhould haue no harme done vnto you, but yet you muſt goe no farther then he will let you.

Their Houſes.

The Houſes in this Towne ſtand in good order, one cloſe and euen with the other, as the Houſes in *Holland* ſtand, ſuch Houſes as Men of qualitie (which are Gentlemen) or others dwell in, haue two or three ſteps to goe vp, and before, there is, as it were, a Gallerie, where a man may ſit drie; which Gallerie euery morning is made cleane by their Slaues, and in it there is a Mat ſpred for men to ſit on, their Roomes within are foure-ſquare, ouer them hauing a Roofe that is [illegible] cloſe in the middle, at the which place, the raine, wind, and light commeth in, and therein [illegible] lie and eate their meate; but they haue other places beſides, as Kitchins and other roomes. [illegible] Houſes are not ſuch, for they haue but one Wall before, wherein there is a wooden Doore, [illegible] not how to make Windowes, but ſuch light and aire as they haue, comes [illegible] the Houſe.

[illegible] is very great, within it hauing many great foure-ſquare Plaines, which [illegible] Galleries, wherein there is alwaies watch kept; I was ſo farre within [illegible] ouer foure ſuch great Plaines, and whereſoeuer I looked, ſtill I ſaw Gates [illegible] other places, and in that ſort I went as farre as euer any *Netherlander* [illegible] Stable where his beſt Horſes ſtood, alwaies paſſing a great long way: [illegible] hath many Souldiers, he alſo hath many Gentlemen, who when they [illegible] vpon Horſes, and ſit vpon their Horſes as the women in our Countrie [illegible] one man, on whom they hold faſt; and the greater their eſtate is, the [illegible] after them. Some of their men haue great Shields, wherewith they [illegible] from the Sunne; they goe next to him, except thoſe on whom hee lea[illegible] him, playing ſome on Drums, others vpon Hornes and Fluits, ſome [illegible] they ſtrike. The Horſe alſo is led by a man, and ſo they ride play[illegible] as are very great Gentlemen haue another kind of Muſicke, when they [illegible] is like the ſmall Nets wherewith men in our Countries goe to the [illegible] is filled full of a certaine kind of thing, which they ſtrike vpon with [illegible], in like ſort as if their Nets were filled full of great Nuts, and ſo [illegible] thoſe great Gentlemen haue many Seruants, that goe after them [illegible] The King hath very many Slaues, both men and women, whereof [illegible] ſeene, carrying of Water, Iniamus, and Palme-wine, which they [illegible] There are alſo many men Slaues ſeene in the Towne, that carrie [illegible], which they ſay is for the King; and many carrie Graſſe, [illegible] is carried to the Court. The King oftentimes ſendeth out [illegible] orderly through the ſtreets, and as the other things afore[illegible] goe one after the other, and by them, there goeth one [illegible] man muſt ſtep aſide and giue them place, although hee [illegible]

Sixe hundred Wiues.

[illegible] euery yeere goes twice out of his Court, and viſiteth the [illegible] his Power and Magnificence, and all the Brauerie he can, [illegible] by all his Wiues, which are aboue ſixe hundred in num[illegible] Wiues. The Gentlemen alſo haue many Wiues, as ſome [illegible] and there is not the meaneſt Man among them but hath [illegible] in that place you find more Women then Men.

Gentlemen their making.

They a[illegible] Towne, where they keepe their Markets; in one place they h[illegible] *[illegible] de Ferro*; and in another place, they hold their little Market, [illegible] bring all things to ſell, as quicke Dogs, whereof they eate [illegible] Parots, Hens, Iniamus, Manigette in bonches, dried A[illegible] ſorts of Kankrens, with many other kinds of Fruits, and [illegible] Wood to burne, Cups to eate and drinke in, and other [illegible] ſame purpoſe, great ſtore of Cotton, whereof they make [illegible] Their Apparell is of the ſame faſhion as theirs of the Gold[illegible] but to ſhew you the manner thereof it would be [illegible] of Iron-worke to ſell there, and Inſtruments to fiſh withall, [illegible] and many Weapons, as Aſagaies, and Kniues alſo for [illegible] is there very orderly holden, and euery one that commeth [illegible] the Market, knowes his place where to ſtand, to ſell his [illegible] Wares as they doe in the Golden Coaſt.

The

Their faſhions.

The Gentlemen goe with great Maieſtie to the Court, hauing diuers kinds of Muſicke with them, and are waited on by diuers other *Negroes*, one hauing a Drum whereon he playes, others with other Inſtruments; vpon the Horſe there is a little woodden Stoole ſet, and on the Horſe necke they hang a Cow-bell, which rings when the Horſe goes; there goes two *Negroes* by him, on either ſide one, on whom he leaneth. Thoſe *Negroes* that attend on him, come euery morning to the Gentlemans doore, and ſtay there till he comes out, to wait on him. Their Horſes are very little, not much greater then Calues in our Countrie, which is the cauſe that our Horſes are ſo much eſteemed of in that Coaſt. The King hath many Souldiers which are ſubiect vnto him, and they haue a Generall to command ouer them, as if he were their Captaine: This Captaine hath ſome Souldiers vnder him, and goes alwaies in the middle of them, and they goe round about him, ſinging and leaping, and making great noiſe, and ioy. Thoſe Captaines are very proud of their Office, and are very ſtately, and goe exceeding proudly in the ſtreets. Their Swords are broad, which hang about their necke in a leather Girdle which reacheth vnder their armes: they alſo vſe Shields and Aſſagaies, as they in the Golden Coaſt doe.

Warres.

Apparell.

They cut their Haire diuerſly, each after the beſt manner that they can. Their apparell alſo is the like, and vſe ſtrange cuſtomes, not one like vnto another, all finely made of Cotton, ouer the which they commonly weare *Holland* Cloth. The young Maides and Boyes goe ſtarke naked, vntill they marrie, or that the King giueth them licence to put on ſome Apparell; then they make great ioy, becauſe of the friendſhip the King therein ſheweth vnto them, and then they make their bodies very cleane, and ſtrike it ouer with white Earth, and are very ſtately, ſitting in great glorie and magnificence. Their friends come vnto them, to congratulate them, as if ſhee were a Bride. They are circumciſed, both Boyes and Girles. They cut three great ſtreakes in their bodies on either ſide, each ſtreake being three fingers broad, which they doe from their ſhoulders downe to their waſtes, which they thinke to be a great good deed tending to their ſaluation. They are very conſcionable, and will doe no wrong one to the other, neither will take any thing from ſtrangers, for if they doe, they ſhould afterward be put to death, for they lightly iudge a man to die for doing any wrong to a ſtranger, wherein they vſe ſtrange Iuſtice: they bind the Offenders armes behind at his backe, and blind his eyes, then one of the Iudges comes and lifts him vp with his armes, in ſuch manner, that his head lieth almoſt vpon the ground, then comes the Executioner and cuts off his head; which done, his bodie is quartered, and the quarters caſt into the fields to bee deuoured by certaine Birds, which Birds they feare much, and no man dares doe them any hurt, nor chaſe them, for there are men purpoſely appointed to giue them meat and drinke, which they carrie with great magnificence, but no man may ſee it carried, nor bee preſent, but thoſe that are appointed to doe it; for euery man runnes out of the way when they ſee thoſe men come to carrie the Birds meate, and they haue a place where the Birds come purpoſely for it. They reſpect ſtrangers very much, for when any man meeteth them, they will ſhun the way for him and ſtep aſide, and dare not bee ſo bold to goe by, vnleſſe they be expreſſely bidden by the partie, and prayed to goe forward, and although they were neuer ſo ſore laden, yet they durſt not doe it; for if they did, they ſhould be puniſhed for it: They are alſo very couetous of honour, and willingly deſire to be praiſed and rewarded for any friendſhip they doe.

Wrong to a Stranger.

Birds ſuperſtitiouſly reſpected.

Rio de Angra.
Coriſco.

Vpon the Iland of *Coriſco*, or about *Rio de Angra*, in the mouth whereof the Iland of *Coriſco* lieth. The Iland of *Coriſco* is a bad place to dwell in, for no man dwelleth in it, for there is nothing to be had in it but freſh Water and Wood, ſo that the ſhips that come from the Golden Coaſt, and fall vpon it, prouided themſelues there, of Water and Wood. Within the Riuer there lieth three other ſmall Ilands, which alſo are worth nothing, becauſe they yeeld no profit, and there is nothing abounding in them but Wood. Thoſe Ilands at this day are called (for before they had no names) the Ile *De Moucheron*, becauſe one *Balthaſar de Moucheron* had by his Factors found them, wherein he cauſed a Fort to be made, in the yeere 1600. thinking to dwell there, and to bring great Traffique from other places thither. But they of *Rio de Gabom*, vnderſtanding that there were Strangers inhabiting in them, ſought all the meanes they could to murther them, and to take both the Fort and their Goods from them, which they did, before they had dwelt foure moneths there, (vnder a Captaine called *Edward Heſius*) and tooke the Sconce from them by force, murthering all the men that were in it, and called it the Iland of *Coriſco*, which name it had of the *Portugals*, becauſe vpon that Iland there are many Tempeſts of thunder and lightning, and great ſtore of Raine, and therefore it is not good to inhabite in, and there will nothing grow therein but Cucumbers. It is well prouided of freſh Water, excellent faire red Beanes, and Braſill wood, ſo exceeding faire and gliſtering, when it is ſhauen, as any Glaſſe can be, which is ſo hard, that without great paine and labour it cannot be cut downe. The Iland is almoſt a great mile in compaſſe, but it is a bad anchoring place, when the *Trauadoes* come.

Moucheron.

From *Rio de Angra*, to *Rio de Gabom*, is fifteene miles. The Inhabitants of *Rio de Gabom*, are not friends with them of *Rio de Angra*, for they oftentimes make warre one againſt the other, and then great Suburbe: when you are in the great Street aforeſaid, you ſee many great Streets on the ſides thereof, which alſo goe right forth, but you cannot ſee to the end of them, by reaſon of their great length, a man might write more of the ſituation of this Towne, if he might ſee it, as you may the Townes in *Holland*, which is not permitted there, by one that alwaies goes with you, ſome men ſay, that he goeth with you, becauſe you ſhould haue no harme done vnto you, but yet you muſt goe no farther then he will let you.

Their Houſes.

The Houſes in this Towne ſtand in good order, one cloſe and euen with the other, as the Houſes in *Holland* ſtand, ſuch Houſes as Men of qualitie (which are Gentlemen) or others dwell in, haue two or three ſteps to goe vp, and before, there is, as it were, a Gallerie, where a man may ſit drie; which Gallerie euery morning is made cleane by their Slaues, and in it there is a Mat ſpred for men to ſit on, their Roomes within are foure-ſquare, ouer them hauing a Roofe that is not cloſe in the middle, at the which place, the raine, wind, and light commeth in, and therein they lie and eate their meate; but they haue other places beſides, as Kitchins and other roomes. The common Houſes are not ſuch, for they haue but one Wall before, wherein there is a wooden Doore, they know not how to make Windowes, but ſuch light and aire as they haue, comes in at the roofe of the Houſe.

The Court.

The Kings Court is very great, within it hauing many great foure-ſquare Plaines, which round about them haue Galleries, wherein there is alwaies watch kept; I was ſo farre within that Court, that I paſſed ouer foure ſuch great Plaines, and whereſoeuer I looked, ſtill I ſaw Gates vpon Gates, to goe into other places, and in that ſort I went as farre as euer any *Netherlander* was, which was to the Stable where his beſt Horſes ſtood, alwaies paſſing a great long way: it ſeemeth that the King hath many Souldiers, he alſo hath many Gentlemen, who when they come to the Court ride vpon Horſes, and ſit vpon their Horſes as the women in our Countrie doe, on each ſide hauing one man, on whom they hold faſt; and the greater their eſtate is, the more men they haue going after them. Some of their men haue great Shields, wherewith they keepe the Gentleman from the Sunne; they goe next to him, except thoſe on whom hee leaneth, the reſt come after him, playing ſome on Drums, others vpon Hornes and Fluits, ſome haue a hollow Iron whereon they ſtrike. The Horſe alſo is led by a man, and ſo they ride playing to the Court. Such as are very great Gentlemen haue another kind of Muſicke, when they ride to the Court, which is like the ſmall Nets wherewith men in our Countries goe to the Fiſh-market, which Net is filled full of a certaine kind of thing, which they ſtrike vpon with their hands, and make it rattle, in like ſort as if their Nets were filled full of great Nuts, and ſo a man ſhould ſtrike vpon it: thoſe great Gentlemen haue many Seruants, that goe after them ſtriking vpon ſuch Nets. The King hath very many Slaues, both men and women, whereof there are many women Slaues ſeene, carrying of Water, Iniamus, and Palme-wine, which they ſay is for the Kings wiues. There are alſo many men Slaues ſeene in the Towne, that carrie Water, Iniamus, and Palme-wine, which they ſay is for the King; and many carrie Graſſe, which is for their Horſes; and all this is carried to the Court. The King oftentimes ſendeth out Preſents of Spices, which are carried orderly through the ſtreets, and as the other things aforeſaid are carried, ſo they that carrie them goe one after the other, and by them, there goeth one or two with white Rods, ſo that euery man muſt ſtep aſide and giue them place, although hee were a Gentleman.

Sixe hundred Wiues.

The King hath many Wiues, and euery yeere goes twice out of his Court, and viſiteth the Towne, at which time he ſheweth all his Power and Magnificence, and all the Brauerie he can, then he is conuoyed and accompanied by all his Wiues, which are aboue ſixe hundred in number, but they are not all his wedded Wiues. The Gentlemen alſo haue many Wiues, as ſome haue eightie, ſome ninetie and more, and there is not the meaneſt Man among them but hath ten or twelue Wiues at the leaſt, whereby in that place you find more Women then Men.

Gentlemen their making.

They alſo haue ſeuerall places in the Towne, where they keepe their Markets; in one place they haue their great Market day, called *Dia de Ferro*; and in another place, they hold their little Market, called *Ferro*: to thoſe places they bring all things to ſell, as quicke Dogs, whereof they eate many, roaſted Apes, and Monkies, Rats, Parots, Hens, Iniamus, Manigette in bonches, dried Agediſſen, Palme-oyle, great Beanes, diuers ſorts of Kankrens, with many other kinds of Fruits, and Beaſts, all to eate. They alſo bring much Wood to burne, Cups to eate and drinke in, and other ſorts of wooden Diſhes and Cups for the ſame purpoſe, great ſtore of Cotton, whereof they make Clothes to weare vpon their bodies. Their Apparell is of the ſame faſhion as theirs of the Golden Coaſt is, but it is fairer and finelier made; but to ſhew you the manner thereof it would be ouer-long. They alſo bring great ſtore of Iron-worke to ſell there, and Inſtruments to fiſh withall, others to plow and to till the land withall; and many Weapons, as Aſſagaies, and Kniues alſo for the Warre. This Market and Traffique is there very orderly holden, and euery one that commeth with ſuch Wares or Merchandiſes to the Market, knowes his place where to ſtand, to ſell his Wares in the ſame, they alſo ſell their Wiues as they doe in the Golden Coaſt.

The

Their faſhions.

The Gentlemen goe with great Maieſtie to the Court, hauing diuers kinds of Muſicke with them, and are waited on by diuers other *Negroes*, one hauing a Drum whereon he playes, others with other Inſtruments; vpon the Horſe there is a little woodden Stoole ſet, and on the Horſe necke they hang a Cow-bell, which rings when the Horſe goes; there goes two *Negroes* by him, on either ſide one, on whom he leaneth. Thoſe *Negroes* that attend on him, come euery morning to the Gentlemans doore, and ſtay there till he comes out, to wait on him. Their Horſes are very little, not much greater then Calues in our Countrie, which is the cauſe that our Horſes are ſo much eſteemed of in that Coaſt. The King hath many Souldiers which are ſubiect vnto him, and they haue a Generall to command ouer them, as if he were their Captaine: This Captaine hath ſome Souldiers vnder him, and goes alwaies in the middle of them, and they goe round about him, ſinging and leaping, and making great noiſe, and ioy. Thoſe Captaines are very proud of their Office, and are very ſtately, and goe exceeding proudly in the ſtreets. Their Swords are broad, which hang about their necke in a leather Girdle which reacheth vnder their armes: they alſo vſe Shields and Aſſagaies, as they in the Golden Coaſt doe.

Warres.

Apparell.

They cut their Haire diuerſly, each after the beſt manner that they can. Their apparell alſo is the like, and vſe ſtrange cuſtomes, not one like vnto another, all finely made of Cotton, ouer the which they commonly weare *Holland* Cloth. The young Maides and Boyes goe ſtarke naked, vntill they marrie, or that the King giueth them licence to put on ſome Apparell; then they make great ioy, becauſe of the friendſhip the King therein ſheweth vnto them, and then they make their bodies very cleane, and ſtrike it ouer with white Earth, and are very ſtately, ſitting in great glorie and magnificence. Their friends come vnto them, to congratulate them, as if ſhee were a Bride. They are circumciſed, both Boyes and Girles. They cut three great ſtreakes in their bodies on either ſide, each ſtreake being three fingers broad, which they doe from their ſhoulders downe to their waſtes, which they thinke to be a great good deed tending to their ſaluation. They are very conſcionable, and will doe no wrong one to the other, neither will take any thing from ſtrangers, for if they doe, they ſhould afterward be put to death, for they lightly iudge a man to die for doing any wrong to a ſtranger, wherein they vſe ſtrange Iuſtice: they bind the Offenders armes behind at his backe, and blind his eyes, then one of the Iudges comes and lifts him vp with his armes, in ſuch manner, that his head lieth almoſt vpon the ground, then comes the Executioner and cuts off his head; which done, his bodie is quartered, and the quarters caſt into the fields to bee deuoured by certaine Birds, which Birds they feare much, and no man dares doe them any hurt, nor chaſe them, for there are men purpoſely appointed to giue them meat and drinke, which they carrie with great magnificence, but no man may ſee it carried, nor bee preſent, but thoſe that are appointed to doe it; for euery man runnes out of the way when they ſee thoſe men come to carrie the Birds meate, and they haue a place where the Birds come purpoſely for it. They reſpect ſtrangers very much, for when any man meeteth them, they will ſhun the way for him and ſtep aſide, and dare not bee ſo bold to goe by, vnleſſe they be expreſſely bidden by the partie, and prayed to goe forward, and although they were neuer ſo ſore laden, yet they durſt not doe it; for if they did, they ſhould be puniſhed for it: They are alſo very couetous of honour, and willingly deſire to be praiſed and rewarded for any friendſhip they doe.

Wrong to a Stranger.

Birds ſuperſtitiouſly reſpected.

Rio de Angra.
Coriſco.

Vpon the Iland of *Coriſco*, or about *Rio de Angra*, in the mouth whereof the Iland of *Coriſco* lieth. The Iland of *Coriſco* is a bad place to dwell in, for no man dwelleth in it, for there is nothing to be had in it but freſh Water and Wood, ſo that the ſhips that come from the Golden Coaſt, and fall vpon it, prouided themſelues there, of Water and Wood. Within the Riuer there lieth three other ſmall Ilands, which alſo are worth nothing, becauſe they yeeld no profit, and there is nothing abounding in them but Wood. Thoſe Ilands at this day are called (for before they had no names) the Ile *De Moucheron*, becauſe one *Balthaſar de Moucheron* had by his Factors found them, wherein he cauſed a Fort to be made, in the yeere 1600. thinking to dwell there, and to bring great Traffique from other places thither. But they of *Rio de Gabom*, vnderſtanding that there were Strangers inhabiting in them, ſought all the meanes they could to murther them, and to take both the Fort and their Goods from them, which they did, before they had dwelt foure moneths there, (vnder a Captaine called *Edward Heſius*) and tooke the Sconce from them by force, murthering all the men that were in it, and called it the Iland of *Coriſco*, which name it had of the *Portugals*, becauſe vpon that Iland there are many Tempeſts of thunder and lightning, and great ſtore of Raine, and therefore it is not good to inhabite in, and there will nothing grow therein but Cucumbers. It is well prouided of freſh Water, excellent faire red Beanes, and Braſill wood, ſo exceeding faire and gliſtering, when it is ſhauen, as any Glaſſe can be, which is ſo hard, that without great paine and labour it cannot be cut downe. The Iland is almoſt a great mile in compaſſe, but it is a bad anchoring place, when the *Trauadoes* come.

Moucheron.

From *Rio de Angra*, to *Rio de Gabom*, is fifteene miles. The Inhabitants of *Rio de Gabom*, are not friends with them of *Rio de Angra*, for they oftentimes make warre one againſt the other, and then againe make peace, ſo that the friendſhip betweene them is very ſmall, they haue a King among them, but they are not ſo mightie as thoſe of *Rio de Gabom*, but better people to deale withall then thoſe of *Gabom*, for ſince the time that they of *Gabom*, tooke the Skonce and the goods of *Moncherom*, and kild the men, they of *Rio de Angra* would haue nothing to doe with them, but were grieued that it was done, but becauſe they feared them of *Rio de Gabom*, and of *Pongo*; they durſt not withſtand them: with thoſe *Negroes* there is much Traffique to be had, and there are many Teeth to buy, but not ſo many as in *Rio de Gabom*, but when you Traffique there you muſt not ſtay long with your ſhallop or boate there, for if you deale not with them for their Teeth in two or three dayes, you ſhall not deale with them at all, for by reaſon that few Pinnaſſes or ſhallops come thither to Traffique, therefore the *Negros* bring all their Teeth thither at the firſt, to barter for other Wares. Their ſpeech is not like theirs of *Gabom*, but for opinion and religion they are almoſt one, and agree therein.

R. Gabom.

Pongo.

Three Kings.

The Riuer of *Gabom*, lyeth about fifteene miles Southward from *Rio de Angra*, and eight miles North-ward from Cape *De Lopo Gonſalues*, and is right vnder the Equinoctiall Line, about fifteene miles from Saint *Thomas*, and is a great Land well and eaſily to bee knowne. At the mouth of the Riuer there lyeth a Sand three or foure fathome deepe, whereon it beateth mightily, with the ſtreame which runneth out of the Riuer into the Sea. This Riuer in the mouth thereof is at leaſt foure miles broad, but when you are about the Iland called *Pongo*, it is not aboue two miles broad, on both ſides the Riuer there ſtandeth many trees. The Iland lyeth neere to the North, then the South, and a little further there is an Iland wherein there is good prouiſion to be had, as of Bannanas, Iniamus, and Oranges; about two miles within the Riuer you haue eight fathome deepe, good anchor ground. This Coaſt reacheth North and South, the depth a good way from the Land about a mile or a mile and an halfe; is, twelue and thirteene fathome, and halfe a mile from the Land, it is foure, fiue, ſixe, and ſeuen fathome, you may goe neere about it, becauſe all along that Coaſt it is good anchor ground, by night you haue the wind off from the Land, and by day from the Sea. This Riuer hath three mightie Kings in it, which raigne therein, as one King on the North point, called *Caiombo*, and one vpon the South point, called *Gabom*, and one in the Iland, called *Pongo*, which hath a monſtrous high hill; hee of *Pongo* is ſtrongeſt of men, and oftentimes makes warre vpon him of *Gabom*, he of *Caiombo*, is a great friend to him of *Pongo*, and the Inhabitants of the South point of the Riuer, are great friends with thoſe of Cape *De Lopo Gonſalues*.

Cape *Gonſalues.*

The twelfth of December, we got to Cape *Lopo Gonſalues*, where we found three ſhips lying at anchor, two of *Zeland*, and one of *Schiedam*. Touching their Religion, they neither know God nor his Commandements, ſome of them pray to the Sunne, others to the Moone, others to certaine trees or to the Earth, becauſe they receiue food from thence, ſo that they eſteeme it a great fault to ſpit vpon the Earth, they goe little abroad in the ſtreets, but when they goe abroad, they carrie a great broad Knife in their hands: both the men and the women haue their bodies pinkt in diuers ſorts, ſtrange to behold, wherein they put certaine Greaſe, mixt with colour, they will not drinke before they firſt put ſome of it out of the Pot or Kan, and when they eate they vſe not to drinke, but when they haue dined, then they drinke a great draught of water, or of Palme-wine, or elſe of *Malaſſo*, which is mixed or made of Honey water. In the morning as ſoone as it is day, they goe to ſalute their Commander, or *Chaueponſo*, and to bid him good morrow, and when they come to him they fall downe vpon their knees, and clapping both their hands together, ſay, *Fino, Fino, Fino*, whereby they wiſh peace, quietneſſe, and all good vnto him.

Inceſtuous cuſtomes.

Apparell and ornaments.

They are much addicted to Theeuerie, and to ſteale ſome-thing, ſpecially from Strangers, whereof they make no conſcience, but thinke they doe well, but they will not ſteale one from another. The women alſo are much addicted to Leacherie and Vncleanneſſe; ſpecially, with ſtrange Nations, whereby they thinke they get great credit, and which is more, the men offer their wiues vnto ſtrangers that come thither, and the King himſelfe preſenteth and honoureth Strangers with ſome of his Wiues, whereof he hath a great number. They haue a filthy cuſtome among them, which is, that the King when any of his Daughters waxe great, hee taketh and keepeth them for his Wiues, and the vſe of their bodies. The like is done by the Queenes his Wiues, when their Sonnes beginne to be great, for they lie with them, as well as the King doth with his Daughters. Their apparell is fairer then theirs on the Golden Coaſt, for they trimme their bodies more; about their middles to hide their Priuities. They weare a Mat made of barkes of trees, which is coloured red, with a kind of red wood wherewith they dye it, vpon thoſe Mats, they hang ſome Apes and Monkeyes ſkinnes, or of other wild beaſts, with a Bell in the middle, ſuch as Cowes and Sheepe haue about their neckes. They paint their bodies red, with a colour made of red wood, which is verie good, but much lighter then Braſil-wood, oftentimes they make one of their eyes white, the other red or yellow, with a ſtreake or two in their faces, ſome weare round Beades about their neckes made of barkes, ſome ſmall, ſome great, not much vnlike the Boxes, which men in *Hamborough* hang vp to put money in for the poore, but they will not ſuffer you to looke what is in them. The men and women alſo for the moſt part goe bare-headed, with their haire ſhoared and pleated diuerſly, ſome of them weare Caps made of the barkes of Cocos or *Indian* Nut-trees, others weare bunches of feathers made faſt to their haire with little Irons, ſome of them haue holes in their vpper lips, and through their Noſes, wherein they put pieces of Elxen bones, as thicke as a Doller with a ſtalke, which ſhutteth the hole, which being thruſt in comes out at the Noſe, and ouer their mouthes, which ſerueth their turnes well and to good purpoſe, when they are ſicke and fall into a ſwound, and that men cannot open their hands by force, then they take that bone and cruſh the ſap of ſome greene herbe through it, wherwith they come to themſelues again, ſo that they ſerue them for two purpoſes. Some weare Rings in their lips and in the middle part of their Noſes, ſome thruſt ſmall Hornes or Teeth through them, and weare them ſo, which they thinke to bee a great ornament vnto them, others boare a hole in their neather lips, and play with their Tongues in the hole; many of their men and women weare Rings in their eares, whereof ſome weigh at leaſt a pound weight, ſome haue ſtickes thruſt through them, of fiue or ſixe fingers long, moſt of them, ſpecially the men weare a Girdle about their middles made of Buffols skin, with the haire ſtill on it, which meeteth not together before by almoſt a hand breadth, with a piece thereof ſticking out at each end, which is tyed together with a ſmall cord of Threed, vpon their bellies they carrie a broad Iron Knife, the ſheath thereof alſo being of Iron: ſome of thoſe Girdles are a hand broad, and ſome two or three-handfuls broad. Beſides thoſe, they vſe another ſort of Kniues, with two or three points, which are very fearefull to behold, wherewith they caſt at a man, and whereſoeuer they hit they take hold.

Armes.

They are better armed for weapons then they of *Myna*, or the Golden Coaſt, their Armes are Pikes, or Aſſagaies, Bowes, and Arrowes, long Targets made of barkes of Trees. Their Drummes are narrow below and broad aboue, their Pikes are very cunningly made, for they are very curious Workmen in Iron; the women carrie their Husbands Armes for him, and when they will vſe them, their Wiues giue them: they are cruell and fierce againſt their Enemies, and fight one againſt the other by Land and by Water in Canoes, and when they take any of their Enemies (they were wont in times paſt to eate them, but now they doe it not) they put them to great torture.

Dyet.

The women alſo ſet themſelues out verie faire (as they thinke) and weare many red Copper and Tinne Rings vpon their armes and legges, ſome one, others two; which many times weigh three or foure pound weight, which are ſo faſt and cloſe about their armes, that men can hardly imagine how they get them on; thoſe Rings alſo are worne by ſome men, but more by women. The women weare Aprons made of Ruſhes, which I haue ſeene them make. Touching their clothes and ſetting forth of their bodies, it is beaſtly and vnſeemely. They haue no leſſe vnſeemelineſſe in their eating and houſe-keeping, for they liue like beaſts, and ſleepe vpon Mats laid vpon the ground, which they make very cunningly. The chiefe meate they eate is Iniamus, Batates, and Bannanas. The Bannanas they vſe in ſtead of bread, when it is well dryed, they alſo eate fiſh and fleſh, with Roots and Sugar-canes: they lay all their meate in one diſh, and ſit round about it, and eate like a company of beaſts. Their King called, *Mani*, eateth his meate out of a Tinne Platter, but the reſt in woodden Platters, ſitting vpon a Mat ſpread vpon the ground.

The King.

Oyſters on Trees.

The greateſt labour the women doe, is to fetch water, to gather fruit, and to dreſſe their meate: their Houſes are finely made of Reeds, and couered ouer with Bannanas leaues, and better and cleaner then the Houſes in the Golden Coaſt. The King hath a faire Houſe greater then any in all the Towne, he is called *Golipatta*, hee is brauely ſet out with many Beads made of beanes and ſhels, which are dyed red, and hanged about his necke, and vpon his armes and legs, they ſtrike their faces with a kind of white colour, they are very much ſubiect to their Kings, and doe him great honour when they are in his preſence: before his Houſe there lyeth an Iron Peece, with certaine Baſes which he bought in former time of the *Frenchmen*. They are verie ſubtill to learne how to vſe all kind of Armes; ſpecially, our ſmall Gunnes. Their Winter is from April to Auguſt, at which time it is exceeding hot, and few cleere daies, and then it raineth mightily with great drops, which fall ſo hot vpon the ſtones that they preſently dry vp, by which meanes alſo the waters are thicke and ſlimie, in the Riuers and alſo vpon the ſhoare. There is good fiſhing, Oyſters grow on the branches of the Trees, which hang downe into the water. They draw their ſpeech long, ſo that it is better to learne then theirs in the Golden Coaſt. The Cape is low Land, and is well to be knowne, for there is no Land thereabouts, that reacheth ſo farre Weſterly into the Sea as that doth, it lyeth about a degree Southward from the Equinoctiall Line. When you are at the Cape, there is a Riuer which lyeth South-eaſt from it, about three miles, whereinto the ſhallops commonly ſaile, to barter for ſome Teeth, which are there to bee had in the Village, which lyeth about foure miles vpwards within the Riuer: In this Riuer: there are many Sea-horſes, and Crocodiles, ſo that it is thought that hee Riuer of *Nilus* ioyneth thereunto, and hath an iſſue there into the Sea: In this Countrey there are many cruell and ſtrange beaſts, as Elephants, Buffols, Dragons, Snakes, Apes, Monkeyes, which are very fearefull to behold, and very hurtfull.

Cruelty of *Gabom.*

Of diuers parts of *Guinea* and eſpecially of Cape *Sierra Leona*, *&c.* See *Keelings* and *Finches* Iournals bef[illegible]

Thoſe people are better to be dealt withall, then they of *Gabom*, and we find not, that they beare any ſpight or malice to the *Netherlanders*, (as they of *Gabom* haue done) in *Anno* 1601. to a ſhip called the *Palme-tree*, and to another, called the *Moorein* of *Delft*, as alſo to a *Spaniſh* Barke, who in ſhort time, one after the other they fell vpon, and taking them, kild all the men and eate them, with diuers other ſuch trickes more by them done: but for that it is good for the ſhips in that place to lie and refreſh themſelues, to fetch water, and to Calke them: therefore all the ſhips lie moſt at this place, to make themſelues ready, and fit to returne backe againe. About this Cape there lie many Sands, whereon a ſhip might ſoone ſmite, but behind the bankes there is no feare, the Lead will giue a man meanes to find his way well enough.

CHAP. III.

The ſtrange aduentures of ANDREW BATTELL *of* Leigh *in* Eſſex, *ſent by the* Portugals *priſoner to* Angola, *who liued there, and in the adioyning Regions, neere eighteene yeeres.*

§. I.

ANDREW BATTELL, *his Voyage to the Riuer of* Plate, *who being taken on the Coaſt of* Braſill, *was ſent to* Angola.

Abraham Cocks Voyage.

Santa Cruz.

Calmes on the Coaſt of *Guinea.*

IN the yeere 1589, *Abraham Cocke* of *Lime-houſe*, began his Voyage toward the Riuer of *Plate*, with two Pinnaſſes of fiftie Tuns a peece: The one was called, the *May-morning*; the other, the *Dolphine*. We ſailed from the Riuer of *Thames*, the twentieth of Aprill; and the ſixe and twentieth of the ſame moneth, we put into *Plimmoth*, where we tooke in ſome prouiſion for the Voyage. The ſeuenth of May we put to Sea, and with foule weather were beaten backe againe into *Plimmoth*, where we remained certaine dayes, and then proceeded on our Voyage: and running along the Coaſt of *Spaine*, and *Barbarie*, we put into the Roade of *Sancta Cruz*, and there ſet our Light-horſe-man together, which we carried in two pieces; *Abraham Cocke* made great account hereof, thinking that this Boat ſhould haue made his Voyage. This done, we put to Sea, and running along the Coaſt of *Guinea*, wee were becalmed; becauſe wee wer ſo neere the Coaſt.

The Scorbute.

Cape *de las Palmas.*

Trecherous people.

San Tome.

Jlhas das Rolas.

They burne a Village.

The Towne of *San Tome.*

Heere our men fell ſicke of the Scuruie, in ſuch ſort, that there were very few ſound. And being within three or foure Degrees of the Equinoctiall line, we fell with the Cape *De las Palmas*, where we had ſome refreſhing, wherewith our men recouered. The people of the Cape *de las Palmas* made much of vs, ſaying, that they would trade with vs: but it was but to betray vs. For they are very trecherous, and were like to haue taken our boat, and hurt ſome of our men. From this Cape we lay South-weſt off, but the Current and the Calmes deceiued vs; ſo that we were driuen downe to the Ile of Saint *Thome*, thinking that we had beene farther off to the Sea then we were. And being in diſtreſſe for wood and water, we went in on the South end betweene *San Tome*, and the Ilands *Das Rolas*: where we rode very ſmooth, and with our Light-horſe-man went on ſhoare, thinking to haue watered: but wee found none in the Iland. Heere we had great ſtore of Plantans and Oranges. We found a Village of *Negroes*, which are ſent from *San Tome*, for the *Portugals* of *San Tome* do vſe, when their ſlaues be ſicke or weake, to ſend them thither to get their ſtrength againe. For the Ilands are very fruitful; and though there be no freſh water, yet they maintaine themſelues with the wine of the Palme trees. Hauing refreſhed our ſelues with the fruit of this Iland, we burned the Village. And running on the Eaſt ſide of *San Tome*, we came before the Towne; but we durſt not come neere: for the Caſtle ſhot at vs, which hath very good Ordnance in it.

Cape *de lopo Gonſalues.*

Some hurt.

Then we lay Eaſt and by South toward the Maine, and in foure and twentie houres, we had ſight of the Cape *De lopo Gonſalues*: and being within three Leagues of the ſaid Cape, we caſt about and ſtood againe toward the Iland of *San Tome*, and turned vp on the Weſt ſide of the Iland: and comming to a litle Riuer, which runneth out of the Mountaines, we went on ſhore with our Light-horſe-man, with ſixe or ſeuen Buts to fill with water. But the Gouernour had imbosked one hundred men of the Iland; and when we were on ſhore, they came vpon vs, and killed one of our men, and hurt another: wherefore we retired to our Boat, and gate aboord.

They depart from *San Tome.*

Then *Abraham Cocke* determined to fetch the Coaſt of *Braſil*, and lay Weſt South-weſt into the Sea: and being ſome fiftie Leagues off, we fell into a Scull of Dolphins, which did greatly relieue vs: for they did follow our ſhip all the way, till we fell with the land: which was ſome thirtie dayes. And running along the Coaſt of *Braſil*, till we came to *Illha Grande*, which ſtandeth in fiue Degrees Southward of the line: we put in betwixt the Iland and the Maine, and haled our ſhips on ſhoare, and waſhed them, and refreſhed our ſelues, and tooke in freſh water. In this Iland are no Inhabitants, but it is very fruitfull. And being heere ſome twelue dayes, there came in a little Pinnaſſe, which was bound to the Riuer of *Plate*, which came in to water, and to get ſome refreſhment: and preſently we went aboord, and tooke the *Portugall* Merchant out of the Pinnaſſe, which told *Abraham Cocke*, that within two moneths there ſhould two Pinnaſſes come from the Riuer of *Plate*, from the Towne of *Buenos Aieres*.

Illha Grande in fiue Degrees to the South of the line, on the Coaſt of *Braſill*.

Buenos Aieres; *Bahia*.

From this Towne there come euery yeere foure or fiue Carauels to *Bahia* in *Braſil*, and to *Angola* in *Africa*: which bring great ſtore of Treaſure, which is tranſported ouer land out of *Peru*, into the Riuer of *Plate*. Then *Abraham Cocke* deſirous to make his Voyage, tooke ſome of the *Dolphins* men into his ſhip, and ſent the *Dolphin* home againe, which had not as yet made auy Voyage. This *Portugall* Merchant carried vs to a place in this Iland, where there was a baniſhed man, which had planted great ſtore of Plantans; and told vs, that we might with this fruit goe to the Riuer of *Plate*: for our bread and victuals were almoſt all ſpent.

The *Dolphin* ſent home.

The benefit of a baniſhed man.

With this hard allowance we departed from this Iland, and were ſixe and thirty dayes before we came to the Ile of *Labos Marinos*, which is in the mouth of the Riuer of *Plate*. This Iland is halfe a mile long, and hath no freſh water; but doth abound with Seales and Sea-morſſes: in ſuch ſort, that our Light-horſe-man could not get on ſhoare for them, without we did beat them with our Oares; and the Iland is couered with them. Vpon theſe Seales we liued ſome thirty dayes, lying vp and downe in the Riuer, and were in great diſtreſſe of victuals. Then we determined to run vp to *Buenos Aires*, and with our Light-horſe-man to take one of the Pinnaſſes that rid at the Towne. And being ſo high vp the Riuer as the Towne, wee had a mightie ſtorme at South-weſt, which draue vs backe againe, and we were faine to ride vnder *Iſla Verde*, that is, the Greene Iland, which is in the mouth of the Riuer on the North ſide.

Ile *de Labos Marinos*.

Morſſes and Seales.

The Towne of *Buenos Aires*.

Ile *Verde*.

Here we were all diſcomfoted for lacke of victuals, and gaue ouer the Voyage, & came to the Northward again, to the Ile of *Sant Sebaſtian*, lying iuſt vnder the Tropicke of *Capricorne*. There we went on ſhoare to catch fiſh, & ſome went vp into the woods to gather fruit: for we weare all in a manner famiſhed. There was at that time a Canoe fraught with *Indians*, that came from the Towne of *Spiritu Sancto*. Theſe *Indians* landed on the Weſt ſide of the Iland, and came through the woods, and tooke fiue of vs, and carried vs to the Riuer of *Ianeiro*. After this miſchance, our Captaine *Abraham Cocke* went to Sea, and was neuer heard of more.

They returne North-ward.

The Ile of S. *Sebaſtian*.

The Towne of *Spiritu Sancto*.

The Riuer of *Ianeiro*.

Andrew Battle and foure others taken.

When wee that were taken had remained foure moneths in the Riuer of *Ianeiro*, I and one *Torner* were ſent to *Angola* in *Africa* to the Citie of Saint *Paul*, which ſtandeth in nine Degrees to the Southward of the Equinoctiall line. Heere I was preſently taken out of the ſhip, and put into priſon, and ſent vp the Riuer *Quanſa* to a Towne of Garriſon, which is one hundred and thirtie miles vp the Riuer. And being there two moneths, the Pilot of the Gouernors Pinnaſſe died: then I was commanded to carrie her downe to the Citie, where I preſently fell ſicke, and lay eight moneths in a poore eſtate: for they hated me becauſe I was an *Engliſh-man*. But being recouered of my ſickeneſſe, *Don Iohn Hurtado de Mendoça*, who then was Gouernor, commanded me to goe to the Riuer of *Congo*, called *Zaire*, in a Pinnaſſe, is to trade for Elephants teeth, Wheate, and Oyle of the Palme-tree. The Riuer *Zaire* is fiftie Leagues from the Citie to the Northward, and is the greateſt Riuer in all that Coaſt. In the mouth of this Riuer is an Iland, called the Ile *De Calabes*, which had at that time a Towne in it. Heere we laded our Pinnaſſe with Elephants teeth, Wheate, and Oyle of the Palme, and ſo returned to the Citie againe.

Andrew Battle ſent priſoner to *Angola* in *Africa*.

The Citie of S. *Paul*.

Quanſa.

His Pilotage and ſickneſſe.

His trade for Elephants teeth, and Oyle of the Palme tree.

Ile *de Calabes*.

§. II.

His trading on the Coaſt, offer to eſcape, impriſonment, exile; eſcape, and new impriſonment: his ſending to Elambo, *and* Bahia Das Vaccas; *Many ſtrange occurrents.*

THen I was ſent to *Longo*, which is fifteene Leagues to the North-ward of the Riuer *Zaire*: and carried all Commodities fit for that Countrey; as long Glaſſe-beads, and round Blew beads, and Seed beads, and Looking-glaſſes, Blew and Red courſe cloth, and *Iriſh* Rugs, which were very rich Commodities. Heere wee ſold our cloth at a great rate, for we had for one yard of cloth, three Elephants teeth, that weighed one hundred and twenty pound: and we bought great ſtore of Palme-cloth, and Elephants tayles. So in little time, we laded our Pinnaſſe. For this Voyage I was very welcome to the Gouernour; who promiſed me my liberty, if I would ſerue him. So I went in his Pinnaſſe two yeeres and a halfe vpon the Coaſt.

Blew and Red courſe woolen cloth, and *Iriſh* Rugs, rich Commodities.

A ſhip of *Holland* on that Coaſt. Impriſonment. *Maſſangano* Fort. Sixe yeeres miſerie.

Then there came a ſhip of *Holland* to the Citie, the Merchant of which ſhip promiſed to carrie me away. And when they were readie to depart, I went ſecretly aboord; but I was bewrayed by *Portugals*, which ſailed in the ſhip, and was fetched on ſhoare by the Sergeants of the Citie, and put in Priſon, and lay with great bolts of Iron two moneths, thinking that the Gouernour would haue put me to death: but at laſt, I was baniſhed for euer, to the Fort of *Maſſangano*, to ſerue in the Conqueſt of thoſe Parts. Here I liued a moſt miſerable life for the ſpace of ſixe yeeres, without any hope to ſee the Sea againe.

He fleeth from *Maſſangano*. The Riuer *Coanza*. *Elamba*.

In this Fort there were *Egyptians* and *Moriſcoes*, that were baniſhed as my ſelfe. To one of theſe *Egyptians* I brake my mind, and told him, that it were better for vs to venture our liues for our libertie, then to liue in that miſerable place. This *Egyptian* was as willing as my ſelfe, and told me, he would procure ten of his conſorts to goe with vs. So we got three *Egyptians*, and ſeuen *Portugals*. That night, we got the beſt Canoe that we could find, and went downe the Riuer *Coanza*: and being as farre downe as *Mani Cabech*, which is a little Lord in the Prouince of *Elamba*, we went on ſhoare with our twelue Muskets, Powder, and Shot. Heere we ſunke our Canoe, becauſe they ſhould not know where we went on ſhoare. We made a little fire in the Wood, and ſcorched *Gmie* Wheat, which we brought from *Maſſangano* to relieue vs, for we had none other food.

Mani Cabech. Lake of *Caſanſa*. The Towne of *Mani Caſanſa*, is twelue leagues from the Citie of *San Paulo*.

Aſſoone as it was night, wee tooke our iourney all that night, and the next day without any water at all. The ſecond night, we were not able to goe, and were faine to digge and ſcrape vp rootes of Trees, and ſucke them to maintaine life. The third day, wee met with an old *Negro*, which was trauailing to *Mani Cabech*, we bound his hands behind him, and made him leade vs the way to the Lake of *Caſanſa*. And trauailing all the day in this extreme hot Countrie, we came to the *Banſa*, or Towne of *Mani Caſanſa*, which lieth within the Land twelue leagues from the Citie of *San Paulo*. Here we were forced to aske water: but they would giue vs none. Then we determined to make them flee their houſes with our ſhot: but ſeeing that we were deſperately bent, they called their Lord *Mani Caſanſa*, who gaue vs water and faire ſpeeches, deſiring vs to ſtay all night, onely to betray vs: but we departed preſently, and reſted that night in the Lake of *Caſanſa*.

The Riuer *Bengo*. Abundance of dangerous Crocodiles. The Riuer *Dande*. *Manibangono*.

The fourth day at night, we came to the Riuer which is toward the North, and paſſed it with great danger. For there are ſuch abundance of Crocodiles in this Riuer, that no man dare come neere the Riuer ſide, where it is deepe. The fift day at night, wee came to the Riuer *Dande*, and trauailed ſo farre to the Eaſtward, that we were right againſt the *Serras*, or Mountaines of *Manibangono*, which is a Lord that warreth againſt the King of *Congo*, whither wee intended to goe. Here we paſſed the Riuer, and reſted halfe the night. And being two leagues from the Riuer, we met with *Negroes*, which asked vs, whither we trauailed. Wee told them, that we were going to *Congo*. Theſe *Negroes* ſaid, that we were in the wrong way, and that they were *Maſicongos*, and would carrie vs to *Bambe*, where the Duke of *Bambe* lay.

Bamba.

So wee went ſome three miles Eaſt vp into the Land, till wee perceiued that we were the wrong way: for we trauailed by the Sunne, and would goe no farther that way: and turned backe againe to the Weſtward, they ſtood before vs with their Bowes, Arrowes and Darts, readie to ſhoot at vs. But we determining to goe through them, diſcharged ſixe Muskets together, and killed foure; which did amaze them, and made them to retire. But they followed vs foure or fiue miles, and hurt two of our companie with their Arrowes. The next day, we came into the borders of *Bamba*, and trauailed all that day. At night, we heard the ſurge of the Sea. The ſeuenth day in the morning, we ſaw the Captain of the Citie come after vs with Horſmen, and great ſtore of *Negroes*. Hereupon our companie being diſmayed, ſeuen of our faint-hearted *Portugals* hid themſelues in the Thickes. I and the foure *Egyptians* thought to haue eſcaped: but they followed vs ſo faſt, that we were faine to goe into a little Wood. Aſſoone as the Captaine had ouertaken vs, he diſcharged a volley of ſhot into the Wood, which made vs loſe one another.

A.B. left alone. His reſolution.

Thus being all alone, I bethought my ſelfe, that if the *Negroes* did take me in the Woods, they would kill me: wherefore, thinking to make a better end among the *Portugals* and *Mulatos*, I came preſently out of the Wood with my Musket readie charged, making none account of my life. But the Captaine, thinking that we had beene all twelue together, called to me, and ſaid, Fellow Souldier, I haue the Gouernours pardon, if you will yeeld your ſelues, you ſhall haue no hurt. I hauing my Musket readie, anſwered the Captaine, that I was an *Engliſhman*, and had ſerued ſixe yeeres at *Maſſangono*, in great miſerie; and came in companie with eleuen *Portugals* and *Egyptians*, and here am left all alone; and rather then I will be hanged, I will die amongſt you. Then the Captaine came neere vnto me, and ſaid; Deliuer thy Musket to one of the Souldiers, and I proteſt, as I am a Gentleman, and a Souldier, to ſaue thy life, for thy reſolute mind. Whereupon I yeelded vp my Musket and my ſelfe.

He yeeldeth. They were taken priſoners, and ſent againe to the Citie of *San Paulo*.

Then the Captaine commanded all the Souldiers and *Negroes* to ſearch the Woods, and to bring them out aliue or dead; which was preſently done. Then they carried vs to the Citie of *San Paulo*: where I, and the three *Egyptians* lay in Priſon three moneths, with Collars of Iron, and great Bolts vpon our legs, and hardly eſcaped.

At that time the Gouernour ſent foure hundred men, that were baniſhed out of *Portugall*, vp into the Countrey of *Elambe*. Then I was with Proclamation through the Citie baniſhed for euer to the Warres, and marched with them to *Sowonſo*, which is a Lord, that obeyeth the Duke of *Bambe:* from thence to *Samanibanſa*, and then to *Namba Calamba*, which is a great Lord, who did reſiſt vs: but we burned his Towne, and then he obeyed vs, and brought three thouſand warlike *Negroes* to vs. From thence to *Sollancango* a little Lord, that fought very deſperately with vs, but was forced to obey: and then to *Combrecaianga*, where we remayned two yeares. From this place wee gaue many aſſaults, and brought many Lords to ſubiection. Wee were fifteene thouſand ſtrong, and marched to the *Outeiro*, or Mountaine of *Ingombe*. But firſt we burned all *Ingaſia*, which was his Countrey, and then we came to the chiefe Towne of *Ingombe*, which is halfe a dayes iourney to goe vp.

Foure hundred baniſhed *Portugals* employed in the Warres.
Sowonſo.
Namba Calamba
Sollancango
Combricaianga.
Ingaſia.
Ingombe.

This Lord came vpon vs with more then twentie thouſand Bowes, and ſpoyled many of our men. But with our ſhot we made a great ſpoyle among them, whereupon he retyred vp into the Mountaine, and ſent one of his Captaines to our Generall; ſignifying, that the next day hee would obey him. The next day he entred our Campe in great pompe with Drums, *Petes*, and *Pongoes*, or Waytes, and was royally receiued: and he gaue great Preſents, and greatly inriched the Generall, and them which marched vp. Vpon the toppe of the Mountaine is a great Plaine, where he hath his chiefe Towne; verie freſh, full of Palme-trees, Sugar-canes, Potatos, and other roots, and great ſtore of Oranges and Limons. Here is a Tree that is called *Engeriay*, that beareth a fruit as big as a Pome-water, and hath a ſtone in it, preſent remedie for the Wind Cholicke, which was ſtrange to the *Portugals*. Here is a Riuer of freſh water, that ſpringeth out of the Mountaine, and runneth all along the Towne. Wee were here fiue dayes, and then we marched vp into the Countrey, and burned and ſpoyled for the ſpace of ſixe weekes; and then returned to *Engombe* againe with great ſtore of ſlaues, ſheepe and Goates, and great ſtore of *Margarite* ſtones, which are currant money in that Land. Here we pitched our Campe a league from this pleaſant Mountaine, which remayned twelue monethes: but I was ſhot in my right legge, and many *Portugals* and *Mullatos*, were carryed to the Citie to be cured.

A fruit good for the Collick

Then the Gouernonr ſent a Frigat to the South-ward with ſixtie Souldiers, my ſelfe beeing one of the company, and all kind of Commodities. We turned vp to the South-ward till wee came into twelue degrees. Here we found a faire ſandie Bay. The people of this place brought vs Cowes and Sheepe, Wheate and Beanes; but we ſtayed not there, but came to *Bahia das Vaccas*, that is, the Bay of Cowes, which the *Portugals* call, *Bahia de Torre*, becauſe it hath a rocke like a Towre. Here wee roade on the North-ſide of the Rocke in a ſandie Bay; and bought great ſtore of Cowes, and Sheepe bigger then our *Engliſh* Sheepe, and very fine Copper. Alſo we bought a kind of ſweet wood, called *Cacongo*, which the *Portugals* eſteeme much, and great ſtore of Wheate and Beanes. And hauing laded our Barke wee ſent her home: but fiftie of vs ſtayed on ſhoare, and made a little Fort with rafters of wood, becauſe the people of this place are treacherous, and not to to bee truſted. So in ſeuenteene dayes wee had fiue hundred head of Cattell: and within tenne dayes the Gouernour ſent three ſhippes and ſo wee departed to the Citie.

Sending to *Bahia das Vaccas*, or *Bahia de Torre.*

Store of Cowes, great Sheepe, and fine Copper.
Cacongo a ſweet wood.

In this Bay may any ſhip ride without danger, for it is a ſmooth Coaſt. Here may any ſhippe that commeth out of the Eaſt *Indies* refreſh themſelues. For the *Portugals* Carracks now of late come along that Coaſt, to the Citie to water and refreſh themſelues. Theſe people are called, *Endallanbondos*, and haue no gouernment among themſelues: and therefore they are verie trecherous, and thoſe that trade with theſe people muſt ſtand vpon their owne guard. They are very ſimple and of no courage, for thirtie or fortie men may goe boldly vp into the Countrey, and fetch downe whole Heards of Cattell. We bought the Cattell for blue glaſſe-beads of an inch long, which are called, *Mopindes*; and payd fifteene beads for one Cow.

A good Bay and fit refreſhing from the Eaſt *Indies.*
Endallanbondos.
Cattel bought for blue glaſſe beads of an inch long.

This Prouince is called, *Dombe*, and it hath a ridge of high *Serras*, or Mountaines, that ſtretch from the *Serras*, or Mountaines of *Cambambe*, wherein are Mines; and lye along that Coaſt South and by Weſt. Here is great ſtore of fine Copper, if they would worke in their Mines: but they take no more, then they weare for a brauerie. The men of this place weare skinnes about their middles, and beads about their neckes. They carrie Darts of Iron, and Bow and Arrowes in their hands. They are beaſtly in their liuing, for they haue men in womens apparell, whom they keepe among their wiues.

Dombe.
Mines of fine Copper.

Men effeminate.

Their women weare a Ring of Copper about their neckes, which weigheth fifteene pound at the leaſt, about their armes little Rings of Copper, that reach to their elbowes, about their middles a cloth of the *Inſandie* Tree, which is neither ſpunne nor wouen, on their legs Rings of Copper, that reach to the calues of their legs.

The attyre of their women.

§. III.

Diſcouerie of the Gagas; *Their Warres, Man-eating; Ouer-running Countries: His Trade with them, betraying, eſcape to them, and liuing with them, with many ſtrange Aduentures. And alſo the Rites and manner of life obſerued by the* Iagges or Gagas, *which no Chriſtian could euer know well but this Authour.*

Benguele.

IN our ſecond Voyage turning vp along the Coaſt, we came to the *Morro*, or Cliffe of *Benguele*, which ſtandeth in twelue degrees of Southerly latitude. Here we ſaw a mighty Cãpe of men on the Southſide of the riuer *Coua.* And being deſirous to know what they were, we went on ſhore with our Boat; & preſently there came a troop of fiue hundred men to the water ſide. We asked them, Who they were? then they told vs, that they were the *Gagas*, or *Gindes*; that cames from * *Serra de Lion*, and paſſed through the Citie of *Congo*; and ſo trauelled to the Eaſt-ward of the great Citie of *Angola*, which is called *Dongo.* The great *Gaga*, which was their Generall, came downe to the waters ſide to ſee vs. For hee had neuer ſeene white men before. He asked, wherefore we came? we told him, that wee came to trade vpon the Coaſt: then he bade vs welcome, and called vs on ſhoare with our Commodities: we laded our ſhip with ſlaues in ſeuen dayes, and bought them ſo good cheape, that many did not coſt one Riall a piece, which were worth in the Citie twelue Millie-reys.

* *Lopes* was deceiued in their originall. The *Gagas*, a moſt warlike people. He in diſcourſe with me, called them *Iagges*, & their Chiefe the Great *Iagge*. I thinke he writ them *Gagas* for *Giagas* by falſe ſpelling. The *Iagges* Campe. Their manner of remoue. Their vaine-glorie.

Being readie to depart the great *Giaga* ſtayed vs, and deſired our Boat to paſſe his men ouer the Riuer *Coua*: for he determined to ouer-runne the Realme of *Benguele*, which was on the North-ſide of the Riuer *Coua.* So we went with him to his Campe, which was very orderly intrenched with piles of wood. We had Houſes prouided for vs that night, and many burthens of Palme-wine, Cowes, Goats, and Flowre.

In the morning before day the Generall did ſtrike his *Gongo*, which is an Inſtrument of War that ſoundeth like a Bell; and preſently made an Oration with a loud voice, that all the Campe might heare, that he would deſtroy the *Benguelas*, with ſuch couragious and vehement ſpeeches, as were not to be looked for among the Heathen people: and preſently they were all in armes, and marched to the Riuers ſide, where he had prouided *Gingados*. And beeing readie with our Boat and *Gingados*, the Generall was faine to beate them backe, becauſe of the credit who ſhould be firſt. We carried ouer eightie men at once; and with our Muskets we beat the enemie off, and landed, but many of them were ſlaine. By twelue of the clocke all the *Gagas* were ouer.

The *Benguelas* ſlaughter.

Then the Generall commanded all his Drums, *Tauales*, *Petes*, *Pongos*, and all his Inſtruments of warlike Muſicke to ſtrike vp, and gaue the on-ſet, which was a bloudie day to the *Benguelas*. Theſe *Benguelas* preſently broke and turned their backes, and a very great number of them were ſlaine, and were taken Captiues, man, woman and child. The Prince *Hombiangymbe* was ſlaine, which was Ruler of this Countrey, and more then one hundred of his chiefe Lords, and their heads preſented, and throwne at the feet of the great *Gaga.* The men, women, and children, that were brought in captiue aliue, and the dead Corpſes that were brought to bee eaten, were ſtrange to behold. For theſe *Gagas* are the greateſt Canibals and Man-eaters that bee in the World, for they fed chiefly vpon mans fleſh, hauing all the Cattell of that Countrey.

The *Gagas* are the greateſt Man-eaters in the World.

They ſetled themſelues in this Countrey, and tooke the ſpoile of it. Wee had great Trade with theſe *Gagas* fiue monethes, and gained greatly by them. Theſe *Gagas* were not contented to ſtay in this place of *Benguela*, although they lacked almoſt nothing. For they had great ſtore of Cattell and Wheate, and many other Commodities, but they lacked Wine: for in theſe parts there are no Palme-trees.

The Prouince of *Bambala.*

After the fiue monethes were expired, they marched toward the Prouince of *Bambala*, to a great Lord, that is called *Calicanſamba*, whoſe Countrey is fiue dayes iourney vp into the Land. In theſe fiue monethes ſpace we made three Voyages to the Citie of *San Paul*, and comming the fourth time we found them not.

Moſarigoſat, a great *Negro* Lord.

Being loth to returne without Trade, wee determined to goe vp into the Land after them; So we went fifty on ſhore, and left our ſhip riding in the Bay of *Benguela* to ſtay for vs: and marching two dayes vp into the Countrey, we came to a great Lord, which is called *Moſarigoſat*: and comming to his firſt Towne, we found it burned to the ground, for the *Gagas* had paſſed and taken the ſpoyle. To this Lord we ſent a *Negro*, which we had bought of the *Gagas*, and liued with vs, and bid him ſay, that he was one of the great *Gagas* men, and that hee was left to carrie vs to the Campe. This Lord bade vs welcome for feare of the great *Gaga*: but hee delayed the time, and would not let vs paſſe, till the *Gaga* was gone out of his Countrey. This Lord *Moſarigoſat*, ſeeing that the *Gagas* were cleere of him, began to palter with vs, and would not let vs goe out of his Land, till we had gone to the warres with him; for hee thought himſelfe a mightie man hauing vs with him. For in this place they neuer ſaw white man before, nor Gunnes. So we were forced to goe with him, and deſtroyed all his Enemies, and returned to his Towne againe. Then we deſired him, that he would let vs depart: But he denyed vs, without we would promiſe him to come againe, and leaue a white man with him in pawne.

Theſe *Portugals* and *Mulatos* being deſirous to get away from this place, determined to draw lots who ſhould ſtay: but many of them would not agree to it. At laſt they conſented together that it were fitter to leaue me, becauſe I was an *Engliſhman*, then any of themſelues. Here I was faine to ſtay perforce. So they left me a Musket, Powder, and ſhot; promiſing this Lord *Moſtarigoſat*, that within two monethes they would come againe, and bring an hundred men to helpe him in his Warres, and to trade with him: but all was to ſhift themſelues away, for they feared that he would haue taken vs all Captiues. Here I remayned with this Lord till the two monethes were expired, and was hardly vſed, becauſe the *Portugals* came not according to promiſe.

Andrew Battell left with the *Andalambandos*

The chiefe men of this Towne would haue put me to death, and ſtripped me naked, and were readie to cut off mine head. But the Lord of the Towne commanded them to ſtay longer, thinking that the *Portugals* would come. And after that I was let looſe againe, I went from one Towne to another, ſhifting for my ſelfe, within the liberties of this Lord. And beeing in feare of my life among them, I ranne away, purpoſing to goe to the Campe of the *Gagas*.

In danger of death.

And hauing trauelled all that night, the next day I came to a great Towne, which was called, *Caſhil*, which ſtood in a mightie ouer-growne thicket. Here I was carried into the Towne to the Lord *Caſhil*; and all the Towne great and ſmall came to wonder at mee, for in this place there was neuer any white man ſeene. Here were ſome of the great *Gagas* men, which I was glad to ſee, and went with theſe *Gagas* to *Calicanſamba*, where the Campe was.

Caſhil a great Towne.

This Towne of the Lord *Caſhil* is very great, and is ſo ouer-growne with *Olicondie* Trees, Cedars, and Palmes, that the ſtreets are darkened with them. In the middle of the Towne there is an Image, which is as bigge as a man, and ſtandeth twelue foot high: and at the foot of the Image there is a Circle of Elephants Teeth, pitched into the ground. Vpon theſe Teeth ſtand great ſtore of dead mens skuls, which are killed in the warres, and offered to this Image. They vſe to powre Palme-wine at his feet, and kill Goats, and powre their bloud at his feet. This Image is called *Queſango*, and the people haue a great beliefe in him, and ſweare by him; and doe beleeue when they are ſick, that *Queſango* is offended with them. In many places of this Towne were litle Images, and ouer them great ſtore of Elephants Teeth piled.

A Giantly Image called *Queſango*, and their Idolatrous Rites.

The ſtreets of this Towne were paled with Palme-canes very orderly. Their Houſes were round like an Hiue, and within hanged with fine Mats very curiouſly wrought. On the South-eaſt end of the Towne was a *Mokiſo*, which had more then three Tunnes of Elephants Teeth piled ouer him.

Their ſtreets and houſes.

A *Mokiſſo*, or Idoll.

From this Towne of *Caſhil*, I trauelled vp into the Countrey with the *Gagas* two dayes, and came to *Calicanſamba*, where the great *Gaga* had his Campe, and was welcome to him. Among the Caniball people, I determined to liue, hoping in God, that they would trauell ſo farre to the Weſt-ward, till we ſhould ſee the Sea againe; and ſo I might eſcape by ſome ſhip. Theſe *Gagas* remayned foure monethes in this place, with great abundance and plentie of Cattle, Corne, Wine, and Oyle, and great triumphing, drinking, dancing, and banquetting with mans fleſh, which was an heauie ſpectacle to behold.

He commeth to the Campe of the great *Gaga*.

Of theſe *Giagas*, reade alſo *Pigafettas* book of *Congo*, tranſlated into *Engliſh* by M. *Hartwell*, and my Pilgrimage, *l.7* But none could ſo well know them as this Author, which liued ſo long with them.

At the end of foure monethes they marched toward the *Serras*, or Mountaines of *Caſhindcabar*, which are mightie high, and haue great Copper-mynes, and they tooke the ſpoyle all the way as they went. From thence they went to the Riuer *Longa*, and paſſed it, and ſetled themſelues in the Towne of *Calango*, and remayned there fiue or ſixe monethes. Then wee aroſe, and entred into the Prouince of *Tondo*, and came to the Riuer *Gonſa*, and marched on the South-ſide of the Riuer to a Lord that was called *Makellacolonge*, neere to the great Citie of *Dongo*. Here we paſſed ouer mightie high Mountaines, and found it very cold.

The Riuer *Longa*.

Calango.

Tondo.

Gonſa Riuer, or *Gunza*.

Great cold in the high Mountaines.

Hauing ſpent ſixteene moneths among theſe Canibals, they marched to the Weſtward againe, and came along the Riuer *Gonſa*, or *Gunza*, to a Lord that is called *Shillambanſa*, Vnkle to the King of *Angola*. We burned his chiefe Towne, which was after their faſhion very ſumptuouſly builded. This place is very pleaſant and fruitfull. Heere we found great ſtore of wild Peacockes, flying vp and downe the Trees, in as great abundance as other Birds. The old Lord *Shillambanſa* was buried in the middle of the Towne, and had an hundred tame Peacockes kept vpon his Graue: which Peacockes he gaue to his *Mokeſo*, and they were called *Angello Mokeſo*, that is, The Deuils or Idols Birds, and were accounted as holy things. He had great ſtore of Copper, Cloth, and many other things laid vpon his Graue; which is the order of that Countrey.

Shillambanſa deſtroyed.

Store of wild Peacocks.

From this place we marched to the Weſtward, along the Riuer *Coanza*, and came right againſt the *Serras*, or Mountaines of *Cambanbe*, or *Serras de Prata*. Here is the great fall of water, that falleth right downe, and maketh a mightie noyſe, that is heard thirtie miles. Wee entred into the Prouince of *Caſama*, and came to one of the greateſt Lords, which was called *Lan-*

The Riuer *Coanza*.

The Mountaines of ſiluer.

A fal of waters heard thirtie miles.

Caſama.

Caſoch a great Warrier.
The Authors deare-bought credit.
Maſſangano Fort.
He getteth againe to the *Portugals*.

Langere. He obeyed the Great *Gaga*, and carried vs to a Lord, called *Caſoch*, which was a great Warrier; for he had ſome ſeuen yeeres before, ouerthrowne the *Portugals* Campe, and killed eight hundred *Portugals*, and fortie thouſand *Negroes*, that were on the *Portugals* ſide. This Lord did ſtoutly withſtand the *Gagas*, and had the firſt day a mightie battaile: but had not the victorie that day. So wee made a Sconſe of Trees after their faſhion, and remayned foure moneths in the Warres with them. I was ſo highly eſteemed with the Great *Gaga*, becauſe I killed many *Negroes* with my Musket, that I had any thing that I deſired of him. He would alſo, when they went out to the Warres, giue charge to his men ouer me. By this meanes I haue beene often carried away in their armes, and ſaued my life. Here we were within three dayes Iourney of *Maſſangano*, before mentioned, where the *Portugals* haue a Fort: and I ſought meanes, and got to the *Portugals* againe with Merchant *Negroes*, that came to the Campe to buy Slaues.

Diſcourſe of *Cabandola*, the great *Iagge*.
His dependance of the Deuill.
His ſeueritie.
Orations.

There were in the Campe of the *Gagas*, twelue Captains. The firſt, called *Imbe Calandola*, their Generall a man of great courage. He warreth all by enchantment, and taketh the Deuils counſell in all his exploits. He is alwaies making of ſacrifices to the Deuill, and doth know many times what ſhall happen vnto him. Hee beleeueth that hee ſhall neuer die but in the Warres. There is no Image among them, but he vſeth certaine ceremonies. He hath ſtraight Lawes to his Souldiers: for, thoſe that are faint-hearted, and turne their backes to the Enemie, are preſently condemned and killed for cowards, and their bodies eaten. He vſeth euery night to make a warlike Oration vpon an high Scaffold, which doth encourage his people.

Their fortifying.

It is the order of theſe people, whereſoeuer they pitch their Campe, although they ſtay but one night in a place, to build their Fort, with ſuch wood or trees as the place yeeldeth; ſo that the one part of them cutteth downe trees and boughs, and the other part carrieth them, and buildeth a round Circle with twelue Gates. So that euery Captaine keepeth his Gate. In the middle of the Fort is the Generals houſe, intrenched round about, and hee hath many Porters that keepe the Doore. They build their houſes very cloſe together, and haue their Bowes, Arrowes, and Darts, ſtanding without their Doores: And when they giue alarme, they are ſodainly all out of the Fort. Euery companie at their Doores keepe very good watch in the night, playing vpon their Drums and Tauales.

A Riuer hauing great ſtore of Cold, to the South of *Bahia das Vaccas*.
They found of this Gold.

Theſe *Gagas* told vs of a Riuer that is to the Southward of the Bay of *Vaccas*, that hath great ſtore of Gold: and that they gathered vp great ſtore of graines of Gold vpon the Sand, which the freſh water driueth downe in the time of raine. We found ſome of this Gold in the handles of their Hatchets, which they vſe to engraue with Copper, and they called it Copper alſo, and doe not eſteeme it.

Palme-wine, how drawne.

Theſe *Gagas* delight in no Countrie, but where there is great ſtore of Palmares, or Groues of Palmes. For they delight greatly in the Wine, and in the Fruit of the Palme, which ſerueth to eate and to make Oyle: and they draw their Wine contrarie to the *Imbondos*. Theſe Palme-trees are ſixe or ſeuen fathoms high, and haue no leaues but in the top: and they haue a deuice to goe vp to the top of the Tree, and lay no hands on it, and they draw the Wine in the top of the tree in a Bottle.

Such difference betweene Waſpes and Bees.

But theſe *Gagas* cut the Palme-trees downe by the roote, which lie ten dayes before they will giue Wine. And then they make a ſquare hole in the top and heart of the Tree, and take out of the hole euery morning a quart, and at night a quart. So that euery Tree giueth two quarts of Wine a day for the ſpace of ſixe and twentie dayes, and then it drieth vp.

What they doe being reſiſted.
Fruges conſumere nati.
Stratagems.

When they ſettle themſelues in any Countrie, they cut downe as many Palmes as will ſerue them Wine for a moneth: and then as many more. So that in a little time they ſpoile the Countrie. They ſtay no longer in a place, then it will affoord them maintenance. And then in Harueſt time they ariſe, and ſettle themſelues in the fruitfulleſt place that they can find; and doe reape their Enemies Corne, and take their Cattell. For they will not ſowe, nor plant, nor bring vp any Cattell, more then they take by Warres. When they come into any Countrie that is ſtrong, which they cannot the firſt day conquer, then their Generall buildeth his Fort, and remayneth ſometimes a moneth or two quiet. For he ſaith, it is as great warres to the Inhabitants to ſee him ſetled in their Countrey, as though he fought with them euery day. So that many times the Inhabitants come and aſſault him at his Fort: and theſe *Gagas* defend themſelues and fleſh them on for the ſpace of two or three dayes. And when their Generall mindeth to giue the onſet, he will in the night put out ſome one thouſand men: which do emboske themſelues about a mile from their Fort. Then in the morning the great *Gaga* goeth with all his ſtrength out of the Fort, as though he would take their Towne. The Inhabitants comming neere the Fort to defend their Countrey, being betweene them, the *Gagas* giue the watch-word with their Drummes, and then the embosked men ariſe, ſo that very few eſcape. And that day their Generall ouerrunneth the Countrey.

His attire.
Bamba ſhells, *Maſo* ſhells, of great account among the *Gagas*.

The great *Gaga Calando* hath his haire very long, embroydred with many knots full of *Banba* ſhels, which are very rich among them, and about his necke a Collar of Maſoes, which are alſo ſhels, that are found vpon that Coaſt, and are ſold among them for the worth of twentie ſhillings a ſhell: and about his middle he weareth *Landes,* which are Beades made of the Oſtridges Egges. He weareth a Palme cloth about his middle, as fine as Silke. His body is carued and cut with ſundry workes, and euery day anointed with the fat of men. Hee weareth a peece of Copper croſſe his noſe, two inches long, and in his eares alſo. His body is alwaies painted red and white. He hath twenty or thirty wiues, which followed him when he goeth abroad; and one of them carrieth his Bow and Arrowes, and foure of them carry his Cuppes of drinke after him. And when hee drinketh, they all kneele downe, and clap their hands and ſing.

Cruell brauery

They vſe this ceremony in *Florida.*

Their women weare their haire with high trompes, full of *Bamba* ſhels, and are anointed with Ciuet. They pull out foure of their teeth; two aboue and two below for a brauery: And thoſe that haue not their teeth out, are loathſome to them, and ſhall neither eate nor drinke with them. They weare great ſtore of Beades about their neckes, armes and legs; about their middles, Silke cloathes.

Fooliſh Gallantry.

The women are very fruitfull, but they enioy none of their children: For as ſoone as the woman is deliuered of her Childe, it is preſently buried quicke; So that there is not one Childe brought vp in all this Generation. But when they take any Towne, they keepe the Boyes and Girles of thirteene or foureteene yeares of age, as their owne children. But the men and women they kill and eate. Theſe little Boyes they traine vp in the warres, and hang a collar about their neckes for a diſgrace, which is neuer taken off till he proueth himſelfe a man, and bring his enemies head to the Generall: And then it is taken off, and he is a Free-man, and is called *Gonſo,* or Souldier. This maketh them all deſperate, and forward to be free, and counted men: and ſo they doe increaſe. In all this Campe there were but twelue naturall *Gagas* that were their Captaines, and foureteene or fifteene women. For it is more then fiftie yeares ſince they come from *Serra de Lion,* which was their natiue Countrey. But their Campe is ſixteene thouſand ſtrong, and ſometimes more.

Generation of Vipers.

A generation without generation of *Gaga.*

Panizaries.

Boyes trayned vp in the wars.

Theſe *Gagas* came from *Serra Leona.*

When the great *Gaga Calandola,* vndertaketh any great enterprize againſt the Inhabitants of any Countrey, he maketh a ſacrifice to the Diuell, in the morning before the Sunne riſeth. He ſitteth vpon a ſtoole, hauing on each ſide of him a man Witch: then he hath fortie or fiftie women which ſtand round about him, holding in each hand a *Zeueras,* or wilde horſes tayle, wherewith they doe flouriſh and ſing. Behind them are great ſtore of Petes, Ponges, and Drummes, which alwaies play. In the midſt of them is a great fire; vpon the fire an earthen pot with white powders, where-with the men Witches doe paint him on the forehead, temples, thwart the breaſt and belly, with long ceremonies and inchanting tearmes. Thus he continueth till ſunne is downe. Then the Witches bring his *Caſengala,* which is a weapon like an hatchet, and put it into his hand, and bid him bee ſtrong againſt his enemies: for his *Mokiſo* is with him. And preſently there is a Man-childe brought, which forth-with he killeth. Then are foure men brought before him; two whereof, as it happeneth, he preſently ſtriketh and killeth; the other two, he commandeth to be killed without the Fort.

His ſolemne ſacrifice to the Deuill.

Zebra.

Butcherly rites.

Here I was by the men Witches commanded to goe away, becauſe I was a Chriſtian. For then the Diuell doth appeare to them, as they ſay. And preſently he commandeth fiue Cowes to be killed in the Fort, and fiue without the Fort: And likewiſe as many Goates, and as many Dogges; and the bloud of them is ſprinkled in the fire, and their bodies are eaten with great feaſting and triumph. And this is vſed many times by all the other Captaines of their Armie.

When they bury the dead, they make a vault in the ground, and a ſeate for him to ſit. The dead hath his haire newly imbroydred, his body waſhed, and anointed with ſweete powders. He hath all his beſt robes put on, and is brought betweene two men to his graue, and ſet in his ſeate, as though he were aliue. He hath two of his wiues ſet with him, with their armes broken, and then they couer the vault on the top. The Inhabitants when they dye, are buried after the ſame faſhion, and haue the moſt part of their goods buried with them. And euery moneth there is a meeting of the kindred of the dead man, which mourne and ſing dolefull ſongs at his graue, for the ſpace of three daies; and kill many Goates, and powre their bloud vpon his graue, and Palme-Wine alſo; and vſe this ceremony as long as any of their kindred be aliue. But thoſe that haue no kindred think themſelues vnhappy men, becauſe they haue none to mourne for them when they dye. Theſe people are very kind one to another in their health; but in their ſickneſſe they doe abhorre one another, and will ſhun their company.

Buriall of their dead.

Cruel funerals.

Vnkind kindneſſe.

§. IIII.

His returne to the Portugals *: inuaſions of diuers Countries, abuſe, flight from them, and liuing in the Woods diuers moneths : His ſtrange Boate, and comming to* Loango.

Maſangano, a Towne of *Portugal*.

Salt Mines.
Siluer Mines.

The Riuer *Coanza*.

BEing departed from the *Gagas*, I came to *Maſangano*, where the *Portugals* haue a Towne of Garriſon. There was at that time a new Gouernor, which was called, *Sienor Iuan Continho*: who brought authority to conquer the Mines or Mountaines of *Cambamba*: and to performe that ſeruice, the King of *Spaine* had giuen him ſeauen yeares cuſtome, of all the Slaues and Goods that were carried thence to the *Weſt-Indies*, *Braſil*, or whither ſoeuer: with condition, that he ſhould build three Caſtles; one in *Demba*, which are the ſalt Mines; the other, in *Cambamba*, which are the Siluer Mines; and the other in *Bahia das Vaccas*, or *The Bay of Cowes*. This Gentleman was ſo bountifull at his comming, that his fame was ſpread through all *Congo*, and many *Mulatos* and *Negroes* came voluntarily to ſerue him. And being ſome ſixe moneths in the Citie, he marched to the *Outaba* of *Tombe*: and there ſhipped his Souldiers in Pinnaſſes, and went vp the Riuer *Conſa*, or *Coanza*, and landed at the *Outaba* of *Songo*, ſixtie miles from the Sea. This Lord *Songo* is next to *Demba*, where the Salt Mines be. In this place there is ſuch ſtore of Salt, that moſt part of the Countrey are perfect cleere Salt, without any earth or filth in it: and it is ſome three foot vnder the earth as it were Ice: and they cut it out in ſtones of a yard long, and it is carried vp into the Countrey, and is the beſt commoditie that a man can carry to buy any thing whatſoeuer.

Stone-ſalt, a ſpeciall commoditie. The like is in *Poland*.

Andrew Battle made Sergeant of a *Portugall* Company.

Seignior Iuan de Continho dieth.

Here the Gouernour ſtayed ten daies, and ſent a Pinnaſſe to *Maſangano*, for all the beſt Souldiers that were there. So the Captain of the Caſtle ſent me down among an hundred Souldiers, and I was very well vſed by the Gouernor; and he made me a Sergeant of a *Portugall* Company, and then he marched to *Machimba*; from thence to *Cauo*, and then to *Malombe*, a great Lord. Here we were foure daies, and many Lords came and obeyed vs. From thence we marched to a mightie Lord, called *Angoykayongo*, who ſtood in the defence of his Countrey, with more then ſixtie thouſand men. So we met with him, and had the victory, and made a great ſlaughter among them. We tooke captiues all his Women and Children, and ſetled our ſelues in his Towne, becauſe it was a very pleaſant place, and full of Cattle and victuals. And being eight daies in this Towne, the Gouernour ſickned and dyed, and left a Captaine in his roome to performe the ſeruice.

Serras da Prata.

Newes of the death of the Queene of *England*, 1603.

After we had beene two moneths in the Countrey of *Angoykayongo*, we marched toward *Cambambe*, which was but three daies iourney, and came right againſt the *Serras da Prata*, and paſſed the Riuer *Coanza*, and preſently ouer-ranne the Countrey, and built a Fort hard by the Riuers ſide. Here I ſerued two yeares. They opened the Siluer Mines: but the *Portugals* did not like of them as yet; becauſe they yeelded ſmall ſtore of Siluer. This new vp-ſtart Gouernour, was very cruell to his Souldiers, ſo that all his voluntary men left him; and by this meanes he could goe no farther. At this time, there came newes by the Ieſuites, that the Queene of *England* was dead; and that King *Iames* had made peace with *Spaine*. Then I made a petition to the Gouernour, who granted me licence to goe into my Countrey: And ſo I departed with the Gouernor and his Traine to the Citie of Saint *Paul*.

Bamba.
The *Onteiro* of *Congo*.

But he left fiue hundred Souldiers in the Fort of *Cambambe*, which they hold ſtill. Then I went with a *Portugall* Marchant to the Prouince of *Bamba*: and from thence to the *Onteiro*, or Citie ſtanding vpon a Mountaine of *Congo*: from thence to *Gongon* and *Batta*: and there wee ſold our commodities, and returned in ſixe moneths to the Citie againe. Then I purpoſed to haue ſhipped my ſelfe for *Spaine*, and thence homewards. But the Gouernour denyed his word, and commanded me to prouide my ſelfe within two daies, to goe vp to the Conqueſt againe. This Gouernour had ſerued his three yeares, and the Citizens looked euery day for another out of *Portugall*. So I determined to abſent my ſelfe for ten or twentie daies, till the other Gouernour came, and then to come to the Citie againe. For euery Gouernour that commeth, maketh Proclamation for all men that be abſent, to come with free pardon.

The Riuer *Bengo*.
The Riuer *Dande*.

The ſame day at night, I departed from the Citie, with two *Negro* Boyes that I had, which carried my Musket, and ſixe pounds of Powder, and an hundred Bullets, and that little prouiſion of victuals which I could make. In the morning I was ſome twentie miles from the Citie, vp along the Riuer *Bengo*, and there I ſtayed certaine dayes; and then paſſed *Bengo*, and came to the Riuer *Dande*, which is to the North-ward; purpoſing to know what newes was in the Citie, for I was neere the high-way of *Congo*: And one of my *Negroes* inquired of thoſe that paſſed, and brought me word; That it was certaine, that the new Gouernour came not that yeare. Now I was put to my ſhifts, whether I would goe to the Citie againe and be hanged, or to ſtay and liue in the Woods: for I had runne away twice before. So I was forced to liue in the Wood a moneth, betwixt the Riuers of *Dande* and *Bengo*.

Then I went to *Bengo* again, to *Mani Kaſwea*, & paſſed ouer the Riuer, and went to the lake of *Caſanſa*. Here is the greateſt ſtore of wild beaſts, that is in any place of *Angola*. About this lake I ſtaid ſix monethes, & liued only vpon dried fleſh, as Buffes, Deere, Mokokes, Impolancas, and Ro-bucks, and other ſorts which I killed with my Musket, and dryed the fleſh, as the Sauages doe, vpon an Hurdle three foot from the ground, making vnderneath it a great fire, and laying vpon the fleſh greene boughes, which keepe the ſmoke and heate of the fire downe, and dry it. I made my fire with two little ſtickes, as the Sauages vſe to doe. I had ſometimes *Guiney* Wheate, which my *Negro* Boy would get of the Inhabitants for pieces of dryed fleſh. This Lake of *Caſanze* doth abound with fiſh of ſundry ſorts. I haue taken vp a fiſh, that hath skipped out of the water on ſhoare, foure foot long, which the Heathen call *Sombo*. Thus after I had liued ſixe monethes with dryed fleſh and fiſh, and ſeeing no end of my miſerie, I wrought meanes to get away.

The Lake of *Caſanſa*.

The manner of the Sauages drying of their fleſh.

In this Lake are many little Ilands, that are full of trees, called *Memba*; which are as light as Corke, and as ſoft. Of theſe trees I built a *Gingado*, with a Knife of the Sauages that I had, in the faſhion of a Boat, nayled with woodden pegs, and rayled round about, becauſe the Sea ſhould not waſh me out, and with a Blanket that I had, I made a ſayle, and prepared three Oares to row withall. This Lake of *Caſunza* is eight miles ouer, and iſſueth into the Riuer *Bengo*. So I entred into my *Gingado*, and my two *Negro* Boyes, and rowed into the Riuer *Bengo*, and ſo came downe with the current twelue leagues to the barre. Here I was in great danger, becauſe the Sea was great; and being ouer the barre, I rowed into the Sea, and then ſayled afore the wind along the Coaſt, which I knew very well, minding to goe to the Kingdome of *Longo*, which is toward the North: and being that night at Sea, the next day I ſaw a Pinnaſſe come before the wind, which came from the Citie, and was bound to *San Thome*, and ſhee came neere to mee. The Maſter was my great friend, for we had beene Mates together, and for pitie ſake he tooke me in, and ſet me on ſhoare in the Port of *Longo*; where I remayned three yeares, and was well beloued of the King, becauſe I killed him Deere and Fowles with my Musket.

He made a Boat with a Knife.

The Lake of *Caſanza* falleth into *Bengo*.

Hee was three yeares in *Longo*.

§. V.

Of the Prouince of Engoy, *and other Regions of* Loango, *with the Cuſtomes there obſerued by the King and people.*

FRom the Point of the *Palmar*, which is the North-ſide of the Riuer *Zaire*, is the Port of *Cabenda*, where many ſhips vſe to water and refreſh themſelues; and it is fiue leagues Northwards. This place is called *Engoy*, and is the firſt Prouince of *Longo*, and is full of Woods and Thickets. And ſeuen leagues North-wards of that place is the Riuer *Cacongo*; a very pleaſant place and fruitfull. Here is great ſtore of Elephants Teeth: and a Boat of ten tunnes may goe vp the Riuer.

Puntada Palmar.

Engo is the firſt Prouince of *Longo*.

The Riuer *Cacongo*.

The *Mombales* haue great Trade with them, and paſſe the Riuer *Zaire* in the night, becauſe then it is calme; and carrie great ſtore of Elephants Teeth to the Towne of *Mani Sonna*, and ſell them in the Port of *Pinda* to the *Portugals*, or any other ſtranger, that firſt commeth.

The *Mombales*.

And foure leagues from *Cacongo*, is the Riuer of *Caye*, or *Longo Leuyes*. This Towne of *Caye* is one of the foure Seates or Lordſhips of *Longo*: and then the *Angra*, or Gulfe *das Almadias*. In this Gulfe or Bay are great ſtore of Canoes and Fiſhermen, becauſe the Sea is ſmoother there, then vpon the Coaſt. And two leagues North-ward is the Port of *Longo*. And it is a ſandie Bay; and a ſhip may ride within a Musket ſhot of the ſhoare in foure or fine fathomes.

The Riuer of *Caye*.

Golfam das Almadias.

The Port of *Longo*.

The Towne of *Mani Longo* is three miles from the waters ſide, and ſtandeth on a great Plaine. This Towne is full of Palme and Plantan Trees, and very freſh: and their Houſes are builded vnder the Trees. Their ſtreets are wide and long, and alwayes cleane ſwept. The King hath his Houſes on the Weſt-ſide, and before his doore hee hath a Plaine, where hee ſitteth, when hee hath any feaſting or matters of warres to treate of. From this Plaine there goeth a great wide ſtreet ſome Musket ſhot from the place, and there is a great Market euery day, and it doth begin at twelue of the clocke.

Here is great ſtore of Palme-clothes of ſundry ſorts, which is their Merchandizes: and great ſtore of Victuals, Fleſh, Hens, Fiſh, Wine, Oyle and Corne. Here is alſo very fine Logwood, which they vſe to dye withall; it is the root of the Logwood, which is the beſt, and *Molangos* of Copper. Here is likewiſe great ſtore of Elephants Teeth, but they ſell none in the Market place. The King hath ten great Houſes, and is neuer certaine to be found, but in the afternoone, when he commeth to ſit. And then he keepeth alwayes one Houſe. The Houſe is very long, and at twelue of the clocke it is full of Noblemen. They ſit vpon Carpets vpon the ground. The Houſe is alwayes full of people till mid-night. The laſt King *Gembe*, neuer vſed to ſpeake in the day, but alwayes in the night. But this King ſpeaketh in the day: howbeit hee ſpendeth moſt of the day with his Wiues. And when the King commeth in, he goeth to the vpper end of the Houſe, where hee hath his ſeate, as it were a Throne. And when the King is ſet, they clap

Fine Logwood

Molangos, or Copper.

Elephants Teeth.

their hands and ſalute him, ſaying in their Language; *Byani Pemba, Ampola, Meneya, Queſinge.*

The King *Macomas*, or wiues.

On the South-ſide of the Kings Houſes he hath a circuit or Village, where his Wiues dwell: and in this circuit no man may come in paine of death. He hath in this place one hundred & fifty Wiues and more. And if any man be taken within this Circuit, if he be with a woman, or doe but ſpeake to her, they be both brought into the Market place, and their heads bee cut off, and their bodies quartered, and lye one day in the ſtreets. The laſt King *Gymbe*, had foure hundred children by his women.

Strange cuſtome of drinking.

Tyrannicall cuſtome.

When the King drinketh he hath a cup of wine brought, and he that bringeth it hath a Bell in his hand, and aſſoone as he hath deliuered the cup to the King, hee turneth his face from the King, and ringeth the Bell: and then all that be there fall downe vpon their faces, and riſe not till the King haue drunke. And this is very dangerous for any ſtranger, that knoweth not the faſhions: for if any ſeeth the King drink, he is preſently killed, whatſoeuer he be. There was a Boy of twelue yeares, which was the Kings Sonne; This Boy chanced to come vnaduiſedly when his Father was in drinking: preſently the King commanded he ſhould be well apparelled, & victuals prepared. So the youth did eat & drink: afterward the King commanded that he ſhould be cut in quarters, and carryed about the Citie; with Proclamation that he ſaw the King drinke. Likewiſe for his Dyet, when it is dinner time, there is an Houſe of purpoſe, where hee alwayes eateth; and there his Dyet is ſet vpon a *Benſa*, like a Table: then hee goeth in and hath the doore ſhut. So when he hath eaten, then he knocketh and commeth out. So that none ſee the King eat nor drinke. For it is their Beliefe, that if hee bee ſeene eating or drinking, hee ſhall preſently dye. And this is an order with all the Kings that now are, or ſhall ſucceed, vnleſſe they aboliſh this cruell cuſtome.

Arrogating to giue raine. It raineth here in December.

This King is ſo honoured, as though hee were a God among them: and is called *Sambe* and *Pongo*, that is, God. And they beleeue that he can giue them raine, when hee liſteth. So once a yeare when it is time to raine; which is in December, the people come to begge raine, and bring their gifts to the King: for none come emptie. Then he appointeth the day, and all the Lords farre and neere come to that Feaſt with all their troupes, as they goe in the warres. And when all the troupes of men be before the King, the greateſt Lord commeth forth with his Bow and Arrowes, and ſheweth his skill with his weapons, and then he hath a merrie conceit or ieſt, that he ſpeaketh before the King, and kneeleth at his feet, and then the King thanketh him for his loue: and in like manner they doe all. The King ſitteth abroad in a great place, and hath a Carpet ſpread vpon the ground, which is ſome fifteene fathomes about of fine *Enſacks*, which are wrought like Veluet, and vpon the Carpet his ſeat, which is a fathome from the ground. Then he commandeth his *Dembes* to ſtrike vp, which are Drums, ſo great that they cannot carrie them, and others that are very great. He hath alſo eight *Pongos*, which are his Wayters, made of the greateſt Elephants Teeth, and are hollowed and ſcraped light: which play alſo. And with the Drums and Waytes they make an helliſh noyſe. After they haue ſported and ſhewed the King pleaſure, he ariſeth and ſtandeth vpon his Throne, and taketh a Bow and Arrowes in his hand and ſhooteth to the Skie, and that day there is great reioycing, becauſe ſometimes they haue raine. I was once there when the King gaue raine, and it chanced that day to raine mightily, which made the people to haue a great beliefe in their folly.

Policie of the Deuill.

Some white children borne among them.

Here are ſometimes borne in this Countrey white children, which is very rare among them, for their Parents are *Negroes*. And when any of them are borne, they bee preſented vnto the King, and are called *Dondos*. Theſe are as white as any white man. Theſe are the Kings Witches, and are brought vp in Witchcraft, and alwayes wayte on the King. There is no man that dare meddle with theſe *Dondos*. If they goe to the Market, they may take what they liſt, for all men ſtand in awe of them. The King of *Longo* hath foure of them.

Their *Mokiſſo* and *Checocke*. A Village called *Kinga*.

This King is alſo a Witch and beleeueth in two Idols, which are in *Longo*. The one is called, *Mokiſſo à Longo*, the other is called, *Checocke*. This laſt is a little blacke Image, and ſtandeth in a little houſe, at a Village that is called, *Kinga*, which ſtandeth in the landing place of *Longo*. This houſe of *Checocke* ſtandeth in the high-way, and they that go by clap their hands, which is the courteſie of the Country. Thoſe that be Crafts-men, as Fiſhermen, Hunters & Witches do, offer to this Idol, that they may haue good lucke. This *Checocke* doth ſometimes in the night come and haunt ſome of his beſt Beloued: ſometimes a man, ſometimes a Boy, or a Woman. And then they be franticke for the ſpace of three houres. And whatſoeuer the franticke Perſon ſpeaketh, that is the will of *Checocke*. And they make a great Feaſt and dancing at his houſe.

Mokiſſo Gomberi.

There is another *Mokiſſo*, which is alſo in *Kinga*, and it is called, *Gomberi*. It is the name of a woman, and is in an houſe, where an old Witch dwelleth, and ſhee is called, *Ganga Gomberi*, which is, the Prieſt of *Gomberi*. Here once a yeare is a Feaſt made, and *Ganga Gomberi* ſpeaketh vnder the ground. And this is a common thing euery yeare. I haue asked the *Negroes* what it was, and they told me, that it is a ſtrong *Mokiſſo*, that is come to abide with *Checocke*.

Colour of their children when they are borne.

The children in this Countrey are borne white, and change their colour in two dayes to a perfect blacke. As for example, the *Portugals* which dwell in the Kingdome of *Congo*, haue ſometimes children by the *Negro* Women, and many times the Fathers are deceiued, thinking when the child is borne that it is theirs, and within two dayes it proueth the ſonne or daughter of a *Negro*; which the *Portugals* doe greatly grieue at: for they reioyce when they haue a *Mulato* child, thought it be a baſtard.

The Towne of *Longo* ſtandeth in the middeſt of the foure Lordſhips; and is gouerned by foure Princes, which are the Kings ſiſters ſonnes. For the Kings ſonnes neuer come to be Kings. The firſt is, *Mani Cabango*. The ſecond, *Mani Salag*. The third *Mani Bock*. The fourth, *Mani Cay*. This *Mani Cay* is next to be King, and hath his Traine and Court as a Prince. And when the King dieth, he commeth preſently into the ſeat of the King. Then *Mani Bock* commeth to *Cay*: *Mani Salag* commeth to *Bock*, and *Mani Cabango* commeth to *Salag*. And then they prouide another to goe to *Cabango*. So there be foure Princes that wait to be Kings, when their turnes come. The Mother of theſe Princes is called, *Mani Lombo*: and ſhee is the higheſt and chiefe woman in all the Land. Shee maketh choice of her husband, and when ſhee is wearie of him, ſhe putteth him away, and taketh another. Her children are greatly honoured; and whoſoeuer paſſeth by them, kneele downe and clap their hands, which is the curteſie of the Countrie. Theſe Lordſhips are champaine grounds, and full of Corne, and Fruit. The men in this Kingdome make great ſtore of Palme-cloth of ſundrie ſorts, very fine and curious. They are neuer idle: for, they make fine Caps of needle-worke, as they goe in the ſtreets.

Foure Princes in *Loango*.

There is a place two leagues from the Towne of *Longo*, called *Longeri*, where all their Kings be buried: and it is compaſſed round about with Elephants teeth pitched in the ground, as it were a Pale, and it is ten roods in compaſſe.

Burial of their Kings.

Theſe people will ſuffer no white man to be buried in their Land. And if any Stranger or *Portugall* come thither to trade, and chance to die, he is carried in a Boat two miles from the ſhoare, and caſt into the Sea. There was once a *Portugall* Gentleman, that came to trade with them, and had his houſe on ſhoare. This Gentleman died, and was buried ſome foure moneths. That yeere it did not raine ſo ſoone as it was wont, which beginneth about December: ſo that they lacked raine ſome two moneths. Then their *Mokiſo* told them, that the Chriſtian which was buried, muſt be taken out of the earth, and caſt into the Sea. And ſo he was taken vp, and caſt into the Sea; and within three dayes it rained: which made them haue a great beliefe in the Deuill.

No white man may be buried in *Longo*.

§. VI.

Of the Prouinces of Bongo, Calongo, Mayombe, Manikeſocke, Motimbas: *of the Ape-monſter* Pongo, *their hunting, Idolatries, and diuers other obſeruations.*

To the Eaſtward of *Longeri* is the Prouince of *Bongo*, and it bordereth vpon *Mocoke*, the Great *Angeca* is King. In this place is great ſtore of Iron, and Palme-cloth, and Elephants teeth, and great ſtore of Corne. To the North-eaſt, is the Prouince of *Cango*, and it is fourteene dayes iourney from the Towne of *Longo*. This place is full of Mountaines and rockie ground, and full of Woods, and hath great ſtore of Copper. The Elephants in this place doe excell. Here are ſo many, that the people of *Longo* fetch great ſtore of Elephants teeth, and bring them to the Port of *Longo*.

Bongo.

To the Northwards of *Longo* three leagues is, the Riuer *Quelle*: and on the North ſide is, the Prouince of *Calongo*. This Countrey is alwaies tilled, and full of Corne: and is all plaine and champaine ground, and hath great ſtore of Honie. Here are two little Villages, that ſhew at Sea like two homocks: which are the markes to know the Port of *Longo*. And fifteene miles Northward is the Riuer *Nombo*: but it hath no depth for any Barke to goe in. This Prouince, toward the Eaſt, bordereth vpon *Bongo*; and toward the North, vpon *Mayombe*, which is nineteene leagues from *Longo*, along the Coaſt.

Calongo.

This Prouince of *Mayombe* is all Woods and Groues; ſo ouergrowne, that a man may trauaile twentie dayes in the ſhadow without any Sunne or heat. Here is no kind of Corne nor Graine: ſo that the people liueth onely vpon Plantanes, and Roots of ſundrie ſorts very good, and Nuts, nor any kind of tame Cattell, nor Hens. But they haue great ſtore of Elephants fleſh, which they greatly eſteeme; and many kind of wild Beaſts; and great ſtore of Fiſh. Here is a great ſandy Bay, two leagues to the Southward of Cape *Negro*, which is the Port of *Mayombe*. Sometimes the *Portugals* lade Logwood in this Bay. Here is a great Riuer, called *Banna*: in the Winter it hath no barre, becauſe the generall winds cauſe a great Sea. But when the Sunne hath his South declination, then a Boat may goe in: for then it is ſmooth becauſe of the raine. This Riuer is very great and hath many Ilands, and people dwelling in them. The Woods are ſo couered with Baboones, Monkies, Apes, and Parrots, that it will feare any man to trauaile in them alone. Here are alſo two kinds of Monſters, which are common in theſe Woods, and very dangerous.

Mayombe.

Cape *Negro* is in fifteene degrees to the South of the Line.

Banna Riuer.

The *Pongo*, or Giant-ape. He told me in conference with him, that one of theſe *Pongos* tooke a *Negro* Boy of his, which liued a moneth with them. For they hurt not thoſe which they ſurpriſe at vnawares, except they looke on them, which hee auoyded. He ſaid, their highth was like a mans, but their bigneſſe twice as great. I ſaw the *Negro* Boy. Their ſtrength. What the other Monſter ſhould be, he hath forgotten to relate: and theſe papers came to my hand ſince his death, which otherwiſe in my often conferences I might haue learned. Perhaps he meaneth the *Pigmey Pongo*-killers, mentioned.

The greateſt of theſe two Monſters is called, *Pongo*, in their Language: and the leſſer is called, *Engeco*. This *Pongo* is in all proportion like a man, but that he is more like a Giant in ſtature, then a man: for he is very tall, and hath a mans face, hollow eyed, with long haire vpon his browes. His face and eares are without haire, and his hands alſo. His bodie is full of haire, but not very thicke, and it is of a dunniſh colour. He differeth not from a man, but in his legs, for they haue no calfe. Hee goeth alwaies vpon his legs, and carrieth his hands claſped on the nape of his necke, when he goeth vpon the ground. They ſleepe in the trees, and build ſhelters for the raine. They feed vpon Fruit that they find in the Woods, and vpon Nuts, for they eate no kind of fleſh. They cannot ſpeake, and haue no vnderſtanding more then a beaſt. The People of the Countrie, when they trauaile in the Woods, make fires where they ſleepe in the night; and in the morning, when they are gone, the *Pongoes* will come and ſit about the fire, till it goeth out: for they haue no vnderſtanding to lay the wood together. They goe many together, and kill many *Negroes* that trauaile in the Woods. Many times they fall vpon the Elephants, which come to feed where they be, and ſo beate them with their clubbed fiſts, and pieces of wood, that they will runne roaring away from them. Thoſe *Pongoes* are neuer taken aliue, becauſe they are ſo ſtrong, that ten men cannot hold one of them: but yet they take many of their young ones with poiſoned Arrowes. The young *Pongo* hangeth on his mothers bellie, with his hands faſt claſped about her: ſo that, when the Countrie people kill any of the femals, they take the young one, which hangeth faſt vpon his mother. When they die among themſelues, they couer the dead with great heapes of boughs and wood, which is commonly found in the Forreſts.

A Dog ſold for thirtie pounds.

The *Morombes* vſe to hunt with their Countrie Dogs, and kill many kinds of little beaſts, and great ſtore of Pheaſants. But their Dogs be dumbe and cannot barke at all. They hang wooden clappers about their neckes, and follow them by the ratling of the clappers. The Huntſmen haue Petes, which they whiſtle their Dogs withall. Theſe Dogs in all this Countrie are very little, with prickt eares, and are for the moſt part red and dunne. The *Portugall* maſtie Dog, or any other great Dog are greatly eſteemed, becauſe they doe barke. I haue ſeene a Dog ſold vp in the Countrie for thirtie pounds.

The Towne of *Mani Mayombe*. The author was twelue moneths in this Countrie.

In the Towne of *Mani Mayombe* is a *Fetiſſo*, called *Maramba:* and it ſtandeth in an high basket made like an Hiue, and ouer it a great houſe. This is their houſe of Religion: for they beleeue onely in him, and keepe his lawes, and carrie his Reliques alwaies with them. They are for the moſt part Witches, and vſe their witchcraft for hunting and killing of Elephants, and fiſhing, and helping of ſicke and lame men: and to fore-caſt iourneyes, whether they ſhall ſpeed well or euill. By this *Maramba* are all thefts and murthers tried: for in this Countrie they vſe ſometimes to bewitch one another to death. And when any dieth, their neighbours are brought before *Maramba:* and if it be a great man that dieth, the whole Towne commeth to ſweare. The order is, when they come before *Maramba*, to kneele and claſpe *Maramba* in their armes, and to ſay; *Emeno, eyge bembet Maramba:* that is, I come to be tried, O *Maramba*. And if any of them be guiltie, they fall downe ſtarke dead for euer. And if any of them that ſweare hath killed any man or child before, although it be twentie yeeres paſt, hee preſently dieth. And ſo it is for any other matter. From this place as farre as it is to Cape *De lopo Gonſalues*, they are all of this ſuperſtition. I was twelue moneths in this place, and ſaw many die after this ſort.

All *Angola* circumciſed.

Theſe people be circumciſed, as they be through all *Angola*, except the Kingdome of *Congo*, for they are Chriſtians. And thoſe that will be ſworne, to *Maramba*, come to the chiefe *Gangas*, which are their Prieſts, or Men-witches; as Boyes of twelue yeeres of age, and men and women. Then the *Gangas* put them into a darke houſe, and there they remaine certaine dayes with very hard diet: after this they are let abroad, and commanded not to ſpeake for certaine dayes, what iniurie ſoeuer they be offered: ſo that they ſuffer great penurie before they bee ſworne. Laſtly, they are brought before *Maramba*, and haue two markes cut vpon both their ſhoulders before, like an halfe Moone; and are ſworne by the bloud that falleth from them, that they ſhall be true to him. They are forbidden ſome one kind of fleſh, and ſome one kind of fiſh, with many other toyes. And if they eate any of this forbidden meate, they preſently ſicken and neuer proſper. They all carrie a relique of *Maramba* in a little boxe, and hang it about their necks, vnder their left armes. The Lord of this Prouince of *Mayombe*, hath the Enſigne or ſhape of *Maramba* carried before him, whitherſoeuer he goeth; and when he ſitteth downe, it is ſet before him; and when he drinketh his Palme-wine, the firſt cup is powred at the foote of the *Mokiſo*, or Idoll; and when he eateth any thing whatſoeuer, the firſt piece he throweth toward his left hand, with enchanting words.

His trauaile to *Mani Keſock*. *Mani Seat*.

From Cape *Negro* Northward is a great Lord, called *Mani Seat*; which hath the greateſt ſtore of Elephants teeth of any Lord in the Kingdome of *Longo:* for, his people practiſe nothing elſe but to kill Elephants. And two of thoſe *Negroes* will eaſily kill an Elephant with their darts. And here is great ſtore of Logwood.

Great ſtore of Logwood. *Mani Keſock*.

There is another Lord to the Eaſtward, which is called *Mani Keſock*, and he is eight dayes iourney from *Mayombe*. Heere I was with my two *Negro* Boyes, to buy Elephants haires and tayles; and in a moneth I bought twentie thouſand, which I ſold to the *Portugals* for thirtie Slaues, and all my charges borne. From this place I ſent one of my *Negro* Boyes to *Mani Seat* with a Looking-glaſſe: he did eſteeme it much, and ſent me foure Elephants teeth, (very great) by his owne men; and deſired me to cauſe the *Portugals*, or any other ſhippe, to come to the Northward of the Cape *Negro*, and hee would make fires where his landing place is: For there was neuer yet any *Portugall*, or other ſtranger in that place.

Twentie thouſand Elephants tailes.

A Trade a litle North ward of Cape *Negro*, which is about ſixteene degrees to the South of the line.

To the North-eaſt of *Mani Keſock*, are a kind of little people, called *Matimbas*; which are no bigger then Boyes of twelue yeares old, but are very thicke, and liue onely vpon fleſh, which they kill in the Woods with their Bowes and Darts. They pay tribute to *Mani Keſock*, and bring all their Elephants teeth and tayles to him. They will not enter into any of the *Marombos* houſes, nor will ſuffer any to come where they dwell. And if by chance any *Maramba*, or people of *Longo* paſſe where they dwell, they will forſake that place, and go to another. The Women carry Bow and Arrowes as well as the Men. And one of theſe will walke in the Woods alone, and kill the *Pongos* with their poyſoned Arrowes. I haue asked the *Marombos*, whether the Elephant ſheddeth his teeth or no? And they ſay no. But ſometimes they finde their teeth in the Woods, but they find their bones alſo.

The *Matimbas* a people of very ſmal ſtature, a kind of Pigmeys.

Women vſing Bowes and Arrowes.

Elephants, whether they ſhed their teeth.

When any man is ſuſpected for any offence, he is carried before the King, or before *Mani Bomma*, which is as it were a Iudge vnder the King. And if it be vpon matter that hee denyeth, and cannot be proued but by their oath; then the ſuſpected perſon is thus ſworne. They haue a kind of roote which they call *Imbondo*. This roote is very ſtrong, and is ſcraped into water. The vertue of this roote is, that if they put too much of it into the water, the perſon that drinketh it cannot voyd vrine: and ſo it ſtriketh vp into the braine, as though hee were drunke, and he falleth downe as though he were dead. And thoſe that fall are counted as guiltie, and are puniſhed.

The vertue of the roote *Imbondo*.

In this Countrey none, of any account dyeth, but they kill another for him: for they beleeue they dye not of their owne naturall death, but that ſome other hath bewitched them to death: And all thoſe are brought in by the friends of the dead which they ſuſpect; ſo that many times there come fiue hundred men and women to take the drinke, made of the foreſaid root, *Imbonda*. They are brought all to the High-ſtreete or Market place, and there the maſter of the *Imbonda* ſitteth with his water, and giueth euery one a cup of water by one meaſure: and they are commanded to walke in a certaine place till they make water, and then they be free: But he that cannot vrine, preſently falleth downe, and all the people great and ſmall fall vpon him with their kniues, and beate and cut him into pieces. But I thinke the Witch that giueth the water is partiall, and giueth to him whom he will haue to dye the ſtrongeſt water, but no man * can perceiue it that ſtandeth by. And this is done in the Towne of *Longo*, almoſt euery week in the yeare.

He told me that this root makes the water as bitter as Gall (he taſted it) and one root will ſerue to try one hundred. They which haue drunke and made water after are cleared, before which if dizzines take them, they cry, *Vndoke, Vndoke*, and preſently execute them. See my *Relat. l. 7. c.* 10. which I writ from his mouth. Neither may this be aſcribed to the vertue of the herbe, but to the vice of the Deuill, a murtherer and his Inſtruments. The *Ganga* or Prieſt. * And therefore that coniecture ſeems vnprobable. For how could an ordinary tryall of life where are ſo many ſo perilous; and therefore curious (more then) ſpectators, not perceiue this in ſo long and frequent experience, which coſts ſo many their deareſt friends their deareſt life? I thinke rather that this was the tranſcribers coniecture. I remember no ſuch ſcruple in his Narrations to me, who knowes not the Deuils ambition of Deity, and cruell Miſanthropie or man-hating? This is his Apiſh imitation of Diuinity, and thoſe Rites preſcribed for triall in caſe of Iealouſie, *Num.* 5. In *Guinea* like triall is made by Salt, and alſo by the *Fetiſſeroes* pot. In *Benomotapa*, by a water alſo: in the *Moramba* triall before, and *Motamba* triall by hot Iron in *Angola*; the Plough-ſhares in old times with vs: and the tryall of Witches ſtill in the Eaſt parts by water, &c. were not vnlike in deceiueable ſuperſtition.

§. VII.

Of the Zebra *and* Hippopotamus: *The* Portugals *Warres in thoſe parts: The Fiſhing, Graine, and other things remarkable.*

IN this Kingdome there is no kind of tame Cattle but Goats; for none other Cattle will liue here. Oxen and Kine haue beene brought hither, but they preſently dye: The Hennes in this place doe ſo abound, that a man may buy thirtie for the worth of ſixe pence in Beads. Heere is ſtore of Pheaſants, and great plenty of Partridges, and wilde Fowle. Here is a kind of Fowle that liues in the Land bigger then a Swan, and they are like an Heron, with long legges, and long neckes, and it is white and blacke, and hath in her breaſt a bare place without Feathers, where ſhe ſtriketh with her Bill. This is the right Pelican, and not thoſe Sea Birds which the *Portugals* call Pelicans, which are white, and as bigge as Geeſe, and thoſe abound in this Country alſo.

Plenty of wilde Fowle.

The right Pelican.

Here is alſo the *Zeuera* or *Zebra*, which is like an horſe; but that his mane, his taile, his ſtrakes of diuers colours downe his ſides and legges, doe make a difference. Theſe *Zeuera*s are all wilde,

The *Zeuera* or *Zebra*.

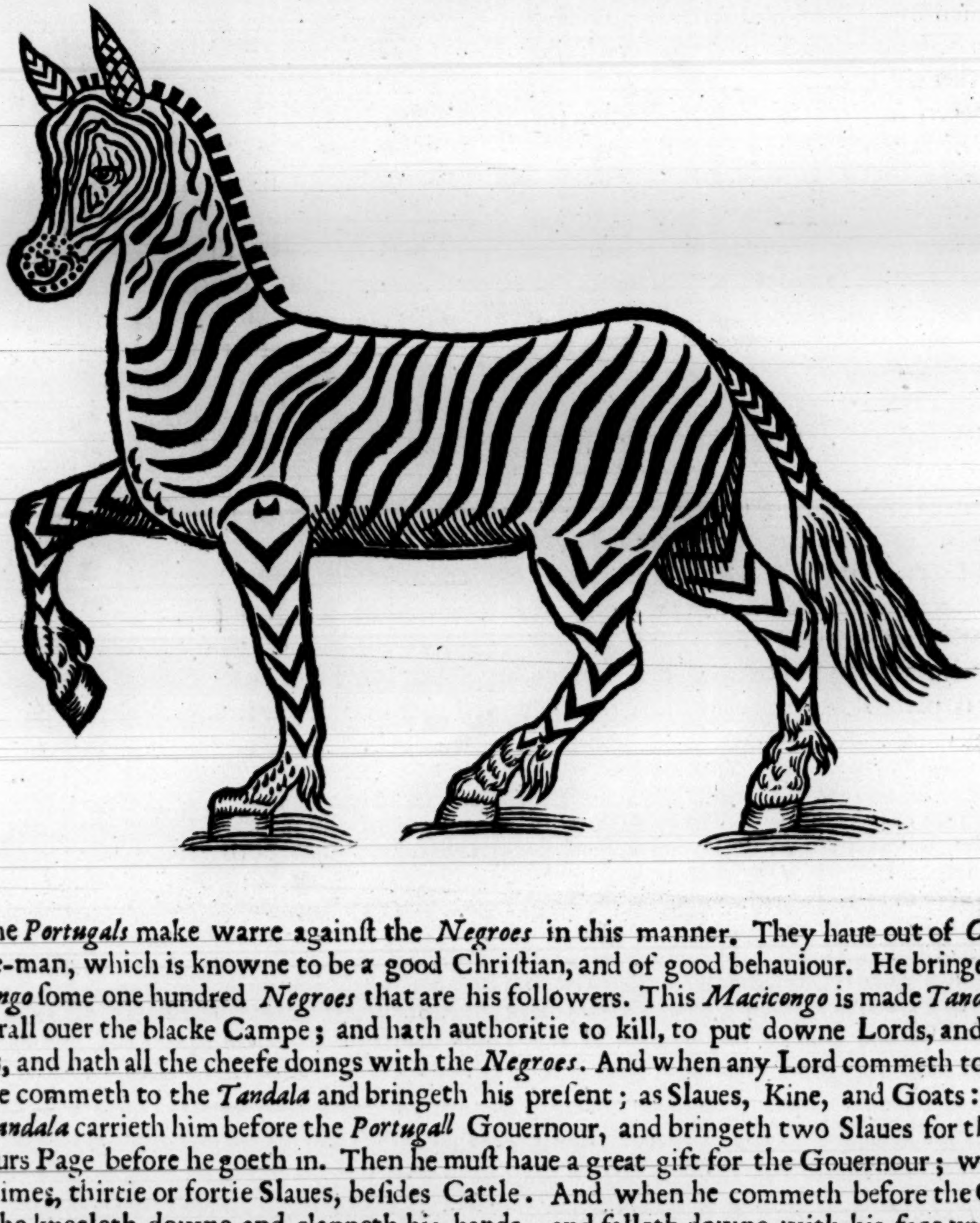
and liue in great heards, and will ſuffer a man to come within ſhot of them, and let them ſhoote three or foure times at them before they will runne away.

The *Hippopotamus* or Riuer Horſe.

A preſent remedy for the Fluxe.

Moreouer, there are great ſtore of Sea or Riuer Horſes, which feed alway on the Land, and liue onely by Graſſe, and they be very dangerous in the water. They are the biggeſt creature in this Countrey, except the Elephant: They haue great vertue in the clawes of their left forefoote, and haue foure clawes on euery foot, like the clawes of an Oxe. The *Portugals* make Rings of them, and they are a preſent remedy for the Fluxe.

The ZEVERA or ZEBRA.



The Port-wars in *Congo*.

The Generall of the blacke Campe.

The *Portugals* make warre againſt the *Negroes* in this manner. They haue out of *Congo* a Noble-man, which is knowne to be a good Chriſtian, and of good behauiour. He bringeth out of *Congo* ſome one hundred *Negroes* that are his followers. This *Macicongo* is made *Tandala*, or Generall ouer the blacke Campe; and hath authoritie to kill, to put downe Lords, and make Lords, and hath all the cheefe doings with the *Negroes*. And when any Lord commeth to obey; firſt he commeth to the *Tandala* and bringeth his preſent; as Slaues, Kine, and Goats: Then the *Tandala* carrieth him before the *Portugall* Gouernour, and bringeth two Slaues for the Gouernours Page before he goeth in. Then he muſt haue a great gift for the Gouernour; which is ſometimes, thirtie or fortie Slaues, beſides Cattle. And when he commeth before the Gouernour, he kneeleth downe and clappeth his hands, and falleth downe with his face vpon the ground, and then he riſeth and ſaith; *I haue beene an enemy, and now I proteſt to be true, and neuer more to lift my hand againſt you.* Then the Gouernour calleth a Souldier which hath deſerued a reward, and giueth the Lord to him. This Souldier ſeeth that he haue no wrong: and the Lord acknowledgeth him to be his Maſter; and he doth maintaine the Souldier, and maketh him rich. Alſo, in the warres he commandeth his Maſters houſe to be built before his owne: and whatſoeuer he hath taken that day in the warres, he parteth with his Maſter. So that there is no *Portugall* Souldier of any account, but he hath his *Negro Soua*, or Lord.

Their Fiſhing on the Coaſt.

They vſe vpon this Coaſt to Fiſh with harping Irons, and waite vpon a great Fiſh that commeth once a day to feed along the ſhoare, which is like a *Grampas*. Hee runneth very neere the ſhoare, and driueth great ſkuls of Fiſh before him: and the *Negroes* runne along the ſhoare, as faſt as they are able to follow him, and ſtrike their Harping Irons round about him, and kill great ſtore of Fiſh, and leaue them vpon the Sand till the Fiſh hath done feeding; and then they come and gather their Fiſh vp. This Fiſh will many times runne himſelfe on ground, but they will preſently ſhoue him off againe, which is as much as foure or fiue men can doe. They call him *Emboa*, which is in their ſpeech, *A Dogge*; and will by no meanes hurt or kill any of them. Alſo, they vſe in the Bayes and Riuers, where ſhoald water is, to Fiſh with Mats, which are made of long Ruſhes, and they make them of an hundred fathoms long. The Mats ſwim vpon the Water, and haue long Ruſhes hanged vpon one edge of the Mat, and ſo they draw the Mat in compaſſe, as we doe our Nets. The Fiſhes fearing the Ruſhes that hang downe, ſpring out of the water, and fall vpon the Mat that lyeth flat on the water, and ſo are taken.

A ſtrange kind of fiſhing with Mats.

They haue foure ſorts of Corne in *Longo*: The firſt, is called *Maſanga*, and it groweth vpon a ſtraw as bigge as a Reede, and hath an eare a foote long, and is like Hemp-ſeed. The ſecond, is called *Maſembala*. This is of great increaſe: for of one kernell there ſprings foure or fiue Canes, which are tenne foote high, and they beare halfe a pinte of Corne a peece. This graine is as big as Tares, and very good. Thirdly, they haue another that groweth low like Graſſe, and is very like Muſtard-ſeed: and this is the beſt. They haue alſo the great *Guiney* Wheate, which they call *Maſ-impota*. This is the leaſt eſteemed.

Foure ſorts of corne in *Longo*.

They haue very good Peaſon, ſomewhat bigger then ours: but they grow not as ours do. For the poodes grow on the rootes vnderneath the ground; and by their leaues they know when they be ripe. They haue another kind of Peaſon, which they call *Wandos*. This is a little tree; and the firſt yeare that it is planted, it beareth no fruit: but after it beareth fruit three yeares, and then it is cut downe.

Two ſorts of Peaſon: how they grow.

Their Plantan trees beare fruit but once, and then are cut downe: and out of the root thereof ſpring three or foure young ones.

They haue great ſtore of Hony, which hangeth in the *Elicondy* Trees. They gather it with an hollow piece of Wood or Cheſt, which they hang in the top of the Tree, and once a yeare it is full, by ſmoake rewarding the laborious Creatures with robbery, exile, death.

Their Hony.

T*HIS* Alicunde or Elicondy *Tree is very tall, and exceeding great; ſome as big as twelue men can fathome, ſpreading like an Oake; ſome of them are hollow, and from the liberall skies receiue ſuch plentie of water, that they are Hoſpitall entertainers of thouſands in that thirſtie Region. Once haue I knowne three or foure thouſand remaine at one of thoſe Trees, and thence receiuing all their watery prouiſion for foure and twentie houres, and yet not emptie. The* Negroes *climbed vp with pegges of hard Wooke (which that ſofter eaſily receiueth, the ſmoothneſſe not admitting other climbing) and I thinke that ſome one Tree holds fortie tunne of water. This Tree affoords no leſſe bountifull hoſpitality to the backe then belly, yeelding (as her belly to their bellies, ſo) her backe to their backes: excepting that this is better from the younger Trees, whoſe tenderer backes being more ſeaſonable for Diſcipline, are ſoundly beaten (for mans fault, whence came the firſt nakedneſſe) whereby one fathome cut from the Tree, is extended into twentie, and is preſently fit for wearing, though not ſo fine as the* Iuzanda *tree yeelds. This tree yeelds excellent cloath from the inner backe thereof by like beating. Of their Palme Trees, which they keepe with watering and cutting euery yeare; they make Veluets, Sattins, Taffataes, Damaskes, Sarcenets, and ſuch like: out of the leaues cleanſed and purged, drawing long threads, and euen for that purpoſe. They draw Wine (as is ſaid) from the Palme Tree; there is another kind of Palme Tree, which beareth a fruite good for the ſtomacke, and for the Liuer moſt moſt admirable.*

I added this that followes out of his owne reports to my ſelfe. Other like things you may find from his relation ſcattered in my *Pilgrimage*.

The *Iuzanda*.

One Crocodile was ſo huge and greedy, that he deuoured an Alibamba, *that is, a chained company of eight or nine Slaues: but the indigeſtible Iron paid him his wages, and murthered the murtherer, found after in his belly. I haue ſeene them watch their prey, haling in gennet, Man or other Creature into the water. But one Souldier thus wrapt in ſhallower water, drew his knife, tooke his Taker in the belly and ſlue him.*

Chap. IIII.

A report of the Kingdome of Congo, *a Region of* Affrica*: Gathered by* PHILIPPO PIGAFETTA,* *out of the Diſcourſes of Maſter* EDVVARD LOPES *a* Portugall, *tranſlated out of* Italian *into Engliſh, by Maſter* ABRAHAM HARTVVELL, *and here abreuiated.*

* Anno 1588.

§. I.

The iourney by Sea from Lisbone *to the Kingdome of* Congo*: Of the Ayre, Winds, Raines, Temperature thereof.*

IN the yeare 1588. when *Don Sebaſtian* King of *Portugall*, embarked himſelfe for the Conqueſt of the Kingdome of *Morocco* : *Edward Lopes* borne at *Beneuentum*. (a place foure and twentie miles diſtant from *Lisbone*, neere vpon the South ſhore of the Riuer *Tagus*) ſayled likewiſe in the moneth of Aprill towards the hauen of *Loanda*, ſituate in the Kingdome of *Congo*, in a ſhip called S. *Anthony*, belonging to an Vncle of his, and charged with diuers marchandiſes for that Kingdome: And it was accompanied with a *Patache* (which is a ſmall veſſell) whereunto the ſhip did continually yeeld good guard, and miniſtred great releefe, conducting and guiding the ſame with lights in the night time, to the end it ſhould not loſe the way, which the ſhippe it ſelfe did keepe. He arriued at the Iſland of *Madera*, belonging to the King of *Portugall*, diſtant from *Lisbone* about ſixe hundred miles, where he remained fifteene daies, to furniſh himſelfe with freſh Victuall and Wine; which in great abundance groweth in that Iſland, yea and in mine opinion the beſt in the world, whereof they carry abroad great ſtore into diuers Countries, and eſpecially into *England*. He prouided there alſo ſundry other Confections and Conſerues of Sugar, which in that Iſland are made and wrought both in great quantity, and alſo ſingular excellency. From this Iſland they departed, leauing all the *Canaries* belonging to *Caſtile*, and tooke hauen at one of the Iſlands of Cape *Verde*, called S. *Anthony*, without hauing any ſight thereof before they were come vpon it: and from thence to another called S. *Iacopo*, which commandeth all the reſt, and hath a Biſhop & a Chaplaine in it, that rule and gouerne them: and here they prouided themſelues againe of victuals. Theſe Iſlands of Cape *Verde* were eſtabliſhed by *Ptolomee* in the Tables of his *Geography*, to be the beginning of the Weſt, together with the Cape or Promontorie which he termeth *Cornu vltimum*, or the Iſlands *Macarie* or *Bleſſed*, which we commonly call *Fortunate*. In theſe Iſlands of Cape *Verde*: the *Portugals* do often arriue, and in thoſe Countries do Trafficke with ſundry marchandiſes, as little balles of diuers coloured Glaſſe, and other ſuch things, wherein thoſe people doe greatly delight, and *Holland* cloath, and Caps and Kniues, and coloured Clothes: In exchange whereof they bring backe againe, Slaues, Waxe, Hony, with other kind of food, and Cotten-cloth of ſundry colours.

Patache i. a Brigandine or a Pinnaſſe.

The Iſland of *Madera*.

The *Canaries*.

Iſle of S. *Anthony*.

Iſle of S. *Iames*.

Now the ſhippe called S. *Anthony*, holding on his courſe, met with the generall windes, * and then turned their Prow and their Sayles, by North, and by North-weſt on the right hand towards the Kingdome of *Congo*. And ſayling on-wards cloſely with the halfe ſhippe, they came in twelue daies and twelue nights, to the Iſland of S. *Elena*, not looking for the ſame, nor thinking of it. This Iſland was ſo called, becauſe on the Feaſt day of S. *Helena*, which falleth vpon the third day of May, it was by the *Portugals* firſt deſcried. And as it is very ſmall, ſo is it (as it were) ſingular by it ſelfe: for being ſituate in the height of ſixteene degrees towards the Antarctike, it containeth in compaſſe nine miles about, and is farre diſtant from the firme Land.

* Theſe generall winds are the *Eteſij*, which blow from ſome Northerly point vnto twentie nine degrees South latitude. For about ſixe moneths together for this cauſe they vſe to ſet off toward *Braſil*, to gaine the wind and returne to *Congo*.

Iſle of S. *Elena*, all of *Ebenwood*.

From the Iſland of S. *Helena*, they made ſayle with the ſame weather, and ſo within the ſpace of ſeuenteene daies came to the hauen of *Loanda*, which is in the Prouince of *Congo*, the winds being ſomewhat more calme then they were afore. This is a very ſure and great hauen, ſo called of an Iſland of the ſame name, whereof we ſhall ſpeake hereafter.

The Port of *Loanda*.

De las Palmas.

The ſecond courſe of ſayling to *Loanda*.

The Iſle of S. *Thomas*.

There are two courſes of ſayling from the Iſland of Cape *Verde* to *Loanda*; the one of them now declared, which being neuer vſed afterwards, was at the firſt attempted and performed by the ſame ſhippe wherein *Signor Odoardo* went, being then guided by *Franciſco Martinez* the Kings Pilot, a man very greatly experienced in thoſe Seas, and the firſt that euer conducted veſſell by that way: the other is atchieued by paſſing along the Coaſt of the firme Land. From the Iſland of *San Iacomo*, they came to Cape *Das Palmas*, and from thence direct themſelues to the Iſland of *San Thomas*, which lyeth vnder the Equinoctiall; ſo called, becauſe it was diſcouered vpon that day, wherein the Feaſt of that Apoſtle is vſed to be celebrated. It is diſtant from the firme Land, one hundred and eightie miles, right againſt the Riuer, called *Gaban*, which is ſo termed becauſe it is in ſhape very like to that kind of Veſture, that it is called a *Gaban*, or a Cloke.

The Hauen thereof is fore-cloſed with an Iland that raiſeth it ſelfe in the Channell of the Riuer, whereunto the *Portugals* doe ſayle with ſmall Barkes from Saint *Thomas* Iland, carrying thither ſuch things as vſually they carrie to the Coaſt of *Guinea*, and from thence carrying backe with them Iuorie, Waxe and Honey, Oyle of Palme, and *Blacke-moore* ſlaues. Neere to the Iland of Saint *Thomas*, towards the North lyeth another Iland, called the Ile of the Prince, diſtant from the firme Land one hundred and fiue miles, being of the ſame condition and Trafficke, that the Ile of Saint *Thomas* is, although in circuit ſome-what leſſe. This Iland of Saint *Thomas* is in faſhion almoſt round, and in breadth contayneth ſixtie miles, and in compaſſe one hundred and eightie. Very rich it is and of great trafficke, diſcouered at the firſt and conquered by the *Portugals*, at ſuch time as they began the conqueſt of the *Indies*. It hath diuers Hauens, but the principall and chiefeſt of all, whereinto the Veſſels arriuing there, doe with-draw themſelues, is in the place, where the Citie ſtandeth.

The Hauen of S. *Thomas*.

The Ile of the Prince.

The Ile of S. *Thomas*.

Great tafficke.

The Iland breedeth an infinite deale of Sugar, and almoſt all kinds of victuals. In the Citie there are ſome Churches, and a Biſhop, with many Clerkes and one Chaplain or Prieſt. There is alſo a Caſtle, with a Garriſon and Artillerie in it, which beate vpon the Hauen, beeing a verie great and a ſafe Port, where many ſhips may ride. But a very ſtrange and admirable thing it is, that when the *Portugals* did firſt come thither, there was no Sugar there planted, but they brought it thither from other Countries: as they did Ginger alſo, which tooke roote, and grew there in moſt abundant manner. The ſoyle indeed is moyſt, and as it were appropriated to foſter the Sugar-cane, which without any other watering, multiplyeth of it ſelfe, and fructifieth infinitely: the reaſon whereof is, becauſe the dew falleth there like raine, and moyſteneth the Earth.

Sugar.

Churches.

A Caſtle.

Ginger.

There are in this Iland aboue ſeuentie Houſes or Preſſes for making of Sugar, and euery Preſſe hath many Cottages about it as though it were a Village, and there may bee about ſome three hundred perſons that are appointed for that kind of worke: They doe euery yeare loade about fortie great ſhips with Sugar. True it is, indeed, that not long agoe the Wormes (as it were a plague to that Land) haue deuoured the roots of the Canes, and deſtroyed the fruits of their Sugar, in ſuch ſort as now of the fortie ſhips, they doe not loade aboue fiue or ſixe Veſſels with that Merchandize.

Seuentie houſes to make Sugar in.

Wormes hurtfull.

The Iland of Saint *Thomas* holdeth Trafficke with the people that dwell in the firme Land, which do vſually reſort to the mouthes or entries of their Riuers: The firſt whereof (to begin withall) is named the Riuer of *Fernando di Poo*, that is to ſay, of *Fernando Pouldre*, who did firſt diſcouer the ſame, and lyeth in fiue degrees towards our Pole. Right againſt the mouth of it, riſeth an Iland of the ſame name, lying thirtie and ſixe miles diſtant from it. The ſecond Riuer is called *Bora*, that is to ſay, Filth: The third, *La riuiera del Campo*. The fourth, *di San Benedetto*. and the fifth, that of *Angra*, which in the mouth of it hath an Iland, called *di Coriſco*, that is to ſay, Thunder. All theſe doe Trafficke the ſame Merchandizes, which we mentioned before.

The Riuer and Iland of *Fernando Poo*.

Riuer, *Bora*.

La Riuiera del Campo.

Riuer, *di San Benedetto*.

Riuer, *di Angra*

The Ile of *Coriſco*.

But to returne to the Voyage of Saint *Thomas*: departing from thence towards the South, we found the Cape of *Lupo Gonzale*, which ſtandeth in the altitude of one degree beyond the Equinoctiall towards the Pole Antarctike, one hundred and fiue miles diſtant from the foreſaid Ile. And from thence they ſaile with Land winds, creeping ſtill all along the Coaſt, and euery day caſting Anchor in ſome ſafe place either behind ſome point, or elſe in ſome Hauen, vntill they come to the mouth of the greateſt Riuer in *Congo*, called in their Tongue *Zaire*, which ſignifieth in *Latine*, *Sapio*, (in *Engliſh*, I know.) From whence if yee will goe through to the Hauen of *Loanda*, ye muſt ſaile the length of one hundred and foureſcore miles.

The Cape of *Lupo Gonzale*.

Zaire, the greateſt Riuer of *Congo*.

The Kingdome * of *Congo* in the middle part thereof, is diſtant from the Equinoctiall towerds the Pole Antarctike (iuſt where the Citie called *Congo* doth lye) ſeuen degrees and two thirds: ſo that it ſtandeth vnder the Region which ancient Writers thought to be vnhabitable, and called it *Zona Torrida*.

* Here beginneth the ſecond chapter as it is in the Booke, which method I haue for breuitie altered, and brought to longer Paragraphs.

The habitation there is exceeding good, the Ayre beyond all credit temperate, the Winter nothing ſo rough, but is rather like Autumne in *Rome*. The people vſe no Furres, nor change of apparell, they come not neere the fire, neither is the cold in the tops of the Mountaynes greater then that which is in the Plaines: but generally in Winter time, the Ayre is more hot then it is in Summer, by reaſon of their continuall raines, and eſpecially about two houres before and after noone, ſo that it can hardly be endured. The men are blacke, and ſo are the women, and ſome of them alſo ſomewhat inclining to the colour of the wild Oliue. Their hayre is blacke and curled, and ſome alſo red. The ſtature of the men is of an indifferent bigneſſe, and excepting their blackneſſe they are very like to the *Portugals*. The apples of their eyes are of diuers colours, blacke and of the colour of the Sea. Their lips are not thicke, as the *Nubians* and other *Negroes* are: and ſo likewiſe their countenances are ſome fat, ſome leane, and ſome betweene both, as in our Countries there are, and not as the *Negroes* of *Nubia* and *Guinea*, which are very

The temperature of the Kingdome.

The complexion of the people.

Small difference between their dayes and nights.

Their Winter and Summer.

deformed. Their nights and their dayes doe not greatly differ, for in all the whole yeare yee ſhall not diſcerne the difference betweene them to bee more then a quarter of an houre.

The Winter in this Countrey (to ſpeake at large) beginneth at the ſame time, that our ſping heere beginneth, that is to ſay, when the Sunne entreth into the Northerne Signes, in the moneth of March. And at the ſame time that wee haue our Winter, when the Sunne entreth into the Southerne Signes in the moneth of September, ber, then beginneth their Summer. In their Winter it rayneth fiue monethes almoſt continually, that is to ſay, in Aprill, May, Iune, Iuly and Auguſt. Of faire dayes they haue but a few, becauſe the raine falleth ſo greatly, and the drops of it are ſo big, as it is a wonder to ſee. Theſe waters doe maruellouſly ſupple the ground, which is then very dry, by reaſon of the heate of the Summer paſt, wherein it neuer rayneth for the ſpace of ſixe monethes together, and after the ground is full, and as it were ingorged with water, then do the Riuers ſwell beyond all credit, and are ſo repleniſhed with troubled waters, that all the Countrey is ſurrounded by them.

The winds in this Countrey in Winter time

The winds which blow in theſe Moones through all this Region, are the very ſelfe-ſame that *Caſar* calleth by a *Greeke* word *Eteſy*, that is to ſay, *Ordinary euery yeare:* whereby are meant thoſe winds, that in the *Card* are noted from the North to the Weſt, and from the North to the North-eaſt. Theſe winds do driue the Cloudes to the huge and high mountaynes, wherevpon they ruſh with very great violence, and being there ſtayed of their owne nature, they are afterwards melted into water. So that when it is likely to raine, you ſhall ſee the Cloudes ſtanding (as it were) vpon the tops of their higheſt hils.

The cauſe of the increaſe of *Nilus*, and other Riuers in *Æthiopia*.

The Riuer *Niger*, or *Senega*, runneth Weſtward.

Nilus runneth North-ward.

It ſeldome raineth in *Egypt* but onely in *Alexandria*, and the raines which there fall are vnwholſome.

And hence ariſeth the increaſing and augmentation of the Riuers that ſpring in *Æthiopia*, and eſpecially of *Nilus* and others, that diſcharge themſelues into the Eaſt and Weſt Ocean. And in the Kingdome of *Congo* and *Guinea*, through which runneth the Riuer *Niger*, ſo called by the ancient Writers; and by the new, termed *Senega*, you ſhall ſee the ſaid Riuer increaſe at the very ſelfe-ſame time that *Nilus* doth; but indeed carrieth his waters towards the Weſt, directly againſt the Ilands of Cape *Verde*, whereas *Nilus* runneth by the Ile of *Meroe* in *Egypt* towards the North, refreſhing and watering all thoſe Regions that are full of ſcorching Heates, and Wilderneſſes, and Deſerts.

Now, for as much as in the Regions of *Congo* and *Æthiopia*, it is alwayes woont to raine eury yeare at a certaine ſet time, the ſwelling and ouer-flowing of the Riuers there, is of no great conſideration, nor any ſtrange accident to make account of. But in the Countries, that are farre diſtant and very dry, as in *Egypt*, where it neuer raineth (ſauing onely in *Alexandria*, and the Territories thereof) it is accounted a maruellous matter, to ſee euery yeare ſo great a quantitie of thicke troubled water come vpon them, from places ſo remote, at a certaine ſet time, without miſſing: which water doth quicken the ground, and miniſtreth food both to man and beaſt.

This is then the cauſe of the increaſe of *Nilus*, and other Riuers in that Climate, whereof the Ancients of olde times made ſo great doubt, and inuented ſo many Fables and Errours.

Their winds in Summer time.

But in their Summer, which is our Winter, there blow other winds that are quite oppoſite to the former, euen in *Diametro*, and are noted in the *Carde*, from the South to the Southeaſt, which out of all queſtion muſt needs be cold, becauſe they breathe from the contrarie Pole Anarctike, and coole all thoſe Countries, euen for all the World as our winds in Summer doe coole our Countries. And whereas, there with them, theſe winds doe make the Ayre very faire and cleere, ſo doe they neuer come vnto vs, but they bring with them great ſtore of raine.

Cooling of hot Regions by the breeze or winds.

And certainly, if the breath of theſe winds did not refreſh and coole theſe Countries of *Æthiopia*, and *Congo*, and other places neere about them, it were not poſſible for them to endure the heate, conſidering that euen in the night time they are conſtrayned to hang two couerings ouer them to keepe away the heate. The ſame cooling and refreſhing by winds, is common alſo to the Inhabitants of the Ile of *Candie*, and of the Ilands in *Archipelago*, and of *Cyprus*, and of *Aſia* the leſſe, and of *Soria*, and of *Egypt*, which doe liue (as it were) with this refreſhing of the fore-ſaid winds of the North-weſt, and of the Weſt: ſo that they may well bee called as they are in *Greeke*, *Zepheri*, *quaſi* ζωηφόροι, breeders of life.

No Snow nor Ice in *Æthiopia* or *Congo*.

Let it be alſo remembred, that in the mountaines of *Æthiopia*, and of *Congo*, and the Regions neere adioyning, there falleth no Snow, neither is there any at all in the very tops of them, ſauing onely towards the Cape of *Good Hope*, and certaine other hils, which the *Portugals* call, *Sierra Neuada*, that is to ſay, the Snowie Mountaines. Neither is there any Ice or Snow to bee found in all the Countrey of *Congo*, which would be better eſteemed there then Gold, to mingle with their drinkes: So that the Riuers there doe not ſwell and increaſe by melting of Snow, but becauſe the raine doth fall out of the Cloudes for fiue whole Moones continually together, that is to ſay, in Aprill, May, Iune, Iuly, and Auguſt: the firſt raine ſometimes beginning on the fifteenth day, and ſometimes after. And this is the cauſe why the new waters of *Nilus*, which are ſo greatly deſired and expected by the Inhabitants there, doe arriue ſooner or later in *Egypt*.

§. II.

§. II.

Of the circuit of the Kingdome of Congo, *and of the borders and confines thereof; As alſo of diuers bordering Nations: and remarkeable Rarities therein.*

THe Kingdome of *Congo*, is diſtinguiſhed by foure borders: The firſt, of the Weſt, which is watered with the Ocean Sea: The ſecond, of the North: The third, of the Eaſt, and the laſt, which is towards the South.

The Weſterne border of *Congo*. The Bay of Cowes.

And to beginne with the border lying vpon the Sea, the firſt part of it is in the Bay; called *Seno delle Vacche*, and is ſituate in the height of thirteene degrees vpon the Antarctike-ſide, and ſtretcheth all along the Coaſt vnto foure degrees and a halfe on the North-ſide, neere to the Equinoctiall; which ſpace contayneth ſix hundred and thirtie miles. This *Seno delle Vacche*, is a Hauen but of a moderate bigneſſe, and yet a good one, and able to receiue any ſhip that arriueth. It is called *Seno delle Vacche*, that is to ſay, The Bay of Cowes, becauſe thereabouts there are paſturing very many Herds of that kind of Cattle. The Countrey is plaine, and aboundeth with all manner of victuals, and there you ſhall find ſome kind of Metals to be publikely ſold, eſpecially ſiluer, and it is ſubiect to the King of *Angola*.

The Riuer *Bengleli*. The Riuer *Songa*.

A little more forward lyeth the Riuer *Bengleli*, where a certaine Lord, beeing ſubiect to the King of *Angola*, doth ſpecially command: and about the ſaid Riuer is a great compaſſe of Countrey, much like to the former. And a little further runneth the Riuer *Songa*, ſo called by the *Portugals*: wherein you may ſayle fiue and twentie miles vpwards in a Countrey alſo like to the former.

The Riuer *Coanza*.

Then followeth the Riuer *Coanza*, which iſſueth out of a little Lake, fed by a certaine Riuer that floweth out of a great Lake, being the chiefe and principall Spring or Head of *Nilus*, whereof in the other part of this Diſcourſe wee ſhall haue occaſion to write. *Coanza*, at the mouth of it is two miles broad, and you may ſayle with ſmall Barkes vpwards againſt the ſtreame about one hundred miles, but hath no Hauen. And here it is to bee noted, that all this Countrey which we haue here deſcribed, was woont to be ſubiect to the King of *Congo*: but a while agoe the Gouernour of that Countrey is become the abſolute Lord thereof, and profeſſeth himſelfe to be a friend to the King of *Congo*, but not his Vaſſall: and yet ſometimes he ſendeth the King ſome Preſent, in manner of a tribute.

The Iland of *Loanda*.

Beyond the Riuer *Coanza*, is the Hauen of *Loanda*, being in ten degrees, made (as it is ſaid) by a certaine Iland, called *Loanda*, which ſignifieth in that Language, *Bald*, or *Shauen*; becauſe it is a Countrey without any hils and very low: for, indeed, it ſcarce rayſeth it ſelfe aboue the Sea. This Iland was framed of the ſand and durt of the Sea, and of the Riuer *Coanza*, whoſe waues meeting together, and the filthy matter ſinking downe there to the bottome, in continuance of time it grew to be an Iland. It may be about twentie miles long, and one mile broad at the moſt, and in ſome places but onely a bow ſhoot. But it is a maruellous thing, that in ſuch a ſandie ground, if you ſhall digge to the depth of two or three hand-breadthes, you ſhall find ſweet water, the beſt in all thoſe Countries. Wherein alſo there is a very ſtrange effect, that when the Ocean ebbeth, this water becommeth ſomewhat ſalt, but when it floweth to the top, it is moſt ſweet. A thing that falleth out alſo in the Iland of *Cadis* in *Spaine*, by the report and teſtimonie of *Strabo*.

Strange water ſprings.

The money of *Congo*.

This Iland is the Mine of all the Money which the King of *Congo* ſpendeth, and all the people thereabouts. For vpon the ſhoares you ſhall haue certaine women, that vſe to diue and ducke into the Sea, two yards deepe and more, and fill their baskets with ſand, and afterwards diuide the grauell from certaine ſmall Shel-fiſhes that are among it, which are called *Lumache*: and when theſe *Lumache* are ſeuered by themſelues, then doe they picke out the Males from the Females, which they may eaſily doe, becauſe the Female is more fine then the Male, and greatly eſteemed for her colour, which is very neat, bright and pleaſant to the ſight. Theſe *Lumache* doe breed in all the ſhoares of the Kingdome of *Congo*, but the beſt of all are thoſe of *Loanda*, becauſe they looke very fine, and of a very bright colour, ſome gray or aſh-coloured, and ſome of other colours not ſo precious.

The *Lumache* of *Loanda*.

And here you muſt note that gold and ſiluer and metall is not of any eſtimation, nor in vſe of money in theſe Countries, but onely theſe *Lumache*: ſo that neither with gold nor ſiluer, in maſſe or in coine you ſhall buy any thing there, but with theſe *Lumache* you ſhall buy both gold and ſiluer, or any thing elſe.

No metall-money.

In this Iland there are ſeuen or eight Townes, called in that Countrey Language, *Libata*, the principall whereof is *Spirito Sancto*: and therein dwelleth the Gouernour which is ſent from *Congo*, to miniſter Iuſtice and to gather the treaſure of the moneyes of theſe *Lumache*. Here are alſo Goates and Sheepe, and Bores in great numbers, which being tame at the firſt, doe afterwards become wild and liue in the Woods. Here groweth alſo a tree, called *Enzanda*, which is

Spirito Sancto.

The tree *Enzanda*.

Cloth made of the barke of a tree.

is a great one and alwayes greene, and endued with a ſingular qualitie. For from the boughes of it that ſprout vpwards, there hang downe certaine threeds (as it were) which creeping into the Earth doe take roots, and out from theſe roots doe riſe other trees, and ſo they multiply. And within the outmoſt barke thereof, there groweth a certaine kind of Pill like fine Linnen, which being beaten and cleanſed, they ſpread out in length and in breadth, and therewith they cloath their men and women, that are of the baſeſt ſort.

Their Boats or Canoes.

In this Iland they haue certaine veſſels made of the bodies of Palme-trees, ioyned together and framed after the manner of our Boates, with a prow and a ſterne, wherein they paſſe from place to place, both with Oares and Sayles. In theſe Boates they vſe to fiſh about the Riuers, which are indeed exceeding full of fiſh, and ſometime alſo they will goe ouer to the firme Land.

Shel-fiſhes growing on trees. *Ambizamatare.*

In that part of this Iland, which is towards the maine Land, in certaine low places there grow certaine trees (which when the water of the Ocean ebbeth) diſcouer themſelues: and at the feet thereof you ſhall find certaine other Shel-fiſhes cleauing as faſt to the trees as may bee, hauing within them a great fiſh as bigge as a mans hand, and very good meate. The people of the Countrey know them very well, and call them *Ambiziamatare*, that is to ſay, The fiſh of the Rocke. The ſhels of theſe fiſhes, they vſe to burne, and thereof make very good Lime to build withall. And being like the corke or barke of the tree, which is called *Manghi*, they dreſſe their Oxe-hides withall, to make their ſhooe ſoles the ſtronger.

What kind of money is vſed in ſundrie Countries.

To be briefe, this Iland bringeth forth neither Corne nor Wine, but there is great ſtore of victuall brought thither from all parts thereabouts, to fetch away theſe *Lumache*. For as in all other places all things may be had for money of metall, ſo all things here are had for *Lumache*. Whereby may be noted, that not onely here in this Kingdome of *Congo*, but alſo in her Neighbour *Æthiopia* and in *Africa*, and in the Kingdome of *China*, and certaine others of the *Indies*; they vſe moneyes of other matter then of metall, that is to ſay, neither gold, nor ſiluer, nor copper, nor any other mixture tempered of theſe.

Pepper money, &c.

For in *Æthiopia*, their money is *Pepper*: and in the Kingdome of *Tombuto*, which is about the Riuer *Niger*, otherwiſe called *Senega*, their money is Cockles or Shel-fiſh: and among the *Azanaghi*, their moneyes are *Porcellette*: and in the Kingdome of *Bengala*, likewiſe they vſe *Porcellette*, and metall together. In *China* they haue certaine Shel-fiſhes, called alſo *Porcellette*, which they vſe for their money: and in other places Paper ſtamped with the Kings Seale, and the barkes of the tree called *Gelſomora*.

Great ſtore of Whales.

Neere to this Iland towards the outward Coaſt to the Sea, there ſwimme an innumerable ſort of Whales, that looke blacke, and fighting one with another doe kill themſelues: which afterwards being by the waues caſt vp vpon the ſhoare, as bigge as a midling Merchants ſhip; the *Negroes* go forth with their Boats to fetch them, and to take the Oyle out of them, which being mingled with Pitch they vſe to trimme their Veſſels withall. Vpon the ridges or backs of theſe creatures, there grow many Shel-fiſhes, made like Snailes, Cockles, and Whelkes: whereof *Signor Odoardo* affirmed, that he had ſeene great ſtore. He was alſo of opinion that Amber commeth not from theſe fiſhes. For ouer all the Coaſt of *Congo*, where there is an infinite number of them, you ſhall not find either Ambergriz, or any other Amber, blacke or white in any place.

Villa di San Paulo.

Store of fiſh.

Vpon the firme Land directly ouer againſt the Iland is a Towne, called *Villa di San Paulo*, altogether inhabited with *Portugals*, and their Wiues, which they brought with them out of *Spaine*: and yet it is not fortified. All this Channell is very full of fiſh, eſpecially of *Sardinaes*, and of *Anchioues*; whereof there is ſo great ſtore, that in the Winter time they will of themſelues leape vp to Land. Other kinds of moſt excellent fiſhes there are, as Soles, and Sturgeons, and Barbelles, and all manner of daintie fiſh; and great Crabs, in ſtrange abundance, and all very wholſome: ſo that the greateſt part of the people that dwell about the bankes there, doe liue vpon them.

The Riuer *Bengo*.

The Riuer *Dande*.

The Riuer *Lembe*.

The Riuer *Ozone*.

The Riuer *Loze*.

The Riuer *Ambriz*.

The Riuer *Lelunda*.

The *Oteiro* of *Congo*.

Into this Channell runneth the Riuer called *Bengo*, which is a very great one, and nauigable vpwards twentie fiue miles. This Riuer with that other of *Coanza*, whereof I told you before, do make the Ile of *Loanda*, becauſe when their waters doe meete together, they leaue their ſand & filth behind them, and ſo increaſe the Iland. There runneth alſo into it another great Riuer called *Dande*, which will receiue Veſſels of an hundred tunne: and then another Riuer called *Lemba*, which neither hath Hauen, neither doe any ſhips enter into it. Very neere vnto this there is alſo another Riuer called *Ozone*, which iſſueth out of the ſame Lake, whence *Nilus* likewiſe ſpringeth, and it hath a Hauen. Next to *Ozone*, there is another called *Loze*, without any Hauen: and then another great one with a Hauen called *Ambriz*, which runneth within foure leagues neere to the Royall Citie of *Congo*. Laſt of all, is the Riuer *Lelunda*, which ſignifieth a Trowt fiſh, and watereth the roots of that great Hill, whereon the Palace of *Congo* ſtandeth, called by the *Portugals*, the *Oteiro*. This Riuer *Lelunda*, ſpringeth out of the ſame Lake, from whence *Coanza* iſſueth, and taketh into it by the way another Riuer, that commeth from the great Lake: and when it doth not raine, then you may paſſe ouer *Lelunda* on foot, becauſe it hath ſo little ſtore of water in it.

Next vnto this is the *Zaire*, a huge Riuer and a large, and indeed the greateſt in all the Kingdome of *Congo*. The originall of this Riuer commeth out of three Lakes: one is the great Lake from whence *Nilus* ſpringeth; the ſecond, is the little Lake aboue mentioned; and the third, is the ſecond great Lake whieh *Nilus* engendreth. And certainly, when yon will conſider the abundance of water that is in this Riuer, you will ſay, that there was no need to haue any fewer or leſſer ſprings to make ſo huge a ſtreame as this carrieth. For in the very mouth of it, which is the onely entrance into it, the Riuer is eight and twentie miles broad, and when it is in the height of his increaſe he runneth freſh water fortie or fiftie miles into the Sea, and ſometimes eightie, ſo that the paſſengers doe refreſh themſelues withall, and by the troubleſomeneſſe of the water they know the place where they are. It is nauigable vpwards with great Barkes about fiue and twentie miles, vntill you come to a certaine ſtraight betweene the Rockes, where it falleth with ſuch a horrible noyſe, that it may be heard almoſt eight miles. And this place is called by the *Portugals*, *Cachuiuera*, that is to ſay, a Fall, or a Cataract, like to the Cataracts of *Nilus*. Betweene the mouth of this Riuer, and the fall thereof, there are diuers great Ilands well inhabited, with Townes, and Lords obedient to the King of *Congo*, which ſomtimes for the great enmitie that is among them, doe warre one againſt another in certaine Boats, hollowed out of a ſtocke of a tree, which is of an vnmeaſurable bigneſſe, and theſe Boats they call *Lungo*.

The Riuer *Zaire*.

Huge breadth and force of *Zaire*.

Cataracts.

Certaine Ilands.

Boats.

The tree *Licondo*.

The greateſt Boates that they haue, are made of a certaine tree, called *Licondo*, which is ſo great, that ſixe men cannot compaſſe it with their armes, and is in length of proportion anſwerable to the thickneſſe, ſo that one of them will carrie about two hundred perſons. They row theſe Boates with their Oares, which are not tyed to any loopes, but they hold them at liberty in their hands, and moue the water therewith at pleaſure. Euery man hath his Oare and his Bow, and when they fight together they lay downe their Oare and take their Bow. Neither do they vſe any other Rudders to turne and gouerne their Boats, but onely their Oares.

The firſt of theſe Ilands, which is but a little one, is called, the Ile of Horſes, becauſe there are bred and brought vp in it great ſtore of thoſe creatures that the *Greekes* call *Hippopotami*, that is to ſay Water-horſes. In a certaine Village within this Iland doe the *Portugals* dwell, hauing withdrawne themſelues thither for their better ſecuritie. They haue their Veſſels to tranſport them ouer the water to the firme Land, vpon the South banke of the Riuer, which Land is called the Hauen of *Pinda*, where many ſhips doe ride that arriue therein.

The Ile of Horſes.

The Hauen of *Pinda*.

In this Riuer there are liuing diuers kinds of creatures, and namely, mightie great Crocodiles, which the Countrey people there, call *Caiman*, and Water-horſes aboue named: And another kind of creature, that hath (as it were) two hands, and a tayle like a Target, which is called, *Ambize Angulo*, that is to ſay, a Hog-fiſh, becauſe it is as fat as a Porke. The fleſh of it is very good, and thereof they make Lard, and ſo keepe it: neither hath it the ſauour or taſte of a fiſh, although it be a fiſh. It neuer goeth out from the freſh water, but feedeth vpon the graſſe that groweth on the bankes, and hath a mouth like the muzzell of an Oxe. There are of theſe fiſhes, that weigh fiue hundred pounds apiece.

Crocodiles.

Water-horſes.

Hog-fiſh.

The fiſhermen vſe to take them in their little Boats, by marking the places where they feed, and then with their hookes and forkes, ſtriking and wounding them, they draw them dead forth of the water: and when they haue cut them in pieces, they carrie them to the King. For whoſoeuer doth not ſo, incurreth the penaltie of death, and ſo doe they likewiſe that take the Trowt, and the Tench, and another fiſh called *Cacongo*, which is ſhaped after the likeneſſe of a Salmon, ſauing that it is not red: but indeed ſo fat it is, that it quencheth out the fire whiles it is roſted or broyled. Other fiſhes alſo there are that are called Fiſhes Royall, which are carried to the King, vpon very ſeuere and rigorous puniſhments.

Fiſhes Royall.

Beyond this Riuer of *Congo*, there commeth downe another Riuer, which the *Portugals* call, *La Baia de las Almadias*, that is to ſay, the Gulfe of Barkes, becauſe there are great ſtore of them, that are made there, by reaſon of the abundance of Woods and Trees that grow thereabouts, which are fit for that vſe, and wherewith all the Countries round about doe furniſh themſelues. At the mouth of this Bay there are three Ilands, one great Ile in the middle of the Channell, which maketh a conuenient Hauen for ſmall Veſſels, and two other leſſe, but none of them inhabited.

Cacongo, a fiſh like a Salmon.

La Baia de las Almadias.

A little higher runneth another ſtreame, not very great, which is called, *De las Barreras Roſſas*, of the red Clay-pits, becauſe it floweth from among certaine Rockes of Hils, whoſe Earth is dyed with a red colour: where alſo there is a very high Mountaine, called by the *Portugals*, *La Surra Complida*, that is to ſay, the long Mountaine.

The riuer *de las Barreras Vermeglias*.

And yet going vp a little further, there are two Gulfes of the Sea in the likeneſſe of a paire of Spectacles, wherein is a good Hauen, called *La Baia d'Aluaro Gonzales*, that is, The Gulfe of *Aluaro Gonzales*. Beyond all theſe, are certaine hils and ſhoares, not worth the remembrance, vntill you come to the Promontorie, that is called by the *Portugals*, *Capo de Caterina*, which is the border of the Kingdome of *Congo* towards the Equinoctiall, and is diſtant from the Equinoctiall Line two degrees and a halfe, which is one hundred and fiftie *Italian* miles.

Baia d' Aluaro Gonzales.

Capo de Caterina.

The Northern Border of *Congo*.

Now from Cape *De Caterina* on the North ſide, beginneth another Border or Coaſt of the Kingdome of *Congo*, which Eaſtward ſtretcheth it ſelfe to the place where the Riuer *Vumba* ioyneth with the Riuer *Zaire*, contayning the ſpace of ſixe hundred miles and more. Beyond this Coaſt of *Congo* towards the North, and vnder the Equinoctiall Line vpon the Sea ſhoare, and about two hundred miles within Land, (comprehending in that reckoning the aforeſaid Gulfe of *Lope Gonzales*) the People called the *Bramas* doe inhabite in a Countrey, that is now called the Kingdome of *Loango*; and the King thereof, *Mani Loango*, that is to ſay, *The King of Loango*. The Countrey hath great abundance of Elephants, whoſe teeth they exchange for Iron, whereof they make their Arrow heads, their Kniues, and ſuch other inſtruments. In this Countrie alſo, they weaue certaine Cloth of the leaues of Palme-trees, in ſundrie ſorts: as we ſhall tell you in ſome other place of this narration.

The *Bramas*. The Kingdom of *Loango*.

The People of *Loango* circumciſed.

The King of *Loango* is in amitie with the King of *Congo*, and the report is, that in times paſt he was his vaſſall. The People are circumciſed after the manner of the *Hebrews*, like as alſo the reſt of the Nations in thoſe Countries vſe to be.

The Countrie of *Anzicos*.

Beyond the Kingdome of *Loango*, are the People called *Anzigues*, of whom wee ſhall deliuer vnto you a hiſtorie, which in trueth is very ſtrange, and almoſt incredible, for the beaſtly and cruell cuſtome that they vſe in eating mans fleſh; yea, and that of the neereſt kinſ-folkes they haue. This Countrey towards the Sea on the Weſt, bordereth vpon the People of *Ambus*; and towards the North, vpon other Nations of *Africa*, and the Wilderneſſe of *Nubia*; and towards the Eaſt, vpon the ſecond great Lake, from whence the Riuer of *Congo* ſpringeth, in that Part which is called *Anzicana*; and from the Kingdome of *Congo*, it is diuided by the Riuer *Zaire*, wherein there are many Ilands (as before is told you) ſcattered from the Lake downewards, and ſome of them belonging to the Dominion of the *Anzigues*, by which Riuer alſo they doe traffique with the People of *Congo*. In this Kingdome of the *Anzigues*, there are many Mines of Copper; and great quantitie of Sanders, both red and grey: the red is called *Tauilla*, and the grey (which is the better eſteemed) is called *Chicongo*, whereof they make a powder of a very ſweet ſmell, and diuers medicines. They doe alſo mingle it with the Oyle of Palme-tree, and ſo anoynting all their bodies ouer withall, they preſerue themſelues in health. But the *Portugals* vſe it being tempered with Vinegar, which they lay vpon their pulſes, and ſo heale the *French* Poxe, which they call in that Language, *Chitangas*. Some doe affirme, that this grey Sanders is the very *Lignum Aquila*, that groweth in *India*: and *Signor Odoardo* affirmed, that the *Portugals* haue proued it for the head-ache, by laying it on the coales, and taking the ſmoake of it. The pith and innermoſt part of the Tree is the beſt, but the outter part is of no eſtimation.

Sanders.

Medicines for the *French* Poxe.
For the head-ache.

They make great ſtore of Linnen of the Palme-tree, both of ſundrie ſorts and colours, and much Cloth of Silke, whereof wee will diſcourſe more hereafter. The People are ſubiect to a King that hath other Princes vnder him. They are very actiue and warlike. They are readie to take Armes; and doe fight on foot. Their weapons are different from the weapons of all other people round about them: for, their Bowes are ſmall and ſhort, made of wood, and wrapped about with Serpents skins of diuers colours, and ſo ſmoothly wrought, that you would thinke them to be all one with the wood: and this they doe, both to make the Bowe ſtronger, and alſo to hold it the faſter. Their Strings are of little woodden twigs like reeds, not hollow within, but ſound and pliable, and very daintie; ſuch as the *Caualieros* of *Portugall* doe carrie in their hands to beate their Palfreyes withall. They are of an aſh-colour, and of a Lion-tawney, ſomewhat tending to blacke. They grow in the Countrey of the *Anzigues*, and alſo in the Kingdome of *Bengala*, through which the Riuer *Ganges* runneth. Their Arrowes are ſhort and ſlender, and of a very hard wood, and they carrie them on their Bow-hand. They are ſo quicke in ſhooting, that holding eight and twentie Shafts or more in their Bow-hand, they will ſhoot and diſcharge them all, before the firſt Arrow light on the ground: yea, and ſometimes there haue beene ſeene diuers ſtout Archers, that haue killed birds as they flie in the aire.

Their Bowes.

Their Arrows.

Their weapons

Other weapons alſo they make, as Axes and Hatchets, which they vſe and frame after a ſtrange manner: for, the handle is ſhorter by the halfe then the Iron is, and at the loweſt end of it there is a pommell, for the faſter holding of it in the hand; and all couered ouer with the foreſaid skinne of a Serpent. In the vppermoſt end of it, is the Iron very bright and ſhining, faſtned to the wood with plates of Copper, in the manner of two nailes, as long as the handle: it hath two edges, the one cutteth like a Hatchet, and maketh a wound after the faſhion of an halfe roundell; the other is a Hammer. When they fight with their Enemies, or defend themſelues from their Arrowes, they are ſo exerciſed with a wonderfull ſpeed and nimbleneſſe to manage their weapons, that whirling them round about, as it were in a circle, they keepe all that compaſſe of the ayre which is before them; ſo that when the Enemie ſhooteth, and the Arrow beginne to fall, it lighteth vpon the Hatchet, being ſo ſwiftly and vehemently whirled about, that it breaketh the force of the Arrow, and ſo it is repulſed: then doe they hang the Hatchet vpon their ſhoulder, and begin to ſhoot themſelues. They haue alſo certaine ſhort Daggers, with ſheaths of the Serpents skins, made like Kniues with an haft vnto them, which they vſe to weare acroſſe. Their Girdles are of diuers ſorts; but the Men of warre haue their Girdles of Elephants skin, three good fingers broad: and becauſe they are at the firſt two fingers thicke, and very hard to handle handſomely, by the heat of the fire they bow them round, and ſo with certaine buttons tye them ouerthwart about them. The men are very actiue and nimble, and leape vp and downe the Mountaines like Goats. Couragious they are and contemne death: men of great ſimplicitie, loyaltie, and fidelitie, and ſuch as the *Portugals* doe truſt more then any other. In ſo much as *Signor Odoardo* was wont to ſay, that if theſe *Anzichi* would become Chriſtians (being of ſo great fidelitie, ſinceritie, loyaltie, and ſimplicitie, that they will offer themſelues to death, for the glorie of the world, and to pleaſe their Lords will not ſticke to giue their owne fleſh to bee deuoured) then would they with a farre better heart and courage indure martyrdome, for the name of our Redeemer *Ieſus Chriſt*, and would moſt honourably maintaine our Faith and Religion, with their good teſtimonie, and example againſt the Gentiles.

The nature of the *Anzicos*.

Vain-glorious madneſſe.

Moreouer, the ſaid *Signor Odoardo* did likewiſe affirme, that there was no conuerſing with them, becauſe they were a ſauage and beaſtly people, ſauing onely in reſpect that they come and traffique in *Congo*, bringing thither with them Slaues, both of their owne Nation, and alſo out of *Nubia* (whereupon they doe border) and linnen Cloth (whereof we will tell you hereafter,) and Elephants teeth: in exchange of which chaffare they recarrie home with them, Salt, and theſe *Lumache*, which they vſe in ſtead of money and Coyne; and another greater kind of *Lumache*, which come from the Ile of Saint *Thomas*, and which they vſe to weare for Brooches to make themſelues fine and gallant withall. Other Merchandiſes, alſo they carrie backe with them, which are brought out of *Portugall*, as Silkes, Linnen, and Glaſſes, and ſuch like. They vſe to circumciſe themſelues. And another fooliſh cuſtome they haue, both men and women, as well of the Nobilitie, as of the Commonaltie, euen from their childhood, to marke their faces with ſundrie ſlaſhes made with a knife, as in due place ſhall be further ſhewed vnto you.

Their merchandiſe.

Circumciſion. The *Anzichi* are circumciſed, and marked in their faces.

They keepe a Shambles of mans fleſh as they doe in theſe Countries for Beefe and other victuals. For their Enemies whom they take in the Warres, they eate; and alſo their Slaues, if they can haue a good market for them, they ſell: or if they cannot, then they deliuer them to the Butchers, to be cut in pieces, and ſo ſold, to be roſted or boiled. And (that which a maruellous hiſtorie to report) ſome of them being wearie of their liues, and ſome of them euen for valour of courage, and to ſhew themſelues ſtout and venturous, thinking it to bee a great honour vnto them, if they runne into voluntarie death, thereby to ſhew that they haue a ſpeciall contempt of this life, will offer themſelues to the butcherie, as faithfull ſubiects to their Princes, for whoſe ſakes, that they may ſeeme deſirous to doe them notable ſeruice, they doe not onely deliuer themſelues to bee deuoured by them, but alſo their Slaues, when they are fat and well fed, they doe kill and eate them. True it is, that many Nations there are, that feed vpon mans fleſh, as in the Eaſt *Endies*, and in *Braſill*, and in other places: but that is onely the fleſh of their aduerſaries and enemies, but to eate the fleſh of their owne friends, and ſubiects, and kinſfolkes, it is without all example in any place of the World, ſauing onely in this Nation of the *Anzichi*.

A ſhambles of mans fleſh.

Blind ſubiection.

A ſtrange beaſtly cuſtom

The ordinarie apparell of theſe people is thus: The common ſort goe naked from the girdle vpwards, and without any thing vpon their heads, hauing their haire truſſed vp, and curled. The Noblemen are apparelled in Silkes and other Cloth, and weare vpon their heads, blue and red, and blacke colours, and Hats and Hoods of *Portugall* Veluet, and other kinds of Caps vſuall in that Countrie. And indeed, they are all deſirous to haue their apparell handſome and neat, as their abilitie will ſuffer them. The women are all couered from top to toe, after the manner of *Africa*. The poorer ſort of them doe gird themſelues cloſe from the girdle downewards. The Noble women and ſuch as are of wealth, doe weare certaine Mantles, which they caſt ouer their heads, but keepe their faces open and at libertie: and Shooes they haue on their feet, but the poore goe bare-foot. They goe very quicke and lightſome. Their ſtature is comely, and their conditions faire and commendable. Their Language is altogether different from the Language of *Congo*, and yet the *Anzichi* will learne the Language of *Congo* very ſoone and eaſily, becauſe it is the plainer Tongue: but the People of *Congo* doe very hardly learne the Language of the *Anzichi*. And when I once demanded what their Religion was, it was told mee they were Gentiles, and that was all that I could learne of them.

Their Apparel.

Their Language.

The Eaſt Coaſt of the Kingdome of *Congo*, beginneth (as we haue told you) at the meeting of the Riuer *Vumba*, and the Riuer of *Zaire*; and ſo with a line drawne towards the South in equall diſtance from the Riuer *Nilus*, which lieth on the left hand, it taketh vp a great Mountaine which is very high, and not inhabited in the tops thereof, called the Mountaine of *Cryſtall*, becauſe there is in it great quantitie of *Cryſtall*, both of the Mountaine and of the Cliffe, and of all ſorts. And then paſſing on farther, includeth the Hills that are called *Sierras de Sol*, that is to ſay, the Hills of the Sunne, becauſe they are exceeding high. And yet it neuer ſnoweth vpon them, neither doe they beare any thing, but are very bare and without any trees at all. On the left hand there ariſe other Hills, called the Hills of *Sal-Nitrum*, becauſe there is in them great

ſtore

The Eaſterne border of *Congo*.

The Mountaines of Cryſtall.

The Mountaines of the Sunne.

The Mountaines of *Sal-Nitrum*.

ſtore of that *Minerall.* And ſo cutting ouer the Riuer *Berbela,* that commeth out of the firſt Lake, there endeth the ancient bound of the Kingdome of *Congo* on the Eaſt.

Thus then the Eaſt Coaſt of this Kingdome is deriued from the meeting of the two foreſaid Riuers, *Vumba* and *Zaire*; vntill you come to the lake *Achelunda*, and to the Countrie of *Malemba*; contayning the ſpace of ſixe hundred miles. From this line which is drawne in the Eaſterne Coaſt of *Congo* to the Riuer *Nilus,* and to the two Lakes (whereof mention ſhall be made in conuenient place) there is the ſpace of one hundred and fiftie miles of ground well inhabited, and good ſtore of Hills, which doe yeeld ſundrie Metals, with much Linnen, and Cloth of the Palme tree.

The Arte of making Silkes, in this Eaſtern Coaſt, of Palm-trees.

And ſeeing wee are now come to this point of this diſcourſe, it will be very neceſſarie to declare vnto you the maruellous Arte which the people of this Countrie, and other places thereabouts doe vſe in making Clothes of ſundrie ſorts, as Veluets ſhorne and vnſhorne, Cloth of Tiſſue, Sattins, Taffata, Damaskes, Sarcenets, and ſuch like, not of any ſilken Stuffe, (for they haue no knowledge of the Silke-wormes at all, although ſome of their apparell bee made of Silke that is brought thither from our Countries.) But they weaue their Clothes afore-named of the leaues of Palme-trees, which Trees they alwaies keepe vnder and low to the ground, euery yeere cutting them, and watering them, to the end they may grow ſmall and tender againſt the new Spring. Out of theſe leaues, being cleanſed and purged after their manner, they draw forth their threeds, which are all very fine and daintie, and all of one euenneſſe, ſauing that thoſe which are longeſt, are beſt eſteemed: for, of thoſe they weaue their greateſt pieces. Theſe Stuffes they worke of diuers faſhions, as ſome with a nappe vpon them like Veluet, on both ſides, and other Cloth, called Damaskes, branched with leaues, and ſuch other things; and the *Broccati,* which are called High and Low, and are farre more precious then ours are. This kind of Cloth no man may weare but the King, and ſuch as it pleaſeth him. The greateſt pieces are of theſe *Broccati:* for they containe in length foure or fiue ſpans; and in breadth, three or foure ſpannes, and are called *Incorimbas,* by the name of the Countrey where it groweth, which is about the Riuer *Vumba.* The Veluets are called *Enſachas*, of the ſame bigneſſe; and the Damaskes, *Infulas*; and the *Raſi*, *Maricas*; and the *Zendadi*, *Tangas*; and the *Ormeſini*, *Engombos.* Of the lighter ſort of theſe Stuffes they haue greater pieces, which are wrought by the *Anzichi*; and are ſixe ſpannes long, and fiue ſpannes broad, wherewith euery man may apparell himſelfe according to his abilitie. Beſides that, they are very thicke and ſound to keep out the water, and yet very light to weare. The *Portugals* haue lately begun to vſe them for Tents and Boothes, which doe maruellouſly reſiſt both water and wind.

The Southerne Coaſt. The Mountaine of Siluer.

This Eaſterne Coaſt (as it is before ſet downe) endeth in the mountaine, called *Serras de Plata,* that is, the Mountaines of Siluer; and there beginneth the fourth and laſt border of the Kingdome of *Congo,* towards the South, that is to ſay, from the foreſaid Mountaine to the Bay of Cowes on the Weſt, containing in length the ſpace of foure hundred and fiftie miles. And this Southerne Line doth part the Kingdome of *Angola* in the middle, and leaueth on the left hand of it, the foreſaid Mountaines of Siluer; and farther beyond them towards the South, the Kingdome of *Matama*; which is a great Kingdome, very mightie, and abſolute of it ſelfe, and ſometimes in amitie, and ſometimes at vtter enmitie with the Kingdome of *Angola.*

The King of *Matama.*

The King of *Matama* is in Religion a Gentile, and his Kingdome ſtretcheth towards the South to the Riuer *Brauagal,* and neere to the Mountaines, commonly called the Mountaines of the Moone; and towards the Eaſt bordereth on the Weſterne bankes of the Riuer *Bagamidri,* and ſo croſſeth ouer the Riuer *Coari.*

This Countrie aboundeth in Vaults of Cryſtall and other Metals, and all manner of victuall, and good aire. And although the people thereof, and their neighbour borderers doe traffique together: Yet the King of *Matama,* and the King of *Angola,* doe oftentimes warre one againſt the other, as we told you before: And this Riuer *Bagamidri* diuideth the Kingdome of *Matapa* from the Kingdome of *Monomata,* which is towards the Eaſt, and whereof *Iohn de Barros* doth moſt largely diſcourſe, in the firſt Chapter of his tenth Booke.

§. VI.

Of Angola, *the Warres betwixt* Congo *and* Angola: *their manner of warfare. The preſent Kingdome of* Congo *bounded. Of* Bamba, *one of the ſixe Princes of* Congo, *and the Creatures therein.*

TOwards the Sea-coaſt there are diuers Lords, that take vpon them the Title of Kings: 60 but indeed they are of very baſe and ſlender eſtate: Neither are there any Ports or Hauens of any account or name in the Riuers there. And now, foraſmuch as we haue oftentimes made mention of the Kingdome of *Angola,* this will bee a very conuenient place for vs to intreat thereof; becauſe it hath beene heretofore ſaid, that the King of

Angola, being in times paſt but a Gouernour or Deputie vnder the King of *Congo*; although, ſince that time he is become a Chriſtian, he made himſelfe a free and an abſolute Prince, and vſurped all that Quarter to his owne Iuriſdiction, which before he had in regiment and gouernment vnder another. And ſo afterwards in time conquered other Countries thereabouts; inſomuch, as he is now growne to be a great Prince, and a rich, and in power little inferiour to the King of *Congo* himſelfe; and therefore either payeth tribute, or refuſeth to pay tribute vnto him, euen at his owne good pleaſure.

The King of *Angola* freeth himſelfe from ſubiection to the King of *Congo*, ſince *Congo* receiued the Faith.

It came to paſſe, that Don Giouanni *the Second, being King of* Portugall, *planted the Chriſtian Religion in the Kingdome of* Congo; *and thereupon, the King of* Congo *became a Chriſtian. After which time the Lord of* Angola *was alwaies in amitie, and (as it were) a Vaſſall of the forenamed King of* Congo, *and the People of both Countriet did traffique together one with another, and the Lord of* Angola *did euery yeere ſend ſome Preſents to the King of* Congo. *And by licence from the K. of* Congo, *there was a great trade betweene the* Portugals *and the People of* Angola, *at the Hauen of* Loanda, *where they bought Slaues, and changed them for other merchandiſes, and ſo tranſported all into the Ile of S.*Thomas. *Whereby it came to paſſe, that the traffique was here vnited with the traffique of S.*Thomas: *ſo that the ſhips did vſe firſt to arriue at that Iland, and then afterward paſſed ouer to* Loanda. *And when this trade began in proceſſe of time to encreaſe, they diſpatched their ſhips from* Lisbone *to* Angola *of themſelues, and ſent with them a Gouernour, called* Paulo Diaz *of* Nouais, *to whom this buſineſſe did (as it were) of right appertaine, in regard of the good deſerts of his Anceſtors, who firſt diſcouered this Traffique. To this* Paulo Diaz, *did* Don Sebaſtiano *King of* Portugall *grant leaue and authoritie to conquer, for the ſpace of three and thirtie leagues vpwards along the Coaſt, beginning at the Riuer* Coanza *towards the South, and within the Land alſo, whatſoeuer hee could get towards all his charges for him and his heires. With him there went many other ſhips that opened and found out a great trade with* Angola, *which notwithſtanding was directed to the foreſaid Hauen of* Loanda, *where the ſaid ſhips did ſtill diſcharge themſelues. And ſo by little and little he entred into the firme Land, and made himſelfe an houſe in a certaine Village, called* Anzelle, *within a mile neere to the Riuer* Coanza, *becauſe it was the more commodious and nigher to the traffique of* Angola. *When the trade here began thus to encreaſe, and merchandiſes were freely carried by the* Portugals, *and the People of* Congo *to* Cabazo, *a place belonging to the Lord of* Angola, *and diſtant from the Sea, one hundred and fiftie miles, there to ſell and barter them, it pleaſed his Lordſhip to giue out order, that all the Merchants ſhould be ſlaine, and their goods confiſcated, alledging for his defence, that they were come thither as ſpies, and to take poſſeſſion of his eſtate: but in trueth it is thought that he did it onely to gaine all that wealth to himſelfe, conſidering that it was a People that did not deale in the habite of Warriers, but after the manner of Merchants. And this fell out in the ſame yeere, that the King* Don Sebaſtiano *was diſcomfited in* Barbarie.

Iohn the Second, King of *Portugall*, firſt brought Chriſtianitie into *Congo*.

Paulo Diaz, the firſt diſcouerer of this trafficke. *Don Sebaſtian* King of *Portugall*.

Paulo Diaz buildeth an houſe in *Anzella*. The Author calleth him Lord, becauſe he was then but a petie King.

When Paulo Diaz *vnderſtood of this courſe, he put himſelfe in Armes againſt the King of* Angola, *and with ſuch a troupe of* Portugals *as he could gather together, that were to be found in that Countrie, and with two Gallies and other veſſels, which he kept in the Riuer* Coanza, *he went forward, on both ſides of the Riuer conquering, and by force ſubdued many Lords, and made them his Friends and Subiects. But the King of* Angola *perceiuing that his Vaſſals had yeelded to the obedience of* Paulo Diaz, *and that with all proſperous ſucceſſe he had gained much Land vpon him, hee aſſembled a great Armie to goe againſt him, and ſo vtterly to deſtroy him. Whereupon* Paulo Diaz *requeſted the King of* Congo, *that he would ſuccour him with ſome helpe to defend himſelfe withall, who preſently ſent vnto him for ayde, an Armie of ſixtie thouſand men, vnder the conduct of his Couſin* Don Sebaſtiano Mani-bamba, *and another Captaine, with one hundred and twentie* Portugall *Souldiers, that were in thoſe Countries, and all of his owne pay for the atchieuing of this enterpriſe. This Armie was to ioyne with* Paulo Diaz, *and ſo altogether to warre againſt the King of* Angola: *but arriuing at the ſhoare, where they were to paſſe ouer the Riuer* Bengo, *within twelue miles of* Loanda, *and where they ſhould haue met with many Barkes to carrie the Campe to the other ſhoare, partly becauſe the ſaid Barkes had ſlacked their comming, and partly becauſe much time would haue beene ſpent in tranſporting ſo many men, the whole Armie tooke their way quite ouer the Riuer, and ſo going on forwards, they met with the People of the King of* Angola, *that were readie to ſtop the Souldiers of* Congo *from entring vpon their Countrie.*

Paulo Diaz, in Armes againſt the King of *Angola*.

P. *Diaz* demandeth ſuccour of the King of *Congo*.

The militarie order of the Mociconghi *(for by that terme wee doe call the naturall borne People of the Kingdome of* Congo, *as we call the* Spaniards, *thoſe that are naturally borne in* Spaine) *and the militarie order of the People of* Angola, *is almoſt all one: for both of them doe vſually fight on foot, and diuide their Armie into ſeuerall troupes, fitting themſelues according to the ſituation of the Field where they doe encampe, and aduancing their Enſignes and Banners in ſuch ſort as before is remembred. The remoues of their Armie are guided and directed by certaine ſeuerall ſounds and noyſes, that proceed from the Captaine Generall, who goeth into the middeſt of the Armie, and there ſignifieth what is to be put in execution; that is to ſay, either that they ſhall ioyne battell, or elſe retire, or put on forward, or turne to the right hand, and to the left hand, or to performe any other warlike action. For by theſe ſeuerall ſounds diſtinctly deliuered from one to another, they doe all vnderſtand the commandements of their Captaine, as we here among vs doe vnderſtand the pleaſure of our Generall by the ſundrie ſtroakes of the Drum, and the Captaines ſounds of the Trumpet.*

The militarie order of the People of *Congo*.

How the Souldiers doe vnderſtand the pleaſure of their Generall.

Three kinds of Inſtruments vſed in their warres.

Three principall ſounds they haue which they vſe in Warre: One which is vttered aloud, by great Rattles, faſtned in certaine Wooden Caſes, hollowed out of a tree, and couered with Leather, which they ſtrike with certaine little handles of Iuory. Another is made by a certaine kind of Inſtrument, faſhioned like a Pyramis turned vpward: for the lower end of it is ſharpe, and endeth as it were in a point, and the vpper end waxeth broader and broader, like the bottome of a Triangle, in ſuch ſort, that beneath they are narrow and like an Angle, and aboue they are large and wide. This Inſtrument is made of certaine thinne plates of Iron, which are hollow and emptie within, and very like to a Bell turned vp-ſide-downe. They make them ring, by ſtriking them with woodden wands: and oftentimes they doe alſo cracke them, to the end that the ſound ſhould be more harſh, horrible, and warlike: The third Inſtrument is framed of Elephants teeth, ſome great, and ſome ſmall, hollow within, and blowen at a certaine hole which they make on the ſide of it, in manner of the Fife, and not aloft like the Pipe. Theſe are tempered by them in ſuch ſort, that they yeeld as warlike and harmonious Muſicke, as the Cornet doth, and ſo pleaſant and iocond a noyſe, that it mooueth and ſtirreth vp their courages, and maketh them not to care for any danger whatſoeuer. Now of theſe three ſeuerall ſorts of warlike Inſtruments, there are ſome bigger, and ſome leſſe. For the Captaine Generall carrieth alwaies with him the greater ſort, to the end that by them he may giue ſignification to the whole Campe what they ſhall doe. The particular bands and troupes of the Armie haue in like manner their ſmaller ſort, and euery Captaine in his ſeuerall Regiment hath alſo one of the ſmalleſt, which they ſtrike with their hands. Whereupon it falleth out, that when they heare the ſound of the generall Rattle, or Cornet, or the other third kind of Inſtrument, euery part of the Army doth preſently anſwere in the ſame note, ſignifying thereby, that they haue well vnderſtood the good pleaſure of the Captaine, and ſo conſequently the vnder Captaines doe the like. Neither doe they onely vſe theſe Inſtruments and ſounds vniuerſally, but alſo when they are in fight and in skirmiſh, the valiant and couragious Souldiers go before the reſt, and with this kind of bells, which they ſtrike with their woodden wands, they dance, and encourage their fellowes, and by the note doe ſignifie vnto them in what danger they are, and what weapons they haue met withall.

The vſe of theſe Inſtruments.

The Militarie apparell of the better ſort.

The Military apparell of the better ſort, and of the Lords of the Moci-Conghi, is this. On their heads they carry a Cap, which is garniſhed with ſundry Plumes of the feathers of the Eſtridge, of the Peacocke, of the Cocke, and of other kinds of Birds, which make them to ſeeme men of greater ſtature then they are, and terrible to looke vpon. From the girdle vpwards they are all naked, and haue hanging about them from their neckes, both on the right ſide and on the left, euen as low as to both their flankes, certaine chaines of Iron, with Rings vpon them as bigge as a mans little finger, which they vſe for a certaine militarie pompe and brauery. From the girdle downewards they haue breeches of Linnen, or Sendale, which are couered with Cloath, and reach downe to their heeles, but then they are folded againe vpwards, and tucked vnder their girdle. Vpon their girdle, which (as we told you) is made with exquiſite and curious worke, they doe faſten certaine bells, very like to the inſtruments that are before named, which in moouing of themſelues, and in fighting with their enemies, doe ring and make a noyſe, and adde courage vnto them, while they are in combate with their aduerſaries. Vpon their legges they haue likewiſe their Buskins, after the Portugall faſhion. Their Armour we haue already declared, that is to ſay; Bow and Arrowes, Sword, Dagger and Target: but yet with this caueat, that whoſoeuer weareth a Bow, he weareth alſo a Dagger, but no Target: for thoſe two weapons may not be worne together, but Sword and Target they may lawfully weare both at once.

Their weapons

The Militarie apparell of the meaner ſort.

The common Souldiers goe all naked from the girdle-ſtead vpwards, and haue the reſt of their bodies armed with Bow and Arrowes, and Daggers. Theſe are they that doe firſt offer the skirmiſh, going out before the reſt of the Army, as it were ſeuerally and diſperſedly prouoking to fight, and receiuing the ſhot from a farre off, they turne and winde this way and that way, and doe nimbly leape from one ſide to another, to the end they may auoyd the lighting of their enemies Arrowes. Beſides theſe, there are alſo certaine quicke and gallant young men, that runne out before the reſt, which with the ringing of their bells (as before is ſaid) are as it were comforters of their fellowes, and when they haue fought ſo much, that the Captaine thinketh them to be euen weary, then doth he call them backe with the ſound of one of thoſe inſtruments aboue mentioned: ſo that perceiuing the medley to wax hot, they turn about and retyre themſelues backe againe, and others ſucceede in their places, which courſe is ſtill obſerued and kept vntill ſuch time, as both the Armies doe indeed ioyne all their maine forces together, and ſo fight it out.

The Iſſue of this battell.

In the place aboue deſcribed, there were ſundry encounters on the one ſide, and on the other. And in the firſt battailes the people of Congo remained Conquerors: but afterward, when they had diuers times fought together with great loſſe on both ſides, and victuals began now to faile, and conſequently men waxed ſicke and died, the Campe of the King of Congo was diſſolued, and euery man returned to his owne home.

P. Diaz at Luiola.

In this meane while Paulo Diaz, though he could not ioyne his forces with the Army of his friends that came to ſuccour him, yet ſet himſelfe forwards, and paſſing ouer the Riuer ſtayed at Luiola, becauſe it was a place very ſtrong, and fit to reſiſt the King of Angola. The ſituation of Luiola is this: The two Riuers, Coanza and Luiola doe ioyne together about one hundred and fiue miles from the Sea ſhore, and a little aboue the ſaid ioyning, theſe Riuers doe ſeuer themſelues, for the ſpace of an Harquebuſſe ſhot, ſo that they make as it were an Iland betweene them. In which Iland, at the meeting

ting of the two Riuers there riſeth a hill, which Paulo Diaz *ſurprized and fortified for his better ſafetie. And whereas in times paſt, there was neuer any habitation there, now at this preſent it is growne to be a prety Countrey inhabited by the* Portugals.

The hills *Cabambe.*

From this place thus ſurprized by *Paulo Diaz*, and called *Luiola*, you may ſaile along the Riuer with certaine ſmall veſſels, euen to the Sea, and goe by land without any danger for the ſpace of one hundred and fiue miles. Neere thereunto are the hills, that are called the hills of *Cabambe*, producing infinite ſtore of Siluer: which the ſaid *Diaz* doth euery day by little and little endeuour to conquer. And theſe hils are the grand quarrell betweene him and the people of *Angola*. For knowing that the *Portugals* doe eſteeme greatly of theſe hills, in regard of the Siluer pits which are there in great abundance; they doe vſe all the force and skill they can to keepe the *Portugals* from them. They fight alſo with them in diuers other places: for the *Portugals* paſſing ouer the Riuer *Coanza*, do continually make in-roades into the Countries that are ſubiect to the King of *Angola*.

The weapons of the people of *Angola*.

Their militarie actions.

The weapons of theſe peoples, are Bowes ſixe handfull long, with ſtrings made of the barks of Trees, Arrowes of Wood, leſſe then a mans little finger, and ſixe handfuls long. They haue Iron heads, made like a hooke, and feathers of Birds in the tops of them: and of theſe Arrowes they vſe to carry to the number of ſixe or ſeuen vpon their Bow hand, without any Quiuer at all. Their Daggers are faſhioned with a haft after the manner of a Knife, which they weare at their girdle, on their left ſide, and hold them aloft in their hands, when they fight with them. By their Militarie actions and proceedings, you may obſerue their great skill and good order in matter of warre. For in diuers batailes that were betweene them and the *Portugals*, it was plainely ſeene how they could chuſe their aduantages againſt their enemies, as by aſſaulting them in the night time, and in rainy weather, to the end that their Harquebuſſes and Gunnes ſhould not take fire; and alſo by diuiding their forces into many troopes, to trouble them the more. The King doth not vſe to goe to the warre in his owne perſon, but ſendeth his Captaines in his ſtead. The people are alſo accuſtomed to flye and runne away incontinently, as ſoone as they ſee their Captaine ſlaine, neither can they be perſwaded to ſtay by any reaſon or argument, but preſently yeeld vp the field. They are all Foot-men, neither haue they any Horſes at all: and therefore the Captaines, if they will not goe on foote, cauſe themſelues to bee carried on the ſhoulders of their Slaues, after one of the three manners, which we will ſhew vnto you hereafter.

Rudeneſſe of art military, and prouiſion of and for ſouldiers.

This Nation goeth out to warre, in number almoſt infinite, and very confuſedly: they leaue no man at home that is fit to carry a weapon: they make no preparation of victuals neceſſarie for the Campe: but ſuch as perhaps haue any, conuey it with them vpon the ſhoulders of their Seruants, and yet they haue ſundry ſorts of creatures that might bee managed, and ſerue their turnes to draw, and to carry, as in the ſecond part of this Treatiſe ſhall be deſcribed vnto you. And thereupon it falleth out, that when they come into any Countrey with their whole Army, all their food is quickly quite conſumed, and then hauing nothing left to feed vpon, they diſſolue their hoaſt euen in the greateſt neceſſitie of proſecuting their enterpriſe, and ſo are inforced by hunger to returne into their owne Countries.

They are giuē to diuination by Birds.

They are greatly giuen to Diuination by Birds: If a Bird chance to flye on their left hand, or cry in ſuch manner, as thoſe which make profeſſion to vnderſtand the ſame, do ſay, that it fore-ſheweth ill lucke and aduerſity, or that they may go no further forwards, they will preſently turne backe and repaire home: which cuſtome was alſo in the old time obſerued by the ancient Romans, *and likewiſe at this day by ſundry other* Pagans.

Why ſo ſmall a number, as *Paulo Diaz* had with him, was able to reſiſt ſo huge an Army of the King of *Angola*.

Now if it ſhall ſeeme ſtrange to any man, that ſo few Portugall *Souldiers, as* Paulo Diaz *retaineth there with him, and others of the* Portugall *Nation, which Trafficke into the Realme, and releeue him with ſuccours, being in number but three hundred at the moſt, accounting their Slaues, and alſo the* Male-contents, *the Rebels and Fugitiues of* Angola, *which daily reſort vnto him, and amount not in all to the quantitie of fifteene thouſand men, ſhould be able to make ſo gallant a reſiſtance againſt that innumerable rabble of* Negroes, *being ſubiect to the King of* Angola, *which are gathered there together (as it is ſaid) to the number of a Million of ſoules. I anſwere, that great reaſon may be alleadged for the ſame. For the Armie of the* Negroes *is all naked, and vtterly deſtitute of all prouiſion and furniture for Armour of defence: And as for their weapons of offence, they conſiſt onely but of Bowes and Daggers (as I told you.) But our few* Portugals *that are there, are well lapped in certaine Iackets that are ſtuffed and baſted with bombaſte, and ſtitched and quilted very ſoundly, which keepe their Armes very ſafe, and their bodies downe-wards as low as their knees: Their heads alſo are armed with cappes made of the ſame ſtuffe, which doe reſiſt the ſhot of the Arrow, and the ſtroke of the Dagger: Beſides that, they are girt with long ſwords, and ſome Horſemen there are among them that carry ſpeares for their weapons. Now you muſt vnderſtand that one man on horſe-backe, is of more worth then a hundred* Negroes, *becauſe the Horſemen doe afright them greatly: and eſpecially of thoſe that doe diſcharge Gunnes and Peeces of Artillarie againſt them, they doe ſtand continually in an extreame bodily feare. So that theſe few being well armed, and cunningly and artificially ordered, muſt needs overcome the other, though they be very many in number. This Kingdome of* Angola, *is full of peo-*

The kingdome of *Angola* very populous, ſuppoſed to hold a million of fighting men. The commodities of *Angola.*

ple beyond all credite: For euery Man taketh as many Wiues as he liſteth, and ſo they multiply infinitely: But they doe not vſe ſo to do in the kingdome of Congo, *which liueth after the manner of the* Chriſtians.

This Kingdome alſo is very rich in Mines of Siluer, and moſt excellent Copper; *and for other kinds of Mettall, there is more in this kingdome then in any other Countrey of the world whatſoeuer. Fruitfull it is in all manner of food, and ſundry ſorts of Cattell, and ſpecially for great heards of* Kine. *True it is, that this people doe loue Dogges fleſh better then any other meate: and for that purpoſe they feed and fatten them, and then kill them and ſell them in their open ſhambles. It is conſtantly affirmed, that a great Dog accuſtomed to the Bull, was ſold by exchange for two and twentie Slaues, which after the rate of ten Duckets a poll, were worth in all two hundred and twentie Duckets: in ſo high a price and account doe they hold that Creature.*

A *Dogge* ſold for two hundred and twentie Duckets. The money of *Angola.*

The Monyes that are vſed in Angola, *are much different from the* Lumache *of* Congo: *for they of* Angola *doe vſe Beads of Glaſſe, ſuch as are made in* Venice, *as bigge as a Nut, and ſome of leſſer quantitie, and of diuers and ſundry colours and faſhions. Theſe doe the people of* Angola *make, not onely to vſe them for money, but alſo for an ornament of their men and women, to weare about their necks and their armes, and are called in their tongue* Anzolos: *but when they are threeded vpon a ſtring like a paire of Beads, they call them* Mizanga.

The Religion of *Angola.* The language of the people of *Angola.*

The King of Angola *is by religion a Gentile, and worſhippeth* Idols, *and ſo doe all the people in his Kingdome. It is true, that he hath greatly deſired to become a Chriſtian, after the example of the King of* Congo. *But becauſe there hath not beene as yet any poſſibilitie to ſend* Prieſts *vnto him, that might illuminate and inſtruct him, he remaineth ſtill in darkneſſe. The foreſaid* Signor Odoardo *told mee, that in his time the King of* Angola *ſent an Ambaſſadour to the King of* Congo, *requeſting that hee would ſend him ſome religious perſons to informe him in the Chriſtian Religion: but the King of* Congo *had none there that he could ſpare, and therefore could ſend him none. At this day, both theſe Kings doe Trafficke together, and are in amitie one with another: the King of* Angola *hauing now cleered and diſcharged himſelfe for the iniuries and ſlaughters that were committed vpon thoſe of* Congo, *and vpon the* Portugals *at* Gabazo.

The language of the people of Angola *is all one with the language of the people of* Congo, *becauſe (as we told you before) they are both but one Kingdome. Onely the difference betweene them is, as commonly it is betweene two Nations that border one vpon another.*

The reſt of the Kingdome of *Angola* deſcribed.

Cape Negro 1. The blacke Cape.

We haue ſignified vnto you heretofore, that the Bay of *Cowes* doth diuide the Kingdome of *Angola* in the middeſt; and hitherto we haue treated but of the one halfe thereof: Now wee will deſcribe vnto you the ſecond part of it, which lyeth from the ſaid Bay of *Cowes* towards the South. From this Bay then, to the blacke Cape, called Cape *Negro*, by the Coaſt of the Ocean, they doe reckon two hundred and twenty miles, of ſuch Countrey and ſoyle as the former is, and poſſeſſed by many Lords that are ſubiect to the King of *Angola.* From Cape *Negro* there runneth a line towards the Eaſt, through the middeſt of the Mountaines, that are called, *Monti Freddi*, that is to ſay, The cold Mountaines: which alſo in ſome certaine parts of them, that are higher then the reſt towards the Equinoctiall, are tearmed by the *Portugals*, *Monti Neuoſi*, or Snowy Mountaines, and ſo endeth at the rootes of other Mountaines, that are called the Mountaines of Cryſtall. (Out of theſe Snowy Mountaines doe ſpring the waters of the Lake *Dumbea Zocche.*) This foreſaid line, from the Mountaine of Cryſtall, draweth on-wards towards the North through the Mountaines of Siluer, till you come to *Malemba*, where we told you the Kingdome of *Congo* was diuided, and parted the Riuer of *Coari* in the midſt. And this is the Countrey poſſeſſed by the King of *Angola*, whereof I haue no more to ſay, then is already ſet downe, neither of the qualities of his perſon, nor of his Court.

Monti Freddi. 1. The cold Mountaines.

The Mountaines of *Chriſtall.*

The Weſt containeth 375. miles.

The North 540.

The Eaſt 500.

The South 360

Beginning therefore at the Riuer *Coanza*, and drawing towards the Equinoctiall three hundred ſeuentie fiue miles, you ſhall finde the Riuer, that they call *Las Barreas Vermellias*, or the Redde Pits, which are indeed the ragged ruines of certaine Rockes worne by the Sea; and when they fall downe, doe ſhew themſelues to bee of a red colour. From thence by a direct line vpon the North, that which the King poſſeſſeth, is foure hundred and fifty miles. And then the ſaid line diuiding it ſelfe towards the South, paſſeth by the hills of Cryſtall (not thoſe that we told you before did belong to *Angola*, but others that are called by the ſame name) and ſo by the Mountaines of *Salnitro*, trauerſing the Riuer *Verbela*, at the roots of the Mountaines of Siluer, it endeth at the Lake *Aqueluuda*, which is the ſpace of fiue hundred miles. The fourth line runneth along the Riuer *Coanza*, which iſſueth out of the ſaid Lake, and containeth three hundred and ſixtie miles. So that the whole Realme now poſſeſſed by *Don Aluaro*, the King of *Congo* is in compaſſe, one thouſand ſixe hundred eightie fiue miles. But the breadth thereof beginneth at the mouth of the Riuer *Zaire*, where the point is, which in the *Portugall* ſpeech is called, *Padraon*, and ſo cutting the Kingdome of *Congo* in the middle, and croſſing ouer the Mountaines of the Sunne, and the Mountaines of Cryſtall, there it endeth, containing the ſpace of ſixe hundred miles, and within one hundred and fiftie miles, neere to the Riuer *Nilus.* Very true it is indeed, that in ancient time the Predeceſſors of this Prince did raigne ouer many other Countries there-abouts, which in proceſſe of time they haue loſt: and although they bee

The kingdome of *Congo* containeth in compaſſe, 1685. miles.

In breadth 600. miles.

now in the gouernment of others, yet doe the Kings of *Congo*, retaine ſtill to this day the titles of thoſe Regions, as for example, *Don Aluaro*, King of *Congo*, and of *Abundos*, and of *Matama*, and of *Quizama*, and of *Angola*, and of *Cacongo*, and of the ſeuen Kingdomes of *Congere Amolaza*, and of the *Pangelungos*, and Lord of the Riuer *Zaire*, and of the *Anziquos*, and *Anziquana*, and of *Loango*.

The title or ſtile of the King of *Congo*.

This Kingdome is diuided into ſixe Prouinces, that is to ſay, *Bamba*, *Songo*, *Sundi*, *Pango*, *Batta*, and *Pemba*. The Prouince of *Bamba*, (which is the greateſt and the richeſt) is gouerned by *Don Sebaſtian Mani-Bamba*, couſin to the King *Don Aluaro* laſt deceaſed, and it is ſituated vpon the Sea-coaſt, from the Riuer *Ambrize*, vntill you come to the Riuer *Coanza* towards the South. This *Don Sebaſtian* hath vnder his Dominion many Princes and Lords, and the name, of the greateſt of them are theſe, *Don Antonio Mani-Bamba*, who is Lieutenant and Brother to *Don Sebaſtian*, and *Mani-Lemba* another, and *Mani-Danda*, and *Mani Bengo*, and *Mani-Loanda*, who is Gouernour of the Iland of *Loanda*, and *Mani-Corimba*, and *Mani-Coanza*, and *Mani-Cazzanzi*. All theſe doe gouerne all the Sea-coaſt but within Land, for that part which belongeth to *Angola*, there are another people called the *Ambundos*, who dwelling on the borders of *Angola*, are ſubiect to the ſaid *Mani-Bamba*, and they are theſe, *Angazs*, *Chingbengo*, *Motollo*, *Chabonda*, and many others of baſer condition.

The firſt Prouince is *Bamba*, and the deſcription of it. *Sebaſtian* chiefe Gouernour of *Bamba*, and thoſe that rule vnder him.

Note, that this word *Mani*, ſignifieth a Prince or a Lord, and the reſt of the word is the name of the Countrey and Lordſhip, where the Lord ruleth. As for example, *Mani-Bamba* ſignifieth the Lord of the Countrey of *Bamba*, and *Mani-Corimba*, the Lord of the Countrey of *Corimba*, which is a part of *Bamba*, and ſo likewiſe of the reſt. This Prouince of *Bamba* confineth with *Angola* on the South, and vpon the Eaſt of it towards the Lake *Achelunda*, lyeth the Countrey of *Quizama*, which is gouerned like a Common-wealth, and is diuided among a number of Lords, who indeed liuing at their owne libertie, doe neither obey the King of *Congo*, nor the King of *Angola*.

Mani, what it ſignifieth. The Confines of *Bamba*. The Countrey of *Quizama*.

And to be ſhort, theſe Lords of *Quizama*, after they had a long time quarrelled with *Paulo Diaz*, yet at laſt they became his ſubiects, becauſe they would auoyd the yoke of the King of *Angola*, and by their good aid and aſſiſtance, doth *Paulo Diaz* greatly helpe himſelfe againſt the ſaid King of *Angola*.

Now, the aforeſaid Countrey of *Bamba*, (as we haue told you) is the principall Prouince of all the Realme of *Congo*, and indeed the very Key, and the Buckler and the Sword, and the defence thereof, and (as it were) the frontier which oppoſeth it ſelfe againſt all their Enemies. For it reſiſteth all the reuolts and rebellions of thoſe quarters, and hath very valorous people in it, that are alwayes readie for to fight, ſo that they doe continually keepe their Aduerſaries of *Angola* in great awe: and if it happen at any time that their King ſtand in need, they are alwayes at his command to annoy the other Countries whenſoeuer. When need requireth, he may haue in Campe foure hundred thouſand men of Warre, and yet that number is but onely the ſixt part of the whole Kingdome, though indeed it be the better part and the ſtronger. The principall Citie of this Prouince lyeth in the Plaine which is betweene the Riuer *Loze* and *Ambrize*, and is called *Panza* (which is a common name for euery Towne.) There dwelleth the Lord of the Prouince, and it is diſtant from the Sea one hundred miles. In this Signorie alſo doe the hils begin, where the Mines of ſiluer and other metals are found, and ſo ſtretch out towards the Kingdome of *Angola*. It is very rich, for vpon the Coaſt of the Sea there, they haue great ſtore of the *Lumache*, which are vſed for moneyes ouer all the Kingdome of *Congo*: Beſides, there is alſo a greater Trafficke and Market for ſlaues, that are brought out of *Angola*, then in any place elſe. For there are yearely bought by the *Portugals* aboue fiue thouſand head of *Negroes*, which afterwards they conueigh away with them, and ſo ſell them into diuers parts of the World.

Bamba the principall Prouince of all *Congo*. *Bamba* yeeldeth for a need 400000. men of warre. *Panza* the principall Citie of *Bamba*. Mines of ſiluer and other metals. Incredible numbers of ſlaues yearely ſold to the *Portugals*. One M.T.*Turner* which liued there, told me of 10000. ſlaues out of theſe parts of *Africa* yearely can yeeld, and that one *Portugall* in *Braſill* had 10000.

The people of this Prouince, are in Armes the moſt valiant of all the Kingdome of *Congo*. They goe armed like the *Slauonians*, with long and large Swords, that are brought them out of *Portugall*. There are among them very mightie men, that will cleaue a ſlaue in the middeſt at one blow, and cut off the head of a Bull at one ſtroke with one of thoſe Swords. And (that which is more, and will peraduenture ſeeme incredible) one of theſe valiant men did beare vpon his arme a certaine Veſſell of Wine, which was the fourth part of a Butte, and might weigh about three hundred twentie fiue pound, vntill it was cleane emptied. Moreouer, they doe carrie Bow and Arrowes, whereat they are very quicke and nimble, and withall their long Targets made of the *Dants* skinne, whereof wee told you before, when wee made mention of the *Anzichi*.

The creatures that are found in this Prouince, are firſt the Elephants, which do breed ouer all the Kingdome of *Congo*, but principally in the Countrey of *Bamba*, becauſe it aboundeth in Woods, in paſtures and in waters.

Certaine creatures in *Bamba* Prouince. Elephants.

Signor Odoardo told mee, that hee had oftentimes taken the meaſure of an Elephants foot in the duſt, and one of them was in plaine Diameter foure ſpannes broad. But in theſe quarters they ſay that the Elephants doe liue one hundred and fiftie yeares, and that vntill the middle of their

An Elephants foot foure ſpan broad. The Elephant liueth 150. yeares.

An Elephants Tooth of 200. waight.

age they continue ſtill in growing. And to confirme this truth he added, that hee had ſeene and weighed diuers of their Teeth (which are not of horne, as ſome thinke) and their waight amounted to two hundred pounds apiece, after the rate of twelue ounces to euery pound. In the Language of *Congo*, the Elephants Tooth is called *Mene-Manzao*, that is to ſay, The Tooth of an Elephant.

Their Eares are greater then the greateſt Targets that the *Turkes* vſe to weare, in length ſixe ſpannes, in ſhape like an Egge, and towards their ſhoulders they grow to be narrower and ſharper. With their Eares, and with their Trunke, and with their Tayle, they beat away the Flies that trouble them.

Certain haires in the Elephants tayle, very precious. M. *Iobſon* gaue me one of theſe tayles with ſuch blacke ſtrong haires.

They haue in their Tayle, certaine haires or briſtles as bigge as Ruſhes or Broome-ſprigs, of a ſhining blacke colour. The older they be, the fairer and ſtronger they bee, and of great price among them.

And for the cauſe lately rehearſed, many there are, which wayting for the Elephants, when they aſcend ſome ſteepe and narrow way, doe come behind them, and with very ſharpe Kniues cut off their Tayles: the poore beaſt being not able in thoſe ſtraites to turne backe to reuenge it ſelfe, nor with his Trunke to reach his Enemie. And this they doe, onely to haue thoſe haires, which they ſell for two or three ſlaues a piece. Other light and couragious perſons there are, that truſting much to their ſwiftneſſe in running, doe lye in a waite, and ſet vpon the poore beaſts behind, whiles they are in feeding, and at one blow attempt to cut off their Tayles, and ſo endeuour to ſaue themſelues by running away in a round. For the greatneſſe of the beaſt is ſuch, as out-right it is very ſwift, becauſe it maketh very large ſtrides, though indeed but ſlow, and in the plaine is farre quicker then any luſtie Horſe: but in turning round it loſeth much time, and ſo the Huntſman eſcapeth in ſafetie.

The manner of the Elephants feeding their want of knees is a fable

In their feeding, they vſe to ſhake and root vp the great Trees with the force of their ſhoulders, and ſtrength of their whole backes: But the ſmaller Trees they take betweene both their Teeth, and ſo bow them and plucke them downe, that they may feede vpon the leaues of them: inſomuch, as ſometimes they breake one of their Teeth with ſo doing. And this is the cauſe why you ſhall find diuers of them in the fields that haue loſt their Teeth. They chawe their meate with their ſhort Teeth, which are not ſeene as their two long Tuskes are: and they carrie it to their mouth by their long Snout, or Trunke, which is to them in ſtead of an arme and a hand. The tip of their Trunke is faſhioned and diuided into little ſlits, and (as it were) fingers, wherewith they will take vp very ſmall things, as Nuts, and Strawes, and Berries, and ſo reach them to their mouth, as I, *Philippo Pigafetta* haue ſeene my ſelfe at *Liſbon*.

The ſhee-Elephant.

The Females of theſe Creatures, doe beare their brood in their wombe for the ſpace of two yeares and no more: And for as much as the yong Elephant cannot ſo quickly be brought vp, (for it groweth very ſlowly) the Milke is kept from it, and ſo it waxeth apt to feed of it ſelfe. And therefore Mother Nature hath prouided that the Elephants are not great with young, but from ſeuen yeares to ſeuen yeares.

The Elephants ſkinne.

Their ſkinne is hard beyond all credit. For being foure fingers thicke, it cannot be pierced, no not with the ſhot of an Harquebuſſe.

The manner of taking the Elephants.

The people of that Countrey haue not the skill to tame theſe beaſts. Whereby they might reape great commoditie and profit, for carrying their ſtuffe from place to place for diuers other good vſes. But yet they take them; by digging certaine deepe Trenches in the places, where they vſe to paſture, which Trenches are very narrow at the bottome, and broad aboue, to the end the beaſt may not helpe himſelfe, and leape out when hee is fallen into them. Theſe Trenches they couer with Soddes of Earth, and Graſſe, and leaues, becauſe the beaſt ſhould not ſee their traine, but paſſing ouer them remayne there entrenched. Whereupon the Gentleman beforenamed told me, that he had ſeene with his owne eyes a very ſtrange and admirable thing in *Coanza*; namely, that a young Elephant following his Damme, fell downe by chance into one of theſe Pits, and after that ſhe could not with all her skill and ſtrength draw him out of it, ſhe buried him therein, and couered him with Earth, with branches and with boughes, inſomuch as ſhe filled the pit vp to the top, to the end that the Hunters ſhould not enioy her Calfe, chooſing rather to kill it her ſelfe, then to leaue it to the mercie of the cruell Huntſmen. This louing and kind Mother, not fearing the people (that ſtood round about her, and ſhouted againſt her, and threatned her with ſundry weapons, and vttered ſtrange clamours and noyſes to affray her, and caſt many fires at her) but aſſuring her ſelfe in her owne ſtrong and valiant nature, did labour and toyle from morning till night, that ſhe might draw her Calfe out of the pit: and when ſhee found that it was not poſſible for her to atchieue what ſhee deſired, then ſhe couered it in manner as we haue told you.

A ſtrange effect of nature.

The nature of the Elephant.

The Elephant is a very gentle beaſt, and truſteth greatly in his naturall ſtrength. Hee feareth nothing, nor hurteth any man that doth not trouble him: and haunteth neere to mens houſes, without doing any harme at all. If hee eſpie men that goe in his walke, hee will not meddle with them, vnleſſe they ſeeke to moleſt him: ſauing that ſometimes perauenture he will gently with his Snout, hoyſe them vpwards into the Ayre, whom hee meeteth withall in his way, and that is all the hurt he will doe vnto them. Theſe Elephants doe greatly delight in waters. For *Signor Odoardo* affirmed, that in the way betweene *Cazanza* and *Loanda*, in a little graſſie Valley he had ſeene about one hundred of them in a company, old and young that followed their Dammes: they vſe to goe together in Heards, as Kine, and Camels, and other ſuch like gentle Creatures doe, and not alone like Lions and other ſuch wild beaſts.

Rhinoceros, or Abadas.

There are brought into the Countries of the *Anzichi*, ſome of the Hornes that grow vpon the noſe of the Rhinoceros, that are both of great value and eſtimation, and alſo vſed for the helpe of diuers Diſeaſes.

Lions.

There are in the Region of the *Anzichi*, Lions alſo, like the Lions that breed in other parts of the World, but they doe not vſe to haunt the Region of *Bamba*: But in *Bamba* there are verie great ſtore of Tygres, which are of the very ſame ſhape that thoſe in *Florence* are, which *Signor Odoardo* ſaw there, and teſtified to be very Tygres indeed. They will not ſet vpon any men that are white, but onely ſuch as are blacke: And it hath beene found, that when the white and the blacke haue ſlept together in the night-time, they haue ſlaine the black to deuoure them, and ſpared the white.

Tygres.

When they are hungry, they will be ſo bold as to fetch Cattle, euen out of the yards that are about the houſes without any feare at all, when they cannot find any victuals abroad in the fields. They are very dangerous and hurtfull to all kinds of Creatures whatſoeuer they bee, and in that Language they are called, *Engoi*.

They are as fierce and cruell beaſts as the Lion, and roare as the Lion doth. They are alſo altogether like the Lion, ſauing onely in the colour of their haire; for the Tygre is ſpotted, but the Lion all of one colour. They vſe to take and kill theſe Tygres after diuers manners. For beſides that, which hath beene before ſpoken, they poyſon them with *Sublimate*, or ſome other venome, mingled with fleſh which is laid for them. Or elſe they tye young Goates at certaine Lines made like ſnares, and faſtned about the ſtocke of a Tree, ſo that when the beaſt commeth to her prey, the Engine openeth it ſelfe, and the more the beaſt ſtriueth withall, the more it is intangled, and ſo at laſt is hanged therein.

The manner of taking the tame Tygres.

A tame Tygre.

Signor Odoardo told me, that he had gotten one of them, that was fifteene dayes old, and hee brought it vp with Goats Milke: which being afterwards growne bigger would follow him like a Dogge: and although it were tame, yet it would not willingly ſuffer any other to touch it, beſides his Maſter. He would alſo roare mightily, and when hee was angry, his eyes would looke very terribly and fearefully. But in proceſſe of time this Tygre killed a Dogge, belonging to the houſe, and alſo a *Zebra*, that were very deare to their Maſter, and thereupon, perceiuing how perillous a beaſt it was, he ſlue it with an Harquebuſſe-ſhot. Hee reported, moreouer, that the Moſtacchios of the Tygre are held in that Region to be mortall Poyſon: for beeing giuen in meates, it procureth a man to die, as it were in a madneſſe: And therefore the King doth puniſh all thoſe that bring him a Tygres skin without the Moſtacchios.

The Zebra.

There breedeth likewiſe in this Countey another Creature, which they call a *Zebra*, commonly found alſo in certaine Prouinces of *Barbary* and *Africa*, which although it be altogether made like a great Mule, yet is not a Mule indeed, for it beareth young ones. It hath a moſt ſingular skin, and peculiar from all other Creatures. For from the ridge of the chin downe towards the belly, it is ſtraked with rowes of three colours, blacke, white, and browne Bay, about the breadth of three fingers a piece, and ſo meet againe together in a Circle, euery row, with his owne colour. So that the necke, and the head; and the Maine (which is not great) and the eares, and all the legs are ſo interchanged with theſe colours, and in ſuch manner and order, as with out all faile, if the firſt ſtrake beginne with white, then followeth the ſecond with blacke, and in the third place the Bay: and ſo another courſe beginning in white, endeth ſtill in Bay. And this rule is generally and infallibly obſerued ouer all the bodie. The Tayle is like the Tayle of a Mule, of a Morell colour, but yet it is well coloured, and hath a gliſtering gloſſe. The feet like the feet of a Mule, and ſo are the hooſes. But touching the reſt of her carriage and qualities, ſhe is very luſtie and pleaſant as a Horſe: and ſpecially in going, and in running ſhee is ſo light and ſo ſwift, that it is admirable. Inſomuch as in *Portugall* and in *Caſtile* alſo, it is commonly vſed (as it were for a Prouerbe) as ſwift as a *Zebra*, when they will ſignifie an exceeding quikneſſe. Theſe Creatures are all wild, they breed euery yeare, and are there in ſuch abundance that they are innumerable. If they were made tame, they would ſerue to runne and to draw for the warres, and for many other good vſes, as well as the beſt Horſes that are.

The manner of the carrying of the *Mociconghi*.

Neceſſitie hath taught them to vſe men in ſteed of labouring Cattell. For either they lay themſelues all along in certaine Litters (as it were) or elſe ſet themſelues vpright, with ſhadowes ouer them to keepe them from the Sunne, and ſo they cauſe themſelues to bee carryed too and fro, by their ſlaues, or by other men that for wages are alwayes readie at Poſte-houſes to that purpoſe. They that meane to iourney with ſpeed, doe take with them many ſlaues, and when the firſt number are weary, then doe the ſecond number vndertake the burden, and ſo ſuceſſiuely change one after another, as the *Tartarians* and *Perſians* vſe to doe with their Horſes: and theſe men being thus accuſtomed to theſe labours, (and ſo often changing) will goe as faſt as any *Poſtilion* gallop.

The *Dante.*

There are alſo to be found in this Countrie, certaine other foure-footed beaſts, ſomewhat leſſe then Oxen, of colour Red, with hornes like Goats hornes, which are very ſmooth and gliſtring, and inclining to blacke, whereof they make diuers pretie knackes, as they doe likewiſe of the Buffes hornes. They haue their heads and their haires, like the heads & haires of Oxen: and their skins are of great eſtimation; and therefore they are carried into *Portugall*, and from thence into *Germanie*, to be dreſſed, and then they are called *Dantes.* The King of *Congo* is very deſirous to haue ſome men that had skill to cleanſe them, and dreſſe them, and to make them fit for vſe, to end he might employ them for Armour of defence. And yet thoſe Nations doe alreadie vſe them for Shields and Targets; and doe find that they will reſiſt the blow of a weapon, and eſpecially the ſhot of an Arrow. They kill them with Harquebuſſes, and with Arrowes. But if they doe eſpie the Huntſman, they will ſet vpon him, and being by nature very fierce, and couragious, they will ſo knocke him and thumpe him with their feet, and their Muzzle (becauſe they cannot doe him any harme with their hornes) that they will leaue him either halfe dead, or ſtarke dead. There is alſo an infinite number of wild Buffes, that goe wandring about the Deſarts, in the Kingdome of the *Anzichi*; and wild Aſſes likewiſe, which the *Greekes* call *Onagri.*

Wild Buffes.
Wild Aſſes.

Empalanga.

There are beſides theſe, other beaſts, called *Empalanga*; which are in bigneſſe and ſhape like Oxen, ſauing that they hold their necke and head aloft, and haue their hornes broad and crooked, three hand-breadths long, diuided into knots, and ſharpe at the ends, whereof they might make very faire Cornets to ſound withall: and although they liue in the Forreſts, yet are they not noyſome nor harmefull. The skins of their neckes are vſed for ſhoo-ſoles, and their fleſh for meate. They might likewiſe be brought to draw the Plough, and doe good ſeruice in any other labour, and tilling of the ground. Moreouer, they feed great herds of Kine, and tame Oxen, tame Hogs, and wild Boares, flockes of Sheepe and Goats. *Signor Odoardo* affirmed, that the Goats and the Sheepe doe bring forth two, and three, and foure Lambs or Kids at a time, and two, when they haue feweſt; and neuer one alone at any time.

Other fruitfull Cattell.

Wolues.

There are Wolues alſo which loue the Oyle of Palmes, beyond all meaſure. They will ſmell this Oyle afarre off, and ſteale it in the night time out of their houſes of ſtraw, and ſometimes from thoſe that carrie it by the way, whiles the poore ſoules doe reſt themſelues and ſleepe. The Oyle (as ſhall be told you) is made of the Palme-tree; it is thicke and hard, like Butter. And it is a maruell to ſee, how theſe Wolues doe take a Bottle that is full of this liquor betweene their teeth, and ſo caſt it on their ſhoulders, and runne away withall, as our Wolues here doe with a Sheepe. There are very great ſtore of Foxes, that ſteale Hennes as our Foxes doe. And farther in this Countrie of *Bamba*, there is an innumerable quantitie of hunting game, as Stags, fallow Deere, Roe-buckes, and Gazels, whereof he affirmed that he had ſeene exceeding great herds, as alſo of Conies and Hares, becauſe there were no Hunters to kill them.

Foxes.

Hunting game.

In *Pemba*, Ciuet-cats.

In the Region of *Pemba* there are many wild Ciuet-cats, which the *Portugals* call *Algazia*, and ſome of theſe, the people of that Countrie had made tame, that they might enioy their Ciuet, in the ſmell whereof they doe greatly delight. But this was before the *Portugals* did trafficke with thoſe Countries. And in *Manibatta* there are caught many Sables, with very white haires, and exceeding fine, called *Incire*: but no man may weare theſe skinnes vnleſſe the Prince permit him ſo to doe; for, it is held in great eſtimation, and euery Sable is worth a Slaue. Towards the *Anzichi* they catch Marterns alſo, wherewith they apparell themſelues, as in due place we will note vnto you. Apes, Monkies, and ſuch other kind of beaſts, ſmall and great of all ſorts there are many in the Region of *Sogno*, that lieth vpon the Riuer *Zaire.*

In *Batta*, Sables

In *Anzigua*, Marterns.
In *Sogno*, Apes, and Monkies.

Adders and Snakes of an huge ſcantling. The Author doth not ſet downe the name. In *Braſill* they call it *Cucuryuba.*

Of Adders and Snakes you ſhall find ſome that are fiue and twentie ſpanne long, and fiue ſpan broad: and the bellie and the mouth ſo large, that they can ſwallow and receiue into their bellie a whole Stag, or any other creature of that bigneſſe. And it is called, that is to ſay, A great Water-adder. It will goe forth of the water vp to the Land to prey for his victuals, and then returne into the Riuers againe, and ſo it liueth in both the Elements. It will get it ſelfe vp vpon the boughs and branches of Trees, and there watch the Cattell that feed thereabouts, which when they are come neere vnto it, preſently it will fall vpon them, and wind it ſelfe in many twines about them, and clap his taile on their hinder parts, and ſo it straineth them, and biteth ſo many holes in them, that at laſt it killeth them. And then it draweth them into ſome Wood, or other ſolitarie place, where it deuoureth them at pleaſure, skinne, hornes, hoofes and all. Now it falleth out, that when it is thus full, and (as it were) great with ſo monſtrous a meale, it becommeth almoſt drunke, and very ſleepie, ſo that any child may kill it. And in this ſort will it remaine full and ſatisfied for the ſpace of fiue or ſixe dayes together, and then returne againe to prey. Theſe Adders doe change their skinnes in their ordinarie ſeaſons; yea, and ſometimes after they haue eaten ſo monſtrouſly, and the ſaid Sloughs, when they are found, are gathered vp, and reſerued for a ſhew of ſo vnmeaſurable a Creature. Theſe Adders are alſo greatly eſteemed by the Pagan *Negroes*, for they doe vſe to roaſt them, and eate them for meate, and make more account of them then they doe of Hennes, or any ſuch delicate fleſh. They find great ſtore of them, when they haue occaſion to burne their thicke Woods: for there they ſhall haue them lying on the ground, roſted with the fire. Beſides theſe there are Vipers alſo, well knowne vnto that People. Which Vipers are ſo venemous, that ſuch as are bitten by them, doe die within the ſpace of foure and twentie houres. But the *Negroes* are acquainted with certaine herbs that will heale their wounds.

Vipers.

There are alſo certaine other Creatures, which being as big as Rams, haue wings like Dragons, with long tailes, and long chaps, and diuers rewes of teeth, and feed vpon raw fleſh. Their colour is blue and greene, their ſkinne bepainted like ſcales; and two feet they haue, but no more. The Pagan *Negroes*, doe vſe to worſhip them as Gods, and at this day you may ſee diuers of them, that are kept for a wonder. And becauſe they are very rare, the chiefe Lords there doe curiouſly preſerue them, and ſuffer the people to worſhip them, which tendeth greatly to their profit, by reaſon of the gifts and oblations which the people offer vnto them. There are there alſo to be found Chamelions.

Another ſtrange Creature.

Chamelions.

Other Serpents there are that are venemous, that carrie vpon the tippe of their tayle, a certaine little roundell like a Bell, which ringeth as they goe, ſo as it may be heard.

A ſtrange Serpent.

Eſtridges are found in thoſe Parts of *Sundi*, and of *Batta*, that are towards the *Muzambi*. The young Eſtridges doe ſpring out of their egges, being warmed and diſcloſed by the eye and heate of the Sunne. Their feathers are vſed in ſtead of Enſignes and Banners in Warre, mingled with ſome plumes of the Peacocke, and are faſhioned in the likeneſſe of a ſhadow againſt the Sunne. And foraſmuch as I am fallen into the ſpeech of Peacocks, I muſt tell you by the way, that in the Parts of *Angola*, there are Peacocks brought vp priuately in a certaine Wood that is compaſſed about with walls: and the King will not ſuffer any other bodie to keep thoſe Birds but onely himſelfe, becauſe they are for the Royall Enſignes, as I told you before.

The Eſtridge.

Peacocks.

There are alſo *Indie*-cocks, and Hens, and Geeſe, and Duckes of all ſorts both wild and tame: Partridges, ſo many as children take them with ginnes. Other Birds they haue likewiſe, as Pheſants, which they call Gallignoles, Pigeons, Turtles, and of theſe ſmall Birds, called *Becca-fichi*, an infinite number. Birds of prey, as Eagles Royall, Faulcons, Gerfaulcons, and Sparrow-hawks, and others, great ſtore, which notwithſtanding the people neuer vſe to hawke withall. Birds of the Sea, as Pelicanes (for ſo the *Portugals* doe call them) white and great, which ſwimme vnder the water, and haue their throats ſo wide, that they will ſwallow a whole fiſh at once. This Bird hath ſo good a ſtomacke, and naturally ſo hot, that it eaſily digeſteth the Fiſh that it ſwalloweth whole, and the ſkinne of it is ſo hot, that the people of that Countrie doe vſe to weare them, and to warme their cold ſtomackes withall, and therefore make great reckoning of them. There are many white Herons, and grey Bittours, that feed in the Waſhes there, and are called, Royall Birds. Other Fowles there are of the likeneſſe of a Crane, with a red bill and red feet, as bigge as Storkes, and their feathers for the moſt part red and white, and ſome darke grey. Goodly Birds they are to looke to, and the people of the Countrie doe call them Flemmings, becauſe they doe much reſemble them, and are good meat to eate.

Fowles of diuers ſorts.

Birds of prey.

Birds of the Sea.

Other kinds of Fowle.

They haue Parrots of grey colour, great and very talkatiue: and others of greene colour, but they are little ones, and not ſo talkatiue. They haue likewiſe certaine ſmall little Birds, which they call Birds of Muſicke, and yet greater then the *Canarie* Birds, of feather and bill red: ſome greene, with their feet and bill onely blacke: ſome all white: ſome grey or dunne: ſome all blacke, and this kind is more ſweet in their notes then all the reſt afore-named; for you would thinke that they talked in their ſinging. Others there are of diuers colours, but they doe all ſing in ſundrie ſorts, ſo that the chiefe Lords of thoſe Countries, from ancient times to this day, haue continually kept them in Cages, and greatly eſteemed them for their ſong.

Parrots.

Birds of Muſicke.

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§. IIII.

Of the fiue other Prouinces of Congo, *to wit*, Sogno, Sundi, Pango, Batta, *and* Pemba.

THis Countrie is bounded with the Riuer *Ambrize*, towards the North in ſeuen degrees and an halfe, and ſo trauerſing the Riuer *Lelunda*, and the Riuer *Zaire*, it endeth at the Rockes, called *Berreuras Vermellias*, that is to ſay, the Red pits, which are in the Borders of the Kingdome of *Loango*. In the middeſt of this Prouince there is a certaine Territorie, called by the ſame name *Sogno*, where the Gouernour of the Countrie dwelleth. The chiefe Lords that rule this Prouince, are called *Mani-Sogno*, that is, Princes of *Sogno*, and are commonly of the bloud Royall. The Prince that gouerneth there at this day,* is called *Don Diego Mani-Sogno*. He hath vnder his dominion many other petie Lords, and other Prouinces, that in old time were free, and liued by themſelues, as the People of *Mombalas*, ſituate ſomewhat neere to the Citie of *Congo*, which are now ſubiect to this gouernment. And on the other ſide of the Riuer *Zaire* towards the North, is the Prouince of *Palmar*, that is to ſay, of Palmes, becauſe there is great ſtore of Palme-trees growing therein. Other Lords there are, that border vpon the King of *Loango*, who was ſometime ſubiect to the King of *Congo*; but in proceſſe

The ſecond Prouince *Sogno*, and the deſcription thereof.

Sogno the chief Towne of this Prouince.

* 1588.

Don Diego, chiefe Gouernour of *Sogno*, and thoſe that rule vnder him.

The *Bramas*.

of time he became a free Lord, and now profeſſeth himſelfe to bee in amitie with the King of *Congo*, but not to be his vaſſall. The people that are vnder theſe Lords in thoſe borders, are called the *Bramas*: and they reach within the Land, vnder the Equinoctiall line towards the Eaſt, to the bounds of *Anzicana*, all along the Mountaines which diuide them from the *Anzichi* vpon the North. They are called by the people of *Loango*, *Congreamolal*, becauſe they were ſubiect to *Congo*.

The commodities of *Sogno*.

In this Countrey of *Loango* there are many Elephants, and great ſtore of Iuory, which they doe willingly exchange for a little Iron, ſo that for the naile of a ſhip (be it neuer ſo ſmall) they will giue a whole Elephants tooth. The reaſon thereof, is either becauſe there groweth no Iron in that place, or elſe they haue not the skill to get it out of the Mines where it groweth: But all the Iron they can get, they imploy for the heading of their Arrowes, and their other weapons, as we told you when we ſpake of the *Bramas*.

The manner of the life of the Inhabitants.

Sunne worſhipped.

They make great ſtore of Cloth of the Palme tres, whereof we made mention before: but theſe are leſſer, and yet very fine. They haue great abundance of Kine, and of other cattell, before named. They are in Religion Pagans: their apparell after the faſhion of the people of *Congo*: They maintaine warre with their bordering neighbours, which are the *Anzichi*, and the Inhabitants of *Anzicana*; and when they enterpriſe warre againſt the *Anzichi*, then they craue ayde of the people of *Congo*, and ſo they remaine halfe in freedome, and halfe in danger of others. They worſhip what they liſt, and hold the Sunne for the greateſt God, as though it were a man, and the Moone next, as though it were a woman. Otherwiſe euery man chooſeth to himſelfe his owne Idoll, and worſhippeth it after his owne pleaſure. Theſe people would eaſily embrace the Chriſtian Religion: For many of them that dwell vpon the borders of *Congo*, haue beene conuerted to Chriſtendome: and the reſt, for want of Prieſts, and of ſuch as ſhould inſtruct them in the true Religion, do remaine ſtill in their blindneſſe.

The third Prouince *Sundi*, & the deſcription thereof.

The chiefe Towne of *Sundi*.

Sundi, is the neereſt of all to the Citie of *Congo*, called, *Citta di San-Saluatore*, the Citie of Saint *Sauiours*, and beginneth about fortie miles diſtant from it, and quite out of the Territorie thereof, and reacheth to the Riuer *Zaire*, and ſo ouer the ſame to the other ſide, where the *Caduta* or Fall is, which we mentioned before: and then holdeth on vp-wards on both ſides towards the North, bordering vpon *Anzicana*, and the *Anzichi*. Towards the South it goeth along the ſaid Riuer *Zaire*, vntill you come to the meeting of it with the Riuer *Bancare*, and all along the bankes thereof, euen to the rootes of the Mountaine of Cryſtall. In the bounds of the Prouince of *Pango*, it hath her principall Territorie, where the Gouernor lyeth, who hath his name from the Prouince of *Sundi*, and is ſeated about a daies iourney neere to the Fall of the Riuer, towards the South.

This Prouince of *Sundi*, is alwaies gouerned by the heire apparent of the King of *Congo*.

* 1588.

This Prouince is the chiefeſt of all the reſt, and (as it were) the Patrimony of all the Kingdome of *Congo*: and therefore it is alwaies gouerned by the Kings eldeſt Son, and by thoſe Princes that are to ſucceed him. As it fell out in the time of their firſt Chriſtian King, that was called *Don Iohn*: whoſe eldeſt ſonne, that was Gouernour heere, ſucceeded him, and was called *Don Alfonſo*. And euer ſithence, the Kings of *Congo* haue ſucceſſiuely continued this cuſtome, to conſigne this gouernment to thoſe Princes which are to ſucceed in the Kingdome: As did the King that now * is called *Don Aluaro*, who was in this gouernment before *Don Aluaro* the King his father died, and was called *Mani-Sundi*.

In all the kingdome of *Congo*, no man hath any thing of his owne whereof he may diſpoſe, or leaue to his heires, but all is the Kings.

And heere by the way you muſt note, that in all the Kingdome of *Congo*, there is not any perſon that poſſeſſeth any proper goods of his owne, whereof he may diſpoſe, and leaue to his heires: but all is the Kings, and he diſtributeth all Offices, all Goods, and all Lands, to whomſoeuer it pleaſeth him; yea, and to this Law, euen the Kings owne ſonnes are ſubiect. So that if any man doe not pay his tribute yearely (as he ought) the King taketh away his Gouernment from him, and giueth it to another. As it happened to the King that now liueth, who at the time that *Signor Odoardo* was at the Court, being of his owne nature very liberall, and bountifull beyond meaſure, and one that beſtowed much vpon his ſeruants, could not diſcharge thoſe impoſitions that the King had laid on him. Whereupon he was by the King depriued of his reuenues, of his gouernment, and of his royall fauour; that is to ſay, in that language, he was *Tombocado*, as we will declare more at full in the ſecond part of this Diſcourſe.

The manner of the life of *Sundi* Inhabitants.

Many Lords there are that are ſubiect to the Gouernour of *Sundi*. The people doe Trafficke with their neighbour Countries, ſelling and bartring diuers things. As for example, Salt, and Cloathes of ſundry colours, brought from the *Indies*, and from *Portugall*, and *Lumachette*, to ſerue for their Coyne. And for theſe commodities they doe exchange cloath of Palme Trees, and Iuory, and the skinnes of Sables and Marternes, and certaine girdles wrought of the leaues of Palme trees, which are greatly eſteemed in thoſe parts.

There groweth in theſe Countries great ſtore of Cryſtall, and diuers kinds of Metall: but Iron they loue aboue all the reſt; ſaying, That the other Metals are to no vſe: for with Iron they can make Kniues, and Weapons, and Hatchets, and ſuch like Inſtruments, that are neceſſary and profitable for the vſe of mans nature.

The Prouince of *Pango* in ancient time was a free Kingdome, that was gouerned of it ſelfe, and bordereth on the North vpon *Sundi*, on the South vpon *Batta*, on the Weſt vpon the Countrie of *Congo*, and on the Eaſt vpon the Mountaines of the Sun. The principall Territorie, where the Gouernors dwelling is, hath the ſame name that the Prouince hath, (viz:) *Pango*. It ſtandeth vpon the Weſterne ſide of the Riuer *Barbela*, and in old time was called, *Pangue-lungos*: and in time afterwards, the word was corrupted and changed into *Pango*. Through the midſt of this Prouince runneth the Riuer *Berbela*, which fetcheth his Originall from the great Lake, (whence the Riuer *Nilus* alſo taketh his beginning) and from another leſſer Lake, called *Achelunda*, and ſo diſchargeth it ſelfe into *Zaire*. And although this be the leaſt Countrey of all the reſt, yet doth it yeeld no leſſe tribute then the reſt.

The fourth Prouince *Pango*, and the deſcription thereof.
Pango the chiefe town of this Prouince.
Berbela.

This Prouince was conquered after the Countrey of *Sundi*, and made ſubiect to the Princes of *Congo*: and is now all one with it, both in ſpeech and manners; neither is there any difference at all betweene them. The preſent Gouernor thereof is called, *Don Franceſco Mani-Pango*, and hath remained in the gouernment of this Region for the ſpace of fiftie yeares, and no man euer complained of him.

Don Franciſco, chiefe Gouernor of *Pango*.

The bounds of *Batta* are towards the North, the Countrey of *Pango*: on the Eaſt it taketh quite ouer the Riuer *Barbela*, and reacheth to the Mountaines of the Sunne, and to the foote of the Mountaines of *Sal-Nitre*. And on the South from the ſaid Mountaines, by a line paſſing through the meeting of the Riuers *Barbela* and *Cacinga*, to the Mountaine *Bruſciato*, that is to ſay, *Scorched*.

The fift Prouince *Batta*, & the deſcription thereof.

Within theſe bounds is *Batta* contained, and the principall Citie where the Prince dwelleth, is likewiſe called *Batta*. In ancient time it was called *Aghirimba*, but afterwards the word was corrupted, and it is now called *Batta*. It was in old time a very ſtrong and a great Kingdome, and voluntarily of it ſelfe, without any warre it ioyned it ſelfe with the Kingdome of *Congo*, peraduenture becauſe there were ſome diſſention among their Lords: and therefore it hath more preheminence then the reſt of the Prouinces of the Kingdome of *Congo*, in priuiledges and liberties. For the Gouernment of *Batta* is alwaies aſſigned to one, that is of the blood of the Kings of that Countrey, at their choiſe and pleaſure, hauing no more reſpect to one then to another, ſo that he be of the ſtocke and blood Royall, neither to the eldeſt ſonne, nor to the ſecond. Neither yet goeth this Gouernment by inheritance, but the King of *Congo* (as is told you before) doth diſpoſe it at his owne pleaſure to whom he thinketh beſt, to the end they ſhould not vſurpe it by way of ſucceſſion, or by rebellion. He dwelleth neerer the King then any other Gouernour or Lord of the Kingdome of *Congo*, and is the ſecond perſon therein, neither may any man gaine-ſay his arguments and reaſons, as they may any of the reſt, for it is ſo decreed among them. Now if the line of the King of *Congo* ſhould chance to faile, ſo that there were none of that blood to ſucceed, the ſucceſſion ſhall fall vpon the Gouernour of *Batta*. He that now gouerneth there, is called, *Don Pedro Mani-Batta*.

Batta, the chiefe towne of all *Batta*.
The preheminence of the Gouernor of *Batta*.
Don Pedro, chiefe Gouernor of *Batta*.

Sometimes he eateth at the Kings owne Table, but yet in a baſer ſeat then the Kings ſeat is, and that alſo not ſitting, but ſtanding; which is not granted to any other Lord of *Congo*, no nor to the ſonnes of the King himſelfe. His Court and his traine, is little leſſe then the Court and traine of the King of *Congo*. For he hath Trumpets and Drums, and other inſtruments going before him, as becommeth a Prince.

1588.
State-ceremony.

He doth hold continuall warres with the *Pagans* that border vpon him, and he is able to gather together about ſeuentie or eightie thouſand fighting men. And becauſe he doth ſtill maintaine warre with the people that are next him, he hath libertie granted vnto him to entertaine Harquebuſires, that ſhall be of his owne naturall ſubiects. For the King of *Congo* will not ſuffer any other Gouernor of any other Prouinces, nor any of their children, to haue any Harquebuſiers that are borne within their Countrey, but onely the *Portugals*.

The King of *Congo* will not ſuffer any naturall borne ſubiect in *Congo*, to haue an Harquebuſſe.

Towards the Eaſt of *Batta*, beyond the Mountaines of the Sunne, and of *Sal-Nitre*, vpon the bankes of the Eaſt and Weſt of the Riuer *Nilus*, and in the borders of the Empire of *Mohenbe-Muge* there liueth a Nation, which by the people of *Congo*, are called *Giaquas*, but in their owne language they are called *Agag*: Very fierce they are and warlike, much giuen to fight and pillage, and make continuall inroades into the Countries neere adioyning; and ſometimes among the reſt into the Prouince of *Batta*. So that this Countrey muſt needs be in continuall Armes, and ſtand vpon good guard, and maintaine Harquebuſiers to defend themſelues from them.

The *Giaquas*. Of theſe, ſee *Andrew Battell*, which liued and warred with them.

The Prince of *Batta* hath many Lords vnder him: and the naturall people of this Prouince are called *Monſobos*, and their language is well vnderſtood by the Inhabitants of *Congo*. They are farre more rude and ruſticall then the *Moci-Congi*, and the Slaues that are brought from thence, doe prooue more obſtinate and ſtubborne, then thoſe that come from other Countries.

The conditions of the people of *Batta*.

The Prouince of *Pemba* is ſeated in the heart and middle of the Kingdome of *Congo*, compaſſed and compriſed within the bounds before deſcribed, whoſe Gouernor is called *Don Antonio Mani-Pemba*, ſecond ſonne to King *Don Aluaro*, that dead is, and brother to the King that raigneth at this preſent. And for as much as his father did loue him dearely, he aſſigned vnto

The ſixt Prouince *Pemba*, and the ſituation thereof.
Don Antonio chiefe Gouernor of *Pemba*.

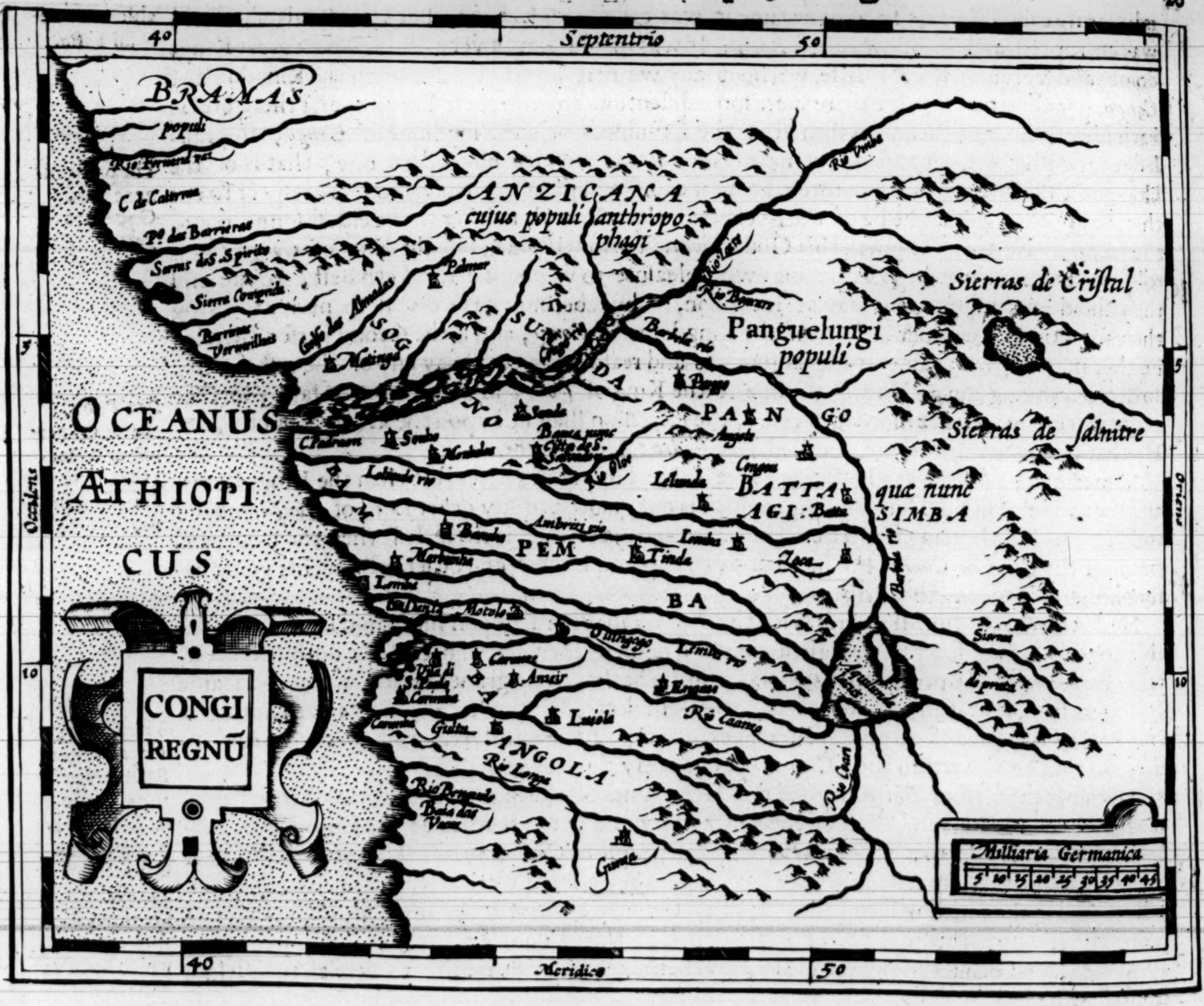
him this Gouernment, becauſe he knew not what better thing to giue him, ſauing the Realme it ſelfe: which in deed he would willingly haue beſtowed on him, for that hee was more like vnto him in quality and nature then his eldeſt ſonne was. But it would not be by reaſon of the law of the Kingdome, which would not haue yeelded thereunto.

The chiefe Citie of all *Congo*, is ſituate in this Prouince of *Pemba*

This Countrey is the very Centre, and middeſt of all the State of *Congo*, and the originall of all the ancient Kings, and the Territorie where they were borne, and the chiefe and principall ſeat of all the other Prouinces and Principalities. And therefore the chiefe and royall Citie of all that Empire, is aſſigned to this Prouince, whereof we will hereafter deliuer you a full information. The Gouernor of *Pemba* dwelleth in a Territory of the ſame name, ſituate at the foote of the ſcorched Mountaine, along the Riuer *Loze*, which riſeth out of the Lake, and runneth through the Region of *Bamba* into the Sea. The Courtiers and Lords, and Seruitors belonging to the King of *Congo*, haue their goods and poſſeſſions, and reuenues in this Prouince; becauſe it is neereſt to the Court, and very conuenient for the conueighing of their victuals, and their other ſtuffe vnto the Court. Some of theſe Lords, in that part ſpecially, that bordereth vpon the aforeſaid Prouince of *Bamba*, haue much adoe to keepe fight and defend themſelues from the people of *Quizama*, becauſe they are neereſt vnto them. For this people (as we told you) did rebell againſt the King of *Congo*, and reuolted from him, and doe profeſſe that they will be at libertie, and gouerned of themſelues.

The Courtiers &c. dwell for the moſt part in *Pemba*.

HONDIVS *his Map of* Congo.


40
Septentrio
50
BRAMAS
populi
Rio Fernand vaz
C de Caterina
Pº das Barrieras
Serras dos Spirito
Sierra Complida
Barrieras Vermeillas
Golfo das Almadias
SOGNO
Matingo
Palmar
ANZICANA
cujus populi anthropophagi
SUNDA
Rio Vimba
Rio Zaire
Rio Bancare
Barbela rio
Panguelungi populi
Sierras de Criſtal
Pango
PANGO
Angola
Sierras de ſalnitre
OCEANUS ÆTHIOPICUS
C Padraon
Sonho
Mombalas
Sunda
Banza nunc Citta de S. Salvadore
Rio Olive
Loſunda rio
Lelunda
Congou
BATTA
AGI: Batta
quæ nunc SIMBA
BAMBA
Ambrizi rio
Bamba
PEMBA
Marbandia
Tinda
Lembe
Zoca
Lemba
Dande
Motolo
Quingongo
Lemba rio
Barbela rio
Sierras de prata
Carimbe
Ansir
Ilha di S. Paulo
Corimba
Cacuaco
Engaze
Luiola
Rio Cuanza
Aquilunda Lacus
Gulta
ANGOLA
Rio Longa
Rio Coari
Rio Bernando
Baia das Vacas
Guenna
Milliaria Germanica
5 10 15 20 25 30 35 40 45
CONGI REGNŨ
Occidens
Oriens
5
10
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Meridies
50

§. V.

Of the ſituation of the Royall Citie of the Kingdome of Congo: *Of their firſt conuerſion and Warre, thence ariſing betwixt the Kings two Sonnes.*

The Territory of the chiefeſt Citie in all *Congo*, containeth in compaſſe twentie miles about.

ALthough the chiefe and Royall Citie of the Kingdome of *Congo* be after a ſort comprehended within the Prouince of *Pemba*, yet notwithſtanding for as much as the gouernment thereof, and the Territorie thereunto belonging, which may in compaſſe amount to the ſpace of twentie miles about, doth depend wholly of the King of *Congo* himſelfe, we will place it in a ſeuerall Regiment, and intreat of it by it ſelfe.

This Citie is called *San Saluatore*, or *Saint Sauiour*, and in times paſt in that Countrie Language it was called *Banza*, which generally ſignifieth *The Court*, where the King or the Gouernour doeth ordinarily ſoiourne. It is ſeated about one hundred and fiftie miles from the Sea, vpon a great and a high Mountaine, being almoſt all of a Rocke, but yet hauing a veyne of Iron in it, whereof they haue great vſe in their houſing. This Mountaine hath in the toppe of it a great Plaine, very well manured and furniſhed with Houſes and Villages, contayning in circuit about ten miles, where there doeth dwell and liue, the number of one hundred thouſand perſons.

The chiefe Citie, called *San Saluatore.*
The ſituation of the Citie.
The Mountain whereupon it ſtandeth.

The ſoyle is fruitfull, and the aire freſh, wholſome, and pure: there are great ſtore of Springs, of indifferent good water to drinke, and at certaine times doe not harme any man: and of all ſorts of Cattell great abundance. The top of the Mountaine is ſeuered and diſtinguiſhed from all the reſt of the Hill which is about it, and therefore the *Portugals* doe call it, *The Otheiro*, that is to ſay, A view, or a Watch-tower, or a Singular heighth, from whence you may take a ſight of all the Champaine round about: onely towards the Eaſt, and towards the Riuer, it is very ſteepe and rockie.

The ſoyle, the aire, the waters and the Cattell.
The *Otheiro.*

For two cauſes did the Princes of this Kingdom place this habitation in the foreſaid heighth of this Mountaine. Firſt, becauſe it lieth in the very middeſt, and (as it were) in the Centre of all the Realme, from whence hee may preſently ſend aide to any part of his Kingdome, that may ſtand in need of reliefe: and ſecondly, becauſe it is ſituated in a Territorie that is by Nature mounted aloft, hauing a very good aire, and of great ſafetie; for it cannot be forced. By the chiefe common high-way that goeth vp to the Citie, and looketh towards the Sea, being diſtant from thence one hundred and fiftie miles (as hath beene told you) which way is very large and competent, though it goe ſomewhat about in compaſſe, you ſhall aſcend fiue miles from the bottome to the top of the Mountaine. At the foot thereof on the Eaſt ſide there runneth a Riuer, whereunto the women doe deſcend by the ſpace of a miles walke to waſh their clothes. In diuers other parts thereof there are ſundrie valleys planted and manured: neither doe they ſuffer any part of the Countrie thereabouts to be left vntilled or vnuſed, becauſe it is the Countrie where the Court remaineth.

The reaſon why they built in this place.
1.
2.
Fiue miles from the bottome of the Hill to the top.
A Riuer at the Hill foot.

The Citie is ſeated in a corner or angle of the hill towards the South-eaſt, which *Don Alfonſo* the firſt Chriſtian King did compaſſe about with walls, and gaue vnto the *Portugals* a ſeuerall place for themſelues, ſhut vp likewiſe within walls. Then did he alſo incloſe his owne Palace and the Kings Houſes with another wall, and in the middeſt betweene theſe two encloſures left a great ſpace of ground, where the principall Church was built, with a faire Market place before it. The doores and gates as well of the Lodgings of the Lords, as of the *Portugals* Inhabitations, doe open on the ſide of the ſaid Church. For, in the vppermoſt end of the Market place doe diuers great Lords of the Court dwell, and behind the Church doeth the Market place runne into a narrow ſtreet, where there is alſo a gate, and beyond that gate many houſes towards the Eaſt. Without theſe walls, (which doe encloſe the Kings houſes, and the Citie of the *Portugals*) there are a number of other buildings, erected by diuers Lords, euery man making his ſeuerall choiſe of the place which he thinketh moſt fit and conuenient for his dwelling neere vnto the Court. So that the greatneſſe of this Citie cannot well be determined or limited. Beyond theſe walls alſo, that thus doe compaſſe this Citie; there is a great champaine Plaine, full of Villages, and ſundrie Palaces, where euery Lord poſſeſſeth (as it were) a whole Towne within himſelfe. The circuit of the *Portugals* Citie containeth about a mile; and the Kings houſes as much. The walls are very thicke: the gates are not ſhut in the night time, neither is there any watch or ward kept therein.

The particular ſituation of the Citie.
A ſeuerall place for the *Portugals.*
The Kings Palace.
The principall Church and Market place.

And although that Plaine doeth lie very high and aloft, yet is there great abundance of waters in it, ſo that there is no want thereof. But the Court and the *Portugals* Citie doe all drinke of a certaine Fountaine that ſpringeth continually, towards the North, and lieth downe the hill, as farre as a Gunne will ſhoot: and from hence they doe fetch all their water, and bring it to the Citie in veſſels of Wood, of Earth, and Leather, vpon the backes of their Slaues.

Good ſtore of waters

All this Plaine is very fruitfull, and well manured. It hath Meadowes full of Graſſe, and Trees that are alwaies greene. It beareth ſundrie ſorts of Graine, but the principall and beſt of all is called *Luco*, which is very like to Muſtard-ſeed, but that it is ſomewhat bigger. When it is grinded with Hand-querns (for ſo they vſe to do) it yeeldeth a very white Meale, whereof they make Bread, that is both white, and alſo of a very good ſauour, and wholſome withall: neither doth it giue place to our Wheat in any ſort, ſauing that they doe not celebrate the Sacrament with it. Of theſe Graines there now is great ſtore, ouer all the Kingdome of *Congo*: but it is not long ſince that this Seed was brought thither from that part of the Riuer *Nilus*, where it falleth into the ſecond Lake. There is alſo a white kind of Millet, called the *Mazza* of *Congo*, that is to ſay, The Corne of *Congo*: and another Graine which they call *Maiz*, but they make no account of it, for they giue it to their Hogs: neither doe they greatly eſteeme of Rice. The foreſaid *Maiz* they commonly terme by the name of *Mazza-Manputo*, that is to ſay, the *Portugals* Corne; for they call a *Portugall Manputo*.

The Plaine very fruitfull.
Seuerall ſorts of Graine.
Luco, Millet.
White Millet, called the *Mazza* of *Congo.*
Maiz.

Diuers kinds of Trees bearing fruit.

Banana.

Diuers kinds of Palm-trees.

The Olye of Palme.

The Bread of Palme.

The fruit of the Palme.

The Wine and Vinegar of Palme.

There are moreouer diuers and ſundrie ſorts of Trees, that beare very great ſtore of Fruits, inſomuch as the greateſt part of the people doe feed vpon the Fruits of the Countrie, as Citrons, Lymons, and ſpecially Oranges, very full of liquor, which are neither ſweet nor ſowre, and are ordinarily eaten without any annoyance or harme at all. And to ſhew the fruitfulneſſe of this Countrie, the ſaid *Signor Odoardo* reported, that he had ſeene from a kernell of the fruit of a Pome-Citrone, which was left within the rind thereof, there ſprung vp within the ſpace of foure dayes a pretie tall ſprig. Other Fruits there are, which they call *Banana*, and wee verily thinke to be the *Muſes* of *Ægypt* and *Soria*, ſauing that in thoſe Countries they grow to be as bigge as Trees; but here they cut them yeerely, to the end they may beare the better. The Fruit is very ſweet in ſmell, and of good nouriſhment. In theſe Plaines there grow likewiſe ſundrie kinds of Palme-trees; one that beareth Dates, and another that beareth the *Indian* Nuts, called *Cocoes*, becauſe they haue within them a certaine ſhell that is like to an Ape: and thereupon they vſe in *Spaine* to ſhew their children *Coccola*, when they would make them afraid. Another Palme-tree there groweth alſo very like to the former, but of a more ſtrange and ſingular propertie: for it yeeldeth Oyle, Wine, Vinegar, Fruit and Bread. The Oyle is made of the ſhell of the fruit, and is of the colour and ſubſtance of Butter, ſauing that it is ſomewhat greeniſh. They vſe it, as other people doe vſe Oyle and Butter, and it will burne like Oyle. They anoint their bodies withall; and beſides, it is very good to eate. They preſſe it out of the Fruit, as Oyle is preſſed out of the Oliues, and then they boyle it, and ſo preſerue it. The Bread is made of the ſtone of the fruit it ſelfe, which is like to an Almond, but ſomewhat harder: and within the ſame is there a certaine kernell or pith, which is good to eate: very wholſome and of good nouriſhment. The whole Fruit, together with the outter ſhell is greene; and they vſe to eate it both raw and roſted. The Wine is drawen from the top of the Tree, by making an hole therein, from whence there diſtilleth a liquor like Milke, which at the firſt is ſweet, but afterwards ſowre, and in proceſſe of time becommeth very Vinegar, to ſerue for Sallets. This Wine they drinke cold, and it moueth to vrine very much: ſo that in thoſe Countries, there is not a man that is troubled with Grauell or Stone in the bladder. It will make them drunke, that drinke too much of it: but indeed it is of a very good nutriment.

The fruit *Cola*. See of it *Finches* Iournall.

Andrew Battell affirmed this to be true.

Other kinds of Palme-trees.

Trees called, *Ogheghe.*

There are other Trees, that beare a certaine fruit, called *Cola*, as big as a Pine-apple, which hath within it other fruits like Cheſt-nuts, wherein are foure ſeuerall ſhells or skins, of red and Carnation colour. Theſe they vſe to hold in their mouthes, and chaw them, and at laſt to eate them, for the quenching of their thirſt, and better reliſhing of their water. They comfort and preſerue the ſtomacke, but aboue all other qualities, they are ſingular good againſt the diſeaſes of the Liuer. And it is ſaid, that the Liuer of a Henne, or of any other like Bird, which is putrified, and ſtinketh, being ſprinkled ouer with the matter of this fruit, returneth into his former eſtate, and becommeth freſh and ſound againe. This food is commonly and generally vſed among them all, and there is very great abundance of it: and therefore it is good cheape. Other kinds of wild Palme-trees there are, which yeeld diuers fruits that are eaten: and their leaues reſerued to make Mats, wherewith their houſes are couered; and Baskets and Skeps, and ſuch other like Inſtruments that are neceſſarie for their daily vſes. Other Trees there are likewiſe, called *Ogheghe*, which beare a fruit which is like a yellow Plumme, and is very good to eate, and hath a very ſweet ſmell withall. Of theſe Trees they cut off the boughs, and plant them ſo thicke together, that they touch one another, and ſtand cloſely all in a ranke; ſo that when they are growne great, they make a ſtrong Fence or wall about their houſes, which being afterwards couered with Mats, it reſembleth a handſome Court or Cloſſe, wherein they vſe to walke, (as it were) in an Arbour that maketh a great ſhadow, and defendeth them from the heate of the Sunne. In the middeſt of theſe encloſures, they vſe to build certaine houſes of wood, couered with ſtraw, and diuided into ſundrie conuenient roomes, all on the ground without any Stories or Sollers aboue them. Theſe they doe line with very faire and delicate Mats, and furniſh them with other ornaments in very handſome manner.

Great ſtore of ſtone to build withall.

There are to bee found among them many maſſes and lumpes of ſtone, which are of ſuch thickneſſe and hugeneſſe, that you may cut out a whole Church, euen of one whole piece; yea, and of the ſame kind of ſtone, whereof the *Obeliſco* is made, that is erected before *Porta del Popolo* in *Rome*. Beſides this, there are whole Mountaines of Porphyrie, of Iaſper, and of white Marble, and of other ſundrie colours, which here in *Rome* are called, Marbles of *Numidia*, of *Africa*, and of *Æthiopia*: certaine Pillars whereof, you may ſee in the Chappell of Pope *Gregorie*.

Other Stone there is, that is ſpeckled with graines or ſtrakes, but among all the reſt, that kind is moſt admirable, which hath in it faire Iacynthes, that are good Iewels. For the ſtrakes being diſperſed like veynes ouer all the bodie of their Mother-ſtone, if you ſhall diuide them, and plucke them out as you would picke the kernels out of a Pomegranate, they will fall into graines and little pieces of perfect Iacynth. But if you pleaſe to make Pillars, or Obeliskes, or other ſuch like memorials, of the whole maſſe, you ſhall ſee them ſhine and ſparkle, full of moſt faire and goodly Iewels.

There are alſo other kinds of rare ſtones, which make a ſhew of metall in them, as of Copper, and of ſundry other colours, that are very freſh, and bright, and ſmooth, whereof you may make Images, or any other worke of ſingular beautie. True it is, indeed, that they want Maſons, and Cutters, and Playſterers, and Carpenters, and other ſuch Artificers: for when the Churches, and the walls, and the other fabrickes in thoſe Countries were built, the Workmen were brought thither out of *Portugall*.

Want of workmen to build.

There are alſo *Tamarindes*, and *Caſſia*, and *Ceders* in ſuch multitudes growing all along the Riuer of *Congo*, beſides other Trees of an vnmeaſurable length and thickneſſe, that an infinite number of ſhips and houſes may be builded of them. Their Gardens doe beare all manner of Herbes and Fruits, as Pompions, Melions, Cucumbers, Coleworts, and ſuch like, beſides other ſorts that doe not agree with our Climates of *Europe*.

Stuffe for building ſhips and houſings. Herbs & fruits.

The King of Portugall, Don Giouanni *the ſecond, being deſirous to diſcouer the* Eaſt Indies, *ſent forth diuers ſhips by the Coaſt of* Africa *to ſearch out this Nauigation, who hauing found the Ilands of Cape* Verde, *and the Ile of Saint* Thomas, *and running all along that Coaſt, did light vpon the Riuer* Zaire, *whereof we haue made mention before, and there they had good Trafficke, and tryed the people to bee very courteous and kind. Afterwards hee ſent forth (for the ſame purpoſe) certaine other Veſſels, to entertaine this Trafficke with* Congo, *who finding the Trade there to bee ſo free and profitable, and the people ſo friendly, left certaine* Portugals *behind them, to learne the Language, and to Trafficke with them: among whom one was a Maſſe-prieſt. Theſe* Portugals *conuerſing familiarly with the Lord of* Sogno, *who was Vncle to the King and a man well ſtricken in yeares, dwelling at that time in the Port of* Praza *(which is in the mouth of* Zaire) *were very well entertained and eſteemed by the Prince, and reuerenced as though they had beene earthly Gods, and deſcended downe from Heauen into thoſe Countries. But the* Portugals *told them that they were men as themſelues were, and profeſſors of Chriſtianitie. And when they perceiued in how great eſtimation the people held them, the foreſaid Prieſt and others began to reaſon with the Prince touching the Chriſtian Religion, and to ſhew vnto them the errors of the* Pagan *Superſtition, and by little and little to teach them the Faith which we profeſſe, inſomuch as that which the* Portugals *ſpake vnto them, greatly pleaſed the Prince, and ſo he became conuerted.*

The firſt trafficke of the *Portugals* into *Congo*.

Mani-Sogno, the Kings Vncle entertayneth the *Portugals*.

Mani-Sogno, conuerted and become a Chriſtian.

With this confidence and good ſpirit, the Prince of Sogno *went to the Court, to enforme the King of the true Doctrine of the Chriſtian* Portugals, *and to encourage him that he would imbrace the Chriſtian Religion which was ſo manifeſt, and alſo ſo wholſome for his ſoules health. Hereupon the King commanded to call the Prieſt to Court, to the end he might himſelfe treat with him perſonally, and vnderſtand the truth of that which the Lord of* Sogno *had declared vnto him. Whereof when hee was fully informed, he conuerted and promiſed that he would become a Chriſtan.*

The King of *Congo*, promiſeth to become a Chriſtian.

And now the Portugall *ſhips departed from* Congo, *and returned into* Portugall: *and by them did the King of* Congo *write to the King of* Portugall, Don Giouanni *the ſecond, with earneſt requeſt, that he would ſend him ſome Prieſts, with all other Orders and Ceremonies to make him a Chriſtian. The Prieſt alſo that remayned behind, had written at large touching this buſineſſe, and gaue the King full information of all that had happened, agreeable to his good pleaſure. And ſo the King tooke order for ſundry Religious perſons, to be ſent vnto him accordingly, with all Ornaments for the Church and other ſeruice, as Croſſes and Images: ſo that he was throughly furniſhed with all things that were neceſſarie and needfull for ſuch an action.*

The King of *Portugall* ſendeth Prieſts to the King of *Congo* to inſtruct him.

In the meane-while, the Prince of Sogno, *ceaſed not day and night to diſcourſe with the* Portugall *Prieſt, whom hee kept in his owne Houſe, and at his owne Table, aſwell that hee might learne the Chriſtian Faith himſelfe, as alſo inſtruct the people therein: ſo that hee began to fauour Chriſtianitie with all his power.*

Mani-Sogno promoteth the Chriſtian Religion.

At laſt the ſhips of Portugall, *arriued with the expected prouiſions (which was in the yeare of our Saluation* 1491.) *and landed in the Port which is in the mouth of the Riuer* Zaire. *The Prince of* Sogno *with all ſhew of familiar ioy, accompanied with all his Gentlemen, ranne downe to meete them, and entertayned the* Portugals *in moſt courteous manner, and ſo conducted them to their Lodgings. The next day following, according to the direction of the Prieſt that remayned behind, the Prince cauſed a kind of Church to be builded, with the bodies and branches of certaine trees, which hee in his owne perſon, with the helpe of his Seruants, moſt deuoutly had felled in the Wood. And when it was couered, they erected therein three Altars in the worſhip and reuerence of the moſt holy Trinitie, and there was baptiſed himſelfe and his young Sonne, himſelfe by the name of our Sauiour,* Emanuel, *and his childe by the name of* Anthony, *becauſe that Saint is the Protector of the Citie of* Lisbone.

The ſhips returne from *Portugall*, 1491.

Mani Sogno & his traine entertayneth the *Portugals*.

Mani-Sogno buildeth a Church.

Mani Sogno & his Sonne baptized.

The men and women before this had no proper names agreeable to reaſonable creatures, but the common names of Plants, of Stones, of Birds and of Beaſts. But the Princes and Lords had their denominations from the Places and States which they gouerned. As for example, the foreſaid Prince, which was the firſt Chriſtian in Congo, *was called* Mani-Sogno, *that is to ſay, The Prince of* Sogno, *and when hee was chriſtned, was called* Emanuel, *but at this day they haue all in generall ſuch Chriſtian names as they haue learned of the* Portugals.

After a Maſſe was celebrated and ſung, one of the Prieſts that came from Portugall *went vp, and*

made

A ſermon contayning the ſum of Chriſtian Religion.

Mani Sogno rehearſeth the Sermon to his people.

made a briefe Sermon in the Portugall Language, declaring the ſumme of the new Religion, and faith of the Goſpell which they had receiued. This Sermon, the Prieſt that was left behind, hauing now learned the Congo ſpeech, did more at large expound to the Lords that were in the Church: for the Church could not poſſibly hold the innumerable multitude of the people that were there gathered together, at the conuerſion of their Prince: who afterwards came abroad vnto them, and rehearſed the whole Sermon, with great loue and charitie, mouing and exhorting them to imbrace likewiſe the true beliefe of the Chriſtian Doctrine.

The *Portugals* goe to the Court to baptiſe the King.

When this was done, all the Portugals put themſelues on their way towards the Court, to baptiſe the King, who with a moſt feruent longing attended the ſame. And the Gouernour of Sogno tooke order that many of his Lords ſhould wait vpon them with Muſicke, and ſinging, and other ſignes of wonderfull reioyſing; beſides, diuers ſlaues which he gaue them to carrie their ſtuffe, commanding alſo the people, that they ſhould prepare all manner of victuall to bee readie in the ſtreets for them. So great was the number of people, that ranne and met together to behold them, as the whole Champaigne ſeemed to bee in a manner couered with them, and they all did in great kindneſſe entertaine and welcome the Portugall Chriſtians, with ſinging and ſounding of Trumpets and Cymbals, and other Inſtruments of that Countrey.

How beautiful are the feet of them that bring tydings of peace?

And it is an admirable thing to tell you, that all the ſtreets and high-wayes, that reach from the Sea, to the Citie of Saint Sauiours, being one hundred and fiftie miles, were all cleanſed and ſwept, and abundantly furniſhed with all manner of victuall and other neceſſaries for the Portugals. Indeed, they doe vſe in thoſe Countries, when the King or the principall Lords goe abroad, to cleanſe their wayes and make them handſome.

The Courtiers of *Congo* meet the *Portugals*.

Three dayes iourney from the place whence they departed, they deſcryed the Kings Courtiers, that came to meet them, to preſent them with freſh victuals, and to doe them honour: and ſo from place to place they encountred other Lords, that for the ſame purpoſe were ſent by the King to receiue the Chriſtians, who were the Meſſengers and Bringers of ſo great a ioy. When they were come within three miles neere to the Citie, all the Court came to entertaine and welcome the Portugals, withall manner of pompe and ioyfulneſſe, and with Muſicke and Singing, as in thoſe Countries is vſed vpon their ſolemneſt Feaſt-dayes.

The King himſelfe receiueth them.

And ſo great was the multitude of people, which abounded in the ſtreets, and that there was neither Tree nor Hillocke higher then the reſt, but it was loden with thoſe that were runne forth and aſſembled to view theſe Strangers, which brought vnto them this new Law of their Saluation. The King himſelfe attended them at the gate of his Palace, in a Throne of Eſtate erected vpon a high Scaffold, where he did publikely receiue them, in ſuch manner and ſort as the ancient Kings of that Realme were accuſtomed to doe, when any Embaſſadours came vnto him, or when his Tributes were payed him, or when any other ſuch Royall Ceremonies were performed.

The *Portugall* Embaſſadour declareth his Embaſſage.

The King reioyceth at the Embaſſage.

The people reioyce at it.

And firſt of all, the Embaſſadour declared the Embaſſage of the King of Portugall, which was expounded and interpreted by the foreſaid Prieſt, that was the principall Author of the conuerſion of thoſe people. After the Embaſſage was thus deliuered, the King rayſed himſelfe out of his Seate, and ſtanding vpright vpon his feet, did both with his countenance and ſpeech, ſhew moſt euident ſignes of the great ioy, that he had conceiued for the comming of the Chriſtians, and ſo ſate downe againe. And incontinently all the people with ſhouting, and ſounding their Trumpets, and Singing, and other manifeſt arguments of reioycing, did approue the Kings words, and ſhewed their exceeding good liking of this Embaſſage. And further in token of obedience, they did three times proſtrate themſelues vpon the ground, and caſt vp their feet according to the vſe of thoſe Kingdomes.

The King vieweth the Preſents ſent vnto him by the King of *Portugall*.

Then the King tooke view of all the Preſents that were ſent him by the King of Portugall, and the Veſtments of the Prieſts, and the Ornaments of the Altar, and the Croſſes, and the Tables, wherein were depainted the Images of Saints, and the Streamers, and the Banners, and all the reſt, and with incredible attention, cauſed the meaning of euery one of them to be declared vnto him, one by one. And ſo withdrew himſelfe, and lodged the Embaſſadour in a Palace made readie of purpoſe for him, and all the reſt were placed in other Houſes of ſeuerall Lords, where they were furniſhed with all plentie and eaſe.

Conſultation among the *Portugals* for the Chriſtning of the King, and for the building of a Church.

The day following, the King cauſed all the Portugals to be aſſembled together in priuate: where they deuiſed of the courſe that was to be taken for the Chriſtning of the King, and for effecting the full conuerſion of the people to the Chriſtian Faith. And after ſundry Diſcourſes, it was reſolued and concluded, that firſt of all a Church ſhould bee builded, to the end that the Chriſtning, and other Ceremonies thereunto belonging, might be celebrated therein with the more Solemnitie: and in the meane-while the King and Court ſhould be taught and inſtructed in the Chriſtian Religion. The King preſently commanded, that withall ſpeed prouiſion ſhould be made of all manner of ſtuffe neceſſary for this Building, as Timber, Stone, Lime, and Bricke, according to the direction and appointment of the Work-maſters and Maſons, which for that purpoſe were brought out of Portugall.

An inſurrection rayſed by the Deuill, to hinder the progreſſe of Chriſtian Religion.

But the Deuill who neuer ceaſeth to croſſe all good and holy proceedings, rayſed new diſſentions and conſpiracies, by procuring a rebellion among certaine people of the Anzichi, and of Anzicana, which *dwell vpon both the bankes of the Riuer* Zaïre, *from the foreſaid fals vpwards, to the great Lake, and are ſubiect and belonging to the King of* Congo. *Now this monſtrous Riuer being reſtrayned and kept backe by theſe fals, doth ſwell there mightily, and ſpreadeth it ſelfe abroad in a very large and deepe channell. In the breadth whereof there are many Ilands, ſome ſmall and ſome great, ſo that in ſome of them, there may be maintayned about thirtie thouſand perſons. In theſe Ilands and in other places adioyning to the Riuers thereabouts, did the people make an inſurrection, and renounced their obedience to the King, and ſlue the Gouernours that he had ſent thither to rule.*

The King muſt needs goe himſelfe in perſon to pacifie theſe broyles: howbeit, he reſolued to bee baptiſed before his going, and ſo was enforced to forbeare the building of the Church of Stone, and withall ſpeed, in ſtead thereof to erect one of Timber, which Church hee in his owne perſon with the aduice of the Portugals, *did accompliſh in ſuch manner and ſort as it ought to bee, and therein did receiue the Sacrament of holy Baptiſme, and was named* Don Giouanni, *and his Wife* Donna Eleonora, *after the names of the King and Queene of* Portugall, *and the Church it ſelfe intituled and dedicated to Saint* Sauiour.

The King buildeth in haſte a church of timber.

The King and Queene of *Congo* chriſtned.

The Church of S. *Sauiours*.

The ſame day, wherein the King was baptiſed, diuers other Lords following his example were baptiſed likewiſe, hauing firſt learned certaine Principles of the Chriſtian Faith. And when all this was done, the King went in perſon to diſperſe the turbulent attempts of his Aduerſaries, againſt whom hee found the Prince his Sonne, and the Lord of Batta *alreadie fighting with a formall Armie. But at the arriuall of the King, the Enemies yeelded, and ſubmitted themſelues to the obedience which before they performed: and ſo he returned in triumph to the Citie of* Congo, *and the Prince his Sonne with him, who preſently was deſirous to become a Chriſtian, and was chriſtned by the name of the firſt Prince of* Portugall, *called* Alfonſo: *and with him alſo were chriſtned many Gentlemen and Caualieros, and other of his Seruants, that came with him out of his Prouince.*

Diuers Lords baptiſed.

The King goeth in perſon againſt the rebels, and diſcomfiteth them.

Mani-Sundi chriſtned and many other with him.

The Kings ſecond Sonne, would not agree to receiue the new Religion, many other Lords fauoured him, who being addicted rather to the ſenſualitie of the fleſh, then the puritie of the minde, reſiſted the Goſpel, which began now to be preached, eſpecially in that Commandement, wherein it is forbidden, that a man ſhould haue any mo Wiues but one.

Mani-Pango reſiſteth the Goſpel.

Polygamie.

The eldeſt Brother Don Alfonſo, *did with great feruencie, defend Chriſtianitie, and burned all the Idols that were within his Prouince. The ſecond Brother (called* Mani-Pango, *becauſe hee was Gouernour of the Countrey of* Pango) *did reſiſt it mightily, and had gotten the greateſt part of the principall Lords of* Pango *to be on his ſide. For there were diuers of the new chriſtned Lords, whoſe Ladies ſeeing themſelues ſeperated, and forlorne of their Husband-Lords by force of the Chriſtian Law, did take it as a great iniurie and ſcorne done vnto them, and blaſphemed and curſed this new Religion beyond all meaſure. Theſe Lords vnited themſelues together with others, and began to plot Trecherie againſt* Don Alfonſo, *hoping that if they could rid him out of the World, the Chriſtian Faith would vtterly ceaſe of it ſelfe. And therefore* Mani-Pango *and his Complices gaue intelligence to his Father, that the Prince* Don Alfonſo *fauoured the Chriſtian Faction, onely to the end that vnder the colour of his countenance and fauor, they might rayſe an Inſurrection & Rebellion againſt him, & ſo driue him out of his Kingdom.*

Mani-Pango & his Complices accuſe *Mani-Sundi* to his Father.

The King gaue credit to their informations, and depriued his Sonne of the Gouernment wherein hee was placed: But the Prouidence of God which reſerued him for a greater matter, did relieue him by the good mediation and counſell of his friends, who entreated the King his Father, that hee would not be moued to anger, before he had examined the Anſweres and Reaſons of the Prince his Sonne. Wherein the King was eſpecially perſwaded by Mani-Sogno, *who (as wee told you) was before chriſtned, and called,* Don Emanuel, *and by good hap was in Court at that preſent. This man (being the ancienteſt Courtier and Lord of that time, ſingularly well beloued of the King and all his people) did with ſound reaſons and dexteritie of wit, procure the King to reuoke the ſentence, with a ſpeciall charge, that hee ſhould not proceed with ſuch rigour againſt the* Gentiles, *for the propagation and exaltation of the Chriſtian Religion. But he being full of feruent charitie, and godly ſpirit, ceaſed not (for all that) to aduance the Faith of the Goſpell, and to put the Commandements of God in execution.*

The King depriueth *Mani-Sundi* of his gouernment.

Mani-Sogno, maketh interceſſion for his Brother.

Whereupon his Aduerſaries who neuer reſted from their former attempt, were continually at the Kings elbow, and ſought by all cunning ſhifts and ſecret deuiſes; to deſtroy that which the good Prince had builded, eſpecially when they ſaw that the Prince of Sogno *was departed from Court, and returned into his gouernment. So that no bodie being now left to protect and defend the Chriſtian Religion, the King began to doubt of the Faith, which with ſo great zeale he had before imbraced: and therefore ſent to his Sonne, that he ſhould come againe to the Court, to make account of thoſe Reuenues that hee had gathered within the Countrey of his Gouernment, with a full intent and meaning, indeed, to depriue him, when his accounts ſhould be finiſhed.*

The King wauereth in Religion, and calleth *Mani Sundi* to account, of purpoſe to depriue him.

But he, in the meane-while, his Father being an old man, did by meanes of a naturall infirmitie depart out of this life. And his Mother who alwaies perſeuered conſtant in the Catholike Faith, louing her eldeſt Sonne moſt entirely, concealed the Kings death for the ſpace of three dayes, being therein ayded and aſſiſted by ſome of her truſtie friends, & gaue it out, that the King had taken ſuch order as no man might come vnto him to trouble him. In the meane ſeaſon, ſhe did ſecretly ſignifie to her Sonne, the death of his Father, which ſhe would keepe cloſe till his comming, and charged him without any delay, and in all haſte to ſpeed him to the Court.

The King dyeth.

The Queene Mother ſendeth in al haſte for her Sonne *Mani Sundi*.

This ſhee did by certaine Runners, that from place to place in conuenient diſtances and iourneyes, are alwaies readie like Poſtes, to conuey the precepts and commandements of the King ouer all the Realme. Whereupon he preſently cauſed himſelfe to be carried poſte both day and night, by certaine Slaues according to the vſe of that Countrie, and in one day and two nights, with moſt exquiſite diligence, accompliſhed the iourney of two hundred miles, and ſo arriued at the Citie, before he was expected.

The funerall of King *Iohn*, celebrated by King *Alfonſo*.

Now together with the death of the King, there was alſo publiſhed the ſucceſſion to the Crowne of Don Alfonſo, being then preſent, who in his owne perſon did accompanie the corps of his dead Father to the buriall, with all the Lords of the Court, and all the Chriſtian Portugals, which was ſolemnized after the manner of Chriſtendome, with ſeruice and prayers for the dead, and all this with ſuch funerall pompe, as was neuer ſeene before among thoſe people. But they which heretofore were aduerſaries to this new King, doubting of their owne ſafetie, if they ſhould remaine in the Court, vnited themſelues with Mani-Pango, who was now departed into the Prouince of his owne Gouernment, and while his father liued, was wholly employed in fighting againſt the Mozombi, and certaine other people that had rebelled againſt him.

Mani-Pango, rebelleth againſt his brother.

Mani-Pango and his forces ſet forwards to the beſieging of the Citie, with ſo great a noyſe of warlike Inſtruments, and cryes, and ſhowtings, and terrible threatnings, that the poore few, which were in the Citie, as well Chriſtians as others, fainted in their hearts, and failed in their courage, and came and preſented themſelues before the King, ſaying, that he had not power enough to reſiſt ſo powerfull an Enemie, and therefore they thought it better for him to grow to ſome concord and compoſition, and to abandon the new Religion, which he had lately begun to profeſſe, to the end he might not fall into the hands of his cruell aduerſaries. But the King being reſolute, and full of religious conſtancie, reproued their cowardiſe, and called them daſtards, and baſe people; and willed them, if they had any mind or deſire to forſake him, and goe to the Enemie, that they ſhould ſo doe. As for himſelfe, and thoſe few that would follow him, he did not doubt, but aſſuredly truſt, though not with the poſſibilitie or ſtrength of Man, yet with the fauour of God, to vanquiſh and ouercome that innumerable multitude. And therefore hee would not requeſt them either to ioyne with him, or to put their liues in hazard againſt his aduerſaries for his ſake, but onely they might reſt themſelues and expect the iſſue that ſhould follow thereon.

The King to his Souldiers.

He did preſently cauſe a Croſſe to be planted, and erected in the middeſt of the Market place, right againſt the Church, which his Father had builded. This Croſſe was of a wonderfull length, for it was fourescore ſpanne long, and the Croſſe-barre in proportion anſwerable thereunto. The Croſſe is to be ſeene in the ſame place, wherein it was erected, at the front of the Church, which Church was called Saint Croſſes, of the Croſſe there planted. This Croſſe the laſt King, that dead is, Don Aluaro, Father to the King that now is, renewed and made another of the ſame bigneſſe that the firſt was of.

The King erecteth a Croſſe of a great length. The miracle which the author addes, I haue omitted, a viſion of light and fiue ſwords, as alſo the viſion of our Ladie and Saint *Iames*, fighting againſt *Mani-Pango*.

Mani-Pango terrified with viſions, and not with his brothers forces, ouercome with feare and danger ranne away, and fell into the Snares and Nets which he himſelfe had laid for the Chriſtians; For, lighting among the foreſaid Stakes, he was with one of them thruſt into the bodie, and ſo being ſurprized with an euill death, he finiſhed his life, as it were in a rage. For you muſt vnderſtand, that the ſharpe ends of the ſaid Stakes, were enuenomed with a certaine poyſon, which taking hold of the blood, and entring ſomewhat into the fleſh, would kill without all cure or remedie. By this victorie and death of his brother, did the King remaine in ſecuritie and libertie.

The ſtratagem of *Mani-Pango*, turneth to his owne deſtruction. The death of *Mani-Pango*. The building of the Church called Saint *Croſſes*.

All things well eſtabliſhed, the King Don Alfonſo tooke order, that they ſhould preſently goe in hand with the fabricke of the Principall Church, called Saint Croſſes, which was ſo named of the Croſſe that was there planted, (as wee told you before) and alſo becauſe vpon the Feaſt day of the holy Croſſe, the firſt ſtone was laid in the foundation thereof. Moreouer, he commanded that the men ſhould bring ſtones, and the women ſhould fetch ſand from the Riuer, for the furthering of this worke. The King would needs be the firſt Porter himſelfe, and vpon his owne ſhoulders brought the firſt basket of ſtones, which he caſt into the foundation, and the Queene her basket of ſand likewiſe, thereby giuing an example to the Lords and the Ladies of the Court to doe the like, and to encourage and hearten the people in ſo holy an action. And ſo this fabricke being furthered by ſo good Work-maſters and Workmen, in a very ſhort time was fully finiſhed, and therein were celebrated Maſſes, and other Diuine Seruice, with great ſolemnitie, beſidet, a number of Lords and others, that were there baptiſed and chriſtned: ſo that the multitude of ſuch as came to be partakers of the holy Baptiſme abounded ſo greatly, that there were not Prieſts enough to execute that office.

King *Alfonſo* diſpatcheth the *Portugall* Embaſſadour, and another of his owne into *Portugall*.

After this the King diſpatched away the Portugall Embaſſadour, who till this time had remained at the Court, by reaſon of theſe troubles: and with him he ſent alſo another Embaſſadour of his owne, called Don Roderico, and diuers others that were of kinne both to himſelfe and to his Embaſſadour, to the end that they ſhould learne, both the Doctrine of the Chriſtians in Portugall, and alſo their Language, and further declare vnto the King all theſe accidents that hapned.

The king commandeth all Idols to bee brought in, and all other things that are contrarie to the Chriſtian Religion.

Moreouer, hee cauſed the Lords of all his Prouinces to be aſſembled together, in a place appointed for that purpoſe, and there publikely ſignified vnto them, that whoſoeuer had any Idols, or any thing elſe that was contrarie to the Chriſtian Religion, he ſhould bring them forth and deliuer them ouer to the Lieutenants of the Countrie. Otherwiſe, whoſoeuer did not ſo, ſhould be burned themſelues, without remiſſion or pardon. Which commanded was incontinently put in execution. And a wonderfull thing it is to be noted, that within leſſe then one moneth, all the Idols, and Witcheries and Characters, which they *worſhipped and accounted for Gods, were ſent and brought vnto the Court. Many there were, that caried a deuotion to Dragons with wings, which they nouriſhed and fed in their owne priuate houſes, giuing vnto them for their food, the beſt and moſt coſtly Viands that they had. Others kept Serpents of horrible figures: Some worſhipped the greateſt Goats they could get; ſome Tygers, and other moſt monſtrous creatures; yea, the more vncouth and deformed the Beaſts were, the more they were honored. Some held in veneration certaine vncleane Fowles, and Night-birds, as Bats, Owles, and Scritch-Owles, and ſuch like. To be briefe, they did chooſe for their Gods diuers Snakes, and Adders, and Beaſts, and Birds, and Herbs, and Trees, and ſundry Characters of Wood and of Stone, and the figures of all theſe things aboue rehearſed, as well painted in Colours, as grauen in Wood and in Stone, and in ſuch other ſtuffe. Neither did they onely content themſelues with worſhipping the ſaid Creatures, when they were quicke and aliue, but alſo the verie skinnes of them when they were dead, being ſtuffed with ſtraw.*

The act of this their adoration, was performed in diuers ſorts, all wholly addreſſed, and directed to expreſſe their humilitie, as by kneeling on their knees, by caſting themſelues groueling vpon the earth, by defiling their faces with duſt, by making their prayers vnto their Idols, in words and in actions, and by offering vnto them the beſt part of the ſubſtance which they had in their poſſeſſion. They had moreouer, their Witches, which made the fooliſh people to beleeue that their Idols could ſpeake, and ſo deceiued them: and if any man being in ſickneſſe or infirmitie, would recommend himſelfe vnto them, and afterwards that man recouered his health, the Witches would perſwade, him that the Idoll had beene angry with him, but now was appeaſed, and had healed him.

Their deuout worſhipping of Idols.

Witches.

The King cauſed fire to be ſet vnto their Idols, and vtterly conſumed them. When he had thus done, he aſſembled all his people together, and in ſtead of their Idols which before they had in reuerence, hee gaue them Crucifixes, and Images of Saints, which the Portugals *had brought with them, and enioyned euery Lord, that euery one in the Citie of his owne Gouernment and Regiment, ſhould build a Church, and ſet vp Croſſes, as he had already ſhewed vnto them by his owne example. And then he told them, and the reſt of his people, that he had diſpatched an Embaſſadour into* Portugall *to fetch Prieſts, that ſhould teach them Religion, and adminiſter the moſt holy and wholeſome Sacraments to euery one of them, and bring with them diuers Images of Chriſt, of the Virgin Mother, and of other Saints to diſtribute among them. In the meane while, he willed them to be of good comfort, and to remaine conſtant in the faith. But they had ſo liuely imprinted the ſame in their hearts, that they neuer more remembred their former beliefe in falſe and lying Idols.*

The king commandeth euery Lord to build a Church, in the Citie of his owne gouernment.

Exchanged Imagerie.

He ordained moreouer, that there ſhould be three Churches builded. One in reuerence of our Sauiour, to giue him thankes for the victorie which he had granted vnto him, wherein the Kings of Congo *doe lye buried, and whereof the Citie Royall tooke the name, (for as it was told you before, it is called,* S. Sauiours.) *The ſecond Church, was dedicated to the bleſſed Virgin, the mother of God, called, Our Ladie of* Help, *in memorie of the ſuccour which he had againſt his enemies: And the third, was conſecrated to* S. Iames: *in honour and remembrance of the Miracle which that Saint had wrought by fighting in the fauour of the Chriſtians, and ſhewing himſelfe on Horſe-backe in the heate of the battaile.*

The King buildeth three Churches. One to Saint *Sauiour.* The ſecond, to our Lady of *Helpe.* The third, to *S. Iames.*

Not long after this, the ſhips arriued from Portugall, *with many men that were skilfull in the holy Scriptures, and diuers religious Friers of the Orders of* S. Francis, *and of* S. Dominick, *and of* S. Auſtine, *with ſundry other Prieſts, who with great charitie and feruency of ſpirit, ſowed and diſpearſed the Catholike Faith ouer all the Countrey: which was preſently embraced by all the people of the Kingdome, who held the ſaid Prieſts in ſo high reuerence, that they worſhipped them like Saints, by kneeling vnto them, and kiſſing their hands, and receiuing their bleſſing, as often as they met them in the ſtreetes. Theſe Prieſts being arriued into their ſeuerall Prouinces, did inſtruct the people in the Faith of Chriſt.*

The ſhips returne from *Portugall* with Friers and Prieſts.

Prieſts worſhipped.

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§. VI.

The death of the King DON ALFONSO, *and the ſucceſsion of* DON PIEDRO. *How the Iland of* S. THOMAS *was firſt inhabited, and of the Biſhop that was ſent thither: The Kings linage extinct: Inuaſion of the* Iagges: *Their ſauage conditions.*

WHile theſe matters were thus in working for the ſeruice of God, and that Chriſtianitie was now begun and increaſed with ſo happy ſucceſſe, it pleaſed God to call away to himſelfe the King *Don Alfonſo*, who at the time of his death, diſcourſed of the Chriſtian Religion, with ſo great confidence and charitie, as it euidently appeared, that the Croſſe and Paſſion, and the true beliefe in our Sauiour Ieſus Chriſt, was imprinted in the root of his heart. To *Don Piedro*, his ſonne and ſucceſſour, he did eſpecially and principally recommend the Chriſtian doctrine, which indeed following the example of his father, hee did maintaine and vphold accordingly.

King *Alfonſo* dieth.

Don Piedro ſucceedeth him.

In his time, there began to ſaile into theſe quarters a great number of veſſels, and the Iland of S.

The Ile of S. *Thomas* beginneth to be inhabited.

The King of *Portugall* ſendeth one to be Biſhop of the Ile of S. *Thomas*, and of *Congo*.

Thomas was inhabited with *Portugals*, by the Kings commandement. For before thoſe dayes, it was all waſte and deſert within Land, and inhabited onely vpon the ſhoare by a few Saylers that came from the Countries adioyning. But when this Iland in proceſſe of time was well peopled with *Portugals*, and other Nations, that came thither by licence of the King, & became to be of great Trafficke, and was Tilled and Sowed, the King ſent thither a Biſhop, to gouerne the Chriſtians that were in that Iland, and thoſe alſo that were in *Congo:* which the ſaid Biſhop did accompliſh preſently vpon his arriuall, and afterwards in *Congo*, where hee tooke poſſeſſion of his Paſtorall charge. When he was come into the Kingdome of *Congo*, it was a thing incredible to ſee, with how great ioy he was entertained by the King and all his people.

The entertainment of the Biſhop in *Congo*.

For from the Sea ſide, euen vnto the Citie, being the ſpace of one hundred and fiftie miles, he cauſed the ſtreetes to be made ſmooth and trim, and to bee couered all ouer with Mats, commanding the people, that for a certaine ſpace ſeuerally appointed vnto them, they ſhould prepare the waies in ſuch ſort, that the Biſhop ſhould not ſet his foot vpon any part of the ground which was not adorned. But it was a far greater wonder, to behold all the Countrey thereabouts, and all the Trees, and all the places that were higher then the reſt, ſwarming with men and women that ran forth to ſee the Biſhop, as a man that was holy and ſent from God, offering vnto him, ſome of them Lambs, ſome Kids, ſome Chickins, ſome Partridges, ſome Veniſon, and ſome Fiſh, and other kinds of victuals in ſuch abundance, that he knew not what to doe withall, but left it behind him; whereby he might well know the great zeale and obedience of theſe new Chriſtians. And aboue all other things it is to be noted for a memorable matter, that the Biſhop going on his way, there met him an innumerable multitude of men, and women, and girles, and boyes, and perſons of fourescore yeares of age, and aboue, that croſſed him in the ſtreets, and with ſingular tokens of true reliefe required the water of holy Baptiſme at his hands: neither would they ſuffer him to paſſe vntill he had giuen it them: ſo that to ſatisfie their deſires, hee was greatly ſtayed in his voyage, and was faine to carrie water with him in certaine veſſels, and Salt, and other prouiſion neceſſary for that action.

The Biſhop foundeth the Cathedrall Church of S. *Croſſes*.

And now I will tell you, he arriued at the Citie of Saint Sauiours, *where he was met by the Prieſts, and by the King, and by all the Court, and ſo in proceſſion entred into the Church, and after due thankes giuen to God, he was conducted to his lodging, that was aſſigned vnto him by the King. And then preſently he beganne to reforme and reduce to good order, the Church it ſelfe, and the Friers, and Prieſts that dwell therein: ordaining the ſaid Church to be the Cathedrall Church of* Saint *Croſſes; which at that time had belonging vnto it eight and twentie Canons, with their Chaplaines, and a Maſter of the Chappell, with Singers, and Organs, and Bels, and all other furniture meete to execute Diuine ſeruice. But this Biſhop who laboureth in the Lords Vineyard, ſometimes in* Congo, *and ſometimes in the Ile of Saint* Thomas, *going and comming continually by ſhip, the ſpace of twentie daies, and ſtill leauing behind him his Vicars in the place where he himſelfe was abſent, at the laſt dyed, and was buried in the Iland of Saint* Thomas.

The Biſhop dyeth.

The ſecond Biſhop dyeth.

After this Biſhop, ſucceeded another Biſhop in Congo, *being a* Negro, *and deſcended of the blood Royall, who before had beene ſent by King* Alfonſo *firſt into* Portugall, *and afterwards to* Rome, *where he learned the Latine tongue, and the Chriſtian Religion, but being returned into* Portugall, *and landed out of his ſhip, to goe and enter vpon his Biſhopricke of Saint* Sauiours, *he dyed by the way: whereupon the Kingdome remained without a Paſtor for the ſpace of diuers yeares.* Don Piedro *alſo the King aforeſaid, dyed likewiſe without Children; and there ſucceeded him his Brother, called,* Don Franciſco, *who in like manner laſted but a while: and then was created the fift King, named* Don Diego, *who was next of all the race Royall: A man of haughtie courage, and magnificall, and wittie, of a very good diſpoſition, wiſe in counſell, and aboue all other qualities, a maintainer of Chriſtian Faith: and in briefe, ſo great a Warriour he was, that in few yeares he conquered all the Countries adioyning. He loued the* Portugals *very much, ſo that he forſooke the vſuall garments of his owne naturall Countrey, and attired himſelfe after the* Portugall *faſhion. He was very ſumptuous, as well in his apparell, as alſo in the ornaments and furniture of his palace: he was beſides very courteous and liberall, and would beſtow largely, both vpon his owne Subiects, and alſo vpon the* Portugals. *With great coſt would he prouide and buy ſuch ſtuffe as pleaſed him, and would often ſay, that* Rare things ſhould not be in the hands of any but onely of Kings. *He vſed to weare one ſuite of apparell but once or twice, and then he would giue it away to his followers. Whereupon the* Portugals *perceiuing, that he did ſo greatly eſteeme cloath of Gold and Arras, and ſuch other coſtly houſhold-ſtuffe, they brought great ſtore thereof out of* Portugall, *ſo that at that time, Arras-hangings, and Cloth of Gold, and of Silke, and ſuch like Lordly furniture, began to be of great eſtimation in that Kingdome.*

The King *Don Piedro* dyeth.

Don Franciſco ſucceedeth and dyeth.

Don Diego the fift King.

The King *Diego* very ſumptuous.

The third Biſhop of S. *Thomas*, & of *Congo*

In the time of this King, there was a third Biſhop of Saint Thomas, *and* Congo, *by Nation a* Portugall, *who with the vſuall ceremonies was entertained both by the way, and alſo in the Court at Saint* Sauiours. *And now euery man eſteemed himſelfe not onely to be as good as the Biſhop, but alſo to be a farre better man then he was; and therefore would yeeld no obedience to their Prelate. But the King like a good Catholike, and a faithfull, did alwaies maintaine the Biſhops part, and to cut off theſe troubles and ſtirres, he ſent ſome of theſe Prieſts to priſon into* Portugall, *and others into the Ile of Saint* Thomas, *and ſome others went away with all their ſubſtance of their owne accord.*

Alſo after the death of this King, there ſtarted vp three Princes at once to challenge the ſucceſſion.

ceſſion. The firſt was the Kings Sonne, whom few of them fauoured, becauſe they deſired to haue another, ſo that hee was ſlaine incontinently. The two other that remained were of the blood Royall: one of them was created King by his fauourites and followers, with the good liking of the greater part of the people, but vtterly againſt the minds of the *Portugals*, and certaine of the Lords, who aymed and endeauoured to ſet vp the other. In ſo much as the foreſaid Lords, together with the *Portugals*, went into the Church to kill the King elected: making this reckoning with themſelues, that if they ſlue him, the other muſt of neceſſitie bee made King. But at that very ſelfe-ſame time, thoſe of the contrary faction had ſlaine the King that was already made by the *Portugals*, perſwading themſelues aſſuredly, that he being dead, there would be no difficultie for them to obtaine the State for their King, becauſe there was none other left, that by law could challenge the Scepter Royall. And thus in an houre, and in two ſeuerall places, were theſe two Kings murthered at once.

In theſe conſpiracies and ſlaughters, when the people ſaw that there were no lawfull perſons left to enioy the Royall Crowne, they laid all the blame vpon the *Portugals*, who were the cauſers of all theſe miſchiefes: and thereupon they turned themſelues againſt them, and ſlue as many of them as they could find: Onely they ſpared the Prieſts, and would not touch them, nor any other that dwelt in other places.

The *Portugals* ſlaine and diſperſed.

Seeing therefore (as before is ſaid) that there was none of the blood Royall left to be placed in the Gouernment, they made choiſe of one *Don Henrico*, Brother to *Don Diego* the King deceaſed. And this *Henrico* going to warre againſt the *Anzichi*, left behind him in his ſtead for Gouernour, vnder the Title of King, one *Don Aluaro*, a young man of fiue and twenty yeares of age, ſonne to his Wife by another Husband. But *Don Henrico* dyed ſhortly after the warre was ended, and thereupon the ſaid *Don Aluaro* was with the common conſent of them all elected King of *Congo*, and generally obeyed of euery man. And thus failed the Royall ſtocke of the ancient Kings of *Congo*, in the perſon of *Don Henrico*.

Don Henrico created King.

King *Henrico* dieth, and *Don Aluaro* ſucceedeth: and ſo the ſtocke of the ancient Kings of *Congo* ceaſed.

But *Don Aluaro* was a man of good iudgement and gournment, and of a milde diſpoſition, ſo that he did preſently appeaſe all theſe tumults in his Kingdome, and cauſed all the *Portugals* that by the laſt warres were diſpearſed ouer all the Conntries there-abouts, to be gathered together, as well religious perſons as lay men, and by their meanes he was much better confirmed in the Catholike Faith, then he was before.

King *Aluaro* reſtoreth the *Portugals*.

Moreouer, he vſed them very courteouſly, and cleared them of all faults that were laid to their charge, declaring vnto them by gentle diſcourſes, that they had not beene the occaſion of the former troubles, as euery man would confeſſe and acknowledge: and to that effect hee determined with himſelfe to write a large information touching all theſe accidents to the King of *Portugall*, and to the Biſhop of Saint *Thomas*, which he did accordingly, and diſpatched certaine Meſſengers vnto them with his letters.

When the Biſhop of Saint Thomas *underſtood theſe newes, he was very glad thereof, and whereas before he durſt not aduenture to goe into the Kingdome of* Congo *in the heate of all thoſe troubles, he did now preſently take ſhip and ſayled thither, where he imployed himſelfe wholly with all his authoritie, to pacifie his former diſſentions, and to ſet downe order for all ſuch matters as concerned the worſhip of God, and the office of his Prieſts. And a while after he had ſo done, he returned to his habitation in the Ile of Saint* Thomas, *where by meanes of ſickneſſe he finiſhed his daies. And this was the third time, that thoſe parts remained withont a Biſhop.*

The Biſhop of S. *Thomas* returneth into *Congo*.

The Biſhop of S. *Thomas* dieth.

Now it came to paſſe, that for want of Biſhops, the King and the Lords, and the people likewiſe began to waxe cold in the Chriſtian Religion, euery man addicting himſelfe licentiouſly to the libertie of the fleſh, and eſpecially the King, who was induced thereunto by diuers young men of his owne age, that did familiarly conuerſe with him. Among whom there was one principall man, that was both a Lord, and his Kinſman, called Don Franciſco Bullamatare, *that is ſay, Catch-ſtone. This man, becauſe he was a great Lord, and wholly eſtranged from all inſtructions of Chriſtianitie, walked inordinately after his owne pleaſure, and did not ſticke to defend openly,* That it was a very vaine thing to keepe but one Wife, and therefore it were better to returne to their former ancient cuſtome. *And ſo by his meanes did the Deuill open a gate, to the onerthrow and deſtruction of the Church of Chriſt in that Kingdome, which vntill that time with ſo great paine and trauaile had beene there eſtabliſhed. But afterwards the man did ſo wander and ſtray out of the way of truth, that he fell from one ſinne to another, and in the end quite relinquiſhed and abandoned all true Religion. Yet at the laſt, the ſaid* Franciſco *died, and was ſolemnly buried.*

King *Aluaro* liueth licentiouſly.

Franciſco Bulla Matare, an ill companion & Counſellour to the King.

Bullamatare dieth: and as they ſay, caried out of his graue by Deuils.

For not long after, there came to rob and ſpoyle the Kingdome of *Congo*, certaine Nations that liue after the manner of the *Arabians*, and of the ancient *Nomades*, and are called *Giachas*. Their habitation or dwelling is about the firſt Lake of the Riuer *Nilus*, in the Prouince of the Empire of *Moenemugi*. A cruell people they are, and a murderous, of a great ſtature, and horrible countenance, fed with mans fleſh, fierce in battell, & valarous in courage. Their weapons are Paiuiſes or Targets, Darts and Daggers: otherwiſe they goe all naked. In their faſhions and daily courſe of liuing, they are very ſauage and wilde: They haue no King to gouerne them, and they leade their life in the Forreſt vnder Cabbins and Cottages like Shepheards.

What people the *Giachas* are: Their conditions, and weapons. Of theſe, ſee *Andrew Battell*, Chap. 3. which better knew them.

The *Giachas* ſpoile the prouince of *Batta.*

The *Giachas* come to the Royall Citie of *Congo.*

King *Aluaro* flyeth into the Ile of *Horſes.*

The *Giachas* ſurpriſe the Citie, and rule ouer all the Kingdome.

This people went wandring vp and downe, deſtroying, and putting to fire and ſword, and robbing and ſpoyling all the Countries that they paſſed through, till they came to the Realme of *Congo*, which they entred on that ſide where the Prouince of *Batta* lyeth. Thoſe that firſt came forth to make reſiſtance againſt them, they ouerthrew, and then addreſſed themſelues towards the Citie of *Congo*, where the King remayned at that time in great perplexitie, for this victorie that his enemies had gotten in the Countrey of *Batta*: yet ſome comfort he tooke to himſelfe, and went out againſt his Aduerſaries with ſuch Souldiers as he had, and in the ſame place, where in times paſt *Mani-Pango* fought with the King *Don Alfonſo*, he ioyned battell with them. In which encounter the King being halfe diſcomfited, retyred into the Citie, wherein when hee perceiued that he could not remayne in good ſafetie, being vtterly forſaken of the grace of God by reaſon of his ſinnes, and not hauing that confidence in him, that *Don Alfonſo* had, he thought good to leaue it for a prey to his Aduerſaries, and to betake himſelfe to an Iland within the Riuer *Zaire*, called *Iſola del Cauallo*, that is to ſay, The Ile of *Horſe*; where he continued with certaine *Portugall* Prieſts, and other principall Lords of his Kingdome. And thus were the *Giachi* become Lords and Maſters of the Citie Royall, and of the whole Realme. For the naturall Inhabitants fled away, and ſaued themſelues in the Mountaynes, and deſart places: but the enemies burned and waſted, Citie, and Churches, and all, and ſpared no mans life, ſo that hauing diuided themſelues into ſeuerall Armies, they ruled and gouerned ſometimes in one Prouince, and ſometimes in another ouer all the Kingdome.

The King, and thoſe that followed him, plagued with an extreame famine.

Many of the bloud Royall ſold for Slaues to the *Portugalls.*

As for the poore people, they went wandring like Vagabonds ouer all the Countrey, and periſhed for hunger and want of neceſſaries. And for the King with thoſe that followed him, and had ſaued themſelues in the Iland, they alſo, becauſe the Ile was very little, and the multitude great, were oppreſſed with ſo terrible a ſcarſitie of victualls, that the moſt part of them died by famine and peſtilence. For this dearth ſo increaſed, and meate aroſe to ſo exceſſiue a rate, that for a very ſmall pittance (God wot) they were faine to giue the price of a ſlaue, whom they were wont to ſell for ten Crownes at the leaſt. So that the Father was of neceſſitie conſtrayned to ſell his owne Sonne; and the Brother, his Brother, and ſo euery man to prouide his victualls by all manner of wickedneſſe. The perſons that were ſold, for the ſatisfying of other mens hunger, were bought by the *Portugall* Merchants, that came from Saint *Thomas* with their ſhips laden with victualls. Thoſe that ſold them, ſaid, they were Slaues; and thoſe that were ſold, iuſtified and confirmed the ſame, becauſe they were deſirous to be rid of their greedie torment. And by this occaſion there was no ſmall quantitie of Slaues, that were borne in *Congo*, ſold vpon this neceſſitie, and ſent to the Ile of Saint *Thomas*, and to *Portugall*, among whom there were ſome of the bloud Royall, and ſome others, principall Lords.

King *Aluaro* falleth into a dropſie.

King *Aluaro* ſendeth to the King of *Portugall* for ſuccor.

Don *Sebaſtian* the King of *Portugall* ſendeth ſuccour vnto him.

By this affliction, the King did manifeſtly learne and know, that all theſe great miſeries and aduerſities abounded for his miſdeeds: and although he was not much puniſhed with hunger, becauſe he was a King, yet he did not eſcape the cruell infirmitie of the dropſie, that made his legs to ſwell exceedingly, which diſeaſe was engendred, partly by the aire, and very ill diet, and partly by the moyſtneſſe of the Iland, and ſo it accompanied him euen vntill his death. But in the meane while, being ſtricken to the heart with theſe misfortunes and calamities, he conuerted and turned to God, requiring pardon for his offences, and doing penance for his ſinnes: and then was counſelled and aduiſed by the *Portugals*, that he ſhould ſend to requeſt ſuccours of the King of *Portugall*, by certaine Embaſſadors, that might recount vnto him all the miſchiefs which had lighted vpon him. This embaſſage was accordingly performed, at the ſame time that the King *Don Sebaſtiano* began his reigne, who with great ſpeed and kindneſſe ſent him ſuccours by a Captaine, called *Franciſco di Gouea*, a man well exerciſed in diuers warres, both in *India*, and alſo in *Africa*, who lead with him ſixe hundred Souldiers, and many Gentlemen Aduenturers, that did accompanie him.

Franciſco di Gouea reſtoreth the King, and driueth the *Giachas* out of *Congo.*

Franciſco di Gouea, after foure yeeres returneth into *Portugall* with letters for moe Prieſts.

This Captaine, *Franciſco di Gouea*, carried with him a commandement from his King, that the Iland of Saint *Thomas* ſhould prouide him ſhips and victualls, and whatſoeuer elſe was requiſite for this enterpriſe. And with this prouiſion he arriued at the laſt in the Ile of *Horſe*, where the King of *Congo* was reſident. In whoſe companie the *Portugalls* departing from thence, and gathering together all the men of warre in that Countrey, with all ſpeed poſſible, put themſelues onwards againſt their Aduerſaries, and fought with them ſundrie times in plaine battell, ſo that at the end of one yeere and a halfe, they reſtored the King into his former eſtate. Which victorie they atchieued indeed by the noyſe and force of their Harquebuſſes, for the *Giachi* are exceedingly afraid of that weapon.

The King becommeth a good Chriſtian, and marrieth.

The *Portugall* Captaine ſtayed there for the ſpace of foure yeeres, to ſettle the King in his Kingdome, and then returned into *Portugall* with letters of requeſt to his King, that hee would ſend ouer ſome moe Prieſts to vphold and maintayne the Chriſtian Religion. And the King being thus eſtabliſhed in his former degree, and the Kingdome all in quiet and peace, became a very good Chriſtian, and married the Lady *Katharina*, who is yet aliue; by whom hee had foure daughters, and by certaine Maid-ſeruants, which he kept, two ſonnes and one daughter. And becauſe in thoſe Regions the women doe not ſucceed: there remayned as Heire of his Kingdome his elder ſonne, called alſo *Don Aluaro*, who liueth at this day, 1588.

During the time, that the foreſaid Captaine ſtayed in *Congo*, the King of *Portugall, Don Sebaſtiano* vnderſtanding, that there were in that Kingdome diuers Caues and Mines of Siluer, of Gold, and other Metals, ſent thither two perſons that were cunning and skilfull in that Arte, (for therein they had ſerued the *Caſtilians* in the Weſt) to make ſearch for them, and to draw ſome profit thereof. But the King of *Congo* was by a certaine *Portugall*, called *Franciſco Barbuto*, that was his Confeſſor, and great familiar, perſwaded to the contrarie, that he ſhould not in any caſe ſuffer thoſe Mines to be diſcouered: ſignifying vnto him, that thereby peraduenture the free enioying and poſſeſſion of his Kingdome, might by little and little be taken quite from him, and therefore aduiſed him that he would cauſe theſe skilfull Maſters to bee led and guided by ſome other wayes, where he knew there were no metall Mines to be found, which he did accordingly. But aſſuredly, it grew afterwards to a great miſchiefe: for, thereupon began the great trade and trafficke in that Countrie to ceaſe, and the *Portugall* Merchants did not greatly care for venturing thither, or dwelling there any more. *And ſo conſequently, very few Prieſts reſorted among them. So that as well vpon theſe occaſions, as alſo for other ſuch cauſes afore rehearſed, the Chriſtian Religion waxed ſo cold in* Congo, *that it wanted very little of being vtterly extinguiſhed. But the King* Don Aluaro *ceaſed not ſtill to ſend new Embaſſadors into* Portugall, *with earneſt requeſt that he might haue moe Prieſts, and ſuch as were skilfull in the holy Scriptures to maintaine the Catholike Faith, which was now almoſt vtterly forgotten in that Realme, onely for want of religious perſons, that ſhould teach the people and adminiſter the Sacraments. He had none other anſwere from him, but words and promiſes, that he would haue a care of the matter that was demanded: but in the meane while he prouided neither Prieſts, nor Diuines to be ſent for* Congo. *Whereupon the King of* Congo *diſpatched againe another principall Embaſſadour, being his kinſman, called* Don Sebaſtiano Aluarez, *together with a* Portugall, *to beare him companie. But he was faine to returne home againe into* Congo, *without any Prieſts or Religious perſons to goe with him.*

The K. of *Portugall* ſendeth to make ſearch in *Congo* for metall Mines.

Franciſco Barbuto diſſwadeth the King from making the ſearch, and auoydeth it by pollicie.

The inconuenience of not ſuffering the metall Mines to be digged and melted.

Prieſts reſort not to ſaue ſoules ſo much as to get gold.

The King ſendeth new Embaſſadors into *Portugall* for moe Prieſts.

Don Sebaſtiano was faine to returne into *Congo* without any Prieſts.

Three yeeres after, the King Don Sebaſtiano *diſpatched a certaine Biſhop (called* Don Antonio de gli Oua, *being a* Caſtilian *borne) principally to the Iland of Saint* Thomas: *but withall hee gaue him alſo a commiſſion to viſite the Kingdome of* Congo: *who being arriued at Saint* Thomas, *fell at iarre with the Captaine there, and ſo ſailed into* Congo; *there he ſtayed eight moneths, and then departed againe, and left behind him in* Congo, *two Friars, and foure Prieſts. The Biſhop being thus gone, and the King ouerthrowne in* Africa, *there was exalted to the Crowne of* Portugall, Don Henrico *the Cardinall, to whom the King of* Congo *did write, with great inſtance, and earneſt requeſt; that hee would ſend him ſome religious perſons, and Preachers.*

Antonio de gli Oua ſent by the *Portugall* King to be Biſhop of S. *Thomas*, and *Congo*.

Don Sebaſtian K. of *Portugall* ouerthrowne in *Africa*, and *Don Henrico* the Cardinall ſucceedeth.

After Don Henrico *ſucceeded* Philip *King of* Caſtile, *who ſent aduertiſements to the Captaine of Saint* Thomas, *that he was inueſted in the Crowne of* Portugall, *and Letters alſo to the King of* Congo, *to the ſame effect: and in his Letters proffered to diſcouer vnto him the metall Mines, which heretofore had beene concealed from all the other Kings his Predeceſſors: and withall ſent him diuers trials of them; beſeeching him eſpecially withall affectionate entreatie, that (as ſoone as poſſibly he could) he would furniſh him with ſome ſtore of Prieſts: But* Coſta, *which was ſent, died by the way, the Veſſell wherein he ſailed being caſt away vpon the ſhoare of* Portugall, *and euery man drowned that was in it: and the naughtie newes were knowne by the contents of the Letters, that were found in a little Cheſt, which was driuen on Land by the waues of the Sea.*

Philip King of *Spaine* ſucceedeth the Cardinall.

After this he made choiſe of one Odoardo Lopez *a* Portugall *borne, from whoſe mouth* Pigafetta *tooke this preſent report, and put it in writing. This man had dwelt now a good time in thoſe Regions, and was well experienced in the affaires of the World.*

The King of *Congo* offereth King *Philip* of *Spaine* the diſcouerie of the metall Mines in *Congo*, with requeſt for Prieſts.

Coſta dieth by the way, and his meſſage knowne by letters that were found.

The ſumme of his Embaſſage was this: That he ſhould preſent his Letters to the King Don Philip, *and at large diſcourſe vnto him the ſtate, wherein the Kingdome of* Congo *ſtood, touching matter of Religion, by the reaſon of the former Warres, and ſcarſitie of Prieſts, and thereupon requeſt his Maieſtie to prouide him a competent number of Confeſſors, and Preachers, that might be ſufficient to maintaine the Goſpell in thoſe remote Countries, being but lately conuerted to Chriſtianitie. Moreouer, that he ſhould ſhew vnto him the ſundrie trials of Metals, which he had made, and many other matters, which were worthie to be knowne: and withall, that he ſhould proffer vnto him in his name, free and liberall trafficke of them, which heretofore was euer denied to his Predeceſſors. Touching the Pope, That he ſhould likewiſe on his behalfe kiſſe his feet, deliuer vnto him his Letters, and recount the miſerable trouble and detriment that his people had ſuffered for the Chriſtian Faith. That he ſhould recommend thoſe poore ſoules to his Holineſſe, and beſeech him, as the vniuerſall Father of all Chriſtians, to haue compaſſion vpon ſo many faithfull perſons, who becauſe they had no Prieſts to deliuer the holy Faith vnto them, and to adminiſter the wholſome Sacraments, were by little and little falling into euerlaſting perdition. And being thus diſpatched he departed from the Court, and went about certain ſeruices for the King, wherein he ſpent about eight moneths. So that in Ianuarie, being then Sommer time in* Congo, *he embarked himſelfe in a Veſſell of one hundred Tunne burthen, which was bound with her lading for* Liſbon. But forced by leakes and winds, the Pilot thought it better to turne his courſe, and taking the wind in the poope, to goe and ſaue themſelues in the Ilands of *Noua Hiſpania*. And they arriued with much adoe, at a little Iland, called *Cubagoa*; and ſituate ouer againſt the Ile of Saint *Margarete*, where they fiſh for Pearles. From thence, when they had in ſome haſte

The Embaſſage of *Odoardo Lopez* to the K. of *Spaine*. His Embaſſage to the Pope.

The Ile of *Cubagoa*.

The Ile of S. *Margarete*.

amended their ſhip, and ſome-what refreſhed themſelues, they ſayled with a ſhort cut to the firme Land, and tooke Hauen in a Port, called *Cumana*, or (as it is called by another name) *The new Kingdome of* Granado *in the Weſt* Indies. This battered and weather-beaten Veſſell, was no ſooner arriued in this ſafe Harbour, but it ſunke preſently.

Cumana or the new kingdome of *Granada* in the Weſt *Indies*
The ſhip ſunke in the Hauen.

While the foreſaid Embaſſadour endeauoured in this place to recouer his former health, the company of ſhips, which is called *La Flotta*, that is to ſay, The Fleet, and vſeth euery yeare to ſaile from that Coaſt for *Caſtile*, departed from thence, ſo that he was conſtrayned to ſtay for a new Nauie, and ſo conſumed a whole yeare and a halfe without doing any good. In this meane time the King of *Congo* ſent another Embaſſadour with the ſelfe-ſame commandements, called *Don Piedro Antonio*, the ſecond perſon in all his Realm, & with him one *Gaſparo Diaz*, a *Portugal*.

Odoardo Lopez ſtayeth in *Cumana*, a yeare and a halfe.
The King of *Congo* ſendeth *Don Piedro Antonio*, and *Gaſpar Diaz* a *Portugall*, with the ſame Embaſſage which he ſent by *Lopez*.

But an infortunate end had this Embaſſadour, for he was taken at Sea by *Engliſhmen*, and his ſhip alſo, which being drawne towards *England*, when it was neere vnto the Coaſt, by great misfortune it ranne a-thwart the ſhoare, and there *Don Piedro Antonio*, and his Sonne were both drowned: but the *Portugall* and ſome few others with him eſcaped, and arriued in *Spaine*, at ſuch time as the ſaid *Odoardo* was come to the Court, and had entred vpon the charge of his Embaſſage.

Don Piedro taken by the *Engliſh*, and by misfortune drowned, and his Sonne with him.

There he was courteouſly entertained by his Catholike Maieſtie, to whom he propounded the contents of his Commiſſions. But diuers great accidents there happened. For firſt, he heard the dolorous newes of the Kings death, that ſent him on this meſſage: and then the King *Don Philip* was wholly buſied about the Conqueſt of *England*, ſo that his buſineſſe went nothing forwards, but was delayed from time to time: neither did he ſee any meanes of diſpatch, but rather he was giuen to vnderſtand, that for that time they could not intend to harken vnto him.

Aluaro King of *Congo* dyeth.
King *Philip* buſied about the Conqueſt of *England*,

Now the foreſaid *Odoardo*, being afflicted with ſo many aduerſities, renounced the World with all the deceitfull pompe and glorie thereof, and in *Madrill* apparelled himſelfe in a grey courſe habit, and ſo went to *Rome*, to declare to *Sixtus Quintus* the Pope, the Tenor and Commiſſion of his Embaſſage, becauſe he would not altogether neglect the good intent and meaning of the King, that had ſent him, although hee were now deſcended into a better life. Hee was kindly welcommed and receiued by his Holineſſe, to whom he diſcourſed the miſerable eſtate wherein the Chriſtian people of the Realme of *Congo* did ſtand, for want of the worſhip and ſeruice of God, and alſo the ſmall number of Prieſts, that were there to inſtruct them in the Doctrine of the Goſpel, and to deliuer vnto them the Sacraments of the Church, eſpecially the multitude in that Countrey, being (as it were) innumerable, that euery day reſorted together, to be baptiſed, inſtructed, confeſſed and communicated. Moreouer, he made a vow and reſolued in his mind, that with ſuch ſtore of wealth, as God had bleſſed him withall in *Congo*, (which was not very ſmall) he would build a houſe, wherein for the ſeruice of God, there ſhould dwell certaine learned men, and ſundry Prieſts, to inſtruct the youth of thoſe Countries in all good Languages, and in the Arts Liberall, and in the Doctrine of the Goſpel, and in the Myſteries of our Saluation. Out of which Houſe, as it were out of a holy Schoole, there might come forth from time to time, many learned men and well ſtudyed in the Law of God, that ſhould be able in their owne naturall Countrey Tongue, to awaken and raiſe againe the Faith of Chriſt, which was now aſleepe, and dryed vp in thoſe Regions: and thereby in proceſſe of time there would ſpring vp many fruits of bleſſing, and vigilant ſoules in the Chriſtian Faith. Hereunto hee meant alſo to adde an Hoſpitall, that might be a Recourſe and Harbour for Gods poore, which comming and ſayling out of ſtrange Countries ſhould haue reliefe and entertainement in that Hoſtelry, and there be cured and reſtored of their infirmities and neceſſities. With this purpoſe therefore he went to *Rome*, to obtaine of his Holineſſe a Licence to erect this Seminarie and Hoſpitall, and to beſeech him alſo that he would grant him Iubilies, Indulgences, and other Diſpenſations, that for ſuch Chriſtian and wholſome workes are requiſite, eſpecially to the vſe and benefit of thoſe Countries, which are ſo remote from Chriſtendome. He preſented himſelfe to the Pope, and deliuered vnto him his Letters of credence, and then declared vnto him at large the Tenor of his Commiſſions, wherein hee had a gracious audience. But when the Pope did vnderſtand that the Kingdome of *Congo* belonged to the King of *Spaine*, he remitted that matter wholly vnto him.

Odoardo Lopez changeth his kind of profeſſion.
Lopez goeth to *Rome*, where he was kindly entertayned by the *Pope*.
The Vow of *Odoardo Lopez* to erect a Seminary, and an Hoſpitall in *Congo*.
The Pope remitteth the whole matter to the King of *Spaine*.

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§. VII.

Of the Court of the King of Congo. *Of the apparell of that people before they became Chriſtians and after. Of the Kings Table, and manner of his Court.*

The ancient apparell of the King of *Congo*, and his Courtiers.

IN ancient time this King and his Courtiers were apparelled with certaine Cloth made of the Palme-tree (as wee haue told you before) wherewith they couered themſelues from the Girdle-ſtead downewards, and girded the ſame ſtraite vnto them with certaine Girdles made of the ſame ſtuffe, very faire and well wrought.

They vſed alſo to hang before them, like an Apron, certaine delicate and daintie skinnes, of little Tygres, of Ciuet-cats, of Sabels, of Maternes, and of ſuch like creatures for an ornament: and for a more glorious pompe and ſhew, they did weare vpon their ſhoulders a certaine Cape like a Hood. Vpon their bare skinne they had a certaine round Garment like a Rotchet, which they call *Incutto*, reaching downe to their knees, made after the manner of a Net, but the ſtuffe of it was very fine cloth of the ſaid Palme-tree, and at the skirts there hung a number of threed-taſſels, that made a very gallant ſhew. Theſe Rotchets were turned vp againe, and tucked vpon their right ſhoulder, that they might be the more at libertie on that hand. Vpon that ſhoulder alſo they had the tayle of a *Zebra*, faſtned with a handle, which they vſed for a kind of brauerie, according to the moſt ancient cuſtome of thoſe parts. On their heads they wore Caps of yellow and red colour, ſquare aboue and very little, ſo that they ſcarcely couered the tops of their heads, and worne rather for a pompe and a vanitie, then to keep them either from the Aire or from the Sunne. The moſt part of them went vnſhod: but the King and ſome of the great Lords did weare certaine ſhooes of the old faſhion, ſuch as are to bee ſeene in the ancient Images of the *Romanes*, and theſe were made alſo of the Wood of the Palme-tree. The poorer ſort and common people were apparelled from their middle downewards, after the ſame manner, but the cloth was courſer: and the reſt of their bodie all naked. The women vſed three kinds of Trauerſes, or (as it were) Aprons: beneath their Girdle-ſtead. One was very long and reached to their heeles: the ſecond ſhorter then that, and the third ſhorter then both the other, with fringes about them, and euery one of theſe three faſtned about their middle, and open before. From their breſts downewards, they had another Garment, like a kind of Doublet or Iacket, that reached but to their Girdle: and ouer their ſhoulders a certaine Cloake. All theſe ſeuerall Garments were made of the ſame cloth of the Palme-tree. They were accuſtomed to goe with their faces vncouered, and a little Cap on the head, like a mans Cap. The meaner ſort of women were apparelled after the ſame manner, but their cloth was courſer. Their Maid-ſeruants, and the baſeſt kind of women were likewiſe attyred from the Girdle downeward, and all the reſt of the bodie naked.

The ancient apparell of the meaner ſort.

But after that this Kingdome had receiued the Chriſtian Faith, the great Lords of the Court beganne to apparell themſelues after the manner of the *Portugals*, in wearing Cloakes, *Spaniſh* Caps, and Tabbards, or wide Iackets of Scarlet, and cloth of Silke, euery man according to his wealth and abilitie. Vpon their heads they had Hats, or Caps, and vpon their feet Moyles or Pantofles, of Veluet and of Leather, and Buskins after the *Portugall* faſhion, and long Rapiers by their ſides.

Their new kind of apparell.

The common people, that are not able to make their apparell after that manner doe keepe their old cuſtome. The women alſo goe after the *Portugall* faſhion, ſauing that they weare no Cloakes, but vpon their heads they haue certaine Veiles, and vpon their Veiles blacke Veluet Caps, garniſhed with Iewels, and Chaines of Gold about their neckes. But the poorer ſort keepe the old faſhion: for onely the Ladies of the Court doe bedecke themſelues in ſuch manner as we haue told you.

After the King himſelfe was conuerted to the Chriſtian Religion, hee conformed his Court in a certaine ſort after the manner of the King of *Portugall*. And firſt, for his ſeruice at the Table when he dineth or ſuppeth openly in publike, there is a Throne of Eſtate erected with three ſteps, couered all ouer with *Indian* Tapiſtrie, and thereupon is placed a Table, with a Chaire of Crimſon Veluet, adorned with Boſſes and Nayles of Gold. He alwayes feedeth alone by himſelfe, neither doth any man euer ſit at his Table, but the Princes ſtand about him with their heads couered. He hath a Cupboord of Plate of Gold and Siluer, and one that taketh aſſay of his meate and drinke.

The Court of *Congo* now imitateth the Court of *Portugall*.

He maintayneth a Guard of the *Anzichi*, and of other Nations, that keepe about his Palace, furniſhed with ſuch Weapons as are aboue mentioned: and when it pleaſeth him to goe abroad, they ſound their great Inſtruments, which may be heard about fiue or ſixe miles, and ſo ſignifie that the King is going forth. All his Lords doe accompany him, and likewiſe the *Portugals*, in whom hee repoſeth a ſingular truſt: but very ſeldome it is that hee goeth out of his Palace.

Twice in a weeke he giueth audience publikely, yet no man ſpeaketh vnto him but his Lords. And becauſe there are none, that haue any goods or Lands of their owne, but all belongeth to the Crowne, there are but few Suites or Quarrels among them, ſauing peraduenture about ſome words.

The Cuſtomes and Lawes of *Congo*.

They vſe no Writing at all in the *Congo* Tongue. In Caſes Criminall they proceed but ſlenderly, for they doe very hardly and ſeldome condemne any man to death. If there be any Riot or Enormitie committed againſt the *Portugals* by the *Moci-Conghi*, (for ſo are the Inhabitants of the Realme of *Congo*, called in their owne Language) they are iudged by the Lawes of *Portugall*. And if any miſchiefe bee found in any of them, the King confineth the Malefactor into ſome Deſart Iland: for he thinketh it to be a greater puniſhment to baniſh him in this ſort, to the end he may doe penance for his ſinnes, then at one blow to execute him. And if it ſo happen, that thoſe which are thus chaſtized doe liue ten or twelue yeares, the King vſeth to pardon them,

No Writing.

them, if they be of any conſideration at all, and doth imploy them in the Seruice of the State, as perſons that haue beene tamed and well ſcooled, and accuſtomed to ſuffer any hardneſſe. In Ciuill diſagreements there is an order, that if a *Portugall* haue any Suite againſt a *Moci-Congo*, he goeth to the Iudge of *Congo:* but if a *Moci-Congo* doe impleade a *Portugall*, he citeth him before the Conſul, or Iudge of the *Portugals:* for the King hath granted vnto them one of their owne Nation to be Iudge in that Countrey: In their bargaines betweene them and the *Portugals*, they vſe no Writings nor other Inſtruments of Bils or Bonds, but diſpatch their buſineſſe onely by word and witneſſe.

Time meaſured by the Moone.

They keepe no Hiſtories of their ancient Kings, nor any memoriall of the Ages paſt, becauſe they cannot write. They meaſure their times generally by the Moones. They know not the houres of the day nor of the night: but they vſe to ſay, *In the time of ſuch a man ſuch a thing happened.* They reckon the diſtances of Countries not by miles or by any ſuch meaſure, but by the iourneyes and trauell of men, that goe from one place to another, eyther loden or vnloden.

Their manner of Aſſemblies. Their Inſtruments of Muſick.

Touching their aſſembling together at Feaſts, or other meetings of ioy, as for example, when they are marryed, they ſing Verſes and Ballads of Loue, and play vpon certaine Lutes that are made after a ſtrange faſhion. For in the hollow part and in the necke they are ſomewhat like vnto our Lutes, but for the flat ſide (where wee vſe to carue a Roſe, or a Rundle to let the ſound goe inward) that is made not of wood, but of a skinne, as thinne as a Bladder, and the ſtrings are made of haires, which they draw out of the Elephants tayle, and are very ſtrong and bright: and of certaine Threeds made of the wood of Palme-tree, which from the bottome of the Inſtrument do reach & aſcend to the top of the handle, & are tied euery one of them to his ſeueral ring. For towards the necke or handle of this Lute, there are certaine rings placed ſome higher and ſome lower, whereat there hang diuers plates of Iron and Siluer, which are very thinne, and in bigneſſe different one from another, according to the proportion of the Inſtrument. Theſe rings doe make a ſound of ſundry tunes, according to the ſtriking of the ſtrings. For the ſtrings when they are ſtricken, doe cauſe the rings to ſhake, and then doe the plates that hang at them, helpe them to vtter a certaine mingled and confuſed noyſe. Thoſe that play vpon this Inſtrument, doe tune the ſtrings in good proportion, and ſtrike them with their fingers, like a Harpe, but without any quill very cunningly: ſo that they make thereby (I cannot tell whether I ſhould call it a melodie or no, but) ſuch a ſound as pleaſeth and delighteth their ſences well enough.

Speech by Inſtrument.

Beſides all this (which is a thing very admirable) by this Inſtrument they doe vtter the conceits of their minds, and doe vnderſtand one another ſo plainly, that euery thing almoſt which may be explaned with the Tongue, they can declare with their hand in touching and ſtriking this Inſtrument. To the ſound thereof they doe dance in good meaſure with their feet, and follow the iuſt time of that Muſicke, with clapping the palmes of their hands one againſt the other. They haue alſo in the Court, Flutes and Pipes, which they ſound very artificially, and according to the ſound they dance and moue their feet, as it were in a *Moreſco*, with great grauitie and ſobrietie. The common people doe vſe little Rattles, and Pipes, and other Inſtruments, that make a more harſh and rude ſound, then the Court-Inſtruments doe.

Their Phyſick.

In this Kingdome, when any are ſicke, they take nothing but naturall Phyſicke, as Herbes, and Trees, and the barkes of Trees, and Oyles, and Waters, and Stones, ſuch as Mother Nature hath taught them. The Ague is the moſt common Diſeaſe that raigneth among them: and plagueth them in Winter by reaſon of the continuall raine, that bringeth heat and moyſture with it more then in Summer, and beſides that the ſickneſſe which heere wee call the *French* Diſeaſe, and *Chitangas* in the *Congo* Tongue, is not there ſo dangerous and ſo hard to be cured, as it is in our Countries.

Their Medicine for an Ague. Their Medicine for the head-ache, & other griefes of the bodie, is letting of bloud. Their Medicine for the *French* Poxes. Their Purgations. Curing of wounds.

They heale the Ague with the poulder of a wood, called Sandale, or Sanders, whereof there is both red and grey, which is the wood of *Aguila*. This poulder being mingled with the Oyle of the Palme-tree, and hauing anointed the bodie of the ſicke perſon two or three times with all from the head to the foot, the partie recouereth. When their head aketh, they let bloud in the Temples, with certaine little boxing hornes: firſt, by cutting the skinne a little, and then applying the Cornets thereunto, which with a ſucke of the mouth, will bee filled with bloud: and this manner of letting bloud is vſed alſo in *Egypt*. And ſo in any other part of a mans bodie, where there is any griefe, they draw bloud in this faſhion and heale it. Likewiſe they cure the infirmitie, called *Chitangas*, with the ſame Vnction of Sanders: whereof there are two ſorts, one red (as we told you) and that is called *Tauila:* the other grey, and is called *Chicongo:* and this is beſt eſteemed, for they will not ſticke to giue or ſell a ſlaue for a piece of it. They purge themſelues with certaine barkes of trees, made into powder, and taken in ſome drinke: and they will worke mightily and ſtrongly. When they take theſe purgations, they make no great account for going abroad into the Ayre. Their wounds alſo they commonly cure with the iuyce of certaine Herbes, and with the Herbes themſelues.

§. VIII.

§. VIII.

Of the Countries that are beyond the Kingdome of Congo, *towards the Cape of* Good-Hope: *Of the Riuer* Nilus, *and of* Sofala, Monomotapa, *the* Amazones, *Saint* LAVRENCE, *and other* Æthiopian *Countries.*

QVimbebe (which is the Kingdome of *Matama*) from the firſt Lake, and the Confines of *Angola*, containeth all the reſt of the Countrey Southwards, till you come to the Riuer of *Brauagull*, which ſpringeth out of the Mountaines of the Moone, and ioyneth with the Riuer *Magnice*, and that ſpringeth out of the foreſaid firſt Lake: Theſe Mountaines are diuided by the Tropicke of *Capricorne*, towards the Pole Antarcticke, and beyond this Tropicke lyeth all the Countrey and borders of the Cape of *Good-Hope*, which are not ruled and gouerned by any one King, but by diuers and ſundry ſeuerall Princes. In the middeſt betweene that Cape and the Tropicke, are the ſaid Mountaines of the Moone, ſo famous and ſo greatly renowned among the ancient Writers, who doe aſſigne them to be the originall head and ſpring of the Riuer *Nilus*: which is very falſe and vntrue, as the ſituation of the Countrey doth plainly ſhew, and as we a little hereafter will diſcouer vnto you. This Countrey is full of high and rough Mountaines: it is verie cold, and not habitable: It is frequented and haunted with a few perſons that liue after the manner of the *Arabians*, vnder little Cabbins in the open fieldes, and apparelled with the skins of certaine beaſts. It is a ſauage and ruſticall Nation, without all faith and credite, neither will they ſuffer any ſtrangers among them. Their furniture is Bowes and Arrowes. They feed vpon ſuch fruits as the land breedeth, and alſo vpon the fleſh of beaſts.

The kingdome of *Matama*.
R. *Brauagul*.
R. *Magnice*.
The Mountaines of the Moone.
Not the head of *Nilus*.

Among theſe Mountaines of the Moone, there is a Lake called *Gale*: a very little one it is, and lyeth ſomewhat towards the Weſt. Out of this Lake there iſſueth a Riuer, called *Camiſſa*, and by the *Portugals*, named, the *Sweete Riuer*, which at the point of the Cape of *Good-Hope*, voydeth it ſelfe into the Sea, in that very place that is termed, The *Falſe Cape*. For the ſhippes of the *Indies* ſayling that way, doe firſt diſcouer another greater Cape, which is called, The Cape of the *Needles*, and then afterwards this leſſer Cape: Whereupon they call it the *Falſe Cape*, becauſe it is hid and couered with the true and great Cape. Betweene theſe two Capes or Promontories, there is the diſtance of an hundred miles, containing the largeneſſe and breadth of this famous Cape: which being diuided into two points, as it were into two hornes, it maketh a Gulfe, where ſometimes the *Portugall* ſhips doe take freſh water, in the Riuer that they call the *Sweete Riuer*.

The Lake *Gale*.
Camiſſa. 1. The *Sweet Riuer*.
The *Falſe Cape*.
The Cape of the *Needles*, or *Agulbas*.

The Inhabitants of this Coaſt, which dwell betweene theſe two points, are of colour black, *although the Pole Antarctick in that place be in the eleuation of fiue and thirtie degrees, which is a very ſtrange thing; yea, the rude people that liue among the moſt cold Mountaines of the Moone are blacke alſo.

*Not perfect blacke.

Beyond the Cape or Point of the *Needles*, there are many competent Harboroughs and Hauens, the principall whereof is *Seno Formoſo*, the *Faire Bay*: and *Seno del Lago*, the *Bay* of the *Lake*: For there the Sea maketh a certaine Gulfe, wherein are ſundry Ilands and Ports: and ſomewhat beyond there runneth into the Sea the Riuer of Saint *Chriſtopher*, and at the mouth thereof there lye three pretie Ilets. And a little further forwards, the Coaſt runneth all along by a Countrey, which the *Portugals* call, *Terra do Natal*, the Land of the *Natiuitie*, becauſe it was firſt diſcouered at Chriſtmas: and ſo reacheth to the Cape, called *Della Peſcheria*. Between which Cape and the Riuer *Magnice*, within the Land is the Kingdome of *Buttua*, whoſe Territories are from the roots or bottome of the Mountaines of the Moone, vntill you come to the Riuer *Magnice* towards the North, where the Countrey of *Monomotapa* ſtandeth, and Weſtwards from the Riuer *Brauagul* towards the Sea, all along the bankes of the Riuer *Magnice*. In this Kingdome there are many Mines of Gold, and a people that is of the ſame qualities and conditions, that the people of *Monomotapa* is, as hereafter ſhall bee ſhewed vnto you. And ſo going along the ſhoares of the Ocean, you come to the Riuer *Magnice*, which lyeth in the very entrance of the Kingdome of *Sofala*, and the Empire of *Monopotapa*.

Seno Formoſo.
Seno del Lago.
Riuer of Saint *Chriſtopher*.
Terra do Natal.
Capo della Peſcheria.
Riuer *Magnice*.
The kingdome of *Buttua*.
The kingdome of *Monomotapa*.
R. *Brauagul*.
Store of Gold Mines.

The Kingdome of *Sofala* beginneth at the Riuer *Magnice*, which ſpringeth out of the firſt Lake of *Nilus*, and conueyeth it ſelfe into the Sea in the middeſt of the Bay, betweene the Point *Peſcheria*, and the Cape, called Cape *Delle Correnti*, ſituate in three and twentie degrees and a halfe of the Pole Antarcticke, vnder the Tropicke of *Capricorne*. With this Riuer neere vnto the Sea, there ioyne three other notable Riuers, the principall whereof is by the *Portugals*, called Saint *Chryſtophers*, becauſe vpon the day of that Saints Feaſt it was firſt diſcouered, but by the Inhabitants it is named *Nagoa*. The ſecond tooke the name of one *Lorenzo Margues*, that firſt found it. Theſe two Riuers doe ſpring originally from the Mountaines of the Moone, ſo greatly renowned among the ancient Writers, but by the people of the Countrey they

The originall of the Riuer *Magnice*.
Three Riuers runne into *Magnice*.
1. Riuer *Nagoa*.
2. R. *Margues*.

Nilus ariſeth not out of the Mountaines of the Moon. See of this *inf. c.* 8.

Riuer *Arroe*.

they are called, *Toroa:* out of which Mountaines they did thinke, that famous *Nilus* tooke alſo his beginning: but they were vtterly deceiued. For (as wee haue already told you) the firſt Lake ariſeth not out of thoſe Mountaines, but lyeth a great way diſtant from it: and betweene it and them, is there a very great and a huge low plaine. Beſides that, the ſtreames that flow from the ſaid Mountaines, doe runne towards the Eaſt, and beſtow their Waters vpon other great Riuers; ſo that it is not poſſible for them to paſſe into the foreſaid Lake, much leſſe into *Nilus*, conſidering eſpecially that the Riuer *Magnice*, ſpringeth out of that firſt Lake, and by a farre different courſe from the courſe of *Nilus*, runneth towards the Eaſt, and ſo ioyneth it ſelfe with the two Riuers aforeſaid. The third, is called *Arroe*, and ariſeth on another ſide out of the Mountaines of the Gold Mines of *Monomopata*: and in ſome places of this Riuer there are found ſome ſmall pieces of Gold among the Sand.

The Riuer of *Cuama*.

The kingdome of *Sofola*.

The commodities of *Sofala*, Gold, Iuory and Amber.

The Inhabitants of *Sofola*.

Theſe three Riuers enter into the great *Magnice*, neere vnto the Sea, and all foure together doe make there a great Water, in a very large Channell, and ſo diſchargeth it ſelfe into the Ocean. From the mouth of this Riuer all along the Sea Coaſt, ſtretcheth the Kingdome of *Sofala*, vnto the Riuer *Cuama*, which is ſo called of a certaine Caſtle or Fortreſſe that carrieth the ſame name, and is poſſeſſed by *Mahometans* and *Pagans*: but the *Portugals* call it, The mouthes of *Cuama*; becauſe at the entry into the Sea, this Riuer diuideth it ſelfe into ſeuen mouthes, where there are fiue ſpeciall Ilands, beſides diuers others that lie vp the Riuer, all very full, and well peopled with *Pagans*. This *Cuama* commeth out of the ſame Lake, and from the ſame ſprings from whence *Nilus* floweth. And thus the Kingdome of *Sofala* is compriſed within the ſaid two Riuers, *Magnice* and *Cuama*, vpon the Sea coaſt. It is but a ſmall Kingdome, and hath but a few Houſes or Townes in it: The chiefe and principall head whereof, is an Iland that lyeth in the Riuer called *Sofola*, which giueth the name to all the whole Countrey. It is inhabited by *Mahometans*, and the King himſelfe is of the ſame ſect, and yeildeth obedience to the Crowne of *Portugall*, becauſe he will not be ſubiect to the Empire of *Monomotapa*. And therevpon, the *Portugals* there doe keepe a Fort in the mouth of the Riuer *Cuama*, and doe trade in thoſe Countries for Gold, and Iuory, and Amber, which is found vpon that Coaſt, and good ſtore of Slaues, and inſtead thereof, they leaue behind them Cotton-cloath, and Silkes that are brought from *Cambaia*, and is the common apparell of thoſe people. The *Mahometans* that at this preſent doe inhabite thoſe Countries, are not naturally borne there, but before the *Portugals* came into thoſe quarters, they Trafficked thither in ſmall Barkes, from the Coaſt of *Arabia Fœlix*. And when the *Portugals* had conquered that Realme, the *Mahometans* ſtayed there ſtill, and now they are become neither vtter *Pagans*, nor holding of the Sect of *Mahomet*.

The Empire of *Monomotapa*, full of Gold Mines.

Sofola ſuppoſed *Ophir*.

From the ſhoares and Coaſt, that lyeth betweene the two foreſaid Riuers of *Magnice* and *Cuama*, within the Land ſpreadeth the Empire of *Monomotapa*, where there is very great ſtore of Mines of Gold, which is carried from thence into all the Regions there-abouts, and into *Sofola*, and into the other parts of *Africa*. And ſome there be that will ſay, that *Solomons* Gold, which he had for the Temple of *Ieruſalem*, was brought by Sea out of theſe Countries. A thing in truth not very vnlikely: For in the Countries of *Monomotapa*, there doe remaine to this day many ancient buildings of great worke, and ſingular Architecture, of Stone, of Lime, and of Timber, the like whereof are not to be ſeene in all the Prouinces adioyning.

The people of *Monomotapa*.

The King of *Monomotapa* maintaineth many Armies.

Left-handed *Amazons*.

The Empire of *Monomotapa* is very great, and for people infinite. They are *Gentiles* and *Pagans*, of colour blacke, very couragious in Warre, of a middle ſtature, and ſwift of foot. There are many Kings that are vaſſals and ſubiects to *Monomotapa*, who do oftentimes rebell and make warre againſt him. Their weapons are Bowes and Arrowes, and light Darts. This Emperour maintaineth many Armies in ſeuerall Prouinces, diuided into Legions, according to the vſe and cuſtomes of the *Romanes*. For being ſo great a Lord as he is, he muſt of neceſſitie be in continuall warre, for the maintenance of his eſtate. And among all the reſt of his Souldiers, the moſt valourous in name, are his Legions of Women, whom he eſteemeth very highly, and accounteth them as the very ſinewes and ſtrength of his militarie forces. Theſe Women doe burne their left paps with fire, becauſe they ſhould be no hindrance vnto them in their ſhooting, after the vſe and manner of the ancient *Amazones*, that are ſo greatly celebrated by the Hiſtoriographers of former prophane memories. For their weapons, they practiſe Bowes and Arrowes: They are very quicke and ſwift, liuely and couragious, very cunning in ſhooting, but eſpecially and aboue all, venturous and conſtant in fight. In their battailes they vſe a warlike kind of craft and ſubtiltie: For they haue a cuſtome, to make a ſhew that they would flye and runne away, as though they were vanquiſhed and diſcomfited, but they will diuers times turne themſelues backe, and vexe their enemies mightily with the ſhot of their Arrowes. And when they ſee their Aduerſaries ſo greedy of the victorie, that they begin to diſperſe and ſcatter themſelues, then will they ſuddenly turne againe vpon them, and with great courage and fierceneſſe make a cruell ſlaughter of them. So that partly with their ſwiftneſſe, and partly with their deceitfull wiles, and other cunning ſhifts of warre, they are greatly feared in all thoſe parts. They doe enioy by the Kings good fauour certaine Countries, where they dwell alone by themſelues: and ſometime ſometimes they chooſe certaine men at their owne pleaſure, with whom they doe keepe company for generations ſake: So that if they do bring forth Male-children, they ſend them home to their fathers houſes: but if they be Female, they reſerue them to themſelues, and breed them in the exerciſe of warfare.

The ſituation of the Empire of *Monomotapa*.

The Empire of this *Monomotapa* lyeth (as it were) in an Iland, which is made by the Sea-coaſt, by the Riuer *Magnice*, by a piece of the Lake from whence *Magnice* floweth, and by the Riuer *Cuama*. It bordereth towards the South, vpon the Lords of the Cape of *Good-Hope*, before mentioned, and Northward vpon the Empire of *Mohenemugi*, as by and by ſhall be ſhewed vnto you.

The kingdome of *Angoſcia*.

But now returning to our former purpoſe, that is to ſay, to runne forwards vpon the Sea-coaſt, after you haue paſſed ouer ſome part of the Riuer *Cuama*, there is a certaine little Kingdome vpon the Sea, called *Angoſcia*, which taketh the name of certaine Ilands there ſo called, and lye directly againſt it. It is inhabited with the like people, both *Mahometans* and *Gentiles*, as the Kingdome of *Sofala* is. Merchants they are, and in ſmall Veſſels doe Trafficke along that Coaſt with the ſame Wares and Commodities, where-with the people of *Sofala* doe Trade.

The kingdome of *Mozambique* R. *Meghincate*.

The Iland of *Mozambique*.

The Inhabitants of *Mozambique*.

A little beyond, ſuddenly ſtarteth vp in ſight the Kingdome of *Mozambique*, ſituate in foureteene degrees and a halfe towards the South, and taketh his name of three Ilands, that lye in the mouth of the Riuer *Meghincate*, where there is a great Hauen and a ſafe, and able to receiue all manner of ſhips. The Realme is but ſmall, and yet aboundeth in all kind of Victuals. It is the common landing place for all Veſſels that ſayle from *Portugall*, and from *India* into that Countrey. In one of theſe Iles, which is the chiefe and principall, called *Mozambique*, and giueth name to all the reſt; as alſo to the whole Kingdome, and the Hauen aforeſaid, wherein there is erected a Fortreſſe, guarded with a Garriſon of *Portugals*, whereupon all the other Fortreſſes that are on that Coaſt doe depend, and from whence they fetch all their prouiſion: all the *Armadas* and Fleetes that ſayle from *Portugall* to the *Indies*, if they cannot finiſh and performe their Voyage, will goe and Winter (I ſay) in this Iland of *Mozambique*: and thoſe that trauell out of *India* to *Europe*, are conſtrained of neceſſitie to touch at *Mozambique*, to furniſh themſelues with Victuals: This Iland, when the *Portugals* diſcouered *India*, was the firſt place where they learned the language of the *Indians*, and prouided themſelues of Pilots to direct them in their courſe. The people of this Kingdome are *Gentiles*: Ruſticall and rude they bee, and of colour blacke. They go all naked. They are valiant and ſtrong Archers, and cunning Fiſhers, with all kind of hookes.

The kingdome of *Quiloa*.

The Iland of *Quiloa*, and the Inhabitants thereof.

The King of *Quiloa* ouerthrowne by the *Portugals*, and driuen out of the Iland.

As you go on forwards vpon the foreſaid Coaſt, there is another Iland, called *Quiloa*, in quantitie not great, but in excellency ſingular: For it is ſituate in a very coole and freſh Ayre: It is repleniſhed with Trees that are alwaies greene, and affordeth all varietie of Victuals. It lyeth at the mouth of the Riuer *Coano*, which ſpringeth out of the ſame Lake from whence *Nilus* floweth, and ſo runneth about ſixtie miles in length, till it commeth neere to the Sea, and there it hath a mightie ſtreame, and in the very mouth of it maketh a great Iland, which is peopled with *Mahometans* and Idolaters, and a little beyond that, towards the Coaſt on the Weſt, you may ſee the ſaid Iland of *Quiloa*. This Iland is inhabited with *Mahometans* alſo, which are of colour ſome-thing whitiſh. They are well apparelled, and trimly adorned with Cloath of Silke and Cotten: Their Women doe vſe ornaments of Gold, and Iewels about their hands and their neckes, and haue good ſtore of houſhold-ſtuffe made of Siluer. They are not altogether ſo blacke as the men are: and in their limbs they are very well proportioned. Their houſes are made of Stone, and Lime, and Timber, very well wrought, and of good Architecture, with Gardens and Orchards, full of Hearbs and ſundry Fruits. Of this Iland the whole Kingdome tooke the name, which vpon the Coaſt extendeth it ſelfe from *Capo Delgado*, (the Cape *Delicate*, that bordereth *Mozambique* and *Quiloa*,) and is ſituate in nine degrees towards the South, and from thence it runneth out vnto the aforeſaid Riuer of *Coano*. In old time the Kingdome of *Quiloa* was the chiefeſt of all the Principalities there adioyning, and ſtood neere to the Sea: but when the *Portugals* arriued in thoſe Countries, the King truſted ſo much to himſelfe, that he thought he was able with his owne forces not onely to defend himſelfe againſt them, but alſo to driue them from thoſe places which they had already ſurpriſed. Howbeit the matter fell out quite contrary. For when it came to Weapons, he was vtterly ouerthrowne and diſcomfited by the *Portugals*, and ſo fled away. But they tooke and poſſeſſed the Iland, and enriched themſelues with the great ſpoyles and booties that they found therein. They erected there alſo a Fortreſſe, which was afterward pulled downe by the commandement of the King of *Portugall*, becauſe he thought it not neceſſarie, conſidering that there were others ſufficient enough for that Coaſt.

The cōmendation of the Ile of S. *Laurence*. Of it, ſee the former Iournals.

And heere we may not leaue behind vs the Ile of Saint *Laurence*, ſo called by the *Portugals*, becauſe they did firſt diſcouer it vpon that Martyrs feaſt day. It is ſo great, that it containeth in length almoſt a thouſand miles, and ſtandeth right ouer againſt the Coaſt which wee haue deſcribed, beginning directly at the mouthes of the Riuer *Magnice*, which are in ſixe and twentie degrees of the South, and ſo going forwards to the North, it endeth right againſt the mouths of *Cuama* in the Kingdome of *Quiloa.* Betweene this Iland and the firme Land, there is (as it were) a Channell, which at the entry Weſt-ward, is three hundred and fortie miles broad: in the middeſt where it is narroweſt, ouer againſt the Iland of *Mozambiche*; one hundred and ſeuentie miles, and for the reſt, it enlargeth it ſelfe very much towards *Indea*, and containeth many Iles within it. The ſhips that goe from *Spaine* into *India*, or returne from *India* to *Spaine*, doe alwaies for the moſt part paſſe and ſayle in, and through this Channell, if by time or weather they be not forced to the contrary. And ſurely, this Iland deſerueth to be inhabited with a better people, becauſe it is furniſhed with ſingular Commodities. For it hath many ſafe & ſure hauens. It is watred with ſundry Riuers, that cauſe the earth to bring forth fruits of diuers kinds, as Pulſe, and Rice, and other Graine, Oranges, Limons, Citrons, and ſuch like fruit. Fleſh of all ſorts, as Hens, &c. and Veniſon, as wilde Boare, & Deere, and ſuch like, and all this of a very good taſte and reliſh, becauſe the ſoyle is very fat: their Fiſh alſo is exceeding good. The Inhabitants are *Pagans*, with ſome of the Sect of *Mahomet* among them. They are of the colour which the *Spaniards* call *Mulato*, betweene black and white. Very warlike they are, and giuen to their weapons, which are Bowes and Arrowes, and Darts of very light Wood, ſtrengthned with Iron, whereof they make the heads of their Darts, which are crooked like hookes: and theſe they will caſt and throw moſt ſlightly and cunningly. They vſe alſo Targets, and Iackes that are made of certaine beaſts skinnes, wherewith they ſaue themſelues in fight from the blowes of their enemies.

The Inhabitants of the Ile of Saint *Laurence.* Their Weapons.

This Iland is diuided among ſeuerall Princes, that are at enmitie one with another: for they are in continuall Warres, and perſecute one another with Armes. There are diuers Mines of Gold, of Siluer, of Copper, of Iron, and of other Metals. The ſauage people doe not vſe to ſayle out of the Iland, but onely from one ſide to the other they goe coaſting along the ſhoares, with certaine Barkes that are made but of one ſtocke of a Tree, which they hollow for that purpoſe. The moſt part of them doe not willingly entertaine ſtrangers, neither will they conſent that they ſhould Trafficke or conuerſe with them. Notwithſtanding, in certaine Ports the *Portugals* doe vſe to Trade with the Ilanders, for Amber, Waxe, Siluer, Copper, Rice, and ſuch other things, but they neuer come vpon the Land. In the Channell before mentioned, there are diuers Ilands, ſome greater, and ſome leſſe, inhabited with *Mahometans.* The chiefe of them is the Ile of Saint *Chriſtopher*, and then of *Santo Spirito*: and another, called *Magliaglie*, and ſo the reſt, as the Iles of *Comora*, *Anzoame*, *Maiotto*, and ſome other.

Sundry Ilands in the channel.

The kingdome of *Mombaza* rich in Gold and Siluer, and Pearle.

The Citie of *Mombaza* ſpoyled as *Quiloa* was.

But let vs returne to the Sea ſide, and proſecute the Coaſt of the Kingdome of *Quiloa*, where we left. Next vnto it, is the Kingdome of *Mombaza*, in the height of three degrees and a halfe towards the South, which taketh the name from an Iland inhabited with *Mahometans*, which is alſo called *Mombaza*, where there is a faire Citie, with houſes that haue many Sollers, furniſhed Pictures, both grauen and painted. The King thereof is a *Mahometan*, who taking vpon him to reſiſt the *Portugals*, receiued the ſame ſucceſſe that hapned to the King of *Quiloa*, ſo that the Citie was ranſacked and ſpoyled by his enemies, who found therein good ſtore of Gold and Siluer, and Pearle, and Cloath of Cotton, and of Silke, and of Gold, and ſuch other Commodities. This Kingdome lyeth betweene the borders of *Quiloa*, and *Melinde*, and is inhabited with *Pagans* and *Mahometans*, and yeeldeth obedience to the Empire of *Mohenemugi.*

The kingdome of *Melinde.*

A little beyond is the Kingdome of *Melinde*, which being likewiſe but a little one, extendeth it ſelfe vpon the Sea Coaſt, as farre as the Riuer *Chimanchi*, and lyeth in the height of two degrees and a halfe: and vp the ſtreame of that Riuer, it reacheth to the Lake *Calice*, the ſpace of one hundred miles within land. Neere vnto the Sea, along the bankes of this Riuer, there is a great deale of Countrey inhabited by *Pagans* and *Mahometans*, of colour almoſt white. Their houſes are built after our faſhion. But there is one particularitie to be admired, that their Muttons or Sheepe, are twice as great as the Sheep of our Countrey: for they diuide them into fiue quarters, (if a man may ſo call them) and reckon the tayle for one, which commonly weigheth ſome fiue and twentie, or thirtie pound. The Women are white, and ſumptuouſly dreſſed, after the *Arabian* faſhion, with Cloath of Silke. About their neckes and hands, and armes, and feet, they vſe to weare Iewels of Gold and Siluer: When they go abroad out of their houſes, they couer themſelues with Taffata, ſo that they are not knowne but when they liſt themſelues. In this Countrey there is a very good Hauen, which is a landing place for the Veſſels that ſayle through thoſe Seas. Generally, the people are very kind, true and truſtie, and conuerſe with Strangers. They haue alwaies entertained and welcomed the *Portugals*, and haue repoſed great confidence in them, neither haue they euer offered them any wrong in any reſpect.

The tayle of a ſheepe in *Melinde* weigheth commonly 25. or 30. pound. See *Leo Afer* of Egyptian ſheepe.

In the Sea betweene theſe two Capes of *Mombaza* and *Melinde*, there are three Iles: the firſt, is called *Monfie*; the ſecond, *Zanzibar*; and the third, *Pemba*; all inhabited only with *Mohemetans*, that are of colour white. Theſe Iles abound in all things as the others do, whereof we made mention before. Theſe people are ſomewhat enclined to Armes: but they are in deed more addicted to dreſſe and manure their ground: For there groweth much Sugar, which in ſmall Barks they carrie away to ſell into the firme Land, with other fruits of that Counerey.

The Empire of *Mohenemugi*.

Beſides theſe three Realmes laſt deſcribed, *Quiola*, *Melinde*, and *Mombaza*, within the Land is the great Empire of *Mohenemugi*, towards the Weſt. It bordereth vpon the South, with the Kingdome of *Mozambique*, and with the Empire of *Monomotapa* to the Riuer *Coano*, vpon the Weſt with the Riuer *Nilus*, betweene the two Lakes; and vpon the North it ioyneth with the Empire of *Prete-Gianni*. Towards the Sea, this Emperour ſtandeth in good termes of peace with the foreſaid Kings of *Quiola*, *Melinde*, and *Mombaza*, by reaſon of their trafficke together, and the better to ſecure the entercourſe and trade by Sea: by meanes whereof they haue brought vnto them much cloth of Cotton, and cloth of Silke from diuers Countries, and other merchandiſes that are well eſteemed in theſe parts: and particularly certaine little balls, that are made in the Kingdome of *Cambaia*, of a kind of Bitumen or clammie Clay, like vnto Glaſſe, but that it is (as it were) of a red colour, which they vſe to weare about their neckes, like a paire of Beades in ſtead of Neck-laces. It ſerueth them alſo in ſtead of Money, for of Gold they make none account. Likewiſe with the Silkes that are brought vnto them, they doe apparell themſelues from the girdle downewards. In exchange and barter of all theſe commodities, they giue Gold, Siluer, Copper, and Iuorie.

The *Giachas*, or *Agagi*.

And. Bat. ſayth, that the *Iagges* came from *Sierra Liona*. But they diſperſed themſelues as a generall peſtilence, and common ſcourge thorow moſt parts of *Ethiopia*.

But on the other ſide towards *Monomotapa*, there are continuall warres; yea, and ſometimes ſo bloudie, that it is hardly diſcerned who hath gotten the victorie. For in that Border there meet together two of the greateſt and moſt warlike Powers and Forces that are in all thoſe Regions: that is to ſay, on the Partie of *Monomotapa*, there came forth into the field the *Amazones*, of whom wee told you before; and on the other partie of *Mohenemugi* are the *Giacchi*, (as the *Moci-Congi* doe call them) but in their owne tongue they are called *Agagi*, who did ſometime ſo greatly afflict the Kingdome of *Congo*, as you may remember. Neither are theſe people leſſe couragious or ſtrong then the *Amazones*, but are of a blacke complexion, and preſumptuous countenances. They doe vſe to marke themſelues aboue the lip vpon their cheekes with certaine lines, which they make with Iron inſtruments and with fire. Moreouer, they haue a cuſtome to turne their eye-lids backwards: ſo that their skin being all blacke, and in that blackneſſe ſhewing the white of their eyes, and thoſe markes in their faces, it is a ſtrange thing to behold them. For it is indeed a very dreadfull and Deuilliſh ſight. They are of bodie great, but deformed, and liue like beaſts in the field, and feed vpon mans fleſh. In fight, they ſhew themſelues exceedingly couragious, and doe vtter moſt horrible ſhowting and crying, of purpoſe to daunt and affright their Enemies. Their weapons are Darts, and Paniſes of Leather that couer all their whole bodie, and ſo defend themſelues therewith. Sometimes they will encampe together, and ſticke their Pauiſes in the ground, which are vnto them inſtead a trench. Sometimes they will goe forwards in the battell, and ſhrowd themſelues vnder them, and yet annoy their aduerſaries with the ſhot of their Darts. And thus by warlike policie they doe ordinarily plague their Enemies, by endeauouring with all ſubtiltie to make them ſpend their ſhot in vaine, vpon their Targets: and when they ſee that they haue made an end of ſhooting, then doe they renew the battell a freſh, and driuing them to flight, make a cruell ſlaughter of them without all mercie. And this is the manner which they vſe againſt their Enemies, and the *Amazones*. But the *Amazones*, on the other ſide, which are very well acquainted herewithall, doe fight againſt them with other militarie ſtratagems (as we haue aboue declared) and doe ouercome the forces of their Aduerſaries with their ſwiftneſſe, and great skill in matters of Warre. For, they doe aſſure themſelues, that if they be taken, they ſhall be deuoured: and therefore with doubled courage they fight for life, that they might ouercome, and in any caſe ſaue their liues from that fierce and cruell Nation. And in this ſort doe they maintaine continuall Warre, alwaies with great mortalitie on both ſides. Theſe *Agags* dwell at the beginning of the Riuer *Nilus*, (where it runneth Northwards out of the Lake,) vpon both the bankes of the Riuer, till it come to a certaine limite, wherein they are bounded; and then Weſtwards all ouer the bankes of the ſaid *Nilus*, euen to the ſecond Lake, and to the borders of the Empire of *Prete-Gianni*. Touching theſe *Agags*, I thought it conuenient in this place to adde this, which before I had omitted. Betweene the confines of this *Mohenemugi*, and *Prete-Gianni*, there are ſundrie other petie Lords, and people that are of a white colour, and yeeld obedience ſometimes to one of theſe two Princes, and ſometimes to the other. They are men of a farre greater ſtature then all the reſt of the people in thoſe Countries.

The *Amazones*.

Many good Hauens.

The Cape of *Guarda Fuy*.

Towards the Cape of *Guarda-Fuy*, there are many places inhabited with *Mahometans*, all along the Sea-ſide, of colour being white. Vpon this ſhoare there are diuers good Hauens, where the ſhips of ſundrie Countries doe trafficke with the foreſaid merchandiſes. The firſt of theſe places, is called *Patee*; the ſecond, *Braua*; the third, *Magadoxo*; the fourth, *Affion*; and the laſt is, the famous Promontorie and Cape of *Guarda-Fuy*: which becauſe it is very great, and iutteth out a good way into the Sea, is well knowne to all Sailers that come from *India*, and from *Ormuz*, and from *Arabia Fœlix*. It is the place and harbour where the *Portugals* are wont to attend, and yeerely with their Nauies to watch for the Veſſels of the *Mahometans*, that being laden with precious merchandiſes, doe ſaile into thoſe parts without their licence, they being the Lords of the trafficke and trade for Spicerie, and all other commodities that are brought from *India.* So that euery yeere the *Portugall* Fleet doth take great prizes of Merchants ſhips in that place, as the *Engliſh* and the *French* doe at Cape Saint *Vincent.*

Diuers Ports on the Sea coaſt towards the red Sea.

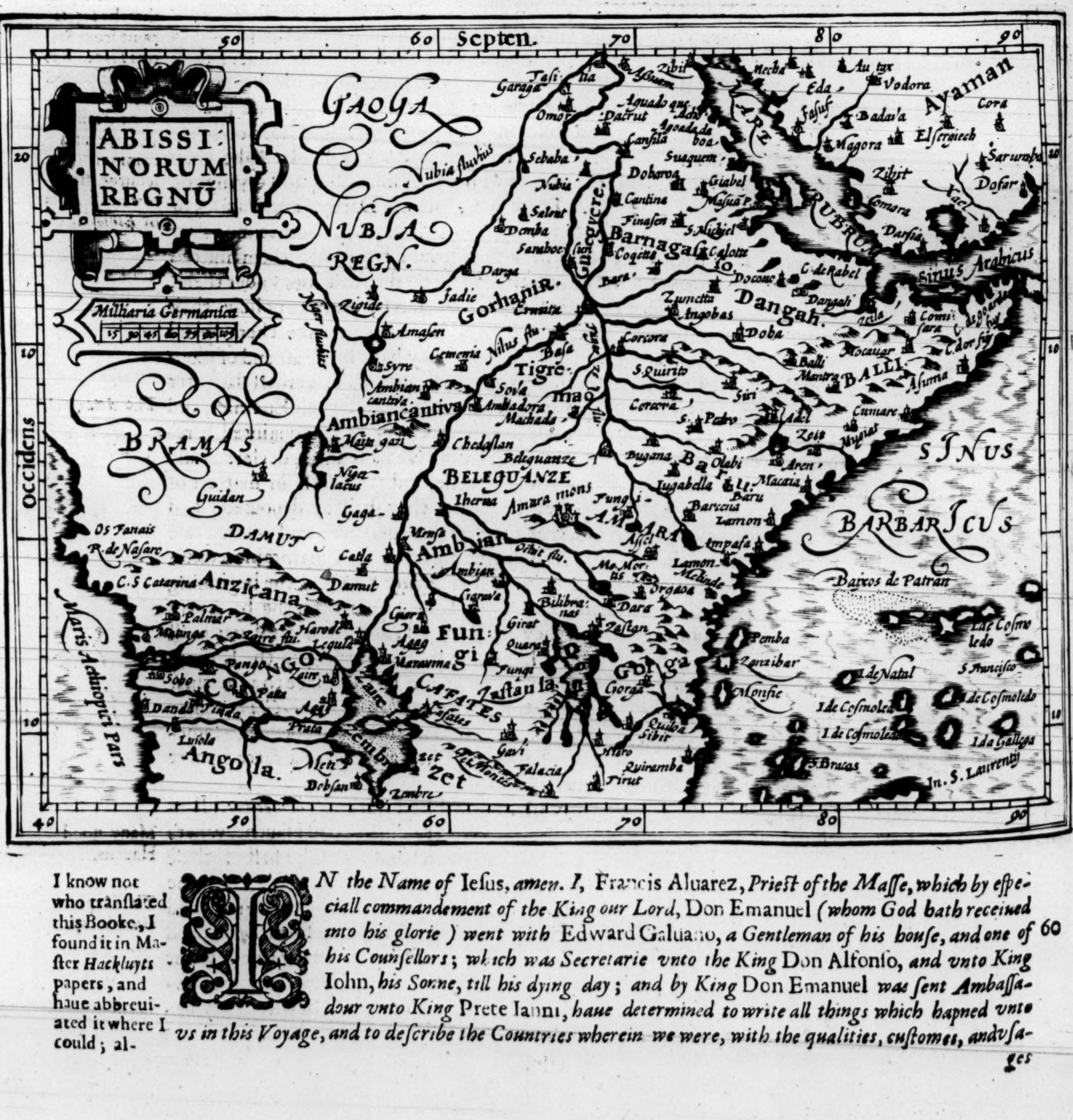
After you haue compaſſed about the foreſaid Cape of *Guarda-Fuy,* toward the red Sea, you ſhall come to other Townes and Hauens of the *Mahometans.* The firſt of them is called *Methe,* and another beyond that, called *Barbora.* And this is the fartheſt place wherein you ſhall find any people with white skins: for here the men beginne to be all blacke. Then there is *Ceila,* and *Dalaca,* and *Malaca,* and *Carachin:* and all this Coaſt is called in that Countrie language, *Baragiam.* The People that inhabite therein are all blacke, valiant in Armes, and apparelled from the girdle downewards with cloth of Cotton: but thoſe that are of the beſt account among them, doe weare vpon their ſhoulders certaine Clokes with Hoods, called *Bernuſſi,* ſuch as the old *Romans* vſed, and were termed *Saga Romana.* It aboundeth in Gold, and in Iuorie, and in Metals, and in Victuals of all ſorts.

That which followeth of *Abaſsia, Nilus,* &c is omitted.

Then follow the Mouths or Entrances into the red Gulfe.

CHAP. V.

The Voyage of Sir FRANCIS ALVAREZ, *a Portugall Prieſt, made vnto the Court of* PRETE IANNI, *the great Chriſtian Emperour of* Ethiopia.


ABISSINORUM REGNŪ
Milliaria Germanica
GAOGA
NUBIA REGN.
Nubia fluvius
Gorhanir.
Tigremao
Barnagasso
Dangali
BALLI
Ambiancantiva
BELEGUANZE
Amara mons
BRAMAS
DAMUT
Anzicana
CONGO
Angola
CAFATES
Fungi
Jastanla
Goaga
Zembre
Zet
Mare Rubrum
Sinus Arabicus
Ayaman
SINUS BARBARICUS
Baixos de Patran
Pemba
Zanzibar
Monfie
In. S. Laurentij
Maris Aethiopici Pars
occidens
Septen.
50
60
70
80
90
40

I know not who tranſlated this Booke, I found it in Maſter *Hackluyts* papers, and haue abbreuiated it where I could; al-

IN the Name of Ieſus, amen. I, Francis Aluarez, *Prieſt of the Maſſe, which by eſpeciall commandement of the King our Lord,* Don Emanuel *(whom God hath receiued into his glorie) went with* Edward Galuano, *a Gentleman of his houſe, and one of his Counſellors; which was Secretarie vnto the King* Don Alfonſo, *and vnto King* Iohn, *his Sonne, till his dying day; and by King* Don Emanuel *was ſent Ambaſſadour vnto King* Prete Ianni, *haue determined to write all things which hapned vnto vs in this Voyage, and to deſcribe the Countries wherein we were, with the qualities, cuſtomes, and vſa-*

ges thereof, and how they agree with Chriſtian Religion. Neither doe I here take vpon me to reprehend or approue their cuſtomes and vſages, but leaue them wholly vnto the Readers (which are able to inſtruct mee) to praiſe, amend, and correct whatſoeuer they ſhall thinke good. And becauſe I may ſeeme ſometimes ſpeaking of one Countrie, and eftſoones of another, to confound the ſame together, I ſay, that wee were reſident in theſe Countries for the ſpace of ſixe yeeres together, wherein I ſought to know a great part of the Countries, Kingdomes, and Signiories of the ſaid Prete Ianni, *and their cuſtomes and vſages, ſome by ſight, and ſome others by the report of credible perſons. And euer, as I came to the knowledge of them, ſo I put them downe in writing, that is to ſay, deliuering ſuch things as I ſaw, as hauing ſeene them; and things reported, as receiued by hearing: and therefore I ſweare and proteſt vpon my conſcience, that I will not wittingly report any vntruth. And euen as I hope and truſt in our Lord God, that my confeſſion ſhall be true vnto my liues end, ſo likewiſe ſhall this my preſent writing be true: for he that lyeth to his neighbour, lyeth to God.*

though it ſtill continueth very long, if not tedious. I alſo examined it with *Ramuſio* his *Italian* Edition, and in many places amended the tranſlation, in many ſupplied it, and added other things: illuſtrating it with marginall notes, &c. He that compareth theſe Relations with thoſe of the Great *Mogoll* in Sir *T. Roe*, ſhall find great correſpondence in the vnciuill cuſtomes whereinto wild Maieſtie and barbarous Greatneſſe, both here and there, haue degenerated: both vaſt bodies rather then ſtrong; the one flouriſhing, the other fallen, and now retayning but the ſtruggling extremes of that giantly vnweldineſſe here by this eye-witneſſe in thoſe times obſerued. He calls him *Prete* or *Prieſt Iohn*, following the vulgar errour, growing from the relations of a *Prieſt Iohn* in *Aſia*, and by ignorance applied to this *Negus* of *Ethiopia*, as in my *Pilgrimage* you may ſee at large. I eſteeme his relations true in thoſe things which he ſaith he ſaw: in ſome others which he had by relation of enlarging Trauellers, or boaſting *Abaſſines*, hee may perhaps ſometimes rather *mendacia dicere* then *mentiri*. Euen yet the Law-giuer is not departed from *Iuda*, it *Melechs* poſteritie hath euer ſince raigned, wily wits had their *pias fraudes* to make Religion a ſtirrop of State.

§. I.

MATTHEW *the Ambaſſadour of* PRETE IANNI, *is conducted by the* Portugals *vnto the Hauen of* Maczua *in the red Sea, and what hapned to his death.*

WHereas I ſaid that I went with *Edward Galuano* (whom God pardon) true it is that I did ſo, and he died in *Comoran*, an Ile of the red Sea, neither tooke his Ambaſſage any effect, during the time that *Lopez Suarez* was Captaine generall of the *Indies*. *Diego Lopez de Sequeira* ſucceeding *Suarez* in the gouernment of *India*, effected that which *Lopez Suarez* would neuer execute, to wit, the conducting of *Matthew* (who was ſent Ambaſſadour from *Prete Ianni* to the King of *Portugall*) to the Hauen of *Maczua*, neere vnto *Ercoco*, being a Port-towne of *Prete Ianni*. This *Diego Lopez* prepared a goodly and great Fleet, wherewith we ſailed into the red Sea, and arriued at the ſaid Iland of *Maczua* on Munday in the Octaues of Eaſter, the ſixteenth of the moneth of Aprill, in the yeere 1520. which Iland we found abandoned and forſaken by the Inhabitants, becauſe that fiue or ſixe dayes before they had knowledge of our comming. This Ile is diſtant from the Continent about two Crosbow-ſhots, whither the *Moores* of the ſaid Iland were fled with their goods. Our Fleet therefore riding betweene the Continent and the Iland. The Tueſday following, there came vnto vs one *Chriſtian* and a *Moore* from the Towne of *Ercoco*. The *Chriſtian* ſaid that the Towne of *Ercoco* belonged to the *Chriſtians*, and was vnder the Iuriſdiction of a great Lord, called *Barnagaſſo*, being ſubiect vnto *Prete Ianni*; and that the Inhabitants of this Ile of *Maczua*, and of *Ercoco*, when the *Turkes* came thither, fled all into the Mountaines; but at this preſent they would not flee away, hauing vnderſtood that wee were *Chriſtians*. Our Generall hauing heard thus much, gaue thankes to God, that he was come to the happie knowledge of *Chriſtians*; and this procured great fauour vnto *Matthew*, which before that time was little accounted of.

The Chapters, as they are diuided in *Ramuſio*, are expreſſed by the figures in the beginnings of the lines: which method I haue reduced to our wonted forme of Paragraphs, leſt ſo many diuiſions ſhould make the Booke to ſwell ouermuch.

Maczua or *Mazua*. *Ercoco*.

1520.

Barnagaſſo.

Matthew the Ambaſſadour of the *Abaſſine*.

2. The day following being Wedneſday, the Captaine of the ſaid Towne of *Ercoco* came to ſpeake with our Generall, and preſented foure Oxen vnto him, and the Generall gaue him very courteous and honourable entertainment.

Twentie or foure and twentie miles from this place ſtandeth a very high Mountaine, with a famous Monaſterie thereupon, which *Matthew* oftentimes made mention of, being called the Monaſterie of *Biſan*, that is, *Of the Viſion*. The Friars of this Monaſterie hauing knowledge of vs, came ſeuen of them the Thurſday after the Octaues, to viſite vs; whom our Generall and all his people went on ſhoare to meet, with great ioy and gladneſſe: and they ſeemed to reioyce no leſſe; and ſaid, that they had long time looked for *Chriſtians*, becauſe they had certaine Propheſies in their written Booke, which foretold that *Chriſtians ſhould arriue at this Hauen, and that a pit ſhould there be digged, after the opening whereof, no more* Moores *ſhould dwell in that place:* with many other Speeches tending to the like purpoſe. At all theſe things the Ambaſſadour *Matthew* was preſent, whom the foreſaid Friars did greatly honour, kiſſing his hands and his ſhoulders, according to their manner; and he, on the other ſide, tooke great delight in them alſo. Theſe Friars ſaid that they obſerued then the Feaſt of Eaſter, and eight dayes next en-

The Monaſterie of *Biſan*.

Propheſies.

Eaſter Rites by Monkes.

ſuing, and that during thoſe eight dayes they vſed neither to trauell, nor to doe any other work; but ſo ſoone as they heard ſay that *Chriſtians* were arriued at that Hauen (a thing which they ſo earneſtly deſired) they craued licence of their Superiour to vndertake this iourney for the ſeruice of God, and that *Barnagaſſo* was likewiſe informed of our arriuall, but that he would not ſet forward out of his houſe till eight dayes after Eaſter.

3. Theſe Friars vſe to carrie Croſſes in their hands, and other people weare them about their neckes, made of blacke wood, and all our companie bought of the ſame Croſſes which they weare about their neckes, becauſe it was a new thing, and not vſuall amongſt vs. While theſe Friars abode with vs, the Generall commanded one *Fernando Diaz*, which vnderſtood the *Arabike* Tongue, to goe and view their Monaſterie.

Comming of *Barnagaſſo.*

State obſerued

League confirmed by Oath.

4. On Tueſday the foure and twentieth of Aprill, *Barnagaſſo* came to the Towne of *Ercoco*, and gaue vs aduertiſement of his arriuall. Order was taken, that they ſhould meet one another in the mid-way. *Barnagaſſo* came thither firſt, but he would not come to the place which was prepared for him. The Generall being lighted, ſeing that he would not come thither, cauſed the preparatiues to be carried before neere vnto the place where he ſtood: which againe, to maintayne his grandure and reputation, would not once ſtirre with his people to come vnto the place prepared, ſo that the ſaid *Anthonie de Saldanza* and *Matthew* the Ambaſſadour, were conſtrained to returne againe, which in the end reſolued, that both of them at one inſtant, ſhould ſet forward, that is to ſay, the Generall and *Barnagaſſo*, and ſo they did, meeting together and conferring in a large champaine field, as they ſate on the ground vpon certaine Carpets. And among many diſcourſes that they had together, giuing thankes to God for this their enteruiew. *Barnagaſſo* taking a Croſſe of Siluer in his hand (which was there readie for the ſame purpoſe) ſaid, that he ſware vpon the ſigne of the Croſſe, vpon which our Lord ſuffered his Paſſion, in the Name of *Prete Ianni* his Maſter, that he would alwaies fauour and aide the people and affaires of the King of *Portugals*, and alſo aſſiſt his Captaines which ſhould arriue at that Hauen, or in any other Hauens or Lands, where it lay in him to aide and aſſiſt them, and likewiſe that he would take into his protection the Ambaſſadour *Matthew*, and other Ambaſſadours, which it pleaſed the Generall to ſend into the Kingdomes and Dominions of *Prete Ianni*, with all ſuch people and goods as they ſhould carrie with them.

Mutuall gifts.

The Generall ſware, on the other part, to doe the like for the Subiects and Affaires of *Prete Ianni*, and of *Barnagaſſo*, there and in euery place where he ſhould find them, and that the reſt of the Captaines and Lords of the King of *Portugall* ſhould doe the like. The Generall gaue vnto *Barnagaſſo* a faire Armour, and certaine pieces of cloth of Silke; and *Barnagaſſo* gaue vnto the Generall a faire Horſe and a Mule: and ſo they departed glad and contented on either part.

This *Barnagaſſo* had in his traine two hundred perſons mounted vpon Horſes and Mules, and two thouſand Footmen. Our Gentlemen and Captaines ſeeing theſe ſo good newes which God had ſent vs, and that a doore was opened to exalt the Catholike Faith, whereof afore wee had ſmall hope of any ſucceſſe, all men holding this *Matthew* for no true Ambaſſadour, but for a falſe man and a Counterfeit, whereupon they were onely of opinion to put him on Land, and let him goe his way, when they had ſeene theſe things (as wee haue ſaid before) they all rouzed vp themſelues, requeſting the Generall of his fauour, that hee would ſuffer them to goe with the ſaid *Matthew* to *Prete Ianni*, in that Ambaſſage; conſidering that by that which they had ſeene, it was perfectly knowne that the ſaid *Matthew* was a true Ambaſſadour. And albeit, many requeſted this charge, yet was it granted to *Roderigo de Lima*: and the Generall appointed certaine that ſhould goe with him, which were theſe, *George de Breu*, *Lopez de Gama*, *Iohn Scolaro* Secretarie of the Ambaſſage, *Iohn Gonſaluez* Interpretor and Factor of the ſame Ambaſſage, *Emanuel de Mares* an Organiſt, *Pedro Lopez*, Maſter *Iohn* the Phyſician, *Gaſpar Pereira*, *Stephen Pagliarte*, both Kinſmen of *Don Roderigo*, *Iohn Fernandez*, *Lazarus de Andrada* Painter, *Alfonſo Menzdez*, and my ſelfe, *Francis Aluarez* Prieſt, though vnworthy. All we before mentioned went in the company of *Don Roderigo*, and likewiſe, three *Portugals* accompanied *Matthew*, of whom, the one was named *Magaglianes*, another *Aluarenga*, the third, *Diego Fernandez*, Preſents alſo were prouided.

Roderigo de Lima, ſent to the *Prete* in Embaſſage.

The vſe of a Painter in diſcoueries.

We went to *Ercoco*, where we were appointed by *Barnagaſſo*, which cauſed vs to lodge two or three Croſſe-bow-ſhoots, diſtant from the Towne in a certaine Plaine, which is at the foot of a Mountaine, whither immediately hee ſent vs of free gift an Oxe, and Bread and Wine of the Countrie. We ſtayed there, becauſe in that place they were to prouide vs of Horſes and Camels to carrie our goods. This was vpon a Friday, and becauſe in this Countrey they obſerue the old and the new Law, we reſted the Saturday and the Sunday to keepe both thoſe dayes holy.

Saturday and Sunday Sabbaths.

In this meane ſpace, the Ambaſſador *Matthew*, dealt very effectually with *Don Rodorigo*, and with vs all, not to ſtay with *Barnagaſſo*, although hee were a great Lord, but that it was farre better to goe vnto the Monaſtery of the Viſion, where wee ſhould haue farre better diſpatch. Whereupon, giuing him to vnderſtand, that wee were not to ſtay with him, hee departed and went his way, neuertheleſſe hee gaue vs fourteene Horſes and tenne Camels to carrie our goods.

6. We departed out of this Plaine, neere vnto the Towne of *Ercoco*, on Munday, the thirtieth of Aprill, wee trauelled not aboue two miles from that place, but that wee reſted about noone, neere vnto a Riuer which was dryed vp, which had no water ſauing in certaine ſmall Pits. And becauſe the Countrey through which we were to trauell, was dry and barren, and the heate extreame; each of vs carried with him his Veſſels and Bottles of Leather full of water. Vpon the bankes of this Riuer grew many trees of diuers ſorts, among which were Sallowes, and trees of bearing the fruit, called *Iuiuba*, with other fruitleſſe trees. While we reſted by this Riuer, about noone there came a Gentleman vnto vs, named *Framaſqual*, which in our Language ſignifieth, *The Seruant of the Croſſe*, who in his blackneſſe was ſo faire, that he ſeemed to be a Gentleman indeed, and they ſaid that he was allyed to *Barnagaſſo*, that is to ſay, his Wiues Brother. Before he came at vs, he lighted from his Horſe, becauſe this is their cuſtome, and they vſe it alſo for a courteſie. The Ambaſſadour *Matthew*, hearing of his comming, ſaid he was a Thiefe, and came to rob vs, and that we ſhould all betake vs to our Weapons; and *Matthew* himſelfe caught vp his Sword, and put on his Head-piece. *Framaſqual* hearing this noyſe, ſent to craue leaue to come vnto vs, and though he could not obtaine it of *Matthew*, yet neuertheleſſe, he came vnto vs as a man well brought vp and very courteous, and as one that had beene conuerſant at the Court. This Gentleman had a very good Horſe before him, and a faire Mule whereon hee rode, and foure men which went by him on foot.

Drought, heat, barrenneſſe.

Giuggiole.

A Gentleman.

Matthew ſuſpicious.

7. From this Lodging we departed all together, and the ſaid Gentleman riding vpon his Mule with his Horſe before him, accoſted our Ambaſſadour, *Don Roderigo* with his Interpreter, and they rode a great while conferring and deuiſing together. Hee was in his conference and in his anſweres very gentle, and courteous, and the Ambaſſadour tooke ſingular delight in him. Wee found a Carauan of Camels and people, which came from *Ercoco*, becauſe they trauell not but in Carauans for feare of theeues. Wee lodged all in a Wood where there was water, being an ordinary place for Carauans to lodge in, and the foreſaid *Framaſqual* remayned with vs, where we and thoſe of the Carauan kept watch all night for feare of wild beaſts. The next morning, we departed from this place, alwayes trauelling ouer dry Riuers and Brookes, moſt huge Mountaines ſtanding on both ſides of the way, with great Woods and Trees of diuers ſorts, moſt beautifull and tall, the greateſt part whereof were without fruit, and among them were ſome which I my ſelfe knew, being called *Tamarindi*, which beare cluſters of fruit like vnto Grapes, which being preſſed are ſomewhat blacke, becauſe they make Wine of them, ſome quantitie whereof they carrie vnto all their Faires, as they vſe to make of Raiſins. The Riuers and wayes whereby we paſſed, ſeemed to be high and ragged, which commeth to paſſe through the fury of the water of ſtormes and tempeſts mingled with Thunder, which waters hinder not the way, according as they told vs, and as we ſaw our ſelues in other places like vnto theſe. The remedie was at the time of theſe ſtormes to ſtay vpon the ſide of ſome Hill, the ſpace of two houres, vntill the force of theſe ſtormes be runne downe. And how great and terrible ſoeuer theſe Riuers became through the foreſaid ſhowres, the water is no ſooner falne from the ſaid Mountaines, and come into the Plaine, but it is diſperſed and ſoked vp, and neuer commeth vnto the Sea: neither could we learne that any Riuer of *Æthiopia* entereth into the Red Sea, but that all of them haue their ending, as ſoone as they come to the low and plaine fields.

A Carauan.

Dry Riuers. Mountaines and Woods.

Tamarinds.

Furious ſtorms and thunders.

Strange ſuddenneſſe of ſhowres.

Vpon theſe Mountaines and Rockes, are many beaſts of diuers kinds, as we our ſelues ſaw, to wit, Elephants, Lions, Tygres, Buffes, Badgers, Ante, Deere without number, and other beaſts of all ſorts, ſauing two, which I neither ſaw, nor heard to be in thoſe parts, that is to ſay, Beares, and Conies. There are likewiſe all kind of ſinging Birds, which may be imagined, and alſo Partridges, Quailes, wild Hens, Doues, and Turtles, in ſuch incredible numbers, that they couered the Sunne, of all thoſe ſorts which are in our parts, ſauing that I ſaw no Pyes, nor Cuckoes. All along theſe Riuers and Rockes I ſaw great plentie of ſweet Herbes, which I knew not, ſauing onely Baſill, whereof there was exceeding ſtore, which yeelded a fragrant and ſweet ſmell, and had leaues of diuers ſorts.

Many beaſts. Ante a kind of beaſt. No Beares nor Conies.

Store of Baſill and ſweet Herbs.

8. The time of reſting our ſelues being come, *Matthew* determined to cauſe vs a-new to leaue the high way, and to trauel with him toward the Monaſterie of the Viſion, through Mountaines and Woods exceeding full of high Trees.

We departed from this Lodging, and trauelled through a more rough and craggie Countrey, and through farre greater and thicker Woods, being our ſelues on foot, and our Mules before vs, which were not able to trauell. The Camels yelled out as though they had beene poſſeſſed with Deuils. It ſeemed, to vs all, that *Matthew* had brought vs into this way, eyther to make vs loſe our liues or our goods, for in that place we could doe no other but call vpon God to helpe vs; and the Woods were ſo darke and fearefull, that Spirits would haue beene afraid to paſſe them. We ſaw many ſauage and cruell beaſts at noone-dayes, paſſing this way and that way, without being any whit afraid of vs. For all this we went forward, and began to find people of the Countrey, which kept their fields that were ſowne with Millet, and came farre off to ſow it vpon theſe high and craggie Mountaynes. We ſaw likewiſe many Herds of goodly Oxen, and Goats feeding. The ſaid people which we found there, were all naked, and hid in a manner,

Matthews peruerſeneſſe to lead them way-leſſe wayes: contrary to *Framaſquals* liking.

Wild beaſts.

Millet.

Naked people.

no part of their bodies. They were very blacke, and were ſaid to be Chriſtians. They had their Wiues with them, which couered their Priuities with a ragge of cloth halfe torne. Theſe women weare vpon their heads a kind of attyre, made after the faſhion of a Crowne, as blacke as Pitch, and their haire bound vp in round wreathes like Kandles of Tallow: the blackneſſe of theſe attyres, with theſe Lockes of haire faſtned vnto them, ſeemed a very ſtrange thing to behold. The men weare a piece of ſkinne before their Priuities.

Matthew falſe. *Dauid & Abba.*

Inacceſſible Mountaine.

Thus trauelling forward through many other Woods which could hardly be paſſed, and wee our ſelues lighting on foot, and vnlading our Camels there met vs tenne or twelue Friers of the Monaſterie of the Viſion, among whom, there was foure or fiue very aged, and one older then the reſt, whom all the reſt did reuerence, and kiſſed his hands; and our ſelues did the like, becauſe *Matthew* told vs that he was their Biſhop, but afterward we knew that he was no Biſhop; but that he had the Title of *Dauid*, which ſignifieth a *Warden*; & that in the Monaſterie there was another aboue him, whom they call *Abba*, which ſignifieth a *Father*, beeing like vnto a *Prouinciall*, and in regard of their age and dryneſſe (for they were as dry as a ſtocke) they ſeemed to be men of a holy life at the firſt blaſt. The foreſaid Friers trauelled through the Woods to gather their Millet which they had ſowed, as alſo to gather vp their Roots, which are payed vnto them by ſuch as ſow Corne in thoſe Mountaines and Woods. Their apparell was made of dreſſed Goat-skinnes, others weare apparell made of old yellow Cotton, and went bare-foot. From hence we departed not till our Camels had reſted a little: afterward, within the ſpace of halfe a mile, we came to the foot of a very rough and cragged Mountaine, vpon the which our Camels could not aſcend, and hardly the Mules without their burthens, and heere wee reſted our ſelues at the foot of a Tree.

S. *Michael de Iſeo.*

9. The next day the Ambaſſador *Matthew* commanded his goods to be laden vpon the backs of *Negroes*, to carry them into a ſmall Monaſterie, halfe a league diſtant from vs, called Saint *Michael de Iſeo.* Here *Framaſqual* departed from vs, and wee came vnto the Monaſterie halfe dead, as well for the roughneſſe and ſteepneſſe of the way, as alſo becauſe of the great heat.

Their Winter from Iune to September. They fall ſicke.

While we aboad there, the ſaid *Matthew* came vnto vs with a counter-mand, and ſaid vnto vs, that he had written vnto the Court of *Prete Ianni*, and to Queene *Helena*, and to *Marke* the Patriarke, and that the anſwere could not bee returned in leſſe then fortie dayes, and that without the ſame we could not depart, becauſe from that place they were to furniſh vs, and to haue Mules for vs, and for our goods; neither was he well aſſured of the performance of this, but ſaid that Winter began to approach, which laſted about the ſpace of three monethes, wherein we could not trauell, and that therefore it was needfull, that wee ſhould prouide victuals for our ſelues: for three monethes in the Winter they trauell not in theſe Countries, to wit, from the midſt of Iune to the midſt of September, which is their ordinarie Winter. Within a ſhort ſpace after our arriuall here, our people as well *Portugals* as ſlaues fell ſo ſick, that few or none eſcaped vntouched, and many were ſicke to the point of death, inſomuch that they ſtood in need often to be let bloud and to be purged. Among the firſt, Maſter *Iohn* our Phyſician fell ſicke, which was all our humane helpe, yet it pleaſed God that he recouered, and from that time forward he laboured for vs with all his power.

Matthew dieth. The death of *Matthew*, the *Abaſsine* Ambaſſadour.

Among theſe, *Matthew* the Ambaſſadour fell ſicke alſo, which had many Medicines miniſtred vnto him, and when he ſeemed to be very well recouered and ſtrong, he roſe vp and commanded his goods to be carryed to a Towne belonging to the Monaſterie of the Viſion, where he yeelded vp his ſpirit vnto our Lord, which was the foure and twentieth of May, *Anno Dom.* 1520. and I confeſſed him, and miniſtred the Communion vnto him, and he made his will in the *Portugall* Tongue, but it was alſo made in the *Abaſſin* Tongue, by a Frier of the ſaid Monaſtery. We cauſed the corps to bee buried very honorably in the ſaid Monaſtery, where wee ſaid Seruice and Maſſe for him according to our cuſtome, and the Friers did the like according to theirs.

Abaſsines vntruſtie, and therefore miſtruſtfull.

10. Wee determined, to ſend to requeſt *Barnagaſſo*, that hee would giue vs ſome meanes to returne into our Countrey, to the end wee might not periſh in that place. The Friers vnderſtanding this, tooke it in very ill part, and calling *Don Roderigo* aſide, perſwaded him not to ſend thither, praying him to attend the comming of the Prouinciall, which would bee within ten dayes, and if he come not, they would furniſh vs with neceſſaries for our iournies. And becauſe they are people of ſmall truſt themſelues, they gaue no credit vnto vs, although the Ambaſſadour had promiſed them to doe ſo, but ſought to miniſter an Oath vnto each of vs vpon a Crucifixe, that we would ſtay during thoſe tenne dayes, and they likewiſe tooke an Oath to performe that which they had promiſed.

§. II.

Of the manner and ſituation of the Monaſteries, and of their holy Rites, Times, Places, and Things: And firſt of this of Saint MICHAEL.

11. FIrſt, this Monaſterie is ſituate vpon the cragge of a Mountaine, which is very wild, ſeated at the foot of another huge Mountaine, vpon the which no man can aſcend. The ſtone of theſe Rockes is of the colour and graine of the ſtone, wherewith the wall of the Cities of *Portugall* are built, and the ſtones are verie great. All the ground except theſe ſtones is couered with many great Woods, and the greateſt part are wild Oliue Trees, and great ſtore of Herbs grow among them, and the moſt part is Baſill. The Trees which were not Oliues, were not knowne of vs, and all of them were without fruit. In certaine narrow Vallies, which belong to this Monaſterie, were Groues of Orange-trees, Limons, Cedars, Vines, and Figs of all ſorts, as well of thoſe which are found in *Portugall*, as thoſe of *India*, and Peaches: there were alſo Cabbages, Corianders, Creſſis, Wormewood, Mirtles, and many other kindes of Herbes fragrant and medicinall: and all was ill husbanded, becauſe they are people of no induſtrie; and the Earth bringeth forth the things aforeſaid, as it bringeth forth wild things, and would bring forth much better, all they ſhould plant or ſow. The Houſe of the Monaſterie ſeemeth, indeed, to bee a Church-building beeing made like vnto ours: it hath about it a circuit like to a Cloyſter, and the couering aboue is faſtned to the couering of the Church. It hath three gates, as ours haue, to wit, one chiefe gate in the fore-front, and one on each ſide in the midſt. The couering of the Church, and of the circuit is made of wild Reed, which laſteth the life of a man.

Orchards. The *Abaſsins* not induſtrious. The building of the Monaſterie.

The body of the Church is made with Iles, very well wrought, and the Arches are very well ſtored, it ſeemeth all to be made like a Vault: It hath a little Quire behind the great Altar, with a Croſſe afore it, whereupon hang Curtaines which goe from one ſide to another; and likewiſe, there are other Curtaines before the Gates, paſſing from one Wall to another, and they are of Silke, and the entrie by theſe Curtaines is at three places, and are faſtned againſt the Walls: and at theſe three entrances or gates, are little Bels faſtned to the Curtaines, about the bigneſſe of Saint *Anthonies* Bels; and a man cannot enter in at the gates, but theſe Bels will ring. There is but one Altar belonging to the whole Church, which ſtandeth in the great Chappell. Aboue the Altar is a Cloath of Gold borne vp with foure pillars, and the Altar toucheth all theſe foure Pillars, and the ſaid Cloath of Gold is hollow like a Vault, it hath his *Super-Altare*, or conſecrated ſtone, which they call *Tabuto*, and vpon this ſtone ſtandeth a very great Baſon of Copper, and it is flat in the bottome, and is low brimmed, which reacheth vnto all the foure Pillars of the Altar, becauſe the Pillars are ſet in a ſquare, and in the ſaid Baſon is ſet another leſſer Baſon, and on euery ſide of this cloth of Gold, that is to ſay, behind and on both ſides a Curtaine hangeth downe which coure th the whole Altar downe to the ground, ſauing that it is open before.

Little Bels.

Bels of ſtone.

Their Bels are of ſtone, that is to ſay, long and thin ſtones, hanged vp with Cords, and they beat them on the inſide with a piece of wood, and they make a very ſtrange ſound, like to the ſound of broken Bels when they are heard afarre off. And likewiſe on Feſtiuall dayes, they take Baſons, and ſtrike them with certaine ſmall ſtickes, which make them ſound very loud. They haue likewiſe Bels of Iron, which are not fully round, but haue two ſides like vnto the Iacket of a Muletier, whereof the one part coureth him before, and the other behind; they haue a clapper which beateth the ſame firſt on the one ſide, and then on the other, and it maketh a ſound like vnto a man that diggeth Vines. They haue alſo other Bels ill-fauouredly made, which they carrie in their hands when they go on Proceſſion, and ring them altogether vpon Feſtiuall dayes, on other dayes they vſe their Bels of ſtone, and of Iron; they ring to Mattens two houres before day, and they ſay them by heart without light: onely there hangs a Lampe before the Altar, wherein they burne Butter, for they haue no Oyle.

Baſons vſed for Bels. Iron Bels.

Darke Mattens.

Butter vſed for Oyle.

They ſing and ſay with a loud and harſh voice, as of one that cryeth, without any art of ſinging: they ſay no Verſes, but their ſpeech is as it were in Proſe, and yet they are *Pſalmes*, and on their Holidayes, beſides their *Pſalmes*, they ſay Proſe, and according to the Feaſts ſo is their Proſe, and alwayes they ſtand on their feet in the Church. They ſay not aboue one Leſſon at their Mattens, with a harſh, diſordered and vntuneable voice, and like vnto that wherein wee pronounce the words of the *Iewes*, in repreſenting the Paſſion of our Sauiour Chriſt. And although their voice be ſo harſh, yet they ſpeake it running, as faſt as the tongue of a man can wagge, and a Clerke or a Frier ſaith the ſame; and this Leſſon is read before the principall gate.

They ſtand alway in the Church.

Vndeuout deuotions.

Which being ended on Saturday and Sundayes, they goe on Proceſſion with foure or fiue croſſes, being carryed vpon certaine ſtaues not very high; and they carrie the ſame in their left hands, becauſe in their right hand they carrie a Cenſer, and alwayes there are ſo many Cenſers

Proceſſion. Cenſers and Croſſes.

Copes and other holy Veſtments.
Image of our Lady.
* Ancone.
Candles.

as there be Croſſes. They weare certaine Copes of Silke, but rudely made, for they be no broader then the breadth of a piece of Damaske, or of any other piece of Silke from the vpper part to the neather part; and on the breaſt before, they haue a trauerſe; and on both ſides they ſewe a piece of other Cloth of what colour ſoeuer, although it agree not with the principall; and of the principall Cloth they let a traine hang downe vpon the ground. They make this Proceſſion in their Circuit, which is like vnto a Cloiſter. Which being ended on Saturdayes, and Sundayes, and Feſtiuall dayes, he which is to ſay Maſſe, with two others, enter into the Chappell, and take out an Image of our Ladie, which they haue in an old Cell (for in all Churches they haue of their * Cells) and they put it on a Crozier, turning the face toward the principall gate, and this Image holdeth her hand before her breaſt, and they which ſtand on both ſides of it hold lighted Candles in their hands, and then they which are before it beginne to ſing in manner of proſe, and they goe all crying and dancing as if they were in a Towne-dance. And going before this Image with this their ſong or proſe, they ring their little Bells and Cymbals with the like ſound, and as often as any chanceth to paſſe before this Image they doe great reuerence to it, which ſeemeth to the beholder to be done with great deſire of deuotion: and ſo they carrie in this Feaſt Croſſes and Cenſers, as they did in their Proceſſion.

The manner of miniſtring the Communion among the *Ethiopians.*
Great vnleauened Cake.
* An order ſometimes ſo ſtrictly obſerued, that Saint *Amb.* ſent *Theodoſius* to remoue, &c.

When this is ended, which continueth for a long ſpace, they ſalute the Image, and then they goe vnto a certaine cloſet, which ſtandeth toward the North; and that part where the Goſpell is ſaid, according to our Maſſe, is without the circuit, wherein they make the Hoſt, which they call *Corbon*, and they carrie Croſſes, Cenſers, and Bells with them, and from hence they bring a Cake of Wheat-flowre vnleauened, newly made, very white and very faire, of the bigneſſe and roundneſſe of a great Paten, becauſe there are but a few people in this Monaſterie: but in other Monaſteries and Churches (whereof there be many) they make this Cake great or ſmall according to the number of the people, for all doe communicate, and according to the breadth ſo they make the thickneſſe, either halfe a finger, or a whole finger, or a thumbe thicke: and they carrie this Cake in the little Baſon which is one of them that belong to the Altar couered with a cloth, with a Croſſe and Cenſer, and a Bell ringing afore them. Behind the Church where that Quire is, which they hold as a Cloiſter, no man may ſtand which is not in holy Orders *, but all of them muſt ſtand before the principall gate, where there is another great circuit which all Churches haue, but it is not couered, and there may ſtand any man that liſt.

Proceſſion with the Hoſt.
Chalices of Gold, Siluer, Braſſe.
Wine of Raiſins.
Communion in both kinds.

When they goe in Proceſſion with this Cake, all they which ſtand in the Church and in the circuit, when they heare the little Bell, bow downe their heads vntill the Bell ceaſe, which is, when they ſet it vpon the Altar in the leſſer Baſon which is ſet (as I ſaid before) in the greater Baſon, and they couer it with a blacke Cloth like vnto a Corporall. This Monaſterie hath a Chalice of Siluer, and likewiſe in all principall Churches and Monaſteries they haue Chalices of Siluer, and in ſome they haue Chalices of Gold. In the Churches of the poorer people (which they call the Churches of the *Balgues*, that is to ſay, of the Husbandmen) they haue brazen Chalices. Theſe veſſels are more wide then ours are, but euill made; but they haue no couers. They powre into the Chalice, wine made of Raiſins in great quantitie; for, as many as receiue the Bodie, receiue alſo the Bloud.

Rather ſpeaking then ſin-
The Epiſtle.
The Goſpell.
Kiſſing the Booke.

Hee that is to ſay this Maſſe, beginneth, ſaying, *Halleluia*, with a lowd voyce, rather ſqueaking then ſinging, and all the companie anſwere him; and then he holdeth his peace, and beginneth to bleſſe them with a little Croſſe which he carrieth in his hand; and as well they that are about, as thoſe which are within beginne to ſing, vntill a certaine time, when as one of them two that ſtand at the Altar take a Booke, and receiueth bleſſing of him that ſayeth Maſſe, and the other taketh a Croſſe, and a Bell, and goeth ringing the ſame toward the principall gate, where all the people ſtandeth in that circuit; and there he readeth the Epiſtle running very faſt with his tongue, and afterwards ſinging returneth backe to the Altar: ſuddenly he which ſingeth the Maſſe taketh a Booke from the Altar, kiſſing the ſame, and giueth it to him which is to ſay the Goſpell, which boweth downe his head, and asketh him bleſſing; which when hee hath receiued, as many as ſtand at the Altar doe kiſſe the ſame, a candle is borne with this Booke, and he which reads the Goſpell, readeth it as the Epiſtle was read, very haſtily, and with as high a ſound as his tongue can vtter, and his voyce can beare: and returning to the Altar, on the way he beginneth likewiſe another ſong, and thoſe which goe with him follow him: and when they be come to the Altar, they giue the Booke to kiſſe to him that ſayeth Maſſe, and ſo they put it in his place.

Cenſing.
Bleſſing with croſſing.
Conſecration in the vulgar Tongue.
No eleuation.

And ſuddenly, he which ſayeth Maſſe, taketh a Cenſer, and cenſeth the vpper part of the Altar, and they goe often about it and cenſe the ſame. When they haue done theſe cenſings, he turneth to the Altar, and bleſſeth it very often with the Croſſe, and then hee vncouereth the Cake which he had couered in ſtead of the Sacrament, and taketh it vp in both his hands, and lifting vp his right hand the Cake remayneth in his left hand, and with his thumbe he maketh fiue ſignes like prickes, that is to ſay, one in the top, another in the midſt, another in the bottome, and the other two on both ſides; and therewithall he conſecrateth it in his owne Language, with the very words that we vſe, and he vſeth no eleuation. The very ſame he doth ouer the Cup, and lifteth it not vp, he ſayth ouer the ſame, the very words that wee vſe in his owne Tongue, and he couereth it, and taketh the Sacrament of the Bread in his hands, and breaketh it in twaine, and of the part that is in his left hand, hee breaketh a little Morſell of the top of the ſame, and the other two pieces hee layeth the one vpon the other. The Prieſt taketh this little Morſell for himſelfe, and likewiſe taketh part of the Sacrament of the bloud, and afterward he taketh the Baſon with the couered Sacrament, and giueth it to him which hath ſaid the Goſpell, and likewiſe he taketh the Chalice with the Sacrament, and giueth it to him which read the Epiſtle: and ſuddenly they giue the Communion to the Prieſts which ſtand at the Altar, receiuing a ſmall piece of Sacrament out of the Baſon, which a Deacon holdeth in his right hand; and while the Deacon giueth the ſame, a Sub-Deacon taketh of the bloud in a ſpoone of Gold, of Siluer, or of Copper, according to the abiltie of the Church, and giueth it vnto him which receiueth the Sacrament of the body in very ſmall quantitie: and on the other ſide, ſtandeth another Prieſt with a little Veſſell of holy Water, and powreth into the palme of his hand, which receiued the Communion, a litle of that water, wherewith he waſheth his mouth, and afterward ſwalloweth it vp.

Deacon and Sub-deacon.

The Wine adminiſtred with a ſpoone.

Holy Water.

This being done, they all goe to the Altar with this Sacrament, before the firſt Curtaine, and in this ſort they giue the Communion to them which ſtand there, and afterward to all thoſe of the other Curtaine, and laſtly, to the Secular people which ſtand at the principall gate, as well men as women, if the Church be ſuch that women may bee ſuffered to come thither: at the giuing of the Communion, and at all other diuine Seruices all ſtand vpon their feet: and when they goe to receiue the Communion, all of them come with their hands lifted vp before their ſhoulders, with the palmes of their hands ſpread abroad before them: and when any man receiueth the Sacrament of the bloud, he receiueth of that Holy Water, as I ſaid before. And alſo generally al ſuch as are to receiue the Communion before the Maſſe, vſe to waſh their hands with water, which is placed in all Churches and Monaſteries for this purpoſe. The Prieſt which ſaith the Maſſe, and they which ſtood with him at the Altar (the Communion being ended) returne vnto the Altar, and waſh the Baſon wherein the Sacrament was put with the water remayning in the Veſſell, which they ſay is Holy Water: this Water is put into the Chalice, and he which ſaid Maſſe drinketh it vp all. This done, one of the Miniſters of the Altar taketh a Croſſe and a ſacring Bell, and beginning a little Song, goeth to the principall gate where the Epiſtle and Goſpell were read, and where they ceaſed to giue the Communion, and all they which are in the Church, and without the Church, incline their heads and take their leaues, ſaying, That this is the bleſſing, and that without this no man may depart. On Saturdaies and Sundaies, and Feaſtiuall daies, in all Churches and Monaſteries, they vſe to giue holy Bread. The forme of Ceremonies which this little Monaſterie vſeth (which hath not aboue twentie or fiue and twentie Friers) is obſerued in all other Monaſteries and Churches. The ſeruice of the Maſſe, (except the Proceſſions) is very ſhort, becauſe the Maſſe in the weeke daies, is ended almoſt as ſoone as it is begun.

Standing.

Waſhing.

No man may depart without the bleſſing.

Short Maſſe.

12. The manner how they make the Cake aforeſaid, is this: The houſe where they make it in all Churches & Monaſteries, is placed (as is ſaid before) toward that part where the Goſpel is ſaid without the Church, and the couered circuit, which is as a Cloyſter in all Churches and Monaſteries: and they vſe the other circuit which is without and not couered, as a Church-yard. This houſe is as bigge as the Quire behind the great Altar, and ſomewhat bigger, and in all Churches and Monaſteries they haue nothing elſe in that houſe, but that which ſerueth for this buſineſſe; to wit, a Staffe to beate the corne out of the eares, and an Inſtrument to grinde the Meale, becauſe they make it very white, as is conuenient for ſuch a purpoſe: becauſe they make not the ſaid Sacrament with Meale or Wheate, wherein Women haue put their hands. They haue Earthen Platters, wherein they knead the Meale, and they make the Dow harder then we make it, they make a little Ouen like a Still to Still Water, and vpon the ſame a plate of Iron, (and ſome Churches haue it of Braſſe, and ſome others of Bricke) which is round, with a large compaſſe, and they put the fire vnderneath it, and when it is hot, they make it cleane with a courſe cloath, and then lay a good piece of this Dow vpon it, and ſpread it abroad with a Woodden Knife, as broad as they will haue it, and make it very round, and when the Cake is baked they take it away, lay it aſide, and make another after the ſame faſhion; and this ſecond Cake after it is likewiſe ready, they take the former, and lay it thereupon, to wit, that ſide which was vppermoſt they turne downe-ward, and ſo both theſe two Cakes are laid together, as they were one Cake, and they doe nothing all the while but turne and toſſe them vpon this Plate, vntill they bee baked beneath and aboue, and on euery ſide, and ſo they make as many as they will. In the ſame houſe are alſo the Raiſins where-with they make their Wine, and the Inſtrument where-with they preſſe the ſame. In theſe houſes alſo is the Holy Bread made, which is diſtributed on the Saturdaies and Sundaies, and other Feaſtiuall dayes, and when their great Feaſts are held, as Chriſtmas, Eaſter, and our Lady of Auguſt, they fetch out this Sacrament of Bread with a Veſtment, *Bels and Croſſes, very deuoutly, and before they enter into the church therwith, they go once about the circuit, which is like vnto a Cloyſter, but

Manner of making the Cake.

Houſe of purpoſe for it.

No women may touch the Meale.

The Ouen.

The Raiſins.

Holy Bread.

*Palio.

Rogation, or ganging Proceſſion.

Sprinkling Wormes with Holy Water to kill them.

Bare-footed in imitation of *Moſes*.

when it is not Holy day they go ſtrait into the Church. The Saturday before Aſcenſion day when we vſe to ſay our Letanies, theſe Friers made a Proceſſion, and becauſe we were ſtrangers in the Countrey, it ſeemed a goodly ſight vnto vs, and it was on this wiſe: they tooke Croſſes and a conſecrated ſtone of the Altar with great reuerence, couered with cloth of Silk, & a Frier which carryed it on his head, was likewiſe wholly couered with the like cloth of Silke: they carryed alſo Bookes, Bels, Cenſers, and holy water, and went into certaine fields ſowed with Millet, and there they made their Deuotions, with cryes after the manner of Letanies, and with this Proceſſion they returned vnto the Monaſterie. And when we asked them wherefore they did this, they ſaid, becauſe the Wormes doe eate their Corne, therefore they went to ſprinkle them with Holy Water, and pray to God to take them away. He which ſaith Maſſe, hath no other difference in his apparell from a Deacon and Sub-deacon, ſauing a long Stole ſlit in the midſt, ſo that hee may thruſt his head through it, and behind and before it reacheth downe to the ground. The Friers which ſay Maſſe weare their haires long, and the Prieſts weare it not, but are ſhorne, and ſo they ſay Maſſe, and are alwayes bare-footed, and no man may come ſhod into the Church, and for this purpoſe they alleage that which God ſaid vnto *Moſes*, *Put off thy ſhooes, for the place where thou ſtandeſt is holy ground.*

But one Maſſe a day.

Many Prieſts neceſſary to our Maſſe.

Shooes and ſpitting in Churches miſliked.

The great faſts which theſe Religious men vſe.

In Faſts, no eating till Sunne be downe.

13. In this Monaſterie of Saint *Michael*, where we were, we ſaid Maſſe euery day, not in the Monaſterie, but in the circuit which is like a Cloyſter: becauſe in this Countrey they ſay but one Maſſe a day in euery Church or Monaſterie. The Friers came vnto our Maſſe with great deuotiou, as they ſeemed, and ſupplyed our want with Cenſers and Incenſe, becauſe wee had brought none with vs: and they thinke it an ill thing to ſay Maſſe without Incenſe, and they ſaid that all things ſeemed well vnto them, ſauing that they thought it not commendable for one Prieſt alone to ſay Maſſe, becauſe among them they vſe not to ſay Maſſe, except they bee three, or fiue, or ſixe, and all theſe ſtand at the Altar. Alſo, they miſliked that we went with our ſhooes into the Church, and much more when we did ſpit in the Church. But wee excuſed our ſelues, ſaying; That this was the faſhion in our Countrey. And ſo wee ſaid Maſſe euery day vntill Trinitie Sunday, and when the Munday after the ſaid Trinitie Sunday came, then they would ſuffer vs to ſay no more Maſſe in the morning, and we marueiling thereat, and not well pleaſed, and hauing at that inſtant no Interpreter to learne wherefore they would not ſuffer vs to ſay Maſſe, at length we vnderſtood, that which by experience afterward we ſaw, to wit; that they obſerue the Old Teſtament in their faſting; for they faſt very ſtraitly in the Lent, which they begin the Munday after the Sunday of *Sexageſima*, which are ten dayes before our Shrouetide, and ſo they make their Lent of fiftie dayes, and ſay that they take thoſe dayes before, for the Saturdayes on which they doe not faſt: and their Faſt is to eate at euen-tide, and euery day they receiue the Communion, and therefore they ſay not Maſſe but in the euening, and when Maſſe is done, they receiue the Communion and then goe to ſupper. And like as they haue theſe fiftie dayes of faſt, ſo they take as many dayes after Eaſter and Whitſontide, wherein they faſt not at all; and when it is not faſting day, they ſay Maſſe in the morning, and all thoſe dayes they eate fleſh without obſeruing any one of them, and ſay Maſſe in the mornings, and ſtrait way goe to dinner becauſe they faſt not.

A Faſt from Trinitie Sunday till Chriſtmaſſe.

Lay Faſt till Aduent.

Faſt of *Niniue*.

When this time is ended, and Trinitie Sunday paſt, all the Clerkes and Friers are bound to faſt euery day ſauing Saturdayes, Sundayes, and this Faſt continueth vntill Chriſtmaſſe day. And becauſe they faſt all, they ſay Maſſe at night, alleaging for proofe hereof the Supper of Chriſt, how that it was faſting time, and almoſt night when he conſecrated his Bodie. But commonly, the Lay-people as well men as women are bound to faſt weekly on Wedneſdayes and Fridayes, from Trinitie Sunday vntill Aduent: and from Chriſtmaſſe day till the Purification of the Virgin *Marie* (which they call the Feaſt of Saint *Simeon*) they faſt not at all. The three dayes after the Purification being not Saturday nor Sunday, are an exceeding ſtrait Faſt for the Clerkes, Friers, and Lay-people, for they ſay that they eate but once in all theſe three dayes, and they call it the Faſt of *Niniue*. Theſe three dayes being ended, vntill the beginning of Lent, they faſt againe as they did before, vntill the Feaſt of the holy Trinitie. In the Aduent and all the Lent the Clearkes, the Friers, the Laitie, the men and women, ſmall and great, ſound and ſicke doe all faſt. And likewiſe, from Eaſter vnto Trinitie Sunday, and from Chriſtmaſſe vnto the Purification, the Maſſe is ſaid in the morning becauſe there is no Faſt, all the reſt of the yeare it is ſaid in the euening becauſe they faſt.

The ſituation and forme of the Monaſterie intituled, *The Viſion of Ieſus*.

Dreadfull Valley.

Forme of the Church.

The Monaſterie where we buried *Matthew*, is diſtant from this wherein we aboad three miles ſpace of very bad way, & it is called, *The Monaſtery of the Viſion of Ieſus*. It is ſeated vpon the point of a Rocke exceeding high, and from euery part as a man looketh downward, there is a Valley which ſeemeth to be as deepe as Hell. The Church of the Monaſterie is very great of bodie, & greater in reuenues, and is very well diſpoſed and gouerned. It is built with three great allies or walkes, which are very finely made with their Arches and their Vaults, which ſeeme to bee made of wood, becauſe they are all painted ouer, ſo that a man cannot perceiue whether the Church be built of ſtone, or of wood. It hath two walking places in forme of a Cloyſter about the bodie of the Church, which are both couered and painted with the Pictures of the Apoſtles, and Patriarkes, and with the ſtorie of all the Old Teſtament, and with Saint *George* on Horſe-backe, which is to be ſeene in all their Churches. And likewiſe, there is in the ſame a great piece of Arras, wherein is wouen a Crucifixe, our Ladie, the Apoſtles, the Patriarkes, and Prophets, and euery one hath his title or name in *Latine*, which ſheweth that the ſame worke was not made in thoſe Countries. There are alſo many ancient Images, which ſtand not vpon the Altars, becauſe it is not their faſhion, but they keepe them in a Veſtry lapped vp with many Bookes, and they bring them not forth but on Holy-dayes.

Saint *George* on horſe-backe in all their Churches.

Saints in Arras

Images in a Veſtry.

In this Monaſterie there is a great Kitchin, with all things thereto appertayning, with a great roome to dine in, where they ſate altogether, and they eat three and three in a Treen diſh which is not very deepe, but plaine like vnto a wooden Platter. Their Dyet is very homely, their Bread is made of Millet and of Barley, and of another Seed which they call *Taſo*, which is ſmall and blacke. This Bread they make round, about the bigneſſe of an *Apple of Adam*, and they giue three of theſe to each one, and vnto the *Nouices* they giue three of them betweene two, and I wonder greatly to thinke how they can liue with ſo little a quantitie. Likewiſe, they giue each of them a little freſh fiſh without Oyle or Salt. Of the ſelfe-ſame Dyet, they ſend ſo many aged and honorable Friers, towards whom they vſe great reuerence, which come not vnto the dining hall. And if any man aske me how I know this, I anſwere, that beſides that which I ſaw when we buried *Matthew*, the greateſt part of the ſixe yeares which wee aboad in *Æthiopia*, our Lodging was not farre from the ſaid Monaſtery, ſo that I departed oftentimes from our houſe vpon my Mule, and came in the euening to the Monaſterie, and for the moſt part I went to paſſe the time with the Friers, and principally at their Feſtiuall times, and I learned many things of them concerning their Affaires, Reuenues, Vſages, and Cuſtomes. An hundred Friers are commonly in this Monaſterie, and the moſt part of them are very aged, and as dry as a ſtocke, few of them are young. There are alſo many little children, of eight yeares old and vpward, which they bring vp, and many of them are lame and blind. This Monaſterie is walled round about, and hath no entrie but by two gates which are alwayes ſhut.

Hard Dyet.

Nouices.

They aboad ſix yeares in *Æthiopia*.

14. This Monaſterie is the head of ſixe Monaſteries, which ſtand about the ſame among theſe Mountaines, and that which is fartheſt, is not paſt nine and twentie or thirtie miles off, and all of them are ſubiect and yeeld obedience vnto this Monaſterie. In euery one of them there is a *Dauid*, that is to ſay, a Warden placed by the Abbot or Prouinciall, and that Monaſterie which hath a *Dauid*, that is to ſay, a Warden is ſubiect to the Abbot, which is as Prouinciall. I alwayes heard reported, that there were about three thouſand Friers in this Monaſterie, and becauſe I doubted much thereof, I came once to their Feaſt of our Ladie in Auguſt, to ſee how many were aſſembled there together: and ſurely, I tooke pleaſure when I beheld the riches of this place, in a certaine Proceſſion which they made, and in my iudgement, the Friers were not aboue three hundred, and the greateſt part of them were old men. I ſaw a great circuit, which this Monaſterie hath about two places, which are like to Cloyſters, which circuit is open; but at that time it was all couered ouer with great and ſmall Clothes of Gold, Veluets of *Mecca*, all long pieces ſewed one vnto another, to hang round about that circuit, through which they made a goodly Proceſſion, all clad in Copes of the ſaid Cloth of Gold, but made ill-fauouredly, as I haue ſaid before. They carried fiftie Croſſes of Siluer, ſmall and badly made, and as many Brazen Cenſers; when they ſaid Maſſe I ſaw a great Chalice of Gold, and a Spoone of Gold, wherewith they gaue the Communion. And of the three hundred which were aſſembled in this Monaſtery, there were very few of mine acquaintance: I enquired of certaine of my friends, wherefore ſeeing ſo many Friers belonged to this Monaſtery, as they ſaid, ſo few were preſent at ſo great a Solemnitie: they anſwered me, that the number was greater then they looked for, becauſe they are diuided in other Monaſteries, Churches, and Faires to earne their liuing as long as they be yong: for they cannot be maintayned in the Monaſtery, but by their owne induſtrie, and when they are ſo old that they cannot trauell, they come to end their dayes at this Monaſtery. This day I ſaw ſeuenteene yong men taken into Orders.

Six other Cels ſubiect to this Monaſtery of the Viſion, as in times paſt S. *Albans* and other great Abbeyes here had Three thouſand Friers.

Three hundred Friers, moſt old men.

Their riches.

Abaſſines, bad Artificers.

Yong Friers earne their liuing.

In this Monaſtery is the buriall of an Abbot or Prouinciall, called *Philip*, and his workes of Holineſſe were very great: for they ſay, that there was once a King or *Prete Ianni*, which ordained that they ſhould not keepe the Saturday holy throughout all his Kingdomes and Dominions. And this *Philip* repaired immediately vnto him with his Brethren and with many Bookes, and ſhewed him how God had commanded that the Sabbath Day ſhould bee obſerued, and that whoſoeuer obſerued it not ſhould be ſtoned. This man diſputed this queſtion before all the religious men of *Æthiopia*, and was commended before the King: and therefore they take him to bee a Saint, and they obſerue an Holy-day vnto him euery yeare in the moneth of Iuly, which they call the *Faſcar* of *Philip*, which finiſheth the Teſtament or Memorie of Saint *Philip*. And therefore the Inhabitants of this Countrey and Monaſterie are more infected with this *Iewiſh* Hereſie, then any other part of the Dominions of *Prete Ianni*, although all of them bee in part infected: but theſe are more then any others. I haue ſeene them with mine eyes ſeethe fiſh on the Sabbath, and bake bread alſo: and on the Sabbath in this Monaſtery, they make no fire at all. on the Sunday following, they make readie all things needfull for their Dyet, and I came

Philip, an Erroneous Saint.

Holy day to him.

Difference of Rites.

Oxen offered to *Philips* feaſt.

twice to this *Faſcar* of *Philip*; at which times they receiued me with great honour. And at this Feaſt yearely, they kill many Oxen, and at one of them I ſaw them kill thirtie, and at another eight and twentie, which were offered by the Inhabitants their Neighbours, for deuotion vnto this *Philip*, and they giue this fleſh raw to all the people, that come to the *Faſcar* without any bread at all. The Friers eate no kind of fleſh.

Friers eate no fleſh.
Wine of Honey, or Mead.
No woman, nor beaſt of the female ſexe may come neere this Monaſtery.

They ſent me yearely two great and fat quarters of beefe, with much bread and wine of Honey, which likewiſe the Friers drinke not in the Monaſtery, but when they are abroad with vs *Portugals*, they drinke wine and eate fleſh if they be but one alone, but if they be two, they doe it not, for feare the one of the other. This Monaſtery and all the reſt which are ſubiect to it, obſerue an order, that no women may enter into it, nor ſhee Mules, nor Kine, nor Hens, nor any other beaſt of the female kind. This I both learned and ſaw my ſelfe; for when I came thither a Croſſe-bow ſhoot diſtant from the Monaſtery, they came to take my Mule, not ſuffering mee to come with her to the Monaſtery, and they ſent her to a houſe of theirs, called *Giangargara*, where *Matthew* died. They kill their Kine and Hens, a certaine diſtance from the Monaſterie. I ſaw but one Cocke in the Monaſtery with two bels at his legs, without Hennes, and they ſaid, that they kept him to crow at the time of their Mattens. If any women come into the houſe, they know it, for oftentimes I asked certaine children which were brought vp there, whoſe Sonnes they were, and they named vnto me, the Friers for their Fathers, and ſo I know the yong Friers to be called the Sonnes of all the old Friers.

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§. III.

Of the Husbandry of this Countrey, and how they preſerue themſelues from wild beaſts, and of the Reuenues of the Monaſterie. Their departure, ſtrange Riuers, Mountaines, Apes: BARNAGASSOES *entertainment.* Barua. *Polygamie, Marriages, Diuorces, Baptiſme, and Circumciſion. Their Branding, and Burying.*

Neglect of Husbandry.

15. THeſe Friers or thoſe of other Monaſteries, their ſubiects might very well play the good Husbandmen, and might cheriſh vp Trees, Vines, and Orch-yards with their diligence, yet neuertheleſſe, they do nothing at all, and the ſoile is good and fit to bring forth euery thing, as may be gathered by that which is wild and ſauage, but they till nought elſe but fields of Mill, and keepe ſwarmes of Bees, and as ſoone as night is come, they goe not once out of their houſes, becauſe of the wild beaſts which are in that Countrey, and they which keepe their Millet, haue their houſes very high from the ground vpon Trees, where they lodge in the night. There are about this Monaſtery, and in the Vallies of theſe Mountaines, great Heards of Cattell kept by *Arabian Moores*, which goe fortie or fiftie together with their wiues and children, and the Captaine among them is a Chriſtian, becauſe the Cattell which they keepe, are Chriſtian Gentlemens of the Countrey of *Barnagaſſo*. The *Moores* receiue none other wages for their paines, but the Millie and Butter which they get of the Kine, and therewithall they ſuſtaine themſelues, their wiues, and their children. Certaine times it chanced vs to lodge neere theſe *Arabians*, and they came to know of vs whether wee would buy any Cattell, and offered them vnto vs at a reaſonable price. It is reported, that they are all Theeues fauoured by the Lords which are Owners of the Cattell, and that men trauell not among them but in great Carauans.

Feare of wild beaſts.

Mooriſh Herdmen.

The Reuenues of this Monaſterie very great.

The Reuenues of this Monaſtery of the Viſion are very great, as I ſaw and vnderſtood. Firſt, this Mountaine whereon this Monaſtery is ſeated, containeth thirty miles in compaſſe, whereon they ſow much Millet, Barley, Rye, and *Taſi*, and of all this they pay a portion vnto the Monaſtery, and alſo for the paſturing of their Cattell. In the Vallies of theſe Mountaines are great Townes, and the moſt part of them belong vnto the Monaſtery, and within one or two dayes iourney, there are very many and ſundry places which belong vnto the Monaſtery, and they are called, The *Gultus* of the Monaſtery, which ſignifieth, priuiledged places. *Don Roderigo* the Ambaſſador and I, on a certaine time trauelled towards the Court, departing from this Monaſterie fiue dayes iourney at the leaſt, and came to a certaine peopled place, called *Zama*, where we reſted all Saturday and Sunday in a ſmall Village, where there were to the number of twentie Houſes. There they told vs that this place belonged vnto the Monaſtery of the Viſion, and that there were one hundred places all belonging to the Monaſtery, and therewithall ſhewed vs many of them, and told vs that theſe one hundred places payed vnto the Monaſtery euery third yeare, one Horſe apiece, which amount to thirtie foure Horſes euery yeare.

Zama.

Rent Horſes.

The *Alicaſin*, this agreeth to Antiquitie.

And to vnderſtand the ſame the better, I enquired of the *Alicaſin*, of the Monaſtery, which ſignifieth, The *Anditour or Steward of the Houſe*, becauſe hee receiueth and disburſeth all things. And hee told mee that it was true that they payed the ſaid Horſes. And I enquired of him why the Monaſterie required ſo many Horſes, conſidering that they vſed not to ride; he ſaid, That they payed not the Horſes, but Kine in their ſtead, that is to ſay, Fiftie Kine for one Horſe; and this tribute of Horſes continued all the time that theſe places were in the Kings hands, which endowed the Monaſtery with theſe iuriſdictions. And afterward the Inhabitants of thoſe Countries compounded with the Monaſterie, and changed the payment of Horſes into ſo many Kine: beſides which, they payed many other tributes of corne. This Monaſtery hath, aboue fifteene daies iourney diſtant within the Kingdome of *Tigrimation*, a great Territorie, which is ſufficient to make a Dukedome, which is called *Adetyeſte*, which payeth yearely ſixtie Horſes, and infinite tributes and rents. There goe alwaies vnto this Territorie, aboue one thouſand Friers of this Monaſterie, becauſe therein are many Churches. Of theſe Friers ſome be very good, reuerent, and deuout; and other ſome as bad and euill conditioned. Beſides the tribute of the foreſaid Horſes, which are payed vnto the ſaid Monaſterie, are many other places which appertaine onely to the King, which pay tribute of Horſes according to their ancient cuſtome; and theſe are places which frontier vpon the Countrey of *Egypt*, from whence come good and ſtately Horſes, and other places of the *Arabians*, which likewiſe haue good Horſes, but not ſo good as thoſe of *Egypt*.

Fiftie Kine paid in exchange.

Adetyeſte.

An excellent breed of horſes in *Egypt*.

From this Monaſterie of Saint *Michael*, we departed the fifteenth of the moneth of Iune, ſome went on foote, there were alſo but few people to carrie our goods, and the Oxen being not able to trauell through the Woods and Thickets, becauſe all the way was rocky and craggy: the Gunners with their Skourers were left behind, and the Barrels of Gun-powder; and they had not trauailed paſt two miles from the Monaſterie, but that the Embaſſadour and we which were in his company ouer-taking them, found all the goods vnladen, and when we could not learne wherefore they had done ſo, we cauſed them to lade them againe. Hauing paſſed ouer theſe Mountaines, we found certaine dry Riuers, which in Winter time are very great and terrible, that is to ſay, During the time of the ſtormes and Thunder; and as ſoone as the ſtorme and tempeſt is ouer, ſuddenly the Riuers become dry, and on both ſides of the ſaid Riuers are moſt high and ſteepe Mountaines, as ſauage as the reſt which we paſſed. Along theſe Brookes are very mightie Forreſts of Trees, which are very faire and tall, but ſuch as we knew not: among which, vpon the bankes were certaine Palme-trees. Neere one of theſe Riuers we lodged one night, with very great ſhowers of Raine and Thunder.

Riuers in extremity, either very ful or dry.

17. The day following, we went ouer another high Mountaine, exceeding wilde and ſauage, ſo that we could not well trauell ouer the ſame, neither on our Mules nor on foote. In this Mountaine we found many Beaſts of ſundry ſorts, and an infinite number of Apes in ſquadrons, and commonly they are not ſeene in all the Mountaine, ſauing onely where there is ſome great rupture and hole, and ſome Caue; and they went not fewer then two or three hundred together, and where there is any plaine ground aboue thoſe ruptures, they make their abode, and they leaue not any one ſtone vnremooued, and they digge the earth in ſuch ſort, that it ſeemeth to be ploughed. They are very great, and from the middle vpwards, are hairie like Lyons, and are as big as Weathers. After we had paſſed this Mountaine, we lodged in a place at the foote thereof, called *Calote*. From the Monaſtery whence we departed vnto this place, is about ſixteene or eighteene miles. We paſſed a Riuer of running water, which was very cleare.

Squadrons of Apes.

Their number, forme, and labour.

Calote.

The next day we ſaid our Maſſe in the Church of the ſaid place, which is called Saint *Michael*, and the houſe with the furniture thereof, are very poore. In this Church were three married Prieſts, and other three *Zagonari*, that is to ſay, Prieſts of the Goſpell, and three other muſt be of neceſſitie, for with a leſſer number they cannot ſay Maſſe. This Sunday we departed about the Euening-tide, becauſe the people of the Countrey, which were our guides, would haue it ſo: and from thence we began to trauaile through plaine Countries, ſowed and manured after the manner of *Portugall*: and the Woods which were betweene theſe manured places, are all of wilde Oliues, exceeding faire without any other Trees. We lodged neere a running Riuer, among many good Villages.

Married Prieſts.

Woods of wilde Oliues.

18. We came vnto the Towne of *Barua*, which is about nine miles from the Towne of *Calote*, the eighteenth of the moneth of Iune: this is the chiefe Towne of the Countrey, and Kingdome of *Barnagaſſo*, where his principall Palaces are; which they call *Bete-Negus*, that is to ſay, *The Houſes of the King*. The ſame day that we came thither, *Barnagaſſo* departed before we came into the Towne vnto another. Heere we were exceedingly well lodged, according to the Countrey, and in great houſes, very well furniſhed in the lower part, and aloft they were flat couered with earth.

Barua.

The third day after our arriuall there, the Embaſſadour purpoſed to viſite *Barnagaſſo*, who tooke fiue of vs with him in his company, all riding vpon Mules, and wee came to the place where he was about Euening; and from the place whence we departed vnto the Towne where *Bernagaſſo* remained, was eleuen miles, or thereabout. Being come thither, we lighted before his Palace, neere vnto the Church doore, whereinto we entred and ſaid our Prayers, according to our manner; which ended, we tooke our way toward his Palace, ſuppoſing all of vs that we ſhould ſuddenly be admitted to his ſpeach: but they would not ſuffer vs to enter in, ſaying, That

Barnagaſſo viſited. His brutiſh entertainment.

he was a ſleepe, where ſtaying a while to ſpeake with him, they tooke no order for vs, but lodged vs in a Goats-coate, wherein hardly we could all ſtand: for our lodging, in ſtead of beds, they ſent vs two Oxe hides with the haire on them; and for our Supper, they ſent vs Bread and Wine of the Countrey in abundance, and one Sheepe.

The Ambaſſadour had audience of *Barnagaſſo*.

No houſes with ſtories.

The day following, wee ſtayed a great while, looking when they would ſend for vs to haue audience. At length, we were ſent for, and entring into the firſt Gate, wee found three men like vnto Porters, hauing each of them a ſtaffe in their hands, and when we would haue entred they would not ſuffer vs, ſaying, that we ſhould giue them ſome Pepper, where they kept vs out for a long while. At length, being entred in at the firſt Gate, wee came to the ſecond, where we found three other Porters, which ſeemed to be men of more account, who made vs to ſtand wayting there aboue halfe an houre vpon a little ſtraw, and the Sunne ſo ſcorched vs, that we were almoſt ſmothered with heate; and we ſhould haue ſtayed there much longer, had not the Ambaſſadour ſent him word in choler, either to admit him into his preſence, or that he would returne againe vnto his lodging. Then one more honourable then the reſt, came and told vs, that we might come in. The ſaid *Barnagaſſo* was in a great houſe in a lower roome, becauſe in thoſe Countries they build no houſes with ſtories; and hee lay vpon a couch, as his manner was, compaſſed with certaine Curtaines which were very homely: hee had ſore eyes, and his wife ſate at his head. Here, after due ſalutations, the Ambaſſador offered him his phyſician to cure him: to whom he anſwered, That he needed no Phyſician, and that he made no reckoning of him. Then the Ambaſſador beſought him of his courteſie, to furniſh him with meanes for the performance of our voyage; *Barnagaſſo* replyed, That he could not giue him Mules, and that we muſt buy them our ſelues, but that hee would furniſh vs with all other things, and would ſend a ſon of his with vs, which ſhould accompany vs to the court of *Prete Ianni*, and ſo he diſmiſſed vs.

Their diet.

Horne veſſells.

They ſhew the diſtance of the way, pointing vnto the courſe of the Sunne in the Heauens.

***Tafo di guza*, a Graine.**

Wild Kine hurtfull.

19. Being come forth out of the houſe where *Barnagaſſo* remayned, they cauſed vs to ſit downe vpon certaine Mats ſpread vpon the ground, whither they brought vs a treene diſh full of Barly meale halfe kneaded into dowe, with an horne of Wine made of honey: and becauſe wee were not vſed to eate nor to ſee ſuch kind of meats, wee would not eate thereof, but after that we were vſed thereunto, we ate thereof willingly: and ſo at that time wee roſe without eating of ought at all, and returned to our lodging, and ſtraight-way got to horſe-backe two houres before noone; and being about two miles on our way, a man came running after vs, which prayed vs to ſtay for him, becauſe the Mother of *Barnagaſſo* had ſent vs meat, and that ſhe would take it in ill part, if we accepted not thereof, and ſo we ſtayed for him, and they brought vs fiue wheaten Loaues very great and good, and one horne of good Wine, which was made of honey. Let no man maruell, in hearing mention of a horne of wine, becauſe the great Lords and *Prete Ianni* himſelfe, make their Veſſels to drinke wine in, of hornes of Oxen: and ſome hornes there are that contayne fiue and ſixe meaſures. Moreouer, ſhee ſent vs a quantitie of the ſaid meale in dowe; ſaying, that in that Countrey they take it for a good food. This food is made of parched Barly ground into meale, and they knead it with a little water, and ſo they eate it. After we had eaten we followed our iourney to the Towne of *Barua*, where we had left our goods, and where we were lodged. In this Countrey, and in all the Kingdomes and Dominions of *Prete Ianni*, they reckon not by Leagues nor Miles: and if you aske them how farre it is to ſuch a place, they will anſwere you, if you ſet forth at Sunne-riſing, *You ſhall come thither when the Sunne is there*, pointing to the place of the Sunne in the skie: and if you trauell ſoftly, *You ſhall come thither when the Kine be ſhut up*, which is at night: and if the way be long, you ſhall come thither in one *Sambete*, that is to ſay, *in one weeke*. Betweene theſe two Townes is a very goodly Countrey, that is to ſay, very well manured, and Fields of Wheat, of Millet, of Barly, of Chich-peaſon, of Lentils, and of many other kinds of graines, which are in that countrey vnknowne to vs, to wit, *Tafo di guza*, and *Millet-Zaburre*, and this *Tafo di guza*, is a ſeed very good and delicate among them, and greatly eſteemed, becauſe the Wormes eateth not the ſame, which is wont to deuoure their corne and other Pulſe, and it is of long continuance. On both ſides of the way, a man may ſee aboue fiftie great Villages which are very well inhabited, and all of them ſeated in goodly greene fields. Vpon the ſaid manured grounds, Herds of wild Kine range vp and downe, fortie, fiftie, and ſixtie in a companie, and we *Portugals* hunted them with great delight, and ſlue very many of them: for they of the Countrey will take no paines, although they receiue great damage by them in their Corne, but they know not how to kill them.

Barua.

Common women.

20. In this Towne of *Barua*, where we were, and where afterward we aboad a long time, are three hundred houſes, and the greateſt part of the Inhabitants are Women; for in this Towne is kept, as it were, a Court, for many reſpects. One is, becauſe it is neuer without people belonging to the Court of *Prete Ianni*; and thoſe which come thither, hauing no Women with them, vſe the Women of the Towne as their Concubines. Another is, becauſe here the Court of *Barnagaſſo* is kept, where for the greateſt part of the yeere hee maketh his reſidence, and continually hath in his ſtable aboue three hundred Horſes, and as many more, which daily come thither, to diſpatch their buſineſſe with *Barnagaſſo*, in regard of their affaires and ſuites. And few or none of them will bee without their Concubines; and hence it is that heere

many light young Women ſettle their abode, which after they be growne old, betake themſelues to another kind of life: For in this Towne there is a great Market euery Tueſday, where there is three or foure hundred perſons met together, and all the old Women and young Laſſes carrie Meaſures in their hands, wherewith they meaſure in the Market all the Corne and Salt that is ſold, and in this ſort they earne their liuing. And moreouer, they lodge thoſe that remaine in the Towne, and keep the goods which are left vnſold vntill the next Market day, and all things elſe in like ſort. And becauſe there are many women in this town, thoſe which be rich and haue the meanes, take two or three Wiues, neither is it forbidden them by the King nor the Iuſtice, but onely by the Church; becauſe all ſuch as haue aboue one Wife may not come within the Church, much leſſe communicate or receiue any Sacraments of the Church, and are held for excommunicate perſons.

Tueſday Market.

Polygamie vſed, and how puniſhed.

During the time we abode in this place, a Couſin of mine and my ſelfe lodged in the houſe of a man, whoſe name was *Ababitay*, which had three Wiues, which were all of our acquaintance, and our good friends; and he told me that hee had ſeuen and thirtie children by them, and that no man had forbid him their company, ſauing that the Church admitted him not to the Communion. Before our departure he had diſmiſſed two of them, and held himſelfe to one onely; namely, to her which he had laſt married, and for all this he was reſtored to all the Sacraments, and licenſed to come to Church, as though he had neuer had but one Wife. And therefore there are many Women in this Towne, becauſe Rich men and Courtiers take two or three, or more of them, according to their pleaſure. Their marriages are very vnſtable, for they will be diuorced for a ſmall trifle.

Ababitay, our Authors Hoſte had three Wiues, and by them ſeuen and thirty children.

Marriages vnſtable.

I haue ſeene many of their Women married, and my ſelfe was preſent at a certaine marriage, made without the Church, which was celebrated on this manner. In a Court before a houſe, was placed a Litter or Couch, and they cauſed the Bridegroome and the Bride to ſit downe thereon, and there came three Prieſts, which beganne to ſing with a loud voyce, *Haleluia*, and thus ſinging as it were, certaine verſes, they went thriſe about the ſaid Couch or Litter: afterward they cut off a locke of haire from the Bridegroomes crowne, and as much from the ſame place of the Brides head, bathing the ſaid haires in Wine made of Honey, and the Bridegroomes haires they laid vpon the head of the Bride, and the Brides haires they laid vpon the head of the Bridgtoome, in the ſame places where they were cut off; and vpon the ſame they caſt holy Water, and afterward they beganne to make a feaſt, after the manner of marriages, and at night the ſaid married perſons were accompanied home vnto their houſe. And for the ſpace of one moneth no man entreth into that houſe, ſauing onely one man which is the Bridegroomes God-father, who remaineth all the moneth with them, and the moneth ended hee departeth home. And if the Bride be a Woman of account, it is fiue or ſixe moneths before ſhe commeth out of her houſe, and ſhe weareth continually a blacke veile before her face; and if ſhe be with child before ſixe moneths, ſhe layeth off her veile, and if ſhe proueth not with child within ſixe moneths ſpace, ſhe layeth it aſide.

Rites of marriage.

21 Moreouer, I haue ſeene *Abuna Marco*, whom they call their Patriarcke, vſe certaine bleſſings in the Church, that is to ſay; before the principall gate, where they cauſed the Bridegroome and the Bride to ſit downe on a Litter, about which he went with Incenſe and a croſſe, and comming vnto the ſaid couple, he laid his hands vpon their heads, ſaying, That they ſhould obſerue that which God commanded in the Goſpell, and that they ſhould remember that they were no more two, but vnited together in one fleſh, and that they ought ſo to bee in heart and mind, and they ſtayed there till Maſſe was done, where, after they had receiued the Communion, hee gaue them his bleſſing. This I ſaw done in a Towne called *Dara*, which is in the Kingdome of *Xoa*. Another of theſe marriages I ſaw in a Village, being in the Pariſh of *Coquete*, being a place in the Kingdome of *Barnagaſſo*. And when theſe marriages are made, they are concluded by contract or couenant in this ſort: *If thou leaue me, or I thee, he which ſhall be the cauſe of this diuiſion, ſhall pay ſuch or ſuch a penaltie*; which penaltie is appointed, according to the qualitie of the perſons, either in ſo much Gold or Siluer, or ſo many Mules, or ſo many Kine or Goates, or ſo many Cloathes, or ſo many meaſures of Corne. And if any man would diuorce himſelfe, immediatly he ſeeketh an occaſion wherefore he may doe ſo: and by theſe meanes few doe fall into thoſe penalties; and thus they diuorce themſelues, as well the Husband as the Wife.

Abuna Marco the Patriarke, his marriage-bleſſing.

Dara in the kingdome of *Xoa*.

Diuorces.

And if any obſerue the order of Matrimony, they be the Prieſts which cannot be diuorced, and alſo the Husbandmen which loue their Wiues, becauſe they be a great helpe vnto them in keeping of their Cattell, and bringing vp their Children, and in-digging their fields, and weeding of their Corne, and becauſe they find all things needfull made ready:, when they come home at night, and therefore by reaſon of theſe commodities, they continue married as long as they liue. And whereas I haue ſaid, that in their contracts they put downe penalties; The firſt, *Barnagaſſo*, whom hee knew (whoſe name was *Dari*) was diuorced from his Wife, and payed for a penaltie one hundred ounces of Gold, which are one thouſand *Pardai*, that is to ſay; One thouſand duckats, and was married to another, and his Wife married vnto a Gentleman, called

Prieſts cannot, and husbandmen will not be diuorced.

A *Pardai* amounteth to a ducket.

Double iniquity, Adulterous and inceſtuous

Aron, brother to the ſaid *Barnagaſſo*, and both theſe Brethren had Children by this Woman, whom we our ſelues knew. Theſe are great Lords, and are Brethren to the Mother of *Prete Ianni*, whom all of vs did very well know, and we *Portugals* knew alſo *Romana Orgue* a noble Lady, the ſiſter of *Prete Ianni*, which was married vnto a great and noble young Gentleman; and in our time ſhee was diuorced from this her husband, and was married to a man aboue fortie yeeres of age, a perſon of great credit in the Court, whoſe name was *Abucher*, and his Father had the Title of *Cabeata*, which is one of the great Lords that remayne in the Court: thus I haue both ſeene and knowne many of theſe diuorcements, and I thought good to put downe theſe, becauſe they fell out among great perſonages. And whereas I haue ſaid, that *Aron* tooke to wife the wife of his brother *Dori*, maruell not awhit thereat, becauſe it is the manner of this Countrey, and ſeemeth not any ſtrange thing, that a brother ſhould lye with his brothers wife, for they ſay, that ***the brother rayſeth vp ſeede vnto his brother***, as was accuſtomed.

Scripture abuſed.

Circumciſion.

Baptiſme.

Not in the Fount.

Oile.

No Chriſme nor extreme Vnction.

22. Any man may circumciſe that liſteth, without any ceremonie; onely they ſay, that they finde it written in their Books, that God commanded them to be circumciſed. And let no man maruell which heareth this, for they circumciſe women as well as men, which thing was not vſed in the old Law. They baptize in manner following; men children they baptize within fortie dayes, and the female ſexe after ſixtie, and if they die before, they goe without baptiſme. And I often told them, and in ſundrie places, that herein they committed a great error, and that they did againſt the Goſpell of our Lord, which ſaith: ***That which is borne of the fleſh, is fleſh; and that which is borne of the Spirit, is Spirit.*** Whereunto they anſwered me very often, that the faith of the Mother, and the communion which ſhee receiued, while ſhee was with child of them, was ſufficient for them. And this Baptiſme they miniſter in the Church as wee doe, but not in the chriſtning Fount, but at the Church-gate with a pot of water, and ſo they bleſſe them, and they powre Oile as we doe vpon the top of their fore-heads, and vpon their ſhoulders; neither doe they vſe the Sacrament of the Chriſome, nor the Oile of extreme Vnction. Their forme of Baptiſme is not ſo long as that which is vſed in the Archbiſhoprick of *Bragança*, but ſeemeth to be about the length of that which is vſed in the Church of *Rome*.

Rites of Baptiſme.

The baptiſed doe then alſo communicate.

At the time when they wil baptize the Infant with this water, one which is there as a God-father, taketh the Infant out of the hands of the Midwife which beareth the ſame, and he taketh it vnder both the armes, and ſo holdeth it hanging downe, and the Prieſt which baptizeth it hath the pot in his one hand, and ſprinckling the water vpon the child with the other hand, hee waſheth it, ſaying the ſame words that we vſe, to wit: ***I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt.*** They alwayes miniſter this Sacrament on the Saturday, or on the Sunday, and it is done in the morning at the Maſſe, and all that they baptize, as well Males as Females, they cauſe to receiue the Sacrament of the Lords Supper in ſmall quantitie, and by force of water they conſtraine them to ſwallow it. Touching this point, I ſaid, that this Communion was very dangerous and nothing neceſſary. And whereas I haue ſaid, that they powre oile vpon the crowne of the childs head, this is becauſe all the Infants are brought to bee baptized with their heads ſhauen.

The cauſe why they marke themſelues with an Iron in the face. And how they doe it.

And thoſe markes which wee ſee certaine *Negro* ſlaues to haue on their noſes, and betweene their eyes, or on their eye-browes, are not made with fire nor for any token of Chriſtian Religion, but onely for a brauery, with a cold Iron; and they ſay, that theſe markes are very beautifull to behold. And there are women which are very skilfull in making theſe markes. And they make them in this ſort: they take an head of Garlicke, which is great, cleane waſhed, and ſomewhat ſtale, and they lay it to the eye or to the other part where they will make the marke, and then they cut round about it with a ſharpe knife, to wit, about the ſaid head of Garlicke, and then they widen the ſaid cut, and powre vpon it a little waxe; and vpon the waxe they clap a little dowe, and binde it with a cloth, and ſo bound, they let it alone for one night, and this marke remayneth as long as the partie liues, which ſeemeth to be made with fire, becauſe the colour of that marke is blacker then any part of their bodies.

Their manner of buriall.

No ſeruice for the dead, but the Goſpell of Saint *Iohn*.

No Dirige or Maſſe for the Dead.

All commers receiue.

When any one dyeth, I haue ſeene them carried, as well perſons of Honour, as them of the middle and pooreſt degree, all after one ſort. Firſt, at the time of their death, they are not accuſtomed to light candles, but after they be dead, they beſtow vpon them much cenſing, and waſh them, and then winde their whole bodies in linnen cloth. And if it be a perſon of Honour, they lay an Oxe-hide ouer the ſtreet, ſpreading it ouer the Litter: and the Prieſt comming to carry him to the buriall, ſaith a ſhort ſeruice, and they take him and carry him to the Church, with a Croſſe, a Cenſer, and holy Water, running as faſt as euer they can, ſo that a man cannot ouertake them: and when they are come to Church, they bring not the dead corps into the ſame, but ſtreight way ſet him downe at the graue, neither ſay they any of our ſeruice for him, that is to ſay, no ſeruice for the dead, nor any Pſalme of *Dauid*, nor of *Iob*. And when I inquired what it was which they ſaid, they anſwered me, that it was all the whole Goſpell of Saint *Iohn*, which being ended, they put the corps into the graue, but firſt they cenſe it and ſprinkle it with holy water. Neither ſay they any Dirige or Maſſe at all for the dead, and much leſſe for deuotion of any man liuing, onely they ſay one Maſſe a day in euery Church, and euery body which commeth thither receiueth the Communion.

§. IIII.

§. IIII.

Of the ſituation of Barua, *the chiefe Towne of the Kingdome of* Barnagaſſo, *and of their Houſes, and of the wild Beaſts, and Fowles. Of his Dominion and Gouernment; of their two Winters, Churches, Church-yards, and Prieſts marriages: their departure to* Timei, *and qualitie of that place.*

23. THis Towne of *Barua* is a very commodious and pleaſant place, and ſtandeth vpon a very high Rocke, on the ſide whereof runneth a Riuer. The Kings houſes are built vpon the ſaid Rocke, very well made, in forme of a Fortreſſe: all the reſt of the countrey is mightie champion, manured fields, wherein are exceeding many Townes to bee ſeene, and the ſoile is very fertile to reare vp Cattell, to wit, Oxen, Goates, Sheepe, and many other wild beaſts, apt for hunting. Much good fiſh is in the Riuer, many wild Geeſe, and wild Duckes; here are likewiſe great ſtore of wild beaſts of all ſorts, to wit, wild Oxen, and Hares in great number, ſo that euery morning we killed twentie or thirtie of them without Dogs, onely with Nets. Partridges there are of three ſorts, which differ not from ours, but in their bigneſſe, and in the colour of their feet and beacks; for they are as big as Capons, and of the colour that ours are of, but their feet and beaks are yellow. There are other like Hennes, but their feet and beaks are red. There are alſo certaine others, in nature like vnto our Partridges, but haue their feet and beaks gray; which although they differ in colour and greatneſſe from ours, yet all of them taſte like ours, ſauing that they are more delicate. Turtles there are without number, which in flying darken the Sunne, and are very fat and good, and likewiſe Hennes, and wild Geeſe, and infinite numbers of Quailes, and all ſorts of fowles that may bee named or knowne, as Popingayes, and many other kind of birds vnknowne to vs, both great and ſmall, of infinite ſorts and colours. There are likewiſe birds of prey, to wit, royals Eagles, Faulcons, Lenards, Sparrow-hawkes, and great ſtore of Girfaulcons, and Faulcons for the Riuers, and Cranes, and of all ſorts that may be named.

Barua deſcribed.

Cattell, fiſh, wild beaſts, fowle.

Partridges of three ſorts, as big as Capons.

Turtles darken the Sunne.

In the mountaines are wild Swine, Stags, Roes, beaſts called Ante, wild Goats, wild Oxen, Lions, Luzerns, Tygres, Foxes, Wolues, Porcupines, and diuers other ſorts of knowne and vnknowne beaſts, and all wild. If any man ſhall aske mee how it is poſſible, that there ſhould be ſo many wild beaſts in this Countrey, and fiſhes in the Riuers, ſeeing the ſame is ſo well peopled: I ſay that no man hunteth, nor fiſheth, nor hath any engine or way to take them, neither delight they to feed vpon them: and therefore it is a very eaſie matter to goe on hunting, and to kill as much game as a man liſt, becauſe the beaſts and the fowles are not moleſted by the people: and the wild beaſts (as it hath beene told me) hurt no perſon, yet the people of the Countrey ſtand in great feare of them. At one time onely, at a place called *Camarua*, a mile diſtant from *Barua*, while a man ſlept in the night at the gate of his Oxe-cote, with his little ſon, there came a Lion and killed the ſaid partie, ſo that no man perceiued it, and hurt not the child at all, but eat the mans noſe, and opened his heart. The people of this Towne were greatly amazed hereat, ſaying, this Lion hath begunne to ſauour mans fleſh, he will doe much miſchiefe, and no man ſhall eſcape him: yet (bleſſed be God) it was not perceiued that hee did any more harme; and wee at the ſame time went often on hunting neere the ſame place, and neuer found any Lions. Wee found indeed Panthers, Ounces *, and Tygres, which we hurt not, nor they vs.

Wild beaſts.

No hunting nor fiſhing.

Wild beaſts not hurtfull.

* Leonze.

24. The authoritie of *Barnagaſſo* is in manner following. By his title hee is called a King: for, *Nagas* ſignifieth, a *King*; and *Bar*, the *Sea*: and ſo *Bar-nagas* ſignifieth *King of the Sea*. And when they giue him this gouernment, they giue it him with a Crowne of gold vpon his head, and it is giuen according to the will of *Prete Ianni*, and laſteth as long as it pleaſeth him. For in ſixe yeeres ſpace while we remayned there, I ſaw foure *Barnagaſſos*. At our comming into the Countrey, *Dori* was *Barnagaſſo*, and he died of his naturall death, whoſe Crowne was giuen to his ſonne *Bidla*, a child of ten or twelue yeeres old, which after hee was made *Barnagaſſo*, was ſtraightway called to the Court of *Prete Ianni*, whom he depriued of the gouernment, and gaue the ſame to a noble Lord, called *Arraz Annubiata*. This man held it two yeeres, and then it was taken from him, and he was made the chiefeſt Lord of the Court, which in their Language is called, *Bettude*; and he gaue the gouernment of *Barnagaſſo*, to another Lord, named *Adibi*, a very gentle perſon, which is now *Barnagaſſo*. Vnder his gouernment are many great Lords, which are called *Xuus*, which ſignifieth Captaines, and theſe *Xuus* are men of great authoritie. And it is ſaid, that two gouernments of this Land was wont to bee the Kingdome of Queene *Candace*, which in her time had no other dominion, and ſhee was the firſt Chriſtian that this Land had.

Barnagas ſignifieth, King of the Sea.

An Officer often changed.

Bettude.

Q. *Candace.*

Alſo there are two other Gouernments, to wit; *Daffila*, and *Confila*. Theſe border vpon *Egypt*, and theſe Captaines and Lords remaine vpon the Frontiers, and haue Trumpets carried before them, which they call *Vgardas*, which none can haue but ſuch as are great Lords; and all theſe attend vpon *Barnagaſſo* to the warres, when he goeth forth, and whereſoeuer he goeth. He

Daffila and *Confila*.

hath

Arraz his habit

hath many other Lords vnder him, which are called *Arrazes*, which ſignifieth Captains; & one of them we knew, whoſe name was *Arraz Aderao*, that is to ſay, ***Head of the men at Armes***, whereof he had fifteene thouſand vnder him, which are called *Cauas*. And I haue ſeene the ſaid *Arraz Aderao* twice at the Court, and both thoſe times walking before the gate of the King, without any ſhirt, and with a cloth of Silke girt from the middle downwards, and a Lions skin vpon his ſhoulders, and in his right hand a Dagger, and in his left hand a Target. I aſked why ſo great a perſon went on that faſhion; it was told me, that that was thought to be the moſt honourable habite that could be imagined, for him that was *Arraz di Caual*, that is, Head of the men at Armes. And in the very ſame habite there followed after him twentie or thirtie Foot-men with Daggers and Targets, but alwaies the *Arraz* marched before.

The tribute.

The ſaid *Barnagaſſo* hath other two, namely, *Arraz Tagale*, and *Arraz Iacob*, Lords of great Countreyes, which I knew, and many other *Xums* Captaines, and Lords of other Countreyes, but without any titles of honour; and ſo he is Lord of many people, and of many Countreyes. And as well he, as the other Lords are ſubiect vnto *Prete Ianni*: and he it is that giueth and taketh away their offices, when he ſeeth good, and it pleaſeth him: and to him they pay the *Guibre*,, that is to ſay, the Tribute of the Countrey. And all theſe Lordſhips are towards the parts of *Egypt* and of *Arabia*, from whence come the good Horſes, cloth of Gold, and Silks, whereof they pay him tribute; that is to ſay, all of them pay to *Barnagaſſo*, and he payeth it ouer againe to *Prete Ianni* for himſelfe, and for the reſt euery yeere, to wit, one hundred and fiftie Horſes, and a great quantitie of Silke, and cloth of Gold. They pay likewiſe great ſtore of Cotton-cloth of *India*, for the cuſtomes which are gathered in the Hauen of *Ercoco*.

How they keep their cattell from the wild beaſts in the night.

Two Winters.

Winter and Summer ſtrangely diſpenſed.

25. The people of this Towne of *Barua*, and their neighbours round about them haue a cuſtome to encloſe themſelues, ten, twelue, or fifteene of them in a Court all walled and ſtrongly encloſed, which Court hath not paſt one gate, and herein they ſhut vp their Kine, of which they haue their Milke and Butter: they ſhut vp likewiſe their ſmall cattell, as Seepe, Mules, and Aſſes; and beſides the locking vp of their gate in the night, they make fires alſo at the gate, and place men to watch there, for feare of wild beaſts which range about their lodgings. And if they ſhould not take this courſe, no beaſt of theirs ſhould eſcape vndeuoured. And of this Towne of *Barua*, and the other Townes adioyning, are the men which goe to ſowe Millet vnto the *Mountaines of the Viſion*, and they goe thither three moneths before the *Generall Winter*: and the cauſe why they goe thither, are two: the firſt is, becauſe they are neere to the Sea, whereby all victuals are tranſported to *Mecca*, to *Ziden*, to *Toro*, and to all *Arabia*, and *India*. And hauing many ſorts of Corne, they ſeeke a fit place for the vent thereof. The ſecond cauſe is, for that in this Countrey there are two Winters, diuided into rainy ſtormes; neither do the Cornes grow, but with abundance of water: therefore they depart from *Barua*, and goe to ſowe their Corne in the *Mountaines of the Viſion*, where at that time it is Winter, which laſteth all the time of *Februarie*, *March*, and *Aprill*, and the ſelfe ſame Winter is in another Countrey, which is vnder the gouernment of *Barnagaſſo*, called *Lama*, diſtant from the *Mountaines of the Viſion*, at leaſt eight dayes iourney. At this very time alſo it is Winter in another Countrey, which is called *Dobas*, being thirtie dayes iourney from this place. And becauſe theſe ſeeds of Millet require much raine, therefore theſe Winters being out of the ordinarie ſeaſon of the places aboue mentioned, they goe to ſowe them where it raineth, and ſo they make their profit of the two foreſaid Winters.

Two great Churches, one for men, and one for women.

In this Towne of *Barua* are two very great and goodly Churches, wherein are many Prieſts, the one faſt by the other: one is for the men, called Saint *Michael*; and the other for the women, called, *The Church of the Apoſtles*, that is, of Saint *Peter*, and Saint *Paul*. They ſay that the Church belonging to the men was built by a great Lord that was *Barnagaſſo*, who gaue it this priuiledge, that no woman ſhould enter therein, ſaue the wife of *Barnagaſſo* with one maide onely, and that onely when ſhee went to receiue the Communion; and yet might ſhee not enter into the Church, for women come not into the Church, but ſtand at the gate in the circuit before the Church, and there they receiue the Communion with the Lay people; and ſo likewiſe doe the women in the other Church of the Apoſtles, which receiue it in the forme aforeſaid before the gate. And in the womens Church I haue alwaies ſeene the wife of *Barnagaſſo* goe to communicate with the other women, not vſing the priuiledge granted vnto her, to goe to communicate in the Church of the men.

Church-yards.

No Tithes, but great poſſeſſions.

Theſe two Churches haue the circuit of their Church-yards, which toucheth one another, and are compaſſed about with high walls, and they make the Sacrament, that is to ſay, the Bread, for both of them in one houſe, and both of them ſay their Maſſes at one and the ſelfe ſame time, and the Prieſts that ſerue in one Church doe ſerue in the other, that is to ſay, two parts of the Prieſts in the Church of the men, and the other part in the Church of the women, and being thus diuided, they ſay their Diuine Seruice. Theſe Churches haue no manner of Tithes, onely they haue great poſſeſſions which belong vnto the Prieſts, and they cauſe them to be tilled and manured, the reuenues whereof are diuided among them, and the *Barnagaſſo* alloweth them whatſoeuer is needfull in the Churches, that is to ſay, Reparations, Ornaments, Waxe, Butter, Incenſe, and all things elſe belonging thereunto. At theſe Churches are twentie Prieſts, and ten or twelue Friers continually reſident, and I neuer ſaw Church of Prieſts where there were not Friers, nor Monaſterie of Friers, where there were any Prieſts, for the Friers are ſo many, that they couer the World: both in the Monaſteries, the Churches on the waies, and in all Markets, and laſtly, in all places are Friers.

Abundance of Friers.

26. The Prieſts marrie with one Wife, and obſerue Matrimonie better then the Laytie. They continue alwaies in Houſe with their Wife and children, and if perhaps their Wife die, they marrie no more; and likewiſe if the Prieſt die, his Wife marrieth not a ſecond Husband, but ſhe may become a Nunne if ſhe will. And if a married Prieſt lie with another woman, hee entreth no more into the Church, neither is he partaker of the Reuenues thereof, but becommeth as it were, a Lay-man, And this I know to bee true, for I ſaw a Prieſt accuſed before the Patriarke, that he had lien with another woman, and I heard him confeſſe the fault, and ſtraight way the Patriarke, commanded, that he ſhould neuer carrie Croſſe more in his hand, nor come any more into the Church, but ſhould become a Lay-man. And if any Prieſt being a Widdower doe marrie againe, he becommeth a Lay-man, as it hapned to *Abuquer*, whom I mentioned before, which being a Widdower was married to *Romana Orque*, the Siſter of *Prete Ianni*. This man hauing beene a Prieſt and principall Chaplaine to *Prete Ianni*, after hee had beene Widdower many yeares marryed againe, and *Marke* the Patriarke digraded him, and made him become a Lay-man, and he came no more into the Church, but ſtood at the Church-porch, to receiue the Sacrament, as the Lay-people doe.

Prieſts beſt obſeruers of Matrimonie.

Loſſe of orders, or degradation.

The Prieſts Sonnes for the moſt part become Prieſts, for in this Countrey no Schooles are vſed to teach children to reade or write, neither are there any Schoolemaſters: and the Prieſts teach their children that little which they know, and ſo they make them Prieſts, being admitted into Orders by *Abura Marke*, that is to ſay, *Their Patriarke*: for through all *Æthiopia* there is none other, neither Biſhop nor any bodie elſe that giueth Orders, and Orders are giuen to theſe Prieſts, twice in the yeare, as I will hereafter declare, hauing my ſelfe oftentimes beene preſent at their taking of Orders. In all theſe Countries the Church-yards are encloſed with very ſtrong wals, that beaſts may not come and digge vp the dead bodies. They vſe great reuerence to their Churches: and no man is ſo hardy as to rule on horſe-backe by a Church, but lighteth, and walketh on foot, till he be gone a great way beyond the Church, and the Church-yards.

No Schooles or Schoolemaſters.

No Biſhop.

Reuerence to Churches.

27. We aboad in this Towne of *Barua*, and could not at the firſt, for many daies ſpace, get any order for our diſpatch: yet at the laſt, we departed the eight and twentieth of Iune, 1520. being verie glad and well appayed of our diſpatch: and the people which carried our ſtuffe would carrie them but two miles onely from the Towne, ſaying, that they were not bound to carrie them any farther, becauſe there ended the limits of their Conntrey. Beeing thus in the wide fields in the moneth of Iune, and in the depth of the Winter of theſe Countries with our ſaid goods, and induring moſt huge raines and ſhowres, the Ambaſſadour with three of vs in his company returned to *Barua*, to ſpeake with *Barnagaſſo*. He alwaies gaue vs good words but bad deeds; yet at laſt after foure daies he ſent for the ſaid goods.

Bad people.

28. The next day, a Gentleman came thither from *Prete Ianni*, whom *Barnagaſſo* ſo highly intertained, that he forgot vs, and went forth of the Towne to receiue him as far as a little hill without the Suburbs, accompanied with much people, and the ſaid *Barnagaſſo* was naked from the middle vpward. As ſoone as the Gentleman was come thither, he mounted vp that little hill aboue all the reſt, and the firſt ſpeech that hee vſed was this: *The King greets you well*; at which words the whole company bowed downe their heads, touching the ground with one of their hands, which is the honour and reuerence that they vſe in this Countrey. Theſe words ended, the Ambaſſage which he brought him from *Prete Ianni*, followed. After he had ended his ſpeech, *Barnagaſſo* clad himſelfe in verie rich array, and brought the Gentleman to his Palace. This is the manner of hearing the meſſage which *Prete Ianni* ſendeth, to wit, abroad without doores, and on foot; and naked from the Girdle vpward, vntill the ſame be ended: And if it be an acceptable meſſage from *Prete Ianni*, he which receiueth it clotheth himſelfe; but if the meſſage bee ſent in diſpleaſure, then hee which receiueth it abideth ſtill naked, ſhewing himſelfe to bee in diſgrace of his Soueraigne. This *Barnagaſſo* was Brother to the Mother of *Prete Ianni*.

Barua.

With what reuerence theſe Lords receiue the Ambaſſages of *Prete Ianni*.

Manner of hearing meſſages from the Prince.

After many delayes, the Ambaſſador prayed him to lend him twelue Mules: he anſwered, that he could not lend vs them, and that if he would haue them he muſt buy them; and as we would haue bought them of the Countrey people, which willingly would haue ſold them vnto vs, his Seruants came and threatned them, that if they ſold vs any they would puniſh them, and take the Gold from them: for no other money runneth currant in this Countrey. When we ſought to buy vs Mules, all the Countrey people refuſed to ſell vs any, ſaying, That they were afraid of *Barnagaſſo*, becauſe he himſelfe would haue the ſelling of their Mules. The Cuſtome of all the Realme of *Prete Ianni*, is, that there is no other coined money currant, but onely Gold, and it paſſeth from man to man by waight, and the principall waight is an ounce, which maketh ten *Pardaos*, or ten *Cruzados*: the next is halfe an ounce; and the leaſt money is a dramme, and ten drammes make an ounce; and the value of a dramme is according to a dramme in the Kingdome

The vſuall coine through all the Kingdome of *Prete Ianni*.

Wicked policy

of *Portugall*, or in *India*. Their Gold differeth in fineneſſe three quarters of a Ducate, ſo that one ounce of Gold is ſometimes worth but ſeuen Ducates and a halfe. Moreouer, the ſaid *Barnagaſſo* had commanded that none but himſelfe and his Officers, ſhould keepe any Waights to weigh Gold withall; and whoſoeuer would buy and ſell muſt come to intreat them for their Waights, and by this meanes he and his Factors vnderſtood to whoſe hands the Gold came, which Gold afterward he would take from them at his pleaſure, as it was told mee by themſelues.

Faire and rich Church.

Proceſſions.

29. In this Towne of *Barua*, there is a Church of our Ladie, which is great, new, and verie well painted, and notably furniſhed with many Ornaments, and Cloth of Gold, Cloth of Silke, Crimſon and Veluet of *Mecca*, and red Chamblets. In this Church the Seruice is the ſelfe-ſame which is vſed in the Church of *Barua*, before mentioned, ſauing that here it is ſomething more ſolemne, becauſe *Barnagaſſo* is here reſident, and many more Prieſts, and great numbers of Friers. The Church is gouerned by Prieſts, and one time while I was there, I ſaw a Proceſſion made about the Church in the greateſt Circle which is in the Church-yard, wherein were many Prieſts and Friers, men and women (for in this Church, the women receiue the Commnnion with the Lay-men) in which Proceſſion were the rich Ornaments aforeſaid; and they compaſſed the Church at leaſt thirtie times, ſinging, as it were, Letanies, and ringing many Baſons like vnto Drums and Cymbals.

Their manner of buying and ſelling in this Market by exchange.

Salt precious, alſo Incenſe, Pepper, &c.

No money currant.

Few words vſed in bartering.

Prieſts, Friers and Nunnes, chiefe Chapmen.

Tchir Habit.

Nunnes: their Habit, number, &c.

In this Towne is a great Market, as there is at *Barua*, and likewiſe, once a weeke, there is a Market kept in al thoſe places which are head-towns. In theſe Markets they vſe to exchange one thing for another; namely, to giue an Aſſe for a Cow, and that which is wanting of the worth, is ſupplyed with two or three meaſures of Corne or Salt. Moreouer, they change Goates for Bread, and for Bread they buy Cloth; and for Cloth, Mules and Kine: but eſpecially they may haue what they will for Salt, for Incenſe, for Pepper, for Myrrhe, and for ſmall Pearles, all which are things much eſteemed and had in price, and make account of them as of Gold, and theſe runne as currant through all the Kingdomes of *Prete Ianni*, and of the *Gentiles*: for euery ſmall thing, they change Hens and Capons. To be ſhort, whatſoeuer a man would buy is here to be had in the Market by exchange, for no money is here currant. Neither vſe they many words in their bargaines, but are ſoone agreed, whereat we greatly maruelled.

The greateſt Chapmen in theſe Markets, are Prieſts, Friers, and Nunnes. The Friers goe decently apparelled, with their Habit downe to the ground: ſome weare yellow apparell of courſe Cotton-cloth, others weare Goats-skins dreſt like Chamois. The Nunnes alſo weare the like Habit. Moreouer, the Friers weare Cowles, like the Cowles of the *Dominican* Friers, made of the ſaid skins or of yellow Cotton-cloth, and alſo weare their haire long. The Nunnes weare neither Cowles nor long haire, but onely a Gowne, and haue all their heads ſhauen, and haue a thong of Leather tyed ſtrait about their heads, and when they be old, they weare a certaine attire vpon their heads and Veiles ouer the ſame. They are not incloſed in Monaſteries, but dwell in certaine ſeuerall Townes; and becauſe all the Monaſteries are of one order, therefore they are obedient vnto the Monaſterie that is next them, from whence they receiue their Habit. Theſe Nunnes enter not into the Church, but doe as other women doe. The number of them is very great, and in a manner, as great as the number of the Friers: they ſay that ſome of them are women of a very holy life. Againe, ſome of them haue children. The Habit which the Prieſts weare, is little differing from the Habit of the people, for it is made all of one Cloth, and they are girded like the common people; their difference is, in that they carrie a Croſſe alwaies in their hands, and their heads are alwaies ſhauen. And contrariwiſe, the Lay-people weare their Lockes long, and the Prieſts ſhaue not their Beards, but the Lay-men are ſhauen vnder the chinne, and cut off their Muſtaches. There are alſo certaine other Prieſts, called *Debeteras*, which is as much to ſay, as Canons, theſe are Prieſts of great Churches, as a man would ſay, of Cathedrall, or Collegiate Churches: and theſe men goe very well apparelled, ſo that they well declare what manner of men they bee: and theſe goe not vp and downe the Markets as the reſt doe.

Croſſes and ſhauings.

Barnagaſſoes State.

30. The ſtate of this *Barnagaſſo* (although he be a great Lord, and hath the title of a King) is very poore. Whenſoeuer we ſpake with him, we found him ſitting in a Litter couered with a Quilt, the Teſterne was of Cotton-cloth, which they call *Baſuio*; it is very good according to that Countrey. There bee ſome verie deare, and behind the ſaid Litter or Couch, the wall was hanged with foure verie rich Swords, faſtned to foure pieces of wood, faſtned to the wall, and two great Bookes likewiſe hanged thereon: before the Litter vpon the ground were ſpread certaine Mats, on which they ſit which come to ſee him. They ſweepe not their Houſes very often. His Wife alwaies ſitteth at his elbow vpon a Mat, which is layed at his beds head. Alſo many people and men of account are alwaies before him, which ſit vpon the ſaid Mats. Ouer againſt him, right before his Litter, ſtand alwaies foure Horſes, one of which is alwaies ſadled, and the reſt are onely couered with Couerings, and there they ſtand eating.

Courts of Iuſtice.

In all his Houſes are two round places incloſed as it were Courts; each circuit hath his gate, and euery gate hath his Porters, with their ſtaues in their hands. In the gate next vnto him ſtand the principall Porters, and betweene theſe two gates is alwayes one of his *Alicazi*, which ſignifieth an *Auditour or Steward of the Houſe*; and he it is that miniſtreth Iuſtice when he hath heard both the parties. And if the cauſe be of great importance, he heareth both the parties till they haue made an end of ſpeaking, then he relateth the whole matter to *Barnagaſſo*, and hee himſelfe decideth the matter: and if it be but a ſmall matter, and the parties agree together, and the ſaid *Alicaxi* giue ſentence thereof, the cauſe is ſo ended. Moreouer, their muſt needs be there preſent, a man of honour and account, which by his office, is called *Mallagana*, which ſignifieth the Notary of *Prete Ianni*, at all ſentences which *Barnagaſſo* or this *Alicaxi* giueth. And if any of the parties will appeale to *Prete Ianni*, or vnto his Auditors, in ſuch caſes they ſend vnto him the ſtate of the cauſe, and by this meanes *Prete Ianni* vnderſtandeth all the complaints of his ſubiects, as well great as ſmall: and all the Lords of the Dominions of *Prete Ianni*, haue each of them one *Alicaxi*, and one *Mallagana*, placed by himſelfe, and the Captaines ſubiect to *Barnagaſſo* haue the like.

Appeale.

Manner of comming to him.

The great Lords which remaine in the Court of *Barnagaſſo*, and others which come vnto him for their affaires, come in this manner. Departing from their houſes, they ride vpon a Mule, with ſeauen or eight men on foote, which goe before him vnto the firſt gate, and there hee lighteth, if he be a greater Lord, he rideth with ſeuen, or eight, or ten Mules, his whole company riding, or with more, according to his quality, and commeth vnto the firſt gate; and being come thither, they all alight, and then they go to the ſecond gate, and if peraduenture they cannot get in, they ſit there without, as Bees doe in the Sunne, all in a cluſter. All theſe honorable perſons, weare Sheepe-skinnes about their necks and ſhoulders, and thoſe which weare Lions, Tygers, or Leopards skinnes, are more honourable, and when they come before *Barnagaſſo*, they put them off to honour him, as we put off our hats.

Proclamation of war againſt *Nubia*.

While wee were in this Towne of *Barua*, on a Market day was a great Proclamation made, that *Barnagaſſo* would goe to warre againſt the people of *Nubia*. The order of this Proclamation was in this wiſe: One carried a Cloath like a Banner vpon a Iauelin, and another went crying warre againſt the *Nubians*, which they ſay are very farre off in the vtmoſt Confines of their Countrey, fiue daies iourney towards *Egypt*, and border vpon the Countries of *Canfila* and *Daffila*, as hath beene before mentioned, being ſubiect to the ſaid *Barnagaſſo*. Theſe people of *Nubia*, are neither *Mobres*, *Iewes*, nor *Chriſtians*; but they ſay at ſometimes they were *Chriſtians*, and that through default of euill Miniſters they loſt their Faith, and are become Iufidels, and without Law.

Nubians, what people.

Moreouer, they told me, that they had ſlaine one of *Barnagaſſo* his Sonnes not long before, for which cauſe he purpoſed to goe into thoſe parts, to be auenged of them. And it was told me, that in this Countrey of *Nubia*, is found abundance of fine Gold, and that vpon the Frontiers thereof, are alwaies foure or fiue hundred Horſe-men kept, which are excellent men of Armes, and that their Countrey is very fruitfull, and aboundeth with all ſorts of Victuals and Cattell, and it cannot be otherwiſe; becauſe it lyeth on both ſides of the Riuer of *Nilus*, which paſſeth farre many miles ſpace through the midſt of the ſame. The Proclamation ſaid, That within fiue daies ſpace, *Barnagaſſo* would ſet forward, but as yet there was no furniture of Weapons prepared: for in that Countrey there is no great ſtore of them, ſaue onely the *Cauas*, which are the men of Armes, were there preſent, which carrie a Iauelin, a Target, and a Bow, with ſtore of Arrowes, and perſons of more honour weare an arming Sword, and a Iacke of Male, but not many of them. Vpon this occaſion of going to warre, *Barnagaſſo* begged a Sword of our Embaſſadour, which gaue him his owne ſword which he weare in that expedition, which was very faire and good, and this notwithſtanding, with great importunitie he begged another, which he knew that he had, being very well garniſhed, and very rich, ſaying; That hee had great need thereof. Our Embaſſadour being not able to ſhift him off, was forced to buy one for him among his Company, which had a Veluet skabberd, and the Hilts gilded, and ſo he gaue it him in exchange for one of his. And in the houſe where we kept our goods, and where wee lodged, which was without gates: the night following, they robbed vs of two Sallets, and one head-piece, you may well thinke, that they pilfered the ſame vpon occaſion of this warre.

Gold.

Armes.

Baſe begging.

31. In this Towne we bought Mules for our iourney, and *Barnagaſſo* gaue vs three Camels, and with much paine wee departed from thence, through the great Thunders, Tempeſts, and Raines, which terribly troubled vs; for at this ſeaſon is the fury of Winter, which beginneth about the fifteenth of Iune, little more or leſſe, (as we haue ſaid before) and endeth the fifteenth of September, and at the end thereof is their Summer, as it is with vs: and what it taketh of the one, it leaueth of the other. During all this Winter-ſeaſon in ſome of theſe Countries, they trauaile not, but we notwithſtanding proceeded on our iourney, becauſe wee knew not the cuſtome of the Countrey, and much leſſe the danger whereinto we thruſt our ſelues. And ſo we ſet forward on our iourney with part of our goods, becauſe we left the greateſt part at *Barua* with our Factor, and came to a place called *Temei*, which is in the Countrey of *Maizada*, diſtant from the Towne of *Barua* whence we came, about twelue miles, wee ſpent three daies in this iourney, by reaſon of the cruell Winter and huge raines, our goods which we carried, being ſpoyled with water.

Their departure.

What time their Winter beginneth and endeth.

Temei.

Maizada.

At this place where we arriued, we found a *Xuum*, that is to ſay, A Captaine, whoſe name was *Primo*, and hee was one of *Barnagaſſo* his Brothers, an honourable perſon, and of great worth, who vſed vs very courteouſly. They ſaid, that he was likewiſe Brother to the Mother of *Prete Ianni*, and that he had in his *Xumeta*, or gouernment of the Countrey of *Maizada*, twentie Townes, and not aboue, becauſe it is the leaſt Shire within the Kingdome of *Barnagaſſo*. This town is ſeated vpon a ſteepe hill, not of Stone, but all of arable ground, with certaine ſmall Villages thereon; and vpon three ſides a man may ſee the Champaine Countrey, for fortie or fiftie miles about; and on the fourth ſide, by the ſpace of three miles, beginneth an huge bottome or downe-fall, which the ground maketh toward a great Riuer, neere vnto which a man may behold moſt goodly champaine fields, all manured and fruitfull, wherein are ſeated aboue one hundred Villages; in ſo much, that I thinke in no part of the world is any Countrey ſo well inhabited, nor ſo full of all ſorts of Graine, as this is. Neither doe the raines in Winter any harme thereunto, for this is the beſt ſeaſon they can wiſh for, for at that time the Corne groweth beſt, and becommeth moſt beautifull. And I thinke there is no Countrey wherein ſuch abundance of Cattell, as well tame as wilde, may be found, and where a man may catch ſuch ſtore of Wilde-fowle, as in theſe champaine fields; but of wilde Beaſts there, none other ſorts but Tygers, Wolues, and Foxes, which alſo are common in all the Countrey. They eate not many ſorts of beaſts, as Hogges, Hares, Wilde-Geeſe, and Ducks, and all becauſe they are not clouen-footed: neither eate they any other kind of Beaſt, if it chanceth to dye, before it be eaten; and by this meanes ſo many beaſts doe multiply, which neither are moleſted nor chaſed, becauſe they haue no Dogges for this purpoſe. And when we went on Hunting without Dogges, we caught ſometimes twentie Hares in our Nets at a time, in the ſpace of an houre, and as many Partridges we droue vnto the ſnares, as though we had driuen Hens into an houſe, becauſe they are not very wilde, nor much afraid of men, for as much as they ſee them all the day long; and in this manner we killed as many of them as we would deſire. Thoſe kinds of Beaſts which they eate not of, we fed vpon in ſecret, that they ſhould not report any euill of vs.

Deſcription of the Towne.

Store of tame and wilde beaſts.

Vncleane beaſts and fowles.

Hares and Partridges eaſily taken.

§. V.

Of the infinite number of Locuſts, and of the harme which they do, and how we made a Proceſsion, and the Locuſts dyed. The incredible hurts done by them. Of TIGREMAHON, MARABON, *and of* CHARVMA, *the Queene of* Sheba, *and the Eunuch. The rare Buildings and Pillers at* Caxumo.

32. IN this Countrey, and in all the Dominions of *Prete Ianni*, is a very great and horrible plague, which is an innumerable company of Locuſts, which eate and conſume all the Corne and Trees, and the number of theſe Creatures is ſo great, as it is incredible, and with their multitude they couer the earth, and fill the ayre in ſuch wiſe, that it is an hard matter to be able to ſee the Sunne. And againe, I ſay, that it is an incredible thing to him which hath not ſeene it. And if the damage which they doe, were generall through all the Prouinces and Realme of *Prete Ianni*, they would periſh with famine, and it were impoſſible to inhabite the ſame, but one yeare they deſtroy one Prouince. Sometimes in two or three of thoſe Prouinces; and whereſoeuer they goe, the Countrey remaineth more ruinate and deſtroyed, then if it had beene ſet on fire. Theſe Vermine are as great, as a great Graſhopper, and haue yellow wings. We know of their comming a day before, not becauſe wee ſee them, but we know it by the Sunne, which ſheweth his beames of a yellow colour, which is a ſigne that they draw neere the Countrey, and the ground becommeth yellow, through the light which reuerberateth from their wings, whereupon the people become ſuddenly as dead men, ſaying; *We are vndone, for the Locuſts come.*

Locuſts, like thoſe of *Egypt*.

The miſchiefe by them.

A ſtrange ſigne of the cōming of Locuſts.

Neither will I omit to declare what I haue ſeene three times, and the firſt time was in the Towne of *Barua*, where we remained three yeares; and here, oftentimes we heard ſay, *Such a Countrey, or ſuch a Realme is deſtroyed with Locuſts.* During our abode in this Towne, we ſaw the ſigne of the Sunne, and the ſhadow of the earth, which was all yellow, whereat the people were halfe dead for ſorrow. The next day, the number of theſe Vermine which came, was incredible, which to our iudgement, couered foure and twentie miles in compaſſe, according as we were informed afterward.

Foure and twentie miles compaſſe, couered with Locuſts.

This plague of God being come vpon vs, the Prieſts of this place repaired vnto me, beſeeching mee to giue them ſome remedy to chaſe them away; to whom I anſwered, That I could tell them none other remedie, ſaue only to pray deuoutly to God, that he would chaſe them out of the Countrey. And I went my ſelfe vnto the Embaſſadour, and told him, that peraduenture it would doe well to goe on Proceſſion, and to pray to God to deliuer the Countrey, and that it might be that he would heare vs, for his mercies ſake. This motion highly pleaſed the Embaſſadour.

Through the prayers of the *Portugals*, the Locuſts were all deſtroyed and killed.

The next day we aſſembled the people of the Towne, and all the Prieſts, and taking a conſecrated ſtone and a Croſſe, according to our cuſtome, all wee *Portugals* ſung the Letanie, and I commanded thoſe of the towne to cry vnto God like as we did, ſaying, in their language: *Zio Marina Chriſtos*, that is, *Oh Lord God haue mercy vpon vs.* And with this our cry, we went through one field, whereas there grew ſtore of Corne, for the ſpace of one mile, vnto a little hill, and there I cauſed them to take vp a quantity of theſe Locuſts, and made of them a coniuration, which I carried with me in writing, which I had made the night before, *Requiring them charging them, and excommunicating them, willing them within three houres ſpace to begin to depart toward the Sea, or toward the Land of the* Moores, *or toward the deſert Mountaines, and to let the Chriſtians alone; and if they obeyed me not, I called and adiured the Fowles of the Heauen, the Beaſts of the field, and all the Tempeſts, to ſcatter, deſtroy, and conſume their bodies.* And for this purpoſe I tooke a quantitie of theſe Locuſts, and made this *Admonition to them which were preſent, in the name of themſelues, and of thoſe which were abſent*; and ſo I let them goe, and gaue them libertie. It pleaſed God to heare vs Sinners; for as we returned homeward, there came ſo many of them behind vs, that it ſeemed they would breake our heads, and our ſhoulders, they ſtrucke vs ſo hard, that they ſeemed to be blowes of ſtones and of ſtaues, and went from this part toward the Sea. The Men, Women, and Children which ſtayed in the Towne, were gotten vp to the roofes of the houſes, praiſing God, becauſe the Locuſts began to depart and fly before vs, and part of them followed after vs. In the meane while, aroſe a great ſtorme and Thunder toward the Sea, which came right againſt them, which laſteth three houres, with an exceeding great ſhower and tempeſt, which filled all the Riuers, and when the water ceaſed, it was a dreadfull thing to behold the dead Locuſts, which we meaſured to be aboue two fathomes high vpon the bankes of the Riuers, and in ſome Riuers there were exceeding great Mountaines of them, in ſuch wiſe, that on the next morning there was not one of them found aliue vpon the ground.

Exorciſing the Locuſts.

Graſhoppers excommunicated.

Incredible ſwarmes of dead Locuſts.

The people of the Townes adioyning, hearing heereof, many men came to make inquiry by what meanes this thing came to paſſe. The Countrey people ſaid: Theſe *Portugals* are holy men, and by the power of God haue chaſed away, and killed the Locuſts. Others ſaid, (chiefely the Prieſts and Friers of the places adioyning) that we were Witches, and that by witchcraft we had chaſed the ſaid Vermine, and that thereby alſo, we were not afraid of Lyons, or of any other wilde beaſts. Three daies after this acte, comes vnto vs *Xuum* or Captaine of a place, called *Coiberia*, with Men, Prieſts, and Friers, beſeeching vs for Gods ſake to helpe them, ſaying, That they were vndone by the Locuſts, and this place was a daies iourney diſtant towards the Sea.

Diuers cenſures.

Another experiment.

They came vnto vs at Euentide, and at that inſtant I and foure *Portugals* departed with them, we trauailed all night, and came thither an houre after day-breake, where wee found all the people of that place gathered together, with many of the places neere adioyning, and they alſo were troubled with the Locuſts, and ſuddenly vpon our arriuall, we made our Proceſſion round about the Towne, which is ſeated vpon an high hill, from whence wee ſaw many Villages and Townes all yellow with the multitude of Locuſts. Hauing ended our Ceremonies, as in the former place we went to dinner, and the people adioyning beſought vs inſtantly to goe to them, promiſing vnto vs a great rewards. It pleaſed God, that as ſoone as euer we had dined, we ſaw the ground cleane, ſo that one Locuſt appeared not in their ſight, to their great admiration. When they ſaw this, not wholly truſting in the Grace of God receiued, they beſought vs to goe with them to bleſſe their fields, for yet they were afraid leaſt they would returne againe.

The hurt they ſaw done by Locuſts elſewhere.

Zaga Zabo, an Embaſſadour ſent into *Portugall*.

Their miſchieuous ſpawne.

Hartleſſe people.

33. At another time while we were in a Towne, called *Albuguna*, *Prete Ianni* ſent vs to this Towne, that here we might furniſh our ſelues of victuals, which is in the Kingdome of *Angote*, and is diſtant from the Towne of *Barua*, where wee abode thirtie daies iourney. When we came hither, I went with the Embaſſadour *Zaga Zabo* (which afterward came into *Portugall*) and fiue *Genoueſes*, to a Towne and a Mountaine, called *Agoan*, and we trauailed fiue daies iourney through places wholly waſte and deſtroyed, wherein Millet had beene ſowen, which had ſtalkes as great as thoſe which we ſet in our Vineyards, and we ſaw them all broken and beaten downe, as if a Tempeſt had beene there, and this the Locuſts did. The Trees were without leaues, and the Barkes of them were all deuoured, and no Graſſe was there to be ſeene, for they had eaten vp all things, and if we had not beene warned and aduiſed to carrie victuals with vs, we and our Cattell had periſhed. This Countrey was all couered with Locuſts without wings, and they told vs, that thoſe were the ſeede of them which had eaten vp all, and that as ſoone as their wings were growne, they would ſeeke after the old ones. And the number of them was ſo great, that I will not ſpeake of it, becauſe I ſhall not be beleeued: but this I will ſay, That I ſaw Men, Women, and Children, ſit as forlorne and dead among theſe Locuſts; and I ſaid vnto them, Why ſtand yee as dead men, and will not kill theſe Vermine, to be reuenged of

the miſchiefe of which their fathers and mothers haue done vnto you, ſeeing that thoſe which you ſhall kill ſhall neuer be able to doe you more harme? They anſwered, that they had not the heart to reſiſt the plague which God ſent vpon them for their ſinnes. And all the people of this Countrey departed, wee found all the wayes full of men and women, trauelling on foot with their children in their armes, and vpon their heads, going into other countries where they might find food, which was a pitifull thing to behold.

Men driuen by Locuſts out of their Habitations.

Hurt to Trees.

While wee abode in the ſaid Signorie of *Abuguna*, in a place called *Aquate*, at another time came ſuch an infinite ſwarme of Locuſts, as it is incredible to declare. They began to come about three of the clocke in the after-noone, and ceaſed not til night, and as they came they lighted, and the next day in the morning, they began to depart, ſo that by nine of the clocke there was not one of them left, and the Trees remained without leaues. The ſame day and houre, there came another Squadron of them, and theſe left neither bough nor Tree vnpilled, and ſo they continued for the ſpace of fiue dayes, and they ſaid, they were the yong ones which went to ſeeke the old ones, and they did the like, where wee ſaw them that were without wings, and the compaſſe which theſe Locuſts tooke, was nine miles, wherein was neither leaues nor barke on the Trees.

Dancali.

This Countrey ſeemed not to bee burnt vp, but rather to bee couered with Snow, by reaſon of the whiteneſſe of the Trees, which were all pilled, ſo that all the Countrey remayned bare. It pleaſed God that the Harueſts were alreadie gathered in, but wee could not vnderſtand whether they went afterward, for they came from the Sea-coaſt out of the Kingdome of *Dancali*, which belongeth to the *Moores*, which are continually in warre, neither could we learne where at laſt they lighted.

Tigremahon.

Thunders and ſtormes.

The Riuer of *Marabo.*

34. The next day after our comming to this Towne of *Timei*, before our goods remayning in *Barua*, were brought thither our Ambaſſadour, departed with ſixe on Horſe-backe in his company, to goe to the Court of *Tigremahon*, which hath the title of a King, and vnder his Gouernment and Iuriſdiction, are many great Lords and Townes. The Ambaſſadour requeſted him to giue him aide: and while we here ſtayed two dayes for people to carrie our goods, a Captaine came vnto vs, with many people to carrie the ſame, and hence wee departed the third of Auguſt, with great Thunders and a terrible ſtorme of raine, and trauelled for the ſpace of three miles through manured fields. Then beganne we to deſcend downward, by a very rough craggie, and ſteepe wayes, many miles more, and at euening lodged in a Church-yard, where wee abode in great feare of Tygres, and maruelled much at the Winter and ſtormes. Departing thence the day next following, wee trauelled through craggie Mountaines full of Woods and Trees without fruit, but very greene and faire, and ſuch as wee knew not, and came vnto a Riuer, which becauſe it was Winter, was ſwollen and very dangerous to paſſe, which is callled *Marabo*: and vpon this Riuer is ſeated the Towne of *Barua*, as I haue ſaid before, and it runneth towards *Nilus*: and this Riuer parteth the Iuriſdictions of *Barnagaſſo*, and *Tigremahon*, and from this Riuer vnto the place where we lodged, are about ſixe miles, and albeit the Mountaines be craggie and full of Woods, yet are they inhabited with ſtore of people, and haue many places manured in them.

A Captaine of *Tigremahon* to conuoy them.

Contention.

35. When we were come vnto the Riuer, they which were with vs layed downe our goods, and ſuddenly we heard on the other ſide the Riuer a great noiſe of Drums, and of people. We demanded what the matter was, it was told vs that it was a Captaine of *Tigremahon*, which came to carrie our goods. And hauing paſſed the Riuer, we found a goodly company which came to meet vs, and they were betweene ſix or ſeuen hundred men. Suddenly we ſaw a great contention fall out betweene theſe people, and thoſe which come thither with vs: for they which belonged to *Tigremahon* ſaid, that they were not bound to take charge of the goods vntil they were paſt the Riuer: and the others ſaid, that they were not bound to carrie them further then the waters ſide. While they were in this contention, becauſe the Riuer was greatly ſwollen, they agreed all together to tranſport the goods vpon a raft, and that this ſhould be nothing preiudiciall at all, but that, it ſhould remaine free for them as before, and ſo wee paſſed the Riuer with our goods. Theſe people trauelled ſo luſtily with our ſtuffe, that we could not ſtay them back, with our Mules.

Herds of wild Hogges.

During that little part of the day which remayned, wee trauelld ouer moſt craggie Mountaines, and ſaw wilde Hogges in diuers Herds, and they were aboue fiftie in a companie, Partridges innumerable, and other ſorts of Birds of diuers colours moſt beautifull to behold, which couered the Ground and the Trees: and wee were informed, that in theſe places were all kinds of rauenous beaſts, and it cannot bee otherwiſe, as it ſeemeth by the terrible Mountaines.

Fires for feare of beaſts.

High hils.

This night wee lodged abroad in the field in places enuironed with people and many fires, beeing informed, that they made theſe fires for feare of wild beaſts, and here immediately wee found great difference in the People and in the Soyle, and in the Trees, as alſo in the qualitie of the Countrey, and in the Traffique of the Inhabitants: and here wee began to trauell ouer certaine Mountains ſo exceeding high & craggie, that they ſeemed to touch the Skies, & in regard of their heighth they winded a little at the foote, and all of them were porportionably ſituate, and they are diuided one from the other, and ſtretch in length a very great way: and all thoſe which are acceſſible, although there be great danger in trauelling of them, haue Chappels builded on the tops of them, and the moſt part of them are dedicated to our Lady; and on many of the tops of theſe Hills we ſaw Chappels, where wee could not imagine how they could aſcend vp to build them. We lodged at a place, in the midſt of theſe Mountaynes, called *Abafacem*, whereon ſtandeth a Church, dedicated to our Lady, very well builded, with an Ally in the midſt, mounted higher then the other two, on both ſides, and the windowes thereof aboue the other Allies are vnder the middle Roofe, and the whole Church is vaulted; and in all this Countrey wee haue not ſeene a fairer nor better builded Church then this, which is like vnto thoſe Churches of *Badie*, ſituate betweene the Riuers of *Duoro* and *Minio* in *Portugall*.

Lady-Chappels.

Abafacem.

Hard by this Church, ſtandeth a mightie, huge, and a goodly Tower, as well for the heighth as the compaſſe thereof, and for the making of the wall, which ſeemed to ſtand as though it would fall; and it is of free ſtone finely hewed, which ſeemed well to bee a Princely worke; neither haue wee ſeene any other the like building, and it is enuironed with moſt beautifull houſes, which are very anſwerable vnto the ſame, as well in regard of their walls, as of their Roofes and Lodgings, which ſeeme to haue belonged to ſome great Princes. They ſay that Queene *Candaces* dwelt in this place, and that her Houſe was not farre from thence, and this is not vnlike to be true. This Towne, Church, and Tower, are ſeated in the midſt of thoſe craggie Mountaynes, in very beautifull and goodly greene fields, all watered with Fountaynes of water, which fall from the feet of thoſe Mountaynes, and all theſe Fountaynes are made of free ſtone. The Graines which here are watered, are Wheat, Barly, Beanes, Chiches, Lentils, Peaſon, and all the yeere long they haue Garlicke, and exceeding great Leekes, and Muſtardſeede, and Creſſes grow about their houſes; and on thoſe Rockes grow great ſtore of a kind of herbe, called *Creſcioni*, and certaine other kindes of herbes which they feed on. In the ſaid Church are very many Prieſts, very well apparelled, which ſeeme to be men of vertuous conuerſation.

Candaces, Act.8.27.

36. We lodged in another Towne, which is named, *The houſes of Saint Michael*, becauſe the Church is called Saint *Michael*; and comming hither, they would giue vs no lodging, ſaying, that they were priuiledged and exempted from ſuch kinde of moleſtation: and becauſe of the great raine, we lodged in the circuit of the Church as well as we could, and ſet vp our Mules in the other circuit, which ſerueth for a Church-yard, becauſe there was great ſtore of graſſe, which was growne very much, by reaſon of the winter and the ſhowers, which graſſe in *Portugall*, is called *Wild Panick*, and it was very long and high, becauſe it was made luſtie by reaſon of the dead bodies there buried. In this Countrey they vſe not to eate but once a day, that is to ſay, at euen-tide; certaine moneths of the yeere when they doe faſt, and ſo is the cuſtome throughout all the Realme of *Prete Ianni*: and as they refuſed to giue vs lodging, ſo they were ſlow to giue vs food, in which meane ſpace we were almoſt dead for hunger. Our Factor ſeeing this, ſaid, I haue two ſodden Hens, if it pleaſe you, let vs eate them. The Secretarie and I maruelled much, that he wiſhed vs to eate fleſh without bread; howbeit, we were compelled to eate them. Afterward they ſeemed ſo good vnto mee (I thinke by reaſon of mine extreme hunger) that I would oftentimes eate the like againe, to wit, bread without fleſh, and fleſh without bread, and bread dipped onely in Salt, Water, or Pepper. And thus by reaſon of theſe diuers ſorts of dyet, I forgat that, which at the firſt I ſo wondred at. Howbeit, in the euening they brought vs meate after their manner, and wee lodged in the foreſaid circuits. And becauſe we would be more cleane, we got neere to the place where they vſe to receiue the Communion. Here hauing with vs a candle lighted, the Doues began to flie about the ſame, which when we perceiued, we ran to ſhut the gates, becauſe they could eſcape none other way, and ſo running vpon them there eſcaped not one of them, for we tooke them all, euen to the young ones that were in the neſt, ſo that we filled a ſacke with them. And this was the cauſe, that at another time, when after certaine yeeres wee returned thither, they gaue vs lodging, that the ſecond time wee ſhould not take all the Doues of their Church, which by that time were repleniſhed anew.

Saint *Michael.*

Wilde Panike.

Faſting.

Church Doues.

The difference of the people of this Countrey from thoſe of *Barnagaſſo*, is, that the men weare certaine aprons two ſpannes long bound about them, and theſe are of Cloth, or of tanned Leather, full of plights, like vnto thoſe which our women weare, which when they ſtand vp, doe couer their ſecrets; but when they ſit downe, or goe in the wind, they hide nothing. The married women were their aprons much ſhorter, ſo that all their ſecrets are ſeene. Young maides and other vnmarried women, and ſuch as haue no Suters weare girdles of Beades about their middles, and about their priuities, which other women weare about their neckes. They weare alſo many garlands full of *Timaquetes*, which are a little round kind of fruit of trees, which make a noiſe like vnto *Lupines*. And ſuch as can get any ſmall Bells weare them vpon their priuities for a brauerie, and ſome weare ſheep-skins about their neckes, wherewith they couer but one part of their bodies, and not the other, becauſe they weare them looſe, and bound onely

Apparell not apparelling.

Timaquetes, a fruit.

Fooliſh brauerie.

about their neckes, with one foot hanging before, and another behind, and with neuer ſo little mouing of it, a man may ſee from one ſide of the bodie to the other, whatſoeuer he liſteth. They waſh themſelues euery day once at the leaſt, and ſometimes twice or thrice, and by this meanes they are very cleane, and this manner of attire is for the baſe people, for the wiues of Gentlemen and Lords goe all couered. The way which they trauell in this Countrey of *Prete Ianni*, is this: he which trauelleth from the red Sea, commeth to *Barua*; and he which commeth from *Egypt*, arriueth at *Suachen*, and ſuddenly turneth his backe to the North, and beginneth to trauell Southward, vntill he come to the gates, called *Baba Baxe*.

The way from *Egypt* to the Court of *Prete Ianni*.

Baba Baxe.

Caxumo.

37. *Caxumo*, is two dayes iourney diſtant from the Towne of Saint *Michael*, alwaies trauelling ouer theſe rough Mountaines, in which place wee abode at another time eight moneths, by the commandement of *Prete Ianni*. This place was in old time, the Citie Chamber, and reſidence of the Queene of *Saba*, whoſe proper name was *Maqueda*, and this was ſhee which brought Camels laden with Gold to *Salomon*, when he was to build the Temple in *Ieruſalem*. In this Towne is a very noble Church, wherein we found a moſt ancient Chronicle, written in the *Abiſſine* Tongue; in the beginning whereof it was declared, that firſt it was written in the *Hebrew*, afterward tranſlated into the *Chaldean* Tongue, and laſtly out of that, into the the *Abiſſine* Language. And it began in this manner: *Queene* Maqueda *hearing of the great and rich buildings which* Salomon *had begun at* Ieruſalem, *determined to goe and viſite him, and laded certaine Camels with Gold to beſtow vpon his work-men. And being come neere to the Citie of* Ieruſalem, *and being to paſſe a Lake ouer certaine Bridges, ſuddenly inſpired by the holy Ghoſt, ſhee lighted, and kneeling downe, worſhipped the timber of thoſe Bridges, and ſaid: God forbid, that my feet ſhould touch thoſe beames on which the Sauiour of the World ſhall ſuffer.*

The Citie of the Queene of *Saba*, which brought Preſents vnto *Salomon*.

Ex vngue leonem. I haue left out the reſt of the Legend of *Salomons* ſonne by her, his 70. ſaile of ſhips on the *Indian* Sea, &c. See my *Pilgr. lib.7.*

38. In this very Towne of *Caxumo*, was alſo the chiefe reſidence of Queene *Candaces*, whoſe proper name was *Iudith*, and from her ſprang the beginning of Chriſtianitie in theſe parts: and from the place where the ſaid Queene was borne vnto *Caxumo*, are two miles; which is a little Towne, being at this time inhabited with people, which by their trade are Carpenters. The Chriſtian Faith beganne here in this manner. Their bookes in the *Abiſſine* Tongue ſay, (as alſo is written with vs, in the *Acts of the Apoſtles*.) And they ſay, that the Propheſie was herein fulfilled, wherein it is ſaid, that *Ethiopia ſhall ſtretch out her hands vnto God*. And thus they ſay, that they were firſt conuerted vnto the Chriſtian Faith, and that the Eunuch returned ſuddenly to *Ethiopia* with ioy, vnto the houſe of his Ladie and Miſtreſſe, and conuerted and baptized her with all her houſhold; for he declared vnto her all which had hapned vnto him by the way, and ſo the Queene cauſed all the people of her Kingdome and Dominions to be baptized, and the Faith began in a Kingdome which is now called *Burro*, being ſituate in the Eaſtern part of the Kingdome of *Barnagaſſo*, which is now diuided into two Signiories: and in this Towne of *Caxumo*, ſhe built an exceeding goodly Church, which was the firſt, which is ſaid to haue beene made in *Ethiopia*, and it is called Saint *Marie* of *Sion*, becauſe that from *Sion*, the conſecrated ſtone of the Altar was ſent; for in theſe Countreyes they call the Churches by no other name, but by the Altar-ſtone, wherein is written the name of the place from whence it was fetched.

Churches named by the Altar ſtone.

The Church.

This Church is very large, and hath fiue allies of ſufficient breadth, and very long, made like a Vault, and aboue the Vault is a *Tarraz*, and vnder the Vault, and on the walls it is painted, and the Church is built of free ſtone exceeding faire, and ioyned together: it hath ſeuen Chappels, which are all ſituate with their ſhoulders toward the Eaſt, and their Altars very well adorned; it hath a Quire like vnto ours, ſauing onely that it is ſo low, that with the top thereof it reacheth onely to the Vault; and there is another Quire built ouer the Vault, but they vſe it not. This Church hath a great compaſſe builded with very great free-ſtones, as big as the ſtones wherewith we couer graues, which circuit is enuironed with very great walls, and is vncouered, contrarie to the reſt of the Churches of this Countrey. And beſides this circuit, it hath another as great as the compaſſe of a Caſtle or a Towne, within which are goodly houſes of one ſtorie, and each of them hath Fountaines, which ſend forth their water through the Images of certaine Lions, made of ſtone of diuers colours. Within this great circuit are two faire Palaces made of diuers ſtories high, the one on the right hand, the other on the left, which belong to the Two Gouernours of the Church; the other houſes belong to the Canons and the Friers. Within this great circuit, neere vnto the gate which is next vnto the Church, is a ſquare field of ground at this day lying waſte, which in times paſt was full of houſes, wherein in each corner is a ſquare Pillar of free-ſtone, very high, and cunningly carued with diuers workes, and in the ſame are in letters grauen to bee ſeene, but no man vnderſtands them; neither doth any man know of what Tongue they be, and there are many of theſe kinds of Epitaphs, and this place is called, *Ambacabete*, which ſignifieth, *The houſe of Lions*, becauſe in times paſt Lions were kept bound there.

Obeliſke, and *Hieroglyphikes*.

Pharaos Fig-tree.

Before the gate of the great circuit is a great Court, wherein groweth a mightie Tree, which is called, *The Fig-tree of Pharao*; and from the one end to the other are certaine faire Ciſterns made of free-ſtone, well wrought, and well ſeated, whereunto the Tree doth ſome harme, onely where it reacheth vnto them with his roots. Ouer theſe Ciſterns are twelue Seats of ſtone placed, raiſed in order one behind the other, as well wrought as if they were of wood, with their feet and ſeats beneath, and they are not made of one entire ſtone, but of diuers pieces; which ſeats (they ſaid) ſerued for the twelue Auditors or Iudges of the Law, which at this day are reſident at the Court of *Prete Ianni*. Without this circuit are many goodly houſes, the like whereof for beautie and greatneſſe are not to be ſeene in all *Ethiopia*; there are alſo many goodly Wells of water, adorned with very goodly ſtones, and likewiſe in the moſt part of the houſes are antique Images, as of Lions, Dogs, and Birds, and all of them are made of exceeding hard and fine ſtone. Behind the backe of this mightie Church, is a Lake of ſpringing water at the foot of a little Hill, where at this day the Market is kept, and about the ſame are many Chaires, wrought in ſuch ſort as thoſe are which belong to the circuit.

Curious works

This Towne is ſituate vpon the entrance of a faire Medow, betweene two ſmall Hills, and the greateſt part of this Medow is repleniſhed with moſt ancient buildings, wherein are many of thoſe Chaires with many Pillars, which haue letters on them, whoſe Language no man vnderſtandeth; but they are very well ingrauen. At the entrance of the ſaid place are many Ruines of ſtone, part ſtanding vp, and part ouerthrowne to the ground, which are very high and goodly, with faire antique-worke, whereof one ſtandeth as yet vpright, built vpon another beeing wrought like vnto an Altar-ſtone, and as it were carued into the ſame; and this which is built vpon the other is exceeding great, being ſixtie foure yards * in length, and ſixe in breadth, and three in the flankes, and very ſtraight and well wrought, all carued with windowes from the foot to the top, to wit, one window aboue another, and the top of the ſaid ſtone is like vnto an halfe Moone, wherein are fiue nayles in the part which ſtandeth towards the South, nayled into the ſaid ſtone in forme of a Croſſe, the ruſt of which nayles running downe in rainy weather along the ſaid ſtone, a ſpanne diſtance from the ſaid nayles, ſeemeth to bee like vnto freſh bloud. This Pillar of ſtone ſtanding yet ſo high from the ground toward the South, hath the forme of a gate in it, wrought in the very ſtone, with a chaine which ſeemeth to bee lockt, and the ſtone vpon which this ſame is ſeated, is a fathome thicke, and very ſquare, and this ſtone is alſo ſet vpon other great and little ſtones, wherein I could not diſcerne how farre this ſtone entred into them, or whether it went downe into the ground. Neere vnto theſe are a very great number of ſtones, very faire and well wrought, which (as it ſeemeth) were brought hither to be framed in ſome piece of building, and alſo thoſe other which were ſo great, and ſet vpright. Of theſe ſtones, ſome were fortie fathoms * long, and ſome thirtie, and in the moſt part of theſe ſtones, are very mightie letters ingrauen, which none of the Countrey is able to reade. And among the ſtones which lie vpon the ground, there are three very great and very fairely wrought, and one of them is broken into three pieces, and euery piece is aboue eight fathoms long, and ten fathoms broad; neere vnto which, are other ſtones, whereon theſe ſhould haue beene ſet.

Vnknowne Characters.
A ſtately Pillar.

* 64. *brachia*, the Tranſlater had fathoms, as afterwards alſo.

* *Brachia*.

39. Neere vnto this Towne of *Caxumo* ſtandeth a little Hill, from whence deſcendeth a great deale of ground on all ſides. A mile diſtant from the Citie are two houſes builded vnderneath the ground, wherein a man cannot enter without light. Theſe houſes are not made with vaults, but are made of very goodly hewen ſtone, all euen, as well on the ſides as ouer the head, and are twelue fathom high, and the ſaid ſtones are ſo well couched together, that they ſeeme to be all one piece, for the ioynts thereof cannot bee diſcerned. One of theſe houſes is diuided into many roomes. At the entrance of the gates are two holes, wherein they put the poſt wherewith they faſten the gates. In one of the chambers of this houſe are two great Arches of foure fathoms long, and one and an halfe broad, and as much in heigth, to wit, the hollowneſſe within, and albeit they lacked their couer, yet ſeeme they to haue had one. They ſay that theſe were the Chiſts of the treaſure of the Queene of *Saba*. The other houſe is ſomewhat broader, and hath but one chamber and a porch, and from one gate to the other is the diſtance of a ſtones caſt, and the open field is vpon the top of the houſes. In our companie were certaine *Genoueſes* and *Catalans*, which had beene ſlaues vnto the *Turkes*, who ſware that they had ſeene many goodly buildings, but that they neuer ſaw ſuch huge buildings as theſe of this Towne of *Caxumo*. And we iudged that *Prete Ianni* ſent vs hither to ſolace our ſelues of ſet purpoſe, that we ſhould ſee theſe kind of buildings, which are farre greater then I haue written.

Houſes vnder the ground.

Chiſts of the Q. of *Sabas* treaſure.

In this Towne and in the fields thereof, which are wholly in their ſeaſon ſowed with all kind of Corne, when the ſtormes come with abundance of raine, neither man, woman, nor child, of what age ſoeuer, ſtay within the Towne, but goe out to ſeeke for Gold in the manured fields, which, they ſay, is diſcouered by the raine, whereof they find great ſtore; and likewiſe they goe through all the wayes where the water runneth, turning the earth vp with ſtaues. Hauing heard them ſpeake of ſo much Gold, I purpoſed to make a Table, like thoſe which I haue ſeene made in the Towne of *Foz de roca* in *Portugall*, and at the Bridge of *Muzella*, and ſo I began to waſh the earth, and to lay it vpon Tables; but I found no Gold at all: I wot not whether it fell ſo out, becauſe I knew not how to waſh the earth; or elſe, becauſe I knew not the Gold; or, that there was none at all; but the fame thereof was very great.

Seeking of Gold after raines.

Ancienteſt Church in *Ethiopia*.
150. Canons, and as many Friers.
Two *Nebreti*.

They ſay, that the Church of this Citie is the moſt ancient Church in all *Ethiopia*. And it ſeemeth to be no leſſe, for it is more honoured then the reſt, and Diuine Seruice is ſaid therein very ſolemnely after their manner, and there are in it one hundred and fiftie Debeteres or Canons, and as many Friers. And it hath two principall Gouernours, which in their Language are called *Nebreti*, that is to ſay, Maſters of inſtruction, one of which two is ouer the Canons, and the other ouer the Friers, and theſe two are lodged in the Palaces which are within the circuit of the Church, and the *Nebret* of the Canons lodgeth in the Palace on the right hand, and this is the greater and more honorable of the two, and hath authoritie to execute iuſtice, not only vpon the Canons, but alſo vpon the Lay-men of the Countrey, and the *Nebret* of the Friers executeth iuſtice vpon the Friers only, and both of theſe haue Trumpetters in their Courts, and others which play vpon certaine Inſtruments like vnto Drums, and haue exceeding great Reuenues. Beſides theſe, there is giuen them daily out of the Countrey a portion of Bread, and a portion of the Countrey-wine, called *Mambar*, which is giuen vnto them when Maſſe is ended; and they giue it vnto them in two parts; to wit, one vnto the Friers, and another to the Canons, and this their portion is ſo great, that ſeldome the Friers eate any more then this, for this ſufficeth them for all the day. And hereof they faile not euery day, except Good-friday; for, on that day they neither eate nor drinke. The Canons receiue not their portion in the circuit of the Church, and ſeldome times they ſtay in it, ſauing onely when they ſay Diuine Seruice; as alſo the *Nebreti* ſtay not in their Palaces, ſaue onely when they giue audience to the people: and thus they doe becauſe they bee married, and liue with their wiues and children in their houſes, which houſes be very good, and are without the circuit of the Church, whereinto women are not ſuffered to enter, neither may the Lay-people come into the Churches. But there is another very faire Church, whereunto the Lay-people and women repaire to receiue the Communion.

Good-friday.
The Canons married.

A ſtrange Mountaine.

40. There is an high Mountaine, and ſmall as well at the bottome as at the top, which ſeemeth to reach vp to Heauen, which hath three hundred ſteppes to the top, and vpon the ſame ſtands a very holy and faire Chappell, which hath about it a circuit of ſtone, wrought very well, as high as the breaſt of a man, from whence a man would be afraid to looke downe. The circuit of this Church is ſo broad, that three may walke in it together in a ranke, and is called by the name of Abbot *Pantaleon*, which was a moſt deuout and holy man, and there lies his bodie; and this Church hath great reuenues, and hath in it fiftie Canons all honourable perſons, and well apparelled, and their chiefe Gouernour is called, *Nebret*.

Nilus.
Where the Citie of *Sabaim* is ſituate, whereof the Queene of *Saba* tooke her name.
Torrate.
Monaſterie of *Alleluia*.
A Frier, a lyer.

41. From this Citie of *Caxumo* Weſtward men trauell toward *Nilus*, where there are great Cities and Lordſhips: and they ſay that toward this part is the Citie of *Sabaim*, of which the Queene of *Saba* tooke her name, from whence ſhee had that blacke wood which ſhee ſent to *Salomon*, to poliſh the works of the Temple. And from this Towne of *Caxumo*, vnto the beginning of the Townes of *Sabaim*, are two dayes iourney; and this Signiorie is ſubiect to the Kingdome of *Tigremahon*: and the Lord and Captaine of the ſame is Couſin to *Prete Ianni*; and it is reported to bee a good and large Signiorie. Toward the North is a Countrey, called *Torrate*, all full of Mountaines, toward which within the ſpace of twelue miles, is an high Mountaine, which is great at the bottome, on which is a Plaine of two miles long, full of Woods of exceeding ſtraight and beautifull Trees, neere vnto which Woods, there is a Monaſterie which hath large reuenues, and great number of Monks, which is called, The Monaſterie of *Alleluiah*, and the cauſe of this name is ſaid to be this, that at the firſt building thereof, there liued a Frier of moſt holy life, which ſpent the moſt part of the night in prayers, and hauing heard the Angels in Heauen ſing *Alleluiah, Alleluiah*, he told the ſame vnto his Superiour, and thus was this Monaſterie called by that name. And as this Frier was very holy and good, ſo the report is, that they which liue there at this preſent are as bad and wicked.

Now he returneth to his Voyage.

About this Hill whereon this Monaſterie is ſeated, are Riuers to be ſeene, which are dried vp, which run not, but in the time of great tempeſts & thunders. But now to returne to our voyage, about eight miles diſtant from *Caxumo*, is another Monaſterie on a Mountaine, which is called, *The Monaſterie of Saint* Iohn: and ſixe miles beyond this is another, which is called, *Abba-Gariman*, whom they report to haue beene King of *Grecia*, and that forſaking his Kingdome and Gouernment, he came hither to doe penance, and here he ended his life deuoutly, and yet, they ſay, hee doeth many Miracles, and wee were there preſent on the day of his ſolemnitie, where wee ſaw about three thouſand perſons, ſome blind, ſome lame, and ſome ſicke of the *French* Poxe.

§. VI.

§. VI.

Departure from Saint Michael, *to a place called* Bacinete: *Their viſiting* Tigremahon. *Of diuers Monaſteries, and other places in the way which they paſſed.*

42. WE departed from the Church of Saint *Michael*, with the people of the Countrey, which carried our ſtuffe, and came to our lodging in a Towne, called *Angeba*, in a *Betenegus*, which is an houſe of the King, wherein before in other places we had oftentimes beene lodged, which no body elſe may vſe, but ſuch Noblemen as repreſent the Kings perſon, and they vſe ſuch reuerence to theſe houſes, that the gates thereof ſtand alwaies open, and no man dare preſume to enter, or to touch them, ſaue onely when the Gouernour is within, and when he is gone out, they leaue the gates open, and the beds whereon they ſleepe, and their prouiſion to make their fire, and their Kitchin. Departing from this place, we trauailed about fifteene miles, and lodged vpon an high Mountaine, which ſtandeth neere vnto a great Riuer, called *Bacinete*, and ſo likewiſe is the Towne and Territorie called, whereof the Grand-mother of *Prete Ianni* was then Gouerneſſe; and at the time when we were there, it was taken from her, becauſe ſhe had done wrong vnto the Inhabitants, and *Prete Ianni* beareth as great affection and reſpect vnto his Subiects, as to his Kinsfolkes, and this Countrey is ſubiect to the Kingdome of *Tigremahon*, and in euery part is very well peopled, and manured in all parts: but eſpecially it is full of fruitfull Mountaines, and Riuers which runne continually towards *Nilus*. All their habitations are ſeated and built vpon high places, and out of the way, and this they doe, becauſe of the Trauailers, which take away ſuch things as they haue perforce. They which carried our goods for feare of wilde beaſts, made a hedge with Fagots of Thornes very ſtrong, and lay within the ſame, and we with our Mules, and that night we had no harme.

Angeba.

Reuerence to the Kings houſes.

Bacinete.

Prouiſion againſt wilde beaſts.

We departed from *Bacinete*, and trauailed ſixe miles vnto our lodging, vnto a place called *Malue*, which is compaſſed with many goodly manured fields, full of Wheate, Barley, and Millet, and Pulſe of all ſorts, the like whereof, ſo faire and ſo thicke, we had not ſeene in any place together. Neere vnto this Towne, is an exceeding high Mountaine, but at the foote not very great, for it is as great in a manner at the top as beneath, becauſe it is as ſteepe as a Wall or fortreſſe right vp, all bare without Graſſe, or any greene thing; and it is diuided into two parts, to wit, the two outward ſides are ſharpe, and the midſt is plaine, and on one of thoſe ſharpe tops, trauailing vp into the ſame, aboue two miles, there is a Monaſterie of Friers of our Ladie, called *Abba Mata*, and they are men of an holy life. The order of Friers heere, is all one, becauſe through the Realme of *Prete Ianni* they are all of one order; namely, of the order of Saint *Anthonie* the Hermite, and out of this order is ſprung another, which is called *Eſtefarruz*, which is taken rather to be an *Hebrew*, then a *Chriſtian* order: and they ſay, that oftentimes they burne ſome of them, becauſe there are many hereſies among them; namely, becauſe they will not worſhip the Croſſes which they themſelues make, becauſe all the Prieſts and Friers carry Croſſes in their hands, and the Laity at their neckes: and the cauſe why they will not worſhip them, is, becauſe they ſay, That Croſſe is onely to be worſhipped, whereon Chriſt dyed for vs, but that thoſe which they and other men make, are not to be worſhipped, becauſe they are the workes of mens hands: and for other like hereſies, which they ſay, hold, and maintaine, they are greatly perſecuted. The place where this *Abba Mata* is, ſeemeth to be three miles diſtant from *Malue*, I would haue gone thither, but I was wiſhed not to goe; for though it be but a daies iourney thither, yet I ſhould be driuen to ſpend foure daies in the ſame, and to climbe vp thither vpon my hands and my feete, for otherwiſe a man cannot come thither.

High Mountaine as ſteepe as a wall.

A Monaſterie.

All Friers of the order of S. *Anthony* in *Ethiopia*.

The order *Eſtefarruz* will not worſhip the Croſſe. It ſeemes the ſuperſtitious *Abaſſens* and this Author ſpake the worſt of them, for not admitting their ſuperſtitions.

In the midſt of this Mountaine, which is as flat as a Table, ſtandeth another Church of our Lady, wherein very great deuotion is vſed; and on another ſharpe Mountaine, is another little Church, called Saint *Croſſes*. And beyond theſe, foure miles and an halfe, there is another Mountaine, like vnto that of *Abba Mata*, and there is another Monaſterie, called Saint *Iohn*. The young Women are much out of order, and if they be twentie, or fiue and twentie yeares of age, they haue their breaſts ſo long, that they reach downe vnto their waſte, and this they take for a goodly thing, and they goe naked, and from the girdle vpwards they weare Cordans of Beads for a brauery. Others more in yeares, weare Sheepe-skinnes tyed about their neckes, which couer but one ſide of their bodies: and becauſe this is the cuſtome of their Countrey, a man is no more aſhamed to ſhew his ſecrets, then if yee ſaw his hands and his feete; and this is vſed among the baſer ſort, for the Gentlewomen are all couered.

Other Churches.

Long breaſts loathſome, louely.

Brutiſhneſſe.

Tigremahon, was about two miles diſtant from this place in a *Betenegus*, or houſe of the King. The ſame day that we came thither, *Tigremahon* ſent for the Embaſſadour, which went thither with his Company, but when we were come vnto his Palace, it was told vs that he was gone

Many Countries confirme their Computation to the whole courſe of the Sunne in foure and twenty houres. *Tigremahon* deſcribed.

to the Church with his Wife to receiue the Communion, and this was about halfe an houre paſt two and twentie * of the clocke; for about that time they ſay Maſſe in this Countrey, except it be Saturday or Sunday. And we went to meet him as he came from Church with his Wife, who rode vpon two Mules richly furniſhed, as is requiſite for perſons of great Eſtate, and ſuch as are accompanied with men of great Nobilitie.

This *Tigremahon* is an old man, of a goodly pretence, and his Wife was wholly couered with Blue Cotten-cloath, and that in ſuch ſort, that we could ſee neither her face, nor any other part of her body. When we came neere vnto him, he prayed me to giue him a Croſſe which I had in my hand, which he kiſſed, and gaue vnto his Wife to kiſſe, and ſhe not vncouering her face, kiſſed it vpon her veile, and he made vs good cheare, and vſed vs with great courteſie. This man hath a great Court of men and women alwaies with him, and greater furniture then *Barnagaſſo* had.

Abſolute Soueraignty of the *Negus.*

In this Kingdome *Prete Ianni* placeth and diſplaceth, when it ſeemeth good vnto him, and when he pleaſeth, with cauſe or without cauſe the Kings, and thoſe which are vnder the Kings, and therefore when they are depriued of their gouernment, they make no ſhew of melancholy or ſadneſſe, and if they take it euill, they keepe it ſecret. While I was in theſe parts, I ſaw great Lords depriued of their States, and they which were placed in their roomes, oftentimes talking and conferring with them as good friends, but God knowes the heart. In this Country, whatſoeuer thing happen vnto them, whether proſperitie or aduerſitie, they ſay, That God ſends it. Theſe Lords which are as Kings, pay tribute vnto *Prete Ianni*, which tribute is in Horſes, in Gold, in Silke, in Imbroidered Cloath, and in Cotton-cloath, according to the abilitie of the Countries. And theſe Countries are ſo greatly inhabited and peopled, that their reuenues muſt needs be great, and when the Noblemen liue in the Townes, they liue at the common charges of the poore people.

After the deliuerie of Preſents, *Tigremahon* ſuddenly tooke order for the carriage of our goods before denyed, and that through all his Dominions they ſhould furniſh vs of Bread, Wine, and Fleſh, on free coſt. Hauing receiued this newes vpon the ninth of Auguſt, we departed, and came to our lodging in certaine ſmall Villages, encloſed as the former, for feare of Tygers. And that night which we lodged there, being about two of the clocke in the night, two men went out of the Towne to goe to a certaine ſtall of Kine, and on the way they were aſſaulted by Tygers, and one of them was wounded on the leg. It pleaſed God that we heard them cry, and ran out to ſuccour them, for otherwiſe they would haue ſlaine them. In this Country are diuers Villages, inhabited by *Moores*, diuided from thoſe of the *Chriſtians*, who (as they ſay) pay great tribute of Cloath, of Silke, and of Gold, to the Lords of the Countrey, but they are not put to other troubles which the *Chriſtians* are put too; and theſe *Moores* haue no Church at all, for they will not ſuffer them to vſe any. All theſe Countries ar fertill, as well in Paſture, as in Wheate, and other Corne.

Two men aſſaulted by Tygers.

Villages of *Moores.*

Saint *Georges* Church painted.

Iewiſh Sabbatiſing.

Neere vnto our lodging was a Church of Saint *George*, very well gouerned, after the manner of our Churches, it was vaulted, and well painted with their pictures; to wit, with the Apoſtles, Patriarks, *Noah*, and *Elias*, wherein ſerue ten Prieſts, and ten Friers. And till wee came hither, we ſaw no Church gouerned by Prieſts, without hauing Friers with them, but where the Friers be the chiefe, there are no Prieſts. Three miles diſtant, is the Monaſterie of the Holy Ghoſt, where the Friers were grieued, becauſe it was Saturday, whereon they might not gather fruits to giue vnto vs as they deſired, and prayed vs to excuſe them, and ſaid; They would giue vs ſuch things as they had in the Couert, and ſo going into the houſe, they gaue vs dryed Garlick & Limons, and at laſt prepared for vs in the Refectorie, Cabbages cut in manner of a Salet, and mingled with Garlick. Behind the Towne where we lodged, for the ſpace of ſix miles, is a Towne called, *Agro*, wherein *Tigremahon* hath a Palace, where we were oftentimes lodged, and here is a Church of our Ladie digged out of a Rock by force of mans hand, very well made, with three Iles or Allies, and with pillers hewed out of the ſaid Rocke, and the great Chapell, the Veſtry, and the Altar, are all likewiſe of the ſame Rocke, and the principall Porch, with the Pillers thereof, as though it were made of ſundry pieces, it cannot be fairer then it is. In the ſides it hath no gate, for on each ſide is the mightie and terrible Rocke, and it is very pleaſant to heare them ſing Diuine Seruice, for the voyces of them which ſing, make a wonderfull reſounding.

Agro.

Church out of a Rocke.

Angugui.

45. On the thirteenth of Auguſt, we departed from this place, where wee reſted all Saturday and Sunday, and came to a place, called *Angugui*, where there is a Church like a Biſhoppes See, very great and faire with Allies, and with Pillars of ſtone very faire and well wrought, and it is called *Chercos*, that is to ſay, Saint *Quirico*. The place is very faire vpon a very goodly Riuer: the Inhabitants haue a priuiledge, that none may enter the Towne on horſe-backe, but onely on Mules.

* *Bellette*, where ſtands a *Betenegus*, a very good Lodging. The ſituation of the place is very pleaſant, and hath abundance of good waters, and wee were lodged in the ſaid Palace. During our abode here, there came vnto vs a great Lord, named *Robel*, beeing Gouernour of a Prouince,

named *Balgada*, wherof taking his name, he is called *Balgada Robel*. This Nobleman had with him a great train all on horſe-back, and many other Horſes and Mules led by hand, which they vſe to do for authority and reputation, and there were many Drums in his company: it is ſaid that he is ſubiect to *Tigremahon*. And comming to the Palace where our Ambaſſador was, he ſent to requeſt him to come out and ſpeake with him, becauſe he might not enter into the houſe in *Tigremahons* abſence. The Ambaſſador hearing this requeſt, ſent him word backe againe, that he had trauelled aboue fifteene miles, and that if he would ſee him or ſpeake with him, he ſhould come into the houſe, for he would not come forth. Then this Nobleman ſent him an Oxe, a Sheepe, a Veſſell of Honey as white as Snow, and hard as a ſtone, and a Horne full of very good Wine. And ſent him word, that he would come and ſee him although the penalties were very dangerous, and that he hoped that he ſhould be pardoned of the penaltie, becauſe Chriſtians were lodged in that *Betenegus*.

Balgada.

Honey, white and hard.

As he was come neere vnto the Palace, there fell ſuch ſtore of raine, that hee was conſtrained to enter into it, and there he talked with the Ambaſſadour and vs, enquiring of the ſtate of our Voyage, and of our Countries, which till that time he had neuer knowne nor heard off, and then diſcourſed of the Warres which he made againſt the *Moores*, which ioyne vpon his Countries toward the Sea-coaſt, ſaying, that he neuer ceaſed to warre with them, and he gaue a very good Mule for a Rapier to one of our company. The Ambaſſadour ſeeing his courteſie, gaue him an Helmet.

And they ſay, that his gouernment is very great, and that he hath the beſt commoditie in all *Æthiopia*, to wit, Salt, which goes currant in ſtead of mony, as well in the Kingdomes of *Prete Ianni*, as in the Dominions of the *Moores* and *Gentiles*, and they ſay, that it paſſeth from thence as farre as *Congo*, vpon the Weſt Sea. And this Salt they digge out of Mountaines, as it is reported, as it were out of Quarries; the length of euery ſtone is a handfull and an halfe, the breadth foure fingers, the thickneſſe three, and ſo they carie them in little Carts, and vpon beaſts backes, like ſhort cliffes of Wood. In the place where they digge this Salt, one hundred or one hundred and twentie of theſe ſtones are worth a dramme of Gold, which dram (in my iudgement) is worth three hundred *Reais*, which are three quarters of a Ducate in Gold. And as ſoone as it commeth vnto a certaine Faire which is in our way, in a Towne, called *Corcora*, a dayes iourney diſtant from the place where the Salt is digged, fiue or ſixe ſtones leſſe make a dramme; And ſo it diminiſheth in paſſing from Faire to Faire. And when it commeth to the Court, ſixe or ſeuen ſtones onely make a dramme: and I haue alſo ſeene them in the Winter time buy fiue for a dramme. Great bargaines are made with this Salt, and it is very deere in the Court. They ſay, by that time it commeth to the Kingdome of *Damute*, they buy a good ſlaue for three or foure ſtones, and paſſing farther into the Countries of the *Moores*, they ſay, that they may buy a ſlaue for one ſtone, and in a manner, waight for waight in Gold. Wee found in this way, three or foure hundred beaſts in a company, laden with Salt, and as many more emptie which went to fetch Salt, and they ſaid that theſe belonged to Noblemen, which ſend thither euery yeare for their neceſſarie expenſes in the Court, and other twentie or thirtie beaſts laden, which belong to driuers of Mules. Alſo we met men laden with the ſaid Salt, who carried the ſame from Faire to Faire, which valueth, and runneth currant for money, and whoſoeuer hath it, may haue by way of trucke, whatſoeuer he needeth.

Through all *Æthiopia*, Salt runneth as a principal Merchandize. Salt-money.

Corcora.

Damute.

46. Departing from this *Betenegus*, we lodged in certaine poore and ill-prouided Villages in a Countrey, called *Bunace*. And the next day wee departed from thence following our ſtuffe, which was ſent before vs, which we found vnladen in the midſt of a Medow, which was full of water, and ſeeing the ſame ſo badly conueyed, wee maruelled greatly: and while wee were in this muſe, there met vs fiue or ſixe riding vpon Mules, hauing tenne or twelue foot-men with them, among whom was a Frier; which comming to the place, caught the Captaine of *Tigremahon*, who conducted our goods by the haire of the head, and beat him with a Cudgell, whereupon all of vs ranne to him to know wherefore hee did ſo. Our Ambaſſadour ſeeing the Captaine ſo beaten and hardly handled, falling into Choler with the Frier, tooke him by the breſt to ſtab him, but I know not whether he hurt him or no, and all of vs likewiſe came vpon his back. The poore Frier began to ſpeake a little *Italian*, which *George de Breu* one of our company vnderſtood, which if he had not done, it had gone hard with the Frier. When euery one was pacified, the Frier ſaid, that he was come thither by the Commiſſion of *Prete Ianni*, to ſee our goods conueyed, and whereas he had beaten him, he did it for the negligence which hee vſed in conueyance of them.

Bunace.

A ſtout Frier.

The Ambaſſadour anſwered, that it was no time to make any tumult, eſpecially in his preſence, for hee tooke it as if hee had done the ſame to his owne perſon. And thus being pacified, the Frier ſaid, that he would goe to Signior *Balgada Robel*, which dwelt behind vs, and that from thence he would bring vs Mules and Camels to carrie our ſtuffe, and that wee ſhould goe before, and ſtay for him in a *Betenegus*, halfe a daies iournie diſtant from this place. This was the ſame Frier which was afterward ſent by *Prete Ianni*, as his Ambaſſador into *Portugal* with vs. And ſo we departed, each man his way, he forward, and we toward the ſaid *Betenegus*, and that night

Zago Zabo, the Ambaſſadour which *Prete Ianni* ſent into *Portugall*.

Corcora.

night we lodged in a little Village, where was a goodly Church, called Saint *Quiricus*, and that night we feared leaſt we ſhould haue beene deuoured of Tygres. The day following, wee trauelled about two miles, and found the *Betenegus* which the Frier told vs of, which is in a Town, called *Corcora*, hauing good Lodgings, and in that place there is a very faire Church, and here wee ſtayed all Saturday and Sunday, wayting for the Frier vntill the Munday. Eaſtward of this place, they ſay, there is a faire and rich Monaſtery, called *Nazareth*, which hath great Reuenues and many Friers. And Weſt-ward towards the Riuer of *Nilus*, they ſay there are many Mines of Siluer, but they know not how to digge it, nor to take any profit of the ſame.

§. VII.

Departure from Corcora, *the pleaſant Countrey which wee paſſed through, and of another Forreſt: how the Tygres ſet vpon vs.* Doſarſo, *the* Moores *of* Dobas: Ancona, Angote; *Salt, and Iron Money. Other Monaſteries and Churches.*

A goodly Countrey.

Cypreſſes.

47. ON Tueſday morning, ſeeing the Frier came not, wee went forward on our iourney along the banke of a paſſing goodly Riuer, for the ſpace of ſixe miles, through a very pleaſant and goodly Countrey, and full of greene Herbs, and Trees fruitfull and fruitleſſe, and on both ſides were Ridges of Mountaines exceeding ſteepe, which are all ſowed with Wheat and Barley, and repleniſhed with wild Oliue Trees, which ſhew like yong Oliues, for they often cut them, that they may the better ſow their Corne. In the midſt of this Valley is a paſſing faire Church of our Ladie, about which are many Houſes, Lodgings and Habitations of Prieſts. There are alſo infinite abundance of Cypreſſe Trees ſo tall and great, as it is ſtrange to ſpeake of, and many Thickets of Trees of ſundry ſorts which we knew not.

A field ſowne euery moneth, and in the ſame field harueſt in Seed-time.

* *Roueia.*

Neere vnto the principall gate of the Church, was a very goodly and cleere Fountaine, which enuironed the Church, and afterward ſpread it ſelfe into a great Champaigne field, which may be watered throughout with the ſtreames thereof, and therefore is ſowed euery moneth of the yeare, with all kind of Seeds: as Barley, Millet, Lentils, Fitches, * Beanes, Chiches, *Taffo di Guza,* which is very good, and withall other Pulſe, which are in this Countrey, and at the veſame inſtant ſome Seeds are ſowen, others are ſprung vp in the blade, ſome are full ripe, ſome are new cut downe, and ſome threſhed, a thing not ſeene in our parts of *Europe*. At the head of this Valley, there is a great aſcent, and ſo craggie a Mountaine, that ſixtie miles beyond the ſame, there is none other paſſage, and it ſeemeth verie likely to be ſo, by the great ſtore of people that alwayes paſſe that way.

Fertilitie.

They loſe each other.

Danger by Tygres.

Hauing gotten vp to the top of that Mountaine, wee deſcended into a goodly Champaigne Countrey, full of all kind of Cornes, which they ſow all the yeare long, as that was which I ſpake of before, and there is a World of Medowes for paſture. This Champaigne and Valley, may be in length about ſixe miles, and in breadth two, and it hath on euery ſide high Mountaines, and at the foot of euery Mountaine, are many Townes and Churches to bee ſeene, howbeit, they be but ſmal, among which there is one, named Saint *Croſſes*, and another Saint *Iohn*, and each of them hath twentie Friers. When we had paſſed this Valley, we beganne to change the ſoile, and entred into certaine rough Mountaines not very high, but very ſteepe, the greater part whereof we paſſed by night, by meanes whereof we loſt one another, and the Ambaſſadour remained with foure onely in his company, and my ſelfe with fiue, and another of our number, with two, and our ſtuffe was left in theſe wild places with one man onely, as it pleaſeth God. And in that part where I was, we ſaw a fire, which becauſe it was night, ſeemed neere vnto vs, but was aboue three miles diſtant from vs. And while wee ſought to goe that way, there followed vs ſuch a ſort of Tygres, as was wonderfull, and if we entred into any Thicket, they came ſo neere vs, that wee might haue thruſt them through with a Pike, and none but one in our companie had a Pike, the reſt had Rapiers. At length wee concluded, to ſtay in certaine Corne-fields for our more ſecuritie, and here wee tyed our Mules together, and kept watch and ward all night with our naked Rapiers.

Manadeli, a Towne of one thouſand houſholds.

Dobba.

The next day about noone-tyde, wee met with our Ambaſſadour in a Towne well-peopled, diſtant from that where we lodged, aboue ſixe miles, and it is called *Manadeli*, which hath one thouſand Houſholds in it, and the Inhabitants thereof are *Moores*, Tributaries to *Prete Ianni*, and among them are fifteene or twentie Families of Chriſtians, which dwell there with their wiues, and take vp the Tributes. Whereas I ſaid before, that wee beganne to change the ſoile of the Countrey, it is to be vnderſtood; that vnto this time, which is two monethes ſpace ſince we begin to trauell, it was alwayes Winter, and when wee entred into the Valleyes betweene theſe Mountaines, it was not Winter but very hot at that ſeaſon, and the Countrey is called *Dobba*, and it was Summer there, and this is one of the Countries, which I ſpake of before, where I ſaid it was Winter in Februarie, March and Aprill, contrarie to the other. The like is alſo from the Monaſtery of Viſion vnto the Sea, and in another Countrey of the Realme of *Barnagaſſo*, called *Carna*. Theſe Countries which haue the Winter altered, are very low, and lye vnder the Mountaines: and the length of this Territorie is about fifteene dayes iourney, the breadth is vnknowne, becauſe it entreth into the Countrey of the *Moores*. The generall and common Winter is from the midſt of Iune, to the midſt of September. There are very goodly Oxen in this Countrey of *Dobba*, and in ſuch multitudes that they cannot well be numbred, they are of greater ſtature then Oxen of any other place. But many miles before wee came to this Towne *Manadeli*, we met many Chriſtian people in the fields with their Tents ſet vp, which ſaid vnto vs, that they were come thither to pray to God for water from Heauen for their Catle, which dyed for thirſt, and to ſow their Millet and their Corne, which had indured great want of water. Their Cry and Prayer was this: *Zio Marina Chriſtos*, which is, *Oh, Chriſt, haue mercie vpon vs.*

Winter and Summer neere Neighbours.

Winter particular and common.

Great drought

Now, to returne to this Towne of *Manadeli*, I ſay, that there is Traffique vſed as it were in a great Citie, and there are infinite ſorts of Merchandize, and a wonderfull number of Merchants, and there be *Moores* of all Languages, as namely, of *Giadra*, of *Marocco*, of *Fez*, of *Bugia*, of *Tunis*, of *Turkie*, of *Rumes*, that is to ſay, White Men of *Grecia*, * *Moores* of *India*, which are heere as free Denizens of *Ormuz*, and of *Cairo*, which from all the Countries aboue-named, bring Merchandize of all ſorts. While we were here, the *Moores* of the Towne complayned, ſaying, that *Prete Ianni*, had taken from them one thouſand ounces of Gold perforce, adding, that *Tigremahon* alſo, as Lord of the Countrey, ſought alſo to draw his maintenance from them, ſo that they were no longer able to hold out. In this Towne euery Tueſday is a Market.

Manadeli, a Town of wonderfull traffick.

* Or rather *Turkes* of *C.* neere *Conſtantinople*, called new *Rome*.

48. Aſſoone as the Frier was arriued, wee departed, and the ſame euening wee went two miles from thence to a *Betenegus*, ſeated on a Hill. The next day wee came to a great Towne inhabited by Chriſtians, and contayning one thouſand Families, which is called *Dofarſo*. And there is a Church, wherein are aboue one hundred Prieſts and Friers, and as many Nunnes, which haue no Monaſterie, but dwell in priuate houſes like Lay-women, ſauing, that the Friers dwell alone by themſelues in two Courts ſeperated one from another, wherein are many Cottages of little value. And the number of theſe Prieſts, Friers and Monkes is ſo great, that the reſt of the Laytie cannot ſtand in the Church, for which cauſe they haue ſet vp a Tent of Silke before the Church, wherein the Lay-people receiue the Communion: and heere they vſe thoſe Solemnities, which they cannot in the Church, as ſounding of their Drummes and Cymbals, during the time of miniſtring the Communion. While we lodged here two nights, the Nunnes came and waſhed our feet, and after they had waſhed them, dranke off that water, and waſhed their faces with part of it, ſaying, that we were holy Chriſtians of *Ieruſalem*.

Dofarſo, a Towne of one thouſand Chriſtian houſholds.

In this place, the Maſter of the houſe ſaid vnto me, that yeare wherein we gather but a ſmal crop of Corne, ſufficeth vs for three yeares. And farther he told me, if it were not for the Locuſts and the Tempeſts which ſometimes doe them harme, they would not ſow halfe ſo much Seed as they doe. We ſaw great Herds of Oxen comming toward the Towne, and thoſe of our company iudged them to be aboue fiftie thouſand. The Tongue of this Countrey differeth from the Tongue of the other Countrey which we had paſſed, for here beginneth the Tongue of the Kingdome of *Angote*, the Towne is called *Angotina*.

Exceeding plentie.

The Kingdome of *Angote*, and the Towne of *Angotina*.

In all this Countrey they make bread of all ſorts of Graine, namely, of Wheat, Barley, Millet, Chiches, Peaſon, Fitches of diuers colours, of Beanes, of Lin-ſeed, and of *Taffo di Aguzza*. Likewiſe they make Wine * of theſe Seeds, but the Wine made of Honey is better then any of the reſt. This people after the Frier was come vnto vs gaue vs victuals, and defrayed our charges of this kind of bread, by the commandement of *Prete Ianni*, but we could eat none of it, but that which was made of Wheate, and they brought vs theſe their victuals out of due ſeaſon, that is to ſay, (according to their cuſtome) at Euen-tyde, for they eate but once a day, and that in the Euening, and their Dyet is raw fleſh, and a certaine ſawce made of the Gall of the Cow, which we could not looke vpon, and much leſſe feed vpon, but we ate that little which our ſlaues dreſſed for vs, and wheaten bread, and ſo we continued vntill the Frier vnderſtanding our Dyet and cuſtome, cauſed them to ſend vs fleſh, which was roſted and ſodden by our ſlaues, to wit, Hens, Partridges, Mutton, Beefe, and ſuch like.

* Beere or Ale.

One meale a day.

Raw fleſh.

49. Departing from this Towne, we trauelled through the midſt of certaine fields of Millet growing high, and hauing ſtalkes as bigge as ſmall Canes. Towards the Sea-coaſt, all the Inhabitants are *Moores*, called *Dobas*, and it is no Kingdome, but this Prouince is diuided vnder foure and twentie Captaines, and ſometimes the one halfe is in peace, and the other halfe in warre, and the ſame time while wee were in thoſe Countries, they were all in a manner at continuall warres: yet we ſaw twelue of them in the Court of *Prete Ianni*, which came to craue pardon for a new Rebellion moued by them.

And when they came neere the Pauilion of *Prete Ianni*, which liueth alwayes in the field, euery one of theſe Captaines carried a great ſtone vpon their heads, laying both their hands vpon the ſame, which Ceremonie is a ſigne of peace, and of comming to craue mercie. Whom

Signe of peace

Prete Ianni curteouſly receiued, and ſhewed them good countenance, and they brought with them aboue one hundred Horſes, and faire Mules, which they led in their hands, but they came into the Court on foot, with ſtones on their heads, where they ſtayed aboue two moneths without their diſpatch; and they had daily giuen them Oxen, Sheepe, Honey, and Butter. At length *Prete Ianni* ſent them aboue three hundred miles from their Countrey, namely, into the Kingdome of *Damute*, with a very great Guard. As ſoone as the people of theſe Captaines vnderſtood, that they were baniſhed into thoſe Countreyes, they roſe vp in Armes, and made as many moe new Captaines, beginning to make warre and breake the peace.

Damute.

Cauſe of the Warre.

The *Pretes* many wiues.

This warre and contention (they ſay) beganne with this *Prete Ianni*, which now raigneth, more then with his Predeceſſors, both becauſe theſe *Moores* were of ancient time Tributaries to the former *Prete Ianni*, and alſo becauſe the Anceſtors of him, which now raigneth haue alwaies had fiue or ſixe wiues, the daughters of the *Mooriſh* Kings, his neighbours; and not the daughters of the *Pagan* Kings, and alſo one or two wiues of the Signiories of the ſaid People called *Dobas*. If they were of age, and one of the daughters of the King of *Dancali*, and another of the King of *Adel*, and another of the King of *Adea*. And this preſent *Prete*, hauing promiſed to take for wife a daughter of the King of *Adea*, when hee ſaw that her fore-teeth were very great, he would none of her; neither would he deliuer her to her father, becauſe ſhee was now become a Chriſtian, but married her vnto a great Lord of his Court: and they ſay, that ſince that time vntill this preſent day, he would neuer take wiues of this *Mooriſh* Kings race; and he married a daughter of a Chriſtian, and would marrie but one wife, ſaying, that he would liue according to the commandement of the Goſpell, and ſtill he requireth the tribute, which theſe *Moores* are bound to pay him: and they, becauſe they payed it not before, in regard of the marriages which they made with his Predeceſſors, therefore they will not now pay it to him, and hereupon theſe warres ariſe.

Deuilliſh Law of *Dobas*.

Weekly Carouans to Faires.

Theſe *Moores* of *Dobas* are very valiant men, and haue a Law among them, that none of them may marrie, vnleſſe he can proue that he hath killed twelue Chriſtians; and for this cauſe, no man trauelleth alone this way but in Carouan, which they call *Nagada*, and firſt one great companie aſſembleth together, which paſſeth that way twiſe a weeke, for one halfe of them goe, and another come, and none of theſe companies are fewer then one thouſand perſons with their Captaine; and theſe Carouans goe from two Faires, to wit, of *Manadeli*, and *Corcora*, vnto *Angote*; and though they goe in great companies, yet notwithſtanding the *Moores* aſſault them, and ſometimes murther many of them.

A remarkable ſtorie.

An exceeding ſudden and perillous ſtorme.

Violent things not permanent.

50. Departing from hence wee trauelled through the ſaid Plaine along by certaine Mountaines, which belong vnto the Chriſtians, all inhabited by theſe *Giannamori*: and wee paſſed ouer certaine Riuers which fall from thoſe Mountaines, hard by which Riuers wee found certaine very ſhadie places, by reaſon of the abundance of Willowes which were there, being very pleaſant to reſt vnder at mid-day, and ſo we reſted a little, becauſe it was exceeding hot, and a very cleere day, and this Riuer had not ſo much water in it as might driue a Mill, and we ſtood talking, one part on the one ſide of the water, and another part on the other; and while wee were thus reaſoning, ſuddenly we heard a great thunder, and it ſeemed to be farre off, and they told vs, that it was ſo drie, as ſometimes it was wont to bee in *India*. And being thus out of feare of raine or wind, and that the thunder was ceaſed, wee began to ſet our ſtuffe in order, to ſet forward on our Voyage, and had newly lapped vp a Tent wherein we dined, and Maſter *Iohn* going vpward the Riuer about ſome buſineſſe, began to cry vnto vs, take heed, take heed, and as we turned our ſelues about, we beheld the water comming as high as a Lance, with exceeding great furie, which carried away part of our goods, and if by good fortune wee had not taken downe our Tent, it had carried the ſame and vs quite away, and many of vs were conſtrained to climbe vp into the Willowes. And this furious ſtreame of water came running downe betweene certaine Mountaines, where it had thundred; and it brought downe with it exceeding great ſtones, and the noiſe and furie of the water was ſo great, and the cluttering of the ſtones which beat one againſt another, that the Earth trembled, and the Skie ſeemed to be readie to fall. And as it was ſudden in comming, ſo it ſuddenly paſſed away; for we paſſed the ſame that very day, and we ſaw a great number of other exceeding great ſtones, tumbled vpon thoſe ſtones which were there before, which came downe with the water from thoſe Mountaines. Departing from hence, wee tooke vp our lodging in certaine poore Cottages; when wee came neere them, we ſaw our ſelues conſtrained to lodge without doores, and that without our ſupper, and that night about the breake of day, we heard of exceeding great thunders and raines in that Plaine, as it fell out the day before vpon the Mountaines.

The Riuer *Sabalette*.

Angote.

Saint *Peters* Church.

51. Wee departed all from this place for want of food. And thus wee trauelled without our ſtuffe all that day, and came at night vnto a great Riuer, called *Sabalette*, which endeth the Kingdome of *Tigremahon*, and is the beginning of the Kingdome of *Angote*. And in a very high Mountaine Weſtward, out of which this Riuer ſpringeth, is a Church, called Saint *Peter* of *Angote*; and they ſay, it is the chiefe of this Realme, and the Church of the Kings, and that when this Kingdome is newly giuen to any, they goe thither to take poſſeſſion thereof, and to-

ward the Eaſt, in another exceeding high Mountaine ſixe miles out of the way, there is a very great Monaſterie with many Friers, whereof we ſaw nothing but the high Trees which are about the ſame, and here endeth the Countrey of the *Moores*. And on Saturday, we reſted by this Riuer, and on Sunday at night about our firſt ſleepe the Tygres aſſaulted vs, although wee had made great fires, ſo that the greateſt part of our Mules brake looſe for feare. On Tueſday, deſcending downe from the top of the Mountaines, we came into the way where our ſtuffe was, neere vnto a Church called, *Our Ladie*, enuironed wholly with ſhade of moſt pleaſant and ſtately Trees, (and here by reaſon of the heate wee reſted about noone) which Church hath many Prieſts, Friers, and Nuns, and is gouerned by Prieſts: and the Towne is called, *Corcora*, of *Angote*. With much trauell we paſſed that night a very high Mountaine, where ſometimes wee were faine to goe on foot, and ſometimes we were faine to crawle vpon our hands and feet, and hauing paſſed this bad way on the top of the Mountaine, we found certaine other Mountaines, and Hills, which make valleys, where ſmall ſtreames runne; but among the reſt there is one Hill very great, on both ſides full of Paſtures, and of Corne-fields, wherein all the yeere long they ſowe and reape all kind of ſeeds; for at all times when wee walked that way, we found them at that inſtant ſowing of Corne, and ſome newly ſprouted, and ſome in graſſe, ſome eared, ſome ripe, and ſome cut downe, and that which I ſpeake of Wheat, is alſo to be vnderſtood all kind of Corne and Pulſe. In this Countrey they conuay not ſtreames to water the ſame, becauſe it aboundeth with Riuers, and is as it were a Mariſh, and all Countreys which are like vnto this, or which may bee watered beare fruit as this doth, that is to ſay, they are ſowed in all moneths of the yeere, and yeeld their harueſt. This Countrey round about is peopled, and full of Villages, becauſe it is exceeding fat and fruitfull, and in euery Towne there is a Church, which hath about it great ſtore of Trees.

Tygres.

Steepe hill.

Harueſt and Seed time all the yeare.

52. On Wedneſday the fiſt of September, we trauelled but a little way, but that we began to deſcend into a pleaſant and wide Valley full of exceeding great Millet, and abundance of Beanes, through the midſt whereof paſſed a great Riuer, the fields on both ſides being ſowed. And this Riuer is called, The Riuer of *Ancona*; and in the higheſt part of this Valley is a beautifull Church, called Saint *Marie* of *Ancona*, which hath exceeding great reuenues, wherein are many Canons, whoſe head is called *Licanate*, and beſides the Canons there are many Prieſts and Friers, and in all great Churches from this place forward, which are called the Kings Churches, there are Canons, and their Head is called *Licanate*. This Church hath two Bells of Iron badly made, and hanging low neere the ground: and in this Countrey wee ſaw no more but theſe two. Wee ſtayed in this place vntill Thurſday, for on that day here is kept a great Market, which they call *Gabeia*. In this Towne, and in all the Kingdome of *Angote*, Iron runneth currant for money, which is in faſhion of Bullets, and it cannot be wrought ſo round in any thing, but they breake them as they haue need, and giue ten, eleuen, and twelue, of them for a dram, which dram amounteth to three quarters of a Ducat in gold. Moreouer, Salt in this place runneth currant for money, as it doth through all the Countrey, and here they giue ſixe or ſeuen ſtones of Salt for one piece of this Iron.

Ancona Riuer.

Faire Church.

Two Bels of Iron.

Here beginneth towards the Weſt a Countrey called, *Bugana*, which is a very cold Countrey, by reaſon of the exceeding high Mountaines which are there, whereupon groweth great ſtore of that herbe whereof they make ropes, that is to ſay, Hempe, whereof at one time I brought a certaine quantitie to certaine *Genoueſes* which were here with vs, who told me, that they had neuer ſeene any ſo good, and that it was better then that of *Alicante*. The food of theſe Mountaines is great ſtore of Barley, and in the Valleys is abundance of Wheat, the faireſt that euer I haue ſeene in any place. The Cattell are ſmall of ſtature, like thoſe which are in the Countrey of *Maia*, betweene the Riuers of *Minius* and *Dorius* in *Portugall*. The Lord of this Land is called, *Abunaraz*; the Countrey is ſixe dayes iourney in length, and three in breadth. They ſay, that after the Land of *Caxumo* was conuerted vnto the Chriſtian Faith, this was the ſecond, and that the Kings here kept their Court, as the Queenes kept theirs in *Caxumo*, although the ſame be barren by reaſon of the Mountaines. The buildings which I ſaw, are theſe: firſt, in an high Mountaine there is an exceeding mightie Caue, wherein is builded a very goodly Monaſterie and Church of our Ladie, not ſo much for the greatneſſe thereof, as for the goodly proportion which it hath, which is called, *Icono Amelaca*, which is as much to ſay, as, *God be praiſed*. The ſeat of the Countrey where it is builded, is called *Acate*. It hath poore reuenues, but many Friers and Nuns, the Friers dwell in an Hill aboue the Caue, which Hill is encloſed. They haue but one way to come to their Church. The Nuns dwell beneath in the ſide of the Caue, and are not encloſed: they till and digge the fields, and ſowe them with Barley and Wheat, for the Monaſterie affordeth them little ſuſtenance. The faire proportion of this Monaſterie cauſeth it to be inhabited, becauſe it is builded in this great concauitie or caue of the Hill, and it is made like a croſſe, and is well compaſſed about, and they may goe on Proceſſion round about it, and all the Friers may goe afront in this circuit, if they were more then they bee; before the gate of which Monaſterie there is a place encloſed with a wall, as high as the brimme of the Caue, which is not a Church, and here ſtand the Nuns to ſay Diuine Seruice, and here likewiſe

In all the Kingdome of *Angote*, graine and ſalt runne currant for money.

Bugana, a cold Countrey.

Good Wheat.

Small Cattell.

Strange Monaſterie.

The Nunnes.

they receiue the Communion. This Roome for the Nunnes looked toward the South, becauſe the Church ſtandeth Eaſt and Weſt; and toward the right ſide ouer this Caue falleth a Brooke, made of diuers Springs, downe from the Mountayne, which runneth continually, and when it commeth to the top of the Caue, is diuided into three branches; and one falleth right vpon the midſt thereof, which is a goodly ſight; the other two branches runne in Gutters, made by hand, on both ſides of the Caue, and ioyne themſelues toward the place of the Nunnes, hard vnto a Wall which ſtoppeth them, and theſe branches water their Gardens. The body of this Church hath three Gates, one which is principall, and two on the ſides, as though it were builded vpon a Plaine: and becauſe the mouth of the Caue is great, therefore there is light enough.

Another Church in a Caue.

Aluarez his iourney full of difficultie thither.

The building of the Church.

The ſtore of Canons and Reuenues.

53. As we departed from this Monaſterie or Church before mentioned, trauelling toward the Weſt two dayes iourney, there is another great and rich Church, made in another Caue, wherein, to my iudgement, three great Ships with their Maſts may ſtand vp-right, but the entrance is no bigger then the ſpace whereby two Carts may enter with their Ladders, and it is ſixe good miles to the top of the Mountayne: and I would needs goe thither, for the deſire I had to ſee that Church: but ſurely, I thought, I ſhould haue died, the way was ſo hard and rough; but God aſſiſted me, for it was very coole, and I had with me one of my Slaues; which holpe me to goe, and drew me vpward with a cord, and another behind which led our Mules by hand, leſt they ſhould fall and caſt vs backward. I ſet forward from the bottome of the Mountayne before day, and could not get vp to the top before noone. The Woods and Trees, which I ſaw, are of ſundrie ſorts, which I knew not, ſauing ſtore of Broome, whoſe yellow flowers made a goodly ſhew, and great ſtore of Hempe to make Ropes withall. The Church which is within this Caue, is as great as a Biſhops Sea, and hath goodly Allies well adorned and wrought, and all are vaulted; it hath three Chappels exceeding faire and ſtately adorned. The entrance of this Caue is towards the Eaſt, and the Chappels are vaulted towards the ſame entrance, and when you be paſſed the third Chappell, there is no light, and they ſay ſeruice by candle-light. The Church hath two hundred Canons, and there be no Friers, but it hath a *Licanate*, and very great Reuenues and Poſſeſſions, and they liue like honorable Gentlemen by reaſon of their wealth; and this Church is called *Imbra Chriſtos*, that is to ſay, *The way of Chriſt*.

Three Tombs:

One of a King.

One of a Patriarke.

The King a Prieſt.

Legends, fabulous.

As you enter into this Caue, the ſaid Chappels are right before you: and on the right ſide are two little Chambers finely painted, which, they ſay, a King cauſed to be built, which ended his life in that place, and cauſed the ſame Church to be builded. As you enter in on the left hand, are three moſt honorable and ſtately Tombs, neither haue I ſeene the like in all *Ethiopia*, whereof one is chiefe and very high, aud hath fiue ſteps round about it, and is all ouer-caſt with white chalke, which was couered ouer with a great cloth of Gold, and of Veluet of *Mecca*, to wit, part thereof of Gold, and part of Veluet, and it was ſo large, that on euery ſide it touched the ground, which cloth the ſame day they had layed vpon the ſaid Tombe, becauſe it was a feſtiuall day: and this was the Tombe of that King which dwelt there, whoſe name was *Abraham*. The reſt are like vnto this ſame, ſauing that the one hath three and the other hath foure ſteps, all of them are in the midſt of the ſaid Caue. The greateſt is the Tombe of a Patriarke, which came from *Ieruſalem*, to viſite the ſaid King for his holineſſe, and after his death was buried here. The leaſt is a Daughters of the ſaid King, who, they ſay, was aboue fortie yeeres a Prieſt of the Maſſe, which euery day did miniſter the ſame, which thing I found written in a Booke of this Church, wherein the life of this King was recorded. Among other miracles, they ſay, that when he miniſtred the Communion, the Angels brought him Bread and Wine, and in the beginning of the Booke, the King is painted like a Prieſt apparelled at the Altar, and it ſeemeth that one hand reacheth out of a Window, with an Hoſt and with a Chalice of Wine, and after the ſame ſort he is painted in the greateſt Chappell.

The bountie and holineſſe of *Abraham Prete Ianni*.

Twentie thouſand Communicants at one Church, at one time.

When I came to the top I found a quarrie of the like blacke ſtones, and the place where-hence they were digged, and I was much aſtonied, conſidering how ſo many of them ſhould bee digged vp by them of ſo hard a graine, which haue no kinde of meanes nor skill to cut and poliſh them. In the ſame Booke was alſo written, that the ſaid King neuer tooke money nor Tribute of his Subiects, and if they brought him any, he cauſed the ſame to be diſtributed to the poore, and maintaine himſelfe of the Reuenues of his Lands, which he cauſed to be tilled. Likewiſe, that it was reuealed vnto him, that if he would keepe his Kingdom in quiet, all his ſonnes ſhould be ſhut vp, ſauing his firſt borne, as hereafter ſhall be declared. This day being the day of his Feaſt, I was deſirous to goe to the ſaid Church to ſee, if that which was told mee were true: and I ſaw twentie thouſand perſons, who all come thither for deuotion, and to receiue the Communion; and this Feaſt was kept vpon the Sunday, and they ſaid Maſſe very early, and Maſſe being ſaid, they began to giue the Communion in all three Porches of the Church, and it continued vntill the *Aue Maria*, which thing I ſaw, for I was there from the beginning, and afterward going to dinner, I returned, and found that it continued vntill that houre.

§. VIII.

§. VIII.

Of the ſtately buildings of the Churches which are in the Countries of ABVGANA, *which King* LVLIBELLA *made, and of his Tombe in the Church of* Golgota. ANGOTERAZ *his entertainment.*

54. A Dayes iourney diſtant from this Church, are ſuch kind of building, that in my iudgement, I beleeue, the like are not to be found in all the World, which are Churches all hewen in free-ſtone out of ſote Mountaynes, very well wrought: and the names of the Churches, are theſe: *Emanuel, Saint Sauiour,* Saint *Mary, Holy Croſſe,* Saint *George, Golgota, Bethlehem, Marcorius,* and *The Martyr.* And the principal, is called *Lulibella*: and they ſay, that this was the name of a King of this Countrey, which reigned before *Abraham* the aforeſaid King, about eightie yeeres, and cauſed the ſaid building to be erected. His Sepulture is not in the Church of his name, but in that of *Golgota*, which is of leſſe capacitie, being wholly hewen out of a mayne Rocke, being one hundred and twentie ſpannes in length, and ſixtie in breadth, the Roofe is built vpon fiue Pillars, two on each ſide, and one in the midſt, as it were, in a ſquare, which Roofe is flat and ſmooth as the floore beneath; on both ſides it is well wrought, the Windowes and Gates are moſt excellently engrauen, ſo cunningly, that no Siluer-ſmith could make them more faire. The Kings Tombe is like vnto the Sepulchre of Saint *Iames* of *Galicia*, in *Compoſtella*. This Church hath another body vnderneath it, hewen out of ſtone, as bigge as all the floore aboue, and of the heighth of a Speare or Launce. The Kings Tombe is directly before the Altar of the vpper Church: In the floore whereof is the entrie to goe downe beneath, which is ſhut with a ſtone, made like vnto a Graueſtone, layed in very euen and cloſely, but no man goeth into it, becauſe (mee thinkes) the ſaid ſtone cannot be remooued, which ſtone is bored through the midſt, with a hole that paſſeth quite through, of three handfulls wide, wherein the Pilgrimes (which in exceeding great number come thither for deuotion) doe put their hands, and ſay, that there are ſeene many miracles.

Faire Churches.

Lulibella.

Golgota, a double Church, hewen out of a Rocke.

Pilgrimage and Miracles.

About this Church is a way like a Cloyſter, but fiue ſteps lower then the Church, wherein toward the Eaſt are three Windowes, which giue light to the Church that is beneath, which Windowes are as high as the floore of the vpper Church, which is higher then that Way or Cloyſter, by as much as the fiue ſteps doe contayne, and if you looke through the ſaid Windowes, you may ſee the ſaid Tombe placed right before the Altar, as I haue ſaid. Before the great Chappell is a Tombe hewen out of the ſame ſtone which the Church is of, and they ſay, it is like vnto the Tombe of Chriſt in *Ieruſalem*, whereunto they doe great honour and reuerence: and in the ſame ſtone, on the right hand, are two Images carued and engrauen out of the ſame ſtone, ſo well made that they ſeeme to haue life: one is of Saint *Iohn*, and the other of Saint *Peter*, which they ſhewed me as a rare thing, and I tooke great delight to behold them, whereunto they doe great reuerence.

The holy Sepulchre reſembled.

This Church hath alſo on the left hand a Chappell, made after their manner, which ſeemeth to be a Church, becauſe it hath Allies. It hath ſixe Pillars about it, cut out of the ſame Rocke, well and finely made; and the middle Ally is very well arched or vaulted. The Gates and Windowes are very well wrought, to wit, the principall Gate, and one ſide-gate, for the other ſerueth for the great Church. This Chappell is as long as it is broad, to wit, two and fiftie ſpans euery way; and on the right ſide, it hath hard vnto it another ſmall Chappell very high, but narrow, after the manner of a Bell, with very faire Windowes: and the ſaid ſmall Chappell is ſixe and thirtie ſpannes high, and twelue broad. All the Altars of the ſaid Churches haue their clothes of ſilke, and their Pillars made out of the ſaid Rocke. There is about the Church a very great circuit, hewen out of the ſelfe ſame Rocke of the Mountayne by force of Maſonrie, which is ſquare, and all the walls thereof haue holes in them, as bigge as a Cube, and all theſe holes are ſtopped with ſmall ſtones, and they are burials, for a man may ſee that they are but newly ſtopped. The entrance of the circuit is thirteene ſpannes deepe beneath the Mountaine, and all made by force of Maſonrie.

A Chappell.

Theſe Churches haue their portraitures cut in *Ramuſio.*

55. The Church of Saint *Sauiour*, is hewen out of a Rocke of a great Mountaine, the body of the Church is two hundred ſpans long, and one hundred and twentie broad, and it hath fiue Iles, and euery Ile hath ſeuen pillers, which are ſquare, &c.

Saint *Sauiours* hewen out of a Rocke.

The open circuit of the Church which is the Cloyſter, is all hewen out of the ſame Rocke, and is ſixtie ſpans broad in euery part, and in the front of the principall Porch, it is one hundred fathome wide, and aboue the Church, where it ſhould be couered, where nine great Arches ſtand on each ſide, they all reach from the top vnto the ground, where the Tombes are on each ſide, placed like thoſe in the other Church. The entry to paſſe into the circuit or Cloyſter of the ſaid Church, is hewen vnder the Rocke, the ſpace of eightie ſpans, wrought artificially, ſo broad, that ten men may goe ſide by ſide, and is a Lance high, and it aſcendeth by little and lit-

The Cloyſter.

The Entrie.

A ſowne field ouer the Church.

tle. This way or entry hath foure holes aloft, which giue light vnto the paſſage. And on the top of this Mountaine, round about the Church, is a champaine field, wherein they ſow Barley, and there are alſo many dwelling houſes.

The deſcription of the other Churches, is for breuitie omitted.

The excellency of theſe Churches, which the Author went twice to ſee.

I take God to witneſſe, in whoſe hands I am, that all that I haue written is moſt true, without adding any thing thereunto: for hauing heard report of the maruels of theſe Churches, I would needs goe thither twice, to ſee them and deſcribe them, ſo great was my deſire to make the excellency of them knowne vnto the world.

Great aſcent.

Theſe Vaulted churches made by White men.

Bal.lela.

This place is ſeated on the ſide of a Mountaine, and to go vp to the top thereof is a very great aſcent, which I thinke cannot be performed in a day and a halfe, ſuch is the height thereof, and yet notwithſtanding, aboue the ſame, there ſeemeth to be another Mountaine, and that this hill is ſeparated from the other. And to goe downe from this place into the plaine, is about fifteene miles ſpace, and in the way are mightie fields, which ſeame to continue a good daies iourney and more, all which ſtretch toward the Riuer *Nilus*, wherein are as great ſtore of habitations as in the Towne of *Caxumo*, built exceeding ſtately with ſquare ſtones, for here they ſay, the Kings were wont to haue their dwellings: and that the worke of theſe Churches cut into the hils, was made by *Gibetes*, that is to ſay, *White men:* for they know well, that themſelues cannot turne their hands to make any ſuch worke: and that the firſt King which cauſed them to be made, was called *Balibela*, which ſignifieth a *Miracle*: becauſe at his birth he was couered with Bees, which made him cleane, without doing him any hurt: and he was the Sonne of the Siſter of a King, which King dyed without heire, and therefore his Nephew was made King, and that he was a Saint; and their deuotion is ſo great, that all *Ethiopia* hath concourſe hither, and here they ſee very many miracles.

Zaga Zabo preferred to the dignity of theſe Churches.

Tributes.

This Signiory of *Abugana*, where theſe buildings are, before our departure the *Prete Ianni* beſtowed vpon the Frier, which afterward came with vs as Embaſſadour into *Portugall:* and therefore I ſay, that I was twice to view theſe Churches and buildings; and the ſecond time that I came thither, was when the Embaſſadour came to take poſſeſſion of the ſame Lordſhip. During whoſe aboade in that place, there came thither two *Calacenes*, that is, Meſſages or Commandements of the King, and they told the ſaid Embaſſadour or Captaine, that the *Preto Ianni* ſent him word, that he ſhould ſend him certaine tributes, which his Predeceſſour ought to haue paied him; which was one hundred and fiftie Oxen for the Plough, thirtie Dogges, thirtie Ianelins, and thirtie Targets. He anſwered them, that hee would ſee what goods there remained of his Predeceſſour, and that he would pay it all very willingly, although he found none at all.

He returneth to his voyage.

Rude people.

Ingabela.

Olaby.

Pepper preferred to Hens.

Tygers.

Returning now vnto our Voyage, we departed from the Church and faire of *Ancona*, and hauing trauailed nine miles, we came with our goods to certaine Villages, where they would not lodge vs, ſaying; That they were places which belonged to the Mother of *Prete Ianni*, and were ſubiect to no body elſe but to her. And they would haue beaten the Frier which guided vs. They baſted well a Seruant of his. Leauing our ſtuffe here, wee came to our lodging at a place called *Ingabela*, which is great, and repleniſhed with goodly houſes, and ſituate vpon a little hill, in the midſt of a field, enuironed round about with Mountaines, at the bottome of which Mountaines there are ſo many peopled Townes, that I haue not ſeene the like in any place; there are alſo great ſtore of Fountaines and Brookes, which runne downe on euery ſide, which water a great part of the Countrey, which is called *Olaby*. And while we were heere, I ſaw them building a moſt beautifull Church, wee found heere exceeding great abundance of Hennes, whereof we might haue had an infinite number in exchange, of a few Graines of Pepper, ſo ſmall account they make of Hennes, and ſo highly they eſteeme of Pepper. In this place were infinite ſtore of Limons, Citrons, and Orenges. We abode here Saturday and Sunday, on which day the Tygres aſſailed vs, and we could not ſo well defend our ſelues, but they deuoured an Aſſe of ours.

Angoteraz.

Enemies.

56. On Thurſday, the foureteenth of September, we went with our goods to a dry Riuer, three miles off where the Lord of this Kingdome of *Angote* had his reſidence, which is called *Angoteraz*. Before we came thither, we ſaw much people aſſembled together, and we ſuppoſed that they were aſſembled to carrie our goods: but they came to doe vs ſmall pleaſure, for they encloſed vs betweene them, getting vp into three ſmall hils, and we were in the bottome, and vpon euery top of the ſaid hils, were about two hundred perſons aſſembled, the greateſt part with ſlings to fling ſtones, the reſt flung at vs with their hands, ſo that the number of the ſtones was ſuch, as it ſeemed to raine ſtones, and we ſtood in great feare of our liues. And all of vs which were in company with the Frier, were aboue fortie perſons; to wit, the Captaines which waighted vpon him, with certaine of their Men, and ſome of our Slaues; and all ſaue my ſelfe, and a young man which was with vs, which was ſicke of the Meaſels, were very ſhrewdly ſtoned and wounded: but God of his Grace vouchſafed to preſerue him and me. They tooke ſome of vs alſo Priſoners, and wee which fled in the Euening, came to our lodging where our ſtuffe was, without our Suppers.

On Saturday *Angoteraz* ſent for vs to his houſe, where at our entrance wee found no hinderance at all of guard, but entred freely, and found him with his Wife, and certaine of his familiar friends, and he gaue vs good intertainment as well in countenance as in ſpeach. Foure Iarres of excellent Wine made of Hony were ſtanding by him, and by euery Iarre was ſet a Cup of Cryſtall-Glaſſe, and ſo we began to drinke, and his Wife and two other Women in the company inuited vs.

Cryſtal glaſſes.

On Sunday next wee went to Church, where we found *Angoteraz*, which came to meete vs with great courteſie, and then he beganne to ſpeake of matters concerning our Faith, and called vnto him two Friers, beſides the Interpreter and the Frier that conducted vs; And his firſt queſtion was, Where Chriſt was borne, and which way he went, when he went into *Egypt*, and how many yeares he abode there, and how old he was when our Lady loſt him, and found him in the Temple, and where he made of Water, Wine. It pleaſed God to helpe me, ſo that I anſwered him according to the truth, better then I knew. The Interpreter told me, that the Frier which guided vs, informed the other two Friers, that I was a man that vnderſtood much, vpon which ſpeaches they fell downe vpon the ground, and whither I would or no, would needs kiſſe my feet, & *Angoteraz* embraced me, and kiſſed me on the face, who, as I was informed afterwards, is one of the beſt, and moſt learned Prieſts in all *Ethiopia*: and at our returne, wee ſaw him honoured with the Title of *Barnagaſſo*. Afterward, he deſired vs to heare Maſſe with them, which being ended, he inuited vs to dinner, but the Embaſſadour hauing vnderſtood before hand what meate they would ſet before vs, thought good to ſend for our owne dinner, which was certaine fat roſted Hens, and fat Beefe, and freſh Fiſh.

Queſtions of Religion.

Reuerence to *Aluarez*.

Angoteraz a Prieſt.

The houſe where we dined, was great, and made with earth, which is (as wee haue ſaid) a *Betenegus*. Before the bed, whereat *Angoteraz* ſate, many Mats were ſpread vpon the ground, and he came downe from his bed and ſate downe vpon them, where many skins of blacke ſheepe were ſpread, and two great platters of exceeding white wood, with low brims, like thoſe which we vſe to picke Wheate in, which they call *Ganetus*, and they were very faire, great, and large, with a brim of two fingers broad, the greateſt was about eighteene ſpans in compaſſe, and the leſſer foureteene, and theſe be the Tables of great Lords. And heere wee ſate round about with the ſaid *Angoteraz*: we had water brought vs, and waſhed our hands, but they brought vs no Towell to dry them with, much leſſe to ſet our bread vpon: but in the ſaid platters were loaues brought, made of ſundry ſorts of Corne, to wit, of Wheate, of Barley, of Millet, of Fitches, and of *Taffo*. Before we beganne to eate, *Angoteraz* commanded one to bring him a great piece of the courſeſt bread, and with his owne hand laying a piece of raw Beefe vpon the ſame, he ſent it to the poore which ſtood without the gate, waiting for an almes. Wee indeed ſaid Grace after our manner, whereat he ſeemed to take great delight.

The dyet of the Noblemen of *Ethiopia*.

Then came there in the *Imbandigioni*, whereof I dare not in a manner ſpeake, but yet they are ordinary diſhes in that Countrey, and theſe were their ſauces or broaths, wherein were certain pieces of raw fleſh with warme bloud, which in this Country is eſteemed for a moſt delicate diſh, and none but great perſonages eate thereof. Theſe ſauces were brought in certaine little diſhes, very finely made of blacke earth, and they ſtrewed vpon them certaine crums of bread, and alwaies powred butter vpon them. We would not taſte at any hand of theſe their meats, but fed of that, which our Ambaſſadour had cauſed to be brought for vs, as I ſaid before. And like as we could not eate of their meats, ſo neither would they taſte of ours. But as for their wine, in truth it walked about with great furie, and the wife of *Angoteraz* dined hard by vs, vpon ſuch a Table as we vſed, and we ſent vnto her of our meats, and we could not ſee whether ſhe taſted thereof, becauſe there was a Curtaine betweene her and vs, but in drinking ſhe brauely ſeconded vs. After al other diſhes, a breaſt of Raw Beefe was brought to the boord, which we did not once touch, but *Angoteraz* fed thereof, as if he had eaten Marchpane or Comfits after dinner. After we had dined, and giuen thankes vnto *Angoteraz*, we returned home vnto our lodging.

Imbandigioni loathſome, delicacies.

Raw Beefe.

57. On Munday morning, we went to take our leaue of *Angoteraz*, & the Frier led vs through a mightie thicke Wood, ſo that we knew not whither we went, but wee came to the place where we were ſtoned: and hither he would needs goe to ſee Iuſtice done. We were eight vpon Mules, and fifteene on foote, and comes to our lodging in the houſe of one of them, which were the principall that made the aſſault, and we found them all fled vnto a Mountaine neere adioyning, but there was good prouiſion for our ſelues, and for our Mules. This night the Frier returned, and brought with him a couple of Mules, one Oxe, and eight pieces of Cloath, which they had giuen him, in recompenſe of the blood which they had ſhed. And the Iuſtice vſed in this Countrey, is to take the goods of Malefactors; as namely, their Oxen, and their Mules. Theſe places are called, *Angua*, and *Maſtano*, and belong to the Patriarke *Abuna Marke*.

Heere we began to enter into a pleaſant and delectable Countrey, lying among very high Mountaines, but infinitely peopled, at the foote thereof, with great Townes, and very Noble Churches, which was tilled and ſowed with all kind of Corne. Here we ſaw infinite ſtore of *Indian* Figges, Limons, Orenges, and Citrons, without number, and Paſtures with an incredible multitude of Cattle. And becauſe I trauailed another time this way with the foreſaid Frier,

A fertile and populous Countrey.

Eight hundred Canons: the reaſon, Their ſonnes all ſucceed.

which then was called the Embaſſadour, and ſtayed a Saturday and a Sunday, in the houſe of an honourable Canon, and euery day went to Church with him, where wee ſaw very great number of Canons, We asked him, how many Canons there were in all; He told vs, aboue eight hundred. We inquired farther, what reuenues they had? He told vs, very little among ſo many: We replyed vnto him, Why are you ſo many, ſeeing your reuenue is ſo ſmall? He anſwered vs, that at the beginning when theſe Churches were firſt founded, they were not many, but that in proceſſe of time they were increaſed: becauſe that all the ſonnes of the Canons, as many as doe deſcend of them, become all Canons: and this cuſtome is obſerued in the Kings Churches: and that the *Prete Ianni*, as often as he buildeth any new Church, ſendeth for Canons hither, and ſo he diminiſheth their number, as hee did when he built the Church, called *Machan Celacem*, when he tooke away two hundred, and that in this ſame Signiory there were eight Churches, wherein were about foure thouſand Canons: and that if the *Prete Ianni* ſhould not take them away for the furniſhing of theſe new Churches, and thoſe of his Court, they ſhould be driuen to eate one another.

Foure thouſand Canons in eight Churches.

§. IX.

Of the exceeding huge Mountaine, whereupon the Sonnes of PRETE IANNI *are kept, where we were almoſt ſtoned to death: The greatneſſe, guard, manner of ſending, puniſhments; Of the* PRETES *Kindred.*

The hill, by ſome called *Amara*.

Thus ancient Law-giuers, as *Numa*, &c. aſcribed their deuiſes to Deity, as *Abraham*, heere likewiſe, to ſecure himſelfe, perhaps dreamed waking.

58. THE foreſaid Valley, reacheth vnto a moſt huge Mountaine, whereon the Sonnes of *Prete Ianni* are continually kept, as it were in priſon. And they haue accorded in their old Bookes, that in the daies of a King of *Ethiopia*, called *Abraham*, it was reuealed vnto him one night in a dreame, That if he deſired to keepe his Realme in quiet and obedience, he ſhould ſhut vp his Sonnes, which were many, in a Mountain, and ſuffer none of them to come abroad, ſauing him which he would haue to be his Succeſſour, and that this order ſhould alwaies be obſerued, as a thing which came from God, otherwiſe *Ethiopia* being large and great, ſome part thereof would fall to inſurrection, and would bee diſobedient vnto the heire, or elſe perchance would kill him. The King ſtanding doubtfull concerning this relation, where ſuch a Mountaine might be found; it was againe reuealed vnto him, That he ſhould ſend to ſearch out all the Countrey, till he found a place where they ſhould finde Goates vpon the cragges and cliffes of Rockes, ſo high, that it ſhould ſeeme they would fall downe, and that in this place he ſhould ſhut them vp. Which being done, this Mountaine was found out, which is ſo huge, that they ſay a man muſt ſpend many daies in compaſſing the foote thereof.

This Mountaine is exceeding ſteepe, round about from the top to the bottome, ſo that it ſeemeth to be a wall that riſeth vpright, and to a man that looketh vpward, the sky ſeemeth to reſt vpon it. It hath onely three entrances or gates, and no more, whereby a man may aſcend vp to it, and of theſe I ſaw one, vpon this occaſion. We came from the Sea vpon a time, to goe to the Court, and one of thoſe Seruants of *Prete Ianni*, whom they call *Calacem*, was our guide, which was not very well acquainted with the Countrey, and when we ſought to lodge in a Village the Inhabitants would not receiue vs, becauſe they ſaid, It belonged to a Siſter of *Prete Ianni*, and we were inforced to trauaile forward: the night was farre ſpent, and this guide began to ride a great pace, and haſted vs forward, ſaying; That he would bring vs to a good lodging. I cauſed *Lopez de Gama*, which had a good Mule, to ride in ſight of the ſaid *Calacem*, and my ſelfe followed him, and the Embaſſadour and the reſt kept me in ſight. And hauing trauailed aboue three miles out of our way, toward the Mountaine where the Sonnes of *Prete Ianni* are kept, as ſoone as we were perceiued by the trotting of our horſes, in a moment there aſſembled ſo great a multitude of the people of all thoſe Townes, that they had almoſt killed vs with ſtones, and we were inforced to diuide our ſelues. The Embaſſadour ſtayed behind, and I went forward, becauſe I could not otherwiſe chooſe, to a place where it rained ſtones on all ſides, and the night was exceeding darke, and becauſe they ſhould not perceiue me, I alighted, and gaue my Mule to a Slaue of mine.

The *Portugals* danger by approaching this place.

It was my chance, that a Warder of this Mountaine, a very honeſt man, rode next vnto mee, who enquired of me what I was, I told him I was a *Gaxia Negu*, that is to ſay, a ſtranger of the King. This man cauſing me ſtrait-way to ride neere him, held one of his armes ouer my head, ſaying vnto me, *Ate fra, Ate fra*; that is to ſay, Feare not, feare not; and brought me into an Orch-yard neere vnto his houſe, where ſtood many long pieces of Timber ſet vp againſt certaine Trees, vnder which he cauſed me to goe, becauſe they were in manner of a Cabin, where being as I thought in ſecuritie, I cauſed a Candle to be lighted, and immediatly they beganne to raine ſtones, whereupon I ſuddenly cauſed it to bee blowne out. This honeſt man afterward brought me to his houſe, and gaue me a very good Supper, to wit, roſted Hennes, and Bread and Wine; and on the morning taking me by the hand, he led me to ſhew me the way whereby they goe vp into the Mountaine and Rockes, which were rent on euery ſide, and there ſtood a verie high gate, which is kept ſhut, within the which is a very great Garriſon of Souldiers. And hee told mee, that if any man ſhould preſume to enter, hee ſhould ſuddenly haue his hands and his feet cut off, and his eyes bored out, and that wee were not in fault for comming ſo neere vnto that gate, but that they which were our guides deſerued to be puniſhed.

Penaltie of entring the gate.

59. The manner of the ſending of the Sonnes of the *Prete* into this Mountaine, is this: that whereas all the *Prete Ianni*, the Predeceſſors of this *Dauid* were wont to haue fiue or ſixe Wiues, and many Sonnes by them, at their death the firſt-borne did inherit. Others ſay, that he inherited which ſeemed to be moſt fit, and of moſt vnderſtanding: and others, hee which had moſt Followers, and greateſt authoritie. Touching this point, I will ſay, that which I haue heard ſpoken by many Courtiers of experience and wiſdome. King *Alexander*, the Grand-father of this preſent King *Dauid*, dyed without Sonnes, and although hee had Daughters, yet notwithſtanding the great men of the Court went vnto this Mountaine, and fetcht from thence *Nahu* his Brother, which was the Father of this *Dauid*. This *Nahu* brought with him from the Mountaine a lawfull Sonne of his, which was a very noble and valiant Prince, but he was ſomething head-ſtrong and proud. After he was ſetled in the Kingdome he had other Wiues, and Sonnes, and Daughters, and after his death they would haue made his eldeſt Sonne King, which came from the Mountaine with his Father, but it was obiected, that becauſe he was ſo proud and obſtinate, he would intreat all the people badly.

Manner of ſending the *Pretes* Sonnes.

King *Alexander*

Others were of opinion, that he could not inherite, being borne in captiuitie, where he had no right of ſucceſſion, and ſo they made this *Dauid* King, which was the firſt borne, after his father was made King, and was eleuen yeares old. The Patriarke *Abuna Mark* did tell mee, that he and Queene *Helena* made him King, becauſe they had at their commandement, all the great Lords of the Court; and ſo alſo it ſeemeth vnto me, that next after the Title of firſt borne, the adherences, friendſhips, and treaſures may doe much. The reſt of the ſonnes of *Nahu*, the Brethren of the ſaid *Dauid*, which were young, were ſent to bee kept in the ſaid Mountaine with that eldeſt Sonne of his, which was brought with him from thence: and ſo all the Sonnes of the *Prete* haue beene vſed from the time of that King *Abraham* vnto this preſent day. They ſay it is very cold on the top of this Mountaine, and that it is round, and that it cannot be compaſſed about in leſſe then fifteene dayes. And in my iudgement, it appeareth ſo to be. In this part where our way lay we trauelled almoſt two dayes, and then we left it, which reacheth vnto the Kingdome of *Amara*, and *Bogamidri*, which confineth vpon *Nilus*, which Kingdome is very farre from hence.

Dauid, the preſent *Prete Ianni* ſucceeded in the Kingdome.

The coldneſſe and greatneſſe of this Mountaine.

Amara, & *Bagamidri*.

Vpon this Mountaine are other Mountaines which make certaine Vallies, wherein are very many Riuers and Fountaines, and Fields which are manured by the Inhabitants. There is alſo a Valley betweene two Mountaines, which is very ſtrong, ſo that by no meanes a man can goe out of the ſame, becauſe the paſſage is cloſed vp with exceeding ſtrong gates, and in this Valley which is very great, and hath many Townes and Dwellings in it, they keepe thoſe which are of the Bloud-Royall, and it is but lately ſince they haue found this meanes to keepe them in the ſaid Valley, thinking that they be ſafer here: but the Kings Grand-children and Nephewes, and ſuch as are almoſt forgotten are not kept with ſo great a Guard, notwithſtanding, this Mountaine is guarded round about with exceeding great Garriſons, and grand Captaines; and the fourth part of the people which come vnto the Court are of the Captaines and Garriſons of this Mountaine, which haue their Lodging ſeparate from all others, neither doe they come to any other, nor others vnto them, becauſe they will not haue any bodie elſe to know the ſecrets of the ſaid Mountaine. And when they come to the Court of the *Prete*, immediately hee ſendeth his meſſage to them, and euery man with-draweth himſelfe, and all other buſineſſe whatſoeuer ceaſeth, while theſe Affaires are handled.

60. Touching the ſtate of theſe Sons of the *Prete*, I ſaw a Frier of thirtie yeares of age, which was brought vnto the preſence of the *Prete*, and aboue two hundred men with him, who was ſaid to haue brought a Letter to *Prete Ianni*, from thoſe of the Mountaine; and theſe two hundred men were part of the Garriſons of the ſame. They beat this Frier euery other day, and in like ſort they beate theſe men, diuided into two parts; and that day when they beate the Frier, they beate the one halfe of them, and alwayes they begun with the Frier, and all the reſt were continually preſent, and ſtill they inquired of the Frier who gaue him that Letter, and for what cauſe, and whether hee had euer carryed any more Letters, and of what Monaſtery he was, and where he was made Frier. The naughtie wretch anſwered, that ſixteene yeares paſt he came out of the Mountaine, and that then the Letter was deliuered vnto him, and that he neuer after returned thither, and that he neuer durſt deliuer the ſame till now, that the Deuill had prouoked him thereunto. And this might be true, ſeeing it is not the manner in this Countrey, to put any date vnto their Letters, neither of yeare, nor moneth, nor day. The men were demanded nought elſe, but how they had let the ſaid Frier get out.

Seueritie on a Frier, and 200. men, for a meſſage form this mountain.

In this Countrey they vſe not to write vpon their letters, neither day nor moneth.

Manner of beating and crueltie.

The manner of beating them was after this ſort, they throw the Malefactor on the ground vpon his belly, and bind his hands vnto two ſtakes,and a cord about both his legs, and two men hold this cord and draw it out ſtrait, and two Miniſters of Iuſtice ſtand by, one at the head, and another at the feet, neither do they alwayes ſtrike them, but betweene whiles, for if they ſhould beat them continually, they would die, they lay on ſo cruelly. I ſaw them carrie one away,and before they could couer him with a cloth, he gaue vp the ghoſt; whereof the *Prete* being informed (becauſe this execution was done before his Tents) he commanded that the dead man ſhould be carryed backe vnto the place where he was beaten, and that they which were beaten, ſhould lay their heads vpon the feet of the dead corps. This execution laſted a fortnight, wherein this order of beating the Frier, and halfe of the Guard from two dayes, to two dayes neuer ceaſed, ſauing onely vpon Saturday and Sunday, whereon they puniſh no Malefactors.

Saturday and Sunday free from executions.

Eſcape of the *Pretes* Brother, and what followed.

During the time of our abode in this Country,a Brother of the *Prete*,of ſixteene yeares of age, fled out of the Mountaine, and came at length to his Mothers houſe, which was Queene *Helena*, and was Wife to the Father of this King. And becauſe no man might receiue any that came out of the Mountaine vpon paine of life, the Mother would not harbour her Sonne, but tooke him and brought him to *Prete Ianni*, who asked him why hee fled away, which anſwered, becauſe that he was ſtarued for hunger; and that he came thither for nothing elſe, but onely to giue him witting thereof, becauſe no bodie elſe would bring him this meſſage.It was giuen out, that the *Prete* apparelled him in rich array, and gaue him much Gold and cloth of Silke, and ſent him backe into the Mountaine. It was alſo giuen out through all the Court, that this yong man fled, thinking to eſcape away with the *Portugals*. This Nobleman which fled and was ſent backe againe into the Mountaine, while we abode with the Ambaſſadour of *Prete Ianni*, which came into *Portugall*, in the Countrey of *Lalibella*, (where the Churches are which are hewen into the Rockes) paſſed that way with a *Calazen*, and with a great traine of people, which conducted him vpon a Mule, and he rode all couered ouer with blacke clothes,ſo that no part of him might be ſeene, neither could any part of the Mule bee ſeene, ſaue her eyes and eares. It was reported, that he fled away the ſecond time in a Friers Weed with another Frier, and that this Frier his companion diſcouered him the ſame day, that they ſhould haue departed out of the Countrey of *Prete Ianni*, and ſo they led him away Priſoner with the Frier, neither would they ſuffer them to ſpeake to any bodie, and two men alwayes went hard by his Mule. Euery bodie reported, that hee ſhould bee put to death, or haue his eyes put out. I know not what became of him.

A Sonne of *Prete Ianni* had his eyes put out, for flying out of the Mountaine.

We heard reported of another, which would haue fled out of the Mountaine, and hid himſelfe vnder many boughes and leaues of trees, and certaine Husbandmen which paſſed that way, ſeeing the ſaid boughes ſtirre, went to behold what the matter was, and laid hold on him, and the Guard, aſſoone as they had him in their clutches put out his eyes, and yet he liueth till this preſent, and is great Vncle to this *Prete Ianni*. It is reported, that there are great numbers of the Bloud-Royall in this Mountaine, whom they call *Iſraelites*, or the Sonnes of *Dauid*, for they are all of the ſame Kindred and Bloud that *Prete Ianni* is of. In the ſame Mountaine are many Churches and Monaſteries builded hauing many Prieſts and Friers in them, and many Inhabitants which neuer come downe out of that place.

No Kindred to the *Prete*. This commeth neere to the *Ottoman* policie: here ciuilly to kill all but one, as they doe really. No honour to the Females of *Pretes* bloud, nor to their iſſue.

61. The *Prete Ianni* hath no Kinsfolkes at all,for thoſe which came of the Mothers ſide,are not taken nor named for his Kinsfolkes, and thoſe of the Fathers ſide are ſhut vp in the ſaid Mountaine, and held as dead men. And although they marrie, and haue great ſtore of children there, yet none of the male-children may come forth, except (as I haue ſaid before) the *Prete* die without heire: then they fetch out of that place the next of Kindred, and fitteſt to gouerne. Some of the Females come out to be married, but are not eſteemed as the Kinſwomen, Daughters, or Siſters of the *Prete*, but are honoured during the life of their Father or Brother, and as ſoone as he dyeth, they become like to any other Ladie. All of vs ſaw a Ladie in the Court, which was the Daughter of a *Prete*, which albeit, when ſhee went abroad, had a Canopie carried ouer her, yet notwithſtanding, ſhe had a very ſimple Traine. We knew alſo a Sonne of hers, which was in as meane a caſe as any poore foot-man, ſo that in a very ſhort ſpace the fame of his Parentage was extinguiſhed.

Charges of this Royall Priſon. Bountie of *Prete Dauid*.

This King *Dauid* which now liueth, at our departure had two ſonnes, and three daughters, to whom he allotted out great reuenues, which he intended to beſtow vpon them, and the place was ſhewed me, where one of them poſſeſſed theſe reuenues: but the report was generall, that as ſoone as the father ſhould deceaſe, and that one of them was made King, the other ſhould be ſent vnto the Mountaine, whither hee ſhould carrie nothing but his perſon with him, And it was told me, that the third part of the charges which the *Prete* is at, is ſpent in the keeping of theſe *Iſraelites*, to whom he maketh better allowance, then any of his predeceſſors haue done. And beſides the great reuenues which belong vnto them, he ſendeth them much Gold, cloth of Silke, and fine clothes, and much Salt, which runneth for currant money in theſe Kingdomes. And at our comming thither, hauing preſented him with our Pepper, wee vnderſtood of a certaintie, that he ſent the one halfe thereof vnto them, willing them to reioyce and be merrie, becauſe the King of *Portugall*, his father, had ſent to viſite him, and had ſent him that Pepper.

Wee vnderſtood alſo of a ſuretie, and as eye-witneſſes in many places, that *Prete Ianni* hath great lands and poſſeſſions, manured by his owne ſlaues and Oxen; and that theſe Slaues are apparelled by the King, and are exempted from other people, and marrie together, and are alwaies Slaues. The whole reuenues of theſe Poſſeſſions which are about the Mountaine are carried vp into it, the reuenues of other places goe vnto the Monaſteries, Churches, and the poore, and ſpecially to certaine poore and aged Gentlemen, which in times paſt haue beene in gouernment, and at this preſent are out of authoritie. Twiſe alſo hee ſent of this Wheat vnto our companie, to wit, once fiue hundred burthens in *Caxumo*, and fiue hundred more in *Aquate*, neither keepeth hee any part of theſe poſſeſſions vnto himſelfe, but beſtoweth all in manner aboueſaid.

Generation of ſlaues.

§. X.

Of the end of the Kingdome of Angote, *and of the beginning of the Kingdome of* Amara, *and of diuers Lakes; the Church* Machan Celacen; *Endowments of Churches: Of* ABRAHAM. *Strange trenches and gates in the entrance to* Xoa: *and what hapned before the* PRETE *called for them.*

62. Returning to our Voyage, I ſay, that wee went along the foot of this Mountaine by a Riuers ſide, and the Countrey is very goodly and faire, ſowed with much Mill and other Corne of the Countrey, but there is very little Wheat. There are many Villages on both ſides of this Riuer, and on the ſide of the Mountaine, and at the end of the Valley we left this Riuer, and began to find a wooddie Country full of ſtones. Here are no Mountaines, but certaine ſmall Valles ſowed with Wheat and Barley, and Pulſe of the Country: and here endeth the Kingdome of *Angote*, and the Kingdome of *Amara* beginneth. In the beginning whereof towards the Eaſt, is a great Lake, whereby we lodged, which is eight miles long, and three miles broad. It hath a little Iland in the middeſt, and a Monaſterie of Saint *Stephan* with many Friers, wherein are many Limons, Oranges, and Citrons, and to paſſe ouer to the Monaſterie, they vſe a raft made of Timber and Bull-ruſhes, with foure great Gourds, and they make it in this former: They take foure Poles of wood, and lay Bull-ruſhes vpon them, ſtanding vpon theſe Bull-ruſhes, being very well bound together, and vpon theſe they lay other foure Poles well bound and faſtened, and at euery corner there is a great Gourd, and in this manner they paſſe ouer to the Ile. This Lake runneth not but in Winter time, when the water ouerfloweth, and it iſſueth out at two places. There are in this Lake certaine great beaſts which they call *Gomarae*, which are Sea-horſes, and alſo a fiſh like vnto a Congre, which is very great and long, and hath the moſt mis-ſhapen head that may be imagined, made after the manner of a Toad, and the skinne vpon the head thereof ſeemeth to be like the skinne of a Snake, and all the reſt of the bodie is ſmooth like a Congre, and it is the fatteſt and moſt delicate fiſh that is in the world. There are great ſtore of Villages about this Lake, which reach downe to the brinke of the water, and there are fifteene *Xumetes* or Captainſhips, and moſt pleaſant fields of Wheat and Barley. We haue ſeene many Lakes in theſe Countreys, but this is the greateſt of all that I haue ſeene. The Countrey is very faire and fruitfull.

The Ieſuites call this Lake *Aicha*.

A Monaſterie in a Lake.

Sea-horſes.

Ill ſhaped, well taſted fiſh.

Many Lakes.

Wee trauelled from hence aboue ſixteene miles, through a Countrey very well ſowed with Millet, and repleniſhed with Fountaines. The three and twentieth of September, wee went from thence to a Towne, called *Azzel*, which is ſeated vpon a ſmall Hill, betweene two Riuers, and all the field was ſowed with Wheat, Millet, and all kind of pulſe, and it is a place wherein a great Faire is kept. Beyond one of theſe Riuers there is a Towne of *Moores*, rich and of great trafficke, as of Slaues, cloth of Silke, and of all other ſorts of merchandiſe, as it is in the Towne of *Manadeli* vpon the Confines of *Tigremahon*. Theſe *Moores* pay great tribute to the *Prete*, and here the *Chriſtians* and the *Moores* are very familiar together, for they bring them water, they waſh their cloth, and daily in this place the *Chriſtian* women keepe companie with the *Moores*, of which their doing we thought not well. Wee ſtayed all Saturday and Sunday at the foot of this Towne, where all night our men fought with their Lances againſt the Tygres, which would haue carried away our Mules, and ſlept not a winke. The next day, we trauelled through a plaine Countrey, well peopled, and well manured for the ſpace of ſixe miles. Then wee aſcended vp an high Mountaine, without all kind of Rockes and Woods, but was all plowed and ſowen, and reſted our ſelues about noon-tide. While I ſtayed here, ten or twelue men of account, and our Interpreter were with me, and wee began to diſcourſe of the heighth of this Mountaine whereon we ſtood, and the waſte Countrey which we viewed with our eyes. They ſhewed me the Mountaine where the Sonnes of the *Prete* are kept, which ſeemed not paſt

Azzel.

Moores. Tygres.

Millet and Wheat.

twelue miles from vs, and we might ſee the Rocke which was all ragged on euery ſide, which ſtretcheth ſo farre toward the Riuer *Nilus*, that wee could not diſcerne the end thereof, and it was ſo high, that the Mountaine where we were, ſeemed to bee vnder the foot thereof. Heere they informed me particularly of the great Garriſons, which were maintained for the keeping of the Kings Sonnes, and of the abundance of victuals and apparell which they had. They told me moreouer, that this high Mountaine whereon we ſtood, diuided the Countrey where the Millet growes, from that where the Wheate groweth, and that from hence forward we ſhould find no more Millet, but Wheate and Barley.

Another Lake.
Great hurtfull Flies.
Want of skill and induſtrie.

63. We trauelled ouer the top of this Mountaine, hauing a plaine way aboue nine miles, and on euery ſide were fields ſowed with Wheat and Barley. Here wee found another Lake but not ſo great, it might be ſome three miles long, and two miles abroad. Wee lodged in a field all full of goodly paſture, where we found ſuch a multitude of Flies, which were very great, that we thought they would haue killed vs. This field was not ſowed, becauſe it was halfe ouer-flowne with water, for they know no meanes to conueigh away the water, and cauſe it to paſſe downe from the Mountaine.

Coldnights.
Nakedneſſe.
Trumpetters Land.
Rich Church.

We began afterward to enter into a Countrey, wherein the day time it was very hot, and in the night exceeding cold, and we ſaw the Inhabitants weare about them before their priuities, a piece of an Oxe-hide. The women likewiſe weare a piece of cloth twice as bigge as the mens was, and couered as much as they could therewith, yet the greater part was ſeene neuertheleſſe, the reſt of their bodie was all naked. Their haire was diuided in two parts, the one hanging downe to their ſhoulders, and the other to their eares, and they ſay, that theſe Lands belong vnto the Trumpetters of *Prete Ianni*. A little out of the way is a great Wood of Trees vnknowne to vs, but exceeding high, neere vnto which there is a Church of many Canons, built by a King that lyes there buried. Hauing paſſed this day ouer very huge Mountaines, we came to our lodging being gotten out of them, at the enterance of a paſſing goodly field.

Machan Ca'acen.
Inhoſpitall holineſſe.

The ſixe and twentieth of September, in the morning we trauelled through the ſaid Champaigne field, deſcending ſtill for the ſpace of ſix miles, and came to a faire and mightie Church, called *Machan Celacen*, which ſignifieth, *The Trinitie*, which we ſaw afterward with *Prete Ianni*, when he remoued his Fathers bones. This Church hath two great circuits, one compaſſed about with an high wall of plankes, and the other paled round about, and the paled circuit, contained aboue two miles in compaſſe. We went thither very ioyfull, thinking to haue ſeene the ſaid Church, but when we came neere it within a Croſſe-bow-ſhoot, two men came vnto vs to cauſe vs to light: for this is the cuſtome when any man commeth neere to a Church. And when we were come to the gate of this circuit, they would neither ſuffer vs to enter, nor yet the Frier that was our giude, and with their fiſts they thruſt him in the breſt, telling him, that he had no authoritie to bring vs in.

Goodly countrey.
Churches Royall and vulgar.

This Champaigne field, and the ſituation of the Church are very beautifull: for all the Countrey is manured for the ſpace of ten or twelue miles, neither is there any one ſpanne of ground, which is not manured and full of all kind of Corne, except Millet: and in all monethes of the yeare here Corne is reaped and ſowed, ſo that alwayes here is ſome Corne ripe, and ſome greene. On both ſides of this Church, runneth an exceeding faire Riuer, without any Trees growing on the bankes, and they fetch water out of the ſame to water the fields, and out of certaine hils adioyning, deſcend alſo many Fountaines of water, which water all the Countrey. There are likewiſe many Houſes and Towns, the one ſeparated from the other with their Churches; for whereſoeuer the King hath a Church, there alſo muſt be Churches for the Hubandmen.

Saint *Georges* Church.
Beginnings of this Kingome in *Barnagaſſo*.
All belongs to the Church.
Taffila.

64. After we were paſſed through theſe Champions, we trauelled in greater fields about thirtie ſix miles Eaſtward, where they ſhewed vs a Church of S. *George*, wherein the Grandfather of this *Prete Ianni* lyeth buried. Heere they informed vs, that the ancient Kings which came out of the Kingdomes of *Barnagaſſo* and *Tigremahon*, when they had their firſt beginning, enlarged their Kingdomes through theſe Countries of the *Moores* and *Gentiles*, and paſſing through the Countrey of *Tigrai*, and ſo through *Angote* they came into the Kingdome of *Amara*, but before they came thither is the Kingdome of *Xoa*, wherin are certaine exceeding great trenches, and here they dwelt a long time, & builded many Churches and houſes, endowing the ſame with great Reuenues, neither is there any ſpan of ground which belongeth not to the Churches. And *Nabu* the Father of this *Prete* began the Church of *Machan Celacen*, and his Sonne afterward furniſhed and endowed it. This Realme hath no more the name of a Signiorie, for the title thereof was *Amara Taffila*, which ſignifieth King of *Amara*, as *Xoa Taſila*, King of *Xoa*.

All Churches no Monaſteries.
Prieſts ſerue the King, and Iuſtice executed on them.

And when the bones of this *Nabu* was remoued, into the ſaid Church of *Machan Celacen*, at which Tranſlation we *Portugals* were preſent. This preſent *Prete* finiſhed, and confirmed the Donations made of all this Signiory vnto this Church. There is neuer a Monaſtery in all this Kingdome, but all are Churches. The Canons and Prieſts of which, and thoſe of the other Churches of the reſt of the Kingdomes before ſpoken of, ſerue the *Prete* in all ſeruices, ſauing in war. And in theſe Countries Iuſtice is executed vniuerſally, vpon the Canons, Prieſts, and Friers. And the Frier which guided vs for the conueiance of our ſtuffe, if he were not obeyed, cauſed both Friers and Prieſts to be beaten. As we trauelled through theſe mightie Champaine fields, we thought wee paſſed through a Sea, being not able to ſee any Mountaine at all. The laſt of September, we came to a ſmall Village, where was a Church of our Ladie. Heere toward the Eaſt, beginne certaine ragged and ſtrong Mountaines, with certaine Vallies ſo wonderfull deepe, that a man would thinke they deſcend downe to Hell, neither would any man eaſily beleeue how deepe they be. And euen as the Mountaines, where the Sonnes of the *Prete* are kept, are craggy from the foote vnto the top, ſo theſe are craggy, for a very great depth, in ſome places twelue miles downe; in others fifteene, and in others leſſe, about nine miles: and it is ſaid, that theſe Vallies ſtretch vnto *Nilus*, which is very farre from this place toward the Weſt. Wee knew perfectly, that they ſtretch vnto the Countries of the *Moores*, where they bee not ſo rough and wilde as they be here. In the bottome of theſe Vallies, are great Townes and places manured, and infinite number of great Apes are there, which are hairy on the fore-part of their breaſts, like Lyons.

Huge Champaines.

Horrible Vallies, twelue or fifteene miles deepe.

Great Hairy Apes.

65. The firſt of October, 1520. we trauelled ſtill through a plaine Countrey, till we came to theſe Vallies, in which our trauell wee found an infinite number of ſmall Lakes and Fountaines, for the ſpace of twelue miles, and came to our lodging in a certaine place, where wee were to paſſe ouer theſe low bottomes. The third of October, hauing trauelled two miles, we came to certaine gates vpon a craggy Rocke, leauing one of them on the right ſide; and the other on the left, and it was ſo narrow, hard by theſe gates, that with much adoe a Cart could paſſe vpon the paſſages which the Mountaine made, and they are ſtopped vp, where theſe Gates are ſo ſtreight in euery Valley: and paſſing through this gate, you deſcend downe a Speares length through a narrow way, made as ſteepe as a Dart in the midſt, ſo that you can paſſe it neither on foote, nor on horſe-back, and this way is ſo ſteepe and down-right, that a man cannot go downe vnleſſe it be on all foure: and it may eaſily bee perceiued, that it was made by arte of man, for the ſafe keeping of that paſſage, and after we were paſſed through this narrow way, wee trauelled for a certaine ſpace, by a way made almoſt as ſteepe as a Dart, for the ſpace of ſix ſpans, and on both ſides are exceeding great downe-fals, and if I had not ſeene our Mules and people paſſe before me, I would haue ſworne that Goates could not haue paſſed that way: and ſo wee put our Mules before vs, as thinking them loſt, and wee came after them. This rough way laſteth the ſpace of a Croſſe-bow ſhot, and this place is called *Aquiſagi*, which ſignifieth, *The death of Aſſes.* They pay Toll there. Many times afterward we paſſed by theſe gates, and neuer came that way, but we found Mules and Oxen dead. Beſides this paſſage, there are ſixe miles more of very bad way, all of Rocke, deſcending downe-ward. In the midſt whereof is a Caue digged into the Rocke, out of the top whereof, water continually droppeth, which continuall dropping, maketh proportions in the ſtone of diuers formes.

Gates: ſee the like in *Finches* deſcription of the *Mogols*.

Aquiſagi, or *Death of Aſſes.*

At the end of theſe ſixe miles, we found a great Riuer, which is called *Anecheta*, wherein, as they ſay, is ſtore of great and goodly Fiſh. Afterward we trauelled ſtill vp the hill for three miles ſpace, vntill we come to a little gate, which when we had paſſed, we found another Riuer, where are certaine other gates, which are not vſed. And they which paſſe theſe bottomes and deep Vallies, come hither to their lodging, becauſe they cannot paſſe in one day from one end to the other. Heere the Frier which guided vs, vſed ſuch crueltie towards a *Xuum* or Captaine, as a man would not haue vſed to a *Moore*. This Captaine ſent not his men to carrie our ſtuffe ſo ſo ſoone as he ſhould, therefore he deſtroyeth certaine fields of Beanes, and vtterly ſpoyled them, of which Beanes they liue in theſe Vallies, becauſe here groweth nothing but Millet and Beanes. And becauſe we ſpake againſt his doing, he ſaid; That this was the Law of the Countrey, and daily he cauſed many of them which carried our ſtuffe to be beaten, and ſometimes he tooke away their Mules, Oxen, and pieces of Cloath, ſaying, That whoſoeuer ſerued badly, was ſo to be vſed.

The Riuer of *Anacheta.*

Other Gates.

A begger on horſe-backe.

The fourth of October, we trauelled ſtill by theſe bad waies, and came to a Riuer, by which we lodged, which is very great and faire, and is called *Gemma*, and aboundeth with Fiſh, as the Countrey people ſay: and theſe Riuers ioyne together, and fall into *Nilus*. Wee deſcended downe this Mountaine for ſixe miles ſpace, at the end whereof we found other gates, where we alſo payed for our paſſage. From theſe gates we came to our lodging in a Champaine field, where we found no Vallies nor any thing elſe, but all was plaine & euen ground. The diſtance between both the gates aforeſaid, is aboue fifteene miles, and here is the diuiſion of the Kingdomes of *Amara* and *Xoa*. And theſe gates are called *Baba Baſſa*, which ſignifieth, *The new Land*. In theſe Vallies and rough grounds, are infinite numbers of all ſorts of Fowles.

The Riuer of *Gemma.*

Baba Baſſa.

66 The fifth of October, wee trauelled through Champaines, not farre diſtant from the ſaid Rockes and deepe Vallies, and we lodged in the mid-way towards a Monaſterie, called *Bilibranos*, whereof I will ſpeake that which I ſaw *Prete Ianni* doe three times. The firſt was, when he came to performe a yearely ſolemnitie for a Prelate of that Monaſterie, which was deceaſed, whoſe name was *Gianes*, and was taken for a Saint. His Title was *Icbee*, and he is the chiefeſt Prelate of all *Ethiopia*, ſauing the Patriarke *Abuna Marke*. The ſecond time, hee came to the election of another *Icbee*, whoſe name was *Iacob*, a man of wonderfull holy life, which ſome-

Bilibranos.

Icbee, the ſecond, Prelate of all *Ethiopia*, and next to the Patriarke.

times had beene a *Moore*. This *Ichee* was our great friend, and he told vs, that he was admoniſhed in a night by a Viſion, that he was not in the right way, and that hee ſhould repaire vnto the Patriarke *Abuna Marke*, who receiued him graciouſly, and made him a Chriſtian, and inſtructed him in all points of our Faith, as if he had beene his Sonne. *Ichee*, in the tongue of *Tigrai*, ſignifieth an Abbot, which is vſed in the Kingdome of *Barnagaſſo*, and *Tigremahon*. In this Champaine through which we trauailed, were certaine ſmall houſes, made almoſt vnder-ground, and ſo were the yards likewiſe round about them, where they keep their Cattel, & they ſaid they builded their houſes ſo low, becauſe of the huge Winds, which are riſe in thoſe parts. Heere wee ſaw the people badly apparelled, but ſuch ſtore of Oxen, Mules, and Mares, as it is incredible.

Huge winds.

67. The Wedneſday following, we found a better Countrey, ſowed with Wheate and Barley, and in ſome of theſe fields wee ſaw ſome Corne ripe, ſome newly cut downe, and other which ſeemed newly to be ſowne. This Countrey is called *Tabagun*, and is very well peopled, with many great Townes, and hath infinite heards of all kinds of Cattell, to wit, of Oxen, Horſes, Mules, and Sheepe. In theſe Countries many are ſicke of Agues, vnto whom, as wee perceiued, they miniſtred no remedy, expecting onely the helpe of Nature, and if any man hath paine in his head, they let him bloud in the head; and if he be ſicke in his breaſt, ſides, or ſhoulders, they ſeare him with a red-hot Iron, as we vſe to ſeare our Cattell.

Tabagun.

Their Phyſick, nothing, or bleeding, or ſearing.

On Wedneſday, to our great comfort, we began to behold a farre off, the Campe and Pauilions of *Prete Ianni*, which ſeemed to be infinite, and to couer all the fields, and heere we lodged. On Thurſday, we made no great iourney. From Friday at noone, we reſted all Saturday and Sunday in a little Towne, where there was a new Church, which was not yet painted, (for they paint all their Churches) neither was it very curiouſly wrought, which was called *Auriata*, that is to ſay, The Church of the Apoſtles, and they ſaid it belonged to the King, vnto whoſe Tents was ſome three miles diſtance: and from this place vnto the Church where *Abuna Marke* was lodged, is a mile and a halfe, which *Abuna Marke* is his great Patriarke.

Prete Iannies Campe.
Adrugaz.

68. There came vnto vs a great Lord, who by his office was called *Adrugaz*, that is to ſay, Great Maſter of the Houſhold, who told vs, that the *Prete Ianni* vnderſtanding of our comming, had ſent him to guard vs, and prouide vs of all things that wee ſtood in need of, and ſtreight-way willed vs to take Horſe and goe with him, and ſuppoſing hee would haue led vs to the Court, we prepared our ſelues. He cauſed vs to goe backe againe, not the ſame way which we came, but made vs compaſſe certaine ſmall hils, and turned vs backe againe aboue three miles, willing vs not to take it in ill part, becauſe *Prete Ianni* came that way whether we went, as indeed hee did: we ſaw alſo ſixe or ſeuen men, mounted vpon very goodly Horſes, ride skirmiſhing and playing before vs, hauing their faces wholly couered, ſo that one could not bee diſcerned from the other, and many followed after them vpon Mules, and wee iudged that this *Caualcada* was made of purpoſe for our ſakes, becauſe the *Prete* was deſirous to ſee vs, and they led vs on the backe-ſide of certaine ſmall hils, where this Gentleman was lodged in his Tent, and cauſed vs alſo to be placed hard by him, in another goodly Tent, and ſaw vs plentifully prouided of all things, which we ſtood in need of. We were not farre diſtant from the place, where *Prete Ianni* himſelfe was lodged, the Frier alſo came and lodged neere vs. On Wedneſday, in the morning, they brought vs another goodly great Tent, which was white and round, ſaying, That *Prete Ianni* ſent vs the ſame, and that no man might haue the like Tent, ſauing the *Prete* and the Churches, and that himſelfe lodged in the ſame when he trauailed: and ſo we ſtayed vntill Friday, without vnderſtanding what we ſhould doe, but were alwaies well prouided of victuals. The Gentleman which guarded vs, and the Frier likewiſe admoniſhed vs to haue a good eye vnto our ſtuffe, becauſe in that Countrey there were many Theeues; and the *Frankes*, that is, *The White men*, which were in the Court, gaue vs the like warning, and told vs that there were Captaines, and others like Toll-maſters ouer the ſaid Theeues, which payed a Tribute to *Prete Ianni*, of ſuch goods as were ſtolne.

White round Tent.
Theeues allowed.
White men, called *Franks*, as all *Europeans* are in the Eaſt. The cauſe the expeditions of theſe Nations (the moſt of which were *Frankes*) to the holy land.

§. XI.

How the Embaſſadour and we were called for by the Commandement of PRETE IANNI, *and of the order which we found, and of the State and Maieſtie of* PRETE IANNI. *His conference, allowance, remoue; The Embaſſadours Audience.*

69. ON Friday, the twentieth of October, about three of the clocke, the Frier came vnto vs, and told vs in great haſte, that the *Prete Ianni* had called for vs. The Embaſſadour commanded all the goods to be laden, which the Captaine Generall had ſent, and charged vs to put our ſelues in order, which we did in very good ſort by the help of God, and many people as well on foote as on horſe-backe, came to

The *Portugals* ſent for.

The *Pretes* moueable citie of white Tents.

The Red Feaſtiuall Tent.

waite vpon vs, with whom we came in good order vnto a Gate, from whence we beheld on all ſides, an infinite number of Pauilions and Tents, like vnto a Citie, and thoſe which belonged to *Prete Ianni*, were ſet vp in a wide field, all White, (as I haue ſaid, it is their generall vſe) and before the ſame was a very faire Red Tent, which they ſay, is neuer ſet vp, but on daies of great Feaſts, or of ſome great audience. Before the ſaid Red Tent, were two rankes of Arches erected, couered with White and Red Cloath of Silke, to wit; one arch couered with Red, and another with Silke, and they were not couered, but had the Cloath of Silke round about them, as it were a piece of Wood, which ſupporteth a Croſſe, hauing a Stole wrapped about it: and ſo theſe Arches ſtood on one front, and were about twentie: their bigneſſe and breadth was like vnto the arch of a little Cloyſter, and one ranke was diſtant from another, about a ſtones caſt.

Fortie thouſand perſons.

Canons and Church-men.

The great pompe and magnificence of *Prete Ianni*.

Here were an infinite number of people placed together, which to my iudgement ſeemed to be aboue fortie thouſand perſons, and all of them ſtood in good order on either ſides without ſtirring, and the people which were beſt apparelled, were next vnto the arches, among whom were certaine Canons and Church-men very honourable, with great hoods on their heads, not like vnto Miters, but with certaine ſharpe points on the top, painted with Colours, and were of Cloath of Silke, and Crimzon, and other people in very rich array, before whom ſtood foure Horſes, to wit, two on the one ſide, and two on the other, which were ſadled, and richly couered with Embroydered Cloath downe to the ground: the Armour which they ware vnder the ſame, was not to bee ſeene: Theſe Horſes had high Crownes vpon their heads, which mounted aboue their eares, and went downe to the Bits of their Bridle, with great Plumes of Feathers of ſundry Colours, and vnder the ſaid Horſes ſtood many other good Horſes, ſadled and couered with Silke and Veluet, and the head of each one was equall, and as it were in order with the people: next vnto theſe Horſes, behind them (becauſe the throng of people was ſo great) ſtood many honourable perſons, which were apparelled onely from the girdle downe-ward, with very fine and White Cotton cloath. The reſt of the people which were baſely apparelled, ſtood betweene them and the reſt.

One hundred vnder Marſhals.

Reuerence, how done.

It is a Cuſtome, that before the King and great men of Commaundement, there alwaies goe men which carrie Whips, that is, A little ſtaffe with a large Thong of Leather, and when they laſh in the Ayre, they make a great noyſe, to make the people giue backe. Aboue one hundred of theſe Fellowes came to meete vs, all apparelled in certaine ſmall Iackets of Silke, which made ſuch a noyſe with laſhing, that one man could not heare another. The men on Horſe-backe, and vpon Mules which were with vs, lighted a farre off, and wee were led on Horſe-backe yet a great way farther, and lighted within a Croſſe-bow ſhot of the great Tent, and here they which conducted vs, beganne to doe their accuſtomed reuerence, and we likewiſe, becauſe wee were ſo inſtructed, which is, to ſtoope downe with the right hand vnto the ground.

Meſſengers.

Likewiſe, in this place, within a Croſſe-bow ſhoote, there met vs at leaſt ſixtie men, which were, as it were, Porters with Maces, and they came halfe running, for ſo they are wont to runne with all Meſſages which the *Prete* ſendeth. They were apparelled in white Iackets, of good Cloath of Silke, and vpon their ſhoulders they had certaine skinnes, of Roane or Tawny colour, very hairie, which they ſaid, were Lyons skinnes, and reached downe to the ground. And vpon thoſe skinnes they had certaine Chaines of Gold, rudely wrought, with Iewels ſet in them, and likewiſe other Iewels about their neckes. They weare certaine Silke Girdles of diuers Colours, in breadth and making, like to the Girts of Horſes, ſauing that they were long with Flakes and Taſſels downe to the ground, and they went halfe on the one ſide, and halfe on the other, and waited vpon vs to the firſt ranke of the arches, where we ſtayed.

Foure Lyons.

Foure Lords.

The *Betudete*.

But before we came to the ſaid Arches, there ſtood foure great Lyons, tyed with their Chaines in the way which wee were to paſſe, and hauing paſſed them in the midſt of the fields: vnder the ſhadow of the ſaid Arches, ſtood foure men of Honour, among which, was one of the two greateſt Lords which are in the Court of *Prete Ianni*, which is called *Betudete*, that is to ſay, *The Grand Captaine*, and there are two of them, whereof one waiteth on his right hand, and the other on his left. He which waited on his right hand, was (as they ſaid) in warre againſt the *Moores*; and hee that waited on his left hand, was the ſame which ſtood there; the other three were great Perſonages. When wee came vnto them, we ſtood a great while without ſpeaking any word, neither we to them, nor they to vs. In the meane while there came an old Prieſt, which was (as they ſay) the Kinſman and Confeſſor of *Prete Ianni*, wearing a white Bonet, like vnto a *Bernuſſo*, and a great hood of Silke.

This man by his Office, is called *Cabeata*, and is the ſecond perſon in theſe Kingdomes; and he came out of the *Prete* his Tent, from whence we were diſtant two ſtones caſt. Three of the foure that ſtayed with vs, went halfe way to meete him, and the *Betudete* ſtayed with vs, and when they drew nigh vnto vs, the *Betudete* moued three or foure ſteppes toward them, and ſo all fiue of them came vnto vs.

Three, a remarkable number.

The Ambaſſadors ſpeech.

The *Cabeata* being arriued, demaunded of the Ambaſſadour, what hee would haue, and whence he came: The Ambaſſadour anſwered, That he came from *India*, and brought an Ambaſſage vnto *Prete Ianni*, from the Grand Captaine and Gouernour of the *Indies*, vnder the King of *Portugall*. Herewithall, hee returned to the *Prete* from whom he came, and returned three times with the very ſelfe-ſame Queſtions and Anſweres. To all their demaunds, the Ambaſſadour anſwered after one ſort. The fourth time, the *Cabeata* ſaid, Say what you will, and I will declare the ſame to the King. To whom the Ambaſſadour anſwered, That *He and his whole Companie kiſſed his Highneſſe hands, and greatly thanked God, which had fulfilled their holy deſires, in ioyning Chriſtians together with Chriſtians, and that they were the firſt which had performed the ſame.* With this anſwere, the *Cabeata* departed hence, and ſtraightway returned with another Meſſage, and alwaies the foreſaid foure Honourable perſons went to meete him, in ſuch ſort, as we haue before already declared, and comming vnto vs, he ſaid, That we were right welcome to *Prete Ianni*, and that we ſhould go to our lodging and reſt our ſelues.

Policy of State

Silence.

At this firſt Audience, he vſeth no other words, neither in his Maieſtie to bee ſeene, for the better maintaining of his reputation. Then the Ambaſſadour deliuered out by ſeuerall parcels, all the Preſents which the Grand Captaine ſent vnto his Highneſſe, and ouer and beſides the ſame, foure bagges of Pepper, which we brought to defray our charges. All the particulars were forth-with conueyed to the Tent of the *Prete*, and afterward brought backe againe to the Arches where wee ſtood, and they hanged vp the Cloathes of Arras which we gaue them, vpon the Arches: and likewiſe, euery parcell of the reſt of the goods and things; and while they hung vp in the ſight of all men, all men were commaunded to keepe ſilence, and one which is called the Lord Chiefe Iuſtice of the Court, ſpake with a lowd voyce, and declared piece by piece, what the things were which the Grand Captaine had ſent to *Prete Ianni*, and willed all men, *To giue thankes vnto the Lord God, for hauing cauſed Chriſtians to meete together, and that if any Man were there that were grieued thereat, hee might weepe and howle; and whoſoeuer reioyced thereat, might ſing.* Then all the people that were there aſſembled, gaue a mightie ſhoute in manner of praiſing God, which continued for a great ſpace. This beeing ended, they licenſed vs to depart, and brought vs to our lodging, a great Croſſe-bow ſhoote diſtant from the Tents of the *Prete*, where our Pauillion, which hee had ſent vs, was ſet vp, and where the reſt of our ſtuffe remained.

Baſe Theeuery attending the Court.

Prouiſion ſent them.

A calfe whole in Paſte.

70. In the remoouing of theſe our goods, we beganne to ſee by experience, the aduiſe which was giuen vs concerning the Theeues, for ſuddenly on the way, they tooke by force from one of our Seruants, foure Baſons of Latton, and foure Diſhes of Porcellan, and certaine other ſmall things belonging to our Kitchin, and becauſe the Seruant would haue defended himſelfe, they gaue him a great wound on the Legge. The Ambaſſadour could doe no more, but cauſe him to be healed, and of theſe goods could neuer after recouer any whit. As ſoone as wee were lodged, *Prete Ianni* ſent vs three hundred great White Loaues of Wheate, and many Iarres of Wine of Hony, and tenne Oxen, and the Meſſengers which brought theſe things, ſaid; That *Prete Ianni* had commaunded, that wee ſhould haue fiftie Oxen giuen vs, and as many Iarres of Wine. The Saturday following, which was the one and twentieth of October, he ſent vs great ſtore of Bread and Wine, and many Haggaſſes of Fleſh, of diuers ſorts, which were very well made and dreſſed, and the like was done vpon the Sunday, whereon among other many and ſundry Haggaſſes, a young Calfe was brought vnto vs, all whole laid in Paſte, ſo well dreſſed and ſeaſoned, with Spices and Fruits put in the belly thereof, that we could neuer ſatisfie our ſelues with feeding thereon.

Pepper is the beſt merchandize in *Ethiopia*

On Munday following, there was a rumour ſpread through all the Court, that wee had kept backe many bagges of Pepper, which the Grand Captaine had ſent vnto the *Prete*, which was vntrue; and becauſe they make exceeding great account of Pepper, and that it is the greateſt merchandize that runneth through *Ethiopia*, therefore the Frier came vnto vs, with a cunning, ſaying vnto vs, That if the Ambaſſadour would giue all his Pepper to *Prete Ianni*, that he would giue order, that our charges ſhould be defrayed during our abode there, and vntill our returne vnto *Maczua*: and thus they ceaſed to giue vs Victuals, neither were the fiftie Oxen ſent vnto vs, nor the Iarres of Wine. Likewiſe, they forbade all the *Frankes* in the Court, that they ſhould not ſpeake with vs.

They willed vs alſo, not to depart out of our Tent, becauſe it was the Cuſtome, that all they which come vnto this Court, ſhould ſpeake with no man, till they had talked with the King, and that for breaking this order, they had caſt in priſon a *Portugall* of *Acugna*, which came to ſpeake with vs on the way with another *Franke*; laying to their charge, that they came to reueale vnto vs the ſecrets of the Court. This *Portugall* fled on a night with his manacles on his hands from an *Eunuch*, which kept him, and came to our Tent to ſaue himſelfe. The next morning with ſpeed they came to ſeeke him, but the Ambaſſador would not deliuer him, but ſent his Factor and the Interpreter to ſpeake with the *Betudete* on his behalfe, and to aske him, why hee caſt the *Portugalls* into fetters, and handled them ſo badly by *Eunuchs* which were Slaues. The *Betudete* anſwered nothing to the purpoſe, ſaying: Who ſent for you hither? and added further, That *Matthew* went not into *Portugall* by *Prete Ianni* his commandement, nor by the commandement of the Queene *Helena*. And that if this Slaue had put the *Portugalls* into fetters, the *Portugalls* likewiſe might put this Slaue againe into fetters, for ſuch is the iuſtice in thoſe countries.

71. On Tueſday, the foure and twentieth of October, wayting, while the *Prete* would ſend for vs to ſpeake with him, hee departed with all his Court toward the ſame place from whence hee came, which was about ſixe miles off. In the meane ſeaſon the Frier came vnto vs, and wiſhed vs if wee would goe to the place where the King lay, that wee ſhould buy our ſelues Mules to carry our ſtuffe, and told the Ambaſſador, that if hee would buy or ſell hee might ſo doe. The Ambaſſador anſwered him, That wee were not come thither to play the Merchants, but onely to ſerue God and both the Kings, and to vnite one Chriſtian people with another, and this they did onely to ſift out what our iutention and purpoſe was. Vntill this preſent they had forbidden all Chriſtians in the Court to ſpeake with vs, or to come vnto our Tents, and if they came thither they came very ſecretly, becauſe the Frier was alwayes with vs as our Guardian.

Remooue of the Court.

Other their tricks are here omitted.

72. When *Lopez Suarez*, grand Captaine and Gouernour of *India*, came with his Fleet to the Hauen of *Ziden*; in which Fleet I my ſelfe was, wee found in the ſame place ſixtie Chriſtian men, which were Slaues vnto the *Turkes*, and they were of diuers Nations, who were part of theſe which at this preſent we found in this Court, who ſay, that they wayted for the grace of God, to wit, while the *Portugalls* ſhould come into this Hauen of *Ziden*, that they might eſcape away with vs; and becauſe the people of our Fleet could not goe on Land, therefore they ſtayed behinde; and few dayes after, fifteene of theſe white men, with as many more *Abiſsines* of the Countrey of *Prete Ianni*, which likewiſe were Slaues, found two Brigandines, and fled away to get vnto our Fleet; and being not able to come vnto the Ile of *Camaran*, they came to the Ile of *Maezua*, which is neere vnto *Ercoco*, a Towne of *Prete Ianni*. And comming on land they ſunke the Brigandines, and came vnto the Court of the *Prete*, whom wee ſaw more honorably and courteouſly vſed then our ſelues, till this preſent. And they haue giuen them Lands and Slaues which ſerue them and maintayne them. Theſe are the *Frankes*, the greateſt part whereof were *Genoueſes*, two *Catalanians*, one of *Sio*, one a *Biſcaien*, and one an high *German*, which afterward came all into *Portugall*, and they call vs *Portugalls* alſo *Frankes*. All other white people, to wit, thoſe of *Syria*, of *Grecia*, and of *Cairo*, they call *Gibetes*. Theſe *Frankes* preuailed with vs to giue foure bags of Pepper, and foure Cheſts couered with leather, for a preſent to the *Prete*, which wee carried the thirtieth of October, which was but colluſion of the Courtiers for their owne aduantage. The *Frankes* which were in the Court came after to our Tent and told vs, that the great men of the Court were our enemies, and that this Frier had put into their heads, to counſell *Prete Ianni* to ſuffer vs not to returne, nor to depart out of his Kingdome. Becauſe wee reported euill of the Countrey, and that wee would ſpeake much worſe when wee were departed out of the ſame, and that was alwayes the cuſtome of theſe Kingdomes, not to ſuffer Strangers to depart which came into the ſame. Wee ſuſpected thus much by that which wee had heard, and they confirmed the ſame. For wee knew very well, that *Iohn Gomez*, and *Iohn Prete*, *Portugalls*, (which were ſent hither by *Triſtan de Acunna*, Lord Gouernour of *India*, together with a *Moore*, which yet liueth and dwelleth in *Manadeli*) were not ſuffered to depart; becauſe they threatned to kill them, if they departed: and likewiſe one *Peter de Couillan* a *Portugall*, and two *Venetians*.

The Hauen of *Ziden*, neere *Mecca*.

The Ile of *Camaran*.

The Ile of *Maczua*.

Eaſtern Chriſtians called *Ghibetes*: the Weſtern *Franks* both in *Africa* and *Aſia*, euer ſince the Expeditions into the holy Land, wherein the *Franks* were firſt and moſt, beginning at the Councell of *Claremont* in *France*.

The old cuſtome of *Ethiopia*, not to ſuffer ſtrangers to depart.

Chriſtians detayned.

On Tueſday, the laſt of October, *Prete Ianni* came downe from the Tents where hee lay, toward this Circuit where wee aboad; and when hee paſſed by hee ſaw our Tent, not farre diſtant from his, and ſent a man to the Ambaſſador, to wiſh him to remooue his Tent, becauſe the ayre was bad where the ſame ſtood, and yet our Tent ſtood in the ſame place which they had appointed vs the day before. The Ambaſſador ſent him word, that he had no people to remooue his Tent nor his ſtuffe, and that if he might haue people, he would cauſe it to be remooued, whither ſoeuer it pleaſed his Highneſſe. This day at euening came a meſſage from the *Prete*, ſaying, That if the Ambaſſador or his companie, had any Croſſe of gold or of ſiluer, that hee ſhould ſend it him, for hee deſired to ſee it. The Ambaſſador ſent him word, that neither hee nor his companie had any, and that one which he had brought with him he had giuen to *Barnagaſſo*, herewithall the Page departed, but ſuddenly returned againe, ſaying, That we ſhould ſend him any that we had.

Croſſe demanded.

Wee ſent him a Woodden Croſſe of mine, with a painted Crucifixe, which by the way I carried in my hand, according to the cuſtome of the Countrey. Immediatly he ſent it backe vnto vs, ſaying; That he tooke great pleaſure in beholding of it, becauſe he perceiued that wee were good Chriſtians.

The Ambaſſadour ſent word vnto the *Prete* by the ſaid Page, that he had yet a little Pepper, to defray his owne and his companies charges, which hee deſired to beſtow vpon his Highneſſe, and alſo foure Cheſts to keepe apparell in, and that when it pleaſed him, he might ſend for them. The Page departing with this meſſage, returned ſuddenly, ſaying; That the King deſired no Pepper nor Cheſts, and that the Cloathes which he had giuen him, were beſtowed vpon Churches, and that the Pepper was giuen to the poore. For ſo it had beene told him, that the Grand Captaine of *India* had done, in giuing all the cloathes ſent him by the King of *Portugall*, vnto Churches. The Ambaſſadour anſwered, That whoſoeuer had told him any ſuch thing, had not told the truth, becauſe it was all laid vp together, and kept in ſafetie. This anſwere beeing ſent, there came another meſſage, ſaying; That *Prete Ianni* commanded, that the Ambaſſadour without all delay, with his whole Company ſhould come vnto him, and it was three houres at leaſt within night. Forthwith we all beganne to put on our beſt Apparell, to goe whither we were ſent for. When we were ready, another came which brought vs word, that wee muſt not go; and thus we ſtayed at home in our dumps.

Going to the court by night.

74. On Wedneſday the firſt of Nouember, two houres within night, *Prete Ianni* ſent for vs by a Page, and hauing put our ſelues in order, we went our way, and comming to the gate or entry of the firſt circuit or hedge, we found Porters, which cauſed vs to waite there a good houre, in the cold and dry winde. From the place where we ſtood, we ſaw many lighted Torches, ſtanding before the other part of the circuit of the hedge, and men held them in their hands. While wee ſtayed thus in this entry (for they would not ſuffer vs to paſſe) our men ſhot off two Harquebuſſes, and ſuddenly there came a word from the King; demanding, why we had not brought many Harquebuſſes from the Sea. The Ambaſſadour anſwered, that we came not as Warriors, and that therefore wee brought not the ſaid Armour with vs; but that we brought onely theſe three or foure Harquebuſſes, to ſhew pleaſure and paſtime. While we waited heere, fiue principall men came vnto vs, among whom was one called *Adrugas*, to whom we were appointed at our firſt comming to the Court. As ſoone as they were come with the word of the *Prete*, forthwith they did their wonted reuerence, and we in like manner, and began to ſet forward, and hauing gone fiue or ſix paces, but we and they ſtood ſtill. They went on the ſide of vs, as if they had led vs by the hand, & on the one ſide of them, went two men with two Torches lighted in their hands, & two before them on the other ſide, and as they guided vs, each of them in his courſe began to cry with an high voyce, *Hurcha*, *Hiale*, *Huchia*, *Abeton*, which ſignifieth; *Him which you haue commanded me* (Sir) *heere I bring vnto you.* And when one had made an end, another beganne, and ſo they followed one after another, and vſed this ſpeech ſo long, vntill we heard a voice from within, vttered by diuers, which was, *Caſacinelet*, that is to ſay, *Come yee in?*

The Rites of admitting to preſence. Strange Ceremonies of State. Ten pauſes.

The preſence.

We went a little farther, and they began againe to ſtay, and vttered the foreſaid words againe, vntill they heard an anſwere from within, as at the firſt. They made aboue ten of theſe pauſes, from the firſt entrance vnto the ſecond, and euery time when they ſaid within *Caſacinelet*, becauſe it is the word of the King, they which were our guides, and wee with them, bowed downe our heads and our hands to the ground. And hauing paſſed the ſecond entry, they began to make another ſong, which was this; *Caphan*, *Hiam*, *Caynba*, *Afrangues*, *Abeton*, which ſignifieth; *The* Frankes *which you commanded me here, I bring them, my Lord.* And theſe he vttered as often as the other words before, and attended an anſwer from within the houſe, which was like vnto the former, and ſo from pauſe to pauſe, we came vnto a Bed or Table, before which ſtood many burning Torches, which we ſaw in the firſt entry, and told them to bee eightie on euery ſide, in euen ranke, and that no man might goe out of the ranke: Thoſe which held them, had before them certaine long Canes in their hands, which went ouer-thwart breaſt-high, and the ſaid Torches ſtood all equall.

This Bed was placed within the entrance of a great houſe of earth, whereof we ſpake before, which is built vpon very great Pillers of Cipreſſe; the roofe ſtanding vpon theſe Pillers, was Painted with certaine goodly colours, and it was Wainſcoted directly downe from the top to the bottome. The couering of the roofe, was of the Graſſe of the Countrey, which laſteth (as they ſay) the life of a man. In the entry of the houſe, that is to ſay, at the vpper part thereof, were fiue Curtaines prepared, which hung before the ſaid bed, and the middlemoſt of them was embroidered with Gold, and the others were of fine Silke. Before theſe Curtaines, on the floore was laid a great and rich Carpet, and neere vnto it, two great cloaths of ſhaggy Cotton, like Carpets which they call *Baſutos*: all the reſt was couered with painted Mats, ſo that no part of the bare floore could be ſeene. And likewiſe from the one end vnto the other, the whole roome was full of lighted Torches, like thoſe which we had ſeene while wee were without.

Manner of audience.

While wee thus ſtood ſtill from behind the Curtaines, there came a word from *Prete Ianni,* ſaying, abruptly, that *he ſent not* Matthew *into* Portugall, *though it were granted that hee went thither with his Licence, ſeeing the King of* Portugall, *had ſent him many things, what was become of them, and wherefore were they not brought as the King had ſent them? And that thoſe things which the Grand Captaine had ſent him from* India, *were alreadie deliuered?* The Ambaſſadour anſwered, that *if it pleaſed his Highneſſe to vouchſafe to heare him, he would ſatisfie him in all points;* and ſuddenly he began to ſay, *thoſe things which the Grand Captaine ſent him were alreadie preſented, and ouer and aboue, that he had giuen him part of that Pepper which he brought with him for his expenſes. Touching the goods ſent vnto him by the King of* Portugall, *the cauſe why they were not brought vnto his Maieſtie was, becauſe the Ambaſſadour which brought them, named* Edward Galuan, *deceaſed in* Camaran, *and beſides that certaine* Portugals *deceaſed in the Ile of* Delaca, *among whom were the Factor and Interpreter, that ſhould haue deliuered the ſame; and finally, the Grand Captaine, being not able to recouer the Hauen of* Maczua, *through contrary winds, returned into* India, *and from thence departed home vnto* Portugall; *to the Captaine which ſucceeded in his place. The King of* Portugall *not knowing of the death of the ſaid* Edward, *but thinking he had beene come to the Court of your Highneſſe, gaue no further Commiſſion, but only to come into the Red Sea to deſtroy the* Moores, *and to harken after his Ambaſſadour; which Grand Captaine, doubting that he ſhould bee able to recouer no Hauen, as at other times they could not, would not bring the goods which the King of* Portugall *had ſent him which are preſerued in* India, *layed vp together, and that hee deſired onely to conduct* Matthew *thither with him, that if it were his chance to recouer any Hauen on the Coaſt of the* Abiſſini, *hee might there put him on ſhoare, and afterward ſend him thoſe goods. And becauſe it pleaſed God, that they arriued at the foreſaid Hauen of* Maczua, *which is in his Territories, although it bee in the hands of the* Moores, *the Grand Captaine determined to ſend vnto him himſelfe,* Don Roderigo *with theſe goods and Peeces wherewith he had preſerued him, and that he ſhould come in company with* Matthew, *onely to ſee him, and to learne the way againſt another time, when it ſhould pleaſe him to ſend the Ambaſſador of the King of* Portugall, *and that* Matthew *was departed out of this life at the Monaſterie of the* Viſion. At the end of this Anſwere, returned another Meſſage; ſaying, *If three were ſlaine in* Delaca, *how eſcaped* Matthew? Hereunto it was anſwered, *that* Matthew *eſcaped becauſe hee would not ſtirre out of the ſhip.* And the Ambaſſadour beſought him very humbly, to vouchſafe to giue him audience, becauſe he ſhould vnderſtand the truth, and that likewiſe, *hee would deliuer him in writing, that which the Grand Captaine had ſent him by word of mouth, beſides the Letters, and that by this meanes he ſhould vnderſtand the whole matter.* Queſtions and Anſweres paſſed too and fro, without any concluſion, and ſo they diſmiſſed vs. The next day hee ſent vs great ſtore of Bread, Wine and Fleſh, and two men which ſaid, that they had charge to giue vs euery day our dyet and other neceſſaries.

Italian and *Bohemian* and other clockes, begin at euening, the reckoning of 24. houres; as wee of 12. at midday and midnight.

75. On Saturday the third of Nouember, the *Prete Ianni* ſent for vs, and we went at twentie foure of the clocke, and comming to the firſt gate or entrance, while we ſtayed a while, there came a meſſage, that we ſhould ſhoot off our Peeces, but without Bullets for hurting no bodie, and within awhile after, they let vs come in, and we vſed the like reſpite that we did before, and comming in betweene the Gates and the Curtaines, where we ſtood at the firſt, we ſaw the place of the Bed very richly trimmed, and decked as before, and all behind and before, was couered with embroydered cloth, and the people were more richly arrayed, and ſtood on both ſides all in a ranke with their naked Swords and Daggers in their hands, and placed, as though they had bin to fight one with another. There were two hundred Torches lighted on both ſides ſtanding in a ranke, as they did the other day, and when wee were come in; he began to aske vs queſtions, and ſend vs Anſweres by the *Cabeata,* and by a Page called *Abdenago,* which is Captaine of all the Pages, with theſe his Meſſages he carryed his naked Sword in his hand, and the firſt which he brought was this, *How many we were, and how many Harquebuſſes wee had brought?* and ſtrait way there came another; demanding, *Who had taught the* Moores *to make Hand-gunnes, and great Ordnance, and whether they ſhot at the* Portugals *with them, or the* Portugals *at them, and who were moſt afraid of the* Moores *or the* Portugals?

Diuers Queſtions and Anſweres.

Each of theſe Queſtions came at ſeuerall times, and we made a ſeuerall Anſwere vnto each of them. And touching the feare of the great Ordnance, wee ſaid, that the *Portugals* were ſo well armed in the Faith of Ieſus Chriſt, that they were not afraid of the *Moores,* and had they feared them, they would not haue come ſo farre off, without any neceſſitie to ſeeke them. Touching the making of Calieuers, and great Ordnance, they ſaid, that *the* Moores *were men, and that they had wit and vnderſtanding as well as any of vs.*

He ſent to enquire whether the *Turkes* had good Artillery? The Ambaſſador anſwered, that *their great Ordnance was as good as ours, but that wee were not one whit afraid of them, becauſe wee fought for the faith of Ieſus Chriſt, and they againſt the ſame.* Then he demanded who had taught the *Turkes* to make great Ordnance? Wee anſwered him as before, to wit, that *the* Turkes *were men, and had vnderſtanding and capacitie of men in all perfection, ſauing in the Faith.* Then hee ſent to know, *whether there were any in our company that could play at Rapier and Dagger, for that he would gladly ſee them play.* The Ambaſſador appointed *George de Breu* and another tall fellow

Rapier and Dagger.

to play, which both did very well, and performed as much as was to bee expected, of men exerciſed and trained vp in Armes, and the *Prete* might very well behold them from behind the Curtaines, and tooke great pleaſure at them, as we were informed.

When they had done, the Ambaſſadour ſent to *Prete Ianni,* beſeeching him to giue him audience, and to vnderſtand the meſſage which the Grand Captaine of the King of *Portugall* had ſent vnto him, and that he would diſpatch him, that he might returne to their Fleet againſt the time of their arriuall, and not to put him to any more expenſes without profit. An anſwere was returned, that *wee were but newly come thither, and had not ſeene one third part of his Lands and Dominions, and that we ſhould take our pleaſures: For aſſoone as the Grand Captaine ſhould come to* Maczua, *he would ſend to ſpeake with him, and then we ſhould depart, and if the ſaid Captaine would build a Fortreſſe in* Maczua, *or in* Suachen, *or in* Zeila, *that hee would ſee the ſame forth-with furniſhed all things neceſſary. And becauſe the* Turkes *are many and we few, when ſuch a Fortreſſe were builded with on the Red Sea, wee might very well finde out a way whereby wee might paſſe to* Ieruſalem, *and the Holy Land with an Armie.* The Ambaſſadour anſwered, that *all theſe were the very things which the King of* Portugall *deſired, and that ſtill hee beſought him to giue him Audience, and if hee were minded not to giue him audience, that hee might ſend him to the Grand Captaines Letters, and all the whole Meſſage in writing, which he ſent him to deliuer by word mouth.* He tooke order that all things ſhould be interpreted and written in the *Abiſſin* Tongue, and ſent vnto him: which the Ambaſſadour did, requeſting him inſtantly to giue him his diſpatch. After this, the *Prete Ianni* ſent him word, that *Seeing hee had brought him a paire of Organes, he ſhould ſend him one to play thereon, and to ſing, and ſo hee did.* Then hee deſired that we ſhould dance before him after our manner. When the Dance was done, wee ſignified vnto him that we were Chriſtians, & prayed him to giue vs leaue to ſing Maſſe after our cuſtome, according to the Church of *Rome.* Suddenly we receiued an Anſwere, that *He knew well that we were Chriſtians, and that ſince the* Moores *which were wicked and trecherous had their Prayers after their manner; wherefore ſhould not we haue the ſame after ours? And that hee would ſend vs all things neceſſarie thereunto.* Aſſoone as wee were come to our Lodging, they brought vs three hundred great Loaues of Bread, and twentie foure Iarres of Wine, and the Bearer told vs, that there were hirtie Iarres appointed for vs, but that the Porters on the way had broken ſixe of them.

Playing, ſinging and dancing.

§. XII.

Of the Queſtions moued to the Ambaſſadour, by the appointment of PRETE IANNI, *at ſeuerall times by Interlocutors, and laſtly, in preſence: wherein many points of their Religion are opened.*

76. THe Sunday following many Queſtions came vnto our Tent from *Prete Ianni*, to the Ambaſſadour, and all of them were concerning the Armour which hee vnderſtood, that the King of *Portugall* had ſent him, and whether it ſhonld bee ſent him out of *India.* The Ambaſſadour ſaid, that the Armour and all things elſe which the King had ſent him, ſhould come the yeare following, and that the Grand Captaine would either ſend them or bring them himſelfe, and ſo hee ſent him word, and wrote him his Letters. Then he willed our men to ſhoot with their Calieuers, within the great hedge, and that certaine of his people ſhould ſhoot alſo, and whether any of vs could make Gun-powder? It was told him, that there was none that could make the ſame, but that the Grand Captaine would ſend men with their Inſtruments to make Salt-peeter, and that hee would bring Brimſtone with him in his ſhippes. Hee ſaid that Brimſtome might bee found in his Kingdome, ſo that there were Maſters to make Salt-peeter, and that his Armies wanted nothing elſe, but the vſe of Artillerie, and men to teach them to make the ſame, becauſe hee was able to bring vnto the field an infinite number of Harquebuſſes, wherewith hee might ſubdue all the *Mooriſh* Kings about him.

And to this purpoſe a certaine *Genoues* which liued in the Court, told me, that hee had conſidered, that more Salt-peeter might be made in theſe Kingdomes, then in any other place of the World, by reaſon of the infinite number of Cattell which were there, and that heere bee alſo Mountaines that yeeld Brimſtone. He ſent vs word afterward, that he would haue vs ſhew him how we did put on thoſe white Armours, which the Grand Captaine had ſent him. Our men forth-with armed one of the company, where he might well ſee him. Then he ſent for the Swords and Curaſſes, which the Ambaſſador and his company had brought, that hee might view them.

Sight of the Hoſt.

77. On Munday at Euening, he ſent for me, *Francis Aluarez*, to bring the Hoſts vnto him, which he deſired to ſee. I brought him eleuen of them very well made, not in boxes or pixes, becauſe I knew the great reuerence which they vſe to their Hoſts, which is one Cake onely. And theſe Hoſts had a Crucifixe vpon them, and therefore I carryed them in a very faire Diſh

of Porcellan couered with Taffata. I brought him the Surplice, the Chalice, the Altar-ſtone, the Ampull; and he viewed all, piece by piece, and willed me to open the Cloth wherein the Altar-ſtone was (which was ſewed in a white Cloth) and ſo he did: which when hee had ſeene he willed to be couered. This ſtone on the vpper ſide was very ſmooth, ſquare, and well made, and on the nether ſide was ſomewhat vneuen, according to the nature, and proportion of ſtones. He ſent me word, that *ſeeing in* Portugall *there were ſo good Maſons, why had they not poliſhed it on that ſide alſo*; ſayng, that *the things which belonged vnto Gods Seruice, ought to be perfect and not imperfect.*

The night being come, he ſent for me that I ſhould come to his Tent, and willed I ſhould come in, and ſo I did. They ſet me in the midſt thereof, which was all ſpread on the ground with exceeding fine Carpets. I ſtood foure yards diſtant from *Prete Ianni*, which ſate behind thoſe Curtaines: he commanded me to apparell my ſelfe, as if I ſhould ſay Maſſe, which I did. When I was apparelled, he cauſed me to be asked, *Who gaue vs that apparell, whether they were the Apoſtle, or ſome other Saints?* I anſwered him, that *the Church had taken it out of the Paſſion of Chriſt.* He willed me to tell him what euery one of thoſe pieces ſignified; and ſo I beganne with euery part, to ſhew him what they ſignified, according to the Paſſion of our Lord. And when I came to the *Manipulum*, I told him, that it was a little Cord, wherewith they bound the hands of Ieſus Chriſt. Then comming to the *Stole*, I told him, that that ſignified the great Cord, which they caſt about his necke to lead him this way and that way, and that the *Planet* ſignified the apparell which they put vpon him, for to mocke him * withall; Which when I had ended, he ſaid againe with a very loud voyce, that we were true Chriſtians, becauſe we knew the Paſſion of Chriſt ſo perfectly. And whereas I had ſaid, that *the Church had taken this out of the Paſſion of Chriſt*, he demanded, *which was that Church? Becauſe we held two head Churches in Chriſtendome, the firſt of* Conſtantinople *in* Greece, *and the ſecond of* Rome *in* France. [a] I anſwered him, there was but one Church: and though it were granted, that Conſtantinople *was the head in the beginning, yet it ceaſed now to be, becauſe the Head of the Church* [b] *is there where Saint* Peter *was*; becauſe Ieſus Chriſt ſaid; *Thou art* Peter, *and vpon this Rocke I will build my Church. And when S.* Peter *was at* Antiochia, *the Church was there, becauſe the Head was there, and when hee came to* Rome *hee abode ſtill there, and there the Head ſhall alwayes bee: and this Church ruled by the Holy Ghoſt hath ordayned things neceſſary to ſay Maſſe. Moreouer, I proued this Church vnto him, telling him, that in the Articles of our Faith, which the Apoſtles made, the Apoſtle* Simon [c] *ſaith: I beleeue in* [d] *the holy Catholike Church. But in the great Creed which was made in the* Nicene *Councell by three hundred and eighteene Biſhops, againſt the Hereſie of* Arrius, *they ſay: I beleeue in one Catholike and Apoſtolike Church; and this is the holy* Roman *Church, wherein Saint* Peter *ſate, vpon whom God founded his Church, as he ſaith. And Saint* Paul, *a choſen Veſſell and Doctor of the* Gentiles, *calleth it Catholike and Apoſtolike,* [e] *becauſe in it are all the Apoſtolike powers, which God gaue to Saint* Peter, *and to all the reſt of the Apoſtles of binding and looſing.* They anſwered mee, that I gaue a good reaſon for the Church of *Rome*; but what could I ſay for the Church of *Conſtantinople*, which belonged to Saint *Marke*, and for the Cherch of *Greece*, which belonged to Saint *Iohn* the Patriarke of *Alexandria*? Hereunto I anſwered them, that *their reaſon ſtrengthened mine, becauſe* Saint Peter *was* Saint Markes *Maſter, and he ſent him into thoſe parts, and ſo that neither* Marke *nor* Iohn [f] *could plant any Churches, but onely in the name of him which had ſent them, which Churches were members of the Head, which ſent thoſe Preachers, to which Head all Authorities were giuen. And many yeares after, when Saint* Ierome, *and many other holy men had ſeparated themſelues, they ordaind Monaſteries of auſtere and holy life, wherein they might ſerue God, and that the ſaid Monaſteries could not be eſtabliſhed without the Authoritie of the Apoſtolike Church, which is that of* Rome; *and how can they make Churches in preiudice of the chiefe Head, if they were not builded, and made by our Lord Ieſus Chriſt?* They yeelded hereunto, and the Interpreter ſaid that *Prete Ianni* tooke exceeding great pleaſure hereat.

Then they asked me whether in *Portugall, the Prieſts were marryed?* I told them, no. They demanded, *whether we held the Councell of Pope* Leo [g] *which was made at Nice?* I told them, *yea, and that I had alreadie declared, that the great Creed was made there.* They asked me againe, *how many Biſhops were then with the Pope?* I anſwered, that I had *alreadie told them, that there were three hundred and eighteene.* They replyed againe vnto mee, *that it was ordained in this Councell, that Prieſts might marrie, and if this Councell were ſworne and confirmed, wherefore were they not marryed?* I told them that I *knew nothing elſe of that Councell, but that the Creed was made there, and that our Lady might be called the Mother of God.*

Afterward, they told me many other things which there were ordained and ſworne, which Pope *Leo* brake, and prayed me to tell them what they were: I anſwered them, that *I knew them not, but that in mine opinion if he had broken any of them, they might be ſome of thoſe, which concerned Hereſie, which at that time was very great, but that he had approued things neceſſarie and pro-*

ſitable,

Who preſcribed Maſſing Apparell.

The Myſteries of it.

* Thus indeed is hee myſtically mocked, when Scripture and Preaching was turned into Ieſture, Veſture and *bodily exerciſe*: as at *Rome* and in *Abaſſia.*

[a] Of this ſee before, all Weſterne Chriſtendome called *Frankes* in the Eaſt. From the Holy Land Expeditions.

[b] A briefe of *Popiſh* Faith.

[c] *Simon Zelotes*

[d] This word (in) is twice here put in by ſome other *Romiſh Zelotes*, *cont. Auguſt. Serm. de Temp.* 131. *credere Eccleſiam non in Eccleſiam, quia Eccleſia non Deus &c. c. ſ.* 181. *De verb. Dom.* 61. *Trac. in Io.* 29. *&c.*

[e] Where?

[f] And wherefore then did Chriſt ſend the Apoſtles to preach to all Nations?

Monaſteries.

[g] No deepe reading either of the Prieſt or the *Abaſſen.* For *Leo* liued (but was not preſent, nor by his Deputies Preſident, aboue one hundred yeares after the *Nicene* Councell) when that of *Chalcedon* was held. In the former *Syluester* and *Iulius* were Biſhops of *Rome*, not Callers, or Rulers of the Councell, wherein *Paphnutius* withſtood that adulterate inforced cōtinency, *Soc. Ec. hiſt. l.* 1. *c.* 8. *Sozom. l.* 1. *c.* 22. *&c.* The Author here confounds diuers Councels.

ſitable, and that otherwiſe he ſhould not haue beene allowed, and canonized for a Saint as he is. Againe, he asked me concerning the Marriage of Prieſts, inquiring of me, *whether the Apoſtles were married?* I told him, that *I neuer had read in any Booke, that the Apoſtles had Wiues; after that, they went in company with Ieſus, and although Saint* Peter *had a Daughter, yet he had her by his wife, before he was an Apoſtle, and that Saint* Iohn *the Euangeliſt was a Virgine: and that I had read, that after the death of Chriſt, the Apoſtles preached conſtantly the Faith in him, and doubted not to dye for the ſame: And that the Church of* Rome, *which is the true Church, hath ordained and confirmed, that after the imitation of the Apoſtles, no Prieſt ſhould haue a wife, to the end they ſhould bee more cleane, and more pure in their conſciences, and ſhould not bee buſied all their time in bringing vp their children, and prouiding for their liuing.* Hereunto anſwer was returned me, that *their Bookes commanded,* * *that they ſhould be married, and that Saint* Peter *ſaid euen ſo.*

* *Petronilla* (as her age is calculated) muſt be younger then *Peters* Apoſtleſhip. But that *Peter* did not giue ouer his Wife, appeares in Chriſts viſiting it, and healing his wiues mother: in his leading about a Siſter (would be more ſuſpicious) and the whole tenure of Scripture & antiquity. Here are both in extreames, and leaue the truth for others to take vp.

They cauſed me to ſing *Gloria in excelſis*, and certaine Verſes of the Creede. At this conference, an Interpreter ſtood continually, and hard by him the Frier, which had conducted vs in our way. This Frier had beene ſometimes in *Italy*, and vnderſtood a little Latine. The *Prete Ianni* cauſed him to be asked, whether he vnderſtood that which I ſpake? He anſwered him, yea, and that I had ſaid, *Gloria in excelſis*, and the Creed, as they ſay it.

78. The night that I ſtayed ſo long with the *Prete*, before morning, the Ambaſſadour was robbed in the Tent where wee lodged, and they ſtole away two Cloakes of cloath, two rich Hats, ſeuen fine Shirts, &c. In the morning, the Ambaſſadour willed me and the Secretary to go to the Tent of *Prete*, to complaine and craue Iuſtice for this robbery, and ſo I did. But becauſe the Ambaſſadour had taken two Theeues, therefore while we were before the Tent of the *Prete*, a Woman came crying and crauing Iuſtice, and ſaid; That the Ambaſſadour and his Company, the laſt night, by meanes of an *Arabian*, that knew the language of the Countrey, had taken away her Daughter by force, and led her to their Tent, of whom they had had their pleaſure. And becauſe her Sonne complained for the forcing of his Siſter, they had taken him with the *Arabian*, which had deceiued the Maid, and laid to their charge that they were robbed. When they had heard vs and this woman, they made vs both all one anſwer, that is, that Iuſtice ſhould be done, and ſo they diſmiſſed vs. The ſame day, the Frier which was with me before the *Prete*, the night paſt, came with a rich Tent, but halfe worne, ſaying; That the *Prete* had ſent vs it to ſay Maſſe in, and that immediatly it ſhould be ſet vp, becauſe the next day was the Feaſt of the Angell *Raphael*, and that we ſhould ſay Maſſe in it euery day, and pray to God for him. This Tent was Embroidered, and of Veluet of *Mecca*, lined within with very fine Cloath of *Chaut*. They told me, that foure yeares before the *Prete* had wonne it in the warre, which he made againſt the King of *Adel*, who was a *Moore*, and Lord of *Zeila*, and *Barbora*: and the *Prete* ſent vs word, that we ſhould hallow the ſame before wee ſaid Maſſe in it, becauſe of the ſinnes committed therein by the *Moores*. The ſame night it was preſently ſet vp, and on the morrow, we ſaid Maſſe therein, and all the *Frankes* which were in the Court, for fortie yeares ſpace, came thither to heare it, as alſo many people of the Countrey.

Theeues.

Cunning trick.

A Tent ſent to ſay Maſſe in.

79. The eight of Nouember, the *Prete* ſent for vs, and forthwith we repaired thither, the Ambaſſadour would needs carrie the Cheſts and bagges of Pepper, which hee had promiſed him. When we were come vnto the entry of the firſt hedge, they held vs with certaine friuolous queſtions, cõcerning the *Negroes* which we had taken, for the goods which they had ſtolne from vs: and the demands continued ſo long, that in the meane while they ſent to looſe the ſaid *Negroes*, without any concluſion or remedy for the theft, and the *Prete* ſent vs three hundred Loaues, and thirtie Iarres of Wine, and certaine victuals of fleſh from his owne Table, and ſo we returned to our Tent. They ſent another time for vs, and when we were come, we ſtood a great while vpon certaine queſtions, why we tooke not our way from the Sea coaſt, toward the Kingdome of *Dancute*, which is farre the neerer way: and ſeeing we were Seruants to the King of *Portugall*, why wee had not Croſſes marked in our fleſh vpon our ſhoulder, becauſe ſuch is their cuſtome, that all the Seruants of the *Prete* haue a croſſe marked vpon their right ſhoulders? They asked farther: ſeeing we had giuen away our Pepper, wherewith we would buy our Victuals for our iourney, &c.

80 The twelfth of Nouember, the *Prete* ſent vs fiue very great and goodly Horſes to our Tent, praying the Ambaſſadour to come with foure others of his company vpon the ſaid Horſes, to skirmiſh before his Tent: and it was very late, and the Ambaſſrdour was not very well pleaſed that it was ſo late and darke: but ſtreight-way there were ſo many Torches lighted, that it was as light as day. And here they skirmiſhed in ſuch ſort, that they delighted the *Prete* very much, which skirmiſh being ended, wee returned to our Tent; whither ſuddenly the *Prete* ſent vs three Iarres of Wine, much better then any he had ſent vs before. The next day, he ſent to the Ambaſſadour a Cup of Siluer, very curiouſly gilt, and made after our manner, as well in the foot, as in the Bowle. On the foote were the Apoſtles grauen, ſtanding vpright, and in the Bowle were certaine Latine letters, containing theſe words: *Hic eſt calix noui Teſtamenti*: A cloath of Gold for the Altar of our Church, and a Baſon and Ewer made of blackwood, with red and white veines, as faire as euer we ſaw, to powre water vpon our hands, and

Skirmiſh on horſebacke.

Gifts.

ſent vs word, that we ſhould ſend him all our names in writing. They were ſuddenly carried him: he ſent backe to know, what *Roderigo* ſignified, and what *Lima* ſignified, and likewiſe what was the ſignification of all the other names. The cauſe of this demand was, becauſe in this Countrey they neuer giue any proper name, which hath not ſome ſignification. The next morning, in the Tent of the Ambaſſadour, there was another theft committed; for while *George de Breu* was a ſleepe, he had a Cloake ſtolne that coſt him twentie duckats, and from vs alſo were ſtolne certaine bagges of ſtuffe, neither vſe they any diligence to cauſe theſe things to bee reſtored vnto vs, becauſe (as wee haue ſaid) there is a Captaine of the Theeues, which for the ſetting of the *Prete* his Tents, hath no other reward, but ſuch things as they ſteale. This day the *Prete* ſent vs a Saddle for a Horſe, wholly beſet with ſtones of *Cornallin*, (this Saddle, beſides that it was very heauy, was alſo very badly made) ſaying, That the Ambaſſadour ſhould ride thereon.

Signification of names.

Theeuery.

81. The Saturday following, the *Prete* commanded all the Lords and great men of his Court, to goe and heare our Maſſe, which they alſo did the Sunday following; but there were farre more on the Saturday; for beſides our Maſſe, we baptized alſo: and as farre as we could gather by their geſtures, and as the *Frankes* told vs which we found in this Countrey and the Interpreters which were with vs, they marueiled much, and greatly praiſed our ſeruice; ſaying, That they could not ſpeake againſt it, but onely becauſe we gaue not the Communion to all thoſe that were preſent at the ſame, and likewiſe to thoſe which were baptized. The eighteenth of the ſaid moneth, the *Prete* ſent for me, and moued many queſtions vnto me, and among others, how many Prophets had propheſied of the comming of Chriſt. I anſwered him, that in my iudgement all of them had ſpoken of the ſame, to wit; one of his comming, another of his Incarnation, another of his Paſſion and Reſurrection; all which concerned Chriſt. Likewiſe, how many bookes Saint *Paul* had made? I anſwered him, That it was one Booke onely, diuided into many parts, that is to ſay, Into many Epiſtles. Hee asked me likewiſe, how many Bookes the Euangeliſts had made? And I made him the ſame anſwer. Alſo, he asked, whither we had a Booke diuided into eight parts, which all the Apoſtles, being gathered together at *Ieruſalem*, had written, which they call *Manda* and *Abetilis*? I anſwered, that I neuer had heard of any ſuch Booke, and that it was not to be found amongſt vs. Hee ſaid, That they obſerued all the Commandements written therein.

A ſtrange Booke fathered vpon all the Apoſtles.

82. On a Tueſday, we were ſent for vnto the *Prete*, and it was the nineteenth of Nouember, and being come to the firſt gate or entry, we ſtayed a great while, the weather being verie cold, and the night well ſpent. Then we entred with the like pauſes and ſtayes, as we had vſed twice before, and there was a farre greater aſſembly then before. And the greateſt part had their weapons. There were alſo a great number of Candles and Torches light before the gates, ſo that it ſeemed as light as day, neither made they vs to waite any long while, but that the Ambaſſadour and nine of vs *Portugals* went ſuddenly in, euen hard vnto the firſt Curtaines: which when we had paſſed, we found others farre richer, and thoſe alſo we paſſed, where wee found certaine rich and great Thrones, couered ouer with rich Tapiſtry. Before theſe Thrones, hung other Curtaines of farre greater riches, which they opened on both ſides, wee ſtanding neere vnto them. And heere we ſaw the *Prete Ianni* ſitting vpon a skaffold, very richly adorned with ſixe ſteps to aſcend thereunto. He had vpon his head an high Crowne of Gold and Siluer, that is to ſay; One piece of Gold, and another piece of Siluer, and a Croſſe of Siluer in his hand. His face was couered with a piece of Blew Taffata, which was to bee mooued vp and downe, ſo that ſometimes all his face was ſeene, and ſometimes all couered. On his right hand ſtood a Page, cloathed in Silke, with a Croſſe of Siluer in his hand, whereon certaine Pictures were engrauen, ſtanding vpright, which from the place where we ſtood, we could not perfectly diſcerne: but afterward I had this Croſſe in my hand, and ſaw thoſe Images. The *Prete* was apparelled with a rich garment, Embroydered with Gold, and his Shirt was of Silke, with wide ſleeues, which were like vnto a Surplice. Before him downeward, hee was girded with a rich cloath of Silke and Gold, like the Rochet of a Biſhop ſpread abroad, and he ſate in Maieſtie, after the manner that they paint God the Father vpon the wals. Beſides the Page which held the Croſſe, there ſtood on each ſide another Page in like apparell, each of them holding a naked ſword in their hands.

Admitted to the ſight of the *Prete*.

The habite and ſtature of *Prete Ianni*.

In his age, colour, and ſtature, he ſeemeth to be young. Hee is not very blacke, but of the colour of a Cheſt-nut, or of ruddy Apples, which are not very Tawny, and ſheweth a great grace in his colour and countenance, and is of a meane ſtature, and is ſaid to be three and twentie yeares old, and ſo he ſeemeth to be. Hee hath a round viſage, great eyes, an Hawkes noſe, and his beard began to bud. In his preſence and pompe, he ſeemeth to be a great Lord, as in very deed he is. We ſtood the ſpace of two ſpeares length from him: queſtions and anſweres paſſed too and fro, and all by the *Cabeata*. On euery ſide of this Throne, ſtood foure Pages in rich array, euery one holding a burning Torch in his hand. When theſe queſtions and anſwers were ended, the Ambaſſadour deliuered the Grand Captaines Letters to the *Cabeata*, which were tranſlated into the *Abyſſin* tongue, and he preſented them to the *Prete*, who read them very readily,

His perſon deſcribed.

dily, and when he had read them, he ſaid : *As theſe be the Letters of the Grand Captaine, ſo would to God they had beene the Letters of the King of* Portugall *his Father ; howbeit , that theſe Letters were moſt welcome vnto him, and that he gaue God moſt hearty thankes, for hauing granted that great gift vnto him, to behold that which his Anceſtors had neuer ſeene, neither did he thinke he ſhould haue ſeene himſelfe, and that his deſires ſhould be fully accompliſhed, if the King of* Portugall *would build Fortreſſes vpon the Ile of* Maczua, *and in the Towne of* Suachen ; *becauſe he doubted greatly, that the* Turkes *our enemies would fortifie in them, which if it came to paſſe, they would greatly diſturbe both him and vs* Portugals : *and for this purpoſe he would giue vs all things neceſſarie , as well people to worke, as Gold and Victuals : and to be ſhort, whatſoeuer wee ſhould ſtand in need of : And that in his opinion, beſides the building of the ſaid Forts, it was needfull to take the Citie of* Zeila, *and to build a Fort in the ſame, becauſe it is a place which aboundeth with all kind of Victuals : and hauing taken this Citie, they might make ſure worke, that no Victuals ſhould paſſe to the Cities of* Aden, Zidem, Mecca, *and into all* Arabia ; *and vnto* Toro *and* Suez : *which Townes being depriued of theſe Victuals, ſhould be in a manner vndone, ſeeing they cannot haue Victuals but onely from theſe parts : that he would binde himſelfe to finde all kind of Victuals, Gold and People, to defray all this charge, and for our Fleete : And on condition, that ſome meanes might be found to open a way, whereby hee might ioyne himſelfe with Chriſtian Princes, he would ſpare nothing that he had in the world.* And in this diſcourſe of taking theſe Townes, and making of theſe Forts, we ſpent a great time with exceeding great delight of the *Prete*.

This thing is now too truly come to paſſe.

83. The next day, being the twentieth of Nouember, I was called for by the *Prete*, and among others, he moued theſe queſtions ; that *I ſhould declare vnto him the liues of Saint* Ierome, *and Saint* Dominicke, *and Saint* Francis, *and of what Countrey they were, and wherefore in the Letters of the Grand Captaine mention was made, that the King of* Portugall *had builded Churches vnto theſe Saints, in the Townes which he had taken in the Kingdomes of* Congo, Benin, *and of the* Indies. I anſwered, that *Saint* Ierome *was borne in* Sclauonia, *and Saint* Dominicke *in* Spaine, *and gaue him large information of their orders, referring my ſelfe to the Booke which I had of their liues.* Suddainly there came an anſwere , that I ſhould ſhew him the liues of theſe Saints, ſeeing that I ſaid that I had them. After this, they came with another queſtion, whether wee did all things that the Pope commanded vs ? I ſaid, yea ; for ſo wee were bound by the Article of our holy Faith, which confeſſed *One holy and Catholike Church.* Hereupon they anſwered me, that *if the Pope would command them any thing which the Apoſtles had not written, they would not doe it : and likewiſe if their* Abuna *or Patriarke would commaund them any ſuch thing, they would burne ſuch a Commandement.* After this, came another queſtion, *Why there are not ſo many bodies of Saints in* Ethiopia, *as there be in* Italy, Germany, *and* France ? I anſwered him , *That in thoſe Prouinces many Emperours had raigned, whoſe Miniſters being Pagans, were very cruell, and that they which were conuerted to the Faith of Chriſt, were ſo conſtant in the ſame, that they chuſe rather to dye for it, then to worſhip Idols, and that therefore there were ſo many Martyrs and Virgins.* Touching this point an anſwer was returned, that I ſaid the truth, which he greatly delighted to heare ſo plainly deliuered, and asked whether we knew, *How long it was ſince* Ethiopia *receiued the Chriſtian Faith?* I ſent him word, that I thought, that *within a ſhort time after the death of Chriſt, this land was conuerted by the Eunuch of the Queene* Candaces, *which was baptized by* * *the Apoſtle Saint* Philip. An anſwere was ſent me, that by *this Eunuch there was no more conuerted but the Country of* Tigrai, *which is in* Ethiopia, *and that the reſt was conuerted by force of Armes ; as alſo he proceedeth in daily conuerting of diuers Kingdomes by the ſaid force of Armes, and that the firſt conuerſion of the Queene* Candaces, *was ten yearet after the death of Chriſt, and that from that time vnto this preſent, it had beene conuerted by Chriſtians, &c.*

The Pope belike is Church and all.

*** It was *Philip* the Deacon.**

Moſt part of *Ethiopia* conuerted by force of Armes.

84. The next day, the *Prete* ſent for my Booke, which is called, *Flos Sanctorum*, ſaying ; That I ſhould ſhew them the liues of the ſaid Saints : I ſent him my Booke, which preſently they ſent me backe againe by two Friers, ſaying, That the *Prete* willed them to write the name of euery Saint, in the *Abiſſin* tongue, and to place the ſame vpon euery figure. The next day, the ſaid Friers were with their Booke to tranſlate theſe liues. I durſt not go to ſpeake with the *Prete*, vnleſſe I carried with me the Booke of the Kalender, becauſe they asked me the day of euery Saint, and would needs haue me tell it them immediatly. On Saint *Katherines* day, being Sunday, the *Prete* ſent certaine Canons and Prieſts, which (a *Venetian* Painter, called *Nicholas Brancaleon*, which had liued aboue fortie yeares in this Countrey , and vnderſtood the *Abyſſin* tongue, was their Interpreter) and that euery thing was excellently well handled, ſaying, That one alone ſaid Maſſe, and that they gaue not the Communion to all the ſtanders by.

Single Communion miſliked.

This very day being Sunday , when wee were gone to bed, the *Prete* ſent for vs, and being come vnto the firſt Curtaines, he cauſed vs all to put on our beſt apparell, and to come into the preſence of the *Prete*, who ſate vpon his Throne in the very ſame ſort that he ſate before. And here he talked with vs of many matters, and among other things, that the *Frankes* which were in his Court might depart this Realme, when it pleaſed them , and the Ambaſſadour alſo with his Company, and that one *Franke* ſhould ſtay behind, called *Nicholas Muzza*, by whom hee would ſend his Letters, which were to be made in Gold, and that therefore he could not write ſo ſoone.

They come againe into the *Pretes* preſence

§. XIII.

Of the Progreſſe of Prete Ianni. *Their Wreſtling, Baptiſme, Maſſe paſſage; of the dangerous Straits comming to Saint* Georges *Church. Many other Queſtions. The* Pretes *preparations in his Trauell.*

85. The fiue and twentieth of the ſaid moneth of Nouember, the *Prete* remooued in this order. He mounted on horſe-backe with two Pages onely, and paſſed before our Tent, skirmiſhing and managing of his horſe. And ſuddenly a brute went through the Campe, that the *Negus* was departed. And euery man haſtned to follow after as faſt as they could. He cauſed fiftie Mules to bee deliuered vs, thirtie fiue to carrie our Meale and Wine, and fifteene to carrie our other Stuffe, with certaine ſlaues, and we were recommended to a certaine Lord, called *Aiaz Raphael*. *Aiaz* is the title of his Lordſhip, and *Raphael* his name, who gaue vs euery day an Oxe. Wee departed, and on the Wedneſday came vnto the Court, and lodged in a great open field vpon a Riuers ſide: Eſt-ſoones, there came a very honorable Frier to viſit vs, which is the chiefe of the Kings Secretaries, and a great Diuine, and alſo the *Nebret* of the Friers of *Chaxumo*, and ſaid, that hee came to viſit vs on the behalfe of his Lord.

86. The ſecond of December, *Lazarus de Andrada*, our *Portugall* Painter, being neere the Kings Tent, was asked whether he would wraſtle; and hee wraſtled, miſdoubting no danger at all: and at the firſt bowt his legge was broken, he brake another *Portugals* arme. This Wraſtler of the *Prete*, was called *Gabmariam*, which ſignifieth, *The Seruant of Mary*, and was a *Moore*, and is broad-ſhouldred, and a ſtrong fellow, and worketh cunning with his hand in Silke and Gold. This day came newes from his *Grand Betudete*, which was in Warre againſt a King of the *Moores*, that he had vanquiſhed him; and ſent much Gold and ſlaues, and the heads of certaine great men which he had ſlaine.

At this time one Maſter *Peter Cordiero* a *Genoues*, had a Sonne borne of his Wife, which was a *Negro*, who requeſted me to baptize him within eight dayes, becauſe they baptize not their male children before the end of fortie dayes. I baptized this childe the tenth of December, and thither repayred great ſtore of people, and thoſe of the moſt honourable and principall of the Court.

Baptiſing of a childe.

87. Departing from this Countrey, we tooke our iourney by that way, by which wee came vnto the Court. And ſo great was the throng of people which trauelled on all ſides, that for ten or twelue miles ſpace, the people were ſo neere one another, that it ſeemed to bee the Proceſſion on *Corpus Chriſti* day: and ſcarcely the tenth part are well apparelled. The reſt are all clad in skinnes and other baſe apparell, and carrie all their riches with them, which are onely certaine pots to make Wine in, and Diſhes to drinke in. And if they make no long iourney, theſe baſe people, carrie their poore Cottages all whole and couered as they are, and if they goe any long iourney: they carrie nought but the rafts onely, which are certaine ſmall Poles; and the rich men cauſe their Tents to be carryed with them, which are very good and of great price. I ſpeake not of the great Gentlemen and Lords; for with euery one of them is mooued as it were a Citie or a good Towne, as namely, their Tents carryed partly vpon ſlaues backes, and partly vpon Mules. We *Portugals*, and the *Frankes* haue oftentimes conſidered the number of theſe Mules, and take them to be aboue fiftie thouſand. The Horſes are but few, for albeit there are very faire ones, yet becauſe they know not how to ſhooe them, they quickly marre their feet: and if the *Prete* trauell any long iourney, all the Townes are full of furbated Horſes, which are faine to follow ſoftly after. The Mules of carriage are innumerable, and they ride as well on Male as Female Mules. There are great ſtore of Hacknies which carrie burthens, and yet their feet are not furbated as the Horſes be. There are many He-aſſes more ſeruiceable then Hacknies. They make many Oxen alſo to carrie burthens, and in the plaine and Champaigne Countries, the Camels carrie burthens.

Multitude of people.

Very poore.

Aboue 50000. Mule in the traine of *Prete Ianni*.

Few good horſes becauſe they cannot ſhooe them.

88. The *Prete* ſeldome trauelleth in the high way, neither doth any man know whether hee goeth; but the Altar-ſtones, that is, their Churches, which are thirteene doe keepe the high way, although the *Prete* goe out of the way, and all the people commeth after in the way, vntill they find a white Tent ſet vp, and ſtraite way euery man taketh vp his lodging in his place, and many times the *Prete* comes not to this Tent, but lyeth in Monaſteries and other Religious Aouſes. In this Tent which is erected, they vſe continually to ſing and play vpon Inſtruments, as though the *Prete* were there in perſon, but not ſo cunningly as when he is there preſent. The Altar-ſtones are carryed with great reuerence, and alwayes by Prieſts that ſay Maſſe, and there be foure of them which carrie the ſame on their ſhoulders vpon a ſquare Table, and foure Prieſts come behind to change courſes in carrying of the ſame. They are couered with rich Embroydered Clothes and cloth of Silke, and two Clerkes goe before with a Cenſor and a Croſſe, and another

Thirteene moueable Court Churches.

Altar-ſtones carryed by Prieſts.

ther goeth ringing with a ſmall Bell, and euery man and woman that heareth the ſame, goeth out of the way : and if hee bee on horſe-backe hee ſtrait-way lighteth, and giueth place, that the Church may paſſe. Likewiſe there alwayes goe with the Court foure Lions, each of them led with two Chaines, one before and another behind, and euery bodie maketh roome for them. We wayted on the Court till the twentieth of December, and came vnto thoſe terrible Mountaines where the gates are, whereby we paſſed when we came firſt into the Countrey, and there they lodged vs.

The cauſe why *Prete Janni* ſheweth himſelfe to the people thrice a yeare.

After that the Tents of the *Prete* were erected, ſtrait-way they beganne to make a very high Scaffold neere one of his Tents, becauſe the *Prete* would ſhew himſelfe to his people on Chriſtmas day. And commonly he ſheweth himſelfe thrice a yeare, that is to ſay, on Chriſtmas day, on Eaſter day, and on Holy Rood day in September. And the cauſe why he thus ſheweth himſelfe thrice, is, becauſe his Grand-father, whoſe name was *Alexander*, was kept three yeares ſecret after his death by his Seruants, who gouerned the Countrey all the meane-while : for vntill that time, none of the people might ſee their King, neither was he ſeene of any, but a few of his Seruants. And at the requeſt of the people, the Father of this *Dauid* ſhewed himſelfe theſe three dayes, and this King alſo doth the like: They alſo ſay, that when he goeth to warre, he alwayes goeth open, that all men may ſee him, and alſo when he trauelleth.

89. On Chriſtmas Euening at after-noone, the *Prete* called for me, and asked mee what Feaſt kept the day next following? I ſent him word, wee kept the Feaſt of the Natiuitie of Chriſt. He asked me, what Solemnitie we vſed? I anſwered, that we kept our vſuall manner, and the ſolemnitie of three Maſſes. Hee ſaid, that they did all things like vnto vs, ſaue that they vſed but one Maſſe, and willed me to ſtay one of thoſe three Maſſes which I would my ſelfe. Six of vs went and we prolonged the Mattins with Leſſons, Hymnes, Pſalmes and Propheſies, and ſearched all ſuch things as wee could beſt ſing and thunder out : and the *Prete* neuer departed from the gate of his Tent, which was as I haue ſaid, neere vnto our Church : and two Pages neuer ceaſed to goe and come, and to inquire what it was the which we ſung, ſpecially when they perceiued vs to change the tune of the Pſalmes, Hymnes, and Reſponſories. When this was done, and one man confeſſed, it began to be broad day, and I ſent them word, that I would ſay Maſſe, and ſtrait way we began a Proceſſion, with a Croſſe carryed vp before vs, and an Image of our Lady, and two Torches about the Croſſe : and wee beganne the Proceſſion neere the Circle within our Tent. Suddenly the *Prete* ſent vnto vs to make our Proceſſion about his Tents, and ſent vs foure hundred great Candles of white Waxe, to carry them lighted before vs, and would haue vs beginne our Proceſſion with our *Portugals*, and the white people, and that his owne people ſhould follow after. When the Proceſſion was ended, which reached a great Circuit, wee began our *Aſperges*, and I went to giue Holy Water to *Prete Ianni*, which I might eaſily fling from our Church, becauſe he was neere vnto vs. There were with him, as I was informed, the Queene his Wife, Queene *Helena* his Mother, and the *Cabeata*, with other his familiar friends. In the Tent of our Church ſtood all the great Nobles and Lords of the Court, which could ſtand in the roome, and the reſt ſtood without : and from our Altar vnto the *Prete* his Tent all the way was open, becauſe he deſired to ſee the whole Seruice of the Maſſe.

90. The Proceſſion, Maſſe, and Communion being ended, the Ambaſſadour and all the reſt of his company were permitted to goe home vnto their Dinner, and I onely with mine Interpreter was ſtayed behind. Strait way that old Father, the Kings Schoole-maſter came vnto mee, and ſaid, that the *Prete Ianni* greatly commended our Seruice, but deſired to know what reaſon we had to ſuffer the Lay-people to enter into the Church, as well as the Clergie, and that hee was informed, that women alſo came into the Church. I anſwered him that the Church of God was not ſhut vp againſt any Chriſtian, and that if Chriſt ſtood alwayes with open armes to receiue all that come vnto him into his glory in Paradiſe, why ſhould not wee receiue them into the Church, which is the way to paſſe into Paradiſe? and as touching women, although in old time they entred not into *Sancta Sanctorum*, yet the merits of our Lady were ſuch and ſo great, that they were ſufficient to deſerue, that the feminine ſexe might enter into the Houſe of God.

Merits of our Lady for women.

Bookes of Scripture.

They ſent me word, that they had fourescore and one Bookes of the old and new Teſtament, and would know whether we had any more, or no? I ſent them word, that wee had aboue ten times fourescore and one Bookes, which were drawne out of the aforeſaid Workes, with many and more perfect Expoſitions. They told mee that they knew well, that wee had more Bookes then they, and therefore he deſired me to tell him the names of thoſe which they had not. And ſo they held me with Queſtions and Anſweres vntill night, with Meſſengers that ceaſed not to trot vp and downe. I ſtood on my feet leaning vpon a ſtaffe, and Queſtions came vnto mee not onely from the *Prete Ianni*, but alſo from his Wife and from his Mother Queene *Helena*: and I anſwered them as God aſſiſted me. At length, I became ſo wearie and hungry, that I could not ſtand any longer vpon my legs, and they gaue mee leaue to depart. I was no ſooner gone away, but a Page came running after me, and ſaid, that the *Prete* requeſted mee very inſtantly to giue him the Canopie that was ouer my head, praying me to pardon him, that he had ſtayed me ſo long without meat,and requeſted me ſo ſoone as I had dined,to returne vnto him,becauſe he deſired to know other things of me. After I was come to our Tents, and had ſcarce dined, there came a meſſage vnto mee to pray mee to returne , and ſo I was conſtrained to goe thither, and brought them with me which had ſung Maſſe, and there we ſung a *Complen*, as well as we could. And the *Prete* with the Queene continually ſhewed exceeding great attentiueneſſe.

The Seruice being ended, he commanded the Tent of the Church to be taken downe,becauſe he meant to depart that night to paſſe thoſe bad paſſages,which are on theſe mightie high Mountaines whereof we haue ſpoken before, and ſo hee did: for at mid-night wee heard a great noyſe of Horſes and Mules, and euery body ſaying, *The* Negus *marcheth*. And forthwith wee put our ſelues in order,and followed him. And when we came to the firſt paſſage, we were conſtrayned with Lances to make our way behind and before vs , ſo great was the furie and the throng, and the multitude of people which preſſed vs behind. Wee traueiled till wee ouer-tooke the Kings Tents, which were pitched in the midſt of thoſe great Trenches , which are betweene the Riuers before mentioned: heere wee reſted vntill mid-night, and till the *Prete* beganne againe to march, and we with him : and before morning,we were gotten out of thoſe ill paſſages. And we heard afterward, that the ſame night in thoſe paſſages there periſhed very many men , women, Aſſes, Mules, and laden Oxen : and in this ſecond paſſage, called *Aquafaghi*, as wee haue ſaid before, it was told mee that a great Lady being vpon a Mule, beeing led by two of her Seruants, all of them being tyed together,fell downe from that great heigth , and were torne in pieces before they came to the bottome : ſo terrible and fearefull are thoſe Rockes and downefals, that it ſeemes they goe downe to Hell, to him that beholdeth them. This was our iourney without keeping holy the *Octaue* of Chriſtmas, which in that Countrey is not obſerued. I haue ſaid before, that the Court ſtayed in other places fiue or ſixe dayes in remoouing , but at theſe paſſages they ſtayed three weekes, and the ſtuffe of the *Prete* was aboue a moneth in paſſing, although they paſſed euery day.

Remoue at mid-night.

Horrible down fals.

Octaues not obſerued.

91. The eight and twentieth of December, 1520. we drew neere vnto a Church which wee ſaw before, as we came into the Countrey, but we were not thereat,which is called S. *Georges*, vnder which they ſet vp the Pauilion of the *Prete*, and we lodged in our appointed place. The next day very early, the *Prete* ſent to call vs, and ſignified vnto vs that wee ſhould ſee the Church, which is great and all painted round about , the walls and paintings are very conuenient, where are many goodly Hiſtories well ſet forth, and made in due proportions by a *Venetian*, called *Nicholas Brancaleon*, of whom we ſpake before,and here his name is ſo put downe in writing, although in this Countrey they call him *Marconius*. The walls which are without the body of the Church, and meet vnder the couered circuit, which is like a Cloyſter, were all couered from top to the bottome with whole pieces of Embroydered Cloth, of Veluets, and other rich Cloth of Silke. When we came into the gate of the open circuit, and were entring into the couered circuit, they cauſed the Clothes to be lifted vp, which were hanged ouer the principall gate, which ſeemed to bee couered ouer with plates, which at the firſt bluſh wee tooke to be of Gold, becauſe they told vs ſo, but when we came neerer, wee perceiued, that they were but plates of Siluer, but gilt ouer, and it was laid ſo cunning as well vpon the gates , as in the Windowes, that it could not be mended.

Saint *Georges* Church.

Riches thereof

The *Cabeata*, which is ſo great a Lord, was the man that went with vs and ſhewed vs euery thing. And the *Prete* alſo was preſent, but enuironed with his Curtaines : yet when we paſſed by him he might ſee vs and we him. Whereupon when he ſaw vs, hee could not containe himſelfe, but needs he muſt ſend to know of vs, what we thought of that Church and of thoſe paintings. We anſwered him, that they ſeemed vnto vs to bee things that belonged to a great Lord and King, which anſwere pleaſed him not a little.The roofe or couering of this Church is framed vpon thirtie ſix Pillars of wood, which are very thicke, and as high as the Maſts of Gallies, and couered all ouer with Wainſcot, which are painted, like as all the wals round about.

After diuers faſhions, hoping that I ſhould haue beene diſpatched , there were fetched out of the Church foure great and rich Canopies, which ſo ſoone as I ſaw them, I greatly wondred at although before I had ſeene many great and rich ones in *India*, which doe ſhadow thoſe Kings, but none of that greatneſſe and richneſſe, whereat they reioyced that brought them, and ranne to tell it vnto the *Prete*, who ſuddenly ſent for me vnto him, and ſtanding in the gate of his Pauilion with the *Frankes*,which remayned in the Court, he willed them againe to be ſhewed vnto one in their preſence, commanding me to view them well, and to tell him what I thought of them. I anſwered him, that they were exceeding faire , and that I neuer had ſeene in *India*, where many of the Kings vſe them, neither fairer, nor richer. Then he commanded , that they ſhould be ſet vp on the ground againſt the Sunne, ſo that they made a ſhadow like vnto a Tent, and willed them to tell me, that when he trauelled , and would reſt himſelfe and his wife together, he reſted himſelfe vnder the ſhadow of one of thoſe Canopies,and tooke his repaſt,and ſlept vnder the ſame.Theſe Canopies might well be of the bigneſſe of a great Cart-wheele,ſo that ten men might well ſtand vnder the ſhadow of one of them,& were couered all ouer with Silk.After all theſe Queſtions and Anſweres,hee ſent to know what hee deſired moſt to drinke , whether

Foure rich Canopies of ſtate.

Diuers Wines.

The manner of the *Pretes* riding in progreſſe.

* *Bedene.*

Curriers.

Betudetes with great guards.

The Prieſts.

Wine of Grapes or of Honey, or of *Zauna*, which is made of Barley: His trauelling was after this manner: he rode vncouered aloft, with a Crowne vpon his head, compaſſed with redde Curtaines, very long and high: onely behind him and on both ſides, and he was in the midſt. They which carryed the ſaid Curtains, were on the outſide of the ſame, & bare the ſame aloft vpon ſmal Speares. Within the ſaid Curtaines goe ſix Pages, which they call *Lagameneos*, which ſignifieth, *Pages of the head*, becauſe the Mule which the *Prete* rideth on, hath a very faire ornament aboue her bridle, which hath in the cheekes of the bridle, two Cordons of Silke with goodly Taſſels, and one of theſe Cordons, one Page holdeth on one ſide, and another on the other ſide, which lead the Mule, as it were by the head: then follow two other Pages likewiſe, one on the one ſide, and another on the other ſide, which lay their hands on the necke of the Mule, and two follow after in the ſame manner with their hands vpon the buttockes, almoſt vpon the Crouper. Without the Curtaines and before the *Prete* March twentie of the principall Pages in very good array, and before the ſaid Pages goe ſixe Horſes, very faire and richly furniſhed, each of them being led by foure men, very well apparelled, to wit; two by the head, & two behind, with their hands vpon the Crouper, in ſuch ſort as the *Prete* his Mule was led. And before theſe Horſes goe ſixe Mules, ſadled and very well furniſhed, and euery one of them likewiſe haue foure men to lead them as the Horſes were led. And before the ſaid Mules, goe twentie principall Gentlemen riding vpon other Mules, with their fine Serges * about their bodies. And then wee *Portugals* went before the ſaid Gentlemen, for this place was appointed vnto vs. Neither may any Footmen or Horſemen, either on horſe-backe or vpon Mules approach neere him by a great diſtance, for there bee Curriers which alwayes runne before vpon horſebacke, and if their Horſes be tyred, they light and take others, which cauſe the people to ſtand out of the way, ſo that there is no bodie to be ſeene in the way. The *Betudetes* march with their Guard a great diſtance out of the way, and one goeth on the one ſide, and another on the other, at the leaſt a Caleeuer-ſhot diſtance off: and if the way be Champaigne, ſometimes they goe a mile and an halfe off, according to the qualitie of the Countrey. And if the way bee rockie and ſtrait, and ſo continue any long ſpace, and that it bee neceſſary that euery man muſt paſſe that way, the ſaid *Betudetes* diuide themſelues a mile and an halfe aſunder, and one goeth before, to wit, hee which is on the right hand, and hee on the left hand commeth behind, with each of which Officers may be about ſixe thouſand perſons, and as I ſaid before; with theſe men alwaies goe foure Lions chained with great Chaines, both before and behind. They march alſo which carrie the Churches and the Altar-ſtones, whereunto they doe great honour and reuerence. Another thing the *Prete* carryeth with him whitherſoeuer he goe, for hee neuer ſtirreth without it, which are one hundred Iarres of Wine of Honey, and as many of Wine of Raiſins, euery one of which Iarres may containe ſixe or ſeuen draughts of Wine, and they are as blacke as Iet, and are very ſmooth and finely made with a couer of Earth, and then ſtopped vp, and no man dare bee ſo hardie as to come neere or to take any of them without the *Prete* his licence. They carrie likewiſe one hundred Paniers painted ouer and cloſed, full of Wheaten bread, and theſe came after the *Prete*, not farre diſtant from him, and they carry them in a ranke, and they came one after another, that is to ſay, firſt a Iarre, and then a Panier, and behind them came ſixe men which are as it were Stewards of the houſe. And when they are come to the *Prete* his Pauilion, they vnlade all theſe things, and carry them in, and afterward he ſendeth ſome part thereof to whom he pleaſeth.

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§. XIIII.

How the PRETE *came to the Church of* Machan Celacem, *and of the Proceſsion wherewith they receiued him; Diuers Meſſages: Their twelfth Baptiſme of the* ABVNAS *Circumciſion, Orders, Conſecration of the Church and Tranſlation of* NAHV. *Diuers Queſtions and Diſcourſes.*

Machan Celacem.

93. The firſt of Ianuary, 1521. we came vnto a great Church, which when wee came that way firſt, and paſſed neere the ſame, they would not ſuffer vs to ſee. The Church is called *Machan Celacem*, which ſignifieth, *The Trinitie*. Three miles before wee came at the Church, the *Prete* commanded eight Horſes well furniſhed to be giuen vnto vs, wherewith we ſhould ride before him skirmiſhing, managing and turning our Horſes far better then they could, whereat he took great delight. When we were come within a mile of the Church, there came forth an infinite multitude of people to receiue vs, and there were ſo many Croſſes, Prieſts and Friers of diuers Monaſteries and Churches, that they could not be numbred, and to our iudgement they were aboue thirtie thouſand. And we thought that the Friers came from farre Countries, becauſe in this Kingdome of *Amera*, there were no Monaſteries, becauſe all the great Churches are the burials of their Kings. There were aboue

two hundred with Miters, which are made like vnto great and high hoods of Silke. And likewiſe ſixtie foure Canopies of thoſe great ones, which might well be told, becauſe they carried them aloft aboue the people: but they were not ſo faire and rich, as thoſe of the Church of Saint *George*. All theſe Canopies belonged vnto Churches, where Kings were buried, becauſe at their death they leaue the ſame vnto them. This great multitude of people aſſembled, belonged partly to the Churches and Monaſteries, and part of them were of the Countrey, which came to ſee the *Prete*, who rid all open, whom they neuer ſaw ride ſo before.

Two hundred Mitred.

The *Prete* hauing lighted at the Church, and hauing made his Prayers, returned to his Pauilion, and ſtraight-way ſent for me, and willed that the Ambaſſadour and his Company ſhould goe to their lodging. Heere he demaunded of me, *What I thought of this great meeting and entertainment, which was giuen vnto him by this great multitude, and whether the King of* Portugall *had any ſuch great entertainment, and of ſo great number of people? And that this people were farre more then they ſeemed to be, becauſe the moſt part of them were naked, and therefore appeared not to the beholders ſo many as they are, and that our people in* France *are well apparelled, and in order, and ſeeme to be many more then they be; and that I ſhould goe reſt me with the Ambaſſadour, whom I met vpon the way.* Againe, hee ſent me word, that *this Church was newly built, and that there was neuer any Maſſe ſaid in it, and that it was the Cuſtome, that as many as entred thereinto, ſhould giue ſome offering, and that the Ambaſſadour ſhould giue his Weapons, and I ſhould giue my Cap which I wore, and likewiſe each man ſhould giue ſomewhat.*

The *Prete* rode open.

Cuſtome of offering in Churches.

94. The day following, the *Prete* ſent vs word, that we ſhould come and ſee the foreſaid Church, whither he was gone before. This Church is very great and high, and the Wals are of white ſtone, wrought with Iron Chizels, with very goodly worke, vpon which they lay no Tranſames, becauſe they would not beare them, for the ſtones are not ioyned one with another, nor ſeamed together, but onely laid one vpon another, without any Ligaments or firmeneſſe: and they ſeeme very faire, to a man that knoweth not how they are framed within. The chiefe gate is made all of plates, as the gate of the Church of Saint *George* is, and beweene theſe platts are counterfeit ſtones, and Iewels ſet with very good Pearles, all very well ſet in. Aboue the wall of the principall gate, are two Pictures of our Lady: very reuerendly, and well made, with two Angels, all drawne with Penſill. They ſay, that a certaine Frier drew them very liuely, and I my ſelfe was acquainted with that Frier. In this Church are three Iles built vpon ſixe Columnes, and the ſaid Columnes are built of pieces of Free-ſtone, laid one vpon another, and very well wrought: and the circuit without, and couered like a Cloyſter, is built vpon ſixe Columnes of Wood, as great as the Maſts of Gallies, and very high, and vpon the ſaid Columnes, is Timber laid very flat, which maketh a very thicke Roofe; and doubtleſſe, it is a wonderfull thing to thinke, how theſe people which are without any great wit, were able to ſet vp theſe Pillers of Wood which are ſo high. About the Church are ſixteene Curtaines hanged, running which way ſo euer you will, and they are as deepe as the whole piece is, which are Embroydered Cloathes, very rich and ſtately, and euery Curtaine is of ſeuenteene pieces faſtned together.

Deſcription of the Church.

Artleſſe people

Curtaines.

95. The fourth of Ianuary, the *Prete* ſent vs word, that wee ſhould remooue our Tent, and our Church, and ſhould cauſe it to bee carried a mile and an halfe from thence, where they had made a Poole like a Pond or Lake, full of Water, wherein they went to baptize themſelues vpon twelfth day, becauſe this is their cuſtome to baptize themſelues euery yeere, on the ſame day that Chriſt was baptized. And ſo the next day being the Vigil, we went and ſaw a great circuit encloſed with an hedge in a very large field, and they ſent to know, whether we would be baptized or no? I ſent them word, that the manner of our Church was to baptize vs once only in our Infancy.

Prete Ianni vſeth to be baptized once a yeare: as alſo his ſubiects.

All that night an exceeding great number of Prieſts, ceaſed not to ſing, vntill the morning ouer the ſaid Lake, ſaying, that they bleſſed the ſaid Lake. About midnight they beganne the baptiſme, and they ſay (which I beleeue alſo to be true) that the firſt which was baptized, was the *Prete*, and next vnto him the Patriarke, *Abuna Marke*, and the Queene the *Prete* his Wife. And theſe three perſons had cloathes about their priuities, but all the reſt were ſtarke naked, as they came into the world: And about the riſing of the Sunne, when the baptiſme was in the greateſt heate, the *Prete* ſent for me to come and ſee him, I went thither, and ſtayed there till three of the clock, to ſee how they were baptized, and they placed me at an end of the ſaid Lake, ouer againſt the *Prete*, and they were baptized in this manner.

The Lake hath a great bottome, and it is plaine, and cut into the ground, very right downe and ſquare, and boorded round about, and in the bottome with Plankes, and ouer thoſe Plankes, it is couered with courſe Cotton-cloath, made like a Cerſ-cloath. The Water was conueyed thither by a little Gutter, ſuch as they vſe to Water Gardens withall, and ranne into the Lake through a Pipe, at the mouth whereof hung a great Sacke, to ſtraine the Water which ranne into the Lake. And at my comming thither, the Water ceaſed running, becauſe it was already full of Holy Water, whereinto they had caſt Oyle. This Lake had on the one ſide fiue or ſixe ſteppes, and ouer againſt them about ſixe yards diſtant, was made a little

The manner of the baptiſme of theſe people.

A great Froſt.

Three dippings.

encloſure of wood, wherein ſtood the *Prete*, which had a Curtaine of blue Sindall before him, being halfe ſlit in twaine, and through this ſlit he might ſee thoſe that were baptized, for his face was turned toward the Lake: in which ſtood that old Father, the Schoole-maſter of the *Prete*, with whom I had conference on Chriſtmas-day at night. This old man was naked as hee came out of his Mothers wombe, and almoſt dead for cold, becauſe that night was a great Froſt, and hee ſtood in the water vp to the ſhoulders, for of that depth the Lake was where they entred, which were to be baptized, downe by the ſaid ſteps ſtarke naked with their backes toward the *Prete*, and when they went out, they ſhewed their fore-parts as well women as men. Theſe people came, neere to the ſaid Schoole-maſter, and he laid his hand vpon their heads, and thruſt them downe thrice vnder the water; ſaying, in his owne Language: *I baptize thee in the name of the Father, of the Sonne, and of the Holy Ghoſt*, croſſing of them in ſtead of bleſſing. And if they were little children, they went not downe all the ſaid ſteps, but the ſaid Schoole-maſter came vnto them, and dipped them downe after the manner aforeſaid. And as I haue ſaid, I ſtood on the other ſide ouer againſt the *Prete*, ſo that when he ſaw their backes, I ſaw the fore-parts of thoſe which were baptized.

This Poole or Lake was compaſſed and couered with Tents of diuers colours, ſo well placed and ordered with ſuch ſtore of boughes, of Orenge-trees, Limons, and Citrons, that it ſeemed to be an exceeding faire Garden. The great Tilt that hung ouer the ſaid Lake was very long, and all full of red and blue croſſes of Silke, which gaue a great grace thereunto.

The *Abuna*. His courteſie.

Circumciſion is vſed in the Countrey of *Prete Ianni*.

Miracles pretended.

96. The next day after the baptiſme, I went to viſit the *Abuna*, whom till then I had neither ſpoken withall, nor ſeene, but onely at the Baptiſme, beeing almoſt dead for cold, where I could not ſpeake vnto him. He tooke exceeding pleaſure at my viſiting of him, and would not let mee kiſſe his hand, but rather would haue fallen downe vpon the ground to kiſſe my feet. And being ſet downe vpon a Couch, the beginning of his ſpeech was, that he gaue moſt heartie thankes to God for our meeting together, and that hee conceiued exceeding great pleaſure when thoſe things were told him which I had ſo often ſpoken vnto *Prete Ianni*, and eſpecially concerning that Baptiſme, in that I hhd vttered the truth ſo freely in his preſence, wherein hee would not beleeue the *Abuna* himſelfe, becauſe he alone was of that opinion, and that if he had me companion or two to helpe to backe him in aelling of the truth, that hee would draw the *Prete* from many faults and errours, wherein he and all his people were plunged. And while we were talking of this matter, there came in a white Prieſt, the Sonne of a *Gibete*, that is to ſay, of a white man borne in this Countrey, and he asked me why we were not circumciſed, ſeeing that Chriſt was circumcized: I anſwered him, that it was true, that Chriſt was circumciſed, and that he would haue it ſo, becauſe he would fulfill the Law which at that time was vſed, becauſe hee would not be accuſed before the time for breaking of the Law, but that ſhortly after, hee commanded that Circumciſion ſhould ceaſe. This Prieſt forth-with replyed, that he was the Sonne of a *Franke*, and that his Father would not ſuffer him to be circumcized, and that when he came to the age of twentie yeares after the death of his Father, on an Euening going to bed vncircumciſed, the next morning he found himſelfe circumciſed: and how might this come to paſſe, if God would not haue Circumciſion? I anſwered him, that this was a notable deceit: for though it were granted that God had not forbid Circumciſion, yet hee was not ſo worthy a perſon, that God would ſhew this Miracle vpon him, that is to ſay, of an imperfect man to make him perfect: and that if it were as he had ſaid, that going to bed whole, he was found the next morning circumcized, it might be the Deuill that had done the ſame to doe him diſhonour. The *Abuna*, and as many as were in the houſe laughed exceedingly at this ſpeech, and tooke great pleaſure thereat: and this Prieſt afterward became an eſpeciall friend to me and to all the *Portugals*, and came daily to heare my Maſſe.

Orders giuen to thouſands at once.

A Sermon.

After this the *Abuna* cauſed Wine and Fruits of the Countrey to bee brought in, and would needs make vs a little Banquet, and ſent vnto our Tents good ſtore of Bread and Wine and one Oxe. The eighth of Ianuary, the ſaid *Abuna*, determined to giue Orders, and I went thither to ſee the manner which hee vſed in giuing of the ſame; which was in this wiſe: A white Tent was erected in a great Champaigne field, where were aſſembled betweene fiue and ſixe thouſand perſons to receiue Orders. Hither came the *Abuna*, riding vpon a Mnle, and my ſelfe was in his company with an infinite number of others. And ſitting on his Mules backe in the midſt of that ſo great Aſſembly, hee made, as it were, a Sermon in the *Arabian* Tongue, and one of his Prieſts expounded it in the *Abaſſin* Language. I asked my Interpreter, what it was that the *Abuna* ſaid: he told me that he ſaid, that *if any man there had two Wiues or more, although any of them were dead, he ſhould not become Prieſt, and if he did take Orders he did curſe and excommune him with the curſe of God.*

This ſpeech being ended, hee ſate him downe in a Chaire before the ſaid Tent, and three Prieſts ſate downe before him vpon the ground, euery man with his Booke, and certaine others which directed this buſineſſe, cauſed all thoſe which were to take Orders, to ſet downe on the ground vpon their heeles, and all of them ſtood in three very long rankes or allies, and euery ranke had one of thoſe Prieſts which held the Bookes and examined them ſhortly, ſo that ſome

read

Their manner of giuing Orders vnto Prieſts.

reade not paſt two words: and after this man went another Prieſt, with a Baſon full of a white tincture, and with a plate made like vnto Seales dipped in the ſaid tincture, and with the ſame they made a marke vpon the bare of their right arme, which beeing done, they roſe from that place, and went and ſate downe in the midſt of the fields vpon certaine Hillockes of Earth, where they that were examined muſt ſtand, and there were very few which went not ouer thither. This Examination being ended, the *Abuna* went into his Tent and ſate in a Chaire, and this Tent had two gates, through which they cauſed all the Examinates to paſſe, one after another, and as they were preſented before the *Abuna*, comming in at the one gate ſtrait-wayes, he layed his hand vpon their heads, and ſaid certaine words which I vnderſtood not, and then paſſed out by the other gate: neither was there any one of them to whom this Ceremonie was not done.

Then he tooke a Booke in his hand, and read a great while on the ſame, holding a little croſſe of Iron in his hand, and made many ſignes of the Croſſe therewith vpon the whole Companie. This ended, a Prieſt went out of the gate with a Booke and read, as it might bee, the Epiſtle or the Goſpel, and ſtrait-way the *Abuna* ſaid a Maſſe, which continued no longer time, then a man might thrice ſay ouer the *Pſalme* of *Miſerere mei Deus*: and ſtrait-way he miniſtred the Communion to all thoſe Prieſts which were Maſſing Prieſts, and were in number two thouſand three hundred fiftie ſixe, for they make theſe Prieſts of the Maſſe by themſelues, and the Clerkes by themſelues another day. And the *Abuna* told mee, that the Clerkes were ordayned to the degree of Deacon, as Saint *Stephen* was. Yet I ſaw him make Clerkes and Prieſts altogether in one day, and that at oftentimes, becauſe hee made them and gaue them Orders, very often, and alwayes in great numbers, becauſe they come to him out of all the Kingdomes and Territories of the *Prete*, for there is none that can giue Orders but he. They are not regiſtred nor haue any Letters of Teſtimonie or Certificate of their Orders. And becauſe I haue ſpoken of the number of two thouſand three hundred fiftie ſixe, I could not haue knowne the ſame, vnleſſe I had beene told it by him which had the charge to count them, and I thinke he told me true.

Two thouſand three hundred fiftie ſix Prieſts.

None but the *Abuna* can giue Orders.

97. The next day being the ninth of Ianuarie, the *Prete* ſent for me; When I was come vnto him he ſaid, that he vnderſtood that I had beene to ſee his Prieſts conſecrated, and asked mee what I thought of them. I anſwered, that I had ſeene two things, which though they had bin told me and confirmed by Oath, yet I would neuer haue beleeued them, to wit, the multitude of the Clergie, the Croſſes and Miters which were at the receiuing of his Highneſſe, and the entertainment which he made them. The ſecond, was this ſo great and infinite number of Prieſts, which receiued Orders altogether, and that he thought that Ceremonie was very well performed; but that the diſhoneſtie of the Prieſts wherein they came to take Orders, diſpleaſed mee not a little. Strait-way I was anſwered, that I needed not to maruell at any of theſe things: for as touching their meeting of him, there were no Prieſts that came thither, but onely thoſe which belonged to the Churches of his Grand-father and Predeceſſor, which were builded in thoſe parts,, and that they bare thoſe Miters, Canopies, and Croſſes which were left vnto them: and that the Prieſts which receiued Orders were but a few, in compariſon of the number that they were wont to be, for alwayes they are wont to make fiue or ſixe thouſand, and that now they were ſo few, becauſe they knew not of the comming of the *Abuna*, and that I ſhould tell him what diſhoneſtie I had ſeene: which was contrarie to the Order of the Church. I anſwered, that it ſeemed to mee a very diſhoneſt and ſhamefull thing, that the Prieſts which were to bee admitted to the miniſtration of the Maſſe, and were to receiue the bodie of Chriſt, ſhould come almoſt all naked, ſhewing their Priuities: and that *Adam* and *Eue* ſo ſoone as they ſinned ſaw themſelues naked, and when they were to appeare before God did hide themſelues: and that theſe beeing to receiue the Sacrament, which is much more, are not aſhamed to ſhew all their diſhoneſtie, ~~and~~ that I had ſeene a Frier which was ſtarke blind, which neuer had eyes, and another which was lame of his right hand, and foure or fiue which were lame of their legs, to haue receiued Orders of Prieſt-hood, which ought to haue beene ſound, and to haue all their limmes ſound and perfect. Suddenly hee ſent me word againe, *that he was highly pleaſed, that I had marked euery thing particularly to tell him my opinion, that afterward things might be amended, ſaying, that hee would take order for the Prieſts, that they ſhould not goe naked, and that touching thoſe which were lame, I ſhould conferre with* Aiaz Raphael, *which was preſent at this giuing of Orders.* This *Aiaz Raphael*, is that honourable Prieſt and great Lord, to whom wee were recommended when wee came firſt vnto the Court.

No Prieſt ought to bee blind, lame, or maymed in bodie.

Aiaz Raphael.

The tenth of Ianuarie, the *Abuna* made Clerkes. Theſe are not examined, becauſe they make them of all Ages, euen children that are carryed in the armes and cannot ſpeake, vntill they bee fifteene yeares old, whiles yet they haue no Wiues, but if they haue Wiues they cannot bee Clerkes: and thoſe which take Orders to be Prieſts of the Maſſe, while they bee Clerkes, may take Wiues, and ſo become Prieſts: for if they become Prieſts before they take Wiues, afterward they may not marry. The men beare the children in their armes, and cannot ſpeake nor goe, becauſe the women may not come within the Church. Their crying ſeemeth to bee like the crying of ſo many young Kids, becauſe they are there without their Mothers, and are halfe

Clerkes or Deacons of children.

ſtarued for hunger: for this Ceremony is not ended vntill night, and they are enforced to continue without eating or ſucking, becauſe they muſt receiue the Communion. It is certainely knowne, that theſe little ones are not able to reade, and the great ones alſo can reade but little.

Infancy and illiterature admitted. Manner of making Clerkes.

And they make them after this ſort. The *Abuna* ſitting in a Chaire, which is in a Tent placed in a Church, cauſed theſe Clerkes to paſſe along before, and hauing read a while in a Booke, he pulleth from each of their Temples a tuft of haire: then hee readeth a Booke, and cauſeth them to paſſe by a ſecond time, and to touch the Keies wherewith they open the gate of the Tent, and they put a Cloath vpon their heads, and at euery one of theſe actions they muſt once paſſe by: and likewiſe another they put a blacke Earthen Diſh in their hands, in ſtead of the *Ampulle*, becauſe they haue no *Ampullas* to ſerue at the Maſſe, and at each of theſe Ceremonies they read a little while, which being ended, the *Abuna* ſaith Maſſe. And it is a fearefull thing to behold the danger which theſe little Infants ſuffer, which perforce they make to ſwallow downe the Communion, by powring water downe into their throats, as well becauſe the Hoſt is made of courſe Dough, as alſo by reaſon of their tender age, and the continuall mourning which they make.

How they make very Babes to receiue the Communion.

In the end, the *Abuna* prayed me to goe and dine with him at his Tent, and heere hee deſired me to tell him, what I thought of this Ceremony, whereat I was preſent all the while, and had ſeene euery thing particularly, and ſaid that the *Prete* had ſent him word to talke with mee concerning this Ceremony: I ſaid, that his Ceremony liked me very well, *But to admit Infants new borne vnto Orders, and great Lubbers without learning, me thought it vnſeemely to thruſt Aſſes into the houſe of God.* He anſwered mee, That God had ſent him hither to tell the truth, and that he did nothing, but as *He was commaunded, and that the* Prete *had willed him to make all the Children Clerkes, and that they would learne in time to come, becauſe he was now very old, and they wiſt not when they ſhould haue another* Abuna, *ſeeing this Countrey heretofore had beene three and twentie yeares without an* Abuna, *and that not long ſince, they had ſent two thouſand ounces of Gold to* Cairo, *to haue an* Abuna, *and by reaſon of the Warres betweene the* Soldan *and the* Turke, *they had ſent none, and yet they had detained the Gold, and that now God had cauſed me to come thither to tell them the truth, that this Countrey might ſpeedily be prouided of an* Abuna, *becauſe hee was not of any long life.* After this, I went many times to ſee theſe Ceremonies, of giuing Orders to theſe Prieſts and Clerkes, becauſe euery day in a manner they receiued Orders, in great multitudes, which came thither daily, and they obſerued not the Ember-weekes, nor the Lent. And if at any time there were any intermiſſion of giuing theſe Orders, ſtraight-way ſome would come vnto me, and take acquaintance of me, although I knew them not, beſeeching mee for Gods ſake, to pray the *Abuna* to giue them Orders, becauſe they dyed for hunger while they waited there: and I beſought him in the Euening, and ſtraight-way he commaunded the Tent to bee ſet vp, to giue Orders the next day following. And certainly, I neuer requeſted him, but immediatly he did the ſame, for he bare me exceeding good will, and tooke me as if I had beene his owne Brother.

Abaſſia without an *Abuna* three and twentie yeares.

Ciriacus affected to *Rome*.

98. The cauſe why this Countrey continued three and twentie yeares without an *Abuna*, they ſay was this; That in the time of the great Grand-father of this preſent King, whoſe name was *Ciriacus*, the Father of *Alexander*, which was the Father of *Nahu*, the Father of this preſent *Prete Ianni*, the *Abuna* dyed: and the ſaid *Ciriacus* ſtayed ten yeares, and would ſend for none, ſaying; That he would take none from *Alexandria*, and that if none came from *Rome*, he would haue none at all, and that he would rather haue all the ſoules of his people to periſh, then to receiue an *Abuna* from the Countrey of Hereticks: and at the end of ten yeares he dyed, without hauing of any *Abuna*; and his Sonne *Alexander* ſtood ſtifly in the ſame purpoſe, for the ſpace of thirteene yeares. At length the people complained vnto him, ſaying, That now there were ſcarce any Prieſts or Clerkes remaining to ſerue the Churches, and that if they were decayed, the Churches alſo would grow to decay; and conſequently, the Chriſtian Faith. And the ſaid *Alexander* ſent for an *Abuna* to *Cairo*, where at that time the Patriarke of *Alexandria* remained, which ſent him two, that the one might ſucceede the other, and both of them were liuing while wee were there. And during our aboad there, *Abuna Iacob* dyed, which was to ſucceed this man who now liueth: who told me, that he came into this Country fiftie fiue yeares paſt, and that he was as white and hoary-headed, as he was at that inſtant, and when he departed out of *Cairo* he was about fiftie, or fiue and fiftie yeares old, ſo that he thinketh he is about one hundred and ten yeares of age. And truly, he that beholdeth and conſidereth him well, would take him to be no leſſe.

Age of the *Abuna*.

Fewer Iewiſh Ceremonies.

And farther he told me, that the *Prete* which ſent for him, was a moſt Chriſtian Prince, and that the Saturdaies were not kept holy as long as he liued, nor any of theſe Iewiſh Ceremonies were obſerued, and that they did eate Hogges fleſh, and fleſh although the throat were not cut: for all theſe things belong vnto the old Law: and that it was not long, ſince two *Frankes* came vnto this Court, to wit: one *Venetian*, called *Nicholas Brancaleon*; and one *Portugall*, called *Peter de Couillan*, which when they came into the Countrey, before they came into the Court, began to faſt and keepe the cuſtomes of the Countrey, (for as yet in many places, the Saturday was

Peter de Couillan.

kept holy) and did not eate meates that were forbidden. The Prieſts and Friers ſeeing this, which tooke vpon them to know the things continued in the Bible, much better then of any other Bookes, came to complaine to the *Prete*, ſaying; What thing is this, that theſe *Frankes* which now come from the Kingdomes of *France*, being both of them of ſeuerall Countries, do obſerue the ancient cuſtomes of the *Abyſſines*: how then commaundeth this *Abuna*, which is come from *Alexandria*, that we ſhould obſerue thoſe things which are not in our Bookes, and hereupon the *Prete Ianni* forth-with commanded, that they ſhould againe obſerue the ancient cuſtomes of the *Abyſſines*. *Abuna* reported all theſe things vnto me; giuing many thankes to God for our arriuall. This *Abuna* liued in his Tent after this manner, (for I neuer ſaw him in an houſe but once.) He ſitteth continually vpon a Couch, couered with a faire Cloath, as the great Lords of this Countrey vſe to doe. He hath his Curtaines about the ſaid Couch, and likewiſe ouer the ſame. His apparell is White, that is to ſay, Made of moſt pure and fine Cotton Cloath which commeth out of *India*, where they call it *Cacha*: and it is made like a Cardinals Cloake or Pauiell, which is ioyned and buttoned together on the breaſt. He hath alſo a Scapotall, * which is likewiſe cloſed before, made of Blew Silke Chamblet, and on his head a great broad Miter made likewiſe of Blew Silke. Hee is, as I haue ſaid, a very old man, of ſmall ſtature, and bald: his Beard is very white, but ſmall, and long in the midſt; for in this Countrey the Church-men ſhaue not their Beards: he is very gracious in his ſpeech and geſtures, as any man may be: he neuer ſpeaketh, but he giueth God thankes. When he goeth forth to the Tent of the *Prete*, or to giue holy Orders, he rideth vpon a goodly Mule, being very well accompanied, as well with men riding vpon Mules, as others following him on foote; he carrieth a little Croſſe of Siluer in his hand, and they carrie three Croſſes vpon ſtaues on each ſide of him, which reach vp higher then he is on his Mule. He carrieth with him whitherſoeuer he goe, two high Canopies which are to be ſet on foote, as great as thoſe of the *Prete*, but not ſo rich. Moreouer, foure men goe before him with Whips, which make the people giue way on both ſides: the ground is couered whereſoeuer hee trauaileth with Children, Young men, Friers, and Prieſts, which all runne crying after him. I enquired what they ſaid, and I was anſwered; that they ſaid, *May it pleaſe your Lordſhip to make vs Clerkes, and God Grant you a long life.*

Heere are omitted prophecies of the *Frankes*, &c.

The habite of *Abuna Marke.*

* Scaporall.

His pompe.

99. The twelfth of Ianuary, 1521. was a very great aſſembly of Clerkes and Prieſts in the ſaid Church, and they continued all that night with Singing and Muſicke, and ſaid, That they did conſecrate the ſame, wherein as yet no Maſſe had beene ſaid, but they ſaid it in another little Church which was neere adioyning, wherein the Father of this *Prete* was buried, and that they would remooue and carrie him into this great Church, which he begunne in his life time, and his Sonne had finiſhed, and that they were thirteene yeares ſince he deceaſed, and on a Sunday in the morning, they ſaid Maſſe there. This Church hath now at the firſt foundation thereof, about foure hundred Canons, with great reuenues, but when the number ſhall increaſe, as it is fallen out in other Churches, they ſhall not haue ſufficient to ſuſtaine themſelues. The fifteenth of the ſaid moneth, wee were called for, and they cauſed vs to goe to the ſaid Church, where there were gathered together aboue two thouſand Prieſts, and as many Clerkes, which were aſſembled before the principall Porch of the great Church, and in the circuit which is like a Cloyſter, and the *Prete* ſtood compaſſed in his Curtaines within a Clozet, which vſeth to bee placed vpon the ſteppes of the principall gate, and all the Clergie ſtood before him, which ſaid a long Seruice, with ſinging, muſicke, dancing, and leaping. Which being ended, he cauſed all the people, and the Clergie, and vs, to goe forth of the Church, and they placed vs toward the North, willing vs not to ſtirre from that place: and all the Clergie and people went to the little Church, where the Kings Father was buried, which alſo was towards the North, and therein entred as many as could ſtand. And as we ſtood heere, an exceeding great Proceſſion in very good order, beganne to paſſe betweene vs and the Church, and they carried the bones of the dead King to the great Church, and the Patriarke *Abuna Marke* went in this Proceſſion, being very feeble, and two men held him vp vnder the armes, by reaſon of his old age. Then followed the Queenes, to wit, Queene *Helena*, the *Prete* his Mother, and the Queene his Wife, each of them vnder a blacke Pauilion, in mourning wiſe, (for before they vſed white Pauilions) and likewiſe all the people were clad in blacke cloath, weeping and howling with mightie cryes, ſaying; *Abeto, Abeto*, that is to ſay, *Our Lord, Our Lord*. And they pronounced the ſame with ſo abrupt and pitifull a voyce, and with ſo great abundance of teares, that they made all the multitude to weepe. The Coffin wherein the bones lay, was carried vnder a Pauilion of Embroydered cloath of Gold, compaſſed about with Curtaines of Damaske, and ſo they entred into the Church by the ſide-gate, where we ſtood, and as many people as the place would hold; and we went to this Ceremony at the Sunne riſing, and returned to our lodging at night, by Torch-light.

Conſecration of the Church *Machan Celacem*

Foure hundred Canons.

Two thouſand Prieſts, and as many Clerkes.

Tranſlation of the Kings body

The Patr. and Queenes.

100. Straight-way we were led into a Tent which was newly ſet vp, and was placed on the backe ſide of the great Church in that circuit, and it was very long and flat, and all the Roofe was couered with Croſſes, made of Silke, like thoſe of the Tent which was placed ouer the Lake, where they were baptized, and within it was dreſſed with exceeding faire Tapiſtries, ſo

A royall feaſt.

Cunning Cookery.

that it ſeemed to be a Hall very well furniſhed: and here he ſent vs word to recreate our ſelues a little for his ſake, refreſhing our ſelues, and diſcourſing of our priuate matters. And while we thus diſcourſed a good while, we ſaw comming in very good order, many Iarres of Wine, and a great basket of fine Bread, and great ſtore of meate borne in great Platters, made of black earth, very faire, and excellently wrought, which ſeemed to be of blacke Amber. The meate was made of diuers ſorts of Fleſh, dreſſed after ſundry faſhions, ſomewhat after our manner, among which, were Hennes all whole, great, and fat, ſome ſodden, and ſome roaſted: and in other Platters came other Hens, which ſeemed to be Hens indeed, but were onely the skins, in ſuch ſort, that they had taken out the fleſh and all the bones, with wonderfull diligence, ſo that the skinne was not broken in any part, but was perfectly whole, and then mincing the fleſh verie ſmall, and mingling it with certaine delicate Spices, they filled the ſame againe with it, which, as I haue ſaid, was perfectly whole, and wanted nothing but the necke and the feete, from the neather ioynt downe-ward, neither could we at any time diſcerne how they could get out the bones, or how they might flay them, and yet could perceiue no rupture at all. We fed very well of theſe Hens, to our contentment, becauſe they were ſo good and delicate. Then brought they in groſſe and fat meate, ſo handſomly dreſt, that wee knew not whether it were ſodden or roaſted. Afterward certaine White-meates were brought in, in other Platters, and meats of other colours, made partly of fleſh ſtamped, with the ſinewes taken out, and part of Birds, and diuers Fruits of the Countrey, and in ſome of them was ſtore of Butter, in others Hennes ſuet: of euery one of them we taſted, which ſeemed vnto vs very good and delicate: and we wondred how it was poſſible, that they ſhould haue ſo good Cookes in that Countrey. Among the Iarres of the Wine of Raiſins, which were all of that Earth like blacke Amber, there was one of Cryſtall Glaſſe, with a great Bowle of Cryſtall, all gilded ouer, and another great Bowle of Siluer, Enamuled all ouer with foure exceeding fine ſtones, which ſeemed to be Saphires ſet in the ſame, ſtanding in a ſquare caſe, beſet with many Rubies, and this Bowle was very faire and rich. When we had eaten as much as we thought good, the *Prete* ſent vnto vs, requeſting vs to ſing and dance, and to recreate our ſelues after our owne manner.

Iarres of blacke earth and Cryſtall.

Church ſinging and dancing.

101. The eight and twentieth of Ianuary, he willed vs to come vnto the great Church, and cauſed vs to be placed before his Curtaines, which were aboue the place of the ſteps, which are neere vnto the principall gate. Here was an infinite multitude of Clerkes, which, as they did at the moouing of his Fathers bones, did nought elſe but ſing, dance, and leape, and in their leaping, did alwaies touch their feete with their hands, firſt one foote, and then another: and when we had ſtayed there a good while, he ſent to aske vs, whether they ſung after this manner in our Countrey? We anſwered him, no: becauſe our ſinging was more quiet and plaine, as well in voyces as in body: for we neither danced nor ſtirred a whit. He replyed: Seeing that our cuſtome was ſuch, whether we thought that his was ill done? We ſent him word, that the things belonging vnto God, after what manner ſoeuer they be done, ſeemed alwaies to be wel done. This ceremonie being ended, they began to goe about the Church with fiue and twentie Croſſes, and fiue and twentie Cenſers, carrying their Croſſes in their left hands, as it were Standards, and the Cenſers in their right hands, caſting Incenſe vpon them without any ſpare. And vpon the ſteppes where we ſtood, were two great Latton Baſons, gilded and wrought about, full of a kind of Incenſe, ſweeter then that which is brought into theſe parts: and as often as they paſſed by, they caſt great quantity thereof into the Cenſers, and they which went about in Proceſſion, were clad in very rich Copes, and Hoods, made after their faſhion, and ſo were they which danced and ſung.

102. The nine and twentieth of Ianuary, the Ambaſſador and all the *Frankes* (whereof ſome were come to this Court before vs) with all his Company, went to viſite the *Abuna Marke*, becauſe he had not as yet ſpoken with him. We found him as before, ſitting vpon a Couch. The Ambaſſadour would haue kiſſed his hand, but he would not ſuffer him, but gaue him the Croſſe to kiſſe, which he alwaies carried in his hand, and ſo he did to all the reſt. As ſoone as we were ſet, the Ambaſſadour ſaid, that hee was come to viſite him in the name of the Grand Captaine, and prayed him to pardon him, that hee came no ſooner to him, becauſe they would not ſuffer him to viſite any body. The *Abuna* anſwered him, that he ought not to maruaile thereat, for it was the cuſtome of that Court, not to ſuffer any ſtranger to goe vnto any mans houſe, and that this was not by the conſent of the *Prete*, which was a good and godly man, but of the Courtiers which are malicious. The Ambaſſadour told him, that the King of *Portugall* was informed of his bounty and holineſſe, by his Brother *Matthew*, and alſo by others, and that therefore he beſought him to keepe the *Prete Ianni* conſtant and immutable in this enterprize, of chaſing and deſtroying of the *Moores*. The *Abuna* anſwered, That he was no Saint, but a poore Sinner, and that *Matthew* was none of his Brother, but was a Merchant, and his friend, and although hee came with lies, yet was it manifeſt, that his comming was ordained by God, ſeeing it turned to ſo good ſeruice and profite, &c.

Matthew was a Merchant.

§. XV.

A Diſcourſe of PETER COVILLAN: *Of the* PRETES *gifts and preſents, and the* Portugals *quarrels, and their licence to depart out of the Countrey.*

103. WHereas I haue ſpoken often in this Booke of *Peter de Couillan Portughez*, being an honourable perſon, and of great credite with *Prete Ianni*, and all the Court, it is conuenient that I ſhould declare how he came into this Countrey, and the cauſe thereof, as he hath oftentimes told me himſelfe. But firſt I will ſay, that he is my ſpirituall ſonne, and that I haue oftentimes confeſſed him, becauſe in three and thirtie yeeres while he liued in this Countrey, he told me that he neuer was confeſſed, becauſe the cuſtome here is not to keepe that ſecret which is vttered in confeſſion, and that therefore he went into the Church, when he confeſſed his ſinnes vnto God. His beginning was thus: he was borne in the Towne of *Couillan* in the Kingdome of *Portugall*, and being a boy, he went into *Caſtile*, and gat into the ſeruice of *Don Alfonſo*, Duke of *Simile*; and when the warre began betweene *Portugall* and *Caſtile*, hee returned home with *Don Iohn de Guſman*, brother to the ſaid Duke, which placed him in the houſe of *Alfonſo* King of *Portugall*, who for his valour preſently made him a man at Armes, and hee was continually in that warre, and ſerued alſo abroad in *France*. After the death of King *Alfonſo*, he was one of the Guard of the King *Don Iohn* his ſonne, vntill the time of the treaſons, when he ſent him into *Caſtile*, becauſe hee ſpake the *Caſtilian* Tongue very well, to ſpie out who were thoſe Gentlemen of his Subiects, which practiſed there againſt him. And returning out of *Caſtile*, he was ſent into *Barbarie*, where he ſtayed a time, and learned the *Arabian* Tongue, and was afterward ſent to conclude a Peace with the King of *Tremizen*: and being returned, he was ſent againe to the King *Amoli bela gegi*, which reſtored the bones of the Infant *Don Fernando*. At his returne he found, that the King *Don Iohn* deſiring by all meanes that his ſhips ſhould find out the Spiceries, had determined to ſend by land certaine men to diſcouer as much as they might. And *Alfonſo de Paiua* was choſen for this enterpriſe, a Citizen of Caſtle *Blanco*, a very ſkilfull man, and very expert in the *Arabian* Tongue.

The Storie of *Peter Couillan.*

Confeſſion not vſed here.

His life in his youth.

Alfonſo de Paiua

When *Peter de Couillan* was returned, King *Iohn* called him vnto him, and told him ſecretly, That hauing alwayes knowne him loyall and his faithfull ſeruant, and readie to doe his Maieſtie good ſeruice, ſeeing he vnderſtood the *Arabian* tongue, he purpoſed to ſend him, with another companion, to diſcouer and learne where *Prete Ianni* dwelt, and whether his Territories reached vnto the Sea, and where the Pepper and Cinamon grew, and other ſorts of Spicerie, which were brought vnto the Citie of *Venice* from the Countries of the *Moores*; ſeeing hee had ſent for this purpoſe one of the Houſe of *Monterio*, and one Frier *Anthony* of *Liſbon* Prior of *Porta de Ferro*, which could not paſſe the Citie of *Ieruſalem*, ſaying, That it was impoſſible to trauell this way without vnderſtanding the *Arabian* tongue, and therefore ſeeing he vnderſtood the ſame well, hee prayed him to vnder-take this enterprize, to doe him this ſo principall ſeruice, promiſing to reward him in ſuch ſort, that he ſhould be great in his Kingdome, and all his Poſteritie ſhould alwayes liue contented. *Peter* anſwered him, That he kiſſed his Maieſties hands for the great fauour which he had done him, but that he was ſorry, that his wiſedome and ſufficiencie was not anſwerable to the great deſire he had to ſerue his Highneſſe, and yet neuertheleſſe, as his faithfull ſeruant he accepted this meſſage with all his heart.

P. Cou. ſent to diſcouer the Spices and *Prete Ianni* his Countrey.

And ſo in the yeere 1487. the ſeuenth of May, they were both diſpatched in Saint *Arren*, the King *Don Emanuel* alwayes there preſent, which at that time was but Duke, and they gaue them a Sea-Card, taken out of a generall Map of the World, at the making whereof was the Licentiate *Calzadilla*, Biſhop of *Viſeo*; and the Doctor Maſter *Roderigo*, inhabitant of *Pietre Nere*; and the Doctor Maſter *Moyſes*, which at that time was a *Iew*: and all this worke was done very ſecretly in the houſe of *Peter de Alcazoua*, and all the forenamed perſons ſhewed the vttermoſt of their knowledge, as though they ſhould haue beene Commanders in the Diſcouerie, of finding out the Countries from whence the Spices come, and as though one of them ſhould haue gone into *Ethiopia* to diſcouer the Countrey of *Prete Ianni*, and as though in thoſe Seas there had beene ſome knowledge of a paſſage into our Weſterne Seas; becauſe the ſaid Doctors ſaid, they had found ſome memoriall of that matter. And for the charges of them both, the King appointed foure hundred Cruzadoes, which were giuen them out of the Treaſurie of the Garden of *Almarin*: and (as I haue ſaid) the King *Emanuel* was alwayes preſent, who at that time was Duke. Beſides this, the King gaue them a Letter of credit in all parts of the Leuant, that if they fell into any neceſſitie or perill, they might be ſuccoured and aided thereby. One halfe of theſe foure hundred Cruzadoes, they deſired to haue in readie money, and the other halfe they gaue to *Bartholmew Marchioni* a *Florentine*, to be payed them in *Naples*.

His iourney.

A conſultation for the ſeeking out of the South-caſt paſſage.

The ſmall beginning of the *Portugal* greatneſſe in the Eaſt.

And hauing receiued the Kings bleſſing, they departed from *Liſbon*, and came vnto *Barçelona*

Cairo.

on *Corpus Chriſti* day, and thence vnto *Naples* on Saint *Iohns* day; when their Bills of Exchange were payed them, by the Sonne of *Coſmo de Medices.* From *Naples* they went vnto the Ile of *Rhodes*, and here they found two *Portugall* Knights, the one called Frier *Gonſaluo*, and the other Frier *Fernando*, in whoſe houſe they lodged; and after certaine dayes, they tooke their voyage for *Alexandria*, in a ſhip of *Bartholmew de Paredez*; hauing firſt bought many Iarres of Honey to ſhew that they were Merchants. When they were come to *Alexandria*, they both fell grieuouſly ſicke of an ague; and the *Cadi* tooke all their Honey from them, ſuppoſing they would haue dyed. But being recouered, they were payed as they would themſelues, and hauing bought ſundrie ſorts of merchandize, they went to *Cairo*, where they ſtayed till they found companie of certaine *Moores*, called *Magabrini*, of the Kingdome of *Fez* and *Tremizen*, which went to *Aden*, and in their companie they went by Land to *Tor*; where taking ſhip, they ſailed to *Suachen*, vpon the Coaſt of the *Abyſſins*, and from thence vnto *Aden*. And becauſe it was the time of the Monſons or Motions, when thoſe Seas cannot be ſailed, they diuided themſelues the one from the other, and *Alfonſo* paſſed into *Ethiopia*, and *Peter* made his choice to goe into *India*, as the time ſerued him for to doe. And they agreed together, to meete at a certayne time in the Citie of *Cairo*, that they might be able to aduertize the King of their diſcouerie.

Calicut.

Zeila.

The chiefe end of *Couillan* his voyage, was to diſcouer the Seas, on the back ſide of *Ethiopia.*

Madagaſcar, or the Ile of the Moone.

Aden and *Tor.*

Paiua dead.

Peter de Couillan, when time ſerued, tooke ſhipping, and ſailed directly to *Cananor*, and paſſed thence to *Calecut*, and ſaw the great quantitie of Ginger and Pepper which grow there, and vnderſtood, that the Cloues and Cinamon were brought thither from farre Countries. Then he went toward *Goa*, and paſſed thence to the Ile of *Ormuz*, and hauing informed himſelfe of certayne other things, he came in a ſhip toward the Red Sea. Hee landed at *Zeila*, and with certayne Merchants, which were *Moores*, he trauelled thoſe Seas of *Ethiopia*, which were ſhewed him at *Lisbon* in a Sea Chart, to the intent hee ſhould vſe all his induſtrie to diſcouer them. And he went ſo farre, that he came vnto the Towne of *Ceſala*, where he learned of the Mariners and certayne *Arabians*, that the ſaid Coaſt might be ſailed all along toward the Weſt, and that they knew no end thereof, and that there was a great Ile very rich, which was aboue nine hundred miles in length, which they call, *The Ile of the Moone.* And hauing vnderſtood theſe things, being very glad thereof, he determined to returne vnto *Cairo*, and ſo he came backe to *Zeila*, and from thence paſſed to *Aden*, and then to *Tor*, and laſtly to *Cairo*, where he ſtayed a great time, wayting for *Alfonſo de Paiua*, and at length, had newes that he was dead.

* *Calzolato.*

Whereupon he determined to returne into *Portugall*: but it pleaſed God, that two *Iewes*, which went to ſeeke him, by good lucke found him, and deliuered him Letters from the King of *Portugall*. One of theſe *Iewes* was called, *Rabbi Abraham*, borne in *Beggian*. The others name was *Ioſeph de Lamego*, and was a * Shoo-maker. Theſe hauing beene before in *Perſia* and in *Bagadet*, told the King many great matters, which they had learned concerning the Spiceries, and the riches which were found in the Ile of *Ormuz*, wherof the King conceiued great pleaſure, and commanded them to returne thither againe to ſee the ſame themſelues; but firſt, that they ſhould ſeeke out *Peter de Couillan*, and *Alfonſo de Paiua*, which hee knew were determined to meet together at a time appointed in *Cairo*. The contents of the Kings Letters were, that if all the things giuen them in commiſſion, were ſearched out by them, then they ſhould returne, becauſe hee would reward them; but if they were not all diſcouered, that they ſhould ſend him particular information of thoſe things that they had ſeene, and then ſhould doe their beſt endeauour to ſearch out the reſt, and aboue all things, to diſcouer the Countrey of *Prete Ianni*, and to cauſe *Rabbi Abraham* to ſee the Ile of *Ormuz*. For which cauſe, *Peter de Couillan*, purpoſed to aduertiſe the King of all which hee had ſeene along the Coaſt of *Calicut*, touching the Spiceries, and of *Ormuz*, and of the Coaſt of *Ethiopia*, and of *Ceſala*, and of the great Iland of the Moone, concluding, that his ſhips which traded into *Guinea*, ſayling along the Coaſt, and ſeeking the Coaſt of that Iland, and of *Ceſala*, might eaſily enter into theſe Eaſterne Seas, and fall vpon this Coaſt of *Calicut*, for all along there was Sea: he had vnderſtood, and that he would returne with *Rabbi Abraham* to *Ormuz*, and after his returne he would ſeeke out *Prete Ianni*, whoſe Countrey ſtretched vnto the red Sea.

His comming to *Prete Alexander.*

Nahu ſucceedeth.

Dauid, the preſent *Prete.*

And with theſe Letters, he diſpatched *Ioſeph de Lamego* the *Iew*. And he and the other *Iew* going againe to *Ormuz*, and returning to *Aden*, hee willed him to goe and carrie newes to the King that hee had ſeene the Ile of *Ormuz* with his owne eyes. And himſelfe paſſing into *Ethiopia*, came into the Court of *Prete Ianni*, which at that time was not farre from *Zeila*. And hauing preſented his Letters vnto him, who at that time was called *Alexander*, hee was very courteouſly entertained, and had great honour done vnto him, and was promiſed that he ſhould ſpeedily be diſpatched. But in the meane while, he departed this life, and *Nahu* his brother ſucceeded in his ſtead, which ſaw him, and made very much of him, but would neuer giue him leaue to depart. Afterward *Nahu* died alſo, and his ſonne *Dauid* ſucceeded him, which raigneth at this preſent, which would not ſuffer him to depart, ſaying, that hee came not thither in his time, and that if his Predeceſſors had giuen him ſo great Lands and Reuenues, he ought to enioy them, and to loſe none of them: and therefore, ſeeing they had not giuen him licence, neither might he giue him leaue to depart; and ſo he remained ſtill in the Countrey: and they gaue him a wife, with very great riches and poſſeſſions, by whom he had children, whom we alſo ſaw. And in our time, when he ſaw that we would depart, he was exceeding deſirous to returne into his Countrey, and went to craue leaue of the *Prete*, and we with him, and were very inſtant on his behalfe, and beſought him very earneſtly, yet for all that wee could not obtaine leaue. Hee is a man of great ſpirit and wit, and of his qualitie hee hath not the like in all the Court, and can ſpeake all the Languages, as well of the *Chriſtians* as of the *Moores*, *Gentiles*, and *Abaſſins*: and of all things which hee hath knowne and ſeene, hee can yeeld as particular account, as if they were preſent. And therefore he is very gracious with the *Prete*, and all the Court.

104. Returning to our Voyage, or rather to our Hiſtorie; The dayes following, the Secretaries ceaſed not to write the Letters, which wee were to carrie with vs to the King and to the grand Captaine, and they beſtowed much time and labour in making them: for their manner is not to write one to another, but their demands, anſwers, and meſſages, are all done by word of mouth. And while we were there, they beganne by little and little to learne to write; and when they wrote, they alwaies held before them the Epiſtles of Saint *Paul*, of Saint *Peter*, and of Saint *Iames*; and thoſe which ſtudied in them, were taken for the moſt learned and wiſe among them. They wrote the Letters to the King in three Languages, *The Abaſſin, the Arabian, and the Portugall*; and after the ſame manner were the Letters made vnto the Grand Captaine. The Grand *Betudete* comming vnto vs, which is the Lord that ſtandeth on his left hand, brought mee a Croſſe of Siluer, and a paſſing faire Staffe wrought with inlayd worke, ſaying, that the *Prete* ſent me theſe things in token of the gouernment which he had giuen mee in the Iles of the red Sea; I gaue his Highneſſe thankes in the beſt manner that I could. There came another meſſage from the *Prete*, that he had giuen order that thirtie Mules ſhould be giuen vnto vs to carrie our goods. And moreouer, that he had ſent thirtie ounces of Gold to the Ambaſſadour, and fiftie for his companie; and that *George*, and thoſe which were with him, had receiued their part; and withall, that he had ſent one hundred loads of Meale, and as many hornes of Wine of Honey, to ſerue vs in our Voyage, and willed that we ſhould not trouble the poore Husbandmen by the way, becauſe he was enformed, that in our comming to the Court we had waſted the Countrey through which we trauelled, and that certaine Captaines were appointed for vs, which ſhould conduct vs from place to place, euen to the Sea ſide, to wit, that euery one ſhould furniſh vs through their Countreyes with all things neceſſarie: and forthwith they appointed vs to a ſonne of the *Cabeata*, becauſe we were to trauell a great way through his fathers Territories, which are thoſe where the great Church ſtandeth, wherein the bones of the *Prete* his father were layd: which Church (as I haue ſaid) hath foure hundred Canons, and ouer the ſaid Canons there is a ſonne of the ſaid *Cabeata*, which is a *Licanate*, that is to ſay, The head ouer all the reſt of the heads.

The vſe of writing was not in *Ethiopia* in theſe dayes.

Gifts.

The Preſent which *Prete Ianni* ſent the Ambaſſadour for his part.

105. This day at euening, were thirtie ounces of Gold brought to our Tent for the Ambaſſadour, and fiftie for vs, and a great Crowne of Gold and Siluer which was the Crowne of *Prete Ianni*: and it was not ſo faire for the worth thereof as for the bigneſſe, and it was in a round Chiſt lined with Cloth, and without with Leather, and it was preſented by *Abdenago*, the Captaine of the Pages, which ſaid vnto the Ambaſſadour, that *the* Prete *ſent that Crowne to the King of* Portugall, *and that he ſhould ſay vnto him, that a Crowne is not wont to be taken from the Fathers head, but onely for the Sonne: and that he was his Sonne, and that he had taken the ſame from his owne head to ſend it to the King of* Portugall, *which was his Father, and that he ſent him the ſame as the moſt precious thing that he had at that inſtant, offering him all the fauours, ayde, and ſuccours, as well of Men as of Gold, and Victuals, which he ſhould ſtand in need of for his Fortreſſes and Fleets, and for the Warres which he would make againſt the* Moores *in theſe parts of the red Sea, euen vnto* Ieruſalem.

The preſent which *Prete Ianni* ſent to the King of *Portugall* with exceeding great offers.

The firſt day of Lent, wee beganne our Voyage, and the ſonne of the *Cabeata* went with vs, through whoſe Countreyes we were to paſſe, and *Abdenago* Captaine of the Pages; for, afterward we were to paſſe through his Territories. And we trauelled the next day, farre diſtant one companie from the other, vntill we came to *Manadeli*, a Towne in the Kingdome of *Tigremahon*.

There was a quarrell twixt *Bren* and the Ambaſſadour, and *Fernandes* had wounded the Factor.

Manadeli.

106. Being come to this Towne of *Manadel*, which is wholly inhabited by *Moores*, who are peaceable Tributaries to the *Prete*: and one *Stephen Pagliarte*, as it ſeemeth, fell out with a *Moore*, which ſtrooke out two of his teeth, and certaine of our people comming running thither at the noiſe of this garboile, they brake one of our mens heads with a ſtone. *Abdenago* ran downe, and cauſed certaine of theſe *Moores* to bee apprehended, which had done the harme: but becauſe it was night, there was nothing elſe done. The next day he ſent vs word to come vnto the place where he held theſe two *Moores* priſoners, and cauſed vs to ſit downe on the graſſe: and hee ſate downe likewiſe, leaning with his ſhoulders againſt his Chaire. And there cauſing the priſoners to be brought, he began after their manner to demand Gold of them. Then he cauſed them to be ſtripped and cruelly beaten, demanding how much they would giue vs: they began to promiſe one ounce of Gold, two, and three; but ſtill beating of them, they asked how much they would giue; at length they came to ſeuen ounces, and herewithall they ceaſed

Manner of iuſtice.

Barua.

One of the Moores beheaded.

to beat them, and the Gold was giuen to thoſe that were hurt, and the parties which were beaten were ſent bound to *Prete Ianni*. Wee went on ſtill on our Voyage vnto *Barua*, where wee lodged, when we came into this Countrey. While wee ſtayed here a long while, there came a Meſſenger of the *Prete*, and one of the *Moores* which were beaten with him, with the head of the other, ſaying vnto vs, that the *Prete* would needs vnderſtand and examine the whole matter concerning thoſe *Moores*, for the hurt which they had done vnto the *Portugals*, and that he had cauſed his head to be cut off which he found to haue done the wrong, the which he had ſent vs, that we might be aſſured of the trueth, and might know whether that were it or no: and the other which hee had not found in fault, hee had alſo ſent vs; and that wee might doe with him what we thought good, either kill him, or free him, or make him a Slaue.

A Court cuſtome.

The particulars of the Ambaſſadours wilfulneſſe againſt *Bren* an *Ethiopian*, are omitted.

107. Two Great men were ſent to vs from the Court, which ſeeing the enmitie and rancour that was betwixt the Ambaſſadour and *Bren*, which came from words to blowes, they wiſt not what courſe to take concerning our matter, ſeeing it is a cuſtome in that Conutrey, that no great perſonage may goe from the Court without licence, nor come to the Court vnleſſe he be called for: therefore the ſaid Lord ſtood in doubt, what they ſhould doe concerning vs; becauſe, on the one ſide, they durſt not leaue vs; and on the other ſide, to bring vs to the Court in ſuch great rancour, being not ſent for, they feared they might incurre ſome great puniſhment; yet at length, they choſe rather to returne to the Court, although they ſhould ſuffer ſome great puniſhment.

A skirmiſh.

108. Theſe Noblemen hauing conſidered that the Monſon was paſt, wherein the grand Captaine was to come for vs, and that they could not pacifie vs, determined to carrie vs backe to the Court: and we ſet forward altogether with the *Franks*, and as we came to the Towne of *Bacinete*, before mentioned, whither the fame of our falling out was come, all the Countrey-people put themſelues in Armes, and would not ſuffer vs to paſſe, and ſuch numbers of Friers came downe an hill, with Bowes, Arrowes, and Staues, that they ſeemed to be flocks of Sheepe; and here we had a great skirmiſh, and many of both ſides were wounded, howbeit wee beat them backe, and made them runne away. The aforeſaid Noblemen, while we were lodged here, put the place to the ſacke, as if they had beene *Moores*, and tooke away their Barley, Hens, Capons, Sheepe, and whatſoeuer they found in the houſes. And departing from hence, we trauelled in two companies; to wit, *George de Bren*, and all thoſe that were with him; and the Frier, and we with the Ambaſſadour, and the Lords, *Andrugaz* and *Garueta*, and wee came to *Manadeli*, where they wounded our men, and here we found the *Moore* which fled from the Ambaſſadour, who was nothing at all afraid: and hauing paſt two miles beyond this place, we met with *Barnagaſſo*, which came from the Court, and brought order from the *Prete*, what the ſaid Lords ſhould doe with vs. Which while we ſought to know, we aſſembled all together in a Corne-field vnder a great Tree, where the ſaid Lords were highly rebuked of *Barnagaſſo*, becauſe of our returniug without licence, ſaying, that they ſhould goe to the Court, and receiue their puniſhment there. Then he began to crie out vpon the Ambaſſadour, and *George de Bren*, commanding the Ambaſſadour to giue him the Crowne and the Letters, which he carried vnto the King and the Grand Captaine. The Ambaſſadour and *George de Bren* vttered very vnciuill and diſhoneſt ſpeeches one againſt another: for which cauſe the *Barnagaſſo* committed vs to certaine Captaines, to conduct vs ſeuerally one from the other, in ſuch ſort as wee came to that place, and ſo we returned with him toward his Territories. By this time the Winter was begun, which was exceeding terrible and cruell with huge raine.

Here the Authour ceaſeth to ſpeake any more of his Voyage.

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§. XVI.

Of the time and day when their Lent beginneth in the Countrey of PRETE IANNI: *and ſtrange abſtinences, and other bodily exerciſes, with other their holies. Of the* Troglodites, *and* Goraiſes.

Ethiopian Lent, long and ſtrict.

109. IN the Countrey of *Prete Ianni*, they beginne their Lent in the Munday after *Sexageſima*, which is ten dayes before our Shrouetide; and after the day of the Purification is paſt, the Prieſts, Friers, and Secular men generally obſerue a great Faſt for three dayes, and they ſay, they doe faſt the penance of the Citie of *Niniue*. And many Friers eate not aboue once in theſe three dayes, and then they eate but Herbs without Bread: and they ſay, that there are many women, which then will not giue ſucke to their children paſt once a day. The generall Faſt of the Lent is Bread and Water; for although ſome would eate Fiſh, yet they could not haue it, becauſe they haue not the Sea neere them. In the Riuers there is great abundance of Fiſh, which are very good, but they know not how to take them. They eate no Milke nor Butter, neither drinke Wine of Grapes, nor of Honey; but their common drinke is of *Zauna*, which is made of Barley, or of Millet, or of *Aguza*: for of each of theſe Graines they make a ſeuerall Wine, which in taſte is like vnto Ale.

Zauna.

There are alſo many Friers, which for deuotions ſake eate no bread all the Lent, and others all the yeare, and all their life time.

As I went on a time with the Ambaſſadour toward the Court, in a place called *Iannamora*, a Frier fell into our companie: and becauſe I would pleaſure him, I cauſed him to ride vpon a Mule, and lodged him in my Tent. The firſt day, I inuited him to eate with me, becauſe it was Euentide and ſupper time, and he excuſed himſelfe, that he had no luſt to eate. In the meane ſpace, the Nouices (ſixe or ſeuen of which went with him to receiue orders) came with *Agriones*, which are Herbs of that Countrey, and gaue him an handfull without Salt, or Oyle, or any other mixture, and thoſe he eate alone without Bread or any thing elſe. Whereof when I had asked the ſaid Nouices, they told me that they neuer vſed to eate any bread. When I doubted of this, I cauſed him diligently to be watched night and day; for, on the day he went on foot by my Mules ſide like vnto a Lackey, and on the night he ſlept by my ſide, and lay on the ground in his apparell, and I alwaies ſaw him eate Herbs called *Agriones* and *Rabaſas*, and when they could find none, ſometimes he tooke Mallowes and Nettles, and when they paſſed by any Monaſterie, he ſent the Nouices to gather ſome Garden-herb, and if they found none, the Nouices brought him Lentiles, ſo long ſteeped in a gourd of water, that they began to grow, and he fed of them: which I would needs taſte of, and found them to be the worſt meat in the world. This man trauelled thirtie dayes with vs vnto the Court, and afterward ſtayed three weekes with vs in our Tent, and neuer eate any thing elſe but the things aforeſaid. Afterward I ſaw him in the Towne of *Caxumo*, where the *Prete* cauſed vs to ſtay eight moneths, and when hee vnderſtood that I was there, he came to viſite me, and brought me certaine Limons. Hee wore an habite of Leather without ſleeues, and his armes were naked; whereas I embraced him, by chance I thruſt one of my hands vnder his arme, and found that hee had about him a girdle of Iron of foure fingers broad, and I led him by the hand into our chamber, and ſhewed him to *Peter Lopez* my couſin, and wee ſaw the ſaid girdle, which was ioyned the one end with the other, with certaine points, as if they had beene to peg in a piece of wood*: and this girdle was faſtned vpon his fleſh: and the ſaid Frier tooke it in very ill part, and ſeemed as though hee had receiued great wrong, and ſuddenly departed, ſo that wee neuer could ſee him after.

Iannamora.

The faſting and abſtinence which ſome vſe in the Lent.

Who hath required theſe things at your hands?

* *Comeſaria da ficcare vn legno.*

After this, we ſaw many other Friers which wore the like girdles of Iron in the Lent; And we heard ſay, that there were others alſo, which during all the time of Lent, did neuer ſit, but alwaies ſtood vpright. When we heard that there was one of theſe in a Caue ſixe miles off, we rode thither, and found him in a frame made of wood, of that bigneſſe, that he only might ſtand within it. And it looked like an old Chiſt without a couer, and his hips were beſmeared with Chalke and Oxe-dung, and where his buttocks ſtood, he had an open place three fingers broad: he had likewiſe another open place where his knees touched, and before him hee had a little Deſke of wood, whereon lay a Booke. His habite was an Haire-cloth, made of the haire of an Oxe tayle, and vnderneath the ſame, vpon his fleſh he wore an Iron girdle like to that aboueſaid, and he ſhewed vs the ſame willingly. In another Caue adioyning, dwelt two young little Nouices, which prouided him victuals, which was nothing but Herbs, and for this our viſitation, he became our great friend. Theſe Caues ſeemed to haue beene made in old time to doe the like penance; for there were Graues in them.

Very ſtrange kind of penance.

A frame to ſtand in without ſitting.

In the Towne of *Barua*, in another Lent, I ſaw two Friers in the Church of the ſaid Towne, that is to ſay, without the Church gate, which were in the like Tabernacles, one on the one ſide of the Church, and another on the other ſide, which did eate the ſaid Herbes, and ſteeped Lentiles, and I went to ſee them often times, wherewith they ſeemed highly to be pleaſed; and if I went not to them, they ſent to viſite me, and they wore vpon their fleſh a Sack-cloth, and a girdle of Iron. And it was told mee, that one of them was a kinſman of the *Prete*, and they continued in this penance vntill Eaſter day, and when Maſſe was ſung, they went out of the ſame.

Supererogation, if not ſuper-arrogation. Obedience better then ſacrifice.

Hauing heard report, that in the aforeſaid Towne of *Caxumo*, euery Wedneſday and Friday in the Lent, many Friers, Prieſts, and Nuns ſtood all night in the water vp to the necke, when we could not be perſwaded to beleeue the ſame, *Iohn Scolaro*, my couſin *Peter Lopez*, and I, went thither on a Wedneſday at night, and were aſtonied, beholding ſo great a multitude of them, which were in the water vp to the necke, and it was told vs, that they were Canons, and the wiues alſo of Canons, with Friers and Nuns, and there were ſeats of ſtone made by the waters ſide, and where the water was ſhallow, there was one ſtone, whereupon they ſate vntill the water reached vp to their necke, and if the water were more deepe, they layed another ſtone there, and ſo all the ſaid Lake was full of people, which came from all the Countrey round about; and in this time of Lent, there are great froſts and cold in the night. And hauing talked with *Peter de Couillan*, concerning this matter, he aſſured me, that they vſed to obſerue this cuſtome in all the Dominions of the *Prete*, and alſo, that there bee many which doe not onely eate no bread all that time, but alſo went into mighty Forreſts, and into certaine mon-

Standing in water, like *Ioſephus* his Phariſie.

Froſt and cold.

Going into Forreſts and Valleyes for Penance.

ſtrous deepe Valleyes, lying betweene exceeding high Mountaines, where they may finde water, whereas no other people come, and there they doe their Penance all the time of Lent, and for proofe hereof.

Heremites.

I was on a time with the *Prete*, in a Towne called *Dara*, which is neere thoſe great and deep Trenches (whereof I haue ſpoken before) into the which, a great Riuer falleth downe headlong from an high Mountaine into a Bottome, and the water of this Riuer, breaking in the Ayre, became as white as Snow. As we ſtood aloft, *Peter de Couillan* ſhewed mee a Caue in this Bottome, which we could hardly diſcerne, and ſaid, that in the ſame there was a Monke which they held for a Saint, and vnder this Caue, there ſeemed to bee a Garden: On the ſide of this Bottome, and not farre off, hee ſhewed mee ſuch another Caue, wherein a white Man was dead, which was knowne to haue beene twenty yeeres in that Deſart, and that the time of his death was not knowne. Onely when they ſaw him no more in this Mountaine, they went to ſee his lodging or Caue, and they found it cloſed vp on the inſide with a good Wall, ſo that none might goe in or out thereat: and the *Prete* being aduertiſed hereof, commanded, that by no meanes it ſhould be opened or touched.

The generall faſt in lent of Friers and Nunnes.

Queene *Helena* eate but thrice in the weeke.

Cuſtomes of *Tigrai*.

Polygamie.

110. The generall faſt in Lent, which the moſt part of the Friers and Nunnes, and the Prieſts alſo doe obſerue, is to eate once, from two dayes to two dayes, and that alwayes in the night time. They faſt not on Sundayes: The like doe many old Women when they are going out of the world; and ſo they reported that Queene *Helena* did, as often as ſhee faſted at any time in the yeere, that ſhee did not eate aboue thrice in the weeke; to wit, on Tueſday, Thurſday, and Saturday. In the Kingdome of *Tigrai*, which is a Kingdome ſubiect to *Barnagaſſo*, and in the Kingdome of *Tigremahon*, euery body eateth fleſh in the Lent, on Saturday and Sunday, and they kill more Oxen on theſe two dayes, then in all the yeere beſide. And if they will marry their firſt or ſecond Wife, they marry them the Thurſday before our Shrouetide, for vpon their marriage they haue licence to eate Fleſh, Milke, and Butter, for two moneths ſpace, at what time ſoeuer they will. And therefore, that they may eate the ſame, they marry Wiues, and drinke Wine. *In all the other Territories, Kingdomes, and Signiories, they faſt all the Lent, as well great as ſmall, Men as Women, Male-children as Female, without breaking the ſame in any point, and ſo they doe almoſt all the Aduent.*

Palmeſunday.

Weeke before Eaſter.

Cuſtome of Saluting.

Silence.

On Palme-Sunday they ſay their Seruice after this manner: They beginne to ſay Mattins about Mid-night, and they continue their ſinging and dancing, carrying painted Images vncouered in their hands, vntill broad day, and at the houre of Prime, they all get boughes and hold them in their hands at the Gate, for the Women and Lay-men may not come into the Church, and the Prieſts ſtand ſinging in the Church, with boughs in their hands, and ſing very loud, making oftentimes the ſigne of the Croſſe, with the ſaid Boughs, and going about without the Church, they come vnto the principall Gate, into which, ſixe or ſeuen of them enter, as we are wont to doe, which they ſhut, and he ſtands without which is to ſay Maſſe, and they ſing both within and without the Church, as wee doe: and then hee which ſtood without, commeth in and ſayeth Maſſe, and giueth the Communion vnto all. On the holy Weeke, or Weeke before Eaſter, no Maſſe is ſaid, ſaue on Thurſday and Saturday. And their ordinary cuſtome, which all Noblemen and Gentlemen vſe at all times in the yeere, of ſaluting one another, is: When they meete together once a day, they kiſſe their ſhoulders, and embrace one another, and one kiſſeth the right ſhoulder, and the other the left. Theſe ſalutations are not vſed this weeke, but when they doe meete, they ſpeake not one to another, but paſſe by without lifting vp their eyes; and men of any quality, are apparelled all in Blacke or in Blew, and they doe no kind of worke, but all the whole day is ſpent in great deuotions, and ſinging in the Churches, and alwayes there is no Candle lighted.

Mandy-thurſday.

On Holy-thurſday at Euentide, they make the Maunday, that is to ſay, the Ceremonie of waſhing of Feet, and all the people aſſembleth together vnto the Church, and the chiefe Prieſt of the Church, ſitteth on a Chaire like vnto a Treuit, girded with a Towell, and a great Baſon full of water before him, and beginneth to waſh the Feet of the Prieſts; which being done, they beginne to ſing, and ſing all night, and the Prieſts, Friers, and Clerkes goe not out of the Church, neither eate, nor drinke, vntill Saturday after they haue ſaid Maſſe.

Good-Friday.

Of their great lamentation and beating one another, vpon Good-Friday at night.

On Good-Friday about noone, they trim vp the Churches according to their abilitie and riches, for there be ſome Churches which are hanged all with cloth of gold and crimſon, and chiefely, they decke vp the principal Gate, becauſe there is the ſtanding place of all the people, and they hang vp a Crucifixe vpon the Cloth, made of printed Paper, and ouer the ſame is a little Curtaine which couereth it, and they ſing all night and all day, and reade the Paſſion; which being done, they vncouer the Crucifixe, and ſtraightway all the people fall proſtrate on the ground, beating one another with Wandes, and Cuffes, and Fiſts, with great fury, jowling their heads one againſt another, and alſo againſt the Wall, and make ſo bitter mourning, that any heart of Flint would bee mooued to teares with pure deuotion. This lamentation and ſorrow continueth two houres at the leaſt. After this, two

Prieſts goe to euery gate of the circuite, which are three; which goe into the Church-yard, and ſtand at all theſe gates, one on the one ſide, and another on the other ſide, with a little Whip in their hands, which hath fiue great thongs of Leather vpon it. And all they that were before the principall gate came out through one of theſe three gates ſtripped from the waſte vpward, and as they paſſe, they bow downe their bodies, and theſe Prieſts with the Whips doe nothing elſe but lay on them as hard as they can, as long as they ſtand ſtill: ſome paſſe by, and haue but few ſtripes, others ſtay and receiue many: but the old men and old women ſtand there halfe an houre, vntill the bloud trickle downe their bodies, and ſo they lye all night in the Cloyſter of the Church. And at mid-night they begin their Songs, which continue vntill the next day at Euening, and then they begin Maſſe, and all receiue the Communion.

Whippings.

Eaſter Eeue.
Eaſter day.

On Eaſter day at mid-night, they begin their Mattens, and before day they make a Proceſſion, and at breake of day they ſay Maſſe: And they obſerue this weeke vntill the Munday following, the Apoſtles Sunday, and ſo they keepe ſeuenteene dayes holy, that is to ſay, from the Saturday before Palme-ſunday, vntill the ſaid Munday.

III. Vpon a time we were in the Lent at the Court of *Prete Ianni*, which lay on the borders of a Countrey of *Gentiles*, called *Gorages*, a Nation (as they ſay) very malicious, and none of theſe will be made ſlaues, for they had rather die or kill themſelues, then ſerue the Chriſtians. The place where the Court lay was out of the Countrey of the ſaid people: which, as it was told vs, haue their Habitations vnder the ground, that is to ſay; they make Caues wherein they liue. But the Court was lodged by a goodly Riuer, the chanell whereof ran low in a deepe bottom, and on the banks on either ſide the Countrey all was a moſt goodly greene Champaigne, but the Earth within a foot deep was a ſandie Rock, like the Rocke *Di glali de Charnache* in *Portugall*. On all places on the ſides of this Riuer, were exceeding ſtore of Houſes digged in the Mountaine, one aboue another: and the biggeſt of them had their doore no larger then the mouth of an Hogſhead, whereby they might eaſily creepe in, and ouer the doore was an hole made where they faſtened a Cord, whereby with their hands they climbed vp. In which Houſes abundance of the poore people of the Court were lodged: and they ſaid, that theſe Houſes were able to receiue twentie or thirtie perſons with their ſtuffe.

Gorages.
Troglodytæ, Caue-dwellers.
People liuing in Caues vnder the ground.

There was alſo by this Riuer a very ſtrong Towne, which on the ſide toward the Riuer was hewen into the mightie Rocke, and toward the Land there was a Ditch caſt, fifteene fathomes deepe, and ſix fathomes broad, and both the ends thereof reached vnto the Riuer: and in this Trench all round about it were Houſes digged like to thoſe aforeſaid, but in the midſt of this circuit which was like a plaine field, there were little Houſes made with wals and roofes, wherein at this time Chriſtians dwell, and there is alſo a good Church. The entry into this Towne is digged vnder the ground, through this ſandie Rocke, all made like a Vault, where a man would not thinke, that any Mule or Oxe could enter in, and yet neuertheleſſe they paſſe well enough.

Towne in a Rocke.

Not farre from this Towne, going vp the Riuer is a great Rocke very ſteepe from the top to the bottome, and on the top thereof is a plaine field, and in the mid-way vp this Rocke, there is a Monaſterie dedicated to our Ladie, and here they ſay, was the Palace of the King of this Countrey of *Gorages*. This Mountaine or Rocke looketh toward the Eaſt, and they goe vp to this Monaſterie with a woodden Ladder, which may bee placed and remooued, for they take it away euery night for feare theſe people *Gorages*, when the Court is not there, Afterward they goe vp a paire of ſtaires of ſtone, and on the left hand is a Ladder, and fifteene Cels of Friers, which all haue windowes very high ouer the Riuer. Then there are their Butterie, their dining roome, and Chambers to lay vp their Corne; and turning on right hand, paſſing through a darke way, a man commeth vnto a great height, where the principall gate of their Church is, which is not made of the ſaid Rocke, but it ſeemeth in ancient time, that there hath bin a great Hall with wals about it, which is very lightſome and broad, for it hath many windowes ouer the Riuer; To this place come ſome ſmall number of Friers. Many people come hither from the Court to receiue the Communion, both for the deuotion of this place, and alſo by reaſon of the fame, which theſe Friers haue to be men of good life, and becauſe they ſuffer many miſeries, by reaſon of the wrongs which theſe bad Neighbours of theirs, the *Gorages* doe continually vnto them. And becauſe the Court doth alwayes lodge after one manner, that is to ſay, all the people of the Court, that part on the left hand which belonged to the great *Betudete*, lay ouer againſt theſe *Gorages*: and very few dayes paſſed, wherein we heard not this newes: This night, the *Gorages* haue ſlaine fifteen or twenty men of the great *Betudete*, and no man would ſuccour them, becauſe that being in the Lent by reaſon of the ſeuere Faſt, no man had any courage to fight for weakneſſe, and faintneſſe of body, neither would they breake the ſeaſon vpon any occaſion.

Monaſterie of our Ladie aſcended by a Ladder, and ſtone ſtaires.

I will haue Mercie and not Sacrifice.

On the holy weeke, and Eaſter day being hard at hand, the *Prete* ſent vs word to prepare our ſelues to ſay Maſſe before his Tent, becauſe he would heare the ſame. I ſent him word, that all ſhould be readie, but that we lacked a Tent, becauſe that which we had before was all broken and ſpoyled by the raine. He ſent vs word, that he would ſend vs a Tent, and cauſe the ſame to be ſet vp, and that as ſoone as he called for vs, we ſhould come preſently with all things neceſſary to ſay Maſſe. And it was not paſt mid-night, but hee ſent for vs, and ſtrait-way wee went thi-

Six thouſand Candles.

ther, and were brought before the gate of the *Prete*, which wee found in this manner: A great part of the circuit of the hedge was broken and taken away, and from the Tent of the *Prete* to the Church of holy Croſſe, ſtood aboue ſixe thouſand Waxe Candles lighted, and all in a ranke, and the diſtance might bee as farre as a Peece of great Ordnance might ſhoote: and the breadth from the one ſide to the other of them that held theſe Candles, was as farre as one could ſtrike a Ball at twice, and all the way was plaine and equall. And there ſtood aboue fiftie thouſand perſons behind them, which held the Candles, ſo that they which held the Candles, made as it were, an hedge that could not be broken, holding Canes before them bound all along together, and the Candles faſtned vpon them round about the way. Before the Tent of the *Prete*, rode foure Gentlemen on horſe-backe, ſolacing themſelues, and they placed vs next vnto them.

The *Pretes* habit.

Sometime carried on mens ſhoulders.

Crowned horſes.

In the meane while, came the *Prete* forth of his Tent, mounted vpon a Mule as blacke as a Crow, and as bigge as a great Horſe (whereof they ſay, he maketh great account: and alwayes when he trauelleth, will haue this Mule come after him, and if he ride not vpon the ſame, hee ſitteth on a Litter which is carryed on mens ſhoulders) and he came forth clad in an Embroydered Robe, which reached downe to the ground, and likewiſe his Mule was couered all ouer. The *Prete* wore his Crowne on his head, and held a Croſſe in his hand, and on both ſides of him went two other Horſes, and they went euen with the head of the Mule, but not hard by him, for they went afarre off, and were adorned and couered all ouer with Embroydered Cloth of Gold, and ſeemed to bee encloſed in Gold, by reaſon of the great glittering thereof. They had great Crownes vpon their heads, which came downe to their very bits, and in the tops thereof were great plumes of Feathers. As ſoone as the *Prete* was come forth, thoſe foure Noblemen which rode before, departed away, and were ſeene no more, and thoſe which came to call vs. As ſoone as the *Prete* was paſt, placed vs after him, ſo that no bodie elſe could come there, nor paſſe the raile of the Candles, ſauing onely twentie Gentlemen, which went a good ſpace before the *Prete* on foot: and in this order we came to the Church of holy Croſſe, where the Maſſe of the Reſurrection was to be ſaid: and here alighting and going into the Church, he entred into his Curtaines, and we ſtayed at the gate, out of which great numbers of Church-men immediately comming, were accompanied with a farre greater number then that which was without, and they began to make a great proceſſion, placing vs in the end of the ſame next vnto the firſt degrees and ſtates of honorable calling: and after the Proceſſion was done, as many went into the Church as could ſtand therein, and the reſt ſtayed in the fields, and they cauſed vs alſo to enter in, placing vs hard by the Curtaines of the *Prete*.

Proceſſion.

Black Tent.

As ſoone as Maſſe was done, and that they began to giue the Communion, the *Prete* ſent vs word, that we ſhould make our ſelues readie to goe and ſay Maſſe, becauſe the Tent was now ſet vp, and that he would come preſently. We went our way with thoſe which called vs, which brought vs where there was a blacke Tent ſet vp, hard by the Tent of the *Prete*, which when we ſaw to be blacke, we thought that they had done it to diſgrace vs: and ſuddenly the Ambaſſador ſaid vnto me; Father, yee ſhall do well not to ſay Maſſe: for this is done to try vs: anſwered; neither doe I meane to ſay Maſſe, let vs goe hence to our Tents; And this was done at the breake of the day.

After our refuſall and expoſtulations, the *Prete* ſent vs word to haue patience, becauſe hee would ſee condigne puniſhment executed on them which had done the ſame, and prayed vs to goe into that blacke Tent, becauſe that ſeeing it was not good to ſay Maſſe in, yet it was good enough to dine in; and ſo we went into it: And hither was ſent vnto vs a royall Dinner, with infinite and excellent viands of ſundrie ſorts of fleſh, and excellent Wine both white and red, which were very ſtrong, and of an excellent ſmell. *Peter de Couillan* was with vs, and was preſent at all which paſſed that night. And at Dinner, he told vs, that all this was done of purpoſe, to trie what eſtimation we had of Gods matters, and of the Church, and that from henceforth, they would take vs for very good and perfect Chriſtians. All this Lent, we were very well prouided of meat and drinke, and of good ſtore of Fiſh, and of ſtore of Grapes which were then ripe in that Countrey. As ſoone as we had dined, That old Father which baptized the people, came vnto vs, and told vs, that the *Prete* ſent vs word, that though wee had ſaid no Maſſe that day, yet at leaſt he would haue vs ſay Maſſe the next Sunday, and that he would take order, that we ſhould haue a good Tent prouided for vs, wherein we ſhould ſay Maſſe according to our manner for the ſoule of his Mother, which was deceaſed a full yeere paſt; and that they likewiſe did ſay the *Taſcar*, that is to ſay, The commemoration for the dead, and that we alſo ſhould ſay the ſame after our manner.

Maſſe for the *Pretes* Mother deceaſed.

§. XVII.

§. XVII.

Don LEWIS *de* MENESES *Letters: King* EMANVELS *death; Their Rites of mourning;* Fatigar *and* Xoa. MAFVDI *his many miſchiefes and death in battell.*

112. ON the Sunday, being the Octaue of Eaſter, we went thither, and found a great white and new Tent ſet vp, with Curtaines all of ſilke, below ouerthwart the midſt thereof, after their manner, and it was placed very neere the Tent of the *Prete*, and there the Frier, which now commeth Ambaſſadour with vs, and other Prieſts, ſang a *Nocturne* for the dead with vs, and we ſaid Maſſe, and before we had finiſhed the ſame, there came vnto vs two packets of Letters, which *Don Lewis de Meneſes* had ſent vs, which was come with a Fleet for vs to the Hauen of *Maczua*, and the Letters came by two wayes, and the Meſſengers arriued at one inſtant. There were alſo Letters directed to the *Prete*, wherein he requeſted him of all fauour, that he would diſpatch vs without delay, that we might be at *Maczua* the fifteenth of Aprill, becauſe he could ſtay for vs no longer, as well becauſe the moouing of the Sea, which is the fit time to depart out of the Red Sea, would paſſe away, as alſo becauſe there was great need of his preſence in *India*. And it ſo fell out, that the ſame day whereon the Letters were deliuered, the terme of the fifteenth of Aprill expired. It was alſo written in the ſaid Letters, that the King *Don Emanuel* was departed this life.

Letters from *Maczua*.

The death of *Don Emanuel*.

And becauſe it is the faſhion of this Countrey, when their friends die, to ſhaue their heads, and not their Beards, and to cloath themſelues in blacke apparell, wee beganne to ſhaue one anothers head, and while wee were doing this, in came they which brought vs our dinner: who when they ſaw this, they ſet downe the meate vpon the ground, and ranne to tell it vnto the *Prete*, which ſuddenly ſent two Friers vnto vs, to vnderſtand what was fallen out. The Ambaſſadour could not anſwere him for the great lamentation which he made, and I told them as well as I could, that *the Sunne which gaue vs light was darkned*, that is to ſay, that the King *Don Emanuel* was departed this life, and ſuddenly all of vs began to make our moane, and the Friers went their way. Immediately at that inſtant were cryes made, that all places where Bread, Wine, and other Merchandize were ſold, and all other Tents of Officers and Iudges ſhould be ſhut vp, and this continued for three dayes, in the end whereof his Highneſſe ſent for vs, and his firſt meſſage vnto vs was; who did inherit the Kingdomes of the King his Father? The Ambaſſadour ſaid, the Prince, *Don Iohn* his Sonne. As ſoone as he vnderſtood this meſſage, they ſay, that hee reioyced greatly, and ſent vs this word, *Ateſia, Ateſia*; that is to ſay, *Be not afraid, be not afraid, for yee are among Chriſtians, the Father was good, the Sonne will alſo be good, and I will write vnto him.* At length hee was content, that wee ſhould ſend *Iohn Gonſalues* our Factor to the Sea, with a Letter of his owne and ours alſo, and gaue him a very goodly Mule and rich apparell, and ten ounces of Gold, and with him went two of the *Prete* his Kinſmen.

Shauing and Blackes for mourning vſed.

Sale forbidden.

As for our ſelues which did ſolicit him with all importunitie, hee drew vs along for the ſpace of ſixe weekes, and in the end he gaue vs very rich Garments, and to foure of vs he gaue chaines of Gold, with Croſſes hanging at them, and euery man his Mule: I had one of thoſe Mules which went as though ſhe would flie in the Aire, and that without any hardneſſe in the World: and for the reſt of the company, fourescore ounces of Gold, and one hundred Loaues for our iourney which we were to make. Being departed from the Court, we had not trauelled very farre, but the Meſſengers returned which wee had ſent vnto the Sea, and ſignified vnto vs, that *Don Lewis* was departed a good while ſince, and though we knew that we could not ouer-take him, becauſe the motion of the Sea would not ſuffer him to ſtay for vs, yet neuertheleſſe wee went thither, and found that he had left vs great ſtore of Pepper, and certaine goods for our maintenance, and there were Letters of his directed to the *Prete*, and vnto vs.

Rich gifts.

Don Lewis departed.

It was determined by the greater part of vs, to ſend halfe of the Pepper to the *Prete*, and that the other halfe ſhould remayne for our vſe, and that the Factor and I ſhould goe on this meſſage. For all this, *Don Roderigo* would needs goe himſelfe, and would carrie all the Pepper, hoping that the *Prete* would giue him ſome great preſent, becauſe it is a thing moſt eſteemed, which may be brought into theſe Countries. And with theſe our Commodities we departed the firſt of September, and went faire and ſoftly with our Mules, and theſe carriages of our goods, and came to the Court about the end of Nouember, and found the *Prete* in the Kingdome of *Fatigar*, which is in the vttermoſt part of the Kingdome of *Adel*, vnder which *Adel*, is *Barbara* and *Zeila*. This King is greatly eſteemed among the *Moores*, and counted for a Saint, becauſe he maketh continuall warre againſt the Chriſtians, and is furniſhed by the Kings of *Arabia*, and the Lords of *Mecca*, and by other Kings which are *Moores*, with Armour, Horſes, and whatſoeuer he will haue, and he on the other ſide ſendeth them infinite numbers of *Abiſſin* ſlaues, which he taketh in warre. From the place or field where wee found the Court vnto the firſt Mart-towne of *Adel*, is a dayes iourney, and from that Mart-towne to *Zeila*, are eight dayes iourney.

Fatigar.

Barbara and *Zeila.*

The King of *Adel* a mortall enemy vnto *Prete Ianni*, & therefore eſteemed a Saint.

Fatigar deſcribed.

This Kingdome of *Fatigar*, for as much as we haue ſeene thereof in our going and comming, is for the moſt part Champaigne, that is to ſay, all low hils; wholly manured, and ſowed with Wheate, Barley, and other Seeds, and there are mightie Champaigne fields ſowed all ouer with Corne. There are alſo infinite Herds of Cattell of all ſorts, to wit, Goates, Sheepe, Oxen, Mares, and Mules. From this Champaigne we ſaw a far off, a Mountaine higher then all the reſt, not of ſtone, but couered all ouer with Trees, and alſo manured, wherein are many Monaſteries and Churches enuironed with manured fields; in the top of which Mountaine there is a Lake twelue miles in compaſſe, from whence were brought vnto the Court great ſtore of fiſh of ſundry ſorts, and thoſe very good, and I ſaw not ſuch ſtore in any other place. Here grow ſweet Oranges, Citrons, and *Indian* Figs, in ſuch abundance, as it is incredible. *Peter de Couillan* told me, that the ſaid Mountaine was ſo great, that he trauelled eight dayes iourney about the foot thereof, and that he tooke meaſure thereof, and that the Lake on the top of the Mountaine was twelue miles in circuit. When the Court departed, we trauelled two dayes and an halfe, before we came to the foot of this hill, and when we came neere it, it ſeemed very high, and in euery part fruitfull. Many Riuers fall downe from the ſame, wherein is taken great ſtore of fiſh.

A Lake of twelue miles compaſſe on top of a mountaine.

Xoa.

We trauelled a day and an halfe on the back-ſide at the foot of this Mountaine, and leauing the ſame, we went out of the Kingdome of *Fatigar*, and entred into the Kingdome of *Xoa*, and here we deliuered the Pepper to the *Prete*, and the Letters of *Don Lewis*, which we had tranſlated into the *Abiſſin* Tongue, and could not receiue any Anſwere at all. This Voyage which the *Prete* made into this Kingdome, grew vpon occaſion of making certaine partitions and diuiſions, betweene him and two which were his Siſters, by Father and Mother: for *Nahu* his Father had fiue Wiues. Theſe partitions were of the Lands and Goods, which remayned by the death of his Mother. Here we ſtayed foure daies, wherein they caſt Lots, what part ſhould fall to each one of them. And *Peter de Couillan* aſſured mee, that there were Countries in theſe portions, which could not bee trauelled about in ten daies iourney. When this diuiſion was made of the portion, which fell vnto the *Prete*, he cauſed the ſame to be diuided in two parts, which he gaue vnto two of his little Daughters. The hils were couered with Oxen, Goates, Horſes, and Sheepe. The Clothes of Silke and Gold, were likewiſe diuided, whereof there was great quantitie, and he gaue the greateſt part of the Clothes of Silke vnto the Monaſteries and Churches, which belonged to his Mother, in this Territorie. From hence we came to the Towne of *Dara*, where *Peter de Couillan* ſhewed the Woods vnto vs, wherein I ſaid, that the Friers led ſo ſtrait a life, and where that white man dyed, whoſe Caue was cloſed vp.

Partition by lot.

Dara.

A famous warriour.

113. This Storie was told me by many, and eſpecially by *Peter de Couillan*, of a *Moore* Captaine, called *Maſudi*, a man of ſuch courage and valour, that of his great Proweſſe after his death, many Songs were made, which are ſung euen to this day by many people in the Court. They ſay, that for the ſpace of twentie fiue yeares together in the Lent, euery yeare he made in-roads, and ſpoyled the Countrey of *Prete Ianni*, and becauſe in this time, the Faſt which is great, taketh away the ſtrength of the people, ſo that they are not able to fight, therefore hee made inroads without any danger through thoſe Countries, and ſometimes hee entred aboue threeſcore miles. And one yeare he came into the Kingdome of *Amara*, or into the Kingdome of *Xoa*, or into the Kingdome of *Fatigar*, and ſometimes in one part, and ſometimes in another: and he began to make theſe in-roads in the life of King *Alexander*, which was Vncle to the King, for the ſpace of twelue yeares together, who being dead without Sonnes, his Brother *Nahu* ſucceeded him, which was the Father of this preſent King, and he did the like in his daies. This preſent *Prete Ianni*, began to raigne when he was twelue yeares of age, & til he grew to be ſeuenteen yeares old, *Maſudi* ceaſed not to make theſe in-roads, and warres in the Lent: and they ſay, that they were ſo great, that in one of them he led away nineteene thouſand *Abiſſins* Captiues, whom hee ſent all to the houſe of *Mecca*, cauſing them to bee preſented to the Kings of the *Moores*, where being enforced to become Renegados, they grow to bee very couragious and valiant men, becauſe they get out of the ſtraitneſſe of faſting, and enter into the fatneſſe, and abundance of the vices of the *Moores*. Hee alſo carryed away a great multitude of all ſorts of Cattell.

Nineteene thouſand Captiues.

On the foure and twentieth yeare of his Inuaſions, when hee entred into the Kingdome of *Fatigar*, all the people fled vnto a Mountaine, and *Maſudi* enuironed them about, and tooke them, and burnt all the Churches and Monaſteries therein. I haue ſaid before, that through all the Countrey of *Prete Ianni*, there are certaine called *Canas*, which are men at Armes, becauſe the Husbandmen in theſe Countries goe not to warre. There were many of theſe *Canas* in theſe Kingdomes, which together with the Husbandmen were retyred into the ſaid Mountaine. *Maſudi* tooke them altogether, and put them by themſelues, and the poore Husbandmen he diſmiſſed, ſending them away that they might ſow the fields with Corne the next yeare, for him and his Horſes: and to the men of Armes, he ſaid; Yee Cowards, which eat the bread of your King, and ſo badly defend his Territories, paſſe by the ſword; and ſo fiue thouſand men at Armes were ſlaine, and he returned with great victorie, and without any impeachment at all.

Husbandmen no Souldiers.

The *Prete* being much moued with this Act, and eſpecially at the burning of the Churches and Monaſteries ſent Spies into the Kingdome of *Adel*, to know by what part *Maſudi* meant to enter: and vnderſtood, that he meant to come with great troupes into the Kingdome of *Fatigar*, in the time of Wheate and Barley Harueſt to deſtroy them. The *Prete* hauing learned, that he came not in the time of Lent, at which time they are forbidden * to fight, reſolued to wait for him by the way, and this he did againſt the minds of all his great Courtiers, he ſet forward with his people and Court onely, without ſending for any from farre Countries, becauſe he would not be diſcouered, and trauelled day and night: and on a morning at breake of day, hee ſet vp his Pauilions, in a Towne where the firſt Market of the Kingdome of *Adel* is held, which is a dayes iourney from the Citie of *Adel*, where we found him when we carryed him the Pepper. Here (they ſay) is a great paſſage, which the King of *Adel* had paſſed the day before, and was entred three miles into the Countrey of *Prete Ianni*, and was gone out of the way; when it began to be broad day, they ſaw one another.

* Cruelkie of Superſtition.

Maſudi, which was a man of great valour, and was neuer knowne to flee, as the *Abiſſins* vſe to ſing of him; as ſoone as he ſaw the Pauilion of the *Prete*, and the red Tents, which are neuer wont to be ſet vp, but at great Feaſts, and entertainments of Princes, ſaid vnto the King of *Adel*: Sir, the *Negus* of *Ethiopia* is here in perſon; and this is the day of our death, doe what you can to ſaue your ſelfe, for my part I meane here to die: and the ſaid King being fearefull, eſcaped with foure others on horſe-backe, among whom was the ſonne of a *Betudete*, which then remayned with the King of *Adel*, and is now with the *Prete* in his Court (for they make no great account to run away, and become *Moores*, and if they will returne againe, they are baptized anew, and are pardoned for their fault, and become Chriſtians as they were before) and hee told vs all theſe things particularly. As ſoone as the King of *Adel* was gotten to a ſafe place, which was with great ſpeed; the *Prete Ianni* ſignified to his Armie, after hee knew that the King was fled, that they ſhould receiue the Communion, and recommend themſelues vnto God, and after breake-faſt, ſhould ſet themſelues in order: and at nine of the clocke they began to arrange themſelues in battell array, and to march againſt the *Moores*, keeping alwayes their Tents and Pauilions armed.

King of *Adel* fleeth.

The Battell betwixt the *Negus* and *Maſudi*.

Maſudi, which was reſolued not to flee, and ſaw death before his eyes, deſired to end his dayes with ſome notorious and honourable action, and therefore ſpake vnto certayne Chriſtians, inquiring of them, whether there were any Knight ſo hardie among them, that hee durſt fight with him. Hereunto a Frier offered himſelfe, called *Gabriel Andreas*, which ſlue him in combat, and ſtrooke off his head, and for this his victorie, he is much honoured in the Court, and we our ſelues were acquainted with him. The reſt of the Armie gaue the onſet vpon the *Moores*, and diſcomfited them, which could no way eſcape, becauſe the *Prete* his Tents were placed in the principall paſſage; and another paſſage which was farre off, and whereby the King of *Adel* fled, was by this time alſo taken.

Maſudi ſlaine by *Gabriel Andreas* a Frier.

After this victorie, the *Prete Ianni* reſted in his Tents, and the day following made an inroad through the Kingdome of *Adel*, vntill he came to certayne Palaces of the ſaid King, which he found quite abandoned, the Gates whereof the *Prete* ſtrooke thrice with his Launce, and would ſuffer no man to enter in or come neere them, becauſe it ſhould not be ſaid, that hee came thither to rob; for if the King had beene there, or any body elſe, hee would haue beene the firſt that ſhould haue entred in, and made them faire warre: and when he found no body therein, he would ſuffer none to enter into them, and ſo returned backe. This battell was in the moneth of Iuly; and it is ſaid, that it was on the very ſame day, that *Lopez Suarez* deſtroyed and burnt the Citie of *Zeila*, at the ſack whereof I my ſelfe was, and the *Moores* which were taken told vs, that the Captaine of *Zeila* was gone with the King of *Adel*, to warre againſt the *Negus* of *Ethiopia*. And oftentimes the *Prete* ſent to ſhew vs foure or fiue bundles of Swords, with hilts of ſiluer, but groſſely made, and told vs, that he had won them in the Warre againſt the *Soldan* of *Adel*; and the Tent which he ſent vs of embroidered cloth and veluet of *Mecca*, he alſo wan in the ſaid Warre, and wiſhed vs to hallow it before we ſaid Maſſe therein, becauſe the *Moores* had committed many ſinnes in the ſame.

Fides pietaſque viris qui caſtra ſequ.

Lopez Suarez tooke *Zeila* in the yeere 1517

The head of this *Maſudi* was carried for three yeeres ſpace with the Court, euen vntill our comming thither, and on euery Saturday, Sunday, and other Holy-dayes, which the common people keepe; all the Boyes and Girles did nothing elſe but ſing Verſes, made after their manner, in the praiſe of this Victorie, and at this day their ſinging paſſeth throughout all the Court, and I thinke it will continue to the worlds end. *Gabriel Andreas*, as I haue ſaid, is a Frier, and a very honorable Perſon, and a Gentleman of very great reuenue; and beſides this worthy Act which he did, he hath done many other; and the report is, that he is very eloquent, and a friend to the *Portugalls*, and vnderſtandeth very well the holy Scriptures, and the things that concerne the Chriſtian Faith, and hath great delight to talke of them, although King *Nahu* cauſed the tip of his tongue to be cut off, for his ouer-much talking.

Gabriels tongue cut.

114. He ſent vs word, that he purpoſed to write to the Pope of *Rome*, whom they call, *Rumea Negus Lique Papas*, which ſignifieth, *King of Rome, and head of the Pope*, and that I ſhould make him the beginning of the Letter, becauſe they are not wont to write, and knew not how they

ſhould write to the Pope. I ſent him word, that I would make the beginning for him, and that they ſhould adde the reſt which they meant to write, or requeſt at his hands. When wee came thither, we found all thoſe which they hold moſt learned and wiſe with many books, and they asked me where mine were. I anſwered, that I had no need of books, but onely to know his Highneſſe purpoſe, and that we were to bee gouerned according thereunto. Forthwith, by a chiefe man, as well in authoritie as in knowledge, which was there preſent, and by his office is called *Abucher*, which ſignifieth, A chiefe Chaplaine; the *Prete* his intention was deliuered to the Frier, and he told it me, and I ſet my ſelfe to write, and made a briefe Preface; which forthwith was carried to his Highneſſe in my hand-writing. Which hauing ſeene, hee ſent mee back againe, and forthwith we tranſlated it into his language, and returned it againe vnto him; Within a while there came a Page, which ſaid, That the King liked very well of that which I had written, and maruelled much, that it was not taken out of books; commanding, that it ſhould be written in a faire hand, and in two Papers, and that his learned Prieſts ſhould ſtudie their books, for the reſt which ſhould be added to theſe Letters. The Copie of the Letter which I made, is written in a Paper by it ſelfe, and beginneth in this manner: *Right happy and holy Father, &c.* Three dayes they beſtowed in making of the other Letter, and aboue fifteene in making a little Croſſe of gold, which weigheth one hundred Cruzadoes, which alſo I was to carrie to the Pope.

Learning all in bookes.

115. At this time the *Prete Ianni* determined to ſend an Ambaſſadour into *Portugall*, becauſe that hitherto he had ſent none, and he ſent for *Don Roderigo* and me, and told vs, that hee purpoſed to ſend a man of his with vs vnto the King of *Portugall*, to the end, that his deſires might ſooner take effect: and asked vs, whether we thought, that *Zaga Zabo* the Frier, who alwayes kept vs companie, were ſufficient for this Ambaſſage, ſeeing hee vnderſtood our language, and had beene before-time in our Countries. We anſwered him, That he was moſt ſufficient, and was a man which vnderſtood vs, and we him. He ſent vs word, that wee ſhould take him with vs in our companie. The next day he ſent vs againe very honorable apparell, and thirtie ounces of gold, and one hundred loaues of bread for our voyage, and yet wee ſtayed a good while after: The *Prete* ſent a Meſſenger vnto vs, appointing vs to returne vnto the Towne of *Chaxumo*, where (as I ſaid before) we had beene a long time: and here he furniſhed vs with fiue hundred loades of Graine, with one hundred Oxen, and one hundred Sheepe, with one hundred earthen Pots of Honey, and another hundred of Butter, and ſent for the Ambaſſadour which went with vs, twentie loades of Corne, twentie Oxen, twentie Sheepe, twentie pots of Honey, and as many of Butter.

Zaga Zabo Ambaſſadour.

116. While we aboade in the Towne of *Chaxumo*, the ſaid *Zaga Zabo* was aduertized, that a certayne little Lordſhip, which he had, was taken from him: whereupon he prayed me, that I would goe with him to the Court to demand iuſtice. When we came thither, we found, that his Aduerſarie was *Abdenago*, Captaine of all the Pages of *Prete Ianni*, for here is no office but hath an Head aboue all the reſt. And becauſe all Suites and Anſweres are made to the *Prete* by Pages, we had no meanes at all to make the *Prete* acquainted with our ſuite; howbeit, wee were aided by one *Aiace*, which is a great Lord: and though he were a great friend of *Abdenago*, yet made he the *Prete* acquainted with the cauſe of our comming. Our Iudges were appointed, *Aiaz Daragote*, and *Aiaz Caite*, to whom we imparted our requeſt; and they appointed vs a time the next day, when the Sunne ſhould be in ſuch a place, ſhewing vs the place in the skie: and the Proctor of *Abdenago* was there preſent, and *Zaga Zabo* the Ambaſſadour was there in perſon. When the day was come, both parties diſputed and alleaged greatly for themſelues, and they concluded in words, for in their Courts they write nothing at all; and the Iudges gaue ſentence by word of mouth, after this manner; That the Mannor and Lordſhip, which *Zaga Zabo* demanded, was a very ſmall thing, and in former times ſubiect to another great Lordſhip, whereof *Abdenago* was Lord, and that it was right, that as the great Winde paſſeth ouer all the Earth, ſo *Abdenago*, which was a great Lord, might not be hindred from entring vpon this, but that he ought to enter vpon this little Signiorie.

Hearing of the Cauſe.

Zaga Zabo loſt the day.

When we heard this ſentence, we were much amazed, and went to complaine vnto the *Prete*, which ſent vs word to goe to our lodging, and be of good cheere, for all ſhould be well, and that the next day we ſhould repaire to the chiefe Iuſtice, which ſhould ſee vs diſpatched, and herewithall we departed. The next day we waited vpon him at his Tent, who receiued vs with a cheerfull countenance, ſaying, That he had a commandement from the *Prete* to diſpatch vs, and that we ſhould ſtay for him at his Tent; howbeit, wee would needs goe with him vntill hee went to ſpeake vnto the *Prete*. Where, after he was gone in, and had ſtayed a while, hee came out with two Pages, which led him to the place where offenders are beaten, and there calling two which doe this office, they ſtripped him, and throwing him downe vpon the ground, they tyed his hands vnto two poſts, and his feet ſtraight, with a thong of Leather, which two men held faſt. Theſe miniſters of Iuſtice ſtood one at his head, and another at his feet, ſmiting him oftentimes, and for the moſt part on the backe; and when the *Prete* commanded them to touch him, the ſtripe pierced vnto the bones, and of theſe ſtripes he had onely three. I haue ſeene this

The Lord chiefe Iuſtice miſerably beaten.

chiefe Iuſtice beaten three times beſides, and within two dayes after, he returned to his office: becauſe they are not aſhamed hereof, but rather ſay, that *the* Prete *meaneth them well, and is mindfull of them, and ſhortly after beſtoweth his fauour on them, and putteth them in office.*

When this chiefe Iuſtice was beaten, there were ſixtie Friers in new apparell preſent, which was yellow, after their cuſtome. And when the chiefe Iuſtice his puniſhment was ended, they tooke an old Frier which ſeemed to be a man of account, and was Head of the reſt, and beat him after the aforeſaid manner, but he was not touched to the quicke. After him they tooke another which was aboue fortie yeeres of age, who ſeemed to be a man of much honour, and they beate him as they did the reſt, and this laſt was twice touched to the quicke. While this was done, I inquired the cauſe, and what fault the Friers had committed: it was told me, that the laſt Frier which was beaten, had taken to wife a daughter of a *Prete Ianni*, that is to ſay, of *Alexander* the vnckle of this *Dauid*, and that he was ſeparated from her, and had taken another ſiſter of this preſent *Prete*, which being very diſhoneſt, and doing what ſhe liſted, her husband fearing to put her away, in regard of the *Prete*, and becauſe alſo in this Countrey the faults of women are not regarded, he forſooke this ſecond wife, and tooke againe the firſt: and the *Prete* hauing commanded him that he ſhould receiue his ſiſter againe, he would not obey it, but went and became a religious man: and the *Prete* hauing committed this cauſe to the chiefe Iuſtice, to conſider whether hee might become a Frier lawfully or no; the Iuſtice gaue ſentence, that hee might lawfully take vpon him the habite of a religious man, and for this cauſe, the Iuſtice was puniſhed. The father of the Friers was beaten, becauſe he had giuen him the habite; and this third man, becauſe he receiued the ſame: and immediatly he was enioyned to leaue the ſame, and to take againe the ſiſter of the *Prete*; and by this meanes wee could not haue audience for the ſpace of fifteene dayes.

Yellow Friers.

Womens faults neglected.

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§. XVIII.

Death of Queene HELENA. *Tributes of* Goiame, *and other Prouinces. Succours giuen to the Queene of* Adea. *Apprehenſion of the two* Betudetes *and* TIGREMAHON: *their ſentence, and the execution. Expedition of the* Negus *to* Adea. *Strange Oxen. The* PRETES *Tent-court, and manner thereof; Places, Courts, and courſes of Iuſtice, with other parts thereof deſcribed. His Treaſuries.*

117. QVeene *Helena* had beene dead ſome eight or nine moneths, which gouerned the greateſt part of the Kingdome of *Goiame*, when as many as came newly to the Court, went to bewaile her in her Tent, which as yet ſtood vpright in the old place, and wee did the like, when wee came anew to the Court after her death. And the *Prete* hauing ſent vnto that Kingdome the grand *Betudete* to receiue the *Gibre*, which is the yeerely tribute of the King; at this time the ſaid *Betudete* came to the Court with the *Gibre*, which was three thouſand fiue hundred Mules, three hundred Horſes, and three thouſand *Baſſuti*, (which are a kind of clothes which great men weare vpon their Litters, and they are made of Cotton, ſhaggie on the one ſide, like vnto Carpets, but not ſo courſe; and great perſonages lay them vpon their Beds; and they are of ſo great price, that one of them is worth an ounce of Gold at the leaſt, and ſometimes three or foure ounces, yea and fiue ounces) and aboue three hundred Cotton clothes of ſmall value, whereof two are worth but a dramme of Gold, and ſometimes leſſe: and, as wee haue ſaid, an ounce is worth a *Pardoa*, which is three quarters of a golden Ducat of *Portugall*, and it was told me, that he brought thirtie thouſand drachmes of Gold.

Goiame, the gouernment of Queene *Helena*.

Gibre, or tribute of *Goiame*.

Baſſuti.

* One Copie hath 3000o. which ſeemeth better to agree with that which followeth.

I my ſelfe was at the preſenting of this tribute, and ſaw it all; and it was in this manner. The *Betudete* came on foot naked from the girdle vpward with a cord tyed about his head, like vnto a wreath of a *Caſtilian* Carrier, and comming within audience of the Tent of the *Prete*, he ſaid three times this word in ſhort ſpace, *Abeto, Abeto, Abeto*, which ſignifieth *Lord*: and anſwere was made him but twice in his Language, *Who art thou? Who art thou?* And he ſaid, *I which call, am the leaſt of thy houſe, which ſaddles thy Mules, and tyeth vp thy Cattell, and doe other buſineſſe which thou haſt commanded mee, and I bring thee that which thou haſt inioyned mee:* and theſe words were ſpoken three times; which being ended, a voice was heard, ſaying, *Come, come forward.* And he comming neere did reuerence before the Tent, and paſſed by. After him came the Horſes one after another, all led by the heads by ſeruants. The firſt thirtie were ſadled, and in very good order, the reſt which followed were deare of two drachmes of Gold, and many were not worth one dram a piece, and I ſaw them afterward ſold for leſſe, and there might be ſome three thouſand of them. After theſe Hackneys * came the Mules in like order, to wit, thirtie which were ſadled, faire, and in good order; the reſt were little young Mulets like thoſe Hackneys, and there were Mules and Mulets, of one, of two, and of three yeeres old, and not paſt,

Strange ceremonies.

* *Ronzini.*

paſt, and none of them ſauing thoſe which were ſadled, were fit to bee ridden: and they paſſed by as the *Betudete* and the Horſes had done. After the Mules, came the Cloathes called *Baſſuti*, and one man could carrie but one of them, they were ſo weightie. After the *Baſſuti* paſſed, the cloathes made vp in Fardles, and one man carried ten of them; and there were about three thouſand men, that carried *Baſſuti*, and three thouſand men that carried thoſe other Cloathes; and all theſe were of the Kingdome of *Goiame*, which are bound to bring the ſaid *Gibre*. After theſe cloathes, came ten men, each of them bearing a Charger vpon his head, made like vnto thoſe wherein they doe eate, and were couered with Greene and Red Sindall. After theſe Chargers, came all the men of the *Betudete*, which paſſed by one after another, as hee himſelfe had paſſed. In theſe Platters was the Gold put, which was commanded to bee borne vnto his lodging, with the reſt of the tribute, which was done accordingly. In this Proceſſion were ſpent aboue ten houres, that is to ſay, From the morning vntill euening.

Queene of the *Moores.*

Her traine.

About fifteene daies before our comming to the Court, thither came a Queene of the *Moores*, Wife vnto the King of *Adea*, which was the Siſter of one, which was ſent to be the Wife of *Prete Ianni*, whom he refuſed, becauſe two of her fore-teeth were too great, and therefore ſhe was married vnto a great Lord, which was the *Barnagaſſo*, and is now a *Betudete*. This Queene came to craue ſuccour of the *Prete*, becauſe a Brother of her Husbands was riſen vp againſt her, and tooke her Kingdome from her. She was well accompanied like a Queene, and brought with her fiftie *Moores*, which were very Honourable perſons, and very well apparelled, riding vpon Mules, and one hundred men on foote, and ſixe Maids of Honor mounted vpon Mules, and they were people which were not very blacke. She was receiued with great honour, and was called for within three daies after her comming, and ſhe came before the Tent of the *Prete*, being her ſelfe encloſed in a blacke Litter. She changed her apparell twiſe that day, once in the morning, and againe at euening, and both times ſhe was clad in Embroydered Cloath of Veluet, and in Mooriſh ſmocks of *India*: and the *Prete* ſent her word, that ſhe ſhould take her eaſe, and put away all ſorrow, becauſe ſhe ſhould haue her whole deſire, and that ſhee ſhould ſtay for *Barnagaſſo*, and *Tigremahon*, at whoſe comming ſhe ſhould preſently depart.

Tributes of *Barnagaſſo* and *Tigrai.*

* An hyperbolicall ſpeech.

Their Armes.

Within eighteene daies after her comming hither, ſhe was againe apparelled after the former manner, and the next day, the foreſaid parties arriued at the Court, and each of them brought the Tribute which they are bound to pay vnto the King. And with them came the *Cauas*, that is, The men at Armes of their Kingdomes, with many other Noble-men. They being arriued, the *Prete* commanded, that the *Betudete* ſhould firſt ſhew his tribute of the Kingdome of *Goiame*. After him the *Barnagaſſo* began to giue his Tribute, which were one hundred and fiftie exceeding faire Horſes, and the firſt day they did nothing elſe but runne and prance, and the next day he preſented great ſtore of Cloath of Silke, and great ſtore of paſſing fine Cloathes of *India*. I was not at this preſentment, becauſe I felt not my ſelfe well. When this was done, the next day very early, *Tigremahon* began to preſent his Tribute, which were two hundred Horſes, fatter, fairer, and better then thoſe of *Barnagaſſo*, becauſe they came from a farther Countrey, yet both of their Horſes were of *Egypt* and *Arabia*, and all this day, they did nothing elſe but view Horſes. The next day they preſented more Cloathes of Silke, then euer I ſaw together in my life, and the whole day was beſtowed in preſenting, counting and receiuing of the ſame. The Munday following, about noone, came *Balgada Robel*, a great Nobleman, ſubiect to *Tigremahon*, to preſent his Tribute by himſelfe, which were thirtie Horſes, all of *Egypt*, great like * Elephants, very fat, and a *Xumagali*, that is, a Gentleman without Title vpon each of them; and eight of theſe *Xumagali* had good Curaſſes like vnto ours, part couered with Veluet, and part with Cordouan, and their ſtuds gilded. They had alſo Helmets like ours vpon their heads. *Balgada Robel* himſelfe was one of theſe eight: the other two and twenty had ſhirts of Maile, with long ſleeues, which were very well faſtned to their bodies: they had thirtie Iauelins, and Maces of Iron like vnto the workes, and all of them weare Blue wreathes about their heads, with long haire which waued in the wind.

Succours for *Adea.*

Apprehenſion of great men.

118. Of the *Cauas*, that is, The men of Armes which came with *Barnagaſſo* and *Tigremahon*, and with the Gentlemen of their Companies, the *Prete Ianni* appointed, that fifteene thouſand of them, with a Noble-man named *Adrugaz*, which is often ſpoken of in this Booke, ſhould goe immediatly into the Kingdome of *Adea*, and pacifie that Kingdome, and that the Queene ſhould follow ſoft and faire. And forth-with the Queene and *Adrugaz* departed, and it was reported, that they ſhould trauaile through the Countrey of the *Prete*, thirtie daies iourney, before they could come into the Kingdome of *Adea*. The next day after, the Queenes departure, the *Prete* commanded the Grand *Betudete* to be apprehended, which had brought him tribute from the Kingdome of *Goiame*. Likewiſe he cauſed the other *Betudete* to be taken, whoſe name is *Canha*, he cauſed alſo *Tigremahon* to be taken; which being apprehended on a morning before day, the *Prete* departed, and all the Court with him, and we after him.

And as the Ambaſſador of the *Prete*, and I ſtood by a Riuers ſide, watering our Mules, this *Betudete* that brought the Tribute paſſed by vs, and ſaid vnto mee, *Abba Barqua*, which ſignifieth, *Father giue me your bleſſing*: I anſwered him; *Ihezeria Barqua*, that is to ſay, *God bleſſe you.* He anſwered with teares, which trickled downe his cheekes: ***Father, pray to God for me, for at this time I ſhall end my daies.*** His priſon was a little Chaine, very thinne, of a fathome* long, like a Chaine to leade a Dogge in, with a little thin circle about his necke, and himſelfe carried his Chaine in his hand.

A Chaine-priſon.

* *Vn Braccio.*

On a Wedneſday, we came to the place where the Tents of the ***Prete*** were ſet vp, and that night it was ſaid, that the ***Prete*** commanded the ***Betudete*** to bee brought to his preſence, and ſo he was brought with two of his Sonnes. When they were come to the gate of the Tent, the ***Prete*** ſent forth two Pages, to cauſe him to be brought to the backe-ſide of the Tent, becauſe he would ſpeake with him in his owne perſon, commanding the Guard and his Sonnes to attend, and withdrew themſelues a little from the gate of the Tent. Here they ſtayed vntill the morning, when the ***Prete*** rid away, and all of vs with him, without any newes at all of the ***Betudete***, whether he were dead or aliue, or what was become of him. His ſaid two Sonnes, and three others which ſtayed at home, being all great perſonages, and worthy Warriors, made pittifull moane, and all their Fathers Seruants, which kept an honourable houſe, like a great King. After this the ***Prete*** commanded, that they ſhould not vſe any Seruant of their Fathers, nor of their owne: and I haue ſeene them riding all alone without any Seruant, naked from the Girdle vpward, with a blacke ſhaggy Sheepe-skinne vpon their ſhoulders, and clad in blacke Cloath from the Girdle downeward, and all their Mules couered with blacke. Their owne Seruants and their Fathers, were diuided all, and walked mourning on foote, and droue their Mules ſadled before them.

On a Munday, when we entred into the Kingdome of *Oiſa*, there was a commandement, to obſerue the ***Feaſt of the Kings***, or ***Twelfe-day***, which they call, ***Tabuchete***, on which day they obſerue their Baptiſme, as I haue ſaid before. This day very early in the morning, theſe Sons of the ***Betudete*** went from houſe to houſe, that is to ſay, To the Tents of the great perſons, as others were wont to come vnto them, enquiring newes of their Father, whether he were liuing or dead, whereof they could learne nothing at all, vntill fifteene daies after, when they were returned, which had conueyed him into the Kingdome of ***Fatigar***, into a Mountaine, which is ſaid to be in the vttermoſt Border of the Kingdome of ***Adel***, which is very high, hauing a deep Valley in the midſt thereof, and there is but one entrance thereinto: In this bottome or Valley, are all kind of Beaſts and Oxen, but the men which came into it, dye within foure or fiue daies of an Ague, and that there they had left him without any man to waite vpon him, ſauing certaine ***Moores*** which were to guard him vntill he were dead. This newes increaſed their griefe more then the firſt: and men beganne to ſpeake of this death in the Court, that the ***Prete*** had put him vnto the ſame, becauſe he had lien with the Queene his Mother, and the report went ſo while ſhee was aliue, and that hee had a Sonne by her, and that the ***Prete*** would not put him to death while his mother liued, becauſe hee would not diſcredite her. And while theſe rumours went about the Court, Proclamation came forth, that no man ſhould ſpeake of the ***Betudete***, on paine of his life. Suddenly this rumour ceaſed; And three moneths after, while wee were neere the Sea ſide, in the Territories of ***Tigremahon***, there came a new report, that the ***Betudete*** was not dead, and that his Sonnes, by the helpe of the King of ***Adel***, had wrought his eſcape. Immediatly there came other newes, that the ***Prete*** had beheaded twentie ***Moores***, which guarded him, and two of his Seruants, becauſe they came to ſpeake with him: and this we knew to be very true.

The kingdome of *Oiſa*.

Chance and Change, &c.

A ſtrange Valley vſed for a killing priſon.

The cauſe of the *Betudete* his apprehenſion.

119. Alſo on a night, the ***Prete*** commanded that ***Tigremahon*** ſhould be carried away, neither was there any man that could tell, to what place he was conueyed. The next day they ſent to lay hold vpon all that hee had in his Tents, and ceaſed not three daies together, to carrie, count, and deliuer out courſe Cloathes, and many Chamblets, and very fine Cloathes of ***India***. We were then in the Court ſixe White men of vs, to wit; I, and one ***Portugall***, and foure ***Genoneſes***. To each of vs the ***Prete*** ſent ſixe cloathes, to wit, three pieces of Chamblet, and three cloathes of ***India***, and it was reported within few daies, that the ***Prete*** had ſent ***Tigremahon*** into the Kingdome of ***Damute***, into a wonderfull high Mountaine, which had but one way made by hand into it, and the top thereof was cleanſed, and very cold. Hither they ſend men, whom they would ſpeedily ride out of the way. And according as falſe newes came into the Countries of ***Tigremahon***, that the ***Betudete*** was fled, ſo certaine newes came vnto vs, that ***Tigremahon*** was dead in that Mountaine for hunger and cold. At this time alſo, while wee were at the Court, the other ***Betudete*** which was apprehended, was depoſed from his Office, and ***Arraz Nobiata*** was made ***Betudete***, which had beene ***Barnagaſſo***, and ***Balgada Robel*** was made ***Tigremahon***, who came with thirtie Horſes in ſuch good order. And there ranne a great brute through all the Court, lamenting the death of the Queene ***Helena***: for they muttered, that ſince her death, *Both great and ſmall went all to wracke, and that while ſhe liued all were preſerued aliue and cheriſhed, and that ſhe was the Father and Mother of all men; and that if the* Prete *went forward on this faſhion, all his Kingdome would ſpeedily come to nought.*

Tigremahon dyed with hunger and cold.

Queene *Helena* lamented.

The ***Tabuchete*** or Baptiſme being ended, the Ambaſſadour ***Zago Zabo***, and I, left off the proſecution of our ſuit, becauſe we durſt not proceede therein, by reaſon of the great and weightie

affaires

Orgabra.

Magadaxo.

A mightie Lake.

White Oxen without horns, as bigge as Camels.

affaires, which we ſaw to be in hand. The *Prete* ſent for vs, and taking away a Lordſhip, which *Abdenago* our aduerſarie held, and the other which we demanded, he gaue them both vnto the Ambaſſadour, and ſo diſpatched vs fully contented. Before wee departed, newes came from *Adrugaz*, which went with the Queene of *Adea* to ſuccour her Husband, whereby the *Prete* was aduertized, how the people would not obey her, and that whether ſoeuer ſhe came, they fled away, and ranne into the Mountaines, and that his Highneſſe muſt ſend more men. The *Prete* determined to goe thither in perſon, and to bring the Queene his Wife vnto a Towne, wherein before we had beene with her, which is called *Orgabra*, being in the Frontiers of the Kingdome of *Adea*, and there to leaue his Wife, his Children, and all the Court; and ſo hee did. There went with him of the *Portugals*, *George de Bren*, *Diego Fernandez*, *Alfonſo Mendez*, and *Aluarenga*, and fiue or ſixe *Genoueſes*. Vpon their returne, they reported, that whereſoeuer the *Prete* trauelled through the Kingdome of *Adea*, all the people came to do him homage, as vnto their Lord, and that he would haue gone a great deale farther, euen vnto *Magadaxo*; and that the Countrey was very fruitfull and full of Woods, ſo that they could not trauell, vnleſſe they cut downe the Trees, and ſo made their way. And that there was infinite ſtore of victuals of all ſorts, and great herds of all Cattell, which are very bigge, and that in this Kingdome there is a Lake ſo great, that it ſeemeth to be a Sea, and that a man cannot ſee from the one ſide to the other, wherein there is an Iland, where in times paſt a *Prete Ianni* built a Monaſtery, and placed many Monkes in the ſame, although it were built in the Land of the *Moores*, which Friers for the moſt part dyed of the Feauer, ſauing a few that remained in a little Monaſterie out of the Ile, by the Lakes ſide, which were found aliue, and that the *Prete* forth-with commanded, that other Churches and Monaſteries ſhould bee built, and many Prieſts and Friers ſhould be left there, and lay-people to inhabite the ſaid Kingdome, which being pacified, he returned backe againe to the Towne where he had left the Court. This Kingdome payeth a great number of Oxen for tribute, and we haue ſeene of them in the Court, and they are as bigge as great Camels, and white as Snow, and without hornes, and haue very great and hanging eares.

How the *Prete* is lodged in his Tents.

The hedge with twelue gates.

Saint *Mary* of *Sion*.

120. The manner which the *Prete* obſerueth in diſpoſing of his Court, is, that alwaies hee lodgeth in the fields, for no other place were able to containe his traine; And if there be any high place, thereon they ſet vp the Tents of the *Prete*, the backe parts whereof ſtand alwaies to the Eaſt, and the Gates vnto the Weſt, and they are alwaies foure or fiue Tents, all faſtned together one to the other, and theſe are properly his habitations, enuironed about with certaine high Curtaines, which they call *Mandekate*, being wrought in Checker-wiſe, diuided into black and white, and if you will ſtay there any long time, they compaſſe them about with an hedge, which is a good mile about, wherein they make twelue Gates. The principall Gate looketh toward the Weſt, and behind the ſame a good diſtance off, are two other Gates, one on the one ſide, and another on the other, which ſerue for the Church of Saint *Marie* of *Sion*, which ſtandeth toward the North, and the other ſerueth for the Church of holy Croſſe, which is towards the South. Next vnto theſe gates, which ſerue for theſe Churches, as farre diſtant from theſe as the principall Gate is from the Gates aforeſaid, are two other Gates on each ſide. That towards the South, ſerueth to goe to the Tents of the Queene, the Wife of the *Prete*, and that toward the North, ſerueth to goe to the lodgings of the Pages; and at all theſe Gates, ſtand ſeuerall Guards. I could not ſee the reſt, for they will ſuffer no man to goe round about that hedge. This I wot well, that in all places whereſoeuer he lodgeth, they make twelue Gates: among which there is one, that ſerueth for the Pages of the Kitchin.

Meats hot with ſpices.

Behind theſe Tents, the diſtance of a Croſſe-bow ſhot and more, are the Kitchins placed, and the Tents of the Cookes diuided into two parts: To wit, the Cookes on the right hand, and the Cookes on the left hand. And when the meates are brought from theſe Kitchins, they vſe to carrie them after this ſort, (according as I ſaw in the Citie of *Orgabra*, in the Kingdome of *Xoa*, as I ſtood vpon an hill neere vnto the Kitchins; for in other parts the Tents are ſet in the Plaines, that no man may ſee them.) There paſſed a Canopie of Red and Blew Crimzon, as it ſeemed of ſixe whole long pieces ſewed together, and they carried this Canopie vpon certaine Canes, which in this Countrey are very good, ſtrong, and ſo long, that they make Lances with them. Vnder this Canopie came the Pages, which carried the meate in certaine great Platters of Wood, which they call *Canete*, being made like plaine Patens of Wood, wherein we cleanſe our Wheate, with a brim two fingers high, but they be greater, and in each of them were ſet many Diſhes of black earth, wherein the meates were put, as Hens, Turtles, and other ſmall Birds, and many fruits, and White-meates, which are for the moſt part made with Milke, and other things. There were alſo little Pipkins, as blacke as the diſhes, with other Viands, and Broth of diuers ſorts. Theſe meats which I ſpeake of, which were carried in theſe Platters, I ſay not that I ſaw them when they carried them, becauſe I was a farre off; but I ſaw them, when they ſent them to vs, that they came in the ſame Platters, as they were brought from the Kitchin, without any Canopie, and the Pipkins were couered with their heads cloſed vp with Paſte: and theſe Platters which they ſent vs, were full of theſe Pipkins, which were ſeething hot. In all meats wherein they may put Ginger and Pepper, they layed on ſo much, that we could not eate of them, becauſe they were ſo hot. Betweene the Kitchins and the Tents of the Cookes, almoſt behind the ſame, is a Church of Saint *Andrew*, which is called, *The Church of the Cookes*. No man may repaire vnto the place where the Kitchins are, nor yet behind them.

Reuerence to the Tents.

Court of Iuſtice.

121. Two Croſſe-bow ſhoots diſtant, before the gates of the Kings Tents, or of the hedge, if it be there, a long Tent is ſet vp, which they call *Cacalla*, and this is the houſe of Iuſtice or Audience. And betweene this Tent and the Tents of the *Prete*, no man paſſeth on Horſe-backe, in reuerence of the King, and of his Iuſtiee, but all doe light and goe on foot. Into this Tent of *Cacalla*, no man entreth: onely thirteene low Chaires of Iron are placed therein. The place where they ſit is couered with Leather; and one of the ſaid Chaires is very high, reaching as high as the breſt of a man, and the other twelue are as low as our ſtooles. None of the Iudges which heare the parties ſitteth in theſe Chaires, (they onely ſtand there for a Ceremonie) for they ſit on the ground vpon the graſſe, if there bee any, as many on the one ſide, as on the other, and there they heare the parties which contend, and euery one according to his iuriſdiction: becauſe (as I haue ſaid) as the Cookes were diuided into two parts, ſo are all others; to wit, on the left hand, and on the right, and Audience is giuen after this ſort.

Manner of Suit.

Cenſure.

The Plaintiffe deliuereth his Action by word of mouth, and no man ſpeaketh while he hath done. The Defendant ſpeaketh againſt him as long as hee will, without any mans diſturbance: when the Defendant hath done, the Plaintiffe replyeth if hee will, and the Defendant anſwereth him the ſecond time, if he thinke ſo good, without any diſturbance. When they haue done their Oppoſitions, and Anſweres by themſelues, or by their Proctors, there ſtandeth vp a man, which is, as it were, a Reporter; and hee repeateth ouer againe as much as the parties haue ſaid, and at length deliuereth his opinion, which of them both hath beſt right. Then one of thoſe Iudges which ſit downe, to wit, he that is the firſt, doth euen ſo as the Reporter had done, to wit, he repeateth all that the parties haue ſaid, and at length deliuereth, which of them he thinketh to haue beſt reaſon. And after this manner, doe all the reſt which ſit and deliuer their opinions: and they ſtand vp when they ſpeake, vntill they come to the Chiefe Iuſtice, which ſtandeth vp laſt, who hauing heard the opinion of all the reſt, giueth his ſentence, if there bee no need of proofe: but if they haue need of tryall, they giue them due and neceſſary reſpite. And all is done in words without writing.

Standing Audience.

Other matters which the *Betudetes* and the *Aiaz* heare, they heare ſtanding, becauſe they ſtand before the Tents of the *Prete*, and before this *Caçalla*, and as ſoone as they heare the parties, immediately they goe with that which they ſay vnto the *Prete*, and they enter not into his Tent, but onely within the *Mandelate* or great Curtaine, and there they ſpeake, and then returne to the parties with the reſolution of the *Prete*. And ſometimes they ſpend a whole day in paſſing thus too and fro, according to the weightineſſe of the cauſes.

Two Priſons.

Their manner of impriſonment.

122. A good diſtance before the Tent or Houſe of Iuſtice, on the right hand and on the left, are two Houſes or Tents, as it were Priſons, to keepe men in Chaines; and they are called *Maigues Bete*, where the Priſoners are kept on both ſide, to wit, on the right hand, and on the left. And they are kept after this manner, that according to their fault and cauſe, ſuch is their Priſon and their Guards. The Priſoner is bound to maintaine the Guards which keepe him, and payeth them as long as he is in Priſon. And if there be any that hath Fetters on his legges, when they bring him before the Tent of the *Prete*, where they haue Audience, theſe Warders carrie him in their armes, to wit, two reach their hands one to another, and cauſe the Priſoner to ſit vpon their armes, which layeth his hands vpon their heads, and the reſt of the Warders follow him with their weapons, and ſo they goe and come.

Bound to find him whom you attache.

There is another kind of Priſoners: for if you will haue a man attached, you are bound to find him, if you will accuſe him, and his Guard alſo to guard him. And this I know, becauſe our *Portugals* cauſed certaine to bee apprehended, for Mules which were ſtolne from them, and becauſe they ſent meate vnto the Priſoners, and to their Keepers, they made requeſt to haue them ſet at libertie. I knew another which was a *Genoueſe*, which had a Mule ſtollen from him, and the Thiefe confeſſed that he had ſtollen her, but that ſhe was not in his poſſeſſion, and that he had not wherewithall to pay for her. They condemned him to bee a ſlaue, and hee was ſold, and he was a very couragious fellow.

The *Prete* carrieth foure Lions about with him.

No *Chriſtian* will eat of that which a *Moore* killeth or dreſſeth.

123. Right ouer againſt the Tents of the Priſons, a good diſtance off, are the Tents of the two Chiefe Iuſtices placed, to wit, one on the one ſide, and another on the other, and betweene them is a Church, called, *The Church of the Iuſtices*. And ouer againſt this Church, a good way from the ſame are foure Lions in Chaines, which are alwayes led, whitherſoeuer the *Prete Ianni* goeth. And a good way from the Lions, is another Church, which is called, *The Church of the Chriſtians Market*, who ſell in the ſame: for the greateſt part bee *Moores*, eſpecially the principall Merchants of goods, and wares ſold by the great; and the Chriſtians ſell ſmall wares, as bread, wine, meale, and fleſh; becauſe the *Moores* are not ſuffered to ſell any kind of victuals; neither will any man eat of that which they doe dreſſe, nor of the fleſh that they doe kill. This Market muſt alwayes be right before the Tent of the *Prete*: the leaſt roome that the compaſſe

of the Market taketh vp, is a mile and an halfe, and ſometimes three miles and more. Although the Court change as often as it will, yet this Order of placing their Tents is alwayes obſerued. And from the Tent of the King vnto this Market, the way is free and open, that is to ſay, there ſtandeth no Tent at all, ſaue onely the two Churches of the two Iuſtices, and thoſe of the Lions, and that of the Church of the Market. And theſe are a good way diſtant from all other Tents.

Veſtries.

124. On each ſide of both the Churches, ſtanding on either ſide of the Tent of the *Prete*, there is placed a very faire and goodly Tent, wherein they keep the Veſtments of the Churches and another, where they keepe the fire and the flower to make the *Corban*, that is, the Communion Bread. And al other Churches haue a Tent after this maner. Before theſe Churches are ſet vp other great, long, and wide Tents, like vnto Hals, & theſe they cal *Balagamie*, wherin they keep the Apparel, Robes, & Treaſures of the *Prete*, & as many of them ſtand on the one ſide as on the other; for they are double, as the reſt of the Tents of the Officers of the Court are. Theſe Tents haue their Captaines which are ouer thoſe that guard them; And the greater part of this people are ſlaues, which are Eunuches. Behind theſe Tents of the Wardrobe on the right hand, ſtand the Tents of the Queene the Wife of the *Prete*, and of all the women that wait vpon her, and the Tents of Queene *Helena*, which was wont to be ſerued in very great pompe: but none but women and Eunuches enter thereinto. On the left hand, are the Tents of the Pages: then the *Aiazi* haue their lodging, becauſe they take vp a great roome, for they haue many people vnder them, which are alwayes neere about them: after the *Aiazi*, lodgeth the Patriarke *Abuna Marke*, with a great number of Tents, becauſe an infinite number of people come to bee admitted into Orders, ſo that he occupieth as much roome as were ſufficient for a great Towne.

Double Tents and Captaines to each.

Abuna Marke.

The *Cabeata* married.

On the other ſide lodgeth the *Cabeata*, which in like manner hath a multitude of Tents, and his lodging was wont to be next vnto the Church of Saint *Mary*, becauſe this Office was wont alwayes to be giuen to a Frier; but this preſent *Cabeata* being a Prieſt, and hauing a Wife, they place him next the *Abuna*. Then follow all the Noblemen in their places, and next vnto them the people that are well apparelled, and then the common people, as the Tauerners, and Bakers, which ſell and make Wine, and vſe victualling. Then follow the Tents of the women hired to doe buſineſſe, which they call *Amaritas*; and theſe are many, and they haue many other Tents ſeparated from theirs, wherein the ſtrangers are lodged, which come to ſell, to buy, and to traffique with the Court of the *Prete*. And hereof there be many richly and well apparelled. Next vnto theſe are lodged all the Carpenters, on the one ſide, and on the other, and they take vp a very great roome. The two great *Betudetes* with their people, the one on the right hand, and the other on the left, doe laſtly occupie the ſpace of a Citie; ſo great a multitude doe they alwayes carrie with them, and are as it were, the Guard of this Court. And alwayes the Tents of the *Prete* are firſt ſet vp, and ſtrait-way euery one knoweth his place, where he ought to ſet vp his, whether on the right hand or on the left. And the Streets, Markets, and Churches are eaſie to bee ſeene. And this Campe or Lodging of the *Prete Ianni*, extendeth it ſeſe for the ſpace of ſixe good miles.

The *Pretes* abſolute Soueraignie.

Manner of great mens comming to the Court.

125. No great Lord, nor Gouernour of Territories, if hee bee in his Gouernment may come forth, nor dare to come vnto the Court in any wiſe, vnleſſe he be ſent for by the *Prete*: and being ſent for he may not deferre his comming for any occaſion: and when he remooueth hee leaueth there neither Wife, nor Children, nor any goods at all, for he alwayes feareth, that he ſhall not returne backe againe, becauſe (as I haue ſaid before) the *Prete* giueth and taketh Gouernments at his pleaſure: and if he taketh them from any, ſtrait-way that Nobleman which is placed in his roome, taketh from him whatſoeuer hee findeth, and therefore they carrie euery thing away, or ſend them into other Territories. And when they come neere the Court with great triumph, they ſtay at leaſt three miles diſtance from the Court, where they remayne oftentimes one or two moneths, without ſtirring from thence, ſo that they ſeeme to be forgotten, vntill it pleaſeth the *Prete* to thinke of them: yet ceaſe they not, in this meane time, while they ſtay as forgotten, to enter into the Court, and to talke with other Noblemen, but not with triumph, nor well apparelled, but with two or three men, and naked from the Girdle vpward, and with a ſheep-ſkinne on their ſhoulders, and ſo they goe, and returne to their Tents, vntill they haue licence to repaire vnto the Court; which being obtayned, they make their entrance with great triumph of Muſicke and Drummes, and retyre themſelues vnto their place, which in former time was appointed vnto them.

And when any of them is lodged, hee goeth not out of his houſe apparelled, as hee did at his comming to the Court, but goeth naked, as I haue ſaid, although he came at his entrance apparelled with great pompe. And at this time all men commonly ſay: *Now ſuch an one is not in the Kings fauour, becauſe he goeth naked.* And if hee hath any fauourable ſpeech from the *Prete*, incontinently he commeth forth apparelled, and then the people ſay; *Such an one is in his Lords fauour*, and the cauſe is ſpread abroad, for which he was ſent for. For the moſt part they returne vnto their gouernments, and ſometimes not: and if they returne, they are ſtrait-way diſpatched: if they be taken from them, they ſtay them fiue, ſixe, and ſeuen yeares, without departing from the Court, from whence they may not depart without licence. They are wonderfully obedient vnto their King. Before they were not ſo greatly accompanied, but now they are as greatly abandoned, and now they ride vpon a Mule with two or three men after them, for the reſt which were wont to waite vpon them, belonged to the gouernments which were taken from them, and thoſe are appointed to wait vpon the new Gouernour.

126. If any Gentleman be called forth for the warres (as oftentimes wee haue ſeene) his entry into Court is not forbidden, but preſently he entreth, and paſſeth along as he commeth, with many people. Theſe Gentlemen are not forbidden, that which I haue ſpoken of, not to paſſe betweene the Tent of *Cacalla*, and the Tent of the King, neither on horſe-backe, nor on Mule, becauſe when they come to goe to warre, they enter into that ſpace, euen to the Tents of the King, and neere vnto them they make their muſters, skirmiſhing, and ranging themſelues in battell array, as they thinke good, that the King may take pleaſure thereat. And this wee haue ſeene very oftentimes. Theſe Souldiers ſtay not in Court aboue two dayes, for ſo they bee accuſtomed, for in two dayes they will aſſemble one hundred thouſand perſons together, if they will haue ſo many, and as they come to Court they are ſpeedily diſpatched, for there they vſe not to giue any wages, but euery man bringeth his victuals with him, namely, Meale of Barley, and of Chiches, and of Millet parched, which is a good food to go to warre withall: for they find Oxen and Kine euery where as they go; and if it be in Wheate Harueſt, this is the principall victuall carryed by thoſe people vnto the warre.

Honourable reſpect of ſouldiers.

The caſe is now altered.

127. All the *Pretes* Robes of Silke are laid in ſquare Paniers made of wicker, which are foure ſpans long, layed two and two together, and are halfe ſo broad, couered with raw Oxe Hides with the haire on, and at euery corner there is a chaine, which commeth ouer the couer, and hath in the midſt a locke of Iron, wherein theſe Chaines are locked with a little Key. And as theſe are locked which carrie the Silke, ſo likewiſe are thoſe which carrie fine Clothes of *India*, and they are borne vpon mens heads, and are aboue fiue thouſand or ſixe thouſand, and betweene euery hundred goe certaine Souldiers. And becauſe euery yeare the Silkes and embroydered Clothes grow to ſuch quantities, as wel of thoſe which are payd for the Tributes of diuers Realmes, as of thoſe which the *Prete* ſometimes cauſeth to be bought, and ſo great numbers are not ſpent, and cannot be carryed with him in his trauell, therefore euery yeare they put them into certaine Caues, which are digged in Mountaines for this purpoſe: and one of theſe Caues we ſaw in our way, when wee came firſt to Court, which was neere to the gates, called before *Badabaie*, neere vnto certaine deepe Vallies before-mentioned. At this Caue many Warders are continually, and euery paſſenger payeth vnto them a certaine Toll, which is appointed for this Guard. After the ſame manner that the Robes and Clothes of Silke are carryed, ſo is the Treaſuror likewiſe carryed in Cheſts, but ſomewhat leſſer, which are couered with Leather, and locked, as thoſe which carryed the Robes: and ouer the couering, the Chaines, and the Locke, is another raw Oxe-hide put, which is faſtned with thongs of the ſaid Hide, and there it dryeth and becommeth very ſtrong. And theſe Cheſts of Treaſure are wonderfull many, and alwayes goe with a great Guard, and likewiſe yearely many of them are put into thoſe Caues, for they cannot carrie ſo many with them as doe increaſe, and multiply euery yeare.

The *Pretes* Carriages.

Caues for Treaſuries.

This Caue which we ſaw, was three miles from the houſe of *Peter de Couillan*, and hee told vs, * that *the Gold in this Caue was ſufficient to buy the one halfe of the World:* for euery yeare they put vnto the ſame exceeding great ſummes, and hee neuer ſaw them take any out. Touching the Silke and Cloth of Gold, *Peter Couillan* told vs, that oftentimes they tooke out thereof to giue vnto the Churches and Monaſteries, as was done three yeeres before our comming thither, when the *Prete* ſent exceeding great Offerings to *Ieruſalem*, of Cloth of Gold and Silke, which he had taken out of thoſe Caues, becauſe of the great ſtore that was therein. And the Offerings were ſo great, that they couered the wals of the Church of the holy Sepulchre. * He ſent thither alſo a quantitie of other Gold. There are many more of theſe kind of Caues made after the ſame manner that this is, being all of them in the ſides of Mountaines, becauſe they haue no walled Cities or Caſtles, wherein they may keepe ſuch kind of things. The Ambaſſadour which went vnto *Ieruſalem*, to carry the foreſaid Offerings, is called, *Abba Azerata*, who at this preſent is chiefe Guardian of the Siſters of *Prete Ianni*, and carryed with him aboue fifteene hundred men, with other Gentlemen with Drummes: and I haue heard of them which were with him, that they alwayes trauelled by the way playing vpon their Drummes, from the Citie of *Cairo* vnto *Ieruſalem*, and in their returne they came running away being halfe deſtroyed, becauſe the Great *Turke* came againſt the *Soldan* of *Ægypt*, and againſt the ſaid Citie of *Cairo*, whereby they were to paſſe.

* *Sic perhibent qui de magnis maiora loquuntur?*

* The *Turkes* then warring againſt the *Soldan* halfe of them were deſtroyed.

No walled Caſtles nor Cities in all *Ethiopia*.

§. XIX.

Pilgrimage to Ieruſalem. *Of the Countries which border on* PRETE IANNI: Moores, Gentiles, Amazones, Caſates, Damute, Goiame, Bagamidri, Nubia. *Of* SALOMONS *Officers.*

Pilgrimage to *Ieruſalem.*

128. WHile we were in the Towne of *Barua*, which is the head of the Kingdome of *Barnagaſſo*, there aſſembled a Carauan to goe to *Ieruſalem*, and they were three hundred thirtie ſix Friers and Prieſts, and fifteene Nuns. And this was in the Chriſtmas Holy-dayes: for they depart immediately after Twelfe-tide, and vſe to be at *Ieruſalem* the weeke before Eaſter, trauelling ſoft and faire as their manner is. They began their iourney from a Towne diſtant from *Barua*, a dayes iourney and an halfe, which is called *Einacen*, which is a Towne and a Territorie, abounding with all kind of victuals, and there are many Monaſteries, and here they began to cloſe vp their Carauan, and it is a place ſubiect vnto the gouernment of *Daffila*, which is vnder *Barnagaſſo*. When the ſaid Friers departed, they made a very ſmall iourney, and in the Euening tooke vp their Lodging, and preſently ſet vp the Tents of their Churches, whereof they had three, and began to ſay their Houres and Maſſes, and receiuing the Communion; the next day, about nine of the clocke, they began their Voyage, and they were all laden with victuals, and with Gourds, and *Barrachios* of water, and the Tents of their Churches, and the ſtones of their Altar were carryed vpon Camels: and they trauelled not aboue ſixe miles a day. And becauſe I would ſee their manner of trauelling: I went two dayes iourney with this Carauan.

The Pilgrims Pariſh.

This Carauan, after they had paſſed *Suachen*, was aſſaulted by *Arabian Moores*, which ouerthrew thoſe that were their guides, and tooke the Pilgrimes, and hauing ſlaine the old men, they ſold the young men for ſlaues: and of three hundred thirtie ſixe there eſcaped but fifteene, which went forward on their Voyage. And afterward I ſaw three of them, which declared vnto me all their miſ-hap, and they told me that this out-rage was done vnto them, becauſe they were the *Portugals* friends, and it is moſt certaine, that they are very odious vnto their Neighbours for our ſakes. Since the Maſſacre of theſe friends vntill this inſtant, no man hath paſſed in Carauan to *Ieruſalem*, but they goe thither ſecretly as Paſſengers, and theſe are accounted for holy men. And becauſe the Inhabitants of *Ieruſalem* are white people, when we came firſt into this Countrey, they called vs Chriſtians of *Ieruſalem*. There is alſo another way by Sea, which is gone in a leſſer time. They imbarke themſelues at the Hauen of *Maczua*, and ſayle to the Hauen of *Tor*, which is neere to Mount *Sinai*, and they paſſe in fiue and twentie dayes.

129. The Territorie, Kingdomes and Lordſhips confining vpon the Kingdomes of *Prete Ianni*, as farre as I can learne, are theſe. Firſt, beginning at *Maczua* toward the Red Sea and the Eaſt, on that Coaſt are *Arabian Moores*, which keepe the Cattle of great Lords that are vnder the Kingdome of *Barnagaſſo*. And theſe goe thirtie and fortie together with their wiues and children, and haue a Chriſtian for their Captaine, and are all Theeues, and rob by the high way, and are fauoured by the Lords whoſe Cattle they keepe. A little farther, you enter into the Kingdome of *Dangali*, which is a Kingdome of the *Moores*, and it hath one Hauen, called *Della*, and this Hauen is neere vnto the Streit of the Red Sea, entring into the Land toward the *Abiſſins*, and this Kingdome ſtretcheth vnto the borders of the Kingdome of *Adel*, which belongeth vnto the Lord of *Zeila* and *Barbara*: and theſe two Kingdomes meete in the in-land, vpon the Confines of *Prete Ianni*. And there is foure and twentie great Captain-ſhips or Lord-ſhips, which are called *Dobas*.

Dangali. *Della.*

Kingdome of *Adel.*

130. *Adel* is a very great Kingdome, and ſtretcheth to the Cape of *Guardafui*, and in that part, a ſubiect of his gouerneth; and this King of *Adel* is held for a Saint among the *Moores*, becauſe hee maketh continuall warre vpon the Chriſtians: and of the ſpoiles which hee winneth, hee alwayes ſendeth Preſents to *the houſe of* Mecca, to *Cairo*, and to other Kings: and they returne vnto him in recompence, Armour, Horſes, and other things for his ayde. Of which King I haue ſpoken in the one hundred and fourteenth Chapter. This Kingdome of *Adel* bordereth in ſome part with the Kingdome of *Fatigar* and *Xoa*, which Countreyes belong vnto *Prete Ianni*.

Adea.

131. In the midſt of the Kingdome of *Adel*, as you paſſe into the Countrey, beginneth the Kingdome of *Adea*, which is inhabited with *Moores*, who are ſubiect to *Prete Ianni*, and this Kingdome ſtretcheth vnto *Magadaxa*.

Lord-ſhips of *Gentiles.*

132. Amidſt the Kingdome of *Adea*, as you goe Weſtward, beginne the Lord-ſhips of the *Gentiles*, which are no Kingdomes, & border vpon the Dominions of the *Prete*. The firſt of theſe Lord-ſhips, or Captain-ſhips, is called *Ganze*, and is inhabited with *Gentiles* and *Chriſtians*. Next vnto this is a great Lord-ſhip, almoſt as bigge as a Kingdome, and they are *Gentiles*, the ſlaues of which Countrey are made no great account of. They haue no King, but many Lords in diuers parts of the Countrey, and this Lord-ſhip is called, *Gamu*. And as you paſſe farther to-

ward the South-weſt, in the Kingdome, called *Gorage*. And with this Kingdome of *Gorage*, and Lord-ſhips of *Ganze* and *Gamu*, the Kingdomes of *Oiſa* and *Xoa*, which belong to *Prete Ianni*, doe confine together.

133. As yee trauell toward the Weſt, vpon the ſaid Frontiers of the Kingdomes of the *Prete*, eſpecially vpon the Kingdome of *Xoa*, there is a very great Citie and Kingdome, called *Damute*, the ſlaues of which Kingdome are highly eſteemed by the *Moores*, who will not depart with them for any money. And all *Arabia*, *Perſia*, and *Egypt* are full of the Slaues of this Countrey, which become perfect *Moores*, and great Warriours. The people of this Kingdome are *Gentiles*, although there be many *Chriſtians* among them. I ſay thus much, becauſe I haue ſeene many Prieſts, Friers, and Nuns conuerſant in the Court of the *Prete*; which aſſured mee that there are many Monaſteries, and Religious perſons in that Countrey. This King is called, *The King of the* Gentiles. And the moſt part of the Gold which runneth currant in the Dominions of the *Prete*, is brought out of this Countrey; for they know better how to digge and refine the ſame: and great ſtore of victuals is alſo brought from thence. And when we kept our Lent in the Countrey of *Gorage*, we had great ſtore of greene and freſh Ginger brought from thence, and great ſtore of Fiſh, and plentie of Grapes, which in Lent ſeaſon were ripe in thoſe parts. And after Eaſter we had many great Sheepe and Oxen.

Damute.

Gold of *Damute*.

Ginger.

And I was certified and aſſured, that on the Frontiers of theſe Kingdomes of *Damute*, and *Gorage*, as you trauell toward the South there is a Kingdome gouerned by women, which may be called *Amazones*, according as it is recorded and written in the Booke of *Don Piedro*, the Infant of *Portugall*. But theſe women (if it bee true) in generall haue their Husbands with them all the yeare, and liue with them: they haue no King but a Queene that hath no certaine Husband, but ſuffereth any man to lye with her, and to get her with child, and the eldeſt Daughter ſucceedeth in the Kingdome. They ſay, that they be very valiant women and great Warriours, and that vpon certaine beaſts which are very ſwift, and like vnto Oxen. They are great Archers, and in their youth they cauſe their left breſt to be dryed vp, that it hinder not their ſhooting. They gather great ſtore of Gold in this Kingdome, which is firſt carryed into the Kingdome of *Damute*, and from thence into many other parts. The Husbands of theſe women are no Warriours, becauſe they will not ſuffer them to manage Armes.

Amazones, the warlike wiues of thoſe parts.

In the Kingdome of *Damute*, they ſay, there ſpringeth a moſt mighty Riuer, which is contrarie to *Nilus*; for the one runneth one way, and the other another. *Nilus* runneth toward *Egypt*, but the Inhabitants know not particularly whither this other runeth, but it is ſuppoſed to run weſtward vnto the Kingdome of *Congo*. In the Kingdome of *Damute*, when the winter approacheth, and that they looke for raine, ſhowres, and lightning, although they be not enforced thereunto, they digge and delue the Earth very well, till the mould be fine, that the water which falleth may waſh the ſame, and the Gold may remayne cleane, and moſt commonly they ſeeke it in the night by Moone-light, for then they ſee it gliſter. Alſo I haue often ſeene the people ſeeking Gold in the aforeſaid manner, in the Towne of *Caxumo*, which is in the Kingdome of *Tigrai*, and they told me, that they found it for the moſt part by night.

A mightie huge Riuer likely to be *Zaire*, which is ſaid, ſprings out of the ſame Lakes with *Nilus*, of which Lakes perhaps one is in *Damute*.

The manner of gathering Gold in *Damute*.

134. Trauelling Weſtward, and as it were directly Weſt, through this Kingdome of *Damute*, there are certaine gouernments of people, called *Caſates*, a Nation very blacke, and of great ſtature; and it is reported that they were deſcended of the race of the *Iewes*, but they haue neither Bookes nor Synagogue. They are very ſubtile men, and of greater wits then any other people that are in theſe parts. They are *Gentiles*, and great Warriers, and alwaies are in warre with the *Prete*. They confine with part of *Xoa*, and *Goiame*. I was neuer there my ſelfe; but that which I ſay, I heard reported by our *Portugals*, which were there, when the great *Betudete* went againſt them with an Armie; and againe, when the *Prete* went in perſon: and they told mee, that theſe *Caſates* made great aſſaults vpon them, and chiefly by night, when they came to ſtay and rob them: on the day-time they retired to the Mountaines and Woods, and namely, into certaine wonderfull deepe Valleyes, which are among the Mountaines.

Caſates, a Nation ſuppoſed *Iewiſh* original.

135. But leauing the South, and taking the Weſt; another Kingdome lieth ſomwhat lower, belonging to the *Prete*, called *Goiame*, a great part whereof belonged to Queene *Helena* his mother. In this Kingdome ſpringeth the Riuer of *Nilus*, which in this Countrey is called *Gion*, and it iſſueth out of two Lakes, which are ſo great, that they ſeem to be Seas, wherein, as they report, are Tritons and Mermaids, and ſome haue aſſured me, that they haue ſeene them. *Peter de Couillan* told me, that he had beene in this Kingdome, by commandement of Queene *Helena*, to giue order for the making of an Altar, in a Church which ſhee had cauſed to bee builded in that Territorie, wherein ſhee her ſelfe was buried, and that this Altar was made of wood, which they filled full with maſſie Gold: and the Patriarch *Abuna Marke* told me, that he did conſecrate the Altar ſtone, which was great, and very heauie, that is to ſay, it was all of Gold. We were certaine times vpon the frontier of the ſaid Kingdome, where we were informed, that this Church had great Guards appointed vnto it, becauſe of the great quantitie of Gold which was in the ſame: and all the Gold of this Kingdome of *Goiame* is ſomewhat baſe. I could not vnderſtand, with what People this Kingdome confineth on the farther ſide, which lieth in the Weſt, only I heard

Goiame.

The Riuer *Nilus*, otherwiſe called *Gion*, ſpringeth out of two great Lakes, in the Kingdome, *Goiame*.

Iewes to the weſt of *Goiame.*

heard ſay, that there were Deſarts full of Mountaines, and that beyond them were certaine *Iewes.* I affirme not this, but only deliuer that, which I heard ſpoken in generall by euery bodie.

Bagamidri a great Kingdome *600.* miles long.

136. At the end of this Kingdome of *Goiame* beginneth another Kingdome, which is the greateſt in all the Dominions of *Prete Ianni*, and is called *Bagamidri.* This runneth along by the bankes of *Nilus*, and therefore is very great, for it beginneth at the Kingdome of *Goiame*, and paſſeth along by the Kingdomes of *Amara*, of *Angote*, of *Tigrai*, of *Tigremahon*, and *Barnagaſſo*; and paſſeth aboue ſixe hundred miles in length. Betweene the Kingdomes of *Angote* and *Tigrai*, at the end of them, are certaine Lordſhips, Weſtward toward *Nilus*, the people whereof are called, *Agaos*, which are partly *Gentiles*, and partly *Chriſtians.* On the other ſide, I know not vpon whom they doe confine, but I thinke they muſt border vpon this Kingdome of *Bagamidri*, in which Kingdome, I was certified by many, that were there themſelues, that there is a Mountaine contayning Siluer in great abundance, which they knew not how to get out of the ſame, but in this manner, that where they ſaw any Caue, they filled it with wood, and ſet fire on it, as they vſe to doe in a Lime-kill, and this fire maketh the Siluer to melt, which runneth all into barres, which is a thing almoſt incredible: neuertheleſſe, *Peter Couillan* told me, that I needed not to doubt, but that this was moſt true. I ſay, that which I haue heard, and know, that this Siluer is in exceeding great reputation, and deſired of all men.

Agaos.

Mountaine of Siluer.

Nubia.

137. At the end of this Kingdome of *Bagamidri*, toward *Egypt*, dwell certaine *Moores*, called *Belloos*, which are Tributaries vnto *Prete Ianni*, and pay great numbers of Horſes. Toward the North, theſe *Belloos* border vpon the People called *Nuby*, who by report were ſometimes Chriſtians, and ſubiect vnto the Church of *Rome.* I haue oftentimes heard reported by a *Syrian*, borne in *Tripoli* of *Syria*, whoſe name was *Iohn*, and conuerſed with vs three yeeres in this Countrey of *Prete Ianni*, and afterward went with vs into *Portugall*, that he had beene in *Nubia*, and ſaw there one hundred and fiftie Churches, which to this day haue all of them the Images of the Crucifixe, and of our Ladie, and other Images painted vpon walls, and that all this is old and ancient worke. The Inhabitants are neither *Chriſtians*, *Moores*, nor *Iewes*, but liue with a deſire to become *Chriſtians.* All theſe Churches were builded in certaine old and ancient Fortreſſes, which are in the Countrey: and looke how many Fortreſſes there be, ſo many Churches there are in them.

Their religion.

Famine of the Word, and miſerable niggardiſe: whereas, how many of vs are wearie of *Manna*, and fall a luſting? The *Nubians*, for want of a Biſhop and Prieſts are fallen from the faith of *Chriſt.*

While wee abode in this Countrey of *Prete Ianni*, there came from *Nubia*, ſixe men in forme of Ambaſſadors, to craue of him Prieſts and Friers to inſtruct them in the Faith; but he would ſend them none, ſaying vnto them, that *he had ſent for his* Abuna, *that is, his Patriarch, from the Citie of* Alexandria, *which is ſubiect to the* Moores, *and that therefore he thought it not conuenient to giue Prieſts and Friers vnto them, ſeeing he had obtained them with ſo great trauell by the meanes of others:* and ſo they returned backe againe. Theſe *Nubians* ſaid, that in old time they had their Biſhop from *Rome*, which being dead many yeeres agoe; and being not able, by reaſon of the Warres of the *Mahumetans* to haue another, they were without Prieſts and Religious men, and by this meanes the *Chriſtian* Faith began to be forgotten. Theſe *Nubians* border vpon *Egypt*, and this Countrey lieth ouer againſt *Suachen*, which is toward the Eaſt vpon the red Sea: and the Dominions of theſe *Nubians* are on both ſides of the Riuer *Nilus*: and as many Fortreſſes as there be, ſo many Captainſhips be there alſo.

This *Suachen* is that Towne, which ſtandeth on the frontriers of the dominions of *Prete Ianni*, and in the beginning of *Egypt*, and on the frontiers of theſe Lordſhips of the *Nubians:* and hath betweene it and them the *Moores*, called *Bellois.* As you come from this *Suachen*, and goe along the Sea-coaſt toward the Ile of *Maczua*, it is ſaid, that the Countrey is ſo full of Woods, that a man is not able to trauell through them. This is as much as I could learne and know, concerning the Kingdomes and Dominions of *Prete Ianni*, on euery ſide of the ſame, the greateſt part whereof, I haue heard by others, and the leſſer part was ſeene by my ſelfe.

Salomons Officers.

138. *Salomon* is ſaid to haue appointed Officers to his ſonne *Meilech*, when hee ſent him from *Ieruſalem* to *Ethiopia*, to the *Saba*, his mother. And truth it is, that vnto this day the ſaid Offices continue in the race of them which then were ſent hither, hauing ſucceeded from the father vnto the ſonne. Which Officers * hee gaue him out of the twelue Tribes, to wit, out of

* The Prophecies of the *Iewiſh* reiection (not to mention their conuerſion propheċied) by that deluge of deſtruction verified, contrarieth this conceit of a *Iewiſh* Monke poſſeſſing ſo long ſo large a Soueraigntie, as all others tales of the Queene of *Sabas* ſonne and his followers; hatched (it ſeemes) by ſome Politician, which to confirme a Soueraigntie (perhaps wonne by the ſword) would deuiſe dreames of ſo honourable deſcent. And if *Salomon* had this ſonne, how is *Chriſt* deſcended of a legall ſonne of *Salomon* by the line of *Nathan*, whenas *Salomon* his owne line (if he had any) ought to inherit? Neither doe the *Iewiſh*, or *Gentile*, or *Chriſtian* Storie; or common reaſon, or probabilitie ſubſcribe to this *Meilech*-tale. And contrarie to *Iacobs* Prophecie, both before and euer ſince *Shilos comming, Iuda hath a Scepter and a Law giuer in Ethiopia:* yea, the *partition wall* was pulled downe, and had extended it ſelfe to *Cham* before *Iapheth* was perſwaded *to dwell in the Tents of Shem:* and yet, *the Kings of Sheba and Saba* are reſerued by name to the ſecond *Salomon*, *to whom prayer ſhould be made, and who ſhould euery day be praiſed, whom all Nations ſhould ſerue, and whoſe name ſhould be continued as long as the Sunne*, *Pſ.72.* Neither would *Chriſt* himſelfe vouchſafe any Nationall calling, till after his reſurrection, to any but the *Iewes.* But it is abſurd to be earneſt in refuting ſo abſurd a ieſt. Once, if this tale were true, they were neither good *Iſraelites* which neglected the Temple and legall Rites; nor are good *Chriſtians* to admit ſo many of them. Yet is it likely, that ſome *Iew*, or *Iewiſh Chriſtians* haue corrupted their *Chriſtianitie* by continuance of Circumciſion, which the *Ethiopians* and *Arabians* haue ſo many Ages before and ſince *Chriſt* vſed: And alſo many *Ethnicke* parts of *Africa* ſtill doe and made way to ſome Statiſt to brew this headie liquor of *Meilech*, to arrogate Propheticall authoritie and Royall Nobilitie, though with iniurie to *Chriſt* himſelfe the heire of *Salomon*, and to the myſteries of *Chriſtianitie.* See my *Pilg. l.7.c.2.* and *6. §.4.*

each Tribe one Office, as Chamberlaines, Porters, Surueyers, Vſhers, Trumpetters, Captaines of his Guard, and other Officers neceſſarie for a King or Potentate in his Court: and theſe are much honoured, becauſe they be Gentlemen, and deſcended of the People of *Iſrael:* and there be many of euery Office, becauſe the ſonnes of the Chamberlaines, and all their off-ſpring carrie the name of that Office, and the like is to be ſaid of all the poſteritie of the reſt. And all of them are taken for ſuch, ſauing the Pages, which were wont to be the ſonnes of great Noblemen, and Lords; but now they are not: becauſe (as I haue ſaid before) when the *Prete* ſends for any great Nobleman, he ſendeth him not word wherefore he ſends for him: and when he was ſerued by Pages, which were the ſonnes of great Noblemen, they diſcouered his ſecrets; and therefore he put them from that Office, and vſed Pages within his chambers, which were Slaues, and the ſonnes of Kings of the *Moores*, or of the *Gentiles*, which are daily taken by inroads which the *Prete* his people make: and if he ſee that they be towardly, hee cauſeth them to be inſtructed, before they be admitted into his preſence: and if they proue diſcreet and good, he taketh them in, and vſeth them for Pages. Indeed hee vſeth the ſonnes of great Lords for Pages abroad or without doores; as, for Pages for his Bridle, when he rideth, and Pages of the Kitchin; but they come not into his Chambers, as is reported, and as we our ſelues haue ſeene. Moreouer, all the Canons, which they call Debeteres, deſcend of the race of thoſe which came from *Ieruſalem* with the ſonne of *Salomon:* and therefore they are more honourable then all the reſt of the Clergie.

§. XX.

The Frier-Ambaſſadours Signiories. Their departure and arriuall at Ormuz, *and after at* Goa: *at* Lisbon. *Briefe Notes of* Ethiopia, *and Letters to the King of* Portugall, *and the Grand Captaine.*

139. THe ſame day that the *Prete* departed toward the Kingdome of *Adea*, the Frier his Ambaſſadour, and I, departed toward the Lordſhip, which the *Prete* had giuen him. One of theſe Lordſhips contayneth eightie houſes and two Churches, and belonged vnto a little Monaſterie, which the ſaid Frier had before. The Lordſhip which was newly giuen vnto him, was *Arras* of the *Canas*, that is, *Captaine of the men of Armes*, in the Countrey of *Abugana*, and they may be ſome eight hundred and more. About mid-Lent, wee came to the place where our people aboad, and wee thought long vntill Eaſter, when the *Portugals* were to come for vs. When Eaſter was paſt (about which time is the motion of the Sea) and we ſaw no body come for vs, we remayned very ſad, as we had been before. The moneth of Iuly being come, when the *Prete* vnderſtood, that the *Portugals* were not arriued, he gaue order to his Ambaſſadour, and to a Nobleman of *Abugana*, whoſe name was *Abuue Arraz*, that they ſhould goe with vs vnto theſe Lordſhips, to furniſh vs with victualls: and becauſe the Harueſt was alreadie ended, hee commanded that wee ſhould haue fiue hundred loades of Corne, one hundred Oxen, and one hundred Sheepe: and that *Zaga Zabo* his Ambaſſadour ſhould giue vs Honey to make vs Wine. And hauing receiued thoſe victuals, we returned to *Barua*, by the midſt of Ianuarie.

140. On Eaſter Tueſday at mid-night, there came Letters from *Don Hector de Siluiera*, Grand Captayne of *India*, that he was come for vs, and was at *Maczua:* which Letters being read, we conceiued all of vs vnſpeakable ioy. *Don Roderigo* the Ambaſſadour, would haue had vs depart without delay the next morning, but I would not, ſaying, That if we did ſo, they would take vs for no Chriſtians, and that we ought to ſtay till the Octaues of Eaſter; and immediately we diſpatched one of our *Portugals* with a man of the Countrey, with our Letters, vnto the ſaid *Don Hector*, and ſent another Letter to *Zaga Zabo* the Ambaſſadour of the *Prete*, who ſtayed behinde, that he ſhould come with as great haſte as was poſſible, and trauell day and night toward the Sea-ſide, to the Towne of *Ercoco*, becauſe the Fleet was come thither to fetch vs away.

141. On Munday, being the Octaue after Eaſter, we departed from *Barua*, the *Barnagaſſo*, and all we *Portugals*, toward *Ercoco*. The *Barnagaſſo*, what with his owne and his Gentlemens traine, had one thouſand men riding vpon Mules, and aboue ſixe hundred men on foot: and wee lodged ſixe miles from *Barua*, in a Towne called *Dinguil*, ſtanding in the midſt of a great champaigne field, where euery Munday at night great ſtore of people meet together, to goe to the Faire of *Ercoco*, and they goe as it were in Carauan, for feare of the *Arabians*, and of the wilde Beaſts of the Countrey. Here two thouſand men ioyned themſelues with vs, which went to the ſaid Faire. And they ſaid, they were but few, becauſe the reſt would not goe thither, for feare they ſhould not finde water to drinke; howbeit, the people that went with *Barnagaſſo*, and we our ſelues, were all prouided: and from the Towne of *Barua* to *Ercoco*, might bee ſome fiue and fortie miles, and we ſpent a whole weeke in this voyage. And on Saturday morning, we lodged neere the Towne of *Ercoco*, and came not vnto our Ships. On

Dinguil.

From *Barua* to *Ercoco* fiue and fortie miles.

On Tueſday morning, the *Barnagaſſo* with all his Captaines and people, deliuered vs to *Don Hector de Siluiera,* with exceeding ioy and gladneſſe, and ſent vs for a preſent fiftie Oxen, many Sheepe, Hens, Capons, and Fiſh, which hee had cauſed to bee taken, to diuide the ſame among our Ships. On Wedneſday morning, came *Zaga Zabo*, the Ambaſſadour of *Prete Ianni,* whom we went to meet with vnto *Ercoco,* to accompanie him; and ſo *Barnagaſſo* came and deliuered him to the Captaine of the Armie, and ſo we ſtayed attending for the motion of the * Sea, that is to ſay, the time for our departing, which alwayes commeth betweene the foure and twentie or ſixe and twentie of April, and the third or fourth of May: and if wee depart not at this motion, and in this ſeaſon, there commeth none other till the end of Auguſt.

* The Monſon.

The *Portugall* Fleet of fiue ſailes.
Camaran.
Aden.

142. On the eight and twentieth of April, 1526. the whole Fleet departed, which conſiſted of fiue Sailes, that is to ſay, of three great Galeons, and two Carauels, and wee arriued on the Ile of *Camaran.* The tenth of May, when wee were ouer againſt the Citie of *Aden.* And when we began to launch into the mayne Sea, from whence the Winter of *India* began to come againſt vs full in our faces, and we ſailed againſt the ſame, there began ſo great a Tempeſt, that the ſecond night wherein we entred into the ſame, with extreme darkneſſe and rage of weather, we loſt companie, not knowing what courſe any of our Conſorts held. We ſailed in this ſtorme vntill we came to the Streight of *Ormuz:* and the eight and twentieth of May, we came to the Hauen of *Mazcare,* which belongeth to the Kingdome of *Ormuz.* Departing from this Hauen, we arriued in the Citie of *Ormuz,* where the King our Maſter hath a Fortreſſe. Here *Lopez Vaz* of Saint *Paul,* being Grand Captaine and Gouernour of the *Indies,* came forth to receiue vs on the Sea-ſhoare, who embraced vs all; and the next day, after we had heard Maſſe, we went to ſpeake with the ſaid Grand Captaine, and preſented vnto him the Letter of *Prete Ianni,* which we brought for *Diego Lopez de Sequeira,* which brought vs into the Countrey of *Prete Ianni;* which Letter the ſaid *Lopez Vaz* did reade, becauſe he was Succeſſor to *Diego Lopez de Sequeira.* Then we preſented him a Veſture of ſilke, hauing fiue plates of gold before, and fiue more behinde, and one vpon each ſhoulder, which make twelue in all, euery one of them as bigge as the palme of a mans hand, which the *Prete* ſent to *Diego Lopez:* and the ſaid *Lopez Vaz* gaue vnto *Don Roderigo de Lima* the Ambaſſadour two hundred Pardaos, that is to ſay, two hundred Ducats, and vnto the Ambaſſadour of the *Prete* other two hundred, and to me one hundred. *Don Hector de Siluiera* ſtayed but a while in *Ormuz,* and would needs returne with his Fleet, to wait for the ſhips which depart from *Zidem* to come vnto *Diu,* and ſet forth at the time of the motion of the Sea, wherein we came forth; but they winter in *Aden,* and ſo goe forward in their voyage: but we ſtayed here in *Ormuz,* vntill wee were ſure that the Winter was ended.

The Hauen of *Mazcare.*

A Copie of the Letter which Prete Ianni *writ to* Don Diego Lopez de Sequiera, which was deliuered to *Lopez Vaz* of Saint *Paul,* his Succeſſour in the gouernment of the *Indies.*

IN the Name of God the Father, which hath beene alwayes, who hath no beginning; In the Name of his onely begotten Sonne, which is like vnto him, before the light of the Starres was ſeene, and before the foundation of the Ocean Sea was laid, who was conceiued at another time in the Virgins wombe, without the Seede of Man, and without Marriages, for after this ſort was the vnderſtanding of his Office: in the Name of the Holy Ghoſt the Comforter, which knoweth all ſecrets, whatſoeuer they bee, that is to ſay, of all the heighths of the Heauen, which is ſuſtayned without any pillars or props, and hath amplifieth the Earth, which before was neither created nor knowne, from the Eaſt vnto the Weſt, and from the North vnto the South. And of theſe three Perſons, none is afore or after another, but is a Trinitie, contayned in one eternall Creator of all things, by one ſole Counſell, and one onely Word eternally. Amen.

Theſe Letters and Ambaſſages are ſent from mee Atani Tingil, *that is by interpretation, The Incenſe of the Virgin (for ſo was I named at the day of my Chriſtning) but now am called* Dauid, *the Head of my Kingdomes of the higher and larger* Ethiopia, *the beloued of God, the Pillar of the Faith, deſcended of the Stocke of* Iuda, *the Sonne of* Dauid, *the Sonne of* Salomon, *the Sonne of the pillar of* Sion, *the Sonne of the Seede of* Iacob, *the Sonne of the Hand of* Mary, *the Sonne of* Nahu, *according to the fleſh;* To Diego Lopez de Sequeira, *Grand Captaine of the* Indies. *I haue vnderſtood, that albeit you are ſubiect vnto a King, yet neuertheleſſe, that you are a Conquerour in all enterprizes, which are committed to you, and are not afraid of the innumerable forces of the* Moores, *hauing ſubdued Fortune, with the Armes of the holy Faith, and that you cannot be vanquiſhed of any ſecret things, being armed with the Truth of the Goſpell, and reſting your ſelfe vpon the Speare, which carrieth the Banner of the Croſſe, for which cauſe the Lord be alwayes bleſſed, which hath fulfilled our ioy for the loue of our Lord Ieſus Chriſt.*

Vpon your comming into theſe parts, you certified vs of the ambaſſage of the King your Lord, Don Emanuel, *and of the Preſents which you haue preſerued with ſo great trauell in your ſhips, hauing indured great Windes and Stormes, as well by Sea as by Land, wherein you haue come from ſo farre Countreyes,*

Countreyes to ſubdue the Moores *and* Pagans, *conducting and gouerning your Ships whitherſoeuer you thinke good, which is wonderfull to conſider : and aboue all things, that you haue beene two whole yeeres in Warre vpon the Seas, enduring ſo great trauell, taking reſt neither day nor night ; conſidering, that the actions of Man, according to the vſuall cuſtome, are done in the day-time, as to buy, to ſell, to trauell by the way, and the night is made to ſleepe, and to take reſt, as the Scripture ſaith ;* The day is made for Men to doe their buſineſſe, from the morning vnto the euening, and the Lions roaring after their prey, doe ſeeke their meate at God ; and when the Sunne ariſeth, they get them away together, and lay them downe in their Dens : *and ſo both Men and Beaſts are wont to take their reſts : yet neither ſleepe hath ouercome you, nor the night, nor the day, when the Sunne ariſeth, for the loue which you beare vnto our holy Faith, as Saint* Paul *ſaith ;* Who ſhall ſeparate vs from the loue of Chriſt ? Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword. *And the Apoſtle Saint* Iames *ſaith :* Bleſſed is the man that endureth temptation ; for when he is tried he ſhall receiue the Crowne of Life, which the Lord hath promiſed to them that loue him. *God fulfill your deſires, and giue you proſperitie, and bring you ſafe and ſound vnto King* Don Emanuel, *your Lord, and remooue the* Moores *out of your ſight, which you haue vanquiſhed, becauſe they beleeue not in the Faith of our Lord Ieſus Chriſt : and bleſſed be your men of Warre alſo ; for ſurely, they be Martyrs for our Lord Ieſus Chriſts ſake, for they die for hunger, for cold, and for heate, for his holy Names ſake. Honorable Sir, when I vnderſtood of your comming into our Countries, I greatly reioyced thereat, and afterward vnderſtanding of your ſudden departure, I was not a little grieued. I reioyced alſo, when I was informed, that you had ſent an Ambaſſadour vnto mee, and praiſed the Name of God the Father, and of his Sonne Ieſus Chriſt our Lord, eſpecially for the good report of you, which reſoundeth on all ſides, and becauſe you were deſirous to enter into friendſhip with vs. And becauſe (as I conceiue) your good will is ſuch, I wiſh that you would vouchſafe to fulfill the ſame, in ſending vs Artificers which can worke in gold and ſiluer, and can make Swords, and Armour of Iron, and Head-peeces ; and alſo Maſons to build Houſes, and men that are skilfull to plant and trim Vines after your manner, and to dreſſe Gardens, and are skilfull in all other Artes, which are beſt and moſt neceſſarie for the life of man, and alſo Worke-men to caſt ſheets of Lead for the couering of Churches, and Tile-makers for our houſes, for we couer them with Graſſe, and of theſe we ſtand in very great need, and for want of them we are alwaies in diſquiet. I haue built a great Church, which is named the* Trinitie, *wherein the body of my Father is buried, for his ſoule is in the hand of God, and the walls thereof (as your Ambaſſadour can declare vnto you) are good, and I would couer the ſame as ſoone as I could poſſibly, and would take away the Graſſe which at this preſent is vpon it. For Gods ſake, ſend mee of theſe Artificers, twelue at the leaſt in euery Art : and yet for this you ſhall neuer want Crafts-men. And if they will ſtay with vs, they ſhall ſtay, and if they will depart, they ſhall depart, and I will pay them very bountifull for their paines, &c. This Towne of* Zeila *is the Hauen, whither all the Victuals doe come, which are tranſported into* Aden, *and ſo through all* Arabia, *and other Kingdomes and Countries, which cannot be furniſhed, but onely with ſuch Victuals as come from* Zeila *and* Maczua, *which are brought thither from our Kingdomes, and the Kingdomes of the* Moores. *And if you doe this, which I perſwade you, you ſhall bring vnder your ſubiection the whole Kingdome of* Aden, *and all* Arabia, *and other Kingdomes adioyning, without warre, or the death of any of your people, for taking victuals from them, they will remaine beſieged, and hunger-ſtarued. And when you will wage warre againſt the* Moores, *acquaint mee with whatſoeuer you want ; for I will ſend you great troopes of Horſe-men and Archers, Victuals and Gold, and will come my ſelfe in perſon, and I and you will defeat the* Moores *and* Pagans, *for the aduancement of the holy Chriſtian Faith.*

Pſal.104.v.20.21.22.

Rom.8.35.
Iames 1.12.

Father Don Franciſco *is worthy of double reward, becauſe hee is an holy man, and of an vpright conſcience, and exceeding honeſt for the loue of God. Being fully acquainted with his good diſpoſition, I haue giuen him a Iuriſdiction, a Croſſe, and a Staffe in his hand, which is a ſigne of authoritie, and haue made him an Abbot in our Dominions, and I would wiſh you to increaſe his honour, and to make him Biſhop of* Maczua, *and of* Zeila, *and of all the Ilands of the Red Sea, and head of our Countries, becauſe he is ſufficient, and deſerueth the like, or a greater office, &c.*

143. Wee departed from *Ormuz* in the fleet of *Lopez Vaz* of Saint *Paul*, the Grand Captaine, becauſe *Don Hector de Siluiera* was gone toward the Red Sea, to encounter the Ships of *Mecca*, which wintered in the Citie of *Aden*, as I ſaid before : and being come out of the ſtreit of *Ormuz*, we found that the Winter of *India* was paſt, and that wee might ſayle without any Tempeſt, and we ſailed to a Fortreſſe of the King our Lord, in the Countrey of *Chaul*, which is very pleaſant, and aboundeth with Corne, which commeth from *Cambaia*, and of Oxen, Sheepe, Hennes, and infinite ſtore of Fiſh, and many fruits of *India*, and Herbs of Gardens, made by our *Portugals*. Within few daies after, *Don Hector de Siluiera* returned, and brought with him three Ships of *Mecca*, which he had taken, with great riches of Gold, becauſe as yet they had not brought their merchandize, and came to buy them in *India*, and all the *Moores* which were young and luſtie, that were taken in the ſaid ſhips, they thruſt into the Kings Gallies, ſelling them at ten Duckets a man, which is the Kings ordinary price. The reſt which were old and weake, were likewiſe ſold for ten duckets a piece. Departing from thence, wee came vnto the Citie of *Goa*, the fiue and twentieth of Nouember, on Saint *Katherines* Euen.

Ormuz.

Chaul.

Three rich ſhips of *Mecca* taken.

Goa.

Cananor.

Antonie Galuano Captaine of a Carracke.

We departed from thence, and came to *Cananor,* where we ſtayed ſixe daies, then wee went to *Cochin,* where wee found *Antonie Galuano,* the Sonne of *Edward Galuano,* the Ambaſſadour, whoſe bones I brought with me from *Camaran,* to whom I declared the whole matter, and hee exceedingly reioyced thereat, and would needs come and fetch them from the ſhip, with all the Prieſts and Friers of the Citie, and with an infinite number of Waxe-Candles, and ſo hee was carried to the Monaſterie of Saint *Antonie.* And becauſe the Mariners will not carrie dead Corpſes in their ſhips, therefore the ſaid *Antonie* cauſed a Graue to bee made behind the high Altar, and made as though he had put the Coffin therein, but ſecretly cauſed the ſame to bee carried to his ſhip, whereof he was Captaine.

Great heate.

145. Being come to an Anker in the Riuer of *Liſbon,* ouer againſt the Kings houſe, incontinently came Boats vnto vs to receiue our ſtuffe, and carried them to Saint *Arrem,* where we reſted ſixe daies, and bought vs Mules and apparell, after the manner of *Portugall.* From hence we departed in a greater heate, then euer I felt in the Countrey of *Prete Ianni,* or in the *Indies.* The Ambaſſadour of *Prete Ianni* with-drew himſelfe out of the way to the Towne of *Azinaga,* being himſelfe and all his Company almoſt ſmothered with heate. The Kings Commiſſary conducted me to *Ponte de Anonda,* where I thought verily that I ſhould haue ended my daies for extreame heate, and if I had not beene ſuccoured with coole Water, I had preſently beene ſtifled. While we ſtayed in this place, *Don Roderigo* came thither, riding as faſt as he could, and crying, Helpe, helpe for the loue of God, for the *Moores* , the Kings Pilots, and my Slaues, are dead for heate. Straight-way foure Mulettiers ranne with foure Mules, and brought them thither, whereof one dyed immediatly, and another within two daies after : and ſo we indured a great extremitie of heate. And vpon the death of theſe two *Moores,* there was ſome ſuſpicion of the plague, but the Kings Commiſſarie gaue ſufficient Teſtimony of the truth, that is to ſay, That they dyed with extreame heate ; becauſe that albeit they came out of hot Countries, yet were they not wont to goe clad and ſhod, but onely with a cloath from the girdle downeward : and now in this extreame heat which happened, being cloathed in apparell, they were vtterly ſtifled. And truly, all the time that I was in the *Indies* , and in *Ethiopia,* I neuer felt ſo great a heat ; and it was told me for a certaintie, that the ſelfe-ſame day, there were very many that dyed of heate. The next day we trauailed by night, and came to *Zarnache,* where we receiued order from the King, to ſtay there till he ſent for vs.

Two *Moores* dyed in *Portugall* for heat.

146. Hauing ſtayed thirtie daies at *Zarnache,* with as much pleaſure as might be, *Diego Lopez de Sequeira,* Surueyer of the Nauie, came vnto vs, who was the man that brought vs with his Fleet into the Country of *Prete Ianni,* to fetch vs vnto the Citie of *Coimbra,* where the King lay. After two daies came many Biſhops, the Deane of the Chappell , and ſundry Chaplaines, to fetch the Ambaſſadour of *Prete Ianni* , and all of vs which were with him from his lodging, and they brought vs to the Kings Palace, where the ſaid Ambaſſadour preſented to his Highneſſe a Crowne of Gold and Siluer, which was ſquare in foure pieces, and euery one was two ſpannes high, and very rich, which the *Prete Ianni* ſent, and two Letters made in quaternians of Parchment, ſaid ; *King* Dauid *my Lord, ſent this Crowne, and theſe Letters to the King your Father, which is in glorie, and ſent him word, that neuer Crowne was ſent by the Sonne vnto the Father, but that they were wont to come from the Father to the Sonne : and that by the ſigne of this Crowne King* Dauid *himſelfe was knowne, loued, feared, and obeyed in all his Kingdomes and Signiories, and hee being his Sonne, ſent vnto the King his Father the ſaid Crowne, to aſſure him, that all his Kingdomes, Signiories, and people, were readie to doe whatſoeuer his Highneſſe ſhould command. And afterward, hauing beene enformed of the death of King* Don Emanuel, *hee ſaid ; Let the Crowne and Letters, which I ſent vnto the King* Don Emanuel, *my Father, be ſent vnto the King* Don Iohn , *my Brother, with other Letters which I will write vnto him.*

This being done, the ſaid Ambaſſadour and I preſented two bagges of Embroydered Cloath, with two Letters, and a little Croſſe of Gold, which the *Prete Ianni* had ſent to the Popes Holineſſe, which things he requeſted to bee preſented vnto him by me, *Francis Aluarez.* His Maieſtie receiuing the Croſſe, kiſſed the ſame, and afterward gaue it to *Antonie Carniero* , together with the Letters, and ſaid, that he thanked the Diuine Maieſtie , for that hee had guided in an happy way, the things which were begunne by the King his Lord and Father , and that hee would finiſh them accordingly, to the honour and glory of our Lord Ieſus Chriſt.

In the yeare 1529. a good Benefice being fallen void in the Arch-biſhopricke of *Braga,* his Maieſtie beſtowed the ſame of me, and commanded me to goe and preſent my ſelfe to my Lord Arch-biſhop, *Don Diego de Souſa,* that hee might confirme me in the ſame : which when I had done, his Lordſhip asked me many things concerning the Countrey of *Prete Ianni,* which hee wiſhed me to put downe in writing.

When the *Prete* trauelleth with all his Court, the Altar of the conſecrated ſtone, whereupon Maſſe is ſaid, is carried by Prieſts vpon their ſhoulders, and the ſaid ſtones are laid vpon a little beare of Wood, and the Prieſts are alwaies eight, that is to ſay, Foure and foure to carrie them by turnes, and before them goeth a Clerke with a cenſer, and a Bell which he ringeth, and euery man remoueth out of the way, and they which are on horſe-backe do light, and doe their reuerence.

In all this Countrey there is no Towne, that hath in it aboue ſixteene hundred houſes, and there are but few that are ſo bigge. Neither is there any walled Towne or Caſtle. Their Villages are without number, and they haue an infinite multitude of people. Their Houſes are made in a round forme, all of Earth couered with Flagges, or with a certaine kind of Straw, which laſteth a mans life, with yards about them. There are no ſtone Bridges vpon their Riuers, but Bridges of Wood. They lye commonly vpon Oxe-hides, or in beds made of the thongs of the ſaid Hides. They haue no kind of Table to eate vpon, but feed vpon certaine flat Platters of wood, which are very broad, without Towels or Napkins. They haue certaine great Platters like Baſons of blacke Earth, as bright as blacke Amber, and Veſſels like Cups to drinke water, and the Wine of the ſaid Countrey. Many eate raw fleſh, others broyle it vpon the coles or burning embers: alſo there are Countries ſo deſtitute of wood, that they broyle their meate vpon fire made with Oxe-dung.

Their manner of feeding.

The cauſe why *Nilus* ouerfloweth *Egypt*, is this, that whereas the generall Winter beginneth in *Æthiopia*, in the midſt of Iune, and laſteth vntill the midſt of September, by reaſon of the exceeding great raines, which continue there all that ſeaſon; *Nilus* groweth great and ouerfloweth *Egypt*.

The cauſe of the increaſe of *Nilus*.

Prete, and all his receits and expenſes are onely put in writing. The *Prete Ianni* hath two names of honour, that is to ſay, *Aregue*, which ſignifieth an Emperour, and *Neguz*, a King.

Wine of Grapes is made openly but in two places, that is to ſay, in the houſe of *Prete Ianni*, and of *Abuna Marke*, and if they make it elſe-where, they doe it ſecretly. The Wine which they vſe at the Communion, is made in this manner. In the Monaſteries and Churches they keepe Grapes as it were halfe dryed in their Veſtries, and ſteepe them ten dayes in water, when they be ſwolne, they dry them, and then they preſſe them in a Wine-preſſe, and with that Wine they ſay Maſſe.

Small ſtore of Wine made in this Countrey.

There is infinite plentie of Sugar-canes, but they know not how to boyle and refine the ſame, onely they eate them raw.

Sugar-canes.

There is no Mountaine in the Countrey whereon Snow is ſeene, neither doth it ſnow, although there be verie great Froſts, and ſpecially in the plaine Countries.

No ſnow is ſeene in *Æthiopia*.

There is exceeding great quantitie of Honey in all this Countrey, and the Bee-hiues are placed after our manner, without the principall houſe, but they ſet them in the Chambers where the Husbandmen remayne, and ſet them againſt the wall, wherein they make a little hole, whereby they goe out into the fields. They alſo flie about the Chambers, and yet the people will ſtay within, for they vſe to goe in and out. They bring vp great ſtore of theſe Bees, eſpecially in the Monaſteries, becauſe they are a great foundation of their ſuſtenance. There are alſo Bees in the Woods and Mountaines, by whom they ſet wholſome barkes of Trees, and when they be full of Honey, they carrie them home. They gather great ſtore of Waxe, and make Candles thereof, becauſe they vſe no Tallow-candles.

Abundance of Honey.

Waxe.

They haue no Oyle of Oliues, but of a certaine kind, which they call *Hena*, and the Herbe whereof they make it is like vnto little Vine-leaues: this Oyle hath no ſmell at all, but is as faire and yellow as Gold. There groweth Flaxe alſo, but they know not how to dreſſe it to make Cloth thereof. There is great ſtore of Cotton-wooll, whereof they make Cloth of diuers colours. There is alſo a certaine Countrey that is ſo cold, that they are forced to goe apparelled in courſe Cloth like a darke tawnie.

Flaxe.

Cotton-wooll.

In no Towne where I haue beene, haue I ſeene any ſhambles of fleſh, ſauing in the Court: and in other places no man may kill an Oxe, although it be his owne, without asking licence of the Lord of the Towne.

Touching their ordinarie Iuſtice, it is not their manner to put any man to death, but they beat him, according to the qualitie of his fault, and alſo they put out his eyes, and cut off his hands and feete, howbeit, I ſaw one man burnt, becauſe hee was found to haue robbed a Church.

Their ordinary manner of Iuſtice.

The common people ſeldome ſpeake the truth, although an Oath bee miniſtred vnto them, vnleſſe they be bound to ſweare by the head of the King. They greatly ſtand in feare of Excommunication, and if they be commanded to doe any thing which is greatly to their preiudice, they doe it for feare of Excommunication. An Oath is miniſtred after this manner. They goe to the Church gate with two Prieſts, which carrie Incenſe and Fire with them: And hee which is to ſweare, layeth his hand vpon the Church gate, and the Prieſts will him to tell the truth, ſaying, If thou ſweare falſly, as the Lion deuoureth the ſheepe in the Forreſt, ſo let the Deuill deuoure thy ſoule; and as the Corne is grinded vnder the Mil-ſtone, ſo let the Deuill grind thy bones; and as the fire burneth the wood, ſo let thy ſoule be burnt in Hell fire. And hee which ſweareth, anſwereth *Amen*, to each of theſe Sentences. But if thou ſhalt tell the truth, let thy life be prolonged with honour, and thy ſoule goe to Paradiſe with the Bleſſed: and hee ſaith, *Amen*. Which Ceremonie being done, they cauſe him to giue like teſtimonie.

Their manner of miniſtring an Oath.

Whereas I haue ſaid, that they ſit not in their Churches, therefore I tell you, that without the gates of the ſame, there are alwayes placed a great number of woodden Crouches, like thoſe wherewith lame men doe helpe themſelues, and euery man taketh his owne, and leaneth vpon it vntill Seruice be done. All their Bookes, which are many, are written in Parchment, for they haue no Paper, and the writing is in the Language of *Tigia*, which is the *Abaſſine* Tongue, that is the Language of that Countrey wherein they became firſt Chriſtians.

Of the Churches.

All the Churches haue two Curtanies, one by the high Altar with Bels, and within this Curtaine none doe enter but the Prieſts: then there is another Curtaine in the midſt of the Church: and none doe enter into the Church, but ſuch as haue receiued holy Orders, and many Gentlemen and Honourable perſons doe receiue Orders, that they may be admitted into the Church.

The greateſt part of the Monaſteries are ſeated vpon high Mountaines, or in ſome deepe Valley. They haue great Reuenues and Iuriſdictions, and in many of them, they eate no fleſh all the yeare long. They eate alſo very little fiſh, becauſe they know not how to take them.

No painted Crucifixes.

Vpon all the wals of the Churches are Pictures of Chriſt and of our Ladie, and of the Apoſtles, the Prophets, and Angels, and in euery one of them is the Picture of Saint *George*. They haue no grauen nor carued Images; neither will they ſuffer Chriſt crucified to bee painted in the wals, becauſe, they ſay, they be not worthy to ſee him in that Paſſion. All their Friers, Prieſts, and Noblemen, continually carrie a Croſſe in their hand; the people weare Croſſes about their neckes. Euery Prieſt alwayes carryeth with him a Cornet of Braſſe, full of holy water, and whereſoeuer they goe, the people alwayes pray them to beſtow holy water, and their bleſſing vpon them, which they giue vnto them, And before they eate; they caſt a little holy water vpon their meat, and likewiſe into the Cup where they drinke.

Their principall Feaſts.

The moueable Feaſts, as Eaſter, the Aſcenſion and Whitſuntide, are kept on the very ſame dayes and ſeaſons, wherein wee obſerue them. Touching Chriſtmas, the Circumciſion, and Twelfe-tide, and other Feaſts of Saints they likewiſe agree with vs; in other Feaſts they doe not.

When their yeare beginneth.

Their yeare and their firſt moneth beginneth the ſixe and twentieth of Auguſt, which is the beheading of Saint *Iohn*. And their yeare conſiſteth of twelue moneths, and their moneth of thirtie dayes; and when the yeare is ended they adde fiue dayes, which they call *Pagomen*, that is to ſay, the ending of the yeare. And in the Leape yeere they adde ſixe dayes, and ſo they agree with vs.

Their Muſicall Inſtruments.

They haue Cymbals like ours, and certaine great Baſons wherewith they ring. Flutes they haue, and certaine ſquare Inſtruments with ſtrings like Harpes, which they call *Dauid Moſanquo*, that is to ſay, *Dauids* Harpe, and they play vpon theſe before the *Prete Ianni*, but ſomewhat rudely.

The naturall Horſes of the Countrey are infinite, but are not very good, but are like vnto Hackneies, but thoſe which come from *Arabia* and *Egypt*, are very excellent and faire, and the great Lords haue Races of theſe Horſes, and as ſoone as they bee foled, they ſuffer them not to ſucke their Dams aboue three dayes, whom they will preſently trauell on, and taking the Colts from their Dams, they put them to be ſuckled of Kine, and they become exceeding faire.

The Letters of *Dauid*, the Mightie Emperour of *Æthiopia*, vnto *Emanuel* King, of *Portugall*, &c. Written in the yeere 1521. as alſo to King *Iohn* and Pope *Clement*.

Theſe Letters following were tranſlated into *Latine*, by *Paulus Iouius*, and reuiewed after alſo and publiſhed by *Damianus à Goes*, and in *Italian* by *Ramuſio*. That which is omitted, is the ſame with that in the former Letter.

* Breu.

* *Madagaſcar.*

IN the name of God the Father, who was from Euerlaſting, and hath no beginning, &c.

Theſe Letters are ſent from me Athani Tingil, *&c. Emperour of the great and high* Æthiopia, *and of mightie Kingdomes, Dominions, and Territories, King of* Xoa, *of* Caſfate, *of* Fatigar, *of* Angote, *of* * Baru, *of* Baaliganze, *of* Aden, *of* Vangue, *of* Goiame, *(where* Nilus *ſpringeth) of* Amara, *of* Baguemedri, *of* Ambeaa, *of* Vagne, *of* Tigremahon, *of* Sabaym, *from whence came the Queene of* Saba, *of* Bernagaes, *and Lord euen to the Countrey of* Nubia, *bordering vpon* Egypt. *Theſe Letters are directed vnto the moſt mightie, moſt excellent, and victorious King,* Don Emanuel, *who dwelleth in the loue of God, and remayneth ſtedfaſt in the Catholike Faith, the Sonne of the Apoſtles* Peter *and* Paul, *the King of* Portugall *and* Algarbi, *a louer of Chriſtians, an Enemie, Iudge, Emperour, and Vanquiſher of the* Moores *and* Gentiles *of* Africa *and* Guinea, *of the Cape of* Buona Speranza, *and of the Ile* * *of the Moone, alſo of the Red Sea of* Arabia, Perſia, *and* Ormuz, *of the greater* India, *and of all places, Ilands, and Countries adiacent, the deſtroyer of the* Moores, *and ſtout Pagans, the Lord of Fortreſſes, high Caſtles and Walls, the Inlarger of the Faith of Ieſus Chriſt. Peace be vnto thee, King* Emanuel, *who relying vpon the aſſiſtance of God, deſtroyeſt the* Moores, *and with thy ſhips, thy Souldiers and Captaines, expelleſt them in all places like faithleſſe Dogs. Peace be with the Queene thy Wife, beloued of Ieſu Chriſt, Seruant of the Virgine* Marie, *the Mother of the Sauiour of all people. Peace be to thy Sonnes, being now, as it were, in a freſh Garden, amidſt the flouriſhing Lillies, a Table furniſhed with all Dainties. Peace bee vnto your Daughters, which are adorned with Princely Robes, as Palaces are with Hangings of Tapiſtrie. Peace vnto your Kinsfolkes, the Off-ſpring of* *of Saints, of whom ſaith the Scripture,* Bleſſed are the Sonnes of Saints, *and mightie abroad and at home. Peace be to thy Counſellers, thy Officials, thy Magiſtrates and Iudges. Peace be to the Captaines of thy Caſtles and Borders, and of all thy defenſible places. Peace be vnto all Nations, People and Cities, and to all Inhabitants, except* Moores *and* Iewes. *Peace bee to all Pariſhes, and to all that are faithfull to Chriſt, and to thy ſelfe.* Amen.

I was aduertiſed (moſt worthy King, and my Father) that ſo ſoone as the renowne of my Name was brought vnto you by Matthew, *mine Ambaſſadour, you preſently cauſed a great number of Arch-biſhops, Biſhops, and other Prelats to be aſſembled, to giue thankes vnto our Sauiour Chriſt, for the ſame Ambaſſage, and that the ſaid* Matthew *was entertained with great honour and ſolemnitie, &c. But let vs omit theſe matters, and conſult betweene our ſelues, how wee may inuade and conquer other Lands of Infidels. I verily will beſtow* 100000000. *drachmes of Gold, and ſo many thouſands of Souldiers. Yea, I will beſtow Wood alſo, and Iron, and Copper, for the building and furniſhing of a Nauy, and great plentie of victuals. Oh King, and my Father,* Emanuel, *that one God protect and ſaue you, which is the God of Heauen, and alwaies of one ſubſtance, being ſubiect neither to youth nor old age. He which brought your meſſage, was called* Roderigo de Lima, *and was the principall of all his good company, and with him came* Francis Aluarez, *whom for his honeſt demeanour, his ſingular Religion, and vpright dealing, I could not but moſt entirely loue, eſpecially, when as being demaunded as touching the Faith, he anſwered moſt truly and aptly. You ought therefore to exalt him, to call him Maſter, and to grant him authoritie to conuert the people of* Maczua, *of* Delaqua, *of* Zeila, *and of all the Ilands of the Red Sea, becauſe they are vpon the Borders of my Kingdomes, and I haue giuen vnto him a Croſſe and a Staffe, in token of authoritie, and ſo likewiſe commend you the ſame things to be graunted vnto him, and let him be created Biſhop of the ſaid Countries and Ilands, for he deſerueth ſo to be, and is meete for the adminiſtring of this Function: and God will ſo mightily bleſſe you, that you ſhall euer haue the vpper hand of your enemies, and ſhall conſtraine them to fall downe before your feete. The ſame God prolong your daies, and make you partaker of the Kingdome of Heauen in a moſt Honourable place, euen as I would wiſh for mine owne ſelfe. I haue heard with mine eares, many good reports of thee, and with mine eyes I ſee thoſe things that I neuer expected to haue ſeene: God proſper all your affaires from good to better, and grant you a place vpon the wood of life, where the Saints themſelues are placed,* Amen.

Here is much omitted for breuitie, which in the former Authors may be ſeene: as that *Matthew* was not ſent by him, but by Queen *Heleua*, &c.

I, like an obedient Sonne, haue done thoſe things which you commanded, and will hereafter doe, whenſoeuer your Ambaſſadours ſhall come, to the end we may mutually aſſiſt one another. And vnto euery of your Ambaſſadours which ſhall come, as the former did vnto Maczua, *or* Delaca, *or to other Hauens within the ſtreits of the Red Sea, I will giue, and cauſe to bee giuen thoſe things which you ſhall requeſt, according to my earneſt deſire; that wee may proſperouſly bee conioyned, both in Counſels and Actions. For when your Forces ſhall reſort vnto thoſe Coaſts, I will there be preſent with my Armies alſo. And becauſe that vpon my Borders there are no Chriſtians, nor Chriſtian Churches, I will freely giue vnto your ſubiects thoſe Lands to inhabite, which are next vnto the Dominions of the* Moores: *for it is requiſite, that you bring your good beginnings to a happy end. In the meane while, ſend mee learned men, and Caruers of Siluer and Golden Images, and ſuch as can worke in Copper, Iron, Tinne, and Lead: as alſo Artificers, which may Print Bookes in the Letters of our language for the Church, and likewiſe ſuch as can beate Gold into thinne Plates, and therewith can gild other Metals. All theſe ſhall be moſt honeſtly intreated in my Court, and whenſoeuer they will depart, I will giue them liberall wages for their paines. And I ſweare by our Lord Ieſus Chriſt, the Sonne of God, that I will freely diſmiſſe them, when they ſhall thinke good. And this I doe moſt confidently demaund, becauſe I am not ignorant of your vertue, and know right well the goodneſſe of your diſpoſition, being alſo aſſured of your exceeding loue toward me: and this I know the more certainly, becauſe you ſo honourably intertained, and diſmiſſed* Matthew *for my ſake. And this is the cauſe that maketh mee ſo earneſtly to requeſt. Neither let this cauſe you to bee aſhamed, for I will pay for all things to the vttermoſt. That which a Sonne asketh of his Father, ought not to be denyed: you are my Father, and I am your Sonne: let vs therefore be ioyned together, as one ſtone in a wall is ioyned to another, ſo being two, we doe agree in one heart, and in the loue of Ieſus Chriſt, who is the head of the world, and they that are with him, are likened vnto ſtones vnited in a wall.* Amen.

IN the Name of God the Father, Almightie Creator of Heauen and Earth, of all things viſible and inuiſible. In the Name of God the Sonne, Chriſt, who is the Sonne, and Counſell, and Prophet of his Father. In the Name of God the holy Spirit, the Comforter, the liuing God, equall to the Father and the Son, who ſpake by the mouth of the Prophets, inſpiring the Apoſtles, that they might giue thankes and glorifie the Trinitie, perfect alwaies in heauen, and in earth, in the ſea, and in the deepe. Amen.

His Letters to *Iohn* the third King of Portugall.

Theſe Letters and this Meſſenger are ſent from me, the Incenſe of the Virgine, &c. Now I ſend my meſſage by Frier Chriſtopher Licanati, *being named at his Baptiſme,* Zaga Zabo, *that is to ſay, The Grace of the Father, who ſhall ſollicite my requeſt vnto you. Moreouer, vnto the Pope of* Rome, *I ſend* Francis Aluarez, *to performe obedience in my Name, as it is meete. Renowned King and my Brother, indeuour thy ſelfe to confirme that friendſhip betweene vs, whereof they Father was the Authour, and ſend often vnto me thy Meſſengers and Letters, which I greatly deſire to ſee, as comming from* my deare Brother: for it is very conuenient, ſithens we are both Chriſtians, and ſith the wicked Moores are alwaies at concord in their ſect. And now I doe proteſt, that I will not hereafter admit the Ambaſſages of the King of Egypt, nor of other Kings, which haue often ſent Meſſengers vnto me, but onely the Ambaſſadours of your Highneſſe, whoſe comming I earneſtly deſire; for the Mooriſh Kings eſteeme not me to be their friend, in regard of our diſſention in Religion: but they faine a kind of friendſhip, to the end they may more ſafely and freely exerciſe Traffique in our Kingdomes, whereby they reape great Commoditie. For they conuey mightie ſummes of Gold, whereof they are moſt greedy, out of my Dominions, whereas they are my Enemies, neither doe their Commodities pleaſe me any whit. Howbeit, this was to be tolerated, becauſe it hath beene an ancient cuſtome of my Predeceſſours, I doe not indeed wage warre againſt them, nor vtterly deſtroy them, but ſpare them onely in this reſpect, leaſt they on the contrary ſhould violate and caſt downe the holy Temple at Ieruſalem, wherein ſtands the Sepulchre of Ieſus Chriſt, which God hath left in the power of the abhominable Moores, and leaſt they ſhould make hauocke of all other Chriſtian Churches in Egypt and Syria; and this is the cauſe why I doe not inuade and conquer them, and it is a great griefe vnto me. And I am the more perſwaded hereunto, ſeeing I haue no Chriſtian King neere vnto me to ayde me, and to comfort my heart. I my ſelfe (Oh King) can finde no cauſe of reioycing in the Chriſtian Kings of Europe, when as I heare that they are at diſcord and warre among themſelues. Be ye all vnited in one concord; For you ought all to bee conioyned together in a certaine league of amitie. And verily, if I had any Chriſtian King bordering vpon me, I would not depart for the ſpace of one houre from him: but I know not in the world what to ſay or doe, as touching this matter, when as it ſeemeth ſo to be appointed by God. My Lord, ſend (I pray you) Meſſengers often vnto me: For in ſeeing your Letters, I doe certes behold your countenance, becauſe greater friendſhip groweth betweene men farre diſtant aſunder, then betweene thoſe that are neere together, in regard of the mutuall deſire which they haue. For he that hath hidden Treaſures, not ſeeing them with his eyes, he loueth them alwaies, and that moſt vehemently with his heart, as our Lord Ieſus Chriſt in his Goſpell ſaith, Where thy Treaſure is, there is thy heart; Euen ſo my heart is with thee, ſeeing thou thy ſelfe art my Treaſure, and thou likewiſe oughteſt to make me thy Treaſure, and ſincerely to ioyne thy heart with mine. Oh Noble Brother, keepe this word: for thou art moſt wiſe, and (as I heare) like vnto thy Father in wiſedome, which when I know, I preſently gaue thankes vnto God, and abandoning ſorrow, I exceedingly reioyced, and ſaid; Bleſſed bee the wiſe Sonne of ſo great a Father, the Sonne of King Emanuel, which ſitteth in the Throne of his Kingdomes. My Lord, ſee that you be not diſcouraged, becauſe you are ſtrong as your Father was: neither ſend you any feeble forces againſt the Moores and Gentiles. For by Gods helpe and the indeuour of your vertue you ſhall eaſily vanquiſh and deſtroy them. And ſay not that your Father left you but meane forces: for they be very great, and God will euer aſſiſt you. I haue men, Gold and Victuals, like the ſands of the Sea, and the Starres of Heauen. Wee two ioyned together, will deſtroy all the ſauage and barbarous Moores. Neither doe I requeſt ought elſe of you then men of skill, which may teach my Souldiers feats of warre. And thou (Oh King) art a man of a perfect age. King Salomon at twelue yeares old, vndertooke the managing of his Kingdome, and had mightie Forces, and was wiſer then his Father. My ſelfe alſo, when Nahu my Father deceaſed, was a child but of eleuen yeares old, and being inueſted into his Throne, I haue by the goodneſſe of God, attained to greater wealth and ſtrength then he. For in my hand are the Borderers and Nations of my Kingdome: Wherefore both of vs ought to thanke God for ſo great a benefit receiued. Giue eare vnto me, my Brother and Lord: for heere in one word I requeſt you, that learned men and Artificers may be ſent mee, which can Print Bookes, and make Images, Swords, and all kind of Militarie Weapons: as alſo cunning Builders, Carpenters, and Phyſicians, which can both miniſter Potions, and heale Wounds. I would gladly alſo haue ſuch, as can beate Gold into thinne Plates, and can artificially carue, both Gold and Siluer, and alſo can digge Gold and Siluer out of the Mines, and ſuch as haue skill in Mining of all other Metals. Moreouer, they ſhall bee welcome vnto me, that can make ſheets of Lead, and ſuch as can frame Brickes and Tiles of Clay. To be ſhort, all Artificers ſhall be ſeruiceable vnto me, & eſpecially Gun-founders. Aſſiſt me (I beſeech you) in theſe things, as one Brother ſhould aſſiſt another, &c.

His Letter to Pope Clement the ſeuenth.

HAppy and Fortunate Holy Father, who of God art made a Conſeruer of Nations, and holdeſt the Seat of S. Peter; to thee are giuen the Keyes of the Kingdome of heauen, and whatſoeuer thou ſhalt binde and looſe, ſhall be bound and looſed in heauen, as Chriſt hath ſaid, and Matthew hath ſo written in his Goſpell. I, the King, whoſe Name the Lions honor, and by the Grace of God, Atani Tingil, &c. Emperor of great and high Ethiopia, of great Realmes, Iuriſdictions, and Lands, King of Xoa, of Caſſate, of Fatigar, of Angote, of Baru, and of Baaliganze, of Adea, of Vangue, and of Goiame, (where Nilus ſpringeth) of Amara, of Bagua Medri, of Ambea, of Vaguc, of Tigremahon, of Sabaim, (whence was the Queene of Saba) of Barnagaes, and Lord as farre as Nubia, which is on the Confines of Egypt. All theſe Prouinces are in my power, and many other great and ſmall, which I reckon not. Nor haue I expreſſed the ſaid Kingdomes and Prouinces by name, induced by pride or any vaine-glorie, but that the great God might be praiſed therefore, who of his ſingular bountie, hath giuen to the Kings my Predeceſſors, the Empire of ſo large Kingdomes of Chriſtian Religion, and hath after exalted me with ſpeciall Grace amongſt other Kings, that I ſhould continually be at the ſeruice of his Religion, and for *this hath made me Lord of* Adel, *and enemie of the* Moores *and idolatrous* Gentiles. *I ſend to kiſſe the feet of your Holineſſe, as other Chriſtian Kings my Brethren are wont to doe, to whom, neither in Power nor in Religion I am inferiour. I in my Kingdomes, am the Pillar of Faith, nor haue I neede of other ayde, but place all my confidence and help in God, who hath alway ſuſtained and gouerned me, from that time that the Angell of God ſpake to* Philip, *when he taught the right Faith to the Eunuch of* Candace, *a puiſſant Queene of* Ethiopia, *which went from* Ieruſalem *to* Gaza. *Then* Philip *baptized the Eunuch, of whom afterwards the Queene was baptized, with great part of her Family, and her people which neuer ſince ceaſed to be Chriſtians, and all of them from that time till now, haue beene ſtrong in the Faith. My Predeceſſours helped of none but God, haue enlarged the Chriſtian Faith in theſe great Kingdomes, which I enforce my ſelfe alſo to doe. I abide in my Confines, as a Lion encompaſſed with a thicke Wood, ſtrong againſt the* Moores, *and other Nations, enemies of the Chriſtian Faith, which will not heare the word of God, nor my faithfull exhortations, I girt with my Sword, purſue them, and by little and little, chaſe them out of their neſt, by the helpe of God which neuer failed mee, which hath otherwiſe happened to other Chriſtians. For if they will extend the Confines of their Kingdomes, they doe it not againſt* Infidels, *which they eaſily may; becauſe one of them may helpe and ſuccour another, being alſo marueilouſly furthered by the benediction of your Holineſſe, whereof I alſo am partaker, hauing found in my Bookes the Letters of Pope* Eugenius, *which in times paſt he ſent with his bleſſing to the King, the Seede of* Iacob, *of which bleſſing, hauing receiued it from hand to hand, I am glad and reioyce. Moreouer, I hold in great veneration the Temple of* Ieruſalem, *whither I often ſend due offerings by our Pilgrims: and much better and richer would I ſend, if the waies were not infeſted with* Moores *and* Infidels, *which not onely take away the Preſents and Treaſures from my Meſſengers, but hinder them alſo from free paſſage. And if the way were open, I would come into familiaritie, and commerce with the Church of* Rome, *as doe other Kings Chriſtian, to whom I am not inferiour: and as they beleeue, I alſo confeſſe one right Faith and Catholike Church, and beleeue ſincerely in the holy Trinitie, and in one God; the virginitie of our Ladie, the Virgin* Marie, *and I hold and obſerue the Articles of the Faith, as the Apoſtles haue written. At this preſent, our Lord God, by the hand of the moſt mighty and Chriſtian King* Emanuel, *hath opened the way that we may know each other by Embaſſie, and Chriſtians ioyned with Chriſtians to ſerue God. But his Ambaſſadours being in our Court, newes came of his death, and that his Sonne* Iohn *(who is my Brother) hath receiued the Scepter in his Fathers Kingdome. Whence, as by his Fathers death I was much grieued, ſo was I marueilouſly cheered by the happy ſucceſſion of his Sonne in the Kingdome: inſomuch as I hope, that hauing ioyned our Armies and Forces, we ſhall be able both by Sea and Land to open a way through the Prouinces of the wicked* Moores, *and ſet upon them with ſuch furie, that we ſhall chaſe them out of their Seates and Kingdomes, and ſo Chriſtians may more commodiouſly goe to the Temple of* Ieruſalem, *and returne at their pleaſure. And I, as I earneſtly deſire to be made partaker of the Diuine loue in the Temple of the Apoſtles,* Peter *and* Paul, *ſo I deſire to haue the holy bleſſing of the Vicar of Chriſt; and without doubt, I hold that your Holineſſe is the Vicar of Chriſt; and alſo that of the Pilgrims, which come from our Regions to* Ieruſalem, *and to* Rome, *and not without great miracle returne, I heare many things ſpoken of your Holineſſe, which cauſe me incredible pleaſure and ioy. Yet ſhould I haue much more pleaſure, if my Ambaſſadours could vſe a ſhorter way, and at all times relate the newes vnto mee, as I hope they ſhall once bring me before I dye, by the Grace of Almightie God, who keepe you in health and happineſſe.* Amen. *I kiſſe your holy feete, and humbly intreat your Holineſſe to ſend me your bleſſing. Your Holineſſe ſhall receiue theſe by meanes of our Brother* Iohn, *King of* Portugall, *of our Ambaſſador,* Francis Aluarez.

Another Letter of his was deliuered by the ſame *Aluarez*, to the ſame Pope: deſiring him to ſend him Artificers in Glaſſe, and Muſicall Inſtruments, &c. Alſo to accord the Chriſtian Kings, that they might take Armes againſt the *Mahumetans*, which aſſiſt one another, &c. But we haue beene already tedious, and therefore omit it: And the Letter of his mother *Helena*, ſent 1509. by *Matthew* aforeſaid, which in *Goes* aforeſaid is to be ſeene.

Dam. à Goes de Ethiop. morib.

Aluarez was receiued by the Pope, *Clement* the ſeuenth, at *Bolonia*, Ianuary 29. 1533. in the preſence of *Charles* the fifth Emperour, and *Martin* the Nephew, Counſellour and Ambaſſadour of King *Iohn* of *Portugall*, and entertained as Ambaſſadour of the ſaid King *Dauid*, in his Name, preſenting obedience to the Pope, as more at large in *Ramuſio* appeareth.

CHAP. VI.

A Rutter of Don IOHN *of* Caſtro, *of the Voyage which the* Portugals *made from* India *to* Zoez. *Dedicated to the moſt Illuſtrious Prince, the Infant* Don LUYS, *and here abbreuiated: ſhewing the ſtate of* Socatora, *and the parts on both ſides the red Sea, as they were aboue eightie yeeres ſince, with the Harbours, Ilands, Depths, Shelues, and other things pertayning to the Hiſtorie of the Sea, Land, and People. The originall of which is reported to haue beene bought by Sir* WALTER RALEIGH, *at ſixtie pounds, and by him cauſed to be done into* Engliſh, *out of the* Portugall.

§. I.

The ſayling from Goa *to* Socatora, *and into the red Sea, as farre as* Mazua.

The one and thirtieth of December, 1540. * at Sunne riſing, we ſet ſaile from the Barre of *Goa*, the way of the Straights, the wind was off the Land to the Eaſtward. Wee coaſted along the Coaſt, bearing but little ſaile: about ten of the clocke, we came to an anchor at a Riuer, which is called *Chaporaa.*

The thirteenth of Ianuarie, 1541. in the morning we ſaw great quantitie of *Oze*, that growes vpon the Rockes of the Sea, and within a little while wee ſaw a Snake; the Sunne being vp, wee ſaw Land of the Iland of *Socatora*, in ſearch of the which we went, and the Land bare with vs flat South.

Now, after we were at anchor in this part, I asked of the moſt principall Pilots of the Fleet, how farre they made themſelues off the Land the day that they ſaw it, and I found, the chiefe Pilot was ninetie leagues ſhort, when wee ſaw it; the Pilot of the Galleon *Buſora*, one hundred and odde; and others, eightie: thoſe which made themſelues the leaſt, were ſeuentie leagues ſhort. In ſuch ſort, that my Pilot, which made it ſixtie fiue, was the neereſt to the Land. And I found among them all, a great wondring and a murmuring, how the errour could be ſo great; and either becauſe it was ſo, or becauſe the Pilotes would make their reaſon good, they all cried out, affirming, that this deceit proceeded, of the way being ſhorter then the Cards make it. Likewiſe, the *Moriſh* Pilots made good their complaint, affirming, that from *Goa* to *Socatora*, there were no more then three hundred leagues.

The Iland of *Socatora* hath in length, twentie leagues, and nine in breadth; it ſtands in twelue degrees and two third parts, on the North ſide; the front of the Iland that is oppoſite to the Septentrionall part, runneth Eaſt and Weſt, and ſomewhat to the North-weſt and South-eaſt: the Coaſt of the Sea is all very cleere without any Rocke, or Shoald, or any other impediment that may hinder the Nauigators: the ground in the Road is ſand, and in ſome places ſtonie, but in ſuch qualitie, that it will not cut the Cables. On this ſide the treuerſe wind, or the North wind is ſo forcible, and bloweth with ſuch a rage, that it raiſeth great heapes of ſand ouer the Hills, and doth driue them beyond their high and craggie tops. In all the circuit of the Iland, there is not any other place or harbour, where any ſhip may ſafely winter. The Coaſt of the Sea is very high in euery place, and begirt with very great and high Mountaines, with many Pikes, Piramides, and diuers other very faire ſhewes. In theſe Coaſts of this Iland the tides are contrarie to them of *India:* for, when the Moone riſeth, and appeareth in the Horizon, it is high floud, which the Mariners call, full Sea; and the Moone beginning to aſcend in our Hemiſphere, the tide begins to ebbe, till it commeth to the Meridian of this Iland, and being in it, it is dead low water; but the Moone deſcending from the Meridian, it begins to flow, by the ſame order and degrees that it was ſet in the great circle of our Horizon, and being ſet, it is here full Sea. I made this obſeruation many dayes by the Sea ſhoare, and found alwaies the ſame operation. This Iland of *Socatora*, (if I be not deceiued) was called in old time, *Dioſcoridis*. There was in it a Citie, called alſo *Dioſcorides*, as it appeareth in *Ptolomie*, the ſixth Table of *Aſia:* but, by the manner that he had in caſting it, and the place where he ſeated it, it appeares

* This Voyage being occaſioned, by ſending the Patriarch *Bermudez* to *Ethiopia*, and relating how that State decayed, inuaded by the *Moores*, and embroyled with ciuill diſcontents: contayning alſo a more full intelligence of the red Sea, then any other Rutter which I haue ſeene, I haue here added; and next to it, *Bermudez* owne report, tranſlated, it ſeemeth, by the ſame hand (not the moſt refined in his *Engliſh* phraſe, which yet durſt not be too buſie with, wanting the Originall) and reduced to our method; here and there amending the *Engliſh*, which yet in part was done, as I thinke, and many marginall notes added by Sir *Walter Raleigh* himſelfe.

For prolixitie we haue omitted the way hitherto. A Snake. *Socatora* Iland. From *Goa* to *Socatora* is 300. leagues, as the *Moores* account. The Iland of *Socatora* is in length 20. leagues and nine in breadth. The tides here contrarie to them of *India*, being alwaies full Sea, when the Moone appeareth here in the Horizon. *Dioſcoridis Inſula*, in which in times paſt was an ancient Citie, called *Dioſcorides*.

that he had euill information of the Trauellers. The *Socatorians* doe keepe the Law of the Goſpell; and they were enlightned, and brought to the Faith by the bleſſed Apoſtle Saint *Thomas*, as they themſelues beare record. In all the circuit of the Iland are many Churches, in which there is no Oracle, but the Croſſe whereon our Sauiour ſuffered. They pray in the *Chaldean* Tongue, as I was enformed, they want inſtruction, but they are very deſirous of it, and demand with great efficacie the doctrine and cuſtomes of the *Romiſh* Church, and all of them doe confeſſe this alone to be good, and is to be kept; they call themſelues by our names, as *Iohn*, *Peter*, *Andrew*, &c. and the women generally *Maries*. To conſider the manner how this People liueth, certainly is worth the noting; for, among them they haue no King, Gouernour, Prelate, or perſon to obey, or who may gouerne them; but they liue in a manner like the wild beaſts, without any order of Iuſtice, or politique life. In all the Iland there is no Citie or great Town, but the greateſt part of the People dwelleth in Caues, and ſome haue little Cottages-thatcht, ſeparated the one from the other, liuing a life more then ſauage and paſtorall. Their food is Fleſh and wild Dates, they drinke Milke, and taſte the water very ſeldome. All of them are very deuoted to the Croſſe, and for a wonder ſhall you find one perſon that doth not weare it about his necke: this People is of the beſt diſpoſition in all theſe parts, they haue their bodies tall and ſtraight, their faces well proportioned, their colour is ſwarthie, the women are ſomewhat whiter, and honeſtly faire. In all the Countrey there is no manner of weapons, offenſiue and defenſiue, except certaine Swords of dead Iron, very ſhort; the men goe naked, and they couer onely their ſecret parts with certaine Cloth, which they call *Cambolus*, of the which they make great quantitie in the Iland. The Countrey is naturally poore, and no other merchandiſe are found then * Verdigreaſe, and *Sanguis Draconis*. But the Verdigreaſe is in great abundance, and eſteemed aboue all. All this Iland is mountainous, and breedeth all ſort of Cattell that is in our parts, of the which there is great abundance. The Countrey neither produceth Wheat nor Rice, nor any maintenance of this kind. I beleeue, this is not the fault of the ground, but want of Induſtrie and Arte in the Inhabitants; for the Iland within the land is very freſh, and hath many Valleys and Plaines, very conuenient for to receiue all benefit that they will beſtow on it. This People hath no manner of Nauigation, neither induſtrie for to catch the Fiſh, which by the Coaſts of this Iland is infinite; they haue very few Fruit-trees, among the which the Palmttees are eſteemed, and nouriſhed, as the principall part of their food to maintaine life: the Countrey yeeldeth all manner of Garden-herbs, and medicinable Herbs, the Mountaines are couered with the Herbe *Baſill*, and other ſmelling Herbs.

The *Socatorians* conuerted to the Faith of *Chriſt* by Saint *Thomas* the Apoſtle.

Since this was written, the *Moores* of *Arabia* rule here as in many *Engliſh* Iournals of later times you may read. See *Finch* and others in the 3. and 4. Bookes.

Cloth called, *Camboles*.

* I thinke he meaneth *Aloe Socatrina*, Verdigreaſe, and *Sanguis Draconis*, merchandiſes in this Iland.

Baſill, ſweet herbs in the Mountaines.

The ſeuen and twentieth of Ianuarie, 1541. in the morning, we were very little beyond the Citie of *Aden*, in ſuch ſort, that it was to the North-weſt of vs, the diſtance might be about ſixe leagues, the wind was at Eaſt, and faire, wee ſailed Weſt South-weſt, and wee knew that the Land that wee ſaw yeſterday in the afternoone, and ſeemed to vs an Iland, was the Mountaine of *Aden*: this Mountaine is very high and faire, on euery ſide craggie and rough; vpon it there ariſe ſome very high pikes and ſharpe, in all ſhewes it is very like, and of the making of the Hill of *Sintra*, which more then any other thing doth make it noble and famous. This Hill deſcendeth to the Sea, and with great violence, thruſteth within her waues, a very great and long point, and preſently withdrawing it ſelfe a great ſpace inward to the land, there remaine, made two nookes, as faire as compaſſed, wherein that which lieth on the Eaſt ſide, ſtands ſituated the ſtrong Citie of *Aden*. This Hill in times paſt, was called *Cabubarra*, and was made famous by the Nauigators, and the Citie of *Aden* was knowne for *Madoca*. This Citie of *Aden*, within this three yeeres, is come to the power of the *Turkes*, by Treaſon which *Soliman Baſſa*, Gouernour of *Cairo*, did to the King of it, which paſt in this manner. The Great *Turke* making a great Armie, at the requeſt of the King of *Cambaya*, and of all the Inhabitants of the Straights of *Mecca*, for *India*. Hee ſent the Gouernour of *Cairo*, called *Soliman Baſſa* Eunuch, with a great Armie of Ships and Galleys for *India*. This Captaine being come to the Port of *Aden*, the King and Citizens, fearing the little trueth of the *Turkes*, denied them the entring into the Citie, but they prouided them with all neceſſaries of victuals and prouiſions: *Soliman*, and alſo the Souldiers, not ſhewing any griefe at this hoſpitalitie, the King aſſured himſelfe, and with many meſſages and viſitations of great friendſhip, which paſt betweene them both, they came to conclude, to meete in the Admirall Galley, that they might intreat together about the Conqueſt, which newly he went to make in *India*. The day of the agreement, the King comming to conſult with *Soliman Baſſa*, was taken priſoner, and the *Turkes*, which for this act were prepared, aſſaulted the gates of the Citie, and being entred, eaſily poſſeſſed themſelues thereof; and the day following, the King was hanged before the gates. The Citie being taking by this Treaſon, *Soliman* leauing a great Garriſon within it, made his iourney in all haſte toward *Dio*.

The like *Aluarez* relateth of *Ethiopia*.

The Mountaine of *Aden*.

The ſituation of *Aden*.

Cabubarra.

Madocha Citie.

Aden brought in ſubiection of the *Turke* by Treaſon *Baſha*.

See hereof *Dam. à Goes Bell.* in a ſpeciall Treatiſe called *Dienſis oppugnatio*.

On the ſide of *Africa*, beginning at the Cape of *Guardafui*, in other times, called *Aromata*: and on the other ſide of *Aſia*, from the Promontorie *Siagros*, or Cape of *Fartaque*, which is the ſame; all the Sea that is contayned vnto the ancient Citie of the *Heroes*, which now is called *Soez*, is called the *Arabick* Gulfe, knowne vulgarly for the Red Sea. The ſpace of Sea that lyeth betweene theſe two Promontories, and diuideth in this place *Aſia* from *Africa*, may be the

Cape of *Guardafui*.

Aromata Promontorie.

Syagros Promontorie, or Cape *Fartaque* Gulfe.

Arabique ſigne or Gulfe, or Red Sea.
Aden.
Zeila, in *Abexij* or *Ethiopia.*
Poſsidium Promontorie.
Albabo.
The Streight, ſixe leagues broad.
Pego.

ſumme of fiftie eight leagues. And from hence, *viz.* from theſe Promontories, the Coaſt of euery ſide turning to the ſetting of the Sunne, doe runne almoſt in the ſame diſtance, till they come to two Cities, that is, *Aden* in *Arabia*, and *Zeila* in *Ethiopia*, or *Abexi*; and from thence the Coaſts begin to ſtreighten very much, and euery time more running with deſart Coaſts and little winding, till they meete in the place of the Mouth, with two Promontories, that is, *Poſſidium* on the *Arabian* ſide; and another which lyeth on the contrarie ſide, that is, of *Ethiopia* or *Abexi*, whoſe name, as well Ancient as Moderne, is not come to my notice; where as farre as theſe Promontories is the narroweſt and ſtreighteſt paſſage of the Streight. This ſtreightneſſe, of the neighbouring people, and of thoſe which inhabit the Coaſts of the *Indian* Ocean, is called *Albabo*, which in the *Arabian* tongue, do ſignifie Gates or Mouthes; and in this place and mouth, the Land doth neighbor ſo much, and the ſhewes which they make of willingnes to ioyne themſelues, are ſo knowne, that it ſeemeth without any doubt, the Sea, much againſt their wills and perforce, to enterpoſe it ſelfe in ſeparating theſe two parts of the World. For the ſpace which in this place diuideth the Land of the *Arabians*, from the Coaſt of the *Abexi*, is about ſixe leagues diſtance. In this ſpace there lye ſo many Ilands, little Ilets, and Rocks, that they cauſe a double, conſidering this ſtreightneſſe without, that ſome time it was ſtopped, and ſo by theſe ſtreight Sluces and Channels, which are made betweene the one Iland and the other, there entreth ſuch a quantitie of Sea, and maketh within ſo many and ſo great Nookes, ſo many Bayes, ſo many names of great Gulfes, ſo many diuerſities of Seas, ſo many Ports, ſo many Ilands, that it ſeemeth not that we ſaile in a Sea betweene two Lands, but in the deepeſt and moſt tempeſtuous Lake of the great Ocean. Now returning to the Mouthes of the Streight, which is the intent of our Deſcription, Wee are to note, that in this place the Land of *Arabia* ſtretcheth into the Sea, with a very great and long point, and ſo for this cauſe, as becauſe it remayneth out of the Mouth, and a great Nooke from this Point, it ſeemeth comming from the Sea, that the Land of this Point is ſome Iland, very diſtant from the firme Land. This Point is the Promontorie, which *Ptolomie* calleth *Poſſidium.*

See Sir *Henrie Middleton*, Cap. *Downton*, Cap. *Saris*, and other English Iournalls, of their voyages to *Moha*.
Eleuen fathoms in all the Channell.
Eaſtern winds raine in this place.

Againſt this Point or Promontorie *Poſſidium*, little more then a ſtones caſt ſtandeth a little Ilet, called the Ilet of the *Robones*. For *Roboan*, in the *Arabian* tongue, is as much as *Pilot*, the which dwelling here did bring in the Ships that came from the Sea, and from thence directed them to the places of their Countrie that they went vnto. This Iland is round and very flat, the circuit may comprehend the ſixt part of a league, from it to the firme Land yee may paſſe, the Water being low, but the Tyde beginning once to flow from one quarter flood, it cannot be waded. To the Sea off this little Iland, oppoſite to the Coaſt, about one league, ſtandeth an Iland, which hath in length about a league and a halfe, the which on that ſide that fronteth the *Abexi*, hath a very great Hauen and ſure from all Windes, where a great Nauie may well bee harboured of Galleyes, but the other front of the Iland which is oppoſite, and fronteth the Land of the *Arabian*, not onely wanteth a Harbour and Receptacle, but alſo wanteth a landing place. This Channell is ſailed well in the middeſt North-weſt and by Weſt, and South-eaſt and by Eaſt: through all the Channell is eleuen fathome deepe, we may paſſe either neere the Iland, or neere the firme Land, or through the middeſt it is very cleane in euery place without any Flats or Shoalds, or any other inconuenience that may diſturbe vs; the ground is a ſoft ſtone, which they call Corall ſtone, and ſcarcely ſhall yee finde a ſandie plot, though you ſeeke it with great diligence. Being farre within the Channell, and going to ſeeke the Roade and Hauen, which may harbour vs from the Eaſterne windes, which in this place are very ſtrong, the depth diminiſheth ſomewhat, but it is no leſſe then nine fathome. Beſides this Channell of the *Arabian*, there be many other whereby you may goe into the Streight ſafely, and being many, the mention is made of one onely of them, and they called it, the Channell of the *Abexin*; becauſe from the Iland of the *Gates*, vnto the Promontorie oppoſite to *Poſſidium*, which is in the Coaſts of *Abexin*, there may be of diſtance about fiue leagues, in this ſpace there lye ſixe Ilands very great and high, and ſeeing them from without the Mouth of the Streight, they put the Sailers in great feare and doubt, ſhewing that they forbid the paſſage that way, but the truth is, that betweene them, there goe very large Channels and of great depth, whereby without any danger wee may make our way, and alſo if we will, leauing them all on the right hand, wee may paſſe betweene them and the Mayne of *Abexi.*

The Mouth of the Streight of the Red Sea, twelue degrees one quarter.

The nine and twentieth of Ianuarie, 1541. at noone, I tooke the Sunne, and being in his greateſt heighth, it roſe ouer the Horizon two and ſixtie degrees and three quarters, the declination of this day was fifteene degrees, whence it remayneth that the Mouth of the Streight and Promontorie *Poſſidium*, ſtandeth in twelue degrees and one quarter towards the North. The Pilot tooke the ſame heighth, the which being taken vpon the Land, it cannot chooſe but be of very great certaintie.

That night, two houres after mid-night, wee ſet ſaile from the Mouth of the Streight. The thirtieth of Ianuarie, 1541. by day, we ſaw the Land of both the Coaſts, and wee were neerer the Land of *Abexi*, then to the *Arabian*; the Wind blew hard at Eaſt South-eaſt, till noone; we ſailed to the North-weſt and by Weſt, making the way by a Channell that goeth betweene the firſt Ilands, and the Coaſt of the *Abexi*, the which vntill this day was vnknowyne and ſtrange to the *Portugals*; the diſtance wee went from the Land by this Channell, might bee about foure leagues; an houre after Sunne riſe, we ſaw along the Coaſt a ranke of Ilands, the greateſt part of them were low, and as the ranke of Ilands, ſo the Coaſt ſtretched North-weſt, South-eaſt; the ranke of the Ilands might comprehend about ſixtie leagues iourney. Now, ſailing by this Channell with a proſperous winde, at whatſoeuer part we caſt our eyes, we ſaw many little Ilands, as well on the one ſide as on the other.

Many little Ilands.

By this Channell, which is called of the *Abexi*, we muſt not ſaile by night, and without the winde in the Poope, for if the winde change, we cannot come too and againe, nor come to an anchor in any place, till we are ſo farre forward as the firſt of the firſt Ilands, wee ſhall ſee to the Sea-ward nine little Ilands, and from thence forward the Sea remayneth free and open, and onely to the Land of vs there be a great quantitie of them, and ſome doe ſeparate themſelues from the Coaſt and the Mayne, about two leagues; but the greateſt part of theſe Ilands doe lye along the Coaſt; the length of this Channell, which incloſeth it ſelfe in the three firſt Ilands, and the Land of *Abexi*, may be about eight leagues: to make a ſafe voyage, it behoueth to goe neerer to the firme Land, then to the Ilands; but aboue all things, my opinion is, that none doe take it in hand without a Pilot of the Countrey.

Annotations, how we are to ſaile by this Channell.

The one and thirtieth by day, we came to a ſhoald, where were ſixe fathom water, and to the Sea of it againſt certaine Ilands, which are called the ſeuen Siſters, there is a Rocke of ſtone very dangerous, as the *Mooriſh* Pilots told me: ſo that the good Nauigation in this part is to goe very neere the firme Land, and in no caſe goe to the Sea of this ſhoald. At night wee came to an anchor within a Hauen, which is called *Sarbo*, in nine fathome and a halfe water, all this day very cloſe to the Coaſt we ſaw great quantitie of little Ilands.

Mooriſh Pilots.
The ſeuen ſiſters.
Little Ilands.

The firſt of Februarie, I went on Land in the Iland, and Port of *Sarbo*, carrying the Pilot with me and the Maſter, that we all might take the Sunne: and in his greateſt heighth it was riſen ouer the Horizon one and ſixtie degrees ſcarſe: the declination of this day, was thirteene degrees and ſixe and fiftie minutes; whence it remayneth manifeſt, this Iland and the Port of *Sarbo*, to be in fifteene degrees and ſeuen minutes, towards the North ſide.

About foure and twentie leagues ſhort of *Maçua*, and diſtant from the Coaſt of the *Abexi* foure leagues, in fifteene degrees of heighth, there is a great Archipellago of Ilands, ſome of which lye ſo low, that they riſe very little aboue the ſuperficies of the Sea, and others doe riſe ſo high, that they ſeeme to touch the Cloudes, and betweene the one and the other, there are ſo many Bayes, Ports, Harbours, as no winde can annoy vs: all of them want water, except one very high, which the *Portugals* call, The Iland of the Whale, becauſe it reſembleth one very much, and there is water, and plentie of Cattell, and here is a great Hauen where Ships may winter. Of all theſe, that which is moſt to the Sea, is one that in *Arabique* is called *Sorbo*, where at this preſent we lye at anchor. This Iland of *Sarbo*, is of length about a league, and almoſt halfe a league broade, the Land of it is very low, it hath many Trees but very low and barren, all the Plaine is full of graſſe, in euery place yee finde the footing of Men and Cattell, but there was onely one Camell ſeene, for the which occaſion, they called it, The Iland of the Camell; in all the circuit of the Iland, we found no water, though we ſought it very diligently, except one Well digged in a ſtone, which according to the appearance of it, was to receiue the raine waters. Betweene theſe Ilands doe enter many armes of the Sea, Reaches and Channels.

The deſcription of the Iland and Port of *Sarbo*.

A good Harbour for ſhips.

The fourth of Februarie, 1541. at Sunne riſe, we ſet ſaile from the Port of *Sorbo*, Februarie the ſeuenth, we ſailed along many Ilands, which are diſtant from the firme Land about three or foure leagues; the greateſt part of them are very low and flat with the Sea. Wee went to the Sea of them all about a league, and about euen-ſong time, we ſaw to Sea of vs a ranke of Ilands very long, which ſeemed to take ſome fiue leagues diſtance, there was from vs to them about ſome foure leagues, all of them lay North-weſt and South-eaſt, as farre as I could diſcerne. The Coaſt which all this day we ſaw, ſtretched North-weſt and by Weſt, and South-eaſt and by Eaſt. So that this Channell, wherein this day we ſailed, hath in breadth about fiue leagues, reckoning the ſpace that lyeth betweene the one Iland and the other: the greateſt part of this day I commanded to caſt the Lead, and I found alwayes fiue and twentie fathome water, and the ground Ozie.

The eight of Februarie, 1541. two houres after the Sunne roſe, wee ſet ſaile. Moſt of this time we ſailed to the North-weſt, at Sunne ſet we were almoſt entred into the Channell, that goeth betweene the Point of *Dallaqua*, which looketh to the firme Land, and an Iland, which is called *Xamea*, but hauing reſpect that night began to come on, and that many Galleons remayned farre off, and it would bee difficult to hit the Channell; and alſo conſidering, how at this time the winde was alreadie ſcarſe, we tooke in our ſailes, and with our fore-ſailes we went rummore, ſailing to the South-eaſt; and two houres within night we came to an anchor in fortie fathome water, the ground Oſie. All this day wee ſaw along the Coaſt many Ilands, ſo flat, that they and the Sea ſeemed to haue one ſuperficies. The Coaſt that ſhewed it ſelfe to vs, ſtretched North-weſt and South-eaſt, to a low Point, which is as farre forward as the Iland of *Dallaqua*.

The Point of *Dallaqua*.
Xamo: Inſula.

laqua. Doubling this Point, the Land maketh a great Nooke, that entreth ten or twelue leagues into it.

The deſcription of the Iland of *Dallaqua.*

This Iland is fiue and twentie leagues long, and twelue in breadth.

The Metropolitan Citie called *Dallaqua.*

Xamoa Inſula, in which are Springs or Wells of water.

Seuentie fathome water.

The King of *Dallaqua,* a *Moore.*

The Iland of *Dallaqua* is a very low Land, and almoſt flat with the Sea, without riſing in it, Mountayne, Pike, or any other heighth; it hath in length, according to the common opinion, fiue and twentie leagues, and twelue in breadth; the ſide of this Iland, which is oppoſite to the South, ſtretcheth Eaſt South-eaſt, and Weſt North-weſt, that is, all the Coaſt which I could comprehend with the ſight, and along the Coaſt lye great quantitie of little Ilands, all very low, and beare the ſame courſe of the Coaſt. I onely coaſted this ſide of the Iland ſeuen leagues, and two diſtant from the Land, and caſting many times the Lead, neuer found ground. The Metropolitan Citie, is ſituated almoſt in the Point of the Iland, which lyeth on the Weſt ſide a frontier to *Abexi,* it is called *Dallaca,* whence the Iland tooke the name, which is to ſay in the *Arabique* tongue, ten *leques,* and this, becauſe in times paſt, the Cuſtome-houſe thereof, yeelded ſo much euery yeere to the King. Euery *Arabian leque* is worth ten thouſand *Seraphins*, and euery *Seraphin Arabique* two *Tangas larinas*; in ſort that ten *Arabian leques*, are worth in our money fortie thouſand *Cruzados.* The Point of this Iland on the Weſt ſide, and oppoſite to the *Abexi,* is diſtant from the firme Land about ſixe or ſeuen Leagues, and in this ſpace of Sea, there lye fiue Ilands, very flat; the firſt is diſtant from this Point one league, it is called *Xamoa*, it hath in compaſſe two leagues, in it there be ſome Springs and Wells, and betweene this Iland of *Xamoa,* and the Weſterne Point of *Dallaqua,* is the principall Channell and moſt current for to goe to *Maçua.* In this Channell there are ſeuentie fathome water, the Land of this Iland is red; it produceth few Trees, and great abundance of Herbs. The King of it is a *Moore*, and all the People, he is reſident the moſt part of the yeere in *Maçua,* becauſe of the traffique he hath with the *Abexins.* This Iland at this preſent yeeldeth little; for after the riſing of *Suaquen, Maçua, Aden,* and *Iudaa,* it loſt the traffique, and with the traffique the reputation.

The deſcription of the Iland and Port of *Maçua.*

The Citie of *Ptolomaida,* ſometimes built here.

In *Nadyuel* Iland are many Ciſternes of water.

The twelfth, the Nauie of Galleons came into the Port of *Maçua.* *Maçua* is a ſmall Iland, very flat, and in it in old time was built the Citie *Ptolomaida*, of the wilde beaſts. This Iland hath in length about the fift part of a league, and of breadth a Caliuer ſhot, it lyeth in a great and crooked Nooke, very neere the Point of the Nooke that is on the North-weſt ſide. The ſpace of Sea that diuideth this Iland from the firme Land, is about a Faucon ſhot, and in ſome parts not ſo much; in this diſtance, to wit, betweene the Iland and the firme Land is the Hauen, in the which the Sea is not troubled with any weather, and the Current is very little, and all windes come ouer the Land, the depth is eight or nine fathome water, the ground is Ozie. The entrance of this Port lyeth on the North-eaſt ſide, by the middeſt of the Channell betweene the Land and the Iland, becauſe that from the Point which turneth to the Eaſt North-eaſt, there goeth out a Shoald toward the Land, and the Point of the Nooke caſteth another againſt the Point of the Iland, for the which they force the Ships to beware of the extremes of the Mouth of the Channell, and to ſeeke the middeſt of it. The Channell is very ſtreight, it runneth North-eaſt and South-weſt: very neere to this Iland of *Maçua,* toward the South and South-weſt, lye other two Ilands, the neereſt to the firme Land is ſomewhat the bigger of them, and that which is more to the Sea, and lyeth toward the South-weſt, is the leſſer, and very round. Theſe three Ilands ſtand in a triangle forme, they are all very flat and barren, there is no ſpringing water in any of them, onely in *Maçua* are many Ciſternes, whereof the Inhabitants doe drinke and liue. Betweene theſe Ilands are ſcattered many Shoalds, but through the middeſt of them goeth a Channell where Gallies and rowing Veſſels may paſſe at a full Sea. This Iland of *Maçua* was a little while ſince of the Signiorie of *Preſte Iohn,* with all the Coaſt, contayned from the Cape of *Guardafui* to the Citie of *Suaquen*; but within theſe few yeeres, the King of *Dallaqua* hath vſurped it, and is reſident in it the moſt part of the yeere, becauſe of the traffique he hath with the *Abexines,* of whom he hath great quantitie of Gold and Iuorie. The ayre is vnhealthfull in the moneths of May and Iune, and very vntemperate through great and intollerable calmes, in ſuch ſort that as well the King as the Inhabitants, doe auoid it, and leaue it emptie theſe two moneths, and goe to *Dallaqua.* The firme Land of the Nooke, wherein ſtandeth this Iland of *Maçua,* till yee come to a place of many Wells of water, called *Arquito,* by the Sea ſide, is very high and mountaynous, but from thence forward, the Sea coaſt is more open and cleere, and betweene the Hills and the Sea are great Fields and Plaines. There may bee from *Arquito* to *Maçua* a league. *Arquito* ſtandeth to the South from the Iland: through all theſe Mountaines and

Wilde Beaſts.

Fields, are great number of wilde beaſts of diuers kinds, to wit, Elephants, Tygres, Woolues, wilde Boares, Stagges, Elkes, and many other formes of Beaſts, not knowne vnto vs; whence, with much reaſon, it is called *Ptolomaida,* of the wilde Beaſts. And that *Maçua* and *Ptolomaida,* be one and the ſelfe ſame thing, the eleuation of the Pole doth teſtifie in this behalfe.

§. II.

§. II.

Relations of Ethiopia ſub Ægypto, *and* PRESTER IOHN: *of* Nilus, *and the* Abaſſine *Cuſtomes and Neighbours. The cauſe and meanes of the decay of that great Empire, neuer ſince recouered. Of* Marate *and* Suaquen.

THe *Preſte Iohn*, which by another name, is called King of the *Abexi*, is Lord of all the Land of *Æthiopia ſub Ægypto*: which is one of the greateſt Prouinces we know in the World. This Eaſterne Empire beginneth at the Cape of *Guardafui*, called in old time, the Promontorie of *Aromata*, and from thence running along the Red Sea with Deſert coaſts, & not very crooked, it reacheth vnto the bounds of the rich City of *Suaquen*: on the Northſide it bordereth with the warlike people of the *Nubijs* or *Nubians*, which lyeth between the Land of the *Abexij*, and the ſuperiour part of *Egypt*, called, *Thebayda*, and from hence running great ſpaces within the Land, toward that part where the Kingdome and Land of *Manicongo* lyeth, after it hath taken too it ſelfe ſome part of *Libya interior*, all the other on the Weſtſide remayneth for his bounds, and preſently turning againe behind the Springs and Lakes of *Nilus*, going through the fierie aud vnknowne Countries, it finiſheth and endeth on the Southſide in the *Barbarian* Gulfe, which at this day is knowne of the *Portugals*, which doe nauigate the ſame on the Coaſt of *Melinde* and *Magadaxo*.

The Coſmographie of *Æthiopia, ſub Egypto.*

The *Negus* or *Prieſt Iohn*, King of the *Abexins.*

Promontorie of *Aramata.*

Where this Eaſterne Empire beginneth.

Nilus at this day is knowne by his ancient name; for of the *Abexijs*, *Egyptians*, *Arabians*, and *Indians*, it is called *Nil*, a thing certainly worth the knowing; the Springs and Lakes whence this Riuer proceedeth, are in the Confines that ſeparate the Land of the *Abexins*, or *Æthiopians* from the *Safres*, which inhabit the mayne of the Land, that goeth from *Melinde* toward *Moſambique*, as I vnderſtood, by ſome great Lords, and other perſons of *Abexij*. Which thing is held of them all for manifeſt, and well knowne, and hence appeareth, the little knowledge that the Ancients had of his originall. Now, enquiring of theſe perſons, if it were true, that this Riuer in many places did ſinke vnder the Earth, and came out againe many daies iournies thence, I knew there was no ſuch thing: But that through all the Land where it ranne, it ſhewed it ſelfe vpon the Superficies thereof, carrying a great depth and breath, without hiding it ſelfe or flying from the ſight of men, as yee reade in *Plinie, Lib.* 5. of the *Naturall Hiſtorie*: About the increaſings or ouer-flowings of the Riuer, I asked very often the cauſes, this beeing a thing ſo diſputed of all the ancient Philoſophers, and I came perfectly to know of them the Solution of this doubt, hitherto neuer determined; and ſo almoſt ieſtingly, with certaine ſimple Queſtions, I came to know that which ſo great and proud wits of Philoſophers knew not.

Ethiopia produceth many Mines of gold. Lakes of *Nilus*.

Theſe principall Lords of *Abexij*, told me, that in their Countrey the Winter beganne in the end of May, and laſted Iune, Iuly, and part of Auguſt, but that in Auguſt, the Ayre is more pleaſant, the weather milde and tractable, but that in the monethes of Iune and Iuly, for a great Wonder appeared, the Sunne; ſo many, and ſo continuall were the raines which continually fell from Heauen, with the which the fields and low grounds were ſo couered and ouer-flowne of the waters, that in theſe two monethes, they cannot goe nor paſſe from one place to another, and that this multitude of waters had no other iſſue or place where to gather themſelues, but only to the Channell of the Riuer *Nilus*: becauſe toward the Red Sea, there ranne along the Sea very great Mountaines, it was of neceſſitie, that the Riuer ſhould increaſe and go out of his owne courſe, not being able to containe ſo great abundance and weight of waters in it ſelfe, and the Riuer running with ſuch vehement and terrible rage, it is very apparant, that as well in the *Egyptian*, as in other Lands whereby it paſſeth, it would goe out of his naturall courſe, and cauſe, whereby it paſſeth, great ouer-flowings: and the Territories of *Egypt* being moſt plaine, [illegible] neceſſitie, the ouer-flowings in it would be more copious, and the Riuer would haue a larger ſcope to ſpread it ſelfe with his waters in euery place, the which could not ſo happen in the high and Mountainous Lands.

And ſo it doth in *Suiana*, the raines falling moſt violently in theſe moneths.

Now then, ſince it was manifeſt, that all the inundations of *Nilus* in *Egypt*, begin to increaſe when the Sunne was in the *Solſtitium Eſtiual*, which is in the moneth of Iune, the Sunne entring in the beginning of *Cancer*, but paſſing by the Signe of *Leo*, which is in Iuly, the Riuer increaſed in greater abundance, and when it was in the Signe of *Virgo*, which is in Auguſt, where in this moneth the raines begin to aſſwage in the *Abexij*, and Winter takes his leaue, the Riuer began to decreaſe by the degrees it had increaſed, till it come altogether into his Channell, the occaſion remayned manifeſt of the increaſing of this Riuer, to be the great and continuall raines, which in the moneths of Iune and Iuly, did fall in the Land of *Abexij*, or *Æthiopia*, which is all one; Seeing that when theſe raines ceaſed in Auguſt, the Riuer at that ſame time did beginne to withdraw himſelfe to his accuſtomed bounds. I was my ſelfe in *Maçua*, the moneth of Iune, and part of Iuly, where I ſaw great ſtormes, raines, thundering, and within the Mayne continually, we ſaw great blackneſſe and cloudineſſe, and tempeſts, and the *Abexins* ſaid, that we ſaw

Aluarez hath deliuered the ſame reaſon of this ouerflowing.

but

Cape of *Bona Eſperanza.*

Meroe inſula, in which is a great and rich Citie.

but little to that which went within the Land. Likewiſe, wee haue experience, that the moneths of Iune and Iuly, is the Winter of Cape *Bona Eſperanza*, and all this Coaſt where the raines are very continuall. In this manner, hauing reſolued my doubt, of the flowings of *Nilus*, I asked them if the Riuer made any Ilands; they anſwered mee, that it made many, but one of them was very great, where was built a moſt rich and great Citie, which by due conſideration ought to be the Iland of *Meroe*, and they told mee, that aſwell in this Iland, as through all the Riuer there were great numbers of certaine fierce and peſtiferous beaſts, which, without doubt, muſt be the Crocodiles; and being deſirous to know if it were true, that in a certaine place the Riuer fell from ſuch a height, that with the great noiſe of the fall, thoſe that inhabited in the bordering Townes were borne deafe: I found no Hiſtorie of this, onely they told mee, that in a certaine place, which they named, the Riuer did fall of a great Rocke, downe with a great noiſe and rumour, but that there was no other thing.

As touching the cuſtomes and manners of the *Abexines*, the Lecture that of them might bee made, it would diſturbe the Hiſtorie of the *Rutter*, for which cauſe, I will touch in briefe ſomethings moſt worthy to bee knowne; eſpecially, of the ruine and loſſe of this Empire, in our vnhappie dayes.

Dauids tyranny, of which ſome Exãples of the two *Betudetes*, and Chiefe Iuſtice, and *Trigremahon*, and foure *Barnagaſſoes*, in ſixe yeares, &c. you may reade before in *Aluarez*. This humour, it ſeemeth, increaſed with his yeares, and perhaps he intended ſome alteration in Religion alſo, as appeareth by *Aluarez* and *Bermudez* his Legates to the Pope, which might more inſtigate his ſubiects againſt him.

Preſte Iohn, by name *Atini Tingill*, called after *Dauid*, raigning in the yeare 1530. in the Land of *Æthiopia*, he became ſo cruell to his Subiects, and did tyrannize ſo much ouer the people, that he fel into an vniuerſall hatred of the *Abexines*; in this time *Gradamet*, King of *Zeila*, finding the time fit, began to attempt warre with *Presbyter Iohn*, to ſee what he could find in the minds of the *Abexines*, & this, not that he was able to take ſuch an Enterprize in hand, but either he encouraged himſelf in the great enmitie the *Abexines* had with their King, either this warre was ſecretly moued by ſome Lords of the Kingdom. Now, beginning to enter through the Land of the *Presbyter*, and to take ſome Townes, he diuided largely the ſpoiles among his Warriours, among the which he had three hundred Harquebuſſes, *Turkes*, which was the greateſt ſtrength of his Armie, and franchized all the Inhabitants of the Townes, where through he paſſed, and exempted them of the Taxes and Impoſitions impoſed by *Presbyter Iohn*, with which liberalities hee got the minds of the *Abexines*, and not onely of the vulgar ſort, but alſo of the moſt principall Lords of the Kingdome.

Gradamet ouerthrew in battaile *Preſte Iohn*, by means of Harquebuſſes.

The *Presbyter Iohn*, ſeeing the damage receiued of the King of *Zeila*, ſent againſt him his Captaines, which beginning ſome Skirmiſhes, as ſoone as the *Turkes* ſhot their Caleeuers among the *Abexines*, and did kill ſome of them, the feare they tooke of theſe ſhots was ſo great, that preſently they ſet themſelues in flight. The King of *Zeila* proud of this victorie, entred within the Land, confident alreadie in the fauour of Fortune, accompanied with great companies of *Abexines*, which followed his partie, and foraging the Land of *Æthiopia*, by that part which ſtandeth vpon *Magadoxa*, and *Melinde*, to the end that by this way hee might in ſhorter time might come to a Mountaine, where was the great Treaſure of all the *Presbyters* paſt, the *Presbyter* ſeeing that euery day his *Abexines* paſſed to the Campe of the *Moores*, determined to come to a battaile, before that ſo great Harpyes did make an end of deuouring the Land altogether, and the minds of his Subiects, and gathering his Armies, and going againſt the King of *Zeila*, hee gaue him battaile, in which the *Presbyter Iohn* was ouercome, becauſe that the *Abexines* could not abide the Harquebuſſes, and ſo fled from them, as from a cruell peſtilence. The *Presbyter* with-drawne after this conflict to the Mountaines with ſome of his, within a few dayes, hee left this life, in the yeare of our Lord 1539.

Dauids death.

The King of *Zeila* obtayning ſo great a victorie, trauelled by great iourneyes toward the Mountaine, where the Treaſure was of the Kings of *Abexij*, and comming to the foot, aſſaulting the paces with great furie, notwithſtanding, they were vnacceſſible, and were defended from the top, in the end they entred them, and gained the Mountaine, where was taken the greateſt Treaſure, that vnto this day we know together in the compaſſe of the whole Earth. Now, vpon the deceaſe of *Presbyter Iohn*, the *Abexines*, which continued in the faith and loue of their Countrey, elected his eldeſt Sonne for *Presbyter*, and King of *Abexij*, being a yong man of little age, which finding the Realme vſurped by Infidels, and almoſt irrecouerable (and becauſe there might remaine nothing wherein Fortune might not be contrarie to him, and fauourable to the *Moores*) it hapned that a Brother of his, dealt with ſome great men how to get the Kingdome, which was the vtter ouerthrow of the * *Abexines*. The matters of *Æthiopia*, beeing in theſe termes, and the infortunate youth contending with his Domeſticall and Natiue Countriemen, the King of *Zeila* came vpon him, but the new *Presbyter* not being able to reſiſt, with-drew himſelfe to the Mountaine of the *Iewes*.

* Since which to this day, they haue decreaſed, and are now almoſt vtterly ruined.

Mountaine of the *Iewes*.

We are to note, that in the inward part of *Æthiopia*, there ariſeth a great and moſt high Hill, which hath but one onely aſcending and very difficult, but on the higheſt top of it lyeth a very plaine Countrey, where there are great abundance of Springs, Fruits, Cattell, and Tillages, the Inhabitants of this Mountaine doe obſerue the Law of *Moſes*, not finding in all the Land of *Abexij*; any *Iewes*: the Hiſtorie and Antiquitie how they haue arriued here, and the cauſe of neuer deſcending downe, and conuerſing familiarly with the *Abexines*, is not come to my notice, though I laboured it much. The new *Presbyter* receiuing of theſe *Iewes* friendly entertainment, and reknowledged for their Lord, they defended him from the *Moores*, and King of *Zeila*, which deſpayring of the victorie, and entring the Mountaine, retyred backward. About this time we arriued at *Maçua* with all the Armie: which when it was knowne, it put the *Moores* in a great feare, and lifted vp the decayed hearts of the *Abexines*, in ſort that the *Presbyter* emboldned himſelfe to deſcend from the Mountaine, and ſeated himſelfe with his people in certaine Mountaines towards the Sea and Towne of *Maçua*, where we were arriued, writing many Letters more then pittifull and miſerable, and in all of them before the writing, came *Our Lord Ieſus crucified*, of the which, hauing louing Anſweres, and full of hope of ſuccour, wee made our iourney toward *Soez*, and being returned againe to *Maçua*, it was ordayned to ſend him fiue hundred men with a Captaine. This done, we ſet ſaile, and came directly the way to *India*, and to this preſent, I haue not knowne what more hapned, or is become of the *Presbyter*, and matters of *Æthiopia*.

What theſe *Portugals* performed in *Ethiopia*, you ſhal reade in the following Relations of *Bermudez*.

The *Abexines* are naturally ceremonious men, and full of points of honour. Among them there is no other kind of weapons then Darts, in which they here figured the Lance wherewith Chriſt was wounded, and the Croſſe whereon he ſuffered for Sinners. Some, though very few, weare halfe Swords. They are nimble on Horſe-backe, but badly apparelled, generally they are lying people and giuen to Rapine. Among them he is not counted rich, that poſſeſſeth many, but he that hath abundance of Cattell, and Camels, and notwithſtanding, this they eſteeme the Gold very much: In their owne Countrey they are weake and cowards, but in a ſtrange Countrey ſtrong and valiant, in ſort, that it is a Prouerbe in all *India*, to ſay, That the good *Laſcarin*, which wee call a Souldier, muſt be an *Abexine*; and they are ſo eſteemed in *Ballagate*, *Cambaya*, *Bengala*, and in other places, that they are alwayes Captaines, and principall perſons in the Armies. Their attyre is vile and poore: they weare Shirts of linnen cloth, and ſome great perſon weareth a *Beden*, the vulgar goeth naked, and couered with whatſoeuer cloth; they eate *Bolliemus*, and raw fleſh, and when they lay it to the fire, they hold it ſo little at it, that when they eate it, the bloud runneth out of it. In the Land there is no Cities, nor Townes, but they liue in the fields in Pauillions or Tents, like the *Alarbes*.

Cuſtomes of the *Abexines*.

They are eſteemed great Warriours out of their owne Countrey.

A kind of vpper garment.

They doe honour themſelues very much of the Queene of *Saba*, and they ſay, ſhe tooke ſhipping in the part of *Maçua*; and others affirme, that it was in *Suaquen*, and carrying great riches with her and Iewels of great value, ſhe came to *Ieruſalem* to ſee King *Salomon*, giuing him great gifts, and returne from thence with child by the King, to her Kingdome. It is an hiſtorie much talked of among the *Abexines*, that a *Soldan* of *Babylon*, moouing warre againſt *Preſbyter Iohn* many yeares agoe, the *Presbyter* gathered a great multitude of people, with the which he put in practice to turne the Riuer *Nilus* another way to the Sea, ſo that it ſhould not runne through *Egypt*. The *Soldan* amazed at ſo great an Enterprize, and ſeeing that the worke comming to perfection, it would be the vtter ouerthrow of *Egypt*, he ſent vnto him his Embaſſadors with great gifts, by the meanes of the which he obtayned his friendſhip and peace with the *Presbyter Iohn*, and gaue a priuiledge to the *Abexines*, that they might paſſe through all his Countrey, without paying any Tribute, and at this day they pay no Tribute when they goe to viſit the holy Sepulchre, and Saint *Catherine* of Mount *Sinai*; I asked within the ſtreights of ſome old learned *Moores* for this Antiquitie, and they told mee the ſame, not digreſſing one iot from the *Abexines*.

The nineteenth, at Sunne riſing, we ſet ſaile from the nooke which is beyond *Maçua*, halfe a league and an halfe of water, diſtant from the Land about halfe a league: This day the weather was very cloſe, and it rained, and numbring our Armie, I found ſixtie foure rowing Veſſels, that is, three Galliots, eight ſmall Gallies, and thirtie fiue Foyſts. By night the wind was North-weſt, it calmed, and blew a little at Weſt, in the ſecond watch it began to raine, and halfe the morning watch paſt, wee wayed our Anchors, and went rowing along the ſhoare till the morning, it rained very hard all this time.

The *Portugall* Armada.

The twentieth, at euening, we were as farre as the Point of the ranke of Ilands on the Northſide, at this time wee might bee from *Maçua*, about fourteene leagues, the Coaſt from *Maçua* hither, ſtretcheth North North-weſt, and South South-eaſt, there is in the diſtance fourteen legues, in the Ilands which we ſaw on the Sea-ſide, we knew that in ſome of them there was Cattel and water, with ſome few and poore dwellings, the diſtance between them and the firme Land, might be ſome foure leagues, the names of theſe Ilands where the Cattell and the Water is, are *Harate*, *Dobull*, *Damanill*, the Land of them is low, and round about it is full of Shoalds and Flats.

Harate, *Dobull*, *Damanill*.

By night all the firſt watch, the wind faire at Eaſt, we ſailed to the North North-weſt, at the beginning of the ſecond watch, wee fell on a ſudden in certaine very whitiſh ſpots, the which did raiſe and caſt from themſelues certaine flames like vnto Lightnings, wondring at the ſhew of this ſtrange euent, preſently we tooke in our Sailes, and beleeuing wee were vpon ſome Shoalds or Bankes, commanded to caſt the Lead: I found twentie ſixe fathome water, now this noueltie making no impreſſion in the Pilots of the Countrey, and ſeeing how we went by a great depth, wee ſet ſayles againe.

An Iland vnder water to be feared.

The one and twentieth when it was day, wee ſaw at Sea off vs, the low Iland, whereof the *Mooriſh* Pilots were afraid.

The two and twentieth when it was day, wee ſet ſayle: my Pilot tooke the Sunne at the higheſt, and found himſelfe in eighteene degrees and an halfe. At this time we were as farre as a Point of ſand very long, which the firme land thruſt out, doubling this Point, we found the Sea very faire, and we ſayled North-weſt and by Weſt. An houre after noone, we came to an Hauen, called *Marate*. All the Coaſt wee ſaw this day, ſtretcheth North North-weſt, and South South-eaſt, the Land by the Sea ſide is very low, and maketh neuer a Hillocke, but within the Land there ariſe ſo great Mountaines, that they ſeeme to reach the Clouds.

A Deſcription of the Port and Iland of *Marate*.

Marate is an Iland very low: the land thereof is very Deſart, and without water, it is beyond *Maçua*, about ſixtie ſixe leagues; the Iland hath in compaſſe a league and an halfe, the figure thereof is rather round then any other, it lieth from the firme land about three leagues, in the ſide of this Iland which is oppoſite to the South-weſt, and beholdeth the firme land, there is a very good Hauen, free from all winds, and eſpecially from the Eaſterne winds: for on this ſide, the Iland doth caſt out two very long points into the Sea, which ſtretch Eaſt and Weſt, and a quarter North-weſt and South-eaſt: betweene the which the land on both ſides doth ſtreighten very much, and makes a very great and hollow boſome, in the mouth and front of which lieth a long Iland, and very flat; and alſo ſome Heads of ſand, and Shoalds, by reaſon of which no Sea can come in there: this Hauen hath two entries, one of them goeth on the Eaſt ſide, and the other on the Weſt ſide, the one and the other very neere the points of the Iland, betweene the which the Hauen is made. The Entrie and Channell which goeth on the Eaſt ſide, ſtretcheth North and South, a quarter to the North-weſt and South-eaſt, the depth is three fathom in the ſhalloweſt place, and comming out of this, it encreaſeth preſently, and within the Hauen wee haue neere the Shoare foure and fiue fathome, the ground is mudde. By night, the wind blew at Eaſt, and leſſe then by day, we rode all night.

Foure or fiue fathom water.

The Ilands of *Daratata* and *Dolcofallar*.

Suaquen Channell full of Shoalds.

Xabaque Hauen in 19. degrees ſcarce.

The three and twentieth the Sunne being vp, we ſet ſaile from the Iland and Port of *Marate*, and found ſeuen fathome, and ſandie ground; at eleuen of the clocke, wee came in ſight of two little Ilands, which were farre to the Sea; one of them is called *Daratata*, and the other, *Dolcofallar*, from which to *Suaquen* is a dayes iourney: from noone forward, we ſayled North-weſt and by Weſt, till Euenſong time that we entred the Channell of *Suaquen*, and entring into it we ſayled North-weſt the ſpace of a league, and preſently there wee had ahead of vs certaine Shoalds, for which cauſe wee ſayled Weſt, and a quarter North-weſt, and ſometimes Weſt, to free our ſelues from them, and we ſayled this way about three leagues, till we ſaw a great Iland ahead of vs; as ſoone as we ſaw it, we went by a tacke toward the Land, and came to an anchor betweene certaine great Shoalds of ſtone, where there is a good Hauen, called *Xabaque*, which is to ſay in the *Arabian* Tongue, a Net. At this time it might bee an houre before Sunne ſet. This day my Pilot tooke the Sunne in his greateſt height, and he found himſelfe in nineteene degrees ſcarce.

A Deſcription of the Soalds of *Suaquen*.

A Shoald vnder water.

Infinite number of Ilands, Flats, and Heads of ſand and ſtone.

A precept how to auoid them.

Fiue leagues of Shoalds, eleuen leagues from *Suaquen*.

The Shoalds of *Suaquen* are ſo many, and ſo intermingled the one with the other, that no information or picture is ſufficient, I ſay not to paſſe them, but for to vnderſtand them, the Ilands, Shoalds, Bankes, Rockes, Channels that are among them are ſo many. Theſe Shoalds at the entring, when wee are readie to goe in, haue on the Sea ſide a Shoald vnder water, whereupon the Sea breaketh very much, and to the Landward a little Iland, which ſtretcheth with the Shoald North-eaſt, and South-weſt, a quarter of the Eaſt and Weſt, the diſtance is about three quarters of a league: as ſoone as we enter by theſe Shoalds, the Channell appeareth to vs large and ſpacious, and the farther wee goe forward, ſo much more to the Seaward there appeare to vs ſuch an infinite number of Ilands very flat, Flats, Heads of ſand or ſtone, that they haue no number, the which toward the Land are not ſo many, though in compariſon of any other Sea, it is the fouleſt and vnnauigable. The precept which moſt ought to be kept for to paſſe between theſe ſhoalds, is to take heed that we goe alwaies neerer to them that lie to the Sea, and keepe our ſelues the moſt we can, from the other that are to the Landward. The breadth of the Channell that goeth betweene the one and the other, in ſome places is about halfe a league, in others a quarter, and in others leſſe then a Caliuer ſhot. As touching the depth of water through all this Channell, wee are to note, that in the entrie of it we found ſixe fathoms, and from thence to the Port of *Xabaque* it abated nothing of this depth, nor exceeding twelue fathoms: from the beginning of theſe ſhoalds to this Hauen, there may be about fiue leagues, the length of them may be eight or nine leagues, where there goeth another Channell ſurer for ſhips and great veſſels, and wee may likewiſe paſſe theſe Shoalds, leauing them all to the Sea, going very cloſe with the firme land, and this is the righteſt way and moſt pleaſant.

The foure and twentieth, the Sunne being vp, wee ſet ſayle from the Port of *Xabaque*, and rowed by ſo narrow a Channell, that in the broadeſt place we could not goe abreaſt, but one after another, & whereſoeuer it widened it might be about a Croſ-bow ſhot, the moſt we went from the firme land, might be a Cannon ſhot, and the leaſt little more then a Croſ-bow ſhot. The Shoalds, Rockes and Bankes, we had on eueny ſide, and were all vnder water, vpon them wee ſaw manifeſt ſignes to auoyd them; For whereſoeuer they lay, the water ouer them did appeare to vs very red, or very greene, and where wee ſaw none of theſe colours, it was manifeſt to be the deepe, and cleereſt of the Channell, the water ſhewing it ſelfe darke. Now going by this Channell, compaſſed with ſo many controuerſies; at halfe an houre paſt eleuen, wee came to an anchor vnder the lee of a little low and round Iland, in nineteene degrees. In this height *Ptolomie* placeth the Mountaine of the *Satyres*, of the which I found no memorie in the Pilotes of the Countrey, but going into the Land about halfe a league, I found the foot of ſo many kinds of Beaſts, and flockes of Pianets, ſo great, that it was a wonder, and all the footings came till they ſet their feet in the Sea, and the tracke was ſo great, that it occupied the greateſt part of the field. I beleeue that Fable ſo ſpread abroad of the *Satyres* to come from hence, which they ſay, inhabite theſe Hills and Mountaines, and likewiſe it is to bee noted, that in theſe foure leagues of Channell that is from *Xabaque* to this Iland, the water is no lower then two fathoms and an halfe, nor higher then eleuen, and alſo that the tide in the Iland ariſeth not aboue halfe a yard. And it begins to flow as ſoone as the day beginneth to aſcend by the Horizon, according to the order of the tides of *Socatora*.

Redneſſe of the water.

Mountaine of the Satyrs.

The ſixe and twentieth by Sunne riſing, we departed from this Iland, rowing along a Shoald of ſtone, that ranne betweene vs and the Land almoſt equidiſtance from the Coaſt, and from it to the Land all the Sea was full of Shoalds and Bankes, to the Sea of vs there appeared neither Shoalds nor Flats, or any other impediment. At nine of the clocke, we came to an anchor in a little Iland, compaſſed with many Flats and Shoalds, where was a good Hauen: this Iland was diſtant from the other, whence wee parted in the morning, a league and an halfe, and ſhort of *Suaquen* fiue leagues.

The ſeuen and twentieth the Sunne vp, wee ſet ſaile from this ſecond Iland: two houres within night, we came to an anchor a league and an halfe from the ſecond Iland, in eight and twentie fathome water.

The eight and twentieth by day, we brideled the Oares, and ſet ſaile: at nine of the clocke, wee came to an anchor about two leagues from the Land, in three and twentie fathome water, the ground was a ſoft ſand like oze, or mudde. This morning, wee found ſome Shoalds vnder water at Sea, but vpon them it ſhewed it ſelfe very greene or red. Two houres after noone wee ſet ſaile againe, at night wee came to an anchor in ſeuen and thirtie fathome water, the ground was ſand, the place was ſhort of *Suaquen*, a league and an halfe, hard by an Iland, the Coaſt runneth North North-weſt, and South South-eaſt, and all along there runneth a Shoald that entreth into the Sea neere halfe a league, the Land vpon the Sea ſide differeth in nothing from that we left aſterne.

The firſt of March, 1541. by day, we departed this place, which is ſhort of *Suaquen*, a league and an halfe: hauing doubled a point which the Shoald maketh, being as farre as the place, wee approached the Land, and entring by the Channell inward, we came to an anchor within the Hauen of the Citie of *Suaquen*.

Suaquen was called in old time, the Port *Aſpi*, as wee may ſee in *Ptolomie* his third Table of *Africa*: at this day * it is one of the richeſt Cities of the *Orient*, it is ſituated within the *Arabike* Gulfe, in the Coaſt of *Æthiopia ſub Ægypto*, called now, the Land and Coaſt of the *Abexij*. Among all the famous places, this may be equall or ſuperior to them all in foure things. The firſt, in goodneſſe and ſecuritie of the Hauen. The ſecond, in the facilitie and good ſeruice for lading and vnlading of the Ships. The third, in the trafficke with very ſtrange and remote People and Lands, and of diuers behauiours. The fourth, in the ſtrength of the ſituation of the Citie. As touching the goodneſſe of the Port, and the ſecuritie of it, I will firſt ſpeake of: Nature made this Port in ſuch manner, that the ſtorme of the Sea cannot come into it by any place whatſoeuer. Within the Hauen it is ſo quiet, and it runneth ſo inſenſibly, that ſcarcely yee can perceiue to haue any tides; the ground is mudde, the Road hath in all places fiue and ſix fathom, and in ſome it hath ſeuen, in this compaſſe and harbour of the Hauen, may well two hundred ſhips lie, and rowing Veſſels without number. Yee may plainly ſee the ground, and where it appeareth not, it is ſo deepe, that at the leaſt it hath ten or twelue fathom water. The ſhips are laden round about the circumference of the Citie, caſting a planke into the Ware-houſes of the Merchandiſe, and the Galleys faſtning themſelues to the ſtones and doores of the houſes, ſet their Beak-heads ouer the ſtreets, and by them as by Bridges they are ſerued. Now, touching the Traffique and Nauigation that is in it, with People of many ſorts, and ſtrange and remote Countries: I know not what Citie can compare with it (except it be *Liſbon*,) for, this Citie tradeth in all *India intra Gangem*, & *extra Gangem*, that is, *Cambaya*, *Tanaçarin*, *Pegu*, *Mallaqua*, and within the *Arabike* ſine, in *Iuda*, *Cairo*, *Alexandria*, and from all *Ethiopia*, and the Land of the *Abexi* it gathereth great abundance and quantitie of Gold, and Iuorie. As touching the ſtrength of the ſituation of the Citie, there cannot ſo much bee ſaid that it is not much more, ſeeing that to come to it, the inconueniences, lets, dangers, and hinderances are ſo great, that it

Deſcription of the Citie and Port of *Suaquen*.

The Port of *Aſpi*.

* *Ann.* 1541. Since the *Turkiſh* Conqueſt, *Moba*, and other places haue beene of greater trade.

The great trafficke of *Suaquen* with many Nations for Gold, Iuorie, and rich merchandiſes.

Suaquen, for ſome fifteene leagues, is enuironed about with Shoalds, Flats, Ilands, Rocks, Channels, Banks, &c.

ſeemeth almoſt impoſſible. Seeing that fifteene leagues about the Shoalds, Flats, Ilands, Channels, Rocks, Bankes, and Flats of Sand, and breakings of the Sea, are ſo many, that they put the Saylers in a great doubt, feare and diſpaire. The ſituation of the Citie is in this manner: in the very midſt of this Nooke ſtandeth a moſt plaine Iland, which is almoſt leuell and euen with the Sea, and it is ſo round, that it ſeemeth a circle. It hath in compaſſe a quarter of a league, vpon this Iland is the Citie of a *Suaquen*, built in ſuch manner, that in all the compaſſe of the Iland, there is not one foot of ground that is not repleniſhed with houſes, ſo that this Iland may rather be ſaid to be full of Houſes and Inhabitants, then built and inhabited of people, ſo that all the Iland is a Citie, and all the Citie an Iland. On two ſides this Citie and Iland, doe come within a Bow ſhot of the firme Land, that is, on the Eaſt South-eaſt, and on the South-weſt ſide, but all the reſt is further of the Land: The Road in this Hauen or Nooke, is round about the Citie, from the edge of it to a great Croſſe-bow ſhot of it. We may caſt Anchor where wee liſt, and all this diſtance hath ſixe and ſeuen fathome water, the ground is Mud. This Nooke where this Citie lyeth, as in his Centre, round about it along the ſhoare hath a great Shoald, ſo that the deepe is at the edge of the Citie, and a Bow ſhot round about it on euery ſide, and beyond this diſtance it is full of Shoalds. In this Nooke lye other three Ilands on the Land ſide, that lyeth to the North-weſt; the ſecond of them that lye further in, are little, but the other neereſt to the Channell, is about the bigneſſe of the Citie. Betweene this Iland and the firme Land of the Nooke, on the North ſide, there goeth a great Channell very long, in which is ſeuen fathome water: Along this Channell may a great Nauie lye at Anchor, without any danger of hurt from the Citie, or ſeeing more then their Maſts. When the morning appeareth in the Horizon, it is full Sea; and the morning comming on, it beginneth to ebbe till the day comes to our Meridian, when it is dead low water, and paſſing from hence to the ſetting in the Horizon, it beginneth to flow till day ſhutting in, and being ſhut in it is full Sea: from dead low water till full Sea againe, the water riſeth not in the Citie more then a quarter of a yard, and along the Coaſt, the moſt that it riſeth, is a yard and an halfe to be meaſured, and in ſome high places leſſe then three quarters of a yard. But when I made this obſeruation were new Tides.

The ninth of March, an houre before Sunne ſet, wee weighed Anchor from before the Citie, and lay at the mouth of the Channell. The tenth, we ſet ſaile from the mouth of the Channell of *Suaquen*; We lay all night at Anchor, and the Dew was ſo great, that it was wonderfull.

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§. III.

Mountaines of Sand on the Coaſts of Dradate, Doroo, Fuxaa, Arequea, Farate, Quilſit *and* Igidid.

THE eleuenth, the Winde was at North, and it blew ſo hard that it was a ſtorme, it raiſed along the Sea Coaſts great Mountaines of Sand toward heauen, and after they were very high it brake them, and the ayre remained as though it were a great miſt or ſmoake; all this day we lay at an Anchor.

Many Rockes, Shoalds and Flats.

The twelfth, we went out of this Channell, two leagues beyond *Suaquen*, and being without we ſet ſaile, and being about a league and a halfe from the Coaſt, we met ſo many Rocks, Shoalds and Flats, whereon the Sea did breake very much, that wee were forced to take in our Sayles, and to row the ſpace of three houres, till we were free from theſe Shoalds, and preſently we ſet ſayle againe. At Euen, we came to an Anchor within the Banke, entring a very narrow Channell, this Channell is one league beyond the other whence we parted, & three from *Suaquen*, it is great and ſpacious within, the ground is very cleane, there can no Sea come in nor doe any hurt.

The thirteenth, we went an houre before day out of the Channell, and to the Sea of vs about a Canon ſhot, we ſaw a very long ranke of Shoalds breake, which ſeemed to beare the ſame courſe that the Coaſt. At eleuen of the clock, the wind ſcanted and blew from the North North-weſt, for the which not being able to make any way, we were forced to faſten our ſelues to the Rockes of the Shoalds, and being here about three houres, at two of the clocke afternoone we ſet ſayle, the wind was very much freſher, and about North North-eaſt, we ſayled North-weſt, and when we were with the banke of the Land, we tooke in the Sayle, and rowing, we entred a Channell, and well within the banke we harboured. This Channell and place is from *Suaquen* about ſeuen leagues, the Channell is very narrow, and windeth in many Crookes, the Coaſt from *Suaquen* hither, ſtretcheth North and South, and North & by Weſt, and South and by Eaſt.

A Channell ſeuen leagues from *Suaquen*. Obſeruation of the Tides.

Courſe of Tides.

The fifteenth, I went a ſhoare, and obſeruing the order of the flowing and ebbing of the Sea, I found that after the morning was ouer the Horizon, two houres it was full Sea, and thence it began to ebbe till two houres afternoone, at which time it was dead low water, and preſently it began to flow till the Moone was ſet, and two houres after: Now meaſuring the quantitie, the tide did ariſe, I found two and twentie cubits.

The ſixteenth, we went out of this Channell, that is ſeuen leagues from *Suaquen*, the winde was at North, halfe a league at Sea we caſt Anchor. The ſeuenteenth, wee entred into a very good harbour, called *Dradate:* the Coaſt from the Port of *Suaquen* vnto *Dradate*, lieth North and by Weſt, and South and by Eaſt: It is diſtant ten leagues, the Land ouer the Sea is all very low, and three leagues within the Maine, are great and high Mountaines.

The Port of *Tradate*, with great reaſon ought to bee placed among the great and famous Ports, it hath eleuation of the Pole, nineteene degrees fiue ſixth parts, and is beyond *Suaquen* ten leagues. The mouth and entry hath in bredth, about a ſmall Faulcon ſhot, and entring within, preſently it beginneth to narrow, and cloſe more and more, but in all his length, the depth of water is twentie fathome, the ground is mud. About a quarter of a league within the Land, there is a great watering place of Wels, where is the beſt and greateſt quantitie of water, that is knowne in all theſe Coaſts.

A great watering place.

The nineteenth, the Sunne being vp, we ſet ſayle: we iournyed this day about three leagues and a halfe at Sea off vs wee ſaw many Shoalds, the Coaſt ſtretched theſe three leagues and a halfe North and South. The twentieth, at Sunne riſing the wind blew at North, and troubled the Sea: wherefore we were forced to ſeeke harbour within the Shoald, entring by a very narrow and troubleſome Channell: after wee were within, the wind came North North-eaſt, we lay all day at an Anchor. The one and twentieth, we went out of the Shoald, the wind was Weſt North-weſt faire weather, we ſayled to the North, diſtant from the Land about halfe a league: an houre after Sunne riſing, we were with a very long and faire point, which *Ptolomie* calleth the Promontorie of *Diogenes*.

Doroo, is a very great and faire Bay, it is fifteene leagues beyond *Suaquen*, and a halfe: this Bay on the South ſide thruſteth a verie large and bare point into the Sea, where there is built a great and round Turret in manner of a Pillar, *Ptolomie* calleth this Point, the Promontorie of *Diogenes*. Through this Channell, preſently at the entrie, there is ſixe fathome Water, and from hence it goeth diminiſhing till it come to three, and thence doth not deſcend; the ground is a verie hard Clay, the Bay is ſo great, and maketh ſo many Creekes and Nookes, and within it lye ſo many Ilands, and the firme Land is cut with ſo many Creekes, which doe penetrate ſo farre into the Land, that in euery place there may be many Veſſels hidden, without any notice of them. A quarter of a league to the Sea of this Bay, there lyeth a Shoald that doth gird and compaſſe it in ſuch ſort at the mouth thereof, that no Sea can come into it, becauſe it is alwaies aboue water, without hauing any entrance, except the mouth which aboue I haue rehearſed. This entry or mouth ſtretcheth Eaſt and by North, and Weſt and by South. A Cannon ſhot from this Bay, is a Well, of great quantitie of water, but it is very brackiſh and ſalt. The two and twentieth, when it was day, wee departed, and made our way Rowing, the Sea ſeemed to be very full of Rockes, and getting free of ſome, we encountred with others; halfe an houre paſt ten of the clocke, we made vs faſt to the ſtones of them. About Euenſong time, we were with the Land, and hauing doubled a low point, we entred into a very great Bay, which is called *Fuxaa*, there is betweene *Doroo* and *Fuxaa* three leagues and a halfe, the Coaſt ſtretcheth North and South, and ſeemeth to take ſomething of North-Weſt and South-Eaſt. The Bay of *Fuxaa*, is made Noble or famous, by a verie high and ſharpe Pike, and in it the Pole of the North doth riſe twentie degrees and a quarter. In the entry and mouth of this Bay, there are two verie low points: they lye North and by Eaſt, and South and by Weſt, the diſtance is one league and a halfe. No great Sea doth enter heere, and for this cauſe heere is a good harbour, where there is ten and twelue fathome water, and the ground is mud, euery where elſe it diminiſheth, till it come to fiue fathome. Along the Land of the Bay that goeth on the South ſide, there lyeth nine little Ilands on a row, and in other places are ſome other ſcattered, all of them are ſmall, low, and compaſſed with Shoalds: In this Bay there is not any water, the Land is verie dry and barren.

A Deſcription of the Bay of *Doroo*.

Promontorie of *Diogenes*.

A Brackiſh ſalt Well.

The Deſcription of the Bay of *Fuxaa*.

Nine little Ilands.

The fiue and twentieth, wee iournyed along the Coaſt to the Sea off vs, about a league wee ſaw many Rockes: at ten of the clocke we entred into an harbour, verie great, which is called *Arequea*. There is betweene the Bay of *Fuxaa* and this Hauen foure leagues, the Coaſt runneth North and South, and taketh ſomething of the North-weſt and South-eaſt. *Arequea* is the ſtrongeſt and moſt defenceable Hauen that hitherto I haue ſeene, it is beyond *Suaquen* two and twentie leagues. In old time it was called *Dioſcori*, as wee may ſee in *Ptolomie*; in the midſt of the entry and mouth of this Port, lyeth a great Iland, which hath in length about a Croſſe-bow ſhot, and almoſt as much in breadth, and there runneth from it to the firme Land, on the South ſide a Shoald and a Banke, that ioyneth with the Land, in ſuch ſort, that not any thing can paſſe ouer it: but from the ſame Iland to the Land on the North ſide, which is about a Croſſe-bow ſhot diſtance, there goeth a Channell that hath fifteene fathome water, it runneth North-weſt and South-eaſt, and both neere the Land, and neere the Iland it is verie ſhallow and full of Rockes, ſo that the way lyeth in the very midſt; the Channell hath in length about a Caliuer ſhot, and preſently the Coaſts on euery ſide winding, doe make within

Arequea Harbour twentie two leagues from *Suaquen*.

The Deſcription of the Port of *Arequea*.

Dioſcori Port.

a great and very faire Hauen, in which there is no feare of danger. This Port hath in length about one league, and halfe in breadth, it is deep in the midſt, and neere the Land full of Shoalds, there is no water in it. The token we haue to know when we are as farre as it, is, that the Pike abouesaid remaineth to the Weſt South-weſt. Here we agreed to ſend all the Armie to *Maçua*, and to goe forward onely with ſixteene ſmall Gallies.

Salaqua Hauen, foure leagues from *Arequea*.

The thirtieth at noone, we ſet ſayle from the Port of *Arequea*, we came to an Anchor in a Hauen, which is called *Salaqua*, beyond *Arequea* foure leagues, and from *Suaquen* ſixe and twentie: the Coaſt North and South, and taketh ſomewhat of the North-eaſt and South-weſt. The Land which is ouer the Sea, maketh many riſings and hillocks, and behind them there ariſe great Mountaines: and we are here to note, that the Land by the Sea from *Arequea*, beginneth to make this ſhew forward, for hitherto it is all very plaine and low, till it reacheth to the Mountaines that are within the Maine. The one and thirtieth, we ſet ſayle from the Port of *Salaqua*: an houre before Sunne ſet, we faſtned our ſelues to a Shoald, that is a league from the ſhoare, we might goe this day about ſeuenteene leagues, and were beyond *Suaquen* three and fortie.

The coaſting of theſe ſeuenteene leagues.

The Point of the *Calmes*.

Toro.

Magarçaon.

Elmantè.

From the Port of *Salaqua* forward, the Coaſts doe begin to winde very much, and from *Raſeldoaer* forward, the ſpace of a league, the Coaſt runneth very low to the North North-eaſt, and in the end it maketh a point of Sand, where there are thirteene little hillockes or knobs of ſtone, which as the *Mooriſh* Pilots ſaid, were Graues, and from this point of the *Calmes* about two leagues, the Coaſt runneth to the North North-weſt, and from thence as farre as this Shoald, which is three and fortie leagues from *Suaquen*. It is the moſt famous and named point of all this Coaſt; becauſe all that doe ſayle from *Maçua*, *Suaquen*, and other places, to *Iuda*, *Alcocer*, and to *Toro*, muſt of force fetch this point. As touching the Sea that lyeth within theſe ſeuenteene leagues, I beleeue there can be no rules or experience to be ſecurely ſayled, but that as well the skilfull as the vnskilfull, muſt paſſe at all aduentures, and ſaue themſelues by chance, for the Shoalds are ſo many, and ſo great, the Sea ſo ſowed euery where with Rockes, the Bankes are ſo continuall in euery place, that it ſeemeth certainly rather that we may goe it on foote, then ſayle it; yea, although it be in ſmall Boats, in theſe ſpaces which are contained; betweene *Salaqua* and *Raſeldoaer*, are three Ilands lying in tryangle, neerer to *Raſeldoaer* then to *Salaqua*. The greateſt of them is called *Magarçaon*, it hath in length about two leagues, the Land of it is verie high, and without water. This Iland beareth with *Raſeldoaer* North and South, the diſtance is three leagues. The ſecond Iland lyeth much to the Sea, and *is* called *Elmante*: the Land is likewiſe high, and without water; but the third Iland is very low, and all of Sand: it lyeth foure leagues from *Salaqua*, toward *Raſeldoaer*, the name whereof is not yet come to my notice.

Quilſit Hauen.

The Deſcription the Riuer of *Ferate*.

The ſecond of Aprill, 1541. an houre before day, we looſed from the Shoald, that is three and fortie leagues beyond *Suaquen*, and went Rowing along the Coaſt, wee entred into a Riuer which is called *Farate*: there might be from the Shoald whence wee departed to this Riuer, foure leagues, and ſetting ſayle a league from thence, wee entred into an Hauen very faire, which is called *Quilſit*. All this day we ſaw not to the Land of vs any Rocke, but to the Sea of vs we did ſee a Shoald. *Farate* is a Riuer very great and faire, the Channell thereof hath of eleuation of the Pole one and twentie degrees, and two third parts, that ſeparates two low Points; at the entrance are a ſmall Caliuer ſhot, and from each of them commeth a Shoald toward the mouth of the Riuer, ſo that the Channell or entry is in the very midſt; this Riuer runneth Eaſt and Weſt. The Land of euery ſide of the Riuer is very low, without Buſh or any Trees of any other kind; in the mouth of the Riuer is thirtie fathomes water, and from thence it diminiſheth till it remaineth in eighteene.

A Deſcription of the Port of *Quilſit*.

Quilſit, is an Hauen no leſſe faire and noble, then very ſure and profitable, becauſe being once within, we need to feare no winde or any misfortune. There are at the entrie of this Port two very low Points, which are coaſted North-weſt and South-eaſt, a quater North and South. The diſtance is almoſt a quarter of a league. All the Hauen round about, may comprehend more then three leagues, and wee may lye at Roade in any place of it, and bee ſafe. In all this Hauen is twelue fathome water, along the Shoare the Coaſt is rockie, betweene this part and the Riuer of *Farate*, which is a great leagues iourney, there croſſeth a ranke of Mountaynes, one higher then the reſt.

Raſilgid Hauen.

Moamaa Hauen.

The third, one houre before day, we came out of the Port of *Quilſit*, and went rowing along the Coaſt. An houre before Sunne ſet, we came to an anchor in an Hauen, which is called *Raſilgid*, which in the *Arabian* tongue is, The new Head. This day we went about nine leagues, to the Sea of vs, we ſaw ſome Shoalds, but fewer then we had ſeene before. Two leagues from *Quilſit* there is a very good Hauen, which is called *Moamaa*, and preſently from this Point of the Shrubs, vnto another Point of Sand very long, which is about two leagues, before the Port of *Raſilgid*, the Coaſt runneth North and South, and taketh ſomewhat of the North-weſt and South-eaſt, the diſtance is about three leagues and a halfe.

Igidid, is a ſmall Hauen, but a very pleaſant one, it is beyond *Suaquen* ſeuen and fiftie leagues; the proportion thereof is like a great Cauldron, and within is ſo round, that it ſeemes a part of a Circular: in the mouth and entrie of the Port are two Points; which ſtretch North and South. Within this Port, onely the Eaſterne winde can doe ſome hurt, all the ground is very cleane: at the Mouth there is eighteene fathome water, and within thirteene; and halfe a league from it into the Land there is a Well of water, though little abounding, the water of it is very bitteriſh; the Port hath in compaſſe a great halfe league. It is a thing to be noted, that as well in this Port, as in all the reſt, which I haue ſeene in this Coaſt, Riuers, or Harbours, none hath any Barre or Banke at the Entrie, but rather the greateſt depth is at the Mouthes, rather then within. In this Port I found certaine Trees, which in the Trunke or Stock reſembled the Corke Trees, for the Trunkes and Boughes of them were couered with a kind of Barke or Corke, and very different in all the reſt, for the leaues of them were very great and large, and wonderfully thicke and greene, hauing certaine bigge veines that did croſſe them, theſe Trees were with Flowre, and the Flowre in the Bud reſembled the Mallow flowre when it is in the Bud, but that this was very white; and after it openeth, the Bud it reſembleth the white Cockle. Cutting a little Bough or Leafe of theſe Trees, there runneth out a great ſtreame of Milke, as if it were the dugge of a Goat. In all this coaſt I ſaw no other Trees but theſe, except a Groue that is a little beyond *Maçua*, hard by the Sea in the mariſh ground; beſides theſe Trees, within the Land, there are ſome Valleyes where grow ſome Capers, the leaues of which the *Moores* doe eate. They ſay, that they be appropriated to the ioynts.

A deſcription of the Port of *Igidid*.

Igidid Port, in proportion like a great Cauldron.

A Well of water very bitteriſh.

Trees like Corke trees.

Trees of Capers.

The fourth, from Sunne riſing till eleuen of the clocke, the winde blew ſo much at North-weſt, that it was a great ſtorme; and from eleuen of the clocke, it began to thunder very hard, and it hayled with the biggeſt drops that euer I ſaw; with theſe thunders, the Winde ranne through all the Points of the Compaſſe, and at laſt it remayned North. This day I carried my inſtruments on Land, and found the variation one degree and a quarter to the North-eaſt, and the Port in two and twentie, by many obſeruations.

Thunder and very great Hayle.

Notwithſtanding, that theſe operations were made a ſhoare, and with ſo much heede in the ſetting of the Inſtrument, that after once placed I neuer ſtirre it, till the end of all the obſeruations, yet there cannot be but that ſome error may be in them and ſome difference, becauſe the great heate and ſcorchings of the Sunne, did cracke the plate of Iuorie in the middeſt, and there remayned a great Clift as thick as a Portegue of gold, betweene the one halfe and the other.

The exceeding heat of the Sunne.

The ſixth, an houre before day, we weighed from the Port of *Igidid*. All this dayes iourney might be three leagues and a halfe.

The ſeuenth, in the morning, the Winde blew freſh at North-weſt, we rowed to the ſhoare: and at eight of the clocke, in the morning, wee faſtned our ſelues to certayne ſtones of a Shoald and a Shelfe, that lyeth before a long Point, which hereafter I will call *Starta*; we went in this ſpace about three leagues; but about noone we departed, and ſet ſaile, being in no little doubt, becauſe on the one ſide and on the other of vs, we ſaw ſo many Shelues that it was a wonderfull thing: we were forced to take in our ſailes, and helpe our ſelues with the Oare. At Sunne ſet we came to an anchor in a good Hauen, which is called *Comol*.

Starta.

Comol, a good Hauen.

§. IIII.

A deſcription of the Coaſt, that is contayned from the Port of Igidid *vnto* Comol, Raſelnaxef, Xuarif, Gadenauhi, Xermeelquiman, Gualibo, Tuna, Alcocer, *and* Toro.

FRom a Point that lyeth two leagues beyond the Port of *Igidid*, to another, very long and flat, it may bee about foure leagues: theſe two Points ſtretch North-weſt and South-eaſt, in this ſpace there is a great and famous Nooke, and within it toward the long Point of the North-weſt, is a Hauen ſo cloſe on all ſides, that no Wind can doe it any harme, and it is very deepe. The Point remayneth an Iland, which by reaſon of the heighth and place where it ſtandeth, without doubt it ſeemeth to be an Iland, which *Ptolomie* calleth *Starta*. But from hence to a great Point, which the Land ouer the Port of *Comol* doth thruſt out, there may be fiue leagues, theſe two Points ſtretch North-weſt and by Weſt, South-eaſt and by Eaſt; betweene them both there is another great and faire Nooke. As touching the deſcription of the Land vpon the Sea coaſt, we are to note, that from as farre as *Igidid*, till halfe a league ſhort of the Port of *Comol*, along the Sea, the Land ſheweth all along in ſmall Hills and very cloſe, and behind them there ariſe within a league diſtance, very great and high Mountains, rayſing very high Pikes and ſharpe Points, with other very faire ſhewes, the which the neerer they come to the Port of *Comol*, ſo much the neerer they come toward the Sea, and being come to the edge of it, they runne very high, ouer-pearing the Coaſts, till they come within halfe a league ſhort of this Port of *Comol*.

Comol Hauen two and twentie degrees and an halfe.

Starta Inſula.

A deſcription of the Port of *Comol.*

Badois.

Promontorie of *Prionoto.*

Comol, is beyond *Igidid* eleuen leagues, and from *Suaquen* ſixtie eight; the Pole in it is eleuated two and twentie degrees and an halfe. This Port ſtandeth in the end of this ſecond Nooke, very neere the face of the Point, which the Land that lyeth on the North-weſt ſide, doth thruſt out, the which though it be not very great, yet it is very ſure and profitable: for toward the Sea ſide it hath certaine Shoalds ouer water, which defend it, that no Sea can come into it; the Land which is ſeene round about it, is very plaine and pleaſant, and greatly peopled with *Badois*. Now, the Point of the North-weſt, wherewith the Land ouer this Port and end of the Nooke, commeth out into the Sea, is very long and faire: the Land of it is all low and equall. This Point is the Promontorie *Prionoto*, if wee looke well to *Ptolomie* in the third Table of *Africa*; which, becauſe that as farre as it the great Mountaines doe end, which roame along all this Coaſt. Three houres after mid-night, we went out of the Port of *Comol*, and rowing a little while, wee all ſet ſaile and went along the Coaſt; but an houre before morning, ſome Foyſts ſtrooke vpon Rocks and Shoalds, for which cauſe we ſtrooke ſaile, and made our iourney, rowing vntill morning.

Xaabiliden, a great Shelfe.

Zemorgite Iland.

The Point of the Mountaines end.

Raſelnaxef Point, or the dry Cape.

Promontorie *Pentadatilors.*

Note an Iland where the land of both Coaſts is ſeene.

Agathon inſula.

The eight, at breake of day, we came into a great and faire Bay, of which toward the North and North-weſt ſide, we ſaw no end, or any Point where it might end. We ſailed in the broad and high Sea, the Shoalds on euery ſide were ſo many, that it was a wonder wee could make any profit of a large winde, for now going roamour, now by a tacke, ſometime out of the way, and ſometime in it, there was no way wee could take certayne and quiet. About Sunne ſet, wee found a very great Shelfe, and faſtning our ſelues to the ſtones of it, we tooke harbour. The ninth, being cleere, we ſet ſaile from the Shelfe. We tooke harbour within a very great Shelfe, which is called *Xaabiliden*: after we were at anchor, we ſaw to the Sea an Iland, which is called *Zemorgete*. This Port and Shelfe ſtretcheth North-eaſt and by Eaſt, South-weſt and by Weſt. From the point of the Cape of the Mountains, to another Point which is beyond it, where are certain great Furres or Whinnes, the Coaſt runneth North-weſt and by North, and South-eaſt and by South, buſhes of the diſtance may be about three leagues & an half, or foure, & preſently from this Point, the Coaſts of the great nooke, beginne to wind toward the Land inward, drawing toward the ſetting of the Sunne, and afterward they turne againe very winding and crooked, making with ſo many turnings a great and large circuite, and from hence they wind outward, carrying a great and long front, till they thruſt into the Sea a notable and great Point, called *Raſelnaxef*, which in *Arabique*, is to ſay, the dry Cape which *Ptolomie* doth call. The Promontorie *Pentadatilors*, as we may ſee in the third Table of *Africa*, the Iland of *Zemorgete*, is diſtant from this Point about eight leagues towards the Sunne riſing, and from it, as the *Mooriſh* Pilots told vs, is the firſt place from whence the Land is ſeene of both the Coaſts, but the Coaſt of *Arabia* is a great deale further from the Iland, this Iland is barren and very high, and hath another faſt by it very ſmall, the greater *Zemorgete*, *Ptolomie* doth call *Agathon*, and maketh no mention of the leſſer. Now, for a declaration of the ſhelfe *Xaabeliden*, wee are to note, that in the end of this great Boſome farre to the Sea, there lyeth a very faire ſhelfe aboue water, all of it, which maketh a figure like to two armes wide open with their hands, and becauſe of this ſhew that it repreſenteth, it was called, *Xaabeliden*; which in *Arabian*, is to ſay, The ſhelfe of the Hands, the Port of this ſhelfe is on the Land ſide, for on this ſide it windeth very much, and ſtretcheth ſuch armes that keepe and ſhut vp the Hauen from all the winds of the Sea, this Hauen ſtretcheth with *Raſelnaxef*, Eaſt South-eaſt, and Weſt North-weſt, the diſtance is about foure leagues.

Cornaqua an Iland.

A great Temple.

The tenth, the Sunne being vp, we ſet ſaile to the North North-eaſt, the wind began to blow freſher, and the Sea appeared to vs cleere and Nauigable, about halfe a league from the Point, we ſaw in the iudgement of all, a ſhip vnder ſaile, and making toward it, after wee were very neere it, we perceiued it was a white Rocke that was in the Sea, which, as wee had notice, deceiueth all the Nauigators, and preſently we ſailed to the North and by Eaſt. At nine of the clocke, wee were as farre as an Iland, which is called, *Cornaqua*, and wee paſſed betweene it and the firme Land: this Iland is ſmall and barren, it hath in compaſſe about halfe a league, the diſtance from it, and the firme Land is about a league and an halfe, the Land of the Iland maketh the figure and ſhew of a great and mightie Lizard, with his armes ſtretched out, which is the occaſion it is much noted and ſeene of the Nauigators, and therefore made famous, this Iland of *Cornaqua* beareth with the Iland *Zermogete*, North-weſt and by Weſt, and South-eaſt and by Eaſt, the diſtance is about ſixe ſmall leagues, but returning to our way, about halfe an houre paſt ten, wee were as farre as a very long Point of Sand, entring a great way into the Sea, which is called, *Raſelenſe*; which in *Arabique*, is to ſay, The Point or Cape of the Noſe. This Point hath not round about it any high Land, but a great or vaſt field doth begirt it, without ſeeing in all this ſpace any Tree or any greene thing, and in the very face of the Point, is a great Temple erected, without any other building, and on euery ſide of it is a very cleere ſandy Coaſt, in manner of a Bay. *Raſelenſe* is very famous; all the trouble of their Nauigations, is, till they come to this Point, and whenſoeuer they double or come to it, they hold themſelues at home and ſure. Now proſecuting our iourney running along the Coaſt, the wind was at South-eaſt. At noone my Pilot tooke the Sunne, and found himſelfe in twentie foure degrees of height, one ſixt part, at this time we might be beyond *Raſelenſe* three leagues, whence it remayneth manifeſt, this Point to ſtand in the height of twentie foure degrees; and of this it appeareth, that the Citie of *Bereuice*, was built in this Point of *Raſelenſe*, for *Ptolomie* doth place it vnder the Tropicke of *Cancer*, by the Sea-ſide in this Coaſt, and in his time they made the greateſt declination, almoſt twentie three degrees fiftie minutes: Likewiſe, *Pinie, Lib.6.* ſpeaking of *Bereuice*, ſaith, that in the *Solſticium* at high noone, the *Gnomon* maketh no ſhadow, which ſignifieth, this Citie to be vnder the Tropicke.

Note the Citie of *Bereuice*.

Halfe an houre before Sunne-ſet, we were as farre as an Iland, which is called *Xuarit*, but paſſing forward a quarter of a league, we met certaine ſhelues of ſand, and others of ſtone. Wee came to an Anchor betweene them in a good Harbour, which in the *Arabique* Tongue, is called *Cial*. In theſe ſhelues wee ſaw ſo great a quantitie of Foule, as hitherto in no part of this Sea wee haue ſeene: theſe ſhelues and Port of *Cial*, is beyond *Suachen*, one hundred and three leagues.

Xuarit Iland.

From *Raſelnaxef*, till ſo farre as the Iland *Xuarit*, there may be betweene ſixteene and ſeuenteene leagues. The Coaſt when we haue doubled *Raſelnaxef*, which by another name, I call the North-weſt point of the great Nooke, doth wind very much, and runneth into the Land, and turning outward againe, it thruſteth into the Sea: a verie long Point of Sand, called *Raſelenſet*: theſe two Points ſtretched North-eaſt and South-weſt, and take almoſt the whole quarter of North and South, there may be in the diſtance about ſixe leagues large, and preſently from *Raſelenſet*, forward the Coaſt windeth directly to the North-weſt, till we are as farre as the Iland of *Xuarit*, this diſtance is betweene ten and eleuen leagues: the Sea that lyeth in this diſtance is in onely three places foule and full of Shoalds, the firſt is, to the Sea of the Iland of *Connaqua*, where is ſeene a great and very faire Shoald, which going ouer water raiſeth a great ridge of very great ſtones, and runneth a great ſpace toward the Land. The ſecond place is in the Iland of *Xuarit*, for from this Iland, as well on the Eaſt as on the Weſt-ſide, there goe great Shoalds and Flats toward the firme Land, in ſuch manner that they ſeeme to ſhut vp all the Sea, that lyeth betweene the Iland and the Land, but the third remayneth manifeſt, to bee this part where at this preſent we lye at Anchor, called *Cial*; in the which the Sea is ſo full and thicke, with ſo many Shoalds and Flats, that they haue no number, neither can yee perceiue any part of it, that ſhewes it ſelfe free and void of them. The Iland of *Xuarit* is a Caleeuer-ſhot in length, and in breadth almoſt as much, the Land of it is very low, and in the midſt of it a great Buſh very greene, on the Eaſt-ſide there is oppoſite to it a great Rocke like an Iland, this Iland is diſtant from the firme Land little more then halfe a league.

The coaſting from *Raſelnaxef* to *Xuarit*

Raſelnaxef Point.

Xuarit Iland, a Caleeuer-ſhot in length, and in breadth almoſt as much.

From *Suaquen* to *Raſelenſe*, the Countries are inhabited of a people, called *Badois*, which worſhip *Mahomet*, the one and the other called of the Coſmographers *Æthiopians*. And from *Raſelenſe* vpward to *Soez*, and the end of this Sea, the Coaſts doe appertaine to the great Region of *Egypt*, therefore the Inhabitants which doe inhabit betweene them and the Riuer *Nilus*, *Ptolomie* will haue them called, *Arabique Egyptians*. *Pomponius Mela*, and other Authors doe onely giue them the name of *Arabians*, but in theſe diuiſions we muſt hold with, and follow *Ptolomie*, as Prince of the Coſmographers. Theſe *Arabique Egytians*, all thoſe that doe inhabit from the Mountaines toward the Sea, are commonly called *Badois*, of whoſe cuſtomes and life, wee will intreat in ſome other place.

Arabique Egyptians.

The eleuenth, we tooke in our ſayles, and Rowed along: at nine a clocke of the day we entred into a great Nooke, which is called *Gadenauhi*, there may be from the part of *Ciall* to this Nook, about foure leagues: the Coaſt ſtretcheth North-weſt and South-eaſt, and taketh of the North and South: the Land ouer the Sea, leauing the ſhape it had, to wit, of a Wall or Trench, it commeth very mountainous and doubled, making ſo many Mountaines, and ſo cloſe, that it is a very ſtrange thing. The Port of *Gadenauhi*, is beyond *Suaquen*, one hundred & ſeuen leagues, and in it the Pole is eleuated foure and twentie degrees, and two third parts; being low water, it was one houre after high noone, and flowing from that houre, comming to the Point of full Sea, it was one houre after the Moone roſe ouer the Horizon, & from that houre the Moone aſcending by the Hemiſphere, it beganne to ebbe, till the Moone paſſed the Meridian, about an houre of time, and preſently the Moone deſcending from hence, going to ſet vnder the Horizon, the Tyde began to flow till the Moone was ſet, and an houre after it was ſet, was full Sea. By night the wind was North-weſt, two or three houres after mid-night wee departed from *Gadenauhi*, and proſecuting our iourney, at the paſſing betweene the Shoald which commeth from the North-weſt Point of the Nooke, and the Iland of *Babuto*: we ſtrucke and were faſt vpon the Shoald, and all being troubled, wee were in the Net, (as they ſay) but in this there was neither danger nor hurt, inſomuch that we got out of this place, and hit vpon the Channell, and went along the ſhoare, rowing againſt the North-weſt winde till it was day.

Gadenauhi Nooke, foure leagues from *Cial*.

Variation to to North-eaſt halfe a degree.

Babuto.

The twelfth, we rowed along the ſhore, one houre after Sun riſe, we anchored in a hauen, which is called *Xarmeelquiman*, which in *Arabique*, is to ſay, a cleft or opening of the Mountaines: This Port lyeth beyond *Gadenauhi* a league and a halfe. *Xarmeelquiman* is a ſmall Port, and little pompous or proud in quantitie, but in qualitie great and Noble. This Port is from *Suaquen*,

Xarmeelquiman Hauen.

A deſcription of the Port of *Xarmeelquiman*

A ſtrange chance of the winds.

Gales of winds that ſcorched likes flames of fire.

quen, one hundred and eight leagues, it is much like the Port of *Igidid*. The twelfth of Aprill, we ſet ſayle going along the ſhoare, the winde came freſher and larger, that is, at Eaſt South-eaſt, about noone it blew verie hard, and it came with ſo great Gales, that it raiſed the Sands of the Coaſt very high, raiſing them toward the heauens, in ſo great Whirle-winds, that they ſeemed like great ſmoakes. About Euen-ſong time the Armie comming together, the Winde calmed altogether to ſome ſhips; and ſome other that came hard by, or a little behind, or more to the Sea, or to the Land, had the wind ſo ſtrong, that they could beare no ſayle. The diſtance from thoſe that were in calme, and thoſe that were in the ſtorme, being no more then a ſtones caſt, and preſently within a little ſpace, it tooke the ſhippes that were in calme with their Sayles, vp to the top, ſo that they had the Winde very freſh; and the other that went verie ſwift, remained in calme, and ſo in ſhort time the one was reuenged of the other. This chanced going cloſe all together, in ſuch ſort, that it ſeemed a thing done for the nonce, and in mockage. In this chance, there came ſome Gales of Eaſt, and Eaſt North-eaſt winde very great, and ſo hot, that in their ſcorching they made no difference from flames of fire. The Duſts that were raiſed on the ſhoare, went ſometime to one place, and ſometimes to another, as they were driuen and caſt with the Winds: many times we ſaw them make three or foure waies before they were alayed, or did fall in the Sea, with the Counter-winds that tooke them from diuers parts. This Myſterie and Chance among hils and high grounds had not beene much, nor any new thing to haue happened; but ſo farre from the Coaſt with the Sea Winds, certainly it ought to be much regarded. When theſe Counter-winds beganne to take vs, we were as a Port, that is called *Xaona*, and going on in this ſort, now ſtriking Sayle, now Hoyſing, ſometimes taking paſtime at that which we ſaw, and other whiles dread and feare, we went almoſt till Sun ſet, when we entred into a Port, called *Gualibo*, which is to ſay in *Arabique*, The Port of Trouble; we went this day, and a piece of the night paſt, about thirteene leagues.

Xacara Port.

Xaona Port very great.

Many Trees very great and high.

From *Gadenauhi*, to a Port that is called, *Xacara*, (which a very red hill doth beguirt) the Coaſt runneth North-weſt, and by North and South-eaſt, and by South, the diſtance is about tenne leagues: and from this Red hill, to a Point that lyeth beyond this Port of *Gualibo* almoſt a league, the Coaſt runneth North North-weſt, and South South-eaſt, the diſtance is about ſixe leagues. In theſe ſixteene leagues the Coaſt is very cleere, and onely one league beyond the Red hill lyeth a Shoald, diſtant from the Land halfe a league large. In the length of theſe Coaſts contained in the ſixteene leagues, are many faire and famous Ports, the moſt that I haue ſeene or thought to ſee in ſo ſhort a ſpace of way: among which Ports, there is one that is called *Xaona*, very great, where the *Moores* and Inhabitants doe ſay, A famous Citie of *Gentiles* was built in times paſt, which looking well to *Ptolomie* in his third Table of *Africa*, was called *Necheſia*. Along the Sea runne great and infinite Mountaines, very double and cloſe together, and behind farre within the Land, there ariſe ouer them great and mightie hils. In all the length of the Coaſts where theſe Mountaines are placed, there are two great Mountaines, not onely more Noble then the other their neighbours: but all thoſe that are in this Coaſt, the one of is very blacke, and ſeemeth as though it were ſindged, and the other is yellow, betweene them them are certaine heapes of Sand: From the blacke Mountaine inward to the Land, there is an open field, where I ſaw many Trees very great and high, which tooke a great compaſſe with the tops. Thoſe Trees were the firſt I ſaw in this Coaſt, that ſeemed Domeſticall and proper, to the Land: for the other, that before I make mention of, which are a little beyond *Maçua*, are like, and of the kind of them that grow in the Mariſhes, by the Borders of the Sea, and of the Riuers, and likewiſe thoſe which ſtand in the Port of *Xarmeelquiman*, and the other that ſtand in the Port of *Igidid* are wilde, and ſad to the ſight, without boughes or fruit, but hauing leaues they ſeeme naked and dry. Theſe two Mountaines and Graue, ſtand about two leagues before the Port which is called, *Xarmeelquiman*.

Gualibo, is beyond *Suaquen*, one hundred and twentie two leagues. This Port is like in faſhion and entry, very much to the Port of *Xarmeelquiman*, in this onely they differ, that the other hath ouer it many Mountaines, that enuiron it, and all the Land round about this, is plaine and vaſte. The entry of this Port, is betweene certaine Rockes or Shoalds, whereon the ſea breaketh very much, the Channell is deepe and large.

The Port of *Tuna*.

The thirteenth of Aprill after Sunne riſe, we weighed, and went out of the Port of *Gualibo*, the wind was North-weſt very ſtrong, and made the Sea to riſe very much, we rowed along the ſhoare: at ten of the clocke in the morning, wee entred into a Port, which is called *Tuna*, which is a league and an halfe beyond *Gualibo*.

Tuna is a ſmall and foule Hauen, it is beyond *Suaquen* one hundred twentie three leagues and an halfe, the North Pole is eleuated in it twentie fiue deg. and an halfe, the entring of the Hauen is betweene certaine Rockes, and within, the greateſt part of it is occupied with a ſhoald and ſtones, in ſuch ſort, that within there is a ſmall and ſorrie Harbour, the turning which the point of the Land, that is on the North ſide of the Port doth make, there is a good Harbour and Road againſt the North-weſt wind, the Land round about it is a very barren ſand; on the land of this Port on the North-weſt ſide there are three ſharpe Mountaines of ſtone, made to my thinking, for a knowledge and token that there is an Hauen here.

One houre before Sunne ſet, we faſtned our ſelues to a Shoald, which ſtands beyond *Tuna* a league, the Coaſt from a Point, which is almoſt one league beyond *Gualibo*, runneth with another Point that is beyond this Shoald, a league and a halfe, North North-weſt, South South-eaſt, the diſtance is foure Leagues.

The fourteenth, we went along the ſhoare, the Sea roſe very bigge, and moleſted the Rowers very much, but reſiſting both Winde and Sea, after high noone wee entred into a very faire Nooke, and in the hidneſt corner of it, where it maketh a good Port, wee came to an anchor. This day and night we went about fiue leagues, and might be beyond *Suaquen* one hundred and twentie nine leagues, the Coaſt in theſe ſixe leagues ſtretcheth North-weſt and South-eaſt, the Land ouer the Sea coaſt, ſome of it is low and plaine, and ſome mountainous.

A very faire Nooke, one hundred twentie nine legues from *Suaquen*.

Alcocer Port and Towne.

The fifteenth by day, wee were a league ſhort of *Alcocer*, and making to it, an houre and a halfe after Sunne riſe we came to the place, an caſt anchor in the Hauen; we might goe the night paſt, and this little of the day about ſeuen leagues, the Coaſt in this ſpace runneth North North-weſt, and South South-eaſt.

The height of *Alcocer*.

The place of *Alcocer*, noting well *Plinie* in the ſixt Booke of his Naturall Hiſtorie, and likewiſe *Ptolemie* in the third Table of *Africa*, was called *Philoteras*, and all the Land that is contayned from it vnto the Citie *Arſinoe*, and the end of this Sea was knowne by the name of *Eneo*; this place is ſo neighbouring to the Riuer *Nilus*, that the diſtance of both may bee betweene fifteene and ſixteene dayes iourney, ſetting your face toward that place where the Sunne ſetteth. This is the onely Port in all this Coaſt, where all the prouiſions, which the Land of *Egypt* yeeldeth at this day, doe arriue, which Land is now called *Riffa*, and from hence all the Townes, ſituated within the Coaſts of the Streight, doe carrie them and prouide themſelues. The Towne of *Alcocer* was built in old time two leagues further vpon the Sea coaſts, but becauſe of the euill diſcommoditie, and ioyntly becauſe the Port was not ſufficient for ſo great a reſort, they paſt it hither; and yet at this day are the old buildings of the ancient Towne ſeene, and are ſtanding, and is called the old *Alcocer*, by the which I meane *Philoteras*. But returning to the deſcription of the new *Alcocer*, as twiſe I haue verified, it hath of eleuation of the Pole, ſix and twentie degrees and one quarter, toward the North ſide, it is beyond *Suaquen* one hundred thirtie ſixe Leagues; the Port is a great Bay, and very open to the Eaſterne windes, which in this Coaſt are of great force and trauerſe, right againſt the place lye ſome ſhoalds though ſmall, whereon the Sea breaketh, betweene the which and the ſhoare the Frigats and Ships harbour, which come to ſeeke lading: the Towne is very ſmall, and more then any other of the World, barren and miſerable. The buildings differ very little from yards to put Cattell in; howſoeuer, the walls of the houſes are of ſtone and clay, and others of ſods, the tops of which haue no couering at all, except a few Mats or ſuch baſe things, which defend the Inhabitants from the Sunne, and from the Raines, if peraduenture the Heauens doe ſend them now and then, as it is truth, that in this place they fall but ſeldome, and by a great chance. In all the circuit of the Place, Coaſt, Fields, Mountaines or Hills, there groweth no manner of Herbe, Graſſe, Buſh, Tree, or any other thing appeare, except certaine blacke ſcorched Mountaines, which make a great number of bare Hillockes, the which carrying this euill ſhew and melancholike ſight, doe enuiron the place from Sea to Sea, and betweene them and the inhabiting, whereſoeuer any waſte place chanceth to be, it is a drie and more then barren ſand to the ſight, mingled with infinite grauell. The Port is the worſt of all that I ſaw in this Coaſt, in it for his excellencie is not any kinde of Fiſh to bee found, hauing through all the Coaſts and Strands very great abundance. Neere the Towne are three Wells of water whereof the people drinke, whoſe water with great difficultie yee can diſcerne from that of the Sea. Here is no kinde of Cattell.

A deſcription of *Alcocer*.

Alcocer ſometimes *Philoteras*.

Riffa, a fruitfull part of *Egypt*.

New *Alcocer*, twentie ſix degrees and a quarter.

Alcocer, the moſt barren and miſerable place in the world, the manner of the buildings and houſes.

It raines ſeldome in *Alcocer*.

Three Wells of wa[illegible]eere the T[illegible]

The moſt expert *Moores* told me, that the name of *Egypt* was not knowne neere them, but that all the Land from *Alcocer*, and a great way behind, vnto *Alexandria*, was called *Riffa*. In which, more then any other Countrey of the World, there was great abundance of victuals and prouiſions, Cattell, Camels, Horſes, without hauing one foote of vnprofitable ground in all that Prouince. I asked them what language or cuſtomes they had: they anſwered mee, that they followed the *Arabians* in all things. I asked them alſo for the qualitie of the Land: they told, that it was altogether very plaine, and that it neuer rained in it, and that if at any time it chanced to raine, it was held for a Wonder, the which God hath prouided for, with ordayning that the Riuer *Nilus* ſhould twice a yeere exceed his bounds and naturall courſe, and water the fields. I asked them alſo if from as farre as *Alcocer*, one might ſayle by the Riuer to *Alexandria*: they told me they might, and from farre behind *Alcocer* toward the *Abexi*: but that there was along the Riuer many Ilands and Rockes, for the which good Pilots were needfull, or to ſayle by day. I asked them more, what the cauſe was, that the men of that Countrey inhabited ſo * great a ſituation as *Alcocer*: they anſwered mee, They being the neereſt Sea-hauen to *Nilus*, and Prouince of *Riffa*, of all the Coaſt, from whence the fruits and prouiſions of the Land were tranſported. I asked them for what reaſon the Inhabitants of this place did not couer their houſes, and made roofes vnto them: they anſwered me, that for the Sunne, the defence of Mats was ſufficient, and that with raines they were not moleſted, but

It neuer raines in *Riffa*.

* So barren a Seat as *Alcocer*.

that againſt the malignitie and wickedneſſe of men, they were forced to ſeeke ſtronger defences, and therefore ordained to make the wals of ſtone and clay, and others of ſods. I asked them what men theſe ſo fierce enemies of theirs were, againſt the which they armed themſelues with ſo ſtrong Bulwarkes. They told me that they were *Badois*, a peruerſe people, void of all goodneſſe, which many times with ſudden aſſaults and robbings, did moleſt the place, and did rob the Droues that came from *Nilus* with victuals and other prouiſions.

The *Badois*, a peruerſe people, and void of all goodnes.

The eighteenth of Aprill, in the morning, we faſtned our ſelues to a Shoald, that is beyond *Alcocer*, about foure leagues, and preſently paſt noone we ſet ſaile.

The nineteenth, there tooke vs like a guſh of the North North-weſt wind, faire weather, halfe an houre paſt eight of the clock, that we tooke Port in an Iland, which is called *Suffange-elbahar*, we loſt of the way we had gone foure or fiue leagues.

The deſcription of the Iland *Suffan-elbahar*.

A good Hauen for all weathers.

Suffange-elbahar is to ſay in the *Arabicke* Tongue, a Sea Spunge, this Iland ſtands beyond *Alcocer* thirteene leagues, the eleuation of the Pole in it is ſeuen and twentie degrees, all the land is ſandie without any Trees or Water, the Iland hath in length about two leagues, and leſſe then a quarter in breadth, there is a good Hauen with all weathers, but in the firme Land are ſo many Nookes, Ports, and Harbours, that it is a wonder, the deepeſt Channell whereby the Sea that is betweene the Iland and the Mayne, is along the firme Land, becauſe on the Ilands ſide there bee ſome Shoalds, in the mouth and entring of this great Port, that is on the North-ſide, there are certaine Shoalds aboue water, of the which comming in by day, yee need not feare, and in the other that lyeth on the South-ſide, in the very midſt of the entry of it, there is a great ſtone.

The twentieth of Aprill, 1541. at Sunne-ſet, we might be about ſixe leagues beyond the Iland *Suffange-elbahar*, the Coaſt in theſe ſixe leagues runneth in this manner, from *Suffange-elbahar*, to a ſandie Point, that is, beyond the Iland a league and an halfe, North North-weſt, and South South-eaſt, and from this ſandie Point forward, the Coaſts doe wind inward to the Land, and doe make a great Nooke, within the which doe lye many Ilands, Ports, Creekes, Bayes, and many other notable Harbours.

The one and twentieth, by day, we were faſt by the Land of an Iland, which is called, *Xeduam*, the wind was calme, we rowed along the Iland on that ſide which is oppoſite to the Land of the *Arabian*, this is very high and craggie, all of an hard Rock, it hath in length three leagues, and two in breadth, it is beyond *Alcocer*, twentie leagues, there is no water in it, nor any kind of Trees. The Land of the Iland lyeth betweene both Coaſts, there is from it to the firme Land of euery ſide fiue leagues, beyond toward the North-weſt are other three ſmaller Ilands, the Land of them is low, and betweene the one and the other lye ſome Shoalds. An houre after Sun roſe, we were vpon the Cape or Point of the Iland that lyeth toward the North-ſide, and from thence we croſſe to the Coaſt of the *Arabian*, the wind at this time was calme, wee went rowing, but within a little while it began to blow from the South-eaſt faire, and preſently wee ſet ſaile, and ſayled to the North-weſt. At eleuen of the clocke in the morning, we were with the Land of the *Stonie Arabia*, and preſently wee ſailed along the ſhoare: two houres before Sunſet, we came to an Anchor at the Towne of *Toro*, there may bee from the Iland of *Xeduam*, to *Toro* twelue leagues, the Iland and *Toro* lye North and by Weſt, and South and by Eaſt.

Stonie Arabia.

A deſcription of the Towne of *Toro*.

Elana, a Towne now called *Toro*.

Making good conſideration, the Towne of *Toro*, was called in old time *Elana*, as we may ſee in the writing of *Ptolomie*, *Strabo*, and other Authors, notwithſtanding that in the Eleuation of the Pole, and ſituation, we find at this preſent a great change and diuerſitie in theſe places: becauſe thoſe that write of the Towne *Elana*, did ſhew it to bee ſeated in the inwardeſt part of a very great Gulfe, called *Elaniticus* of the name of this place, and in the height of twentie nine degrees and one quarter. And now we know that *Toro*, hath eight and twentie degrees, one ſixth part of Eleuation of the Pole, and is ſeated along a very ſtraite and long Coaſt. The cauſe of this deceit, if it be true, that theſe places be both one, might proceed of the euill information that thoſe perſons gaue which ſaw it. But that *Elana*, is the Towne which now is *Toro*, appeareth, becauſe that from it to *Soez*, aſwell by the one Coaſt as by the other, not onely wee find no memorie of any Towne; rather the barrenneſſe of the Countrey, want of waters, and rough and craggie Mountaines, did giue vs to vnderſtand, that in no time, there could bee any inhabiting, ſo that hauing reſpect to *Ptolomie*, his placing the Towne *Elana*, in the Coaſt of *Arabia Petrea*, in the place moſt neighbouring vnto Mount *Sinai*, and not to make any mention of a Towne betweene it and the Citie of the *Heroes*, which lyeth in the vttermoſt Coaſts, where this Sea endeth, and ſeeing how in this Coaſt of *Arabia*, there is not any Citie, Village, or inhabiting that commeth ſo neere the height of *Elana* as *Toro*, and iointly with this it is neighbouring to Mount *Sinai*, and how from *Toro* to *Soez*, there is not any inhabiting, it ſeemeth a iuſt thing we ſhould beleeue that *Elana* and *Toro* be one ſelfe-ſame place. This Towne of *Toro* alſo ſeemeth to be the Port which the holy Scripture calleth *Ailan*, where *Salomon* King of *Iuda*, commanded the ſhips to be made, which went to *Tarſis*, and to *Ophir*, to lade with Gold and Siluer for to make the Temple. For taking away the ſecond Letter from *Ailan*, the ancient names are almoſt one thing. Neither ſtands it with reaſon it ſhould bee in any other place for the Timber whereof this Armie was made, was brought from the Mount of *Libanon*, and *Antilibanon*,

You [illegible] reade a[illegible]pinis o[illegible] the gulfe *Elamiticus*, afterwards to be twentie leagues beyond *Toro*.

tilibanon, the which was a manifeſt thing, that becauſe of the great labour and expences, which of neceſſitie would be in the carriage, they would direct it to the neereſt and fitteſt Port for ſo great a buſineſſe, eſpecially the *Iewes* poſſeſſing the Region of *Idumea*, and that part of *Arabia Petrea*, which is contayned from *Toro* to *Soez*. *Strabo* a *Capadocian*, doth hold that *Elana* and *Ailan*, are one ſelfe-ſame thing, and treating of this Citie in another place, hee ſaith. From the Port of *Gaza*, there is one thouſand two hundred and ſixtie furlongs to the Citie of *Ailan*, which is ſeated in the Gulfe, or inwardeſt part of the *Arabicke* Gulfe, and theſe are two, the one is toward *Arabia* and *Gaza*, which they call *Elanitticus*, of the Citie that ſtands in it; the other toward the *Egyptian* ſide toward the Citie of the *Heroes*, and the way from *Peluſia* to this Gulfe is very little; This is that which I could take out of ancient Hiſtories. The Citie of *Toro* is ſeated vpon the Sea-ſide, alongſt a very faire and long ſtrand, and before wee came at it about a Canon ſhot, it hath twelue Palme-trees cloſe together very neere the Sea, and from them inward to the Land. There runneth a plaine field till it commeth to the foot of certaine high Hils, theſe Hils are thoſe which come from within the Streight of *Ormuz*, called in times paſt, The *Perſian* Gulfe, the which hitherto came running along the Coaſt, very high ouer the Sea, and as farre as *Toro*, they leaue the Sea-coaſt, and with a great and ſudden violence, they returne from hence to the Mayne toward the North-eaſt, as angry and wearied of ſo continual and long Neighbour-hood with the waters, by theſe Mountaines is diuided the *Stonie Arabia*, from *Arabia Fœlix*. And on the higheſt tops of them, doe ſome Chriſtians at this day leade a holy life, but a little beyond *Toro*, by the border of the Sea, there beginneth a Mountaine to ariſe by little and little, the which thruſting a bigge and high Point into it, it ſeemeth to them that are in the Towne or Port of it, that it endeth there, and goeth no further, and remayneth, making a ſhew of three great and mightie Mountaines ſeparate the one from the other. This Towne is ſmall and very pleaſant, and well ſeated, all the people are Chriſtians and ſpeake *Arabicke*, it hath a Monaſterie of Friers of the Order of *Monſerrat*, in the which the Oracle or Image is of the bleſſed Virgin Saint *Katharine* of Mount *Sinai*. The Nation of the Friers is *Grecian*, the Sea Port of *Toro*, is not very great but ſure from the winds that may doe it hurt. For it hath oppoſite on the Sea-ſide a very long ſtonie banke, which runneth along the Coaſt of the Towne, betweene the which and the Land is the Hauen, and here, that is, as farre as the Towne, both the Coaſts are ſo neighbouring, that the ſpace of Sea that ſeparateth them is about three leagues iourney, I being deſirous to know ſome particularities of the Countrey, tooke notice of the Friers and the information, they gaue me was this.

The Streight of *Ormuz*.

Chriſtians liue vpon the top of theſe Mountaines.

Touching Mount *Sinai*, they told me that it was thirteen ſmal iournies into the Land, in which there might be eighteene leagues; the which Mountaine is very high, the Countrey round about it plaine and open, and that in the borders of it there was a great Towne of Chriſtians, in the which no *Moore* came in, but onely one that gathered the Rents and Duties of the *Turkes*. And that on the top of this Mountaine, there was a Monaſterie of many Friers, where the bodie of the bleſſed Virgin Saint *Katharine* lay buried. This Virgin, as *Anthonie* Archbiſhop of *Florence* writeth, was carried away from the Citie of *Alexandria* by the Angels, and brought to this Mountaine, and buried by them; the Friers told me, that about foure monethes paſt, this bleſſed and moſt holy body was carried with great pompe in a triumphant Chariot, all gilt to the Citie of *Cairo*, where the Chriſtians of the Citie, which is a great part of the people, did come to receiue it with great Proceſſion and Solemnitie, and ſet it in a Monaſterie much honoured; they told me that the occaſion of this ſo great and ſtrange remoue, was the many diſcourteſies which the *Alarabes* did to the Monaſterie, and how far to excuſe others, they were inforced to redeeme them for money, of the which the Chriſtians of *Cairo* complayning to the *Turke*, obtayned of him that they might bring the bodie of this bleſſed Virgin to the Citie, which the Friers did withſtand, but it auailed them nothing. I am in doubt of this ſo great a chance: for it may bee the Friers did faine theſe newes, for feare leſt we ſhould goe and take this holy bodie from them, for they looked for vs with an Armie of ten thouſand men; notwithſtanding, they affirmed it very much, ſhewing great griefe and ſorrow for the ſame. The Friers told me alſo, how that in the Mountaines, right againſt the Towne, which I haue ſaid before, to diuide the *Stonie Arabia*, from *Arabia Fœlix*, there were ſome Heremites which leade a holy life, and that through this *Arabia*, there were many Townes of Chriſtians I: asked them where they had notice that the *Iewes* did paſſe this Red Sea; to the which they anſwered me, that they knew no certaine place, but that there was no doubt of being betweene *Toro* and *Soez*. And that they croſſed from the one Coaſt to the other, and that two or three leagues before yee come to *Soez*, in the *Arabian* Coaſt, there was that Fountaine which *Moſes* cauſed to breake in the Rocke, when he ſtrooke it with his Rod, the *Iewes* being in great diſpaire for thirſt. The which at this day the *Arabian Moores* doe call, The Fountaine of *Moſes*, and that the water thereof was more then any other pleaſant and ſingular; likewiſe, I asked them how many leagues there were from *Toro* to *Cairo* by Land, they told me that ſeuen dayes iourney going meanly, and that the right way was by *Soez*.

Mount *Sinai* about ſome eighteene leagues from *Toro*.

The Citie of *Cairo*.

The *Alarabes*.

The Fountain of *Moſes*.

Cairo ſeuen dayes iourney from *Toro* by Land.

But that after the Gallies of the *Turkes* beeing there, they changed the way about two

leagues

Where the paſſage of the *Iewes* was. The *Iewes* fleeing from the *Egyptians* arriued right againſt *Toro*, and paſſed this ſea, being the red Sea, and came to the place where *Toro* now ſtandeth. But the *Egyptians* followed them and were all drowned to the number of 600000.

Cairo at this day called *Mecara*.

leagues higher, and that when they were as farre as *Soez*, they went toward the Sun ſet. Hauing had this information of the Friers, I talked with a very honeſt, learned, and curious *Moore*, the which I neuer found in any *Moore*, and I asked of him, through what place he thought the *Iewes* paſſed this Sea, he anſwered me, that that which was in memorie of the people, and likewiſe in ſome Scriptures; was, that the *Iewes* comming away, fleeing from the *Egyptians*, arriued againſt *Toro*, on the land of the other ſide and coaſt that commeth from the *Abexi*, where all the power of the *Egyptian* come vpon them for to deſtroy them, and being in ſo great danger, *Moſes* their Captaine made prayer vnto God, and preſently ſtrooke the Sea with a Rod twelue times, and there were preſently opened twelue pathes, whereby all the people of the *Iewes* entred and arriued to the Land of the other ſide, where now ſtands the Citie of *Toro*: And the *Egyptians* entring after them, the Sea cloſed vp, and all of them were ſlaine, whoſe number was about ſixe hundred thouſand men. And alſo that the *Iewes* comming to the place of *Toro*, *Moſes* their Captaine did leade them the way to Mount *Sinai*, where he many times ſpake with God. I approued this opinion very much; for if this paſſage had beene by *Soez*, as ſome will ſay, what need had the *Egyptians* to enter into the Sea, to the end of perſecuting the *Iewes*, being able to goe about the Nooke, and take the foreward of them, eſpecially being Horſe-men againſt Foot-men, which ſhall manifeſtly be ſeene in the Picture of *Soez* hereafter, and although in all theſe things there was a Miracle, we ſee alwaies, that in the like chances, there is a ſhew and manner of reaſon. Being ſatisfied with theſe Hiſtories of the *Moore*, I asked of him if it was true, that the *Chriſtians* that were in *Cairo*, did carrie away from Mount *Sinai*, the bodie of Saint *Katherine*, he anſwered me, that no ſuch thing was come to his notice, neither was it to be beleeued, and that it was but foure moneths paſt ſince he was in *Cairo*, which Citie they cal *Mecara*, where he heard no ſuch thing, and that it ſeemed an inpoſſible thing to him, that the *Chriſtians* round about Mount *Sinai* would permit ſuch a thing, becauſe all men held this woman for a Saint, and in great reuerence. Hee told mee alſo, that before wee came to *Soez*, by two or three leagues, there was a Fountaine, which God gaue to the *Iewes*, by the interceſſion of *Moſes*, which Prophet they call *Muçaa*, whoſe water ſurpaſſed greatly all the reſt. I asked him for the Towne of *Soez*, how it was. He anſwered me, that he was neuer in it, neither could any perſon enter, except thoſe that by the Gouernour of *Cairo* were ordained for the keeping of the Galleys, and that neerer then two leagues none might come to it vnder paine of death.

The two and twentieth of Aprill, a cleere morning, we departed from *Toro*. The foure and twentieth, we were in nine and twentie degrees ſeuenteene minutes.

§. V.

A Deſcription of the Nooke or Bay beyond Toro, *and how by it is vnderſtood the Gulfe* Elaniticus. *Of* Soez, *and of their returne homewards. Of the* Badois, *and of their cuſtomes, and why this Sea is called Red.*

This Nooke ſuppoſed to be the Gulfe *Elaniticus*.

TWentie leagues beyond *Toro*, and fiftie two from *Alcocer*, the Land of *Egypt*, or Coaſt that commeth from *Abexij*, commeth out into the Sea with a very lowe and long Point, from the Coaſts winding a great ſpace inward to the Land, running very winding and more then any other crooked, after hauing made a very great and very faire Nooke, it entreth into the Sea with a mightie and great Point very high, from the which to *Soez* is three ſmall leagues iourney, theſe two Points, betweene the which the Nooke is contayned, ſtretcheth North-weſt and by North, and South-eaſt and by South, the diſtance is fiue leagues, the Land by the Sea coaſt of this Nooke is moſt high and rough, and therewith it is barren and drie, within the Nooke it is ſo deepe, that if we come not very neere the ſhoare, with fiftie fathome we ſhall take no ground, which ground is a ſoft ſand like Oze. This Nooke vndoubtedly, I hold to be the Gulfe which the Coſmographers doe call *Elaniticus*. But *Strabo* a *Capadocian*, and *Ptolomie* were deceiued in the knowledge and ſituation of it: for they placed it in the Coaſt of ſtonie *Arabia*, little more or leſſe, where now ſtands the Towne of *Toro*; and that this is ſo, the words of *Strabo*, which I repeated a little before in the Deſcription of the Towne of *Toro*, where the *Arabicke* Gulfe endeth, doe plainely ſay, to end in two Gulfes, one of them which ſtandeth on the *Arabian* ſide, called *Elaniticus*, and the other on *Egypt* ſide where ſtandeth the Citie of the *Heroes*. *Ptolomie* doth ſhew vs plainely the Gulfe *Elaniticus* to be in the Coaſt of *Arabia*, where now ſtandeth the Towne of *Toro*, whereof I cannot but wonder euery time I doe remember how *Ptolomie* was borne in *Alexandria*, where he wrote his Hiſtorie, and dwelt in it all the dayes of his life, which Citie is very neighbouring to theſe places.

The ſixe and twentieth, weighing preſently our Grapples, wee ſet ſayle; at eleuen of the clocke of the day we were faſt by the ſhoare, where we found all the Armie, and ſtriking our ſayles, wee rowed a little along the ſhoare, and caſt anchor; but two houres before Sunne ſet we weighed againe, the wind was at North, wee rowed along the Coaſt, and before Sunne ſet we tooke Hauen behind a Point which the Land of *Arabia* thruſteth out, where there is good being and harbour againſt the North winds: this day we went directly one league and an halfe, the point is ſhort of *Soez*, three ſmall leagues, it beareth with the North-weſt point of the great Nooke, which I ſaid to be the Gulfe *Elaniticus*, Eaſt and Weſt: there may be in the diſtance one league: from hence about halfe a league within the Land, ſtandeth the Fountaine of *Moſes*, of which I haue ſpoken alreadie, when I ſpake of *Toro*. And now, as ſoone as we were at anchor, we went on ſhoare, and we ſaw the end of this Sea, which ſeemed to vs alreadie infinite, and likewiſe the Maſts of the Ships, and all things gaue vs great content, and ioyntly with it great care. By night the wind was at North very hard, we lay all night at anchor till it was day.

Moſes Fountaine.

The end of this Sea, called by vs he red Sea, and by the *Moores*, *Mecca*.

The ſeuen and twentieth in the morning, the wind blew hard at North North-weſt, at ten of the clocke we departed from this Point, and made ahead to *Soez*, and to the end of this Sea, going along rowing, and being about one league from it, I went before with two Catures to ſpie or view the ſituation of *Soez*, and the place of landing, and wee came thither at three of the clocke in the afternoone, where wee ſaw in the field many troopes of Horſe-men, and in the Towne two great bands of Souldiers, they ſhot at vs many ſhots out of a Blocke-houſe. The Armie of the *Turke* was as followeth; that is, one and fortie great Galleys, and nine great Ships, hauing ſeene all theſe things, we went toward the Land of the Nooke, which is on the Weſt ſide, and came to an anchor neere the ſhoare in fiue fathome water, the ground was a ſoft ſand, and very ſmall, a very good harbour for ſhips: this day at Sunne ſet we ſaw the Moone.

Soez kept by the *Turke* with Garriſons.

The Nauie of the *Turkes*.

It is to be held for certaine, *Soez* to be called in times paſt, The Citie of the *Heroes*, for it differeth nothing in heighth, ſituation and confrontings, as we may ſee in *Ptolomie* Tab. 3. *Africa*, eſpecially, *Soez* being ſeated in the vttermoſt Coaſts of the Nooke where this Sea of *Mecca* endeth, in the which the Citie of the *Heroes* was ſeated, as it is read in *Strabo* the ſeuenteenth Booke, ſaying theſe words. The Citie of the *Heroes* and *Cleopatra*, which ſome doe call *Arſinoe*, are in the vttermoſt bounds or end of the *Arabicke* Sine, which is toward *Egypt*. *Plinie* in the ſixth Booke of the Naturall Hiſtorie, ſeemeth to call the Port of *Soez*, *Danao*, by reaſon of the Trenches, which they opened from *Nilus* to this Sea; *Soez* hath of eleuation of the Pole, nine and twentie degrees three quarters, and it is the neereſt Port and Towne of all the Streight to the great Citie of *Cairo*, called anciently *Babylonia* of *Egypt*, and from it to the Leuant Sea, where is one of the ſeuen Mouths of *Nilus*, called *Peluſium*, may bee fortie leagues iourney, which place is called *Iſthmus*, which is to ſay, A ſtraight or narrow Land betweene two Seas. Touching this way, the words of *Strabo* in his ſeuenteenth Book, are theſe. The *Iſthmus* that lieth betweene *Peluſium* and the Extreme, where the Citie of the *Heroes* ſtandeth, is of nine hundred furlongs. This is the Port of the red Sea, whither *Cleopatra* Queene of *Egypt* commanded the ſhips to be carried by land from the Riuer *Nilus*, after the victorie gotten by *Cæſar* againſt *Anthonie*, for to flee in them to the *Indians*; And likewiſe *Seſoſtris* King of *Egypt*, and *Darius* King of *Perſia*, did take in hand to open a Trench vnto the Riuer *Nilus*, to make the *Indian* Ocean nauigable with the Sea *Mediterraneum*, and none of them finiſhing the worke, *Ptolomie* made a Trench of an hundred foot broad, and thirtie foot deepe, which hauing alreadie almoſt finiſhed, it is ſaid, he left vnfiniſhed the bringing of it to the Sea, for feare that the water of *Nilus* would become ſalt, the water of the Streight mingling it ſelfe with it. Others doe ſay, that taking a leuell, the Architects and Maſters of the worke, did find, that the Sea of the Streight was three cubits higher then the Land of *Egypt*, and feared that all the Land would bee drowned. The Authors, are *Diodorus Siculus*, *Plinie*, *Pomponius Mela*, *Strabo* of *Capadocia*, and many other Coſmographers. Although the Towne of *Soez* was in old time great in name, at this day it is ſmall enough, and I beleeue it had alreadie beene vtterly loſt, if the *Turkiſh* Armie had not lyne there. The ſituation of it is in this manner, in the front and face of the Land which is oppoſite to the South, where this Sea endeth, is opened a Mouth not very great, by the which a Creeke or Arme of the Sea entring a little ſpace into the land, it windeth preſently along the coaſt, toward the ſetting of the Sunne, till a little Mountaine doth oppoſe it ſelfe, which alone riſeth in theſe parts, from the which to the mouth and entring of the Creek, the Creek and firme Land remayning on the North ſide, and the nooke and end of this Sea on the South ſide, and the little Mountaine to the Weſt, all the ſpace that is contained is a very long and narrow Tongue or Point of ſand, where the Gallies and Nauie of the *Turke* lie aground; and the warlike and ancient Town of *Soez* is ſituated, in which appeareth at this day a little Caſtle, and without two high and ancient Towers, as ancient Reliques of the great Citie of the *Heroes*, which was there in times paſt. But on the Point of ſand where the Creeke entreth, there ſtandeth a great and mightie Bulwarke of moderne worke, which defendeth the entrie and mouth of the Riuer, and likewiſe ſcoureth the Coaſt by the ſterne of the Galleys, if yee would land in that place: and beſides, there runneth betweene the Galleys and the ſtrand, a Trench with a Ditch caſt vp, which maketh a ſhew like a Hill, in ſuch ſort that as well by mens worke, as by the ſituation and nature of the ground, the place is very ſtrong and defenſible. Now conſidering this landing of the place for to enter into it, it ſeemed to me not to be poſſible in any place, onely behind the little Mountaine and Weſt ſide, for here we ſhall be free from their Artillerie, and poſſeſſing the Mountaine,

Soez in times paſt, called the Citie of the *Heroes*.

The Port of *Danao*.

The Citie of *Heroes* and *Cleopatra*, which ſome call *Arſinoe* in the end of the *Arabike* Sine *Iſthmo*.

Babylonia or *Egypt*, or *Cairo* the great City.

Peluſio, one of 7. Mouthes of *Nilus*.

Trenches which the Kings of *Egypt* made.

Iſthmo is the ſpace of 40. leagues betweene *Soez* and *Peluſio*.

The manner of the ſituation of *Soez*.

A mightie Bulwarke of moderne worke.

it will bee a great meanes to get the victorie: but wee are to note, that along this Strand is ſhoaly about a Bow ſhot, and the ground a ſoft Clay and ſticking Sand, which I perceiued, feeling the ground from within the Foyſt, which is very troubleſome and preiudiciall to them that are to Land; touching the Antiquities and things I could know of *Soez*, they were told mee by ſome men of the Streight, eſpecially by the *Moore* that informed mee of the particulars of *Toro*, and all of them are as followeth, that is, that three leagues from *Soez* towards *Toro*, was the Fountaine of *Moſes*, and the *Moores* and Inhabitants doe confeſſe, that God gaue it vnto the *Iewes* by a Miracle; and alſo they haue in their memorie, that in this place there was a great Citie in old time, of the which they ſay, ſome buildings are yet to bee ſeene, they could not tell mee the name of it. They told me alſo that afore-time, the Kings of *Egypt* would haue made a Trench from *Nilus*, where the Citie of *Cairo* ſtandeth vnto *Soez*, for to make theſe Seas Nauigable, and that they are ſeene at this day, although the length of time had defaced them and ſtopped them vp, and that thoſe which trauelled from *Toro* to *Cairo* of neceſſitie ſhould paſſe by them; ſome told mee that the occaſion of this opening was not to ioyne the Straight with the Riuer *Nilus*, but to bring the Water to the Citie that was there. I asked them what Countrey was there betweene *Soez* and *Cairo*, they told mee that a very plaine Field, full of Sand and barren without any Water, and that from the one to the other was three dayes iourney going at leiſure, which was about fifteene leagues, and that in *Soez*, and round about it, it rained ſeldome, and when it chanced, it held on much, and that all the yeare the North wind blew with great force.

Cairo about fifteen leagues from *Soez*.

A deſcription of the Sea and Land, that goeth from *Toro* to *Soez*.

From *Toro* to *Soez* is eight and twentie leagues Iourney, without any Iland, Banke, or Shoald, that may hinder or doe any harme to the Nauigators, theſe eight and twentie leagues, lye in this manner: departing from *Toro*, through the midſt of the Current, yee run about ſixteene leagues North-weſt and by North, and South-eaſt and by South, and hitherto the Coaſt commeth in an equall diſtance and ſeparation, hauing from the one to the other, the ſpace of three leagues, but in the end of theſe ſixteene or ſeuenteene leagues, the Lands begin to cloſe very much, and to ioyne in ſuch ſort, that from Coaſt to Coaſt there is but one league, and continueth this narrowneſſe two leagues, and preſently the Land that commeth from the *Abexij* withdraweth it ſelfe, making the great and faire Nooke aboue ſaid; treating of the ſituation and place of the Gulfe called *Elaniticus*, the Channell in the middle diſtance, from the end of the ſixteene or ſeuenteene leagues till as farre as the North-weſt Point which commeth out of this Nooke, lyeth North North-weſt South South-eaſt, the diſtance is eight leagues, in this place the Lands doe Neighbour very much againe, for the Land of the *Arabian* thruſting out a verie long and low Point outward, and the Land that commeth from the *Abexij*, comming forth with another bigge and high Point, at the end of the Nooke on the North-weſt ſide, there remayneth from Land to Land one leagues iourney or little more, and from theſe Points to *Soez*, and the end of this Red Sea, the Coaſt on each ſide doe wind, and make another Nooke, which hath in length little more then two leagues and a halfe, and in breadth one and an halfe, where this Sea ſo celebrated in the holy Scripture, and ſpoken of by Writers, doth finiſh and make an end; this Nooke is extended through the midſt North and South, and taketh ſomewhat of the North-weſt and South-eaſt, the diſtance is two leagues and an halfe: as touching the Land that commeth along the Coaſt from *Toro* to *Soez*; wee muſt note, that a Caleeuer-ſhot beyond *Toro* on the *Arabian* ſhoare, there ariſeth a Hill very neere the Sea-ſide, which is all beſpotted with certaine red ſtreakes, which goe from one ſide to the other of it; giuing it a great grace, this Hill runneth ſtill along the Coaſt about fifteene or ſixteene leagues, but it hath not theſe workes, and red ſtreakes; more then ſixe leagues ſpace beyond *Toro*, and in the end of theſe fifteene or ſixteene leagues, the Hill maketh a great knob and high, and from thence by little and little, the Hill doth forſake the Coaſt, and goeth into the Land till it come within a league ſhort of *Soez*, where it endeth, and there remayneth from this bigge and high knob vnto *Soez*, betweene the Hill and the Sea, a very plaine and low ground, which in places hath a league in breadth, and in others neerer to *Soez*, a league and an halfe: By this Hill towards *Toro*, I ſaw great heapes of Sand along to the top of the Hill, reaching the higheſt of it, hauing no ſandie places betweene the Hill and the Sea, and likewiſe, by the Clifts and Breaches many broken Sands were driuen; whence I gathered, how great the force and violence is heere of the croſſe winds, ſeeing they ſnatch and driue the Sand from out of the Sea, and lift it ſo high; theſe croſſe windes, as I noted, the Sands did lye and were driuen, are Weſts and Weſt North-weſts.

The end of the Red Sea, or Sea of *Meca*.

But as touching the deſcription of the Land, that goeth along the Sea, on the Coaſt of *Abexij*, from as farre as *Toro*, wee muſt note, that there runne certaine great and high Hils or Mountaines very high, and ouer-appearing the Coaſt of the Sea, the which about ſeuenteene leagues beyond *Toro* toward *Soez*, doe open in the midſt, and deſcend equall with the Field, and preſently they riſe againe very high and continually along the Sea, till they come a league ſhort of *Soez*, where they ſtay and paſſe no further.

I conſidering with great diligence, the fluxes and refluxes of the Sea that lyeth from *Toro* to *Soez*, found them to bee no greater nor ſmaller then the other of theſe Coaſts of the Streight, but after the ſame manner. Whence appeareth the falſhood of ſome Writers, which ſaid the pathes were not opened to the *Iewes* through this Sea, but that the Water ebbed ſo much in this place, that it remained all dry, the which the *Iewes* tarrying for, had the paſſage free to the other ſide.

The tides from *Toro* to *Soez* all equall with other Ports of the Sea.

Conſidering alſo, whereby *Seſoſtre* King of *Egypt*, and afterward *Ptolomie* could make the Trenches and Channels from *Nilus* to this Sea, for to make it nauigable with the Eaſterne Sea. I ſaw it was not poſſible except by two places, which ſtand from *Toro* to *Soez*. The firſt, by the Breach which the Hils doe make that runne along the Sea, by the Coaſt that commeth from *Abbexi*, which Breach is ſeuenteene leagues beyond *Toro*, and eleuen before yee come to *Soez*. The ſecond, by the end of this Sea and Nooke, where the Towne of *Soez* ſtandeth. For in this place the Hils on both ſides doe end, and remaine all on Land and Field very low, without Hillocks or high Hils, or any other impediment. And in this place it ſeemeth to me more certaine and conuenient for to take ſo great a worke in hand, then by the breach I ſpake of, becauſe in this place the Land is very low, and the way ſhorter, and hath an Hauen heere: and beſides theſe two places, any where elſe I thought it impoſſible, becauſe as well on the one Coaſt as on the other, the Mountaines are ſo great and ſo high, the which are all, or the greateſt part of a Rock and hard ſtone, that it is not in the iudgement of men they may be cut, and bring through them a Channell or Trench that might be Nauigable. Whence it muſt remaine manifeſt, *Soez* to be the Port where *Cleopatra* commanded the Ships to bee brought by Land from *Nilus*, croſſing the *Iſthmus*, howſoeuer that a thing of ſo much labour and importance, in the which the breuitie was the greateſt part of the Nauigation. It was manifeſt that they would ſeeke the ſhorteſt, neereſt, and eaſieſt way they could find of them all. And becauſe this is that which commeth from *Nilus*, and the Citie of *Cayro* to *Soez*. Wee muſt make no doubt that this Nauy of *Cleopatra* was brought hither; and likewiſe the Trenches from *Nilus*, whereby they would communicate theſe Seas, eſpecially conſidering, how from as farre as *Toro*, all the Coaſt of *Egypt* is waſte, and without any Port, except this of *Soez*, which ſtands in the vtmoſt end of this Sea.

Cleopatra commanded the ſhips to bee brought by Land to *Zoez*, from *Nilus*, croſſing the *Iſthmus*.

Conſidering alſo in the dayes we ſpent betweene *Toro* and *Soez*, I ſaw that the Heauen was very cloſe ouer-caſt with very thicke and blacke Clouds, which ſeemed contrary to the nature and condition of *Egypt*: for in it, as all men affirme, it raineth not, neither doe the Heauens or the Ayre permit any Clouds, nor Vapours, but it may be that the Sea of his owne nature doth raiſe here theſe Vapours, and into the Land the Heauen may be free, and void of them, as we ſee in *Portugall*, that in the Citie of *Liſbon* the daies being cleere and pleaſant, and in *Sintra*, which is foure leagues from thence, are great ouer-caſtings, miſts, and ſhewers. Now this Sea contained from *Toro* to *Soez*, is very tempeſtuous and ſuddaine, for whenſoeuer it beginneth to blow from the North, which is the Wind that raineth in this place, though his force be not very great, preſently the Sea is raiſed ſo high, and proud, that it is a wonder, the Waues being euery where ſo coupled and like to breake, that they are much to bee feared. And this happeneth not becauſe of the little depth heere, for all this Sea is very deepe, and onely along the Coaſt that commeth from the *Abexi*, cloſe with the ſhoare it is a little ſhoally. About this Sea, I ſaw certaine Sea-foames, which by another name are called, Euill Waters, the greateſt that I haue ſeene, for they were of no leſſe bigneſſe then a Target, their colour a whitiſh dun. Theſe Sea-foames doe not paſſe from *Toro* downe-ward, as not willing to trouble or occupie a ſtrange Kingdome, but contenting themſelues with their ancient habitation, which is from *Toro* to *Soez*. And preſently going out of this place or bounds, there are infinite ſmall ones, and like the other, and they are bred and goe about the Sea; in the daies that I was in this Sea, contained from *Toro* to *Soez*, I felt by night the greateſt colds I can remember to haue paſt, but when the Sunne came, the heate was vnſufferable.

The end of the voyage to *Soez*.

The eight and twentieth of April, in the morning we departed from before *Soez*, toward *Maçua*. At Sunne ſet, we were one league ſhort of a ſharpe and red Pike, which ſtands ouer the Sea. This day we went about twentie leagues. By night wee tooke in our Sailes, and ran along the ſhoare with our fore-ſailes onely, the Wind blew hard at North North-weſt: Two houres within night we came to an Anchor neere the ſhoare, in three fathome water, the Heauen was very darke, and couered with many thicke and blacke clouds. The nine and twentieth in the morning, we ſet Sayle. At nine of the clocke in the morning, we entred in *Toro*, and came to an Anchor, but within a little while we weighed againe, and went to an Hauen about a league from thence, which is called, The Watering of *Suliman*, where wee tooke in Water, digging pits in the Sand, a ſtones caſt from the Sea, in which pits we found much water, though brackiſh.

Sulyman watering.

The thirtieth, in the morning wee departed from the watering of *Sulman*: halfe an houre paſt ten, we tooke Hauen in the firſt of the three Ilands which ſtand two leagues to the North-weſt of the Iland of *Xeduam*, and preſently I went a ſhoare with the Pilot, and we tooke the

The height of an Iland that ſtands beneath the *Toro*.

the Sunne, and in his greateſt height it roſe ouer the Horizon eightit degrees, a little ſcant. The declination of this day was ſeuenteene degrees, ſixe and thirtie minuts, whence it followeth, this Iland to ſtand in twentie ſeuen degrees & two third parts. The firſt of May, the ſun being vp we ſet ſayle. About Euen-ſong time we were with a great Iland, which hath in length two leagues, & thruſteth out a Point very cloſe to the firme Land, where betweene the firme Land and the Iland, is a ſingular good Harbor for al weathers, for all the ſhips of the world. The ſecond of May, at Sun ſet, we came to an Anchor in the Port of *Goelma*, a Port onely for ſmall Veſſels, ſafe from the North, and North-weſt. Within the Land a little ſpace, is a dry Brook, whereby in Winter the water of the floods, which deſcend from the Mountaines doth auoid, where digging a little, ye finde freſh water, and heere is a Well, though not very plentifull of water. This Port was called *Goelma*, which in *Arabique*, is to ſay, The Port of water, it lyeth to the North-North-weſt of *Alcocer*, the diſtance is foure leagues.

Açallaibe Port, two leauges beyond *Xacara*.

The fourth of May, we rowed along the ſhoare: almoſt Sunne ſet, we came to an Anchor in a Port, which is called *Açallaibe*, which ſtandeth beyond *Xacara* toward the South-eaſt two leagues. By night the wind was at North North-weſt, we lay all night at Anchor.

A Deſcription of the Port of *Acallaibe*.

Acallaibe is a ſmall Port, but very good, betweene *Xacara* and the blacke Hillocke.

A Deſcription of the Port *Boba'el Xame*.

Bohalel Xame is a great Port, wherein may harbour many Shippes, it is very deepe within. This place was called *Bohalel Xame*, becauſe within the Land dwelt a *Badoil*, very rich, which was called *Bohalel*, the which came or ſent to ſell Cattell to the Ships, which did take or come into that Hauen, and *Xame*, is to ſay, Land. And heere wee found an honourable Toombe within a houſe like a Chappell, where was hanging a Guidon or Ancient of Silke, and many Arrowes or Darts round about the Graue, and about the Wals and Cords a great quantitie of Bulls did hang. At the head of the Graue there was a Table ſtanding vpright, with a great Epitaph, and about the houſe, many Waters and Fragrant ſmelling things.

The Tombe of an *Arabian*.

I enquiring of the *Moores* and *Arabians* of ſuch a thing, I learned that here lay buried a very honourable *Arabian*, of the Linage of *Mahomet*, which croſſing theſe Coaſts, fell very ſicke, and in this Port ended his daies: and they made him this Graue as a man of ſo high a Genealogie. Where the *Xarifes Iuda* and great Prelats gaue Indulgences, and granted pardons to euery one that ſhould viſite this houſe. But the offerings and reuerence, which the *Portugals* did vnto it, was to ſacke the houſe, and afterward for to burne it, that no ſigne was left where it had beene. In this Port wee found great footing of Tygres, and wilde Goats, and other Beaſts which came all to the Sea, as though they came to ſeeke water for to drinke.

A Deſcription of the Land of of *Badois*, and of their cuſtomes & life. What *Badoile* ſignifieth. *Troglodithas*, or *Badois*.

The many times that I bring to the field the name and memorie of the *Badois*, and likewiſe the trauelling by their Coaſts and Countries, doth binde me to ſpeake ſome thing of them. *Badoil*, in good *Arabique*, ſignifieth a man that liueth onely by Cattell: theſe men, called *Badoies*, is properly the people of the *Troglodithas*, *Ophiotoſagis*, of the which *Ptolomie*, *Plinie*, *Pomponius Mela*, and other Authors doe write: the which *Troglodithas* or *Badoies*, doe liue in the Mountaines, and coaſts of the Sea, which are contayned from the coaſt of *Melinde* and *Magadoxa*, to the Cape of *Guardafui*, and from thence going inward to the Streight, they doe begirt and occupie all her Coaſts, as well on the one ſide as on the other, and turning againe outward on the *Arabian* ſide, they runne along the Sea to the Streight of *Ormuz*, and all theſe Lands may rather be affirmed to be occupied by them then inhabited.

The *Badois*, which is the generall name for the *Itbiofagis* or *Eioſagis* are wilde or ſauage. They haue no King.

The *Badoies* are wilde men, amongſt whom is no ciuill ſocietie, no truth nor ciuilitie vſed: They worſhip *Mahomet*, and are very bad *Moores*, aboue all other People they are giuen to Stealths and Rapine; they eate raw fleſh, and drinke milke; their habite is vile and filthy, they are greatly endued with ſwiftneſſe and nimbleneſſe; they fight on foote and horſe-backe, their weapons are Darts, they neuer haue peace with their Neighbours, but continually haue warre, and fight with euery one.

Thoſe that dwell along the Red Sea, from as farre as *Zeila* vnto *Suaquen*, doe fight with the *Abexijs*; and thoſe from *Suaquen* to *Alcocer*, haue warre with the *Nobijs*; and thoſe which inhabite from *Alcocer* to *Soez*, and end of this Sea, doe moleſt continually the *Ægyptians*. But returning by the *Arabian* ſide, by all the Coaſt of the Sea, that lyeth from *Soez* to the Streight of *Ormuz*, doe contend with the *Arabians*. Among the *Badois* there is no King or great Lord, but liue in Troopes or Factions; they permit no Towne in their Fields, neither haue they any certaine Habitation, for their cuſtome is to be Vagabonds, from one place to another, with their Cattell. Not onely doe they abhor Lawes and Ordinances, but alſo the Sutes and Differences that ariſe amongſt them, they will not haue them iudged by any Cuſtome, and they are content that their *Xeque* doe determine them as he liſt; their dwelling is in Caues and Holes, and other ſuch like habitations, but the greateſt part doe helpe themſelues with Tents and Boothes; their colour is very blacke, their language the *Arabian*, the reſt of their Cuſtome and Life, I omit.

The tenth of May, by day, we weighed anchor from the Port of *Igidid*. An houre before Sun ſet we faſtned on a Shoald, which ſtood about foure leagues from *Farate* toward the South. In this Shoald is an excellent Hauen, and it is ſo great, that wee could not diſcerne with our ſight the end of it, it lyeth almoſt Eaſt South-eaſt, and Weſt North-weſt, but it is very crooked and winding. The two and twentieth of May, 1541. by breake of day, we were one league ſhort of the great Groue, that ſtandeth foure leagues from *Maczua*, the wind was of the Land. About nine of the clocke it began to blow from the North North-eaſt, a faire gale. We entred at noone into the Port of *Maczua*, where we were receiued with great ioy and feaſt of our Armie. From the day wee entred in *Maczua*, which was the two and twentieth of May, to the fifteenth of Iune, the winds blew alwaies at North, North North-eaſt, and North North-weſt: but from the fifteenth of Iune, to the ſeuenth of Iuly, they blew Eaſterly, that is; Eaſt, Eaſt South-eaſt, and South-eaſt, many times they brought great ſtormes. The laſt day of Iune at night, we had a ſtorme from the South-eaſt of ſo much winde, that it droue the Gallions and they paſſed great danger of ſtriking a ground. This ſtorme brought much Raine and fearefull Thunders, and there fell a Thunder-bolt from Heauen vpon a Gallion, and comming downe by the Maſt, it raced it all: and likewiſe the ſecond of Iuly, wee had another ſtorme from the Eaſt very great, which vnfaſtned many ſhips, and laſted the moſt part of the day. From thence to the ſeuenth of Iuly, although we had other ſtormes, they were but ſmall: From the ſeuenth of Iuly, to the ninth of the ſame, the Wind came to the Land and brought two ſtormes from the Weſt, but the wind was not ouer-much.

A great Groue foure leagues from *Maczua*.

They lay at *Maczua* thirtie two daies.

A thunderbolt.

The ninth of Iuly, 1541. one houre after Sunne roſe, wee ſet ſayle from *Maczua*. The eleuenth of Iuly, by breake of day, we were two or three leagues ſhort of the Point of *Dallaqua*, that lyeth on the North-ſide, and betweene certaine flat Ilands which haue ſome Woods, and doe lye ſcattered on this ſide of the Iland; wherefore wee ſet all Sayles and went aloofe all that wee could to goe betweene two of theſe Ilands, the wind was almoſt North-weſt verie faire, we ſayled North-eaſt and by North, hauing doubled a Shoald we came to an Anchor: and two houres after noone we ſet ſayle againe, the wind about North North-eaſt faire, wee ſayled along the ſhoare of the Iland of *Dallaqua*. An houre before Sunne ſet, we were with an of Iland Sand very flat, which is called *Dorat Melcuna*, from the which to all parts there came out great Shoalds: Sunne altogether ſet, wee were a league ſhort of the Iland of *Xamoa*, and from the Point of *Dallaqua*, which ſtands on the Weſt ſide, and oppoſite to the firme Land of the *Abexi*, betweene the which and the Iland of *Xomoa*, is the moſt frequented Channell of thoſe which ſayle to *Maczua*. All the Coaſt of *Dallaqua* which we ſaw this day, is coaſted North North-weſt, and South South-eaſt, and it is all wonderfully low. The eighteenth, by breake of day, we ſaw the mouth of the Streight, and we might be from it three leagues, and we ſaw all the Armie lye at Hull, and preſently we ſet ſayle altogether.

Dorat Melcuna, a flat Iland of Sand.

Before we departed from the *Arabique* Gulfe, or Streight of *Mecca*, which is all one, it will be iuſt to ſpeake ſomething of my opinion, and of that which I haue ſeene, touching the reaſon that mooued the ancient men to call all this Sea, the Red Sea: and likewiſe, whether her colour doth differ from the other of the great Ocean, or not. *Plinie* in the ſixt Booke of the *Naturall Hiſtorie, Cap.* 23. rehearſeth many opinions, whereby the people called this Streight the Red Sea. The firſt is, that it tooke this name of a King that reigned in it, called *Eritbra*, becauſe *Erithros* in the Greeke, is to ſay, Red. Another opinion was, that of the reflection of the Sunbeames, there grew in this Sea reddiſh colour. Some held, that of the Sand and Ground that runneth alongſt it. Others alſo beleeued, that this water was Red of his owne Nature, whereby all this Sea got this name. Of theſe opinions the Writers choſe them that they liked beſt, and ſeemed moſt certaine. Now the *Portugals* that haue Nauigated this way in times paſt, affirmed this Sea to be all ſpotted with certaine red ſtrakes: the cauſe they attributed vnto it, is this. They ſaid, the Coaſt of the *Arabian* was naturally verie red, and that as in this Countrey there aroſe many ſtormes, and did raiſe great duſts toward the skies, after they were verie high, driuen with the force of the Winds, they fell in the Sea, and this Duſt being red, it did Dye the water of it, whereby it was called the Red Sea. When I came to *Socatora*, till I paſt all the Coaſts of this Sea, and ſet my ſelfe before *Soez*, I neuer left by day nor night, to conſider of theſe Waters, and viewing the colour and manner of the Countrey that goeth along the ſhoare: and certainly, I was not ſo troubled for any thing, as for the beſtowing my labour in obtaining the truth of the things, and to ſearch out the occaſion of them, and that I got of mine owne Induſtrie, and moſt clearely haue I ſeene many times, is as followeth. Firſt, it is falſe to ſay, that the colour of this Sea is Red, for it hath no difference from the colour that all the other Water of the Sea doth ſhew vs, and to ſay that the duſts which the winds doe ſnatch from the Land and driue into the Sea, doe ſtaine the Water where they fall, till now wee ſaw no ſuch thing, ſeeing many ſtormes raiſe great duſts, and driue them into the Sea, but not to change the colour of the Waues thereof. And to ſay that the Land ouer the Sea Coaſt is Red, they obſerued not well the Coaſts and Strands: for generally on the one ſide, and on the other, the Land by the Sea is browne, and verie darke, and ſeemeth ſcortcht: and in ſome places it ſhewes blacke, and in others white, and the Sands hath their owne colour, but onely in three places there are certaine pieces of Mountaines which haue certaine veines of Red, where *Portugals*

Whether this Sea of the Streight be red or no, and the cauſes wherefore they called it the Red Sea.

Opinions of the Red Sea.

neuer came, except theſe which now are here-away, which places are all farre beyond *Suaquen*, that is, toward *Soez*, and the end of this Sea; but the three hils that ſhew this red colour, are of a verie hard Rocke, and then all the Land round about that we can ſee, is of the common and accuſtomed colour. But the truth of theſe things is, that the Water of this Sea taken ſubſtantially, hath no difference of his colour; but in many places of it, the waues thereof came by accident to ſeeme very red, which is cauſed in this manner. From the Citie of *Suaquen* vnto *Alcocer*, which is, one hundred thirtie ſixe leagues iourney, the Sea is all thicke with Shoalds and Shelues, whoſe ground is of a ſtone, called Corall-ſtone, which groweth in certaine Trees and Cluſters, ſpreading one way, and another way certaine braunches, properly as the Corall doth, and this ſtone is ſo like vnto it, that it deceiueth any perſon that is not very skilfull in the growth and nature. The colour of this ſtone is of two ſorts; the one wonderfully white, and the other very red. In ſome places this ſtone lies couered with very greene Ozies; and in other free from this Herbe, which Slime or Ozies in ſome places, is very Greene; and in others it maketh a colour very like Orange-tawny. Now we muſt preſuppoſe, that the water of this Sea is clearer, eſpecially from *Suaquen* vpward, then euer was any, in ſort, that in twentie fathome water ye may ſee the ground in many places. This preſuppoſed, we are to note, that whereſoeuer that theſe Shoalds and Shelues did appeare, the water ouer them was of three colours, that is, Red, Greene, or White, the which proceeded of the ground that was vnder, as many times I ſaw by experience; for if the ground of theſe Shoalds was Sand, it cauſed that the Sea ouer it appeared white; and the ground where the Corall-ſtone lay couered with Greene Ozies, the water that couered it did giue a colour greener then the Weeds: but whereſoeuer the Shoalds were of red Corall, or of Corall-ſtone couered with red Weeds, it made all the Sea that was ouer it ſeeme very red; and becauſe this red colour comprehended greater ſpaces in this Sea, then the Greene or the White, becauſe the ſtone of the Shoalds was the greateſt part of red Corall. I beleeue it was the reaſon whereby it receiued the name of Red Sea, and not of Greene nor White Sea: Notwithſtanding, this Sea doth repreſent theſe colours moſt perfectly. The meanes that I had to obtaine this ſecret, was to faſten many times vpon the Shoalds, where I ſaw the Sea looke red, and commanded diuers to bring me of the ſtones that lay in the bottome, and the moſt times it was ſo ſhallow, that the Foyſt did touch: and other-whiles, that the Mariners went on the Shoalds halfe a league with the water to the breaſt, where it happened that al or the greateſt part of the ſtones they pulled vp were of Red Corall, and others couered with weeds like Orange-tawny, and the practiſe I had whereſeouer the Sea ſeemed Greene, & found beneath White Corall, couered with Greene Weeds: and in the White Sea I found a verie white Sand without any thing elſe whereof it might proceede. For ſome Saylers giuing relation of the Red colour that they ſaw in this Sea, as of the greater and moſt compendious of all, being ignorant of the cauſe, or not being willing to offer it, for to increaſe admiration to their Nauigations and Trauels: and ſeeing that men do not only know this Sea by the name of Red Sea, but doe beleeue that the waters are naturally red. I haue talked many times with *Mooriſh* Pilots, and curious perſons of Antiquities, which dwelt in ſome places of this Streight, about the name of this Sea: euery one did ſay to me, they knew no other name then the Sea of *Mecca*, and they wondred very much at vs, to call it the Red Sea. I asked of the Pilots, if they found ſometimes the Sea ſtained red with the duſts that the winds brought of the Land, they told me, they ſaw no ſuch thing. With all this, I reproue not the opinion of the *Portugals*, but I affirme, that going through this Sea more times then they did, and ſeeing all the length thereof, and they onely one piece, I neuer ſaw in the whole, that which they ſay to haue ſeene in the part.

Red Corall ſtone.

The ninth of Auguſt, we entred in the Port of *Angedina*, and remained there till the one and twentieth of Auguſt, that we embarked in Foyſts, and going directly to *Goa*, wee entred ouer the Barre thereof vnder Sayle: and our Voyage was ended, and this Booke.

CHAP. VII.

A briefe Relation of the Embaſſage which the Patriarch Don IOHN BERMVDEZ *brought from the Emperour of* Ethiopia, *vulgarly called* PRESBYTER IOHN, *to the moſt Chriſtan and zealous of the Faith of* CHRIST, Don IOHN, *the third of this Name, King of* Portugall: *Dedicated to the moſt High and Mightie King of* Portugall, Don SEBASTIAN *of moſt bleſſed hope, the firſt of this Name. In the which he reciteth alſo the death of* Don CHRISTOPHER *of* Gama: *and the ſucceſſes which happened to the* Portugals *that went in his Companie.*

Printed in Lisbon, *in the houſe of* FRANCIS CORREA, *Printer to*
the Cardinall the Infant, *the yeere of* 1565.

A Letter of the Patriarch *Don* IOHN BERMVDEZ, to the King our Lord.

MOſt High and Mightie King, your Highneſſe ſaid to me few daies agoe, that you would be glad to know the truth, of what happened to a Captaine and people, which the King your Grand-father which is in Glorie, gaue vnto me for the ſuccour of the Emperour of Ethiopia Onadinguel, **called* Presbyter Iohn, *for to auoid the errours which ſome perſons doe write of this; inſomuch that euen in the Name they erre, naming him* Don Paul, *he being* Don Chriſtopher *his Brother. And others doe write, and ſay ſome things which did not paſſe in truth, neither did they ſee them. Therefore I, that ſaw it all, will tell you in briefe in this ſmall writing all that paſſed. The Lord keepe your perſon, multiply your young age, and proſper your Royall eſtate,* Amen.

*So he calleth *Atani Tingil* before mentioned.

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§. I.

Don IOHN BERMVDEZ *elected Patriarch of the* Presbyter, *and ſent to* Rome: *His returne into* Ethiopia: *Arriuall at* Maczua; *The death of the* Negus, *entertainment of him and* CHRISTOPHER *of* Gama, *with the* Portugall *Forces by the Queene Regent.*

A Faithfull and good Chriſtian, called *Onadinguell*, being Emperour in the Kingdome of *Ethiopia*, (vulgarly called *Preſbyter Iohn*) and the Patriarch of that Countrey, by name *Abuna Marcos*, being at the point of death in the yeere of our Redemption, 1535. The ſaid Emperour ſaid to the Patriarch, that he requeſted him, that according to their cuſtome, he before his death would inſtitute me for his Succeſſour, and Patriarch of that Countrey. And the ſaid Patriarch did ſo, ordering me firſt with all the ſacred Orders. The which I accepted with ſuch condition, that it ſhould bee confirmed by the chiefe Biſhop of *Rome*, ſucceſſour of Saint *Peter*, to whom wee all were to giue obedience. The ſaid Emperour anſwered me, that he was well contented: and moreouer he deſired me, that for my ſelfe, and for him, and for all his Kingdomes I ſhould goe to *Rome*, to giue the obedience to the holy Father: and from thence ſhould come to *Portugall*, to conclude an Embaſſage, that he had ſent hither by a man of that Countrey, called *Tegazano*, in whoſe company came the Father *Francis Aluarez*. After many troubles paſſed in the Iourney, I came to *Rome*, the Pope *Paul* the third gouerning then in the Apoſtolike Sea: the which receiued me with great clemencie and fauour, and confirmed all things as I brought them, and at my requeſt he ratified it all againe, and commanded me to ſit in the Chaire of *Alexandria*, and that I ſhould entitle my ſelfe Patriarch and Biſhop of the Sea.

Zaga Zabo the Frier mentioned in *Aluarez*.

From *Rome* I departed towards *Portugall*, where I came, the King your Grand-father of glorious Memorie, being in the Citie of *Euora*, who reioyced particularly at my comming, to conclude as he deſired, the Embaſſage which the *Tagazano* had brought, for hee had beene here twelue yeares, without concluding any thing through meere negligence. For the which the Emperour *Onadinguel* commanded me, that I ſhould take away his charge of Embaſſadour, and ſhould apprehend him, and carrie him a Priſoner with me. And therefore I brought him a letter

Zaga Zabo his negligence.

from

His impriſonment.

Bermudez his Embaſſage from the *Negus* to the King of *Portugall.*

from the Emperour, the which I gaue him in *Liſbon* where he was, and he tooke it and kiſſed it, and reknowledged it to be true, and by it he acknowledged me for his Patriarch and Superiour, and kiſſed my hand, and gaue me his place, without ſpeaking any more words. I commanded to impriſon him with two chaines of Iron, on each arme one, after the manner of his Countrey: the which I tooke from him againe within a few daies, becauſe his Highneſſe intreated me. The Embaſſage which the ſaid Emperour demaunded, was his perpetuall friendſhip and brotherhood: and therefore he deſired him they would marrie their children interchangeably the one with the other; and that from *Portugall* a ſonne of his ſhould goe to marrie with a daughter of his, and reigne in his Kingdomes after his death, that this alliance betweene the *Portugals* and them, and alſo the obedience of the Pope might be greater and endure. And likewiſe, he ſent to requeſt him, hee would ſend him ſome men for to defend himſelfe from the King of *Zeila*, which vſurped his Kingdomes: and he would ſend him great ſtore of riches, for he could verie well doe it. And likewiſe to ſend him ſome Pioners for to cut a hill whereby already *Eylale Belale* his Predeceſſour did bring the Riuer *Nilus*, to bring it now alſo that way to annoy *Egypt*.

The King your Grand-father hauing taken counſell, thought good to grant mee that which I demanded, and commanded to giue mee foure hundred and fiftie Caliuer-men and Pioners, and that they ſhould diſpatch me that I might returne that yeere in company with *Don Garcia* of *Noranya*, which then went for Vice-roy of *India*. I fell ſuddenly ſicke, and the Phyſicians ſaid of poyſon: as it was ſuſpected the *Tegazaua* cauſed it to bee giuen mee. The chiefe Phyſician which then was, named *Iames Lopez*, cured me, and he which now is, *Leonard Nunyes*, and others, which his Highneſſe commaunded: for the which ſickneſſe, I remained that yeere in this Realme.

Anthonie Fernandes.

See *Dam. à Goes* of this ſiege, 1538.

Preſently, the next yeere, being recouered by the goodneſſe of God, I went in his Highnes Armie. I carryed alſo *Anthonie Fernandes*, and *Gaſpar Suriano* both *Armenians* borne, which by commandement of *Presbyter Iohn*, came to ſeeke mee, to the which his Highneſſe did many fauours. We arriued in *India* ſafely, at ſuch time as the Vice-roy *Don Garcia*, was come from *Dio*, with the Victorie which he had of the *Turkes*, *Anthonie Selueyra*, beeing Captaine of that Fortreſſe, the which Vice-Roy receiued vs with great ioy, and ſhewed me great honour, the Biſhop of *Goa* came to receiue me with his trayne in Proceſſion, with Croſſe on high, and carryed mee from the Sea-ſide vnto the Sea in a Chaire, which the King your Grand-father gaue vnto mee for that purpoſe: going next vnto me on the one ſide, the Vice-Roy *Don Garcia*, and on the other, *Don Iohn Deça*, Captaine of *Goa*, and re-knowledging me for Patriarch, gaue mee the honour due vnto my dignitie.

Stephen Gama Vice-Roy.

Maczua, or *Macua.*

The death of King *Dauid.*

In the meane-while, the Vice-Roy ſickned of a Fluxe, whereof hee dyed: and *Don Stephen* of *Gama* ſucceeded in his ſtead. The which I preſently requeſted to diſpatch me, and ſend me to the *Presbyter Iohn* with the ſuccour, as his Highneſſe had commanded, and he anſwered me, that he could not doe it, becauſe one hundred thouſand Crownes were not ſufficient to diſpatch mee or more, in hazard of neuer being recouered: and I anſwered him, that all that was nothing, for the *Presbyter Iohn*, which without miſſing it might ſpend a Million of Gold or more, for he hath innumerable riches. It was determined, that he in perſon ſhould tranſport mee: and preſently he commanded a good Nauie of Gallies and Gallions, and other ſhips well furniſhed, as for ſuch a Voyage was neceſſarie, and many choſen men, of the beſt that were in *India*. With the which Armie we came to the Port of *Maçua* in the Red Sea: where we found newes that the Emperour *Onadinguel*, was dead of his naturall death; of the which we all were very ſorrie, and I aboue all, as he whom it touched moſt.

Aba Ioſeph.

I encouraged my ſelfe, till there came from *Presbyter Iohn* two Friers, good religious men, one of them Prior Prouinciall of many Monaſteries, and a great man among them, called *Aba Ioſeph*, which went to *Ieruſalem*, and told vs how the Queene, and a Sonne and Heire of hers did maintaine their eſtate, and reſiſted their Enemies. This being knowne, the Gouernour *Don Stephen* ſaid vnto me, that I ſhould ſend to viſit them, as in effect, I preſently ſent by one *Arias Diz*, Tawnie man borne in *Coymbra*.

Arias Diz, a *Mullato Portugall.*

In the meane-time, the Gouernour like a good Gentleman, and willing to loſe no time, and beeing a Captaine of a valiant ſpirit, went with the Gallies that came in the Fleete, to the Port of *Suez*, for to take or burne the *Turkes* Gallies, which were in that Hauen, which he could not doe becauſe they were on dry Land.

Sixty fugitiues

Being there, tarrying the Gouernours comming, there fled from the Fleet ſixtie men in a Skiffe and a Boat to the firme Land, the which came to a Port of Land very dry and exceſſiue hot, and being willing to trauell into the Land, they found it ſo dry that they dyed for thirſt, and being thus pinched with neceſſitie, one Captaine of the King of *Zeila*, that was in that Countrey ſent to tell them, that he would ſend them Meate and Water, and would aſſure them their liues, ſo that they would giue him their Weapons: and they ſeeing they had no other remedie, and beeing pinched with need they gaue them: with which preſently they ſlue them all.

At that inſtant the chiefe Captaine ſent a Galley to *Arquico*, to ſeeke water, in the which he ſent alſo a thouſand Cotton Webs, for to change for Kine, or Beeues to eate: and they which carryed them going from *Arquico* by Land, where the Armie was; a *Bernagais*, called *Noro*, Captaine of the King of *Zeila* tooke them from them, & ſent word preſently to the chieſe Captaine, that the King of *Zeila* his Lord was Lord of all *Æthiopia*, and had wonne all the Countries of the *Presbyter Iohn*, therefore that he would make peace with him, and traffique with his Merchandize in his Countries, in the which there is much Gold, Iuorie, Ciuet, Frankincenſe, Myrrhe, and many other Drugges, and Slaues, wherein they might make great profit: and hee alſo would giue him ſtore of prouiſion, and would reſtore the Cowes that hee had taken, and would make amends for the ſixtie men that were ſlaine.

Commodities of *Zeila*.

I told the Captaine that hee ſhould not truſt the words of *Moores*, for they were falſe, and that they ſaid, was fained, to doe vs ſome harme; therefore that wee ſhould alſo vſe ſome ſlight with them, and it ſhould be this. That he would ſend him a Preſent, and with it words of thankfulneſſe for the good will that hee ſhewed vs, whereby he may thinke that he hath deceiued vs, and may be aſſured of vs: for by this ſlight we ſhall hinder his deceit. The chiefe Captaine did ſo, and commanded the Factor of the Armie to carrie to the *Bernagaiz* a Barrell of Wine, and another thouſand of Cotton Webs; the Wine for a Preſent, and the Webs for to change for Beeues: and that he ſhould tell him from him, that the other Webs, that ſeeing they were taken in good and lawfull Warre hee ſhould not ſpeake of them, and as touching the men that were ſlaine, that they deſerued not to be reuenged, for as much as they were Rebels and Traytors, and deſerued the death they had: and as touching Traffique and Peace, that for the preſent they were in the holy weeke, and could doe no worke, but as ſoone as the Feaſt was paſt, wee would doe that which he deſired, and would bring our Wares aſhoare for to traffque with them.

Sic ars deluditur arte.

The *Portugals* ſtratagems.

Hauing taken counſell againe, the chiefe Captaine commanded that the Boates ſhould not go aſhoare, becauſe no *Moore* or *Blacke-moore* might haue any meanes to goe thither, and giue him warning. And commanded the Souldier to be in a readineſſe, the ſecreteſt that they could: and that in the Boates, and the other light Veſſels that were in the Armie: in the which hee commanded they ſhould make no fire, becauſe they might not be perceiued: And commanded *Martin Correa*, that at ten of the clocke at night hee ſhould land with ſixe hundred men, and poſſeſſe the paſſages whereby they might eſcape, he went and killed ſome *Turkes* and *Fartaquis*, and tooke all the Carriage they had, which was but little, for he had no time to take any ſtore. The *Bernagaiz* of *Zeila*, when he ſaw the King ſet himſelfe to flight, hee likewiſe fled, and lighted vpon *Martin Correa*, where being knowne a Caleeuer-man killed him; and men comming to reſcue him were many of them ſlaine, Foot and Horſe, and the reſt ſaued themſelues by flight. Our men thought good to cut off his head, and ſend it for a Preſent to the Queen, wherewith ſhe reioyced very much; ſhee ſent a great man of her Countrey, called *Eſmacherobel Tigremacan*, to the chiefe Captaine, and to me, to giue vs thankes.

The King of *Maczua* flyeth, and the *Barnagaſſo* is ſlaine.

As ſoone as the Gouernour *Don Stephen* came, hee gaue order preſently to diſpatch and ſend me to the King and Queene, and becauſe they vnderſtood alreadie, that the Enterprize was of honour and profit, many did couet it more then before: among the which, one was *Don Chriſtopher Gama*, Brother to the Gouernour: who deſired mee very earneſtly, that I would giue him the charge of all the men that he was to carrie, for he would goe with me. Preſently there came where I was, *Don Iohn* of *Caſtro*, * *Don Manuel* of *Lima*, *Don Payo* of *Noronja*, *Triſtram* of *Tayde*, and *Manuel* of *Soſa*, and I granted their requeſt, and gaue him the command of the men for *Don Chriſtopher*: of the which they were all contented and ſatisfied, and the Gouernour gaue me thankes for it. And preſently hee commanded to enroll the men that hee gaue mee. So foure hundred men, among the which, there went many Gentlemen, and men of account, which beſides the number limited, carryed Seruants, which increaſed the number and profited very much.

Returne of the Vice-Roy from *Soez*.

* This is hee which had bin with the Vice-Roy in the bottome of the Gulfe, and did write that former Rutter.

Peter Borges Henriques, was before appointed Captaine.

Beginning to order our departure, there came the Chriſtian *Bernagaiz*, which had beene there alreadie, and brought ſome Camels, Mules, and Aſſes for to beare the Carriage, and alſo for ſeruice and to helpe. I commanded the *Bernagaiz*, and the *Tigremacan*, that they ſhould command to bring vs ſome victuals and refreſhing for all the Armie: which commanded to bring many Beeues, Muttons, Goates, Butter, Honey, Millet, Figges and Quinces, and other things in abundance.

The Gouernour with all the Gentlemen of the Armie came to *Arquico*, where they requeſted me to giue them my bleſſing: the which I gaue them on Gods behalfe, to whom I recommended them, and they went to Sea, and we remayned on Land very ſolitarie. And beginning to trauell, within three dayes we came to *Debarua*. Within a few dayes they vſed Schiſmaticall and Hereticall Ceremonies, differing from the *Romane*. I ſatisfied the beſt I could, *Don Chriſtopher* and his men, and the murmuring ceaſed, and they concluded how to carrie the Ordnance when they iourneyed. They made preſently certaine Carriages like vnto ours: the which, becauſe in the Countrey there was no Iron, they ſhod them with certaine old Caleeuers, which brake, becauſe they would ſerue for no other vſe.

The Vice-Roy and the *Pat.* part company.

Barua.

Want of Iron.

I ſent to the Queene, who came with all ſpeed poſſible: whom we went to receiue out of the Citie,

Citie a league, with all the men of *Portugall* in Warlike order, and Ancients diſplayed with Trumpets, and as well the Kings as of the Captaines. I ſay of the King, becauſe wee had Ordnance, whereof ſhe was amazed, being a thing vnaccuſtomed. The firſt thing ſhe did, as one that had a reſpect vnto the things of God, ſhe receiued my bleſſing: and preſently receiued *Don Chriſtopher* with great entertainment and honour, giuing him many thankes, that hee would vouchſafe to take that Enterprize, and charge to defend her from her Enemies. From thence we went to the Citie, and the next day we heard all Maſſe, and wee gaue order that Proceſſions ſhould be made, in the which we all went, and the Queene alſo, with two *Infantas* her Siſters in-law, and a little Princeſſe her Daughter, which ſhe brought with her, deſiring all of God with great Deuotion and many teares, that he would vouchſafe to heare vs, and giue vs the victorie of his Enemies and ours.

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§. II.

Don CHRISTOPHER *and the* Portugals *Warre on the King of* Zeila, *and hauing in two Battels preuailed, in the third are ouerthrowne. A new Captaine appointed.* Don CHRISTOPHERS *reſolution and death. Mountaine of the* Iewes.

DEparting from *Debarua*, we went eight dayes by rough Countries: at the end of which wee come to plaine grounds, and very well inhabited, and better then they paſt, but in them there dwelt Chriſtians, which for feare did follow the *Moore*: which as ſoone as they knew our comming, went preſently to *Don Chriſtophor*, and gaue him obedience. At the end of three dayes, we came to a very pleaſant field, and in it a Fountaine of faire water: in the which we pitcht our Campe round about the Fountaine.

Goranya King of *Zeila*. Some call him *Gradame*, *Godignus* cals him *Gragna*, which varietie happens by the different pronuntiation of ſo different a Language. Prouoking Preſents.

The next day there came a Meſſenger to vs from *Goronya*, King of *Zeila*; with ſome of his men in company, and asking for the Captaine of thoſe men, ſaid vnto *Don Chriſtopher*, that his King ſent to aske him who he was, and from whence hee came, or who gaue him leaue to enter in his Kingdomes with men of warre: for thoſe Realmes were his, and hee had wonne them by his Lance, and of his Gentlemen, with the helpe of his Prophet *Mahomet*: therefore if wee would become *Moores*, and ſerue him, hee would entertaine them well, and giue them his wages: And moreouer, Wiues and Goods to liue vpon: and if not, that wee ſhould preſently auoid his Countrey, and goe out of it. *Don Chriſtopher* anſwered him, that he was a Captaine of the King of *Portugall*, by whoſe commandement hee came with thoſe men for to reſtore the Kingdomes of the *Presbyter Iohn*, which hee tyrannouſly hath vſurped, and to take them out of his hands, and giue them to whoſe they were. And with this meſſage he ſent him for a Preſent, a Looking-glaſſe, and a paire of Mullets to pull the haire with, and an Egge of Siluer of *Pegu*, ſignifying, that thoſe things pertayned to him. And to the Meſſenger hee gaue two Bracelets of Gold, and a very rich Sute of Cloth of Gold, which things the Queene had giuen to him; and he gaue him alſo a Cypres of *Bengala*, and a *Turkiſh* Caſſock with his vpper Garment: this by my counſell in diſgrace of the *Goranya*, rayſed preſently his Campe, and beganne to march toward the place where we were with one thouſand Horſemen, and fiue thouſand foot, and fiftie *Turkes* Caleeuer-men, and as many Archers.

Don Chriſtopher commanded to place the Queene (who was very fearefull) and the women with all the Carriage in the midſt of the Squadron. The *Moore* when hee ſaw vs goe vp a Hill (whereon ſtands the Church of the Ladie of Pitie) wheeled vpon vs to take the height from vs; and he came alreadie ſo neere vnto vs, that the ſhot began to fight on both ſides. When I ſaw the Battle was begun, I called ſixe *Portugals*, and with the Queene and her Siſters in-law I was going aſide, and in this I knew the *Mooriſh* King, which came neere to his Antient on a Bay Horſe, and I ſhewed him to *Peter Deça* a Gentleman, and a good ſhot: which ſhot at him and ſlue his Horſe, and hurt him in the legge. His men came about him, and ſet him on another Horſe, and tooke him from that place. Our Captaine *Don Chriſtopher* was alſo hurt in his legge; and I commanded the Steward to ſet vp the Queenes Tent in ſigne of victorie. The *Moore* had inuironed vs on euery ſide, when they ſaw vs ſetting vp Tents, and their King hurt, they began to retyre, and goe after their King, which withdrew himſelfe with the paine of the wound toward a Mountaine that was neere to that place to be cured.

At this inſtant there came to vs a *Moore* that had been a Chriſtian, Couſin German to the *Bernagaiz*, and told vs how the King was hurt in his legge: and how great a fauour God had done to vs therein, for if it had not beene ſo he had taken vs all, without doubt, but that God miraculouſly had deliuered vs from his hands: and that therefore hee with all his men did returne to vs, and would ſerue vs and pay the Tributes that vnto that time they payed to that King: and that he went preſently to his Countrey for to ſend vs Beeues and Prouiſion for our Campe: for hee was Captaine and Gouernour of all that Countrey where we were: the which belonged to the *Presbyter*, and he alſo: and when the King of *Zeila* conquered it, hee yeelded vnto him, and now that he ſaw him ouer-come, he returned to vs againe, whereby he ſeemed to be a man of, *Liue he that ouer-commeth.*

Tempora mutantur & nos mutamur in illis.

In the meane while, it pleaſed God that ***Don Chriſtopher*** healed of his wound; but we ſuffered great hunger, for there was very little prouiſion in the Campe, and the people died with hunger. ***Don Chriſtopher*** went to the Queene, and told her, that the people ſuffered great hunger, and that they had need to eate all they found, notwithſtanding it was Lent, that it would be good to kill the Beaſts, that they had in the Campe, for to eate: and with this requeſt, they came both to my Tent, praying me that I would giue the people leaue to eate fleſh in Lent, becauſe of the neceſſitie there was: and beſides, the Queene requeſted me, that I ſhould giue her my Oxen that I had for my carriage, to giue them to the people, and as ſoone as her Captaine aforeſaid came, ſhee would ſatisfie me, which would ſtay three dayes: and ſo it was, for he preſently came with great ſtore of prouiſion, *viz.* Beeues, Sheepe and Goates, Butter, and other prouiſions for Lent, and for Eaſter, which was alreadie at hand.

Scarſitie.

Fleſh in Lent.

As ſoone as Eaſter was paſt, the ***Goranya*** ſent word to ***Don Chriſtopher***, that he would come to ſee him, that he ſhould prepare himſelfe; which he did as he had ſaid. He came to ſeeke vs, with more and better men then before he brought: for, he had aboue two thouſand Horſe, and infinite number of foot, and an hundred ***Turks:*** for the which, the Queene was in ſuch a feare with her Siſters in law, that they knew not what to doe, in ſuch ſort that being at Dinner, as ſoone as they knew the comming of the ***Moore,*** they would haue left Dinner. ***Don Chriſtopher*** being the next day ordering his men, before day, for to ſet vpon the ***Moores;*** the Queene ſent for me, and ſaid to me, that ſhee ſaw the great power that the King *Goranya* brought, and that it was impoſſible to ſcape his hands if we ſtayed, therefore that ſhee deſired me that we ſhould be gone, for ſhee had ſo determined, and that in any ſort ſhee would doe it; therefore that ſhee requeſted me very earneſtly, that I would not let her goe alone, ſeeing I was her Father, but I ſhould accompanie her, and goe with her. And I, to ſhew her the loue that I bare her, and that ſhee ſhould not thinke that I eſteemed not her life, granted her requeſt, and we both interpriſed the flight. But ***Don Chriſtopher,*** which was alreadie warned for that purpoſe, ſent after vs ten Horſe-men, and ſome Foot-men, crying aloud, and ſaying, that it was neither ſeruice of God, nor the worke of a Father, to goe away and leaue them. Hearing theſe wordes, Shee by my meanes returned to the Campe weeping and bewayling her ſelfe. There ***Don Chriſtopher*** ſaid vnto me, that as a Father and Prelate, according to the good cuſtome of the ***Portugals,*** he requeſted me that I ſhould giue him my bleſſing, and ſhould make him a generall abſolution before he entred into the battell. I did ſo, and granted him a plenarie Indulgence of all his ſinnes: which I might doe, becauſe the Pope had granted it me, and was the ſtile of the Patriarchs of ***Alexandria.*** From thence we remoued with our Campe, by the breake of day, downe the Hill, and marched till we came to a Plaine; and preſently, with great furie, they aſſaulted our ſtandings on euery ſide. Our men defended themſelues with the Ordnance and Fire-works, wherewith they annoyed them very much: and before they came, they had caſt a great quantitie of powder in the wayes, whereby they were to come vp; the which, when they were in the heate of the battell, was ſet on fire, and it burned them, proceeding vnder their feet, they not knowing from whence it came, they vnderſtood not the ſtratageme. Our men did caſt among them certaine Balls of wilde fire, and Pots full of powder, wherewith they burned the greateſt part of them, and the other retyred with feare, and durſt come no more neere vs. The Ordnance killed many of the Horſe-men, and of other People, that the Field was all full of them, and the Horſes ranne maſter-leſſe about the fields. The ***Turks*** with their Peeces and their Bowes, killed vs twentie men, and the maſter Gunner. Our men killed fifteene ***Turks.*** The Queene was next to me, embracing a Croſſe, and weeping, and ſaid vnto mee; ***O Father, what haue you gayned in bringing me hither? Wherefore did you not let me goe my way?*** I ſaid vnto her: Lady, doe not afflict your ſelfe; commit your ſelfe to God, and open your eyes, and you ſhall ſee the great deſtruction that is done in your enemies.

The Queenes feare.

Indulgence.

The ſecond battell.

Fierie ſtratagem.

At this time the Foot-men began alreadie to flee, and the Horſe-men durſt not come neere, but skirmiſhed a farre off; and the King ſaid to his men, that the ***Portugals*** were no men, but Deuills, for they fought like Deuills. And with this he retyred himſelfe towards the Hill, and left his Campe.

The victorie.

We gathered our Campe, and went forward as faſt as wee could, but they fled as faſt as they could, and wee could not ouer-take them. But wee found many ***Abexins*** on foote and horſebacke which returned to vs, which afterward were baptized, and loyall to their King. Of whoſe returne, the Queene and we all were as glad as of the principall victorie. We came to the campe of the ***Moores,*** which we found forſaken without any people, but wee found in it all the ſpoile, for the feare which Saint *Iames* put them in, gaue them no leiſure to take any thing away. Wee found it with Tents vp, and in them Apparell, Houſe-hold ſtuffe, Mony, and other riches, and

Great ſpoile.

ſtore of prouiſion, which were very needfull for vs, for it was alreadie very ſcant. Here wee ſtayed, and let the people reſt two dayes.

Nazaretha Countrey appertayning to the Patriarch.

This Countrey and all the borders, is called the Prouince of *Nazareth*, and it is of the Patriarchs, their owne proper with all iuriſdiction, without the King entermeddling in it by any meanes, neither hath he any Rent thereof. It yeeldeth for the Patriarch three thouſand ounces of gold euery yeere, the which King *Thedrus* appropriated vnto them, for a certaine offence that he committed againſt a Patriarch.

From the Campe wee drew toward the Mountaines, where the King *Goranya* with-drew himſelfe, and pitched our Campe in a field, at the foot of the Mountaine, inuironed with the carriages of the Ordnance.

The *Turke* ſolicited.

The *Moore* ſent to *Zebide* to a *Baſſa* of the great *Turke* which was there, to aske him ſuccour, ſaying, that he ſhould ſuccour him, and not ſuffer thoſe Kingdomes to be loſt, which were all of the great *Turke*, and he held them for him, and that in token thereof, hee ſent him one hundred thouſand *Oquies* of gold, and twentie thouſand for his perſon. An *Oqui* is a waight of gold, which in that Countrey is worth as much as ten Crownes or Cruzados in this, and weigheth as much. We with-drew our ſelues, while we knew what paſſed, to a ſtrong Mountaine, the which was compaſſed on euery ſide with Rocks and Crags, in ſuch ſort, that in it there was ſcarce a way for foot-men. For to carry the Ordnance and other carriage, was needfull to make a new way, the which the Captaines of the Countrey made with their men, and it was ſo ſtreight, and ſo rough, that the Ordnance could not bee carried vpon the carriages, but they carried it on their backs with Leauers. Aboue was a Plaine where wee pitched our Campe. From thence the Queene ſent through her Prouinces, and I alſo through mine, that they ſhould bring vs ſtore of victualls, and other prouiſions neceſſarie, of which we were preſently well prouided, and the wounded were well cured.

Mountaine of *Iewes.*

The *Iewes* purſue the *Moores.*

Being there well lodged, *Don Chriſtopher* ſaid vnto mee, that wee ſhould remoue to a higher Hill which was neere from thence, becauſe the Armie might be more ſafe; and that in the meane while he would goe to a Mountaine, which was neere from thence, inhabited with *Iewes*, in the which was a Captaine of the *Moore* with an hundred and fiftie Horſe, as we were aduertiſed. And being gone with the *Portugals*, and ſome few of the Countrey, for to ſhew him the wayes; hee left with vs two *Portugall* Captaines with his men. As ſoone as hee came to the Mountaine, he ſet vpon the *Moore*, and killed ſixtie Horſe-men, and tooke thirtie Horſes, the reſt fled. The *Iewes*, inhabiters of the Mountaine, purſued after the *Moores*, and taking the paſſages of the Mountaine, which they knew very well, they killed them almoſt all, and among them the Captaine, and tooke all the ſpoile they carried, and the women, which they brought all to *Don Chriſtopher*, and gaue it him for a preſent, with the head of the Captain, which they brought alſo; and among other Gentle-women which were there, the wife of the Captain *Moore* was very faire, the which *Don Chriſtopher* tooke for himſelfe. And becauſe two of his Captaines did looke too much vpon her, he was jealous of them, and tooke away their charges, they being as they ſaid blameleſſe.

Sixe hundred *Turks* ſent to aide the *Moore.*

Beades bleſſed.

Don Chriſtopher being in the Mountaine of the *Iewes*, the *Mooriſh* King came to ſeeke vs with ſixe hundred *Turks*, which the *Baſſa* ſent vnto him, and two hundred *Moores* on horſe-backe, and a great number on foot: and comming to the foot of the Hill where we were, he pitched his Campe. From thence he ſent a man of his with a Boxe of pedlarie ware to our Campe, to ſell Beades and looking glaſſes, and to tell *Don Chriſtopher* that his Maſter was a Merchant, and came behinde, and would not tarrie three dayes, with very good merchandize that hee brought to ſell him. This came to light vpon *George* of *Abrewe*, and *Iames* of *Silua*, that remayneth with vs, and kept the entrie of the Mountaine, which tooke away his Beades, and brought them vnto me, and I bleſſed them, and gaue them to the women and deuout perſons, granting many pardons to them that did pray vpon them, becauſe that their mockage might redound to the praiſe of God, and the profit of his faithfull. We ſent in all haſte to call *Don Chriſtopher*, which was not come from the Mountaines. Meane while, the *Turks* in deſpight of our men entred the Mountaine, and did vs much hurt. Preſently that night after they were entred came *Don Chriſtopher*, and ſent preſently for the other Captaines, to take counſell with them what were beſt to doe; which told him, that it were beſt to ſet vpon the *Moores* by night: for when the forces are not equall in ſtrength, the weakeſt haue need to vſe ſome policie; and this is one of the beſt we can vſe with them, for the manner of the *Turks* is not to fight by night, in ſo much that come out of their Tents they dare not. And beſides, we ſhall take them on a ſudden and vnprepared, and we ſhall ouerthrow them before they can come to themſelues: and for the more amazing them, we will aſſault them on two ſides. This counſell ſeemed not good to *Don Chriſtopher*, becauſe mutable Fortune was willing to change her courſe; and God, to make an end of ſenſualities, which at ſuch times, men that are Chriſtians, ſhould not remember. *Don Chriſtopher* ſaid, that he would giue battell to the Enemies by day, becauſe they ſhould not thinke that he was afraid of them, wherein he preuailed, though none liked his counſell.

The vnfortunate battell.

As ſoone as it was day they went all downe, and before they ſet any thing in order (becauſe the miſfortune was to haue ſome beginning) by a miſchance, a Horſe of ours brake looſe, and ranne towards the *Moores* Campe, they came out to ketch him, and our men went out to defend him, and in this ſort the fight began without any order or gouernment. This skirmiſh laſted a great while; in the which many *Moores* and *Turkes* died: and likewiſe of ours there died ſome; among whom *Don Garcia* of *Noronia* was one. The Ancient-bearer of *Don Chriſtopher* fought with the Ancient Royall, like a valiant Gentleman, and in his defence ſlue ſome of the Enemies, and wounded them ſo fiercely, that they durſt not come neere him, vntill that for wearineſſe he could fight no longer; then they ſlue him. *Don Chriſtopher* was wounded with a ſhot in the arme, of the which, although he ſuffered great paine, he left not therefore the battell till very late, that hee found himſelfe almoſt alone, then hee retyred to the top of the Mountaine with ſome few that he found about him. Before he retyred, I ſeeing the ſpoyle of our men, ſaid to the Queene that ſhe ſhould mount, and goe to the Mountaine: and becauſe ſhee would not leaue ſome women that had not whereon to ride, I made her mount perforce, and one ſiſter-in-law of hers and ſo I ſent them before, and I tooke her daughter behind me.

Don Chriſtopher hurt.

Lamentable and deſperate act.

A Nurſe of the Queene, a vertuous woman with two daughters, and other women, tooke a barrell of Powder; ſaying, God forbid, wee ſhould bee deliuered to the power of Infidels, they brought it into the Tent; ſet it on fire and burned themſelues. The like did fifteene or ſixteene men which came ſore wounded from the battell, and could not trauell. I went away with the Girle that I had behind mee where her mother was, which thought ſhee had loſt her alreadie, and when ſhee ſaw her ſhee gaue great thankes to God. Wee went a little farther into the Mountaine, and there we made another ſtand, tarrying for more men, and for *Don Chriſtopher*, for whom the Queene was very ſorrie, and wee all were very ſad for his not comming, doubting he was dead or captiue. Being in this doubt, we ſaw him come hurt, as I ſaid before, in an arme, with great paine of the wound; for it ſeemed he had the Bullet within. The Queene commanded me to cure him with a little Balme that ſhe had, for to mitigate his paine; and ſhee tooke a Vaile from about her head, and tore it, and bound his arme therewith. But he tooke no reſt, for he remembred more the loſſe and diſhonour, then the paine of the wound: and ſaid, that hee had better beene ſlaine, then to haue loſt the Kings Standard; and that ſeeing it remayned in the power of his Enemies, that hee would not liue. I anſwered him, that hee ſhould not vexe himſelfe ſo much, for with his life and health hee would recouer againe (God willing) that which then hee had loſt: for ſo wee ſaw it fall out euery day in matters of warre, &c. And as touching the Ancient, in that Countrey they tooke no ſuch regard of it; and that preſently they would make ſuch another, hauing men to fight vnder it, and a Captaine to gouerne them: for the men are the true Ancient, and not the ſigne which they carried.

Don Chriſtopher diſconſolateneſſe.

Wee made him mount, and went from thence, and with all ſpeed wee paſſed two Riuers ſo great, that the Foot-men waded to the breaſts. Wee trauelled till we came to the Riuer of the Draw-bridge, which they had told vs, which was ſo deepe, that it could not be paſſed but by that Bridge. There *Don Chriſtopher* ſaid to me, that he would not paſſe the Bridge, but would remaine on this ſide the Riuer: and called preſently his ſeruants, which tooke him downe, and ſet him vp a Bed whereon he caſt himſelfe. He called me, and requeſted that I would ſhriue him: hauing ended his confeſſion, he ſaid vnto me, that his will was to remaine there: I ſaid vnto him, that I would not ſuffer it, and commanded thoſe that were there to take the Bed, and to carrie him in it as he was, and he ſaid that he would kill himſelfe if they carried him from thence. When I ſaw his determination, I ſaid vnto him, that I would remaine with him: he anſwered me, that I ſhould not doe it; for I was neceſſarie for to gouerne thoſe men, that they might not altogether be loſt, and therewith all that Countrie: but that I ſhould leaue him a little Balme for to dreſſe him with, and that his Chamberlaine, his Secretarie, and other three *Portugals*, with which he would goe hide himſelfe in a Groue that was there. I could neuer vnderſtand to what end he remained.

From thence I went to the Queene, and deſired her to mount, and that we ſhould paſſe on the other ſide the Bridge; for it drew towards day, and our enemies would come: ſhee anſwered, that in no wiſe ſhee would doe it, nor paſſe any farther, ſeeing *Don Chriſtopher* remayned there deſolate. But I deſired her to mount, ſaying to her, that not onely ſhee, but her ſonne with all his Kingdomes would be loſt if we tarried there. And with this the Queene mounted, weeping, and ſpeaking ſo many dolorous words, as ſhee could haue vttered for her owne ſonne, if he had remayned there. Wee commanded all the men to goe with the carriage, and all the people with the greateſt haſte poſſible: and before we had paſſed we heard a rumour of Men, and noiſe of Horſes, for the which we made great haſte to goe ouer, and drew the Bridge after vs. By this time it was alreadie day, and we beginning to goe vp the ſide of a Hill on the other ſide, we ſaw many *Moores* about the place where *Don Chriſtopher* remayned: the Queene, when ſhe ſaw them, was greatly afraid, and ſaid that wee could not eſcape. Her men told her that ſhee ſhould not feare; for ſhee was alreadie in her owne Countries. Notwithſtanding, wee went on with all haſte poſſible for to loſe them out of ſight: and we trauelled all that day, paſſing many Mountaines and Riuers with great trouble, and heat of the day. There was by thoſe Riuers great

Or *Tamarindos.*

ſtore of *Caſſia Fiſtola*, and *Indian* Dates, whereof our men did eate, for they had no other food. Finally, we came to a Riuer ſomewhat big, where the people caught ſome Fiſh, which they did eate while the Captaine of that Countrie came with victuals, which preſently brought great ſtore: And there we began to reſt, for we were alreadie in a ſure Countrey.

Alfonſo Caldera made Captaine.

Wee wanted fortie *Portugals:* To the reſt that remayned, which were few more then three hundred, I made my ſpeech thus, and ſaid vnto them; that they ſaw very well that it was neceſſarie to giue them a Captaine, that might gouerne them and fight before them, ſeeing wee knew not what might become of *Don Chriſtopher*, remayning as hee was willing to bee left. They anſwered me, that I ſhould doe what I thought beſt; for they would hold it for very well done, and would obey whom I ſhould command and ordaine. I declared vnto them, that I elected for their chiefe Captaine, one *Alfonſo Caldera*, borne in *Coimbra*, a diſcreet and valiant Gentleman: the which all receiued with a good will, except ſome Gentlemen, which becauſe they were of Nobler bloud, thought that charge rather belonging vnto them. Theſe murmured ſomewhat of that which I did: but did not leaue their obedience. I made alſo a Sergeant, and a Iudge, to looke to the Souldiers, that they did no wrong to the people of the Countrey; or betweene themſelues, one to another.

Don Chriſtopher di Gama taken priſoner.

His reſolution.

His Letter.

There came to vs *Iohn Gonzales*, and *Aluaro Deniz*, which remayned with *Don Chriſtopher*, of whom the Queene demanded what was become of *Don Chriſtopher:* they told vs, how they being hid in the Groue where they remayned, there came a woman fleeing from the *Moores*, and came into the ſame Groue, and the *Moore* comming after her, found *Don Chriſtopher:* and asked him who he was, and he told them that he was *Don Chriſtopher:* whereof they were ſo ioyfull, that they could not beleeue it: and they called an Eunuch which had beene ours that came there, and asked him if that was *Don Chriſtopher*, and if he knew him well: and hee ſaid, it was he without doubt, for he knew him very well. They preſented him to their King, which alſo was very glad to ſee him. And after demanding ſome things of him, he ſaid, that if he would become a *Moore*, that he would doe him much honour. *Don Chriſtopher* anſwered him ſmiling, that he was the ſeruant of *Ieſus Chriſt*, whom he would not change for a lying Dog. The King hearing what he ſaid, commanded to giue him a boxe on the eare, and to pull him by the beard. He deſired him with great Oathes and promiſes that he would write to his companions, that they ſhould leaue *Preſbyter Iohn*, and returne to their Countries: and he ſaid, that he would doe it. And preſently he wrote a Letter, according to the will of the *Moore:* the which ſent the Eunuch aboue-ſaid, that he ſhould looke well what *Don Chriſtopher* did write: and he did ſo, therefore *Don Chriſtopher* wrote that which the *Moore* commanded, and no other thing: but ſet two thornes in his name, by the which he ſignified, that they ſhould looke what they did. With this Letter of *Don Chriſtopher*, the *Gorania* ſent two *Moores* of his to our Campe, and they gaue it to me.

The Queene, when ſhee ſaw it, remayned almoſt dead, thinking that *Don Chriſtopher* had written that Letter of purpoſe, and that it would ſomewhat auaile among the *Portugals*, by whom, vnder God, ſhe truſted to haue her Kingdomes reſtored: and ſhee tooke very ſtrangely that deed of *Don Chriſtopher*. But after that we declared vnto her the deuiſe of the thornes that came in his Firme, ſhee was glad, and tooke it in good part; and euery one praiſed him very much. Finally, the chiefe Captaine *Alfonſus Caldera*, in his owne name, and in the name of all his companions the *Portugals*, anſwered to *Don Chriſtopher*, that he ſhould giue many thanks to the King *Gorania* for his good will: but that they would not receiue of him that fauour, neither did they doubt that they ſhould ſtand in need of it, rather to the contrarie, they hoped with the helpe of *Ieſus Chriſt* their God, to finſh the act; whereunto the King of *Portugall* their Lord had ſent them thither, which was, to take or kill him, and deliuer from his tyrannie, the Kingdomes of *Preſbyter Iohn*.

Don Chriſtopher beheaded.

This Letter being deliuered to *Don Chriſtopher*, hee carried it to the *Moore*, and hee ſhewed him not therefore the worſe countenance, for hee thought that *Don Chriſtopher* had written faithfully, he asked him alſo wherewith he had cured himſelfe, and he ſaid vnto him, that hee could make a certaine Medicine wherewith the wounds were very quickly cured: and the *Moore* deſired him to cure with it his Captaine generall, which was ſore wounded: and he cured him with ſuch Medicines, that the Dogge liued but three dayes. For the which, the *Moore* commanded to giue him many ſtripes and blowes, and ſaid, that hee would command to kill him. *Don Chriſtopher* anſwered him, that he could doe him no more hurt then to kill the bodie, for the ſoule God had power ouer it: and that hee was very certaine, that *Ieſus Chriſt* would receiue his into euerlaſting life. The *Moore* commanded that they ſhould carrie him to the place where the other *Portugals* died, and that there they ſhould cut off his head. The which head of *Don Chriſtopher*, that King did ſend for a Preſent to the Gouernour of *Cairo:* and one of his quarters he ſent to *Iuda:* another to *Aden:* and one legge to the *Baſſa* of *Zebide*, which ſent him the ſuccour aboue-ſaid. So much doe they eſteeme in that Countrey, to ouercome a few *Portugals*.

All the reſt of the bodie of *Don Chriſtopher* remayned there where they killed him: and from thence certaine Religious men carried it to their Monaſterie which was neere to that place, and doe hold it in great reuerence with eſtimation of a Saint: for preſently, and many times after, did God ſhew by manifeſt Miracles, his labours to bee acceptable and meritorious before Gods Diuine Maieſtie, his death precious, and his ſoule glorified. Preſently, as ſoone as they cut off his head, God ſhewed a great and manifeſt Miracle by him: which was, that in the place where they ſlue him, there ſprung vp a Fountaine of running water, which had neuer been ſeene there, whoſe water giueth ſight to the blind, and cureth ſicke perſons of other diſeaſes, by the goodneſſe and power of God. This Miracle is much like to that which God did in *Rome*, for his Apoſtle Saint *Paul*. The Reliques of the bodie of *Don Chriſtopher* doe ſmell, yeelding ſo ſweet a ſent of themſelues, that it ſeemeth rather heauenly then of the earth.

Miracles, if any be ſo prodigall of Faith to beleeue them. I adde them to let men ſee the probabilitie of other their miracles in *India*. In other things where they aduantage not their fancies, I beleeue them as men: theſe which looke to *Rome* and ſuperſtition, *incredulus odi*.

From thence the *Mooriſh* King went toward a Kingdome, called *Dembia*: whereby the Riuer *Nilus* paſſeth, and maketh a Lake, which hath in length thirtie leagues, and fiue and an halfe in breadth. In this Lake are many Ilands: *Aſmache* of *Doaro*, called *Obitocon*, which is to ſay, *Don George*, and *Aſmache* of *Guidmi*, ſubiects of King * *Gradeus*, came with one hundred and fiftie Horſe-men, and one thouſand Foot-men. The Captaine conducted them vnto the Queene, which receiued them louingly, and asked whence they came; and they ſaid, that they came from the Campe of *Gorania*, and that they departed from him there where they killed *Don Chriſtopher*, the *Moore* going towards *Dembia*. The Queene asked them for the death of *Don Chriſtopher*: and they told her the manner which wee alreadie knew.

A Huge Lake. *Io. Gabriel* ſaith it is 60. miles long, and 25. broad.

Wee comming to the skirt of the Mountaine of the *Iewes*, their Captaine came to vs with victuals and refreſhings, and ſaid to the Queene, that ſhee ſhould come vp to the Mountaine: for in no place of that Prouince ſhee could bee ſurer then in that Mountaine; which had no more then one entrance, and that might eaſily be kept, and defended from the Enemies, if they came. This Captaine of the *Iewes* demanded Baptiſme: and as ſoone as we were on the Mountaine, and had pitched our Campe, I baptiſed him, his wife, and his children. The Captaine *Alfonſus Caldera* was his God-father: and they named him *Don Chriſtopher*. From thence *Alfonſus Caldera* went with ninetie *Portugals*, and ſome of the Countrie to forage ſome Townes which in that Countrey ſtood yet for the *Moore*: and they killed much people, burned the Townes, and brought great ſtore of Cattell. Two honeſt old men ſeeing this, in the name of all the people, came to aske mercie of the Queene, ſaying, that they were hers, and were *Chriſtians*, and that perforce they obeyed, and payed their Tributes to the *Moore*: and likewiſe for need, becauſe they had none to defend them from the *Iewes* of the Mountaine, that did euill neighbourhood: therefore that it would pleaſe her Maieſtie to forgiue them, which ſhee did.

Supplies from the *Negus*.

* The *Gradeus* by *Godignus* is called *Claudius*.

A Mountaine of *Iewes*.

Captaine of the *Iewes* baptiſed.

§. III.

Comming of GRADEVS *the yong* Negus, *his reiecting the Patriarch and Pope: their reconciliation and battell with the* Moores, *in which* GORANIA *was ſlaine, and after him the King of* Aden.

AT this time came *Arias Diz*, which *Don Chriſtopher* had ſent to viſite the King, the ſonne of *Onadinguell*, and of this Queene, called *Orita aureata*, and the ſonne was called *Gradeus*. This did not yet follow the Campe with his mother, becauſe he was very young. This meſſage brought *Arias Diz*, that the King would bee with vs within two moneths. The two moneths almoſt paſt, wee departed from the Mountaine of the *Iewes*, where we were, and went to other Mountaines in another Prouince, whither the King came within eight dayes, accompanied with fiftie Horſe-men and many on Mules: All the Captaines went to receiue him a little way off the Campe, with all their men, *Portugals*, and of the Countrey, and accompanied him into the Campe. Entring into the Campe he went preſently to my Tent, and there hee alighted to take my bleſſing. I came to the doore to receiue him, which he eſteemed greatly: for in that Countrey they hold the Patriarch in that eſteeme that here we doe the Pope. From thence he went to ſee the Queene his mother, and withdrew himſelfe, and mourned three dayes for *Don Chriſtopher*. He commanded his Tent to be ſet vp in the midſt of the Campe.

Gradeus the young *Negus*.

Some few dayes being paſt, before we medled in any other thing, I ſent to call the Captaine *Alfonſus Caldera* to my Tent, with the other Captaines and honourable perſons of the *Portugall* Nation in the Armie, and ſaid vnto them.

My moſt louing children, and moſt Chriſtian Portugals, *I remember well, that a few dayes agoe, being in* Debarua, *ſome of your charities moued with a good zeale, did miſlike ſome Rites and Ceremonies, which the people of this Countrey doe vſe, differing from the* Romane *cuſtomes. A great Nation cannot be cleanſed of all the Cockle and Tares which the Deuill ſoweth in it; euen as a field can-*

The Patriarch *Bern.* his Speech to the *Portugals*.

The King acknowledged head by this Patriarch: only except the Popes caſe, and they ſay the ſame with vs. But then one head may bee cut off to pleaſe the other.

not be weeded of all the Weeds and Thornes that grow in it: for if wee ſeeke to weed them cleane, we ſhall alſo pull vp the Wheate among the Weeds, as Chriſt ſaith in the Goſpell. It is enough to doe now the principall, which is the obedience an vniting of the holy Mother Church: this is the Fountaine of all the reſt, from hence depend all the other circumſtances. This hath her foundation in the Head, which is the King. As ſoone as the King ſhall obey, all the reſt will follow him.

Comming to the Kings Tent, I found him with his Mother, whereof I was very glad, and ſaid to him theſe words.

His ſpeech to the *Negus.*

Moſt louing Son in Ieſus Chriſt: You know, that the moſt Chriſtian King your Father which in glorie deſired mee that I would goe to Rome, *for mee and for himſelfe to giue the obedience to the chiefe Biſhop: and if you doe not remember it for your tender age, ſee heere a Letter ſigned by him, which hee gaue mee that the chiefe Biſhop ſhould giue me credit, and know that was true which I ſaid to him on his behalfe: which as I ſay, was to tell him that your Father did acknowlege him to be the Succeſſor of Saint* Peeter *Prince of the Apoſtles of Chriſt, and Vicar of his vniuerſall Church, it is alſo reaſon you ſhould ſucceed him in knowledge, in vertues, and in the feare of God. Therefore, you conforming your ſelfe with the will and Ordinance of God, and imitating the vertue and knowledge of your Father, ought to giue the obedience to the holy Father the* Romane *Biſhop: for therein ſhall yee doe that which God commandeth, and ſhall haue for your Friends and Brethren, and helpers in your neceſſities, the King of* Portugall, *and all other Kings his Brethren and Friends.*

The Kings Anſwere and refuſall.

Why the Weſterne Chriſtians are called *Frankes.* You may reade noted before in *Aluarez.*

They conceiue wee beleeue foure Gods, becauſe wee hold two Natures in Chriſt which they following the *Eutichians* and *Monothelite* hereſies denie.

To the which hee not regarding what hee ſaid, like a youth of little age, anſwered thus. *You are not our Father, nor Prelate, but you are Patriarch of the* Frankes, *and are an* Arrian *which haue foure Gods: and hence forward we will call you no more Father. I ſaid vnto him againe, that hee lyed, for as much as I was no* Arrian, *neither had foure Gods: but ſeeing he would not obey the holy Father, that I held him for excommunicate and accurſed, and that I would ſtay no longer nor ſpeake with him, and with this I roſe to goe away: and hee anſwered me, that I was the excommunicate and not hee.*

From thence without any more ſpeaking to him, I went to the Portugals, *which ſtood without the Tent, and told them what paſſed, and how the King would not obey the* Romane *Church, but that hee was an Hereticke like* Neſtorius *and* Dioſcorus: *therefore, I commanded them in vertue of obedience, and vnder paine of Excommunication of my part, and in behalfe of the King of* Portugall *(whoſe authoritie I had for it) vnder paine of capitall crime, in no wiſe they ſhould obey that King, nor follow him, nor doe any thing in his fauour.* Alfonſus Caldeyra, *and all the reſt ſaid, that their Fathers and Grand-fathers were neuer Rebels to the Church of* Rome, *nor to their King, neither would they be: therfore, that I had no need to lay an Excommunication vpon them, but that I ſhould ſuſpend it, for they without it would doe all that I ſhould command, as obedient children. And from thence they all accompanied me to my Tent, and they went to their Lodgings.*

The Patriarcks Speech to the *Portugals.*

Their reiecting *Gradeus* his gift.

Within a little while the King ſent a Captaine of his, to carrie three thouſand ounces of Gold to the *Portugals,* to diuide among themſelues and a rich of aduantage for the Captaine, and deſired them not to leaue him, but to helpe him againſt his Enemies, as they had done thitherto. They anſwered him, that as for that time they would not receiue the fauour that hee ſent them for the difference betweene him and mee, nor to the reſt, that hee ſaid they could anſwere no other thing, but that in all things they would doe that which I ſhould command them.

An Archbiſhop made by the Patriarch.

The Queenes mediation.

With this anſwere they tooke counſell, and agreed that the Queene ſhould come with an Arch-biſhop, which I had made, and all his Captaines to my Tent, to aske me pardon, I would command, and giue the obedience to the Pope. The Queene came and deſired me in honour of the Virginitie of our bleſſed Ladie Virgin, before, in, and after the Conception, that I would goe with her to the Tent of her Sonne, which was very faire, for that which hee had done, and ſaid to me, that he would aske mee pardon and obey mee in all things. I anſwered her, that I would not remoue from thence, but the way to *Portugall* with the *Portugals* my children, and companions. At this Anſwere, ſhe kneeled on her knees before me, weeping, and ſaid vnto me, that ſhee charged me on Gods behalfe, that I ſhould not doe ſuch a thing: but that I ſhould goe with her, for all ſhould be done as I would. I, moued with pitie and compaſſion, went with her: and comming to the Kings Tent, he came forth to receiue vs, and with great humilitie hee tooke my hand and kiſſed it, demanding me pardon for that which hee had ſaid to me. And wee three ſitting downe, he ſaid, that he was contented to obey the chiefe Biſhop: and that the obedience which his Father had giuen by me was ſufficient. But I anſwered him, that it was not ſufficient: but that he particularly ſhould giue for himſelfe the like obedience, for ſo was the cuſtome of our Countries, that euery King when he newly reigned did ſend his Meſſengers to giue particularly for himſelfe the obedience to the Pope, whereſoeuer he was: and that ſeeing he ſent not to *Rome,* as his Father did, that he ſhould giue it to mee in the Popes name, for I had commiſſion from his Holineſſe, to receiue it of him. And beſides, he ſhould giue a publike Teſtimonie ſigned by him, and ſealed in his name, and of all his Kingdomes and Prouinces, confeſſing in it, that the Truth of the Faith is this: that the Church of God is only one, and his Prelate the Vicar of Ieſus Chriſt is alſo one alone, through all the Earth: by whom the Power and Iuriſdiction of Ie-

Ius

ſus Chriſt extendeth to the other Prelates, and Chriſtian Princes. The which Writing, one of the principalleſt men of his Kingdome, ſtanding in a high Place or Chaire, ſhould reade with a high and cleere voice, before all the people that were there with him. He did ſo, and commanded it to be done with ſolemne Pompe and ſound of Trumpets.

The truth of Popiſh faith: or a new Article added to the Creed, to beleeue the Papacie.

This being done, within a few dayes, the Captaine *Alfonſus Caldeyra* running a Horſe, had a fall; of the which within a few dayes he dyed. *Alfonſus Caldeyra* beeing dead, I tooke counſell with ſome principall men of the *Portugals*, and we thought it good, to make *Arias Diz* chiefe Captaine, becauſe he was a diſcreet and a good Gentleman: which had diſcharged himſelfe wel in ſome important matters, which had beene committed to his charge. Eſpecially, becauſe the King *Gradeus* deſired it of me, I ſent to call him, and deſired him that he would take that charge vpon him. Hee tooke it, and promiſed to doe in it to the vttermoſt of his power.

Arias Diz or *Diaz*, made Captaine or Generall of *Portugals.*

Within a few dayes the King ſent me word, that hee would goe through his Countrey with his men, becauſe we could not be there altogether, wherefore hee deſired mee to remaine there with his Mother: and I anſwered him not, becauſe I vnderſtood that he would flye away. The King ſent preſently after me the * *Azaige* of *Gallan*, that with all reuerence and courteſie ſhould ſay to me, that the King my Sonne did ſend to requeſt me, that I ſhould ſend him thither the Captaine *Arias Diz* with all the *Portugals*, for ſo it behooued for the ſeruice of God: I anſwered him, I would doe it with a good will. There remayned with mee ſixe Captaines of the Countrey, with two hundred Horſe, one thouſand Targeters, and fiue hundred Archers, and fiftie Harping Irons, with their Hookes all very cunning in Armes. Euery Horſeman carryed three ſorts of weapons. With all this people I came to the skirt of the Mountain, where *Goranya* was, & cauſed to pitch my Tent very neer to the hil, and neer vnto it, all the Campe with Feaſts and ſhowtings, and ſounding of Trumpets, as they are wont to do in Camps. The horſemen skirmiſhed, and the Footmen reioyced, and ſaid, We will all dye for the Faith of the Sonne of God. Our men entring into the Mountaine, went preſently to a Towne neere from thence: in the which they found no people, but found ſome prouiſion, eſpecially, Wine made of Honey in many pots of Earth, of the which two heedleſſe men did drinke and dyed ſuddenly, for the *Moores* had poyſoned and left it, for to kill our men. Our people ſeeing the two men dead, would not drinke of the Wine, but broke the Veſſels and ſpilt the Wine: and returned from thence.

The Kings flight.

* A proper name of a Ruler.

Poyſoned Wine.

With theſe newes, I ſent preſently two Horſemen to the King, that hee ſhould come in all haſte to poſſeſſe himſelfe of that Countrey, before the *Moore* came; for I was alreadie going to hinder the comming of the *Moore*, and to take the paſſages whereby he was to come. And I ſent to the Captaine *Arias Diz*, by a *Portugall*, to tell him that I ſtood in danger of encountring with the *Moore*, that he ſhould preſently come to me. The King doubted the Iourney, and would not come: but *Arias Diz* ſaid vnto him, that it neither was nor ſeemed good, the *Portugals* to bee ſlaine in his defence, and for to reſtore him his Kingdomes, and hee to runne away and leaue them. *Arias Diz* being departed with the *Portugals*, the King tooke counſell to goe after him: and ſet forward in ſuch haſte that he ouer-tooke them before night. And altogether trauelled ſo much that night, that they came to our Campe before it was day-breake.

As ſoone as it was day, I left them which came wearie, and with the people that I had before began to aſcend the Mountain before the *Moore* came, becauſe they hauing that Mountaine, was a great part of the Victorie. We went by ſuch narrow wayes, that wee could goe but two and two, and by Rockes and rough places, that had any bodie fallen from thence, had beene cruſht in a thouſand pieces. We came to the top, by Gods aſſiſtance, and came to a Monaſterie of Friers, which was on the Mountaine, which was of the Inuocation of Saint *Paul*. The Friers came out to receiue vs in Proceſſion, with the Croſſe on high, and cenſing with Cenſers, and leade vs to the Church to make our Prayers, and giue Thankes to God for the ſuccour hee had ſent them. Prayers being ended, the Captaines pitched their Campe, and reſted. When the King knew that we were aboue, hee commanded his people to tarrie behind, and hee came with the *Portugals*, neere to the Ancient of the King of *Portugall*, leauing his owne. It might bee an houre before Sun-ſetting when he came vp, and his men came within night, for all the day was ſpent in comming vp to the Mountaine. So troubleſome it is to aſcend.

Monaſtery.

All the Armie prayed, and did ſing Letanies, praying to God that hee would giue vs the victorie, and to our Ladie, and to all the Saints that they would pray to God for vs. The Religious men did the ſame in their Monaſteries, and the people in their Townes. At this time there came innumerable people to ioyne themſelues with vs, from the Prouinces and Countries round about. We ſaw from the top of the Mountaine, the *Moores* of *Goranya* his Campe goe skirmiſhing in the fields that were beyond the Mountaine, and heard them ſay: *Before foure dayes be paſt, yee ſhall all be ſlaine, and your King ſhall be gelt, and ſhall be Keeper of the King of* Zeila *his Wiues: and the Patriarch that brought you hither, ſhall haue a toſted ſtake thruſt through his fundament, that may paſſe through his necke, and come out at his head.* The Generall of the *Abexines* asked leaue of the King to goe with ſome people to skirmiſh with thoſe *Moores*, and hauing gotten leaue he was ſhriuen, and went downe with foure hundred Horſemen, with the which af-

The *Abbaſsine* Generall ſlain.

ter hauing killed many *Moores*, he went ſo farre from his men that the Enemies compaſſed him round, and beeing very wearie, and wounded ſore, they tooke him, and before they killed him, they cut off his priuie Members, for ſo doe that people vſe, and afterward they killed him.

The death of this Captaine grieued the King ſo much, that hee wept publikely, and rent his haire: to the pulling off his Crowne, and hurling it on the ground. In the meane ſeaſon, they came to tell him, that the King of *Zeila* was come, and pitched his Campe at the foot of the Mountaine, as one that determined to come vp. King *Gradeus* hearing the great noyſe of the Ordnance, which reſounded through the Mountaines, tooke ſo great a feare, that hee determined to flie.

The *Bernagaiz* vnderſtanding what the King determined, came in haſte to call me at the Monaſterie where I was, and ſhewed mee on the tops of the Mountaine, much people of the *Abexines* in armes, ſaying to me, that all thoſe were doubtfull, and if they ſaw that wee ſuffered any detriment, or knew that the King did leaue vs, that they all would bee againſt vs, and would ouerthrow vs. Therefore it behooued me to be preſent, for to ſtay the King, and encourage the people: and that might not ſeeme, that I abſented my ſelfe with diſtruſt. I left preſently the Monaſterie, and went with him to the Campe: and the people that were on the Mountaines, when they ſaw me, made a great ſhowt, and ſaid; Seeing the *Abuna* goeth, the Victorie is ours. Comming where the King was, I ſaluted, and ſaid vnto him. *Hope in the mercy of God, which redeemed vs by his precious bloud, that hee will giue vs the Victorie.* And ſtaying no longer, I went preſently where the *Portugals* were, to whom I ſaid. Sonnes, commend your ſelues to the Lord, and doe like your ſelues. And I commanded them to kneele downe there, and *Euery one to ſay the Lords Prayer fiue times, and I did the ſame, in praiſe of the fiue principall wounds of our God and Redeemer Ieſus Chriſt, and I granted them all a plenarie Indulgence, giuing the bleſſing of God and mine.*

Gorania ſlaine.

The King and his people, when they ſaw vs ſet forward, were amazed at our great and determinate reſolution, and ſtood on a high place, where they diſcouered all the Campe, for to ſee what we did. The *Moores* ſeeing vs come forwards, reſolued to come and meete vs: We going downe the Hill, *Goranya* the King of *Zeila* came before his men, mounted on a white Horſe, all in a complete Armour, and two *Turkes* with him on each ſide one: and comming neere vnto vs, within Caliuer ſhot, all three ſtood aſide as they came, to giue place for his men to fight. In this ſpace, one *Peter* of *Lyon*, which had beene Seruant to *Don Chriſtopher*, a very low man of ſtature, but a very good Marke-man, and deſirous to reuenge his Maſters death, ſhot at him, and ſtrucke him dead from off his Horſe. The ſame day did others to the other two which came with him, and killed them likewiſe, ſhooting at them. The *Moores*, when they ſaw their King dead, ſome turned their faces, and ſome ſtayed them, in ſuch ſort, that they were troubled, and hindered one another, that they neither fought nor fled: our men ſeeing their diſorder and confuſion, ſet vpon them and ſlue many.

At this time came in King *Gradeus* his men, and the *Moores* and *Turkes* forſooke the Campe and the field: In the which our men found great Riches, Prouiſion, and Ordnance, and other weapons and furniture. They found the *Turkes* which then came by the way, with Wallets full of Bread and ſodden Hennes, and others dead with the bit in their mouthes, and found their purſes full of Money of their pay, which they a little before had receiued. They tooke here the King of *Zeila* his Sonne; the Queene fled to the Prouince of *Dagua*. They entred a good way into the Countrey of *Dembia*, whence they brought alſo many Silkes and *Bedens*, and *Fotas* of *Ormuz*, and rich Couerlets. The King *Gradeus* ſeeing the great and miraculous victorie which God had giuen him, commanded a Monaſterie to bee built very richly, in the place where the battaile was fought, in praiſe of the ſecret of our Lord *Ieſus Chriſt*.

Vaine glorious foole.

And becauſe it is not well that the baſe Spirit of an *Abexine* do paſſe without noting, which would haue gloried of that which he did not, and enioyed the labour of another; I will tell what he did. A Captaine of King *Gradeus*, which ſaw the King of *Zeila* ſlaine, went vnto him and cut off his head, and went to preſent it to his King; ſaying, That he had killed him, becauſe hee ſhould giue him the reward that therefore hee deſerued, which was very great: for that death, was the principall cauſe of the victorie vnder God, and of the reſtoring of thoſe Kingdomes. The King was very glad to know who had ſlaine his enemy, and thanked him heartily, and made him beſides Captaine Generall of all his Kingdomes. But the Captaine *Arias Diz*, which knew the truth, and was preſent when the *Abexine* brought the head, and knew beſides, that *Peter* of *Lyon* had kept the left eare of the *Mooriſh* King (which he cut off when he ſlue him) ſaid to the King: I beſeech your Highneſſe, command to ſearch the head how many eares it hath: they looked and found but one alone. *Arias Dez* ſaid, A better Gentleman then that, hath kept the other which wanteth, which killed him, and cut it off, when you all looked from the Mountaine what we did, and that other did counſell you to runne away; and ſent preſently to call *Peter* of *Lyon*, that he ſhould bring the eare of the *Mooriſh* King: Hee came and ſhewed the eare, which appeared well to be the fellow of the other. And moreouer, *Peter* of *Lyon* ſaid, That the *Abexine* ſhould ſhew the weapon wherewith he ſlue him, and what wounds he gaue him, to the which he anſwered nothing: Then ſaid *Peter* of *Lyon*; Let them goe ſeeke the dead bodie, and they ſhall find that he was ſlaine with a ſhot, with which the *Abexine* cannot ſhoote: they went to ſee, and found it to be true, whereof the King and all his men were much aſhamed, and that his Captaine in great diſgrace.

We reſted there neere two moneths: while we were there, the King ſent the newes of the victorie to his mother, which was a daies iourney from the place where we left her: and he ſent her word, that ſhe ſhould come where we were, that we might all reioyce and giue God thanks together, and to congratulate mee, becauſe I gaue order to that which was done, and was the cauſe of that victorie. The Queene comming within a league where we were, the King knew it, and without telling me any thing, went with his Horſemen to meet her. The way whereby ſhe was to come into the Campe, for the ſpace of a Bow ſhot, was hanged with Curtaines of Silke, and Teſters of the ſame, and on the ground rich Couerlets. They gaue meate in abundance to all that would haue it; and this laſted one whole weeke. The Queene comming by the way, ſhe came to ſee me to my Tent, and asked me, What euill was it ſhe had done to mee, that I being her Father, went not to meet her with her Sonne: I anſwered, That the fault was not mine, but her Sonnes, which would not take me with him, neither told me any thing.

A diſſention amongſt the *Portugals* about their Captain, is here omitted.

The Queenes comming and entertainment.

Hauing paſt ſome daies, the King determined to goe and recouer the Prouinces of *Maro*, *Ioa*, *Guidime* and *Goiame*, which the King of *Zeila* had in his power, and gaue order to beginne the Warre in the Confines of *Ioa*, which is a great and rich Kingdome; and ſaid, that I and his Mother ſhould remaine, taking our reſt in his Countries. The King departed with all the Armie, as well of *Portugals* as of his owne men, to a Countrey called the Monaſterie of *Sion*: where there are very tall men of ſtature, which ſeeme Giants. Theſe as they were yet vnder ſubiection of the *Moores* of *Zeila*, would not obey King *Gradeus*, although they were his, neither would they giue him prouiſion for his men. *Alfonſus* of *France* ſeeing their diſloyaltie, ſaid to the Captaine *Arias Diz*: What doe you Sir? Wherefore do we ſtay longer on theſe, but enter them perforce. They ſent for the two Faukonets, with the which, and with the ſmall ſhot they aſſaulted them, and peppered them in ſuch ſort, that they ſaid, the *Portugals* were no humane men, for they fought not like men. Finally, they choſe for their beſt Market to yeeld themſelues, and ſent to tell the King, that they deliuered themſelues into his power. And they alſo requeſted him, he would command the *Portugals*, not to take from them their Wiues, and their Daughters, nor ſteale their Goods, for they had heard that they vſed ſo to doe.

Countries reduced.

Tall men like Giants.

They yeeld.

Being there, the King of *Aden* ſent word to the King *Gradeus*, *That hee ſhould not thinke that the King of* Zeila *was dead, for he remained in his ſtead, and becauſe he ſhould not thinke that thoſe were words of a Cow-heard, which threatneth and doth nothing, he would preſently come to ſeeke him.* Departing from thence, they marched ſo long, till they came to a very great Riuer, where they marched to meete the enemy, and to paſſe the Riuer, they inuented a good inuention of Leather Boats, which they made in this ſort. They killed many Beeues, and with the skinnes lined the Boats of Wood, in which they paſſed the men: the Horſes did ſwim ouer, for it was not ſo deepe to hinder the paſſage. This being done, men went ouer to faſten ſome Cords on the other ſide, for to paſſe ouer by them: This they did halfe a league diſtant from the Campe of the enemies, and by night that they might not be ſeene. Hauing paſſed ouer the Riuer, they ſet vpon the Campe of the enemies, of the which they killed many, and among them the King of *Aden*, But there dyed alſo many Chriſtians, and King *Gradeus* was alſo hurt, and like to haue beene ſlaine, with the great diſorder that hee and his had, becauſe they knew not how to fight by night: for they diſperſe themſelues through the Campe, and could not keepe together, nor helpe themſelues, and therefore many of them were ſlaine. The *Moores* ſeeing that their King was ſlaine, ſet themſelues to flight; The *Portugals* followed the chaſe of the *Moores*, till they ſlue the moſt part of them, and brought backe againe the Kings wife of *Aden*: and the King gaue them great thankes, and praiſed God highly, for that ſo great and aſſigned victorie; and ſaid, that he would haue of all, no more but the Sword and the Horſe of the King of *Aden*, and that all the reſt ſhould bee the *Portugals*, as well that which they tooke in the purſute, as that which they found in the Campe, which was wonderfully rich, that all the *Portugals* ſhould diuide it among themſelues brother-like, ſeeing they had got it; and for himſelfe and his, he would haue no more, then the peace and reſtauration of his Kingdomes, which by the vertue and Armes of *Portugall* he had recouered. But as touching the Queene of *Aden*, called *Dinia Ambara*, becauſe it were not decent that ſhe ſhould be captiue of any man leſſe then a King, that he thought good if ſhe would become a Chriſtian, that ſhe ſhould bee the Wife of *Arias Diz*, and that he gaue them for them, both the Kingdomes of *Doror* and *Bale*, which had beene hers, and tooke for himſelfe onely *Oygere*.

This was the King of *Adel*.

Leather Boats.

King of *Adel* ſlaine.

Daroa and *Bale* giuen *Arias Diz*.

§. IIII.

§. IIII.

Diſguſts betwixt the Negus *and the* Portugals: ARIAS DIZ *his treacherie. Battell betwixt the* Abaſſines *and* Portugals. *Their exile;* ARIAS *his death.*

AFter the King *Gradeus* had recouered his Kingdomes, and was in peace, I tarried that he ſhould ſolemnize and approue more the obedience which he had promiſed to the chiefe Biſhop, and the conformitie of faithfull *Chriſtians*, celebrating the Sacraments, and vſing the Rites and Ceremonies of the *Romane* Church. But hee as he promiſed it with an euill will, ſo he let it be forgotten, and did the contrarie. I ſent him word, that the next day I would come and viſite him: but he made no account of me, nor of my meſſage, nor of my comming. I ſent alſo to the Captaine *Arias Diz*, that I was come thither, that he ſhould come to receiue me with his men, as it was fit, and they had for a cuſtome. Hee came the next day in the morning with one hundred and fiftie *Portugals*: which came to take my bleſſing, entertaining and making great offers vnto me: and eſpecially *Arias Diz*.

The King comming neere where I was, neither hee nor his did make any motion, but were looking out at their Tents and Standings at vs, as in mockage of vs. *Arias Diz* came to mee, and ſaid: The euill will, Sir, which the King beareth you is well ſeene. And with this began to put forth his Horſe, and to skirmiſh. Some other of the companie, when they ſaw him feaſt, did euen the ſame. But *Manuel* of *Accunia*, *Gaſpar* of *Soſa*, and *Deniz* of *Lima*, which came neere me, ſaid vnto me: Sir, diſſemble with this tawnie *Moore*; for know yee, that all this which he doth, and ſheweth outwardly, is malice and deceit: for his heart is as the Kings heart; and he will not ſtay long without ſhewing the ſigne of it in the Colours of our Lord and King; therefore truſt him not, but redouble ſtill vpon him; for all that he doth and ſayth, is alſo feigned and falſe. The ſame did *Lope* of *Almanſa*, *Iames* of *Abrew*, and other honeſt men. Whereof I remayned much amazed: for I held him for no ſuch man: but Gentlemen, and good men telling it me, made ſome impreſſion in me to beleeue it. At this time, wee drew neere where the King was, and diſmounted, and I went to the Courtains where he was, and I heard him ſay, ſpeaking to *Arias Diz*. Marke my Captaine generall, doe not carrie any more in my Kingdomes that Ancient of the King of *Portugall*: but carrie mine, and leaue that. *Arias Diz* anſwered him: I will not leaue the Colours of the King of *Portugall*. Then the King commanded a Page of his to take them, and carrie them away from thence, and *Arias Diz* conſented, and ſuffered him to carrie them away. But a *Portugall* Gentleman, called *Iames* of *Brito*, tooke the Colours from the Pages hand: and becauſe he would not let him goe, ſtrooke him with his ſword ouer the head, and made him leaue them perforce.

Gradeus his ingratitude.

When I ſaw that, I returned to my lodging, and all the *Portugals* with me, and the Traitor *Arias Diz* alſo. Sending him away with this anſwere, *Arias Diz* remayned telling mee by way of counſell. Sir, I know not how well it is to ſpeake hardly, and anger the King *Gradeus*, for wee are in his Kingdomes, farre from our Countries. At this, many *Portugals* aroſe, and ſaid vnto him, that certainly it appeared, that he was a Traitor to the Crowne of *Portugall*, and his King; for his words and deeds declared it: therefore that hee was not to bee Captaine of the *Portugals*.

Hee anſwered, that he was Captaine of the Emperour of *Ethiopia*, and not of the King of *Portugall*: therefore that they could not call him a Traitor for ſpeaking in fauour of the ſeruice of the ſaid Emperour, to whom he did owe that and much more, for fauours which he had done to him, and marrying him with *Dinia Ambar* late wife of King *Mahomet*, and giuing the title of his Countries. Whereunto I anſwered, ſaying: *Arias Diz*, I haue notice, that you haue forſaken the Faith of the Baptiſme, which you receiued among the *Chriſtians* Catholicke, according to the vſe of the *Romane* Church; and were baptiſed againe with the Baptiſme of the Heretikes and Sciſmatikes of *Alexandria*, and haue changed the name of *Arias* into *Marke*. When he heard me ſay thus, without any tarrying he roſe vp melancholie, and went to his lodging, with ſome few *Portugals* that accompanied him.

By this time the King ſent me word, that he requeſted mee that wee would come the next day, becauſe that day it was alreadie late, and there was no time for it. Entring into his Tent, the King did not ariſe, neither tooke my bleſſing, as he was wont, neither gaue mee my ſeat in my accuſtomed place, but onely bowed his head a little, and let me ſtand. I ſeeing his new and vnaccuſtomed diſcourteſie, ſaid vnto him. Not onely, King *Gradeus*, to the King of *Portugall* art thou vnthankefull; whoſe Colours thou didſt deſpiſe, with the which, thou reſtoredſt thy eſtate: but alſo to *Ieſus Chriſt* art thou vnreuerent in my perſon, which doe repreſent him, thou alſo wilt bee caſt away, and bee accurſed and excommunicate, if thou doeſt returne to the Hereſies of the *Iacobites* and *Dioſcorians* of *Egypt*: the which for their ſinnes and diſobedience which they committed, rebelling againſt the holy and right Apoſtolicke

Sea of *Rome* were loſt, and are Captiues to the *Turkes*, and Infidels: and ſo ſhalt thou bee, if thou wilt not amend. Hee anſwered me, that they of *Egypt*, and of the Sect of *Dioſcorus* were not Heretikes, but that we were Heretikes that worſhipped foure Gods, as the *Arrians:* and that if I had not beene his God-father, as I was, he would command me to be quartered. And hauing paſſed other talke of this qualitie, I returned to my Lodging, where I found many *Portugals* that tarried for me, to whom I gaue account of what had paſſed with the King.

Being in the Campe with the *Portugals*, the King ſent me word, that I ſhould not meddle in commanding in the Campe of the *Portugals*, nor make any alteration in them, for as much as they were deliuered to *Marke*, his Captaine generall; and that by him hee would they ſhould be gouerned, and by no other. I ſent him word, that the *Portugals* were ſubiect to the King of *Portugall*, who had deliuered them vnto mee; and I, at the requeſt of King *Gradeus*, deliuered them to a *Portugall*, called *Arias Diz*. But the *Portugals* ſaid they would not, neither was it their honour to haue for their Captaine an Heretike and a Traitor; neither would they fight vnder any other Colours but of *Portugall:* and beſides, ſeeing that King *Gradeus* did not maintaine that which he had promiſed, which was the obedience to the chiefe Biſhop of *Rome*, Succeſſor of Saint *Peter*, that they would not ſerue him, but would returne with mee to *Portugall*.

Peter Straw went with this anſwere to the King; and ſaid moreouer, that if hee would not obey the Church of *Rome*, and publikely ſo proclaime, that we all would leaue him, and returne to *Portugall*, as we ſaid. Whereunto he anſwered, that he was King, and Lord of that Countrey, and that we ſhould not goe out of it, except he were willing; for he would that *Marcos* his Captaine generall ſhould haue the command and iuriſdiction ouer the *Portugals*.

The *Portugals* determined to die, or defend themſelues from the tyrannie of the ingratefull man, and of a Traitor: and they asked me, what meane we ſhould haue for to giue the battell to ſo great a number of people. When I ſaw their determination, I ſaid vnto them; Sonnes, doe not diſmay, for in the greateſt tribulations is God, and ſo will hee be with vs in this. And becauſe our Campe had three entries whereby they might aſſault vs, wee tooke order to fortifie them with ſome Munition, becauſe when it were ſo neceſſarie, wee would fortifie our ſelues within, and defend our ſelues as well as we might. The munition that we laid in thoſe entries was pots full of Powder hid, againſt the enemies did come in to ſet them on fire and burne them, as in effect it was done with their great hurt, as preſently I will ſay: but before they aſſaulted vs, between eleuen and twelue at night, our Horſ-men went out, and ſet vpon the Kings Camp: which ſudden feare, and the noiſe of Trumpets, and Shot, did ſuch effect, that all of them ſet themſelues to flight, and had altogether beene ouercome, if the number of our men had beene ſufficient to haue followed them: but becauſe they were but few, they retyred themſelues preſently.

The *Portugals* aſſault the Kings Campe.

The King in this hurliburly was ſeeking for a Horſe to flee with the reſt: but ſeeing that our men were retyred, quieted himſelfe: and when it was day, hee commanded we ſhould bee aſſaulted. Euery one ſet in a readineſſe, both his and ours, his Targettiers came, before which were the moſt and the beſt men that they had, and aſſaulted vs by the three places which gaue entrance where the Powder was, where our men tarried for them; and comming with great furie, and cries, our men fayning weakneſſe retyred inward, and gaue them leaue to come where the Powder was: comming vnto it they gaue fire, wherewith many were burnt and ſlaine, the reſt fled away ſcalded and ſindged. When the King ſaw the loſſe of his people, and the deceit of the hope which he had, he tare his rich garments that he ware, which among them is a ſigne of great ſorrow, and ſent preſently to call *Marke*. He came, and hauing taken counſell between both, they agreed that they could not ouercome the *Portugals* by warre, without comming into great danger, and want: therefore, they determined to take them by ſleight and deceit, in this manner. They ſent to tell vs, that he repented him much of his errour, becauſe God had manifeſtly ſhewed him, how much he had erred in not accompliſhing that which he had promiſed and ſworne vnto me, but that now he would accompliſh it, and doe all that I would: and therefore he deſired vs we would doe no more harme to his people: to the which we anſwered, that the euill we did was not by our wills; but that they had giuen a cauſe thereunto, whereof it grieued vs very much: therefore if hee did vs reaſon of himſelfe, and did accompliſh that which he had promiſed to God and to vs, that we would doe that which alwaies we had done, which was to ſerue and loue him as a Father and Lord: but if hee would haue any other thing, that we hoped in *Ieſu Chriſt*, that he ſeeing our iuſtice, would defend vs from his tyrannie, and from the malices of *Marke* the Traitor. This anſwere the King imparted to *Marke*, to the which he replied, that to come the ſooner to an agreement with them, hee ſhould vſe two policies: one was, to command all his Subiects, that none ſhould ſerue vs, nor prouide vs of any thing neceſſarie, vnder paine of hauing his eyes pulled out for a Traitor: the other, to offer and giue vs much money and rewards, not onely promiſed for hereafter, but preſently, for on the one ſide, the neceſſitie; and on the other, the couetouſneſſe would ouercome vs.

Powder-plot.

Two ſleights.

The King did ſo, and ſent vs preſently an aſſurance with much money for the men, and for mee a great Preſent of Beeues and Muttons, and other things for prouiſion, promiſing mee that all ſhould bee done at my will, and that againſt Chriſt-maſſe next, which was within foure moneths, I ſhould celebrate generall Orders, as before wee had agreed. Beſides the aſſurance of the King. The *Bernagaez Iſaac*, did promiſe that he would be on our ſide, and fauour vs by himſelfe, and with all his power: and more he ſaid, and ſware that he perceiued the King to be very repentant for the wrongs he had done vs. We being about to goe where the King was, *Marke* came with the *Portugals* that were on his ſide, and were with him, to accompanie vs, and ſo we departed altogether, and going by the way, I deſired *Marke* that there might be no diſcord betweene him and the *Portugals*, he promiſed ſo to doe. The King ſhewed ſo great contentment of our friendſhip, that he came out to receiue vs out of the Campe, with all the great men of his Court: and all his men both high and low were very ioyfull.

Treacherous dealing.

Within a few houres, there came to me *Baltaſar Montera*, *Antonie Ferrera*, *Simon* of *Andrade*, *Iames* of *Brito*, *Antonie Vaz*, and ſaid to mee, that the treaſon which they had inuented for vs was diſcouered: for they had bidden them make them readie to goe baniſhed euery one to his Countrey, farre diſtant one from another, charging the Lords of thoſe Countries, to keepe them in good ſafeguard; all by counſell of the Traitor *Marke*. I went to the Lords of the Countries which carried them, and deſired them to intreate them well, the which ſaid to mee. Father, know you that *Marke* commanded vs to carrie theſe men in Irons, and giue them other apparell of Slaues, and vſe them like Slaues; but for your ſake, which are our Father, we will deale better with them. And I went preſently to the King, and ſaid vnto him: Now Sir, what ſhall I doe? I ſee you doe not fulfill your word, and you ſend my Brethren priſoners. The King anſwered me with a good countenance. Father, there ſhall no wrong be done to you; but becauſe it is neceſſarie for vs to prepare to the Warres, which the *Gallas* make vpon mee, as you know, in the meane while you ſhall remayne in the Countrey of the *Gaſſates*, praying to God for mee, and you ſhall eate the Rent of that Countrey, which will ſuffice well for you and yours, for the laſt dayes I being retyred there it ſufficed mee and all mine: and I will command to doe you much honor, and to obey you as mine owne Perſon: and againſt Chriſt-maſſe, if it pleaſe God, I comming with health, as I hope, you ſhall celebrate your Orders as we haue agreed. And as touching theſe men, which I command to depart from hence, let it not grieue you, for I doe it to haue no mutinie among the reſt. In the meane while came *Marcos* in, and ſaid to the King, I beſeech your Highneſſe to ſend to *Alexandria* for to ſeeke the Patriarch; he anſwered him: Bleſſed bee thou of God, *Marke* my friend, That is done alreadie.

The Patriarch ſent to the Countrey of the *Gaſſates*.

The King commanded a Captaine of his to carrie mee to the Countrey of the *Gaſſates*, and ſhould giue me the poſſeſſion of it, and command the Inhabiters of it that they ſhould acknowledge me for their Lord, and reſort to me with the Rents which they accuſtomed to pay to the King, for ſo his Highneſſe commanded it. I carried with me all my ſeruants, free and bond; and I carried beſides a man of that Countrey, called *Franciſcus Matthæus*, which had beene a ſeruant of the Ambaſſadour *Matthæus*, which Queene *Helena* ſent to *Portugall*, in the time of the King *Don Manuel*, your great Grand-father of glorious memorie, and had beene with the ſame Ambaſſadour in *Portugall*. I gaue him the charge of all my houſe, becauſe he was diſcreet, and had good knowledge. Taking leaue of the King, I trauelled eight dayes iourney, for it is ſo much whence the King remayned, to the Countrey of the *Gaſſates*, which lyeth betweene many high and rough Hills, and is inhabited with a very barbarous people. After we had paſſed the Mountaines, we deſcended to a great Valley, ſo deepe, that it ſeemed we deſcended into Hell, and the Hills remayned ſo high, that they ſeemed to reach to Heauen. The Captaine, which carried me, commanded all the principall men of that Countrey to meet, and ſaid before me, that the King commanded that they ſhould take mee for their Lord, and to pay mee his Rents, but that they ſhould keepe me well that I went not away from thence, nor returne to the Kings Court, and they promiſed ſo to doe.

A rough countrey and barbarous people.

Arius or *Marke* the Traitor dyeth.

I was in that Countrey ſeuen moneths, in the which the King went to make warre vpon the *Gallas*, as he had ſaid to me, and came from thence wearied, and almoſt ouer-come without doing any thing to his profit. Within a little while *Marke* dyed, and hee commanded him to bee buried in a Church, where the Kings of that Countrey were buried, with great pompe; he and his ſhewing ſo great ſorrow for his death, as though he had beene their owne Brother, or Father, and ſo they ſaid, that in him dyed all their refuge and defence of their Countries. Knowing of the death of *Marke*, I determined my returne to the Court. And on a day, I commanded to take a Captaine that kept vs, for ſome fault that I found againſt him, and commanded to pull him by the haire and to buffet him, and to binde him hand and foot, and commanded my Caliuermen to ſhoot off their Peeces neere vnto him, which was ſo afraid that hee bepiſt and berayed himſelfe, and deſired me for Gods ſake to looſe him, and he promiſed me to goe ſo farre from the place where I was, that he would neuer ſee me, nor I him.

A plot by fearing the people, to eſcape.

I commanded to looſe him, that hee might giue newes to the reſt, as in effect he did. And I commanded the ſhot, which were ten or twelue, to ſhoot off many ſhots, which reſounded among the Hills that they ſeemed thunder; and by miſchance they killed two men of thoſe with the bullets which they ſhot at randome. Wherewith we ſkared them in ſuch manner, that they fled, and vnhabited the Countrey where we were: and the Captaines ſent to deſire me, that I would goe where I liſted, for they promiſed me not to hinder my iourney. We made ſuch haſte on our iourney, that about euening Prayer wee had gone a dayes iourney, and made an end of comming out of the Mountaines. Two dayes before we came where the King was, we found a *Portugall*, called *Franciſcus Magellanes*, who came from ſeeing certaine Lands which the King had giuen him: for he gaue Lands to all the *Portugals*. And after I told him how I came, he told me of the death of *Marke*, and how for his death the King had made one *Iames* of *Figueredo* Captaine of the *Portugals*, which within a few dayes died of a laske; and before his death, hee had made two Captaines together, one for the right hand, another for the left; for hee had ordayned that the *Portugals* ſhould guard him, and goe alwaies neere vnto him in two Squadrons: of the which he made Captaines, *Gaſpar* of *Soſa*, and *Lope* of *Almanſa*. Which *Lope* of *Almanſa*, becauſe he was a ſtranger, and of thoſe that fauoured the partie of *Marke*, the *Portugals* would not that hee ſhould bee their Captaine, and *Gaſpar* of *Soſa* remayned; wherewith I was very glad: for this *Gaſpar* of *Soſa* was my Nephew, and my friend. Wee went all in companie till wee came neere where the King was, and there wee ſeparated our ſelues. Hee went to tell the newes to the *Portugals* that were with the King.

The *Portugals*, as ſoone as they knew of my comming, came all to ſee mee with great ioy. The King alſo ſent preſently to viſit me by his Page, and ſent mee word, that hee was very glad with my ſafe arriuall, for he did greatly miſſe me. He commanded to giue me apparell, and beſides, fiue hundred ounces of gold; and I remayned more, becauſe the *Portugals* deſired me then by mine owne good will, becauſe I perceiued that he did ſeparate me from him, by reaſon of the other Patriarch, which was come from *Alexandria*, and was euery day to come to the Court, and he doubted that we ſhould meete, and that we would make ſome tumult.

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§. V.

The comming of another Patriarch. The Calide *killed. Of the* Gallas *and other Prouinces, ſubiect and bordering on the* Negus, *and rarities there obſerued. The eſcape and returne of the Author.*

After the King departed, the *Aſmache Robel* came one day to mee, and ſaid vnto mee: Father, I being ſo much yours, as you know, will diſcouer vnto you a ſecret that imports you very much; but it ſhall be, you pleighting your faith vnto me neuer to bewray me, for if the King doe know it, he will command to caſt me to his Lions. Sir, you are to know, that becauſe you are of the obedience of the Church of *Rome*, the King will not that you be Patriarch of his Countrey, and ſent to *Alexandria* to ſeeke another Patriarch of his obedience, the which is come alreadie, and is in *Debarua*, on the way toward the Kings Court, therefore the King will not carrie you with him, becauſe hee will poſſeſſe the other with your charge; and beſides, becauſe hee is much grieued at you, becauſe you made him ſweare to obey *Rome*, and publikely to proclaime that euery one ſhould obey him. Now ſee what you will doe, for if you will be gone, I will abſent my ſelfe from hence, that the King may not ſay, that I was conſenting to your going. I thanked him heartily for the warning, and ſaid vnto him, that hee ſaw, ſeeing it was ſo, how much it behoued me to goe to the Court; therefore that hee ſhould abſent himſelfe as he ſaid, whileſt I departed. Going on my iourney, I found a *Portugall*, called *Manuel Aluarez*, Groome of the Chamber of the King your Grand-father; by whom I ſent word to the Captaine *Gaſpar* of *Soſa*, that I was going to the Court about a matter very important to them all, whereof I would tell him when I ſaw him; for he was certaine, that the King would not be pleaſed with my comming, I requeſted him, that hee with all the *Portugals* ſhould aide me when it were needfull.

Another Patriarch.

The next day comming neere the Campe, I found another *Portugall*, called *Laurence Gonſales*, which told me that the King knew my comming alreadie, and commanded they ſhould take me, and carrie me to a Rocke where I might end my life, not being able to come out from thence. And becauſe your Highneſſe may know, what Rocke it was where he commanded me to be carried; it is thus, That in the Countrey there be certaine high Hills, ouer-pearing the Countrey with great aduantage, and all about ſteepe like a broken Rocke, ſo that in no wiſe they may bee aſcended, but by very narrow wayes made of hand; and on the top are great Plaines, ſome of a league and more, and ſome of ſeuen or eight leagues, with very good Fields, and Fountaines of good waters on the top, and other diſpoſitions for people to liue in them, as in effect there doth. But the wayes are ſo dangerous, that none can come in or out from thoſe Rocks, without the conſent of them that keepe them. Theſe Rocks ſerue for Fortreſſes, and therefore in that Countrey there are no walled Cities. To one of theſe, did King *Gradeus* command mee to bee carried by two of his Captaines, to make an end in it, without any hope of comming out. As ſoone as the *Portugals* knew that they carried mee priſoner, they came preſently to reſcue mee from the hands of thoſe that carried me.

The Author ſentenced to a Rocke.

Within a little while, the King came alſo with his men, and pitched his Campe neere vnto vs, and ſent word to *Gaſpar* of *Soſa*, that he had not done well in taking me from his Captaines. And he ſent him word againe, that hee knew no error in his action, ſeeing hee had deliuered his Prelate from the hands of Tyrants, the which for doing good to vnthankfull perſons ſuffered troubles and iniuries. And that his Highneſſe knew very well how much hee did owe the Patriarch, and how much fauour God had ſhewed him for his ſake; and how, while he was in the Armie, and they did obey him, God gaue him alwayes the victorie againſt his enemies; and after we put him from vs, and dealt vncourteouſly with him, were ouer-come of the *Gallas*, which entred in his Campe, and came to ſlaughter his men neere to the Kings Tent, hauing no body to reſiſt them; and his Highneſſe ſaw himſelfe in ſuch a danger, that he fled from them with great diſhonour. And finally, hee let him vnderſtand, that hee and all the other *Portugals* would not forſake the Patriarch, which was their Father and had brought them from *Portugall*, and prayed for them to God. The King ſeeing the *Portugals* reſolution, he ſent to deſire mee to ſee my ſelfe with him: I ſaid I would, and the *Portugals* ſaid they would goe with me, and ſo they did. The King receiued me with ſo great curteſie that I miſliked it. I gaue my hand to the King which asked it of me, and promiſed him not to goe from the *Portugals*, nor from his Kingdomes without his licence. Of the which hee was contented; and gaue mee for my maintenance ſo much Land, that the Rent of it was well worth twentie thouſand Cruzados euery yeere, and ordayned that the Patriarch *Ioſeph*, which hee had commanded to come from *Alexandria*, ſhould bee his Patriarch, and I of the *Portugals* onely; and commanded that *Franciſcus Matthaus*, which was my *Aduge* (as here an Archdeacon) and all the other Officers which I had, ſhould ſerue *Ioſeph*.

Order for both Patriarchs.

The King, to bring the Patriarch *Ioſeph* to peaceable poſſeſſion in his Countrey, thought it neceſſarie that I ſhould be abſent with all the *Portugals*, and therefore ordayned to place vs in ſome part of his Kingdome out of the Prouince, which he moſt frequented, which is called *Amara*, where then he was tarrying for the Patriarch *Ioſeph*. And to buſie the *Portugals* in ſomething, he ſent them to the Prouince of *Doaro*, which neighboureth vpon the *Gallas* his enemies, to lye there in Garriſon in the frontier. The Prouince of *Doaro* is alſo neighbour to the Kingdome of *Zeila*. But the Captaine *Calide* was not contented that they were placed there, becauſe he tooke away his liuing to giue it vnto them. And therefore determined to kill them, or driue them out of the Countrey. This Captaine was a great Lord, and mightie: for beſides this Prouince of *Doaro*, being great and ſtrong, he had alſo the Prouince of *Bale*, and the Captaine of *Hadia* for his neighbour and friend. From which Countries hee ioyned ſeuen hundred Horſemen, ſixe hundred Archers, and ſixe thouſand Targetiers. He leuied theſe men ſo ſecretly, that almoſt hee came one morning before day to ſet vpon vs. But howſoeuer, wee alwayes kept a watch, and his men feared vs, and doubted the ſetting vpon vs, they were perceiued of our men, and could not giue the aſſault that they would. And becauſe the *Calide* was knowne by the deuice he wore, our men ordayned that ſeuen Caliuer-men ſhould haue an eye at him particularly, and ſhoot at him; for he being dead, his men were quickly ouer-come. So they did: and as he came in the fore-front, knowne among the reſt, before the battell began he was ſlaine.

This was he which after the firſt battell recoyled from the *Moore* to the *Portugals*.

The Captaine ſlaine.

With his death ſome of his men made ſignes of peace, theſe were of thoſe Lands which the King had giuen vs: which ſent vs word that they were our ſubiects, and would obey vs, and pay vs our Rents as the King commanded, for that Rebellion was not mooued by their will. The reſt ſtood ſtill without doing any thing, till we ſet vpon them, and made them flye, and we ſlue ſome of them. With the which newes the King was very glad, for he alwaies was doubtful of the *Calide*, for he was the neereſt Heire to the Kingdome by his Mothers ſide. I ſay by his Mothers ſide, for by the Father he could not be according to the cuſtome of that Countrey. The cuſtome is, that all the male children of the Kings, except the Heires, aſſoone as they be brought vp, they ſend them preſently to a very great Rocke, which ſtands in the Prouince of * *Amara*, and there they paſſe all their life, and neuer come out from thence, except the King which reigneth departeth this life without Heires, for then they bring from the Rocke him that is neereſt, to come and raigne. The which neither bringeth Wife * nor Children from thence, if he hath any there, but they remayne vpon the Rocke, and hee marrieth in the Kingdome with another Wife.

Cuſtome of inheritance.

* *Aluarez* placeth it out of this Prouince, but perhaps in a larger ſenſe, it included in it.

* *Aluarez* hath an inſtance to the contrarie.

By the death of the *Calide* of *Doaro*, wee reſted foure monethes quiet, at the end of the which the King ſent vs word, that we ſhould ſtand vpon our guard, for he had intelligence, that the *Gallas* determined to come vpon vs on a ſudden, for they deſired to ouercome vs by whatſoeuer meanes they could: becauſe they had not, nor all the Enemies of *Preſbyter Iohn* any other griefe or annoy, but that which we did vnto them. Theſe *Gallas* inhabit in the Countries bordering to *Magadoxo*: they are a fierce Nation, they make warre with their Neighbours, and with all people, no more then onely to deſtroy them, and diſinhabit the Countries: in the Countries where they ouercome, they kill all the men, they geld the young men, the old women they kill, the young they keepe for their vſe and ſeruice. It ſeemeth, that from hence came the * *Suimbas*, which came deſtroying all *Guinea*, for in their crueltie they are like. Hearing the warning

The *Gallas*.

**Suimbas*, or *Zuimbas*, a Generation of *Blacke-moores*, ſo called, like, or the ſame with the *Iags*, mentioned by *Battell* and *Pigafetta* in *Congo* warning which the King ſent vs, we beganne to prepare our ſelues with things neceſſarie for the Warre, eſpecially of Powder, for with fire principally did we our parts, and ſupplyed the forces which we wanted. We had great ſtore of prouiſion to prouide our ſelues with Powder, for in the Countrey there is great ſtore of Salt-peeter, Brimſtone, and many Oſiers to make Coales, wherewith we made it very fine, we commanded alſo to rid the Countrie of the women, and youngmen, and all the people that could not fight: and the rich Inhabiters fled alſo with theſe great and ſmall, with feare of the crueltie of the *Gallas*.

The *Gallas* approach.

One day they appeared. They were many without number, and they came not diſordered like barbarous people: but cloſe in troupes like Squadrons, and aſſoone as they had ſight of vs; they ſtayed tarrying for the reſt, and from thence they came all in one bodie to pitch neere vnto vs, in a diſtance where our ſhot could doe them no hurt. We becauſe they were many, and wee few, went not out to receiue them: but remayned in our Campe. We were at the moſt an hundred and fiftie (for the reſt were alreadie dead, almoſt all in the Warres, and ſome of ſickneſſes; which were not ſo many, as it ſeemed they might haue beene for our men, that Countrie being hot and ſituated vnder the Sunne) and ſo returned to *India* with *Manuel* of *Accunia*, aſſoone as the King of *Zeila* was ſlaine, for they thought that by his death all the contention was ended. Our Campe ſtood on a Hill, where we maſtred the other grounds, and ſubdued thoſe that did aſſault vs. There we defended our ſelues ten or twelue dayes tarying for the King. In which time wee ſlue many of their men with ſhot and fire-workes: for they came neere vs without any feare, that we miſt no aſſault of theirs, nor any ſtroke of ours that wee did not beſtow it wel.

By this time our Powder failed vs, and the King came not; wherefore we were faine to leaue the place and goe to ſeeke him. The *Gallas* did not follow vs, for peraduenture, they deſired alſo to goe from vs, and I doubt not, but that if we had had more forces, that wee had made them retyre in deſpite of them. By this time the King came, and hearing that the *Gallas* remayned Lords of the Countrey, he fell in a ſwound, without any ſence for a great ſpace. And afterward wept like a child, and ſaid. Great is my ſinne, ſeeing it hath done me thus much hurt. Wonder how I loſe not my wits, thinking on the great loſſe that I receiue. As in effect hee loſt three great Kingdomes: two of them, *Bale* and *Doaro*, as bigge as *Caſtile* and *Portugall*, and *Hadia*, alone as bigge as all *France*. This Kingdome of *Hadia* reacheth to the borders of *Melinde*. And in this Countrie is great ſtore of Myrrhe, Incenſe, and Gumme Aunime. Some *Portugals* anſwered him. Let not your Highneſſe grieue, for God can remedie it all, and will remedie it, if you will reconcile your ſelfe with the Patriarch *Don Iohn Bermudez*, which is the true Patriarch, and not regard the other Schiſmaticke. Whereunto he gaue no Anſwere, but ſet on forward, and ſaid vnto me that we ſhould follow him. And becauſe he held at that time the warre with the *Gallas* to be vnfortunate; Hee determined to goe and ſee ſome Kingdomes of his Empire, which yet he had not ſeene, and at his returne to ſet vpon the *Gallas*, if yet they were not retyred to their Countries: for they came but to ſpoile and deſtroy, and ſo returne.

Loſſe of three great Kingdomes, *Bale*, *Doaro* and *Hadia*.

We trauelled toward the South-weſt from *Doaro* ſeuen or eight iournies, and came to a Kingdome of Chriſtians, called *Oggy*, in the which raigned a good man named Frier *Michael*, Brother-in-law to King *Gradeus*, and his Tributarie. Who made vs very welcome, and good entertainment to the people. This Kingdome hath fiue thouſand Horſemen, of the which ſixe hundred are great Horſe and harnaſſed, and the reſt are light Horſemen, and they ride on the bare Horſe. It maketh alſo ten thouſand Footmen: the which fight with Darts which they throw, and the Horſemen with long Speares like ours. The armings for their Horſes are of Elkes skins quilted within, and garniſhed very richly on the out-ſide. He carryeth in his Armie ſixe hundred Hand-mils, which women doe grind with. This Kingdome hath a Prouince of *Gentiles*, called *Gorague*, which bordereth with *Quiloa*, and *Mangalo*. Theſe *Gentiles* of *Gorague* are great Witches, and doe diuine in the Inwards, Guts, and Entrailes of the Beaſts that they ſacrifice. They by their Witch-crafts make to appeare that the fire doth not burne in this manner. They kill an Oxe with certaine Ceremonies, and anoynted with the Tallow of that Oxe they command to make a great fire, and cauſe to ſeeme that they goe into it, and that they ſit downe in a chaire, and ſo ſitting at leiſure in that fire they diuine, and anſwere to what is demanded of them without burning.

Oggy, the force and armour thereof.

Goragus. Great Sorcerers.

The *Goragues* doe pay to their King euery yeare for Tribute, two Lions of Gold, and three Whelpes of Gold and one Ounce of Gold, and certaine Hennes with their Chickens alſo of Gold: which all wayeth as much as eight men can carrie: and this Gold is fine and good. They pay him alſo ſixe Buffes laden with baſe Siluer. They alſo pay one thouſand Beeues aliue; and many Lions, Ounces, and Elkes skinnes. In this Countrey is great ſtore of Ciuet, * Sandalos, * Blacke Wood and Amber. The men of this Prouince ſay, that there come to traffique in it *White men*: but they know not of what Nation, if *Portugals*, or *Turkes*, or any other Nation.

Gold. A beaſt ſo called.

* Or Dates.
* Or Eben wood.

Weſtward from the Kingdome of *Oggy* lyeth the Kingdome of the *Gaffates* Tributaries alſo. The *Gaffates* are *Gentiles*, and vulgarly it is ſaid that they were *Iewes*. They are a barbarous and

Gaffates ſaid to haue beene *Iewes*.

euil people, rebellious & quarrelſom. There be many of them in other Prouinces of the Empire, but in euery place they are held for Strangers, & different from other people, and abhorred of them, as the *Iewes* are here. In this Kingdome they are Lords, and haue no other Nation among them, but ſome Chriſtians which ſeparated themſelues from the *Abexines*, at the time they denyed the obedience to the Apoſtolike Sea: which Chriſtians euen now doe ſay and proteſt to bee in the obedience of the ſame Sea. The *Gaffates* doe poſſeſſe in theſe parts a great and rich Country, of much Gold, and of ſome good Commodities, eſpecially of fine Cotton Clothes. Within the Countrey they haue ſpacious and plenteous fields. They ſay that in this Countrey there is an inuiſible Wood, and it maketh men inuiſible. The King when hee came to this Countrey, commanded to make warre vpon the people of the Countrey, and to enter with force of Armes into their Towne, becauſe they had rebelled ſince the death of his Father, and would not pay him his Tributes, nor reknowledge him for their Superiour. The *Gaffates* came at this, and a morning before day aſſaulted the Campe of the *Abexines*, and ſlue many of them. The *Portugals* were neere the Kings Tent, for they were his Guard: when they heard the cry and ſtirre, they came being alreadie almoſt day, and draue the *Gaffates* out of the Campe killing many of them: and followed after them.

Romiſh Catholikes, if they be not as inuiſible as their wood.

The *Portugals* here in their Townes found great riches, wherewith they returned ioyfull and rich. They found *Bezutos*, which are like fine Quilts: and they found Cotton-cloathes very fine like Lawnes: and they found Cypreſſes ſo fine, that a piece of thirtie or fortie yards would be cōtayned within ones hands. They found alſo ſtore of Gold in Pots, and Pans, and buried vnder their hearthes in the houſes where they make their fire: for there they vſe to keepe it hidden as moſt ſecret, and they themſelues diſcouered it to our men, becauſe they ſhould not kill them. The King would make no long tarrying there, for his pretence was not to do them much hurt, but onely to threaten them: and becauſe Winter came on wee left that barbarous people quickly, and went the way to *Damute*, which lyeth almoſt to the Weſt from theſe *Gaffates*.

Damute.

Gates or rock-paſſages.

Gold and Cryſtall.

Oxen almoſt as bigge as Elephants, with huge hornes.

An Vnicorne, or *Aſinus Indicus* not that which the Painters preſent with a horne in the fore-head.

On the Weſt ſide bordereth preſently with the *Gaffates*, whereof I ſpake before, the Kingdome of *Damute*, which ſtandeth vpon the Riuer of *Nilus*: that Riuer maketh there many turnings and very great. The entrance to this Kingdome is difficult, in reſpect of the rough and high Rockes that are by the Riuer of *Nilus*: in the which beſides their beeing rough, there are alſo made in them at hand certaine paſſages, in the Rockes broken with the Pick-axe, and ſhut with gates and kept with men at Armes, in ſort that with a little force they reſiſt and defend the entry from their enemies, if againſt their will they will come in. Theſe Gates, when the Emperour commeth thither, are broken and open freely to all that will paſſe through them. *Damute* is a great Kingdome, and hath many ſubiect Prouinces. The principall is of Chriſtians, but ſome are of *Gentiles*. In all of them is found great ſtore of Gold and Cryſtall ſtone. The Countries are very plenteous and fruitfull, eſpecially thoſe which are neere the Riuer *Nilus*, the which haue more Mountaines and Riuers then the others. They breed many wild and tame beaſts, and ſtrange Wormes and Serpents very venemous. They breed Oxen, Horſes, Buffes, Mules, Aſſes, Sheepe and other Cattell: the Oxen are greater then ours, ſo much that ſome of them are almoſt as bigge as Elephants. They haue great hornes, that ſome of them doe hold a Tanker of Wine, and do ſerue to carrie in, and to keepe Wine and Water, and as the Tankers Barrels here. I was bold to ſpeake this, becauſe *Don Roderick* of *Lima*, brought one of theſe hornes of this bigneſſe to this Kingdome, in the time of the King your Grand-father, when the Embaſſadour *Tagazauo*, and the Father *Franciſcus Aluarez* came with him. There is found in theſe Countries a kind of Vnicorne, which is wild and fierce, faſhioned like a Horſe, and of the bigneſſe of an Aſſe. There be in them Elephants, Lions, Ounces, and other beaſts, vnknowne here with vs.

Amazons.

Another tale of the Queene of *Saba.*

Griffons.

There is neere to *Damute*, a Prouince of women without men: which doe liue after the manner of the ancient *Amazones* of *Scythia*, which in certaine time of the yeere permitted the companie of ſome men that were their Neighbours, and of the children which they bare, they ſent the men-children to their Fathers, and the women they kept with themſelues, and brought them vp in their cuſtomes and ſtile. In the ſame manner doe theſe of *Æthiopia*, and they burne alſo their left paps, as thoſe did for to ſhoot more readily with their Bow, which they vſe in their Warres, and in Hunting. The Queene of theſe Women knoweth no man, and for that act is worſhipped among them for a Goddeſſe. They are permitted and preſerued, becauſe they ſay, that they were inſtituted by the Queene of *Saba*, which went to ſee King *Salomon*. In this Prouince of the Women there be Griffons, which are Fowles ſo bigge that they kill the Buffes, and carrie them in their clawes as an Eagle carryeth a Rabbet. They ſay, that here in certaine Mountaines very rough, and deſert, there breedeth and liueth the Bird * Phenix, which is one alone in

the

* Monſtrous huge fowles, or foule monſtrous fooles & lies, which happly the cunning and bragging Natiues reported and we had need of *their faith of Miracles*, to beleeue. For how did God create firſt and after bring into the Arke all Creatures Male and Female, if this Phenix bee ſole? *Qui* Bauium *non odit, amet tua carmina* Mæui. He which beleeueth this Phenix, and theſe Griffons, &c. may beleeue *Gamas* Miracles. Which I ſpeake not to diſgrace the whole ſtorie (which is vſefull) but to make the Reader warie where things are told vpon report, or are aduantagious to *Rome* or *Portugall*. Much of this Chapter ſeemeth to mee *Apocrypha*, but I leaue libertie of Faith to the moſt licentious Credulitie, which ſhall thinke fitter to beleeue then to goe and ſee. And yet may *Africa* haue a Prerogatiue in Rarities, and ſome ſeeming Incredibilities be true.

the World, and it is one of the wonders of nature. So doe the Inhabitors of thoſe Countries affirme, that this Bird is there, and they do ſee it and know it, and that it is a great and faire Bird. There be other Fowles ſo bigge, that they make a ſhadow like a Cloud.

Vpward by *Nilus* towards the South there bordereth with *Damute*, a great Prouince, called *Couche*. This is ſubiect to *Damute*, and *Gentiles* doe inhabit it: the Prince of it is called by the name of his Title, *Axgagce*, that is to ſay, Lord of the Riches, as in effect it is ſo. The *Axgagce* maketh when he needeth ten thouſand Horſemen, and more then twentie thouſand Footmen. He carryeth in his Armie one thouſand Hand-mils vſed by Women, which doe grind with them the flowre neceſſary for the people. At the time that wee came to *Damute*, this Prince was in Armes with the King of *Damute*: wherefore, the King *Gradeus* ſaid to me, that as a Prelate and Mediator of Peace, I ſhould ſend him word, how his Maieſtie was very angrie againſt him, by reaſon of his Rebellion and Diſobedience, and that hee determined to deſtroy him by means of the inuincible and more then humane force of the *Portugals*, which he brought with him for that purpoſe. I did euen ſo, and ſent him word, that he ſhould obey his Emperour, and bring him his Tributes, and ſee him, for I did aſſure him that his Maieſtie would vſe clemencie with him. So he did, and came preſently with a great ſumme of Gold, and great quantitie of Beeues, and other prouiſion in abundance for all the Armie: and many Slaues, Mules and Aſſes, for the neceſſary ſeruice.

The *Axgagce* prouided the Emperours Campe with all things in abundance, without wanting any thing. And at the laſt he himſelfe came acompanied with many and proper men on Foot and Horſe: and he was verie richly attyred. Aſſoone as hee came to the place where hee might be ſeene from the Emperours Tent, hee diſmounted from his Horſe, and put off the rich clothes he had on, and remayning in others of leſſe value, he came to the Tent, and tarryed till they commanded him to come in. After that he entred into the firſt receit of the Tent (for it was diuided with certaine Curtaines) and there he caſt himſelfe on the ground vntill the Emperour commanded him to ariſe, and receiued him with good words, and commanded him to apparell himſelfe, and commanded to giue him ſome meate, and there hee ſpake with him behind the Curtaines, without admitting him to his peſence, till after foure dayes he commanded him to come in where he was.

For this honor and courteſie that *Gradeus* ſhewed to *Axgagce*, he ſaid vnto him, my Lord, I wil doe you one ſeruice, that neither I nor my Fore-fathers euer did to your Father, nor to the other Emperours your Predeceſſors, which is to ſhew you the riches and ſecrets of my Countries: for with this condition we doe obey you, that you ſhall not ſee them but with our will. Finally, he led vs through his Countries to a great Riuer of ſixtie fathome breadth, or more, in whoſe borders there be many venemous Snakes, ſo much, that their biting is mortall: but by the goodneſſe of God, Nature hath prouided a remedie againſt that hurt: and it is an Herbe, that groweth in ſome places of that Countrey, which is ſo contrary to the Snakes I ſpake of, that they flye from it as from an Enemie, and came not neere him that hath it about him, neither hath their Poyſon any ſtrength where it is, either ſtamped and laid in a Playſter, or the iuyce of it. We ſaw one of theſe Snakes that made an end of eating a Buffe that it had killed, and the King commanded to kill it, which had leaues of greaſe like a great and fat Hogge, which was good for the cold, and other diſeaſes. There be others alſo, which they call, *Of the * ſhadow*, becauſe it hath a skinne on the head, wherewith it couereth a very precious ſtone, which they ſay it hath in her head. On the other ſide this Riuer is a barren ground and vnhabited, the kind of it is browne, red and dry, as that which wee ſee in ſome parts of *Ribateio*. This Earth hath two parts of Gold, and one of Earth, for ſo it yeeldeth in the melting whereof there bee as many workemen in that Countrey, as here there are Smiths, and more, for in that Countrey there is more Gold, then here we haue Iron. The Lords doe not permit that any Bridge or Boate bee in the Riuer, that there may no eaſie paſſage bee had, and becauſe euery one that liſteth may not goe ouer to gather the Gold. The meanes to paſſe that Riuer is this. They haue Buffes accuſtomed to paſſe ouer, and when they will goe ouer to the other ſide they put them in before, and they goe ſwimming faſt by their tailes, and they fill certaine Bellowes which they carrie with that ſame Earth, and tye them about their neckes, and come againe faſt by their tailes as they went. In this manner the paſſage is not common to all. And thoſe that doe paſſe are bound to try the Gold they bring, in the melting houſes of the *Axgagce*, for they all are his, for to pay him his duties.

Fat and venemous Snakes.

Strange herbe.

* Or Canopie

Incredible quantitie of Gold.

The King *Gradeus* to certifie himſelfe better of the truth, commanded ſome of his men to go to the other ſide, which went ouer, and brought of the earth, which the others brought, the which being tried yeelded as much as the other, and the men of *Gradeus* ſaid, that all the ground of that Prouince was of that qualitie, for they went a great way in it, and found it all to be ſo, and they ſaid that the ground is ſo hot, that they could not lay them downe to ſleepe vpon it, but that they ſought Caues and Slates on which they lay, and alſo that there were in the Countrey certaine red and great Ants that did bite them, and were ſo many, that they did not let them ſleepe. We thinking that we had reaſon to wonder at the great quantitie of Gold which

A golden gliſtering Mountaine.

we ſaw, the *Axgagce* of the Countrey ſaid to King *Gradeus*, that hee ſhould not wonder, for he would ſhew him yet more: and lead vs downe the Riuer towards the South-weſt, trauelling very eaſily two dayes, at the end of the which hee ſhewed vs on the other ſide the Riuer a Mountaine that in places gliſtered like the Sunne: and ſaid vnto vs that all that was Gold.

The *Axgagce* baptized.

With theſe and other entertainments that hee did vnto vs, King *Gradeus* was ſo contented, that he determined to make him a Chriſtian: and he deſired him he would be one, and that hee would be euer his very great friend. He anſwered, that with a good will he would be one. The King commanded preſently to prepare his Baptiſme, and a Biſhop Prelate of the Monaſterie, called *Debra Libanus* Chriſtned him, which is the head of the Monaſteries of *Amara*, and King *Gradeus* was his God-father; and they named him *Andrew*. There *Andrew* told King *Gradeus*, how he had in thoſe parts certaine neighbours which did euill neighbour-hood to him, and did ouer-runne his Countries, robbing and killing his Subiects: and requeſting him, that ſeeing God had brought him thither with that Noble people of *Portugall*, whoſe fame did feare the people of that Countrey, that he would reuenge him of his enemies which did him great annoy, and they would be warned not to offend his ſubiects any more. The King granted his requeſt, and commanded his men and the *Portugals* to enter into the Countrey of the enemies, and ouerrunne it, warring againſt it with fire and ſword, robbing and deſtroying their goods, taking the people captiue, and killing thoſe which reſiſted. This they did for a great ſpace of the Countrey, in the which they found great ſpoyle of rich Iewels, and much Gold which they brought. This being done, King *Gradeus* returned to *Damute*, where we heard the men of the Countrey ſay, that there were things to bee ſeene of great admiration; ſo much, that being told to them that ſaw them not, they ſeeme Fables, therefore they are not all to be put in writing. But beleeue your Highneſſe, that with reaſon is *Africa* called the Mother of Monſters; for ſo it is without doubt, eſpecially in the Countrey within, neere to the Riuer of *Nilus*, where there are Mountaines, Riuers, and deſert places, with great diſpoſition of the Countrey and fauour of the ayre, and of the heauens to bring forth and produce what it liſteth.

Goiame.

Gold ſtones.

Catadupa, by the Ancients placed neerer *Egypt*.

Returning from *Damute* by the Riuer *Nilus*, downeward toward the Red Sea, wee came to the Kingdome of *Goiame*, which bordereth preſently vpon *Damute*. *Goiame* is alſo a great Kingdome, plentifull, and fruitfull, and rich. It is inhabited with Chriſtians, ſubiect to *Preſbyter Iohn*: It hath Gold, but not ſo much as *Damute*. In this Kingdome of *Goiame* there be certaine Riuers, in the which, vnder the Sand are found certaine ſpongie ſtones like our Pumiceſtone, but that they are heauy and yellow; the which being tryed, are conuerted in Gold, the the moſt part of them, ſauing ſome little droſſe. In this Kingdome of *Goiame* is the *Catadupa* of *Nilus*, whereof *Tully* maketh mention in the dreame of *Scipio*, and I will declare to your Highneſſe what it is, for it is a great thing, and worthy to be knowne, and it is not all a dreame, as in effect ſome things that ſome large tongued men doe ſpeake of this, and of other things which they neuer ſaw, are but dreames.

The Fals, or *Catadhi*.

Gaffates.

This *Catadupa* is a great fall of the Riuer *Nilus*, from a high Rocke downe. The Rocke is almoſt halfe a league high, ſteepe downe, without any ſlant or hillocke, from thence falleth the Riuer *Nilus*, altogether in a deepe Lake, and cloſe betweene great and high hils. The quantitie of water is great, for it commeth gathering from more then three hundred leagues to that fall, and it maketh ſo great a noyſe, that it ſeemeth a great Thunder, and amazeth them that are not accuſtomed to it: it ſoundeth ſo, that three or foure Bow-ſhot round about, it ſtunneth the eares, in ſuch ſort, that in all that ſpace there is no other noyſe heard, be it neuer ſo big, but that: neither can the ayre receiue any other but that, which filleth all, ſo doth that ſound drown all others, as the greater light doth darken the other ſmaller. That place is called in the Countrey language, *Catadhi*, which is to ſay, a noyſe, or a great ſound, whence it ſeemeth that *Latines* did make the name *Catadupa*. Weſtward from theſe two Kingdome, *Damute* and *Goiame*, towards *Guinea*, are barten grounds, and euill inhabited; and in them inhabite the *Gaffates*, and other *Gentiles* very ſauage. Theſe are not well knowne, neither haue they dealings with the people of that Empire, to the which they neither giue their oath, nor owe any ſubiection, for almoſt all of it lyeth to the Eaſt of *Nilus*. There is Gold in thoſe Weſterne Countries towards *Guinea*, but that they ſay, that the Gold of the Land within hath ſparkes of Sand, as ſome that commeth from the *Antillas*.

Dembia. Huge Lake.

By the ſtreame of *Nilus* below *Goiame*, neere neighbouring is another Kingdome of *Abexines* ancient Chriſtians, great and good, called *Dembia*. In this *Nilus* maketh a great Lake, which hath in length thirtie leagues, and twentie in breadth, wherein are many ſmall Ilands, all inhabited with Monaſteries of religious men, of whom I made mention before. And this is not the ſpring whence *Nilus* proceedeth, for it commeth from farre aboue.

Agaoa.

A little below there lyeth another Kingdome, called *Agaoa*, inhabited with *Moores* and *Gentiles* mingled together. This hath a King by it ſelfe, which neither obeyeth the *Preſbyter Iohn*, nor the *Turke*. It extendeth to the Borders of *Egypt*: vnto *Dembia* the Riuer *Nilus* runneth, from the South-weſt to the North-eaſt, and commeth within thirtie or fortie leagues of the Red Sea, almoſt oppoſite to *Suaquen*: and from thence windeth to the North-weſt, till he

Trench intended from *Nilus* to the Red Sea.

Subia Nubia.

commeth into the Mediterranean Sea. In this Nooke determined the King *Onadinguell* to make a Trench, and turne the Riuer *Nilus* to the Red Sea, as his Predeceſſour *Ale Belale* began to do, and therefore ſent to demand Pioners of the King your Grand-father.

To the Weſt from *Dembia* lyeth a Prouince, called *Subia Nubia* (which now is of the *Moores*; and they ſay, that ſometime it was of Chriſtians, and itſeemeth to bee ſo, for in it are ſome Churches found, yet old and ruinated) and preſently ioyning with *Subia Nubia*. More to the Weſt lyeth a Kingdome of *Moores*, called *Amar*, and it is very great, where through the Merchants of *Cayro* doe paſſe that go to *Ialofa*, and to *Mandigna*, and other parts of *Guinea* to ſeeke Gold: and from *Amar* they carrie Salt, which groweth there in Mines, which is very deere in *Guinea*, for the great ſcarcitie there is of it. Before we doe depart from the Riuer *Nilus*, in thoſe Countries whereby the Riuer *Nilus* runneth, in Iuly, Auguſt and September, is the force of Winter, and therefore doth that Riuer increaſe then, and not at other times, and bringeth great ſtore of water, for it commeth very farre aboue *Damute*, more then two hundred leagues, and to his entring into *Egypt* eight hundred, with turnings and windings which it maketh, and paſſeth by great Hils, where it gathereth great ſtore of water from many Riuers of great waters. All men doe not know the inward parts of *Africa*, eſpecially aboue *Nilus*, the which, neither the Inhabitors of it doe know, nor haue any notice of it all, for it is very great and difficult to ſearch out; and therefore I digreſſed a little from my Hiſtorie, to giue an accompt briefely to your Highneſſe of theſe things I ſaw, becauſe peraduenture there is not another in this Countrey that knoweth them by ſight but I, that dwelt in it thirtie yeares or more. And moreouer, if it had not beene that iourney that I went with the King *Gradeus*, although I had beene there as much more, I had knowne no part of the Countries which aboue I haue rehearſed. Now I will returne to giue an account of my ſelfe, and of my Companions.

Simem and *Amara.*

Of theſe ſee *Aluarez.*

King *Gradeus*, after he had ſpent in his viſittaion tenne or twelue moneths, determined to returne toward the Prouinces of *Simem* and *Amara*, where the Kings and Emperours of that Countrey do make their abode and continuance, becauſe the Countrey is better then the other, and more ſecure, and becauſe they are borne and naturall from thence. In *Amara* and *Vedremudro* are Mines of Copper, Tinne and Lead. Heere are certaine Churches cut out of the hard Rocke, which they ſay the Angels did make. And indeede, the worke ſeemeth more then humane. The Traffique of theſe Prouiuces to *Damute*, where the *Abexines* chiefely doe prouide themſelues of Gold, is for the moſt part by Iron, whereof there is great ſtore in them, eſpecially in the Prouince of *Tigremacan*, which is alſo a neighbour with theſe: which Iron is ſo much worth in *Damute*, that they giue for it Gold by weight, quantitie for quantitie. I touched this matter here, becauſe I thinke, that the Kingdome of *Damute*, and the Prouince of *Couche* doe confine with *Sofalla*, and if from *Sofalla* they haue the Iron that they haue need of, they will giue their Gold alſo for it. Theſe Prouinces lye to the Eaſt from *Goiame* and *Dembia*; and the Prouince of *Bethmariam* remaineth to the South-eaſt, where the King ſatisfied vs our Rents, which by the comming of the *Gallas* we had loſt in *Doaro*.

Bethmariam.

Riches of the *Portugals.*

The Prouince of *Bethmariam* is great, and well inhabited, and of great Rent, all the which the King releaſed to vs the *Portugals*, and the Lands diuided among vs according to the qualities of the perſons. He that receiued leaſt for Rent to his part, had more then one thouſand crownes a yeare; the Captaine had more then tenne thouſand, and I had as much. The King gaue vs this Prouince, becauſe it was a Frontier to the Kingdome of the *Gafates* that were riſen, becauſe that from hence the *Portugals* might make in-roades in their Countries, and puniſh them, and bring them to obedience. Finally, our iourney being ended, and the King ſeated in the Prouince of *Simem*, the *Portugals* did aske him leaue to goe and ſee the Lands which he had giuen them in the Prouince of *Bethmariam*. And I demanded alſo licence to goe to my Countrey of *Portugall*, as I meant, and he gaue it mee, vnderſtanding that of *Bethmariam*. I asked him this cloaked licence, becauſe I would not breake the oath that I had made vnto him, and becauſe I knew that if I had asked it plainely, he would not haue giuen it me, but rather would haue hindred my comming, or taken away my life, as he deſired many daies before.

Diſſimulation.

Debra Libanus.

I was in the Prouince of *Bethmariam* as long as Winter laſted, which beganne to come on when we retyred our ſelues; and for to win their fauours and loue of my ſubiects, I cheriſhed them all that I could, and did eaſe the rents that they were bound to pay me, to make them beneuolent and affected, that they ſhould not bewray me when I would go away: for the King had commanded them all, that they ſhould looke to me that I went not out of the Countrey. The ſame had the King alſo commended to *Gaſpar* of *Soſa*, Captaine of the *Portugals*, the which for that reſpect ſent many times to viſite me: and I for to aſſure him, made my ſelfe ſicke of the Gout in one of my Legges, I tooke my bed, ſaying; That I could not go on foote. In the meane ſeaſon, *Gaſpar* of *Soſa* went to the Court, and I had opportunitie to doe what I deſired. And alſo, becauſe I would haue no hindrance of them of the Countrey, I ſent to call ſome of the principalleſt of them, and ſaid vnto them, that I was very ſicke as they ſaw, and would goe in Pilgrimage to the Monaſterie, called *Debra Libanus*, to commend my ſelfe to God, and to requeſt the religious men there, to pray to God for me; therefore, that I deſired them they would reſort with my Rents to a Seruant of mine, with whom I left the charge of my houſe and people.

Croſsing *Nilus.*

And becauſe the way to *Debarua,* directly was by the Countries where the King was, I determined to goe by another Countrey diſtant from thence, and vnhabited, and therefore I commanded to carrie prouiſion ſufficient for my ſelfe, and ſeuen or eight perſons which I carried with me, whom I moſt truſted, which I commanded to ſay by the way, that I went verie ſick, and that I went to cure my ſelfe to *Debarua,* where the Countrey and Ayres are more healthfull. By this way I croſſed a Nooke of *Nilus,* where I paſſed it twice, with great trouble, becauſe the Coaſts of the Riuer were very craggy, and with great danger of not letting me paſſe through certaine gates that are in them, guarded with armed men. Here I commanded my men that they ſhould ſay, that a Seruant of the King came behind which was knowne, that carried me to *Debarua* to be cured: and with this deceit they let vs paſſe. At laſt, with the helpe of God, by the interceſsion of our Ladie, to whom I commended my ſelfe, I came ſafe to *Debarua,* where certaine *Portugals* receiued me which were there, with great ioy and entertainment: the *Bernagaez* of that Countrey, as ſoone as he knew that I was there, came to ſee me, and asked me, ſaying; What good comming is this, Father, to this Countrey? I anſwered, that I went very ſicke, and that I went to be cured. He ſaid againe, that he thought I would paſſe to the Countries of *Franquia,* which are neere the Sea; therefore that hee deſired me that I would not doe ſo, but that I ſhould reſt a few daies, and returne vnto the King: I anſwered, that in no wiſe would I returne to the King, for he knew very well, and all men did know, how great reaſon I had to flye from him: but my intention was to dwell in that Countrey, in an hermitage of our Ladie that was there, and end my life there. Seeing that is your will, ſaid he, I will write to the King, and requeſt him, that he will let you be here, and that I take you to my charge, for to giue account of you, that you ſhall not goe away from hence, and I will ſend him word that you are very ſicke, therefore trouble not your ſelfe, for all ſhall bee done at your will. And ſaid moreouer, Father, That which I aske you for Gods ſake, is, that you will ſuſpend the excommunications, and ceaſe from the curſes which you lay vpon the King, and vpon all this Countrey, becauſe ſome euill may not come to vs; and beſides, that you incenſe not the King againſt you. He ſent an honeſt man of his houſe to the King, which returned in few daies with the anſwer: And it was, that the King was much mooued againſt me, eſpecially, becauſe I ſaid that he was an Hereticke and excommunicate. And the King ſaid, That if it were not for the *Portugals* ſake, that he had commanded me to be ſlaine. And yet ſaid more, that I was a Traytor and forſworne, becauſe I had broken my Faith and my Oath that I had ſworne to him, not to goe out of his Countries without his licence. To which I anſwered, that he had giuen me the ſame licence, as it is ſaid in the former Chapter. Finally, hee commanded that I ſhould abide in *Debarua,* and not to go from thence without his ſpeciall commandement; and to the *Bernagaez,* that he ſhould haue a ſpeciall care of me.

Excommunications and Curſes.

Barua, or *Barua.*

I was in *Debarua* more then two yeeres, commending my ſelfe to God, and ſaid Maſſe the moſt daies in a Church of our Ladie that was there, where about nine or tenne *Portugals* that were there accompanied me, which came flying thither with others, from the vnfortunate battaile in which the *Goranya* ouercame vs, and tooke *Don Chriſtopher.* About this time, there came a *Venetian,* called *Micer Suncar,* which came from *Gran Cayrus* with a meſſage from certaine *Venetian* Merchants which were there, and had taken in charge fortie odde *Portugals,* which were taken captiues in the parts of *Ormuz,* and the *Turkes* demanded thirtie thouſand crownes: and *Micer Suncar* came to know of *Preſbyter Iohn* if hee would ranſome them, who ranſomed them, giuing the ſaid price, and other two or three thouſand crownes for their expenſes. There came alſo to mee a religious man of the company of Ieſus, called Maſter *Gonçaluo* with his companion, which came from *India* to enquire after me, and the other *Portugals,* and of the eſtate of that people of *Preſbyter Iohn,* which after I informed him how it was, went to the Kings Court, and did informe himſelfe in that Countrey what I had done and ſuffered, to reforme that people to the obedience of the Church of *Rome,* and gaue a publike teſtimony and relation in the Cathedrall Church of *Goa.*

Ranſome of *Portugals.*

Gonçaluo a Ieſuite: this is *Gonzaluos Rodericke,* whoſe Epiſtle followeth in the next Chapter.

De Barua, called elſewhere *Baroa.*

Being in *Debarua,* tarrying for paſſage to *India,* there arriued to the Port of *Maçua, Antonie Peixoto* a *Portugall,* with two Foyſts, whereof he was Captaine: Maſter *Gonzaluo* and I determined to goe and viſite him, and goe with him for *India,* and that I might doe this without hinderance of the *Abexines,* I had a good excuſe in this manner. The Church of our Ladie which we had in *Debarua,* was burnt a few daies before by a diſaſter, wherefore I deſired the *Bernagaez* which had the charge of me, that he would let me goe to *Maçua* to aske ſome almes of the *Portugals* of the Foyſts to re-edifie the ſaid Church, and that he would lend mee a Mule to ride on, and ſome men to accompany and guard me. He did it willingly, for hee thought I was already ſeated in the Countrey, and had no deſire to returne to *Portugall,* and ſent with me a Prieſt of his owne Sect and Nation, and ſent beſides other, ſixe or ſeuen men to accompanie and guard me, charging vs to returne preſently, and that we ſhould not ſtay. And for more his aſſurance, there went in our company an Ambaſſadour of *Preſbyter Iohn* to the Gouernour of *India.*

dia, for whoſe reſpect he thought alſo that the Captaine of the Foyſts would not carrie mee, if he deſired him the contrary. But *Antonie Peixoto* the Captaine was very glad to carrie me, and when the Ambaſſadour ſaw me embarked, went backe and would not goe with vs, thinking that for my ſake he ſhould not be well entertained among the *Portugals*. There went with me, as I ſaid, Maſter *Gonçaluo*, and thoſe few *Portugals* that were in *Debarua*. We came to *Goa* after the paſſing great Tempeſt by Sea and want of victuals, *Franciſcus Barreto* being Gouernor of *India*, who receiued vs with great ioy, and commanded me to bee lodged in Saint *Paul*, with the Fathers of the company of Ieſus, which ſhewed me great loue and honour while I was there, which was about nine or ten moneths, tarrying for ſhipping for this Kingdome. The Gouernor commanded the ouer-ſeer of your Highneſſe goods, to prouide me of all things neceſſarie, and ſo I was alwaies well prouided for of all things neceſſarie in the Countrey, and for the Voyage. The Patriarch *Don Iohn Nunnez* came thither I being there, and the Biſhop *Don Andrew* with their companions.

His eſcape to *Goa*.

Numez the Patriarch the Story of whom, and of *Andrew Ouiedo* followeth.

As ſoone as the time of ſhipping came, I went to *Cochin*, becauſe the ſhips are wont to depart from thence, and the Gouernor commanded to giue me a good lodging in one of them, and prouiſion in abundance. *Don Iohn Meneſez* the ſonne of the Nayler, came for Captaine of that Voyage, and alſo another *Don Iohn Meneſez*, of whom I receiued great courteſie and entertainement vnto the Iland of Saint *Helen*, where I remained againſt his will, contending much about it: There I continued a yeere ſuffering ſome bodily trouble, of hunger and other neceſſaries, becauſe that Iland is ſo diſtant from humane communication, that there commeth no people, but ſome fugitiue Slaues which had runne away from ſome ſhips that came thither: and it was ſaid, that they had killed another Chaplaine, with the which mine beganne to be corrupt, and would not ſerue me. Wherefore deſtitute of all humane helpe in mine old age and ſickneſſe, I came perforce the next yeere to *Portugall*, in the ſhip called Saint *Pablo*, wherein *Ruy* of *Melo* came for Captaine. I came to *Liſbon* in the moneth of Auguſt, the yeere 1559. Your Highneſſe reigning, whom God giue long life, with Peace and Grace in this world, and the glory of his Kingdome in the world to come, Amen.

His returne home.

They brought newes of vs hither, as of men caſt away: and without doubt, that was a great and inhumane careleſneſſe, and was the cauſe that there was no more good done in the Countrey. For your Highneſſe may beleeue, that the matters of that Empire were in ſuch eſtate, that if that ſmall number of *Portugals* had beene maintained with ſupplies of men, it might haue gotten ſuch a poſſeſſion and authoritie, that King *Gradeus* either with his will or without it, would haue obeyed the holy Mother Church: and his people with the conuerſation of ours, and the doctrine of our Preachers, which would haue taught freely, had taken the true Chriſtian Religion, and had left the errors of the *Alexandrines*, which for their ſinnes are deſtroyed, they and their falſe Doctrine, whereby it hath no vigour for to reſiſt the truth if it were preached and fauoured: for among them there are no proud and ſtubborne learned men, but there are deuout religious men, and very humble, which in good ſimplicitie deſire to ſerue God, and take very eaſily the doctrine of truth, and apply their vnderſtandings to it.

In Temporall things had ſuch profit beene gotten, that neither *Peru* with his Gold, nor *India* with his Trafficke, had ſurpaſt them: for there is more Gold in *Damute* and her Prouinces, then in *Peru*, which might haue beene gotten without the expences which the *India* maketh, and without warre.

More profit in this aduenture, then in the Eaſt or Weſt *Indies*.

Of my ſelfe I gaue alſo ſome account in this Treatiſe, though not much, not to trouble you, as I haue ſaid: for I trauailed many yeares in thoſe Countries, and paſſed many troubles for the ſeruice of God and of your Highneſſe, wherewith I ſhould haue wearied your eares if I had told thē, or the leſſe part of them: For the firſt time I went to *India*, I went in company of *Lope Suarez*, *Alfonſus* of *Alburkerke* being Gouernour of it, and was there to the time of *Iames Lopez* of *Sequera*, by whoſe commandement I paſſe to the *Preſbyter Iohn* of *Ethiopia*, in company of *Don Rodericke* of *Lyma*, and the Father *Franciſcus Aluarez*, which returned from thence with an Ambaſſadour of that Emperour, called *Tagazauo*, of whom I made mention in the beginning of this worke, in whoſe gage and hoſtage I remained in that Countrey: in the which they alwaies ſhewed me great honour and good vſage, to the Emperors taking me for God-father of his ſonne and heire *Gradeus*, and before the death of his Patriarch, called *Abuna Marcus*, he elected mee Patriarch of that Countrey and his Empire, according to his cuſtome, and deſired me on his behalfe and mine to goe to *Rome*, to giue the obedience to the chiefe Biſhop, and to deſire him he would confirme to me that dignitie and Patriarch-ſhip, and from thence to *Portugall*, to doe that which I ſaid in the beginning of this Booke. Which iourney I made by Land comming to *Cayro*, and to *Ieruſalem*, and was taked by the *Turkes* and miſuſed, and almoſt ſlaine, but by Gods aſſiſtance I came to *Rome*, in the time of the holy Father *Paul* the third, who not onely approoued my election, but inſtituted me beſides, and confirmed mee Patriarch of *Alexandria*, * and gaue me perſonally the poſſeſſion of that Seat. And in teſtimony of the truth of all this, he commanded to paſſe me his accuſtomed Letters and Authenticall Inſtruments, which were ſeene and approued in this kingdome, which I loſt with many other things in the battaile where

He paſſed to *Ethiopia* with *Aluarez*.

An eaſie thing to be liberall of another mans.

Don Chriſtopher was taken, and becauſe I ſhew them not they mocke me: but it is no matter, ſeeing God knoweth the truth, and knoweth how much I laboured for the reſtoring of the Faith and Religion of that Countrey. He forgiue my aduerſaries, and to me he will giue himſelfe in reward of my trauails, and to your Highneſſe long life, peace and proſperitie in this life, and in the life to come eternall glorie, Amen.

Chap. VIII.

Late Changes of State and Religion in Ethiopia, *with other remarkable Obſeruations.*

§. I.

Relations of IOHN NVNNEZ *(or* NONIVS) BARETVS *ſent for Patriarke of* Ethiopia, *and* ANDREA OVIEDO *his Succeſſor.*

P. Iar. Theſaurus rer. Ind. l. 3. De Abaſſinorum reb. N. God. lib. tres.

* God. l. 2. c. 14. & ſeq.

* Gradeus.

IOhn *Bermudez* * a *Spaniſh* Prieſt had been ſent by the *Romane* Biſhop into *Abaſſia*, which Patriarchall dignitie (before this miſſion of *Nonius*) and hauing beene taken by *Turkiſh* Pirats, yet after diuers Aduentures, perced into *Ethiopia*, where by *Claudius* * the Emperour he was well entertained in ſhew, to hold the *Portugals* the faſter to his ſuccours in the Warre againſt the King of *Adel*: who being ſlaine, he would acknowledge no other Patriarke to him nor his, but the *Alexandrian*. Hence aroſe great hatred of the *Abaſſines* vnto *Bermudez*, inſomuch that it was vulgarly bruted that he had ſtolne a Veſſell of Gold out of a Church: ſo that hee was forced to returne into *Europe*. Him haue I (being then a Boy) ſeene at *Liſbon*, where hee made an end of his life and labours.

Peter an Abaſſine.

About thoſe times, one *Peter* an *Abaſſine*, a Monke of Saint *Antonies* Order, with ſome others of his profeſſion came to *Rome*, who being of a forward and induſtrious diſpoſition, learned the *Latine* and *Italian* Tongues, and eaſily inſinuated himſelfe into the fauours of many; dealt alſo with Pope *Paul* the Third, very earneſtly to ſend another Patriarke into *Ethiopia*: as for *Bermudez*, their wanted not cauſes of that hatred which he had incurred; but for any other, hee ſhould no ſooner ſet foot in *Ethiopia*, but all men would adhere to him, forſaking the *Alexandrian* and his *Abuna*. The Pope by Letters commended the buſineſſe to the King of *Portugall*, to chooſe a man fit for this buſineſſe, who named thereunto *Peter Faber*, and writ to the Pope to confirme him; but death tooke him away. The *Abaſſine* continuing his importunate ſute: in the yeare 1554. *Iulius* the Third gaue eare hereto, whoſe Buls were ratified by *Paul* the Fourth his Succeſſor, in whoſe time *Nonius* was conſecrated at *Liſbon*, and with him *Ouiedo*, the one Patriarke, the other entitled Biſhop of *Hierapolis*. King *Iohn* gaue many holy Veſtments of Silke and Damake richly and curiouſly wrought; Croſſes, Chalices, Pyxes, and other Veſſels of Gold and Siluer to commend the *Romane* Pietie by this ſacred ſplendour to the *Abaſſine* Nation.

Peter Faber.

Nonius before his iourney to leaue behind him Monuments of Ieſuiticall Humiliation (the heart makes it Humilitie by the diſcreet manner and diuine end, which otherwiſe in moſt ſeruile Offices is as meerely titular as was his Patriarkſhip) in this his Patriarchicall dignitie made himſelfe a Seruant to the Societie, wayting on them at Table, yea, (his Epiſcopall Ring laid aſide) was a continuall helper of the Cooke, waſhed with care and pleaſure, the Diſhes, Boxes, Pots, and either Veſſels of the Cookerie; beſides this, hee was a diligent Hearer of Confeſſions, not refuſing once in the night to goe to a meane Cottage to ſhriue a *Negro* Slaue. Before he went his Patriarchall Voyage, the King ſent to *Peter Maſcaregna*, the Vice-Roy, to ſend an Ambaſſage into *Ethiopia*, to prepare way to the Patriarch, who ſent *Iames Dias* with *Gonzales Rode-*

Ieſuiticall humilitie vnknowne to Prophets and Apoſtles, Offices Eccleſiaſticall are called *Orders*, *holy Orders*: God is a God of Order, *Ordo*, ſaith Saint *Aug.* *eſt parium impariumque rerum ſua ſuique loca tribuens diſpoſitio.* Saint *Paul* bids men walke in their calling, and forbids inordinateneſſe. *Babylon* hath name of Confuſion. And what inordinate Confuſion, how confuſed Orders are a Patriarch-Scullion, a Biſhoppe continuall *Coqui adiutor?* &c. Euen as hee which ſtiles himſelfe a Seruant of Seruants, and a Biſhop, and makes himſelfe King of Kings, yea, Depoſer and Tranſlator. Chriſt once waſhed his Diſciples feet, yet did not the Apoſtles ordinarily doe it, but had their Widowes for this ſeruice. Let *Francis* and *Ignatius* with their followers, be Examples of lowſie lowlineſſe, and ſcullerie humilitie. To mee hee is humble, which beareth patiently what God ſends and doth not ſend for phantaſticke croſſes; which breakes not his ranke to ſeeke Enemies, but valiantly holds and fights in his owne file and ſtanding; which denies himſelfe to obey God, and not neglects God to pleaſe himſelfe, in men-dazzling will-worſhips, in Muſters and Monſters of needleſſe ſhewes, vnmortified mortifications, and perhaps proud humiliations.

ricke a Ieſuit Prieſt. Who in the year 1555. arriued at *Ercoco*, which then belonged to the *Abaſſine*, to whom they went thence by Land: and hauing declared their meſſage, and deliuered the Kings Letters, they find his mind altered (for he had written before to King *Iohn* in that buſineſſe.) But the whole Diſcourſe will better appeare in *Rodericke's* Letter in September, 1566. from *Ethiopia* to the Ieſuites in *Goa*: which (ſo much as concerneth this purpoſe) I haue heere tranſcribed.

ON the fifteenth of May, we came to the King of Ethiopia. *He was then in his Campe encompaſſed with many Pauilions. Beeing certified of our arriuall, hee commanded a Lodging to bee prouided where we might bee entertained. The next day wee had acceſſe. Hee ſate in his Tent ſpread with a faire Carpet, and adorned with ſilken Hangings on a Bed, the Curtaine opened.* Iames *approaching deliuered him the Kings Letters, which hee commanded to bee read before all the* Portugals *in the Campe, with a loud voyce. In them the King ſignified amongſt other things, that the next yeare hee would ſend thither one of his Houſhold, and ſome Religious men beſides, famous for life and learning.* Claudius *frowned at the hearing hereof, but anſwered nothing to the purpoſe: and thus diſmiſſed, wee returned to our Lodgings. Two or three dayes after hee went to ſee his Grand-mother ten dayes iourney thence: and we were left in the open field, not hauing one man in the Emperours name to prouide vs any thing. Yet were we not forſaken of God, by whoſe prouidence and bountie it came to paſſe, that a* Portugall *tooke care of vs, and brought vs to a place whereof he was Lord, three leagues diſtant, entertained vs at his Houſe, and commending to his the care of vs, followed after the Emperour. Heere wee ſpent almoſt a moneth, in which time I writ a Booke of the Errours of the* Abaſſines, *and the truth of the* Romane *Faith, to offer it to* Claudius *at his returne. For hee openly ſaid, as I learned of a* Portugall, *neere about him, that hee neyther needed our Doctrine, nor intended to obey the* Romane *Church. It was alſo commonly reported, that ſome of the Chiefe men did openly affirme, that they would more eaſily ſubiect their neckes to the yoke of* Saracens, *then exchange their Cuſtomes with ours. Which did the more confirme mee, to deliuer my mind rather in writing then by word; ſo to learne his Anſwere and vnmaske his opinion ſo long cloſely concealed. So ſoone therefore as hee returned to theſe parts, wee went to his Campe and were entertained of the* Portugall *Souldiers. For the Emperour had quite forgotten vs, nor cared to know how or where we liued. Now, becauſe I had made my Booke in* Portugueſe, *and it was neceſſarie to turne it in* Chaldee, *I petitioned of him by Letters, to aſſigne me two of the beſt learned Monkes to turne ſome Doctrines of Chriſtian Faith into the* Chaldee *Tongue: for I would in writing ſhew how vndeſeruedly the* Abaſſines *reckoned the followers of the* Romane *Faith amongſt Heretikes, and affirmed, that they were worſe then* Mahumetans: *for ſo they openly ſaid and reported.*

Abaſsines blind zeale.

A Booke called the adulterie of the *Frankes*, that is, of the Weſterne Church.

The diſcourſe betwixt the *Negus* and the Ieſuit.

And becauſe I knew that they had a Booke which they called the Adulterie of the Frankes, *made by the* Alexandrine *Schiſmatikes, wherein the* Chalcedon *Councell is reprooued, and many lyes are forged on vs; I deſired of the Emperour that I might haue the vſe thereof. The Booke hee denyed, the Monkes he granted; which yet when they had begunne to tranſlate the Booke, whether becauſe they had beene ſo commanded, or elſe were afraid of any thing, or for ſome other vnknowne cauſe, refuſed to proceed in the Enterpriſe: vntill that by the* Portugall *Captaines interceſſion, they were commanded to finiſh it, aſſiſted therein by a* Portugall, *an honeſt man, and well skilled in the* Chaldee. *When againe, I needed another to tranſcribe in right Characters that which was tranſlated, he was alſo deſired and obtayned of the Emperour. Yet had he ſcarſly begunne, when the Emperour in a rage ſent to reuoke him, and in his name to tell me that I ſhould not ſtay, but ſend him the Booke as it was, or ſurceaſe ſuch buſines. That the thing therefore might be no longer deferred, nor the Emperor haue any excuſe for his ſinne, I thought it neceſſary to ſhew him the Booke ill written and blotted, appointing thereto a certaine day, which was the twentieth of* Auguſt. *When that day was come, with the Captaine and ſeuen or eight other* Portugals, *I preſent my ſelfe before him, and hauing ſaluted him, ſhew the cauſe of my comming. He forbids me to proceed, and diuerting his ſpeech to another matter, warily eſcheweth all the blowes made at him. Then I letting other things paſſe offered him the Booke, which beginning to reade, hee conceiued ſo great fury, that he could not but vtter his concealed Poyſon. Thou askedſt (ſaid he) of me that thou mighteſt make a Booke wherein to declare the veritie of the Faith, and Monkes to tranſlate it into* Chaldee, *both which I granted. And behold, thou haſt done quite otherwiſe. For neither doſt thou explaine the veritie of Faith, but doeſt aſcribe Errours to them which are free from Errors. Thou ſhouldeſt alſo haue knowne how farre this thine Enterpriſe diſagrees with thy condition, which art but a ſimple Prieſt. Knoweſt thou not that theſe things belong to Biſhops, and pertaine only to great Prelates? Why haſt thou thruſt thy Sickle into anothers Harueſt? I confeſſed my ſelfe a man of ſmall worth, yet to haue done nothing diſcrepant with my condition, ſeeing I had written thoſe things which are plainly contained in the Booke of the Goſpels, and in the Holy Councels, and which are to be beleeued of a Chriſtian man. Thou obiecteſt ſaid he, many Errors to me and mine, wherwith we are not entangled, I determine not of your Faith, O Emperour, quoth I, but I am ſure your* Abaſſines *are erroneous, nor doe I falſly aſcribe any thing to them. If it pleaſe you to make tryall, you may command your Monkes and moſt learned men in your Empire to come hither, and I will make it appeare, that they are ſo enſnared in the Errours there mentioned, as none ſhall be able to denie. He replyed, that he hated the Quirkes of Diſputations, and that it was the cuſtome of* Ethnikes *to commit their Superſtitions to Queſtions, which* Chriſtians, *eſpecially the*

An iquitie pleaded againſt Rome forth Abaſsine Errour and long Peace.

* Where is it?

the ancient did altogether forbeare. There had now paſſed aboue one thouſand yeares ſince they profeſſed that Faith: if any part thereof were falſe, how chanced that in ſo many yeares none durſt doe as I had done? I anſwered, that God prouoked by bad workes of men often ſuffered them to fall into euill: that he ought to giue great thankes to God that he ſent in the time of his life and Reigne, one to ſhew the way of the ſincere Faith. Then He. The Church of Chriſt hath beene diuided into foure Seas, we are ingraffed into one of theſe from the beginning: from it right and Lawes prohibit to be now ſeparated. I aſſent (quoth I) that there were foure Patriarchall Seas from the beginning, but the Romane by Diuine * Statute was preferred before the reſt, as the Head Mother, and Miſtris of all. When others haue failed, whoſoeuer obey them againſt the Romane, are Enemies, and miſerably diuided from their Head. Looke in my Booke, there ſhall you find the Solutions of all doubts which you propounded. But take diligent heed that the ſpeech of the Prophet, Noluit intelligere, vt bene ageret, be not applyed to you. After many words on both ſides, the Portugall Captaine being Interpreter, I added at laſt, that I wrote my Booke to that purpoſe, that I might know whether his Errours laid aſide, he would obey the Romane See, and entertaine thoſe Religious and Learned men which the King of Portugall ſent him. For if hee would not entertaine and heare them, there was no cauſe that they ſhould come to Ethiopia, which ſought nothing but the ſaluation of the Abaſsines. He anſwered, that hee had Learned and Religious men in his Kingdomes, and therefore needed not that any ſhould be ſent from any other place; neither was it euer in his mind to ſubiect himſelfe or his Countrey to the Romane Biſhop. For that which Gaſpar Magalanes had done in his name with the King of Portugall, was done by the miſtaking of an Arabian Monke which tranſlated his Letters and vnderſtood not his minde. Once; beſides the Alexandrian Patriarch, whom alway hee hath obeyed faithfully, he would acknowledge no Superiour in holy things at all. Whereupon, being out of hope to mollifie his obſtinate mind, hauing leaue I departed. When I went away, looking vpon the Portugall Captaine, he highly commended my Learning, ſaying, that hee much maruelled how beeing ſo young, I could bee ſo excellent in knowledge. I learned after that hee read my Booke thorow, and often had it in his hand, and ſhewed it to his Mother, often to his Brethren, and other Princes of the Empire.

The Abuna can better curſe then diſpute. Leo condemned, Dioſcorus approued. The Romanes loſt that which they neuer had. For that Councell decreed the Priuiledges to Conſtantinople, with Rome (except Prioritie of order) and that (not vpon promiſe by Chriſt, or Succeſſion from Peter) becauſe that and this were Imperiall Cities: and the Councell of Nice acknowledged Alexandrias Priuiledges in Africa, equall to the Romane in Europe.

It was alſo told me that the Abuna knowing what was in it, forbade the reading thereof with a grieuous Curſe. Therefore, the ſecond day after a Meſſenger was ſent to him from the Prete, which in his name might aske leaue to reade it, which the Abuna denying, the Emperour in a rage gaue him many reproachfull and contumelious words, called him Heretike and Mahumetane, which read the Alcoran of the falſe Prophet Mahumet, and forbade ſo holy a Booke, and made by ſuch an Authour to bee read. He added further, that ſeeing he came into thoſe Abaſsine parts to performe the Office of an Abuna and Doctor, he ſhould ſpeedily anſwere to thoſe things which a ſimple Prieſt oppoſed. The Abuna denyed that hee would enter into any Diſputation againſt me: for he came into Abaſsia not to diſpute, but to giue Orders. Nothing was more common in mens mouthes, and ſome Countries fauoured our part, others the contrarie: whereupon the Emperour ſends for ſome Monkes in beſt reputation of Sanctitie and Learning, and commanded them to tranſcribe my Booke very purely. I was much afraid, leſt they would haue left out ſome things which I knew the Emperour was diſguſted eyther to heare or ſee, as thoſe things which I had written of Pope Leo, and Dioſcorus the Patriarke of Alexandria. For the Abaſsines thinke and ſay, that Dioſcorus was a Saint, Leo a bad Man, whom they ſo much hate that they cannot heare his name without horrour. Alſo they reiect the Chalcedon Councell for Errour in Faith, and ſay that it condemned Dioſcorus vniuſtly. Therefore, euer ſince the time of that Councell (the Decrees whereof they wholly reiect) they haue beene diuided from the Romane Church.

They follow alſo the Hereſie of Sergius Paulus and Pyrrhus, condemned by the ſixt Synode at Conſtantinople, and many other Errours. When the time was come that the Emperour ſhould anſwere me, as he had promiſed, I went to the Court, and ſent one to ſignifie to him that I expected an Anſwere. Whereto he ſaid that his Fathers Ambaſſadour had beene tenne yeares in Portugall, neither could hee diſpatch his Affaires in all that ſpace: it is therefore meete that the Ambaſſadour of the King of Portugall ſhould patiently waite my Anſwere. I perceiued whither theſe things tended, nor did I thinke it fit to ſtay any longer, but deſired leaue to depart into India. He cunningly deferred, as a thing vnmeete, that I ſo great a man ſhould ſo ſoone be gone, ſpecially hauing come to treat of Matters ſo weightie; nor could I ſpend my time better then in hearing there the Portugals Confeſſions. But if I were fully reſolued to depart, I ſhould yet giue him one monethes ſpace to anſwere: that being paſt, if I had no Anſwere, I ſhould diſſemble an Anſwere, and might goe whither I would.

a Diſcourſe of the Queene & the Ieſuite.

b Would God this were their one and only, for then their errour would bee found the Ancient and Catholike Truth.

After this, on the fourth day of October, the Emperours Mother ſent a Seruant to mee, deſiring to ſpeake with mee, and to ſee the Chalice which I had brought from Goa, a thing much magnified amongſt them. I went preſently with ſome Portugals, all which ſhee was willing ſhould enter with me. After [a] a few words, comming to talke of Religion, ſhee ſaid, Seeing your Faith and ours differ nothing but are one and the ſame, What needed it I pray, to write any thing thereof, and make a cauſeleſſe broyle? Whereto I briefely, Whether your Abaſsines hold the right Truth you may perceiue by my Writings. Thus I affirme to thee, O Empreſſe, although you had no other Errour, this one, [b] that you are ſeparated from the Romane Biſhop, the Vicar of Chriſt on Earth, it would bee enough and more, vnto eternall deſtruction. She anſwered, that ſhe and her people were ſubiect to Peter and Paul, the Apoſtles, and eſpecially to Chriſt himſelfe. I denyed, that he is ſubiect to Chriſt which *is not ſubiect to his Vicar; when Chriſt himſelfe ſaith,* He which heareth you * heareth me, and he which deſpiſeth you, deſpiſeth me. *And if it be true which the Euangeliſt* Iohn *from the ſame Lord relateth, that there ſhall be* One Shepheard, and one Sheepefold, *whom did ſhe thinke to be that Shepheard? She anſwered, Saint* Peter *. *If ſaid I,* Peter *be that one Shepheard, the ſame Office muſt needs agree to them which in order ſucceed* Peter. *She anſwered, neither I nor mine deny obedience to Saint* Peter: *We are now in the ſame Faith wherein we haue beene from the beginning: if that bee not right, why did none admoniſh vs in ſo many Ages? Heere I, the* Romane *Biſhop, which is Paſtor of the whole Church of Chriſt, could not in the yeares paſſed ſend into* Abaſſia, *by reaſon of the* Mahumetans *ſtopping vp the paſſage. But the way by Sea being now open, he is able to doe it. Shee ſhould take knowledge that the Common-wealth of Chriſt whereſoeuer it is, is one myſticall body, which in Heauen hath Chriſt the Head, in Earth the Vicar of Chriſt, which is the Head of all Chriſtians. It may not bee doubted, but that members muſt be ſubiect to their Head, and to be directed thereby. From the time the Church began till the yeare* 488. *it was well in* Abaſſia, *and all the Patriarchs of* Alexandria, *but thenceforth they fell to ruine. If they would attaine ſaluation, they ought againe to conioyne with their lawfull Head, and become one bodie with him: for Chriſt himſelfe had ſaid,* That there ſhould be but one Sheepfold in the Church, and one Shepheard: *but one body except it were monſtrous, could haue but one Head; whereas the body of Chriſt is moſt perfect, and free from all filthineſſe. So great a worke ſaid ſhe, as that is, to wit, that the reſt of the members be ioyned with the* Romane *Head, belongs nothing to me, nor to thee. It is meete, that other Patriarchs congregated with the* Romane, *ſhould deliberate of ſo weightie a matter, and decree by their authoritie what is to bee done: For to forſake old Cuſtomes and Rites by priuate counſell, and to vndertake new, is a thing full of danger and offence. I on the other ſide ſaid, That they were very ancient which the true Faith teacheth, nor haue any noueltie in them, and therefore it did rather take away then giue offence, whatſoeuer is done according to the rule of Faith.*

* The Apoſtles were no body with this Ieſuite; or all are ſwallowed into the *Romiſh* Whirlepoole: and no maruel, for Chriſts owne prerogatiue, *Of one Paſtor*, is next arrogated: as it the Church had no Chriſt to be Paſtor, nor no Apoſtles to heare, but the *Roman*: called to that headſhip by *Phocas*, and ſince this diſpute, publiſhing a new Creed added to the *Trent* Councell. The *Abaſsine* and Ieſuite haue diuided the truth betwixt them in ſome things, which in ſome other both want. *Omnia probate, quod bonum eſt tenete.*

After ſome other ſuch like things, followeth in the ſame Epiſtle of *Gonzalus*. *A few daies after, the Emperor remoued this Camp to a place a daies iourney diſtant, and we followed him. When we were in a certaine field, three Monkes came to me; one of which was accounted learned, and was very deſirous to ſee and ſpeake with me about Religion. In the beginning of his ſpeech he confeſſed, that all our things pleaſed him, but yet he could not approue that we neither obſerued the (Saturday) Sabbath, nor abſtained from Swines and Hares fleſh, vomiting out other venome. For he affirmed, that the ſoules of the iuſt departing out of this life, although nothing remaine in them to be purged, are not yet preſently receiued in Heauen to ſee God, but are conueyed to earthly Paradice, there to expect the end of the world. That the Holy Ghoſt proceedeth onely from the Father. That the Sonne is equall to the Father in regard of his humane Nature. That onely* Mahumetans *and* Ethnicks *after their death, are caſt into Hell, to abide there euerlaſtingly: but Chriſtians which liue badly are there to be tormented in the fire of Hell, till they purge their ſinnes: for all which are ſigned with the Character of Baptiſme, ſhall at laſt be ſaued, and ſo he conſtrued Chriſts words,* He which ſhall be beleeue and be baptized, ſhall be ſaued. *But I ſo conuinced his errors by reaſons and Scriptures, that comming neerer, he acknowledged himſelfe ſatisfied. But leſt his Fellowes which were vnlearned ſhould heare, he whiſpered thus to mee. The things which thou teacheſt are true, and I will keepe them all in my mind, and ſo went away. The moneth being paſt, I went to the Emperour, and deſired an anſwer and leaue to depart. Hee anſwered, I might be gone at my pleaſure.*

* Chriſt ſaith, *I am that good Shepheard*, &c. *Iohn* 10. and by *Peter*, is ſtill ſo acknowledged, and other miniſteriall Paſtors of their flocks to feed them, not to domineere, &c. 1. p. 5.

Groſſe errors of the *Abaſsines* about the Sabbath & meats, &c. Diuers others moſt abhominable.

As touching the religious men which King Iohn *ſends me; when they ſhall come to* Mazua, *there ſhall be ſome to receiue and conduct them to me, I ſhall willingly heare them diſcourſing of the Faith. Then departed I from him and betooke me to my iourney. By the way, I viſited ſome Townes of the* Portugals, *heard many of their confeſſions, brought ſome of them from Concubines to lawfull Wedlocke, their Concubines firſt (being* Abaſſines *in Sect and Nation) inſtructed in the* Romane *Doctrine, and reuoked to the Faith. Becauſe the Churches of this Region are conſecrated to the holies of Schiſmatickes, neither haue Altars accommodated to our vſes, wee carried an Altar with vs. When I was in one of theſe Townes, one came thither to ſalute me, ſent from a principall Abbat, which ſixe miles off ruled two great Monaſteries; one of Monkes, the other of Nuns. The name is* Beliuanos, *or* Plurimanes, *famous in thoſe parts. For from thence proceeds whatſoeuer is to bee beleeued in all* Abaſſia, *becauſe there is thought to bee the rule of Faith, and for that cauſe the Abbot himſelfe is in great honour amongſt all. I thought it meete to viſite theſe Monaſteries, and went together with the* Portugall, *my Companions. The Abbot was abſent, I briefely viewed the Monaſteries. Both they and the Monkes much differ from ours. Each of them hath his owne little houſe ſeparated from others: hee hath his owne part of ground which he tilleth for himſelfe. So are they all diuided in habitation and occupation, that you would thinke you ſaw not a Monaſterie, but a ſmall Village. And although the Monkes dwell on one ſide, and the Nuns on the other, yet are they not ſo ſeparated, but that many Children are ſaid to be begotten betwixt them. Their Order or Family is neither* Franciſcan *nor* Dominican *but is called* Tecleay Manot. *This was the name of the Founder, which with them ſignifieth,* The Pillar of the Faith. *He hath great opinion of ſanctitie among the* Abaſſines, *and is ſaid to haue wrought many Miracles. That is the moſt famous, that hee ſlue a Serpent, eſteemed by the* Ethnicks *for a God, and conuerted the* Ethnicks: *firſt to the Faith of Chriſt, and after that, many of them to this forme of life. Thus much* Gonzalus.

Plurimanos Monaſtery very famous.

Abaſsine Monkes.

The Nuns.

Letter of *Alfonſus* of *France* a *Portugall*, to *Gonzalus*.

Alfonſus of *France* a *Portugall*, which had bene Interpreter betwixt the Emperour and this *Gonzalus*, did write to *Goa* to him, touching a diſcourſe twixt the ſaid Emperour and him, touching the ſaid hereſie of *Dioſcorus*, which he had ſaid might bee euinced by holy Scripture, and authoritie of Saints and Councels. If your Scripture, ſaid the Emperour ſo deemeth of vs, God knowes what ours deemeth of you. I know, quoth I, That the followers of the *Romane* Faith are eſteemed Heretikes of the *Abaſſines*, and accounted *Neſtorians*, as if we admitted two perſons in Chriſt, as well as two Natures; for ſo they had often obiected * to me with contumely: and after mention of his yearely re-baptizing, contrary to Saint *Pauls* ſaying; *One Faith, one Baptiſme*, he grew very angry, and threatned me with his Sword, but ſeeing my conſtancie he departed. He concludes, *I thus thinke* Gonzales, *that this Emperour will more eaſily endure the yoake of* Saracens, *then of the* Romane *Biſhop*.

* Therefore *Claudius* had obiected foure Gods to *Bermudez*.

Exorciſing the Seas & Winds. Let this be a generall rule to the Reader, to beleeue a Ieſuite leſt in things neereſt *Rome*, in other things to giue him Faith, where this *Romiſh* Faith is not a brewing. For I diſclaime not their humanity, though I truſt not their diuinitie in all points. Yet euen *Iannes* and *Iambres* againſt *Moſes*, did as great miracles as this, or as any which I beleeue of their relation done by theirs. Falſe Prophets haue, *Deut.* 13. and falſe religions, pretend miracles, 2. *Re.* 1. which *Iohn Baptiſt*, an extraordinary and true Prophet had not.

On the thirtieth of March, 1556. *Iohn Nonius Barret*, Patriarch of *Ethiopia*, *Andrew Ouiedo*, Biſhop of *Hierapolis*, and other Ieſuites ſayled from *Liſbon* to the Eaſt. In the way a great Tempeſt happened, which (ſaith our Author) by the Patriarchs Prayers was appeaſed. For taking water in a veſſell, and (attired in his holy Veſtments) bleſſing the ſame, he ſprinkling part of it in the Sea, part on the Sailes, Tackling, and other part of the Ship, with a certaine forme of Prayer brought to paſſe, that the Seas and Winds were quiet. Well; if hee could alſo haue giuen ſound lims to *Francis Rodericke*, his fellow *Ignatian*, whoſe helpe he vſed in hearing the confeſſions of the Paſſengers, being a man lame and going on Crouches. So ſhould hee haue freed him from that ſcoffe of the *Moores* at *Moſambike*, that his Arguments could not ſtand againſt *Mahomet*, himſelfe being ſo lame; nor could they bee right, himſelfe being ſo crooked. He anſwered well, That their Sect was more deformed then he, and wanted both feete and head too. But the Miracle might haue cured his bodie and their ſoules, or done good in *Abaſſia*, if their miracles were as readie before Infidels, or thoſe whom they call Heretikes, whoſe curious eyes may examine them, as before Catholikes, whoſe credulitie rather makes then findes them. Once, miracles are not for Beleeuers (which muſt walke by Faith, not by ſight) but for Infidels. But let vs leaue their myſticall tales, and come to the Hiſtoricall Relation. Hauing ſtayed a moneth at *Moſambike*, they proceeded to *Goa*, where diſcouraged by *Gonzalus* his Letters, he aduiſed with others, which thought it meeteſt that he ſhould ſtay at *Goa* till King *Iohn* might haue knowledge, and that *Ouiedus* with ſome others of the ſocietie, meane while ſhould be employed in that *Ethiopian* buſineſſe. This was put in execution: and *Nonius* aboade at *Goa* ſix years ſpace, which he ſpent in his daily Maſſings, Contemplations, hearing Confeſſions: ſomtimes viſiting the Kitchin (as before) alway mending his owne cloaths when they were torne; ſweeping alſo his Chamber, and the reſt of the houſe, carrying forth the Duſt to the place appointed: often waſhing Pilgrims feete, and on ſet daies of Nouices; moſt obſeruant of all the Lawes of the ſocietie, how free ſoeuer from any Superiour, but the Pope onely. Hee dyed in December, 1562.

* I rehearſe theſe things in the Story of Ieſuites, that the world may ſee by what art they attained to that reputation in the Papacy: dazeling mens eyes with a ſeeming ſplendour of humilitie, ſuch as is reiected, *Col.* 2. *vlt.* laying this low foundation to their haughtie aſpiring, creeping to the loweſt, and terrifying the higheſt. *Phil.* 1.

Andrew Ouied a *Caſtilian*, was appointed by *Ignatius*, according to the Popes Order, an Adiutor to the former Patriarch whilſt hee liued, and his Succeſſour after his death: and was with him conſecrated Biſhop of *Hierapolis*, as before is ſaid. His Kitchin and Chamber labours, and domeſticall other ſeruices, fetching Water in Earthen Veſſels on his ſhoulder, lying on the ground among Beggers and famous humilities, I omit (not enuying thoſe new-coyned vertues * to that new Societie; I hold it much better, they were all buſied in the *Indian* Skulleries and drudgeries, then in European State-affaires. I know *bodily exerciſe* is eaſie to them which loue not their eaſe, and light to ſuch as delight to be magnified, as hath appeared in Phariſees, Eſſees, in *Baals* Prieſts, *Molochs* Votaries, Turkiſh and Ethnicks Regulars; I had not mentioned theſe things, but that the Ieſuits vſe to inſult and inſtult ſo much hereon) I magnifie more both *Ouiedo* and others, for whatſoeuer labours vndertaken by the Kings Miſſion (I quarrell not altogether the Popes Commiſſion) to reduce ſtrayed ſoules, as were theſe of *Abaſſia*, whither we now follow him. I am not angry with vertuous deſignes, neither in Pope nor Ieſuite; yea, in ſuch things I honour them: neither will I for their ſakes thinke worſe of that which is a good deede, if not altogether well done, materially commendable, if any way formally defectiue. When they ſeeke knots in Ruſhes, and would deforme reformed Chriſtians, let them haue *Peters, Get thee behind me Sathan*: but in conuerting the *Gentiles* from peruerſe errors, or this *Abaſſia* from *Iewiſh*, *Iacobite*, *Monothelite* hereſies, I will aſſiſt them with my Prayers, and applaud their endeuours: and ſay, *Fleſh and blood hath not taught them this, but the heauenly Father*; and *if Chriſt be truly preached, whether vnder a pretence or ſincerely, I therein ioy, and will ioy*. Let them ſtill compaſſe the world to win Proſelites if it be not to compaſſe the world, and circumuent their conuerts; yea, as *Moſes* learned of *Iethro* to rule Gods people, ſo I would ſome of ours in *Verginia* or elſe-where, would follow the Ieſuites ſo farre as they follow Chriſt.

In the yeare 1557. on the Ides of Februarie, *Ouiedo* with fiue other Ieſuites, paſſed from *Goa* into *Ethiopia*: Their names were *Antonie Fernandes*, *Andrew Galdanes*, *Gonzalus Cardoſius*, *Francis Lopez*, *Emanuel Fernandes*. There were beſides ſome twentie *Portugals*: they arriued ſafe at *Arcoco*. Had they ſtayed fiue daies longer, they had loſt their Voyage, if not themſelues.

Mazua and *Ercoco* taken by the *Turkes*.

For on the ſecond of Aprill, the *Türkiſh* Admirall with a great Fleete tooke *Mazua*, (being then in the ayd of the King of *Zeila*) and *Ercoco*, alſo the only Port Towne then left to the *Prete*, fortifying them in ſuch ſort, that all paſſage to Chriſtians was preuented. Let vs here inſert the Letter of *Emanuel Fernandez*.

Letter of *Emanuel Fernaudes*.

ON our Ladie day in March, 1557. *we came to* Baroa, *and the* Barnagaſſo *being certified of our comming, came to meet vs, and receiued vs, eſpecially the Biſhop, with ſignification of honour and good will. There was great reioycing of the people to ſee him, which came with great alacritie to kiſſe his hand. In that Citie we ſtayed twentie daies, in which happened the commemoration of our Lords Paſſion; and the myſteries of that holy weeke, we performed in the moſt pious manner wee could. On Good-Friday we made a pompous Proceſſion (reſpecting that place) from our Church to theirs. Great was the concourſe of people to vs, approuing and applauding the* Romane *Rites. Wee ſpent a good deale of time in hearing the* Pontugals *confeſſions, and other holies. Many of their Seruants and Children were annointed with Chriſme, and confirmed by the Biſhop. The* Barnagaſſo *came often to viſite him, and he often, but in vaine, exhorted them to the obedience of the* Romane *Church. The ſpring comming on, when thoſe parts were in feare of the* Turke, *we went from* Baroa *to the Emperour, in which wee ſpent fiftie daies, euery where meeting ſome of* Portugall *race which needed Sacraments. Eight daies before our arriuall at the Emperours Tent, one of his chiefe men was ſent to vs to ſalute the Biſhop in his name, and many Mules were brought for carriages. At laſt came one in the Emperors Name, to charge vs that we ſhould proceed no further without his command, which happened two daies after. When we were a little off from the Camp, the Emperour ſent word, and we pitched our Tents, and therein aboade that night. The day following about noone, many of the Royall blood, and others of the chiefe Nobilitie, not a few, preciouſly attired and well mounted, came to vs in our Tents. Two of theſe were of principall place, to whom was the office committed of conueying the Biſhop to the Emperour. Meane while the Emperour with his Mother and Brethren aſcended into a high place, whence he might behold vs comming. When we were come, the* Prete *appointed that we ſhould paſſe on Horſe-backe into the firſt Court (an honorable courteſie, and differing from the Court cuſtome) and before the entrance of the ſecond Court, wherein was the Tent Royall, we alighted. At the doore of the Tent on both ſides were many men, venerable by Nobilitie or age, ranked in goodly order, and leaning on ſtaues. Heere we ſtayed a while. Then came forth two (*Iſaac *the* Barnagaſſo *was one) which with lowly bowing of the whole body, ſaluted the Biſhop, and (we attending) led him in to the Emperour. He alſo ſhewed no ſmall ſignes of honour and loue to him at his comming. After that a few words had paſſed,* Ouiedo *produced his Letters from the Viceroy, the Patriarch, and others in* India, *which were preſently read in the preſence of all. The Emperour was not a little diſturbed therewith, nor was able to conceale his baokwardneſſe to the* Romane *Church: but warily, and being well affected to the* Portugals, *he indeuoured as well as he could to hide it, and to ſeeme well apayed: not ſo yet, but ſome euident ſignes of perfidiouſneſſe appeared. And although he neuer purpoſed to relinquiſh his errors, yet at the firſt he well entertained the Biſhop, and allowed him and his company large maintenance. Nor was there any which in word or deed durſt wrong vs, in reſpect of the Princes fauour. Set aſide his profidie, in the whole* Abaſſine *Empire, was not a man, whom the Emperour* Claudius *did not exceede in prudence, magnanimitie, and other royall vertues. He was very gentle and affable to the Biſhop, and alway gaue him ſome hope of reclaiming him. When they began to treat of Religion,* Ouiedo *deſired him that he would be preſent at their diſputations with them, which amongſt the* Abaſſines *were eſteemed moſt learned. He conſented and often heard the Biſhop arguing matters of Faith with a great troupe of men learned: but in regard of* Claudius, *all the reſt of that faction were mute. He alone both in heat of ſpeaking and eagerneſſe of victory, ſurpaſſed all which he brought into that contention with him, and with ſuch dexteritie of wit did often defend his errors, that he wrought vs ſome trouble. And although* Ouiedo *alway got the victorie in diſpute, the aduerſaries yet (ſuch is the cuſtome of obſtinate minds) with laughters and immodeſt clamors, boaſted themſelues to haue gotten the better. When therefore the Biſhop ſaw that he preuailed nothing by this courſe of diſputing, he gathered in writing the erronious opinions of the* Abaſſines, *and offered the ſame confuted by reaſons and authorities to the Emperors reading. He tooke the ſame and read it, and as he could, anſwered in writing to euery thing, ſtifly auerring, that he would neuer yeeld obedience to the* Romane *Biſhop, nor decline from his Predeceſſors ſteps in things of Religion, but would hold that Faith which they held; and therefore in vaine did any mortall man indeuour to make him in any ſort to relinquiſh it. Herewithall he began alſo to ſhew ſome tokens of indignation againſt the Biſhop, and openly to affirme that his preſence was diſtaſtfull to him. Whereupon leſt he might prouoke againſt him and his the fury of an impotent man, hee thought beſt to yeeld to the time, and leauing the Emperor, ſought to draw others to the truth. Thus farre* Emanuel.

Baroa, or *Barua*.

Commendation of *Claudiu*

But when *Claudius* heard that many of the Nobles and others, both *Plebeians* and Monks were by the Biſhop and his Companions brought out of their darkneſſe to light, he was much moued, the Abbots eſpecially with complaints incenſing him. Whereupon he ſent for him, and ſharply reproued him, commanding him to treat of the myſteries of Faith with the *Portugals*, and their Poſteritie, but with none of his *Abaſſines*. He anſwering, that he was therefore ſent thither, and muſt *obey God rather then Man*, what danger ſoeuer he incurred; ſo prouoked the Emperor, that

Malachales: the Author doubteth whether they were of the *Amalekites* poſteritie. Modeſty of a *Moore.*

Adamas Emperour.

Ouiedo baniſhed three times.

Miracles like a bad herb, make the Ieſuits Stories often diſtaſtfull and doubtfull. You cannot haue their Roſe without ſuch prickles: or any remote religious Storie without ſuch vanitie. Other miracles they tell which I haue omitted, as enquiring more after the *Abaſſine* ſtate and Church, then Popiſh miracles.

he reuiled him, and forbad him to come any more in his ſight: telling him further, that his labour was vaine to impoſe on him or his the Popes yoake. This was in the yeare 1559. in Ianuarie. In Februarie following, the *Saracens* called *Malachales* inuaded thoſe parts. On Maunday-Thurſday was a battell betwixt them and the *Abaſſines*, in which theſe were put to flight, and the Emperour ſlaine, his head cut off and ſent with ludibrious triumph to the King of *Adel.* The Captaine of the *Saracens*, in acknowledgement that this victorie came from God, alighted off his Horſe, and triumphed on an Aſſe. To *Claudius* hauing no iſſue, his brother *Adamas Segnedus* ſucceeded, a man of euill qualities, and a cruell enemy to the *Romane* Faith. He had beene before taken in warre by the *Saracens*, and carried into *Arabia*, where denying Chriſt hee turned *Mahumetan*, but being redeemed by *Claudius*, he returned to the *Abaſſine* Faith. The Biſhop went to gratulate his ſucceſſion, and receiued honourable entertainment. But after that, vpon occaſion of Conuerts to the *Romane* Church, he commanded him to bee brought before him, and ſware, that if he proceeded in that kind, it ſhould coſt him his life: and then alſo rent his garment, and laid violent hands on him, at laſt condemning him to exile with *Francis Lopez*, in a barren high Mountaine, taking away his Chalice alſo, to hinder him from ſaying Maſſe. There they continued eight moneths, in Caues, lying on the ground, liuing on wilde herbs: this place alſo being a receptacle of Robbers, whence they ſet vpon Paſſengers. Hence at length he was deliuered by interceſſion of a Noble woman, which comming thither, ſaw (they ſay) a glorious light ſhining about his perſon and Manſion. He perſecuted alſo the *Abaſſine* Conuerts with death and baniſhment: fiue of which being caſt to the Lions, found the beaſts more mild then the Emperour, who againe ſent *Andrew* and them into exile: where being in danger of ſtaruing, at *Ouiedos* prayer (I will not vrge your credit) a Riuer (like *Iordan*) opened her bowels, and yeelded them a hidden treaſurie of Fiſhes. Againe, he was reuoked, and againe for like reconcilements to *Rome* exiled, hauing before offered with his own hands to take away his life, his ſword (by I know not what miracle) falling out of his hand. In this third exile, he adioyned all the *Portugals*, and that without their wiues and children. But a conſpiracie being ſet on foot by *Iſaac Barnagaſſo*, and others, which exalted *Betanc Zarcar*, illegitimate ſonne of the Emperors elder Brother, this made him ſend for the *Portugals* from their exile. In the firſt battell *Adamas* was ouerthrowne: in the next, he tooke and ſlue his Corriuall. In the third, another legitimate Brother of *Zarcar* was ſet vp, and the *Turkes* called to help with their Ordnance, which put *Adamas* to flight. This was in the yeare 1562. in the next yeare he died.

Malaſeguetus Emperour.

The *Gale.*

The Empire was now rent into diuers factions, ſome creating the ſonne of *Adamas* Emperor, others that brother of *Zarcar*, and ſome looking to other parts. *Andrew*, which was now Patriarch (*Nonius* being dead) got him into *Tigrai*, neere that famous Abbey, called *Abba Guarima*, and dwelt in *Fremona*, a ſmall Village, ſixteene yeares together, in which he neuer ſaw *Abaſſine* Emperor. For warre had ſet all things in ſuch combuſtion, that although he might reduce ſome *Abaſſines*, yet for reconciling that whole State was no opportunitie. *Malaſeguetus* the ſonne of *Adamas* raigned but ſeuenteene yeares (*Barnagaſſo* being dead) the *Gale* in the meane time, inuading, waſting, ouerthrowing and ſpoiling all in their way, poſſeſſing with victorious armes, aboue one hundred Regions or Shires, the greateſt part of the Empire in a ſhort ſpace. The *Turks* alſo from the Sea ſhoare which they held, made often inroads, ſlaying and captiuing many. *Ouiedo* meane while, was preſerued at *Fremona*.

Ouiedos Letter to the Pope.

Haruest loſt for want of labourers.

Sinari.

Sebaſtian King of *Portugall* vnderſtanding how things were deſperate in *Abaſſia*, dealt with the Pope to ſend this Biſhop to *Iapon*, which by *Pius* the fifth was granted, in the yeare 1556. The Copie hereof he receiued the next yeare from the Ieſuites of *Goa*, but excuſed himſelfe in a Letter to the Pope, alledging the *Impoſſibilitie of getting thence by ſhipping, the* Saracens *infeſting thoſe Seas. But if fiue hundred* Portugall *Souldiers were ſent thither from* India, *which wee long* (ſaith he) *expect, and earneſtly deſire and hope in God to obtaine; there will be no doubt, but not onely the* Abaſſine *Rebels will come to the obedience of the* Romane *Church, but many* Ethnicke *people alſo to the Faith of Chriſt. For here are in* Ethiopia *innumerable idolatrous Nations, whom we may goe to without croſſing any Sea, and eaſily draw to the Faith. We know for certaine, that many of the Kingdome of* Damute (*which they ſay, extendeth from* Moſambike *to* Sofala) *haue come to the Emperour, and deſired to become Chriſtians, reiected notwithſtanding for priuate reſpects, he deſiring rather to haue them Slaues in condition, then in Religion Brethren. There were alſo three yeares ſince ſome of the Countrey called* Sinari, *which ſought to make peace with a certaine Prince, the Emperours Kinſman, with whom they had warres, and offered themſelues both to Tribute and Religion, but repelled by hatred and auarice, exceeding Charitie. There are almoſt innumerable of the neighbouring* Ethnicks, *whom the* Saracen *Merchants buy and ſell to the* Turkes, *which all would giue their names to* Chriſt, *if Couetouſneſſe did not peruert their Princes. Thoſe fiue hundred* Portugall *Souldiers, before mentioned, might preuent theſe euils, both with great commoditie to the* Portugall *affaires, and ſtrengthning the* Indian *power. For if the* Turkes (*which eaſily they may*) *doe firſt poſſeſſe* Ethiopia, *it is hard to ſay, how much they may thence endanger the* Indian *buſineſſe, being furniſhed in thoſe places with neceſſaries for ſhipping, Iron for Armes, prouiſion for Armies, Slaues for ſeruice, and the like. That Emperour which perſecuted the* Romane *Faith is dead. His*

Sonne which ſucceeded him is young, in iudgement weake, and in name rather then in power an Emperour. For hee hath the ſame Aduerſaries which conſpired againſt his Father, beeing both Principall in Nobilitie and the moſt in number. Whereby all things are ſo confuſed, and embroyled with Ciuill Diſſentions and Forreigne Warres, that nothing were more to bee wiſhed then ſome refuge of Peace, which the moſt know to conſiſt in the Romane *Faith. And although the Monkes and many Nobles doe oppugne our Faith, and perſecute the Catholikes: yet the Communaltie, ſo much prompter to truth, as it is leſſe tyed with humane reſpects, doth appoue the* Romane *Decrees, as doe alſo of the chiefe men not a few.*

We indeauour the Saluation of both by publike and priuate Preachings and Diſputations, with Writings alſo refelling Writings, not altogether in vaine. For ſome are conuerted and more would be, but for feare of puniſhments, an eagre Enemie of the Truth in baſe minds. This is the cauſe that in theſe places eſpecially, Religion deſireth an armed hand, that they which will may come without feare to the Catholike Tents, and thoſe which haue comne may abide conſtant. I am of opinion, holy Father, that this Ethiopian *buſineſſe is very conducent to the enlarging and ſplendor of the Catholike Religion, although it be, as other things of weight, intangled with many difficulties. Yea, if I bee not much deceiued, no Expedition can now be offered, which can bring greater ornament to the* Romane *Church, or greater acceſſe to the Catholike Affaires. Here where now I am, about two hundred and thirtie Catholikes dwell, diuided in two little Townes, which therefore we haue lately built, that they which before with loſſe of their goods and greater danger of their ſoules, wandered like Pilgrimes thorow diuers parts of* Ethiopia, *might haue a fixed Seat, for inſtruction and Chriſtian Sacraments. Others not a few elſe-where, waite the oportunitie to come hither, &c.*

An armed hand and band required to further the Ieſuits preaching in *Abaſsia.*

Thus did *Ouiedo* moue the Pope and the King to ſuffer him there to abide whiles he liued, ſtill vrging that band of fiue or ſixe hundred *Portugall* Souldiers to be ſent thither. In the yeare 1576. when the *Abaſſine* Emperour ſent a Meſſenger into *India* for that purpoſe, the Patriarch againe writ to the Pope about it, reckoning many Commodities which thence might redound to ſtabliſh there the true Faith. His Miracles, in iudgements inflicted on ſuch as tooke away his goods in procuring life and death by his Prayers, in chaſing away Graſhoppers, &c. I omit. He dyed of the Stone in September, 1577. and was buried at *Fremona*, where the *Abaſſines*, as they vſe to Saints, often made recourſe to his Graue, and offered Wheate, Frankincenſe, and other Odours.

And there our Author relates many Miracles to be done, which yet in Ieſuiticall Relations of remote parts are now no Miracles, nor rarities, they are ſo common. His fiue Companions Ieſuites, are by the Ieſuite our Authour alſo much commended for their Apoſtolicall life. *Anthonie Fernandez* was ſet ouer the reſt, and was the firſt which paſſed out of this life: *Cardoſus* the next, ſlaine by Theeues. *Gualdarus* was ſlaine by the *Turkes*. *Lopez* liued longeſt, and dyed in May, 1597. before whoſe death *Melchior Syluius* was ſent into *Abaſſia*, by the Arch-biſhoppe of *Goa*. As for *Melchior Carnerus* made Biſhop at *Goa*, to ſucceed *Ouiedo* in the Patriarchate of *Æthiopia*, becauſe he came not there, we haue alſo excluded him from hence. *Anno*, 1560. *Fulgentius Freruis* a Ieſuite ſent out of *India* to viſit *Ouiedo*, was taken by the *Turkes* in the Red Sea, and carried to *Cairo:* twentie yeares after the ſame happened to *Anthonie Monſerrate* and *Peter Paez* Ieſuites, which were ſeuen yeares in Captiuitie. *Abraham Georges* 1595. ſped better, being taken and martyred for confeſſing Ieſus in *Mazua*. But hauing a Colledge erected at *Diu*, *P. Paez*, *Anno* 1603. *Anthonie Fernandez* two yeares after with *Fran. Anthonie de Angelis*; *Azeuedus* and *Mangonius* 1606. were ſhipped by *Moores* at *Diu*, and carried to *Abaſſia*.

Ieſuits which paſſed to *Abaſsia*.

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§. II.

Deſcription of the Countries, and the ſeuerall Regions, Religions, and Abaſſine *Opinions.*

THat part of *Æthiopia*, which is vnder or neere to *Egypt*, is called *Abaſſia*, namely, ſo much as is, or in more flouriſhing Eſtate of that Empire, hath beene ſubiect to the *Negus*; called *Prieſt Iohn*, by errour of *Couilanus*, followed by other *Portugals* in the firſt diſcouerie, applying by miſ-conceit through ſome like occurrents the Relations in *M. Polo* and others touching *Preſbyter Iohn*, in the North-eaſt parts of *Aſia*, (therefore called a Prieſt becauſe he had the Croſſe, as the Weſterne Archbiſhops vſed, carryed before him) vnto this King; the *Abaſſines* alſo in *Europe*, willing by names of neerer ſound to confirme that fancie, tending as they ſuppoſed, to the credit of their Prince. On the Eaſt it is bounded with the Red Sea from ten to twentie degrees of North Latitude, ending in *Suachen*, anciently called *Aſpix*. On the Weſt with high Monntaines riſing along, or neerer the Bankes of *Nilus:* the North parts extend as farre as *Meroe*, the South to *Auia*, thence reaching to *Adel*, a Kingdome of *Moores*, whoſe chiefe Citie is *Ara* in nine degrees of North Latitude. The whole circuit is ſixe hundred, or after others betwixt ſeuen and eight hundred leagues. The Name *Abaſſia*

P. Iar. Theſ. l.3.c.3. N. God. de Abaſ rebus l.1.c.3.

ſeemes deriued from *Abaſes*, which *Strabo* ſaith is giuen to inhabited places enuironed with Deſarts.

Iohn Gabriel a *Portugall.*

Tigrai the firſt Kingdome.

Dancali.

Angote and the other fiue.

Aucaguerle.

Dabali.

Oecie.

Rozanagum.

Nerea.

Goroma, large and fertile.

Iohn Gabriel, ſometimes Generall of the *Portugals* in *Abaſſia*, a man expert in many Languages, hath written, that the *Abaſſine* Empire contayneth by ancient right, ſixe and twentie Kingdomes, diſtributed into fourteene Regions: The firſt eight lye from *Suachen* Weſtward. *Tigrai* containeth ſeuenteene Tracts or large Shires, each hauing a Lieutenant: the *Turkes* now poſſeſſe the Sea Ports hereof, and the *Moores* the adioyning Continent, the in-land parts are inhabited promiſcuouſly by Chriſtians and Heathens, blacke, miſerable and deformed within and without, in ſoule, bodie and ſtate. The next to *Tigrai* is *Dancali*, waſhed on the Eaſt by the Red Sea, thence extended Weſtward in a ſhort and barren Tract of Land, inhabited by *Moores*, tributarie to the *Abaſſine*. *Angote* followeth, the fourth *Boa*, the fifth *Amara*, the ſixth *Leca*, all inhabited by *Chriſtians*. The ſeuenth, is *Abagamedri*, very large, contayning ſeuenteene Tracts, inhabited partly with *Chriſtians*, partly with *Ethnikes*, as is alſo *Dambea*, hauing only two Tracts. On the other ſide of *Dancali*, along the Sea Coaſt runneth *Aucaguerle*, inhabited by *Moores* which acknowledge not the *Abaſſine*, abutting on *Adel*, the chiefe Citie *Zeila*, ſometimes *Aualites*. Next to it is *Dabali*, extending towards *Mombaza*, the Inhabitants partly *Chriſtians*, partly *Mahumetans*, tributary to the *Negus*. *Oecie* is within Land, partly *Mahumetane*, partly *Ethnike*, ſubiect to the *Abaſſine*: after which follow *Arium*, *Fatigar*, (both *Chriſtians*) and *Zinger*, *Ethnike*. The ſixteenth, is *Rozanagum* inhabited by *Chriſtians*, not ſubiect to the *Prete*. Hence to the North is *Roxa* an *Ethnike* Kingdome, *Goma* inhabited by *Chriſtians* and *Ethnikes* obeying the *Abaſſine*: towards *Monomotapa* is *Nerea*, both *Chriſtian* and *Ethnike*, a large Kingdome: *Zethe* only *Ethnike*, but ſubiect to the Emperour: after which are *Conche*, *Mahaola*, only *Ethnike*, and *Goroma* which hath twentie Tracts of *Chriſtians* and *Gentiles*, almoſt made an Iland by *Nilus* encompaſſing, able by the fertilitie to nouriſh diuers Armies (which almoſt continually infeſt it for that cauſe) the Sowers following the Reapers without other Tillage. The three laſt Kingdomes lye towards *Egypt*, to wit, *Damote*, *Sua*, *Iaſculum*: *Sua*, the heart and ſometime Chiefe Seat of the Empire: *Iaſculum* extends to *Cairo*, inhabited by *Mahumetanes*, yearely euery Lent trauelled by Pilgrims to *Ieruſalem*, going in Companies out of *Dambea*.

The names of the Prouinces are *Dubane*, *Xuncho*: *Daraita*, *Bora*, *Calaoa*, *Aga*; (theſe three are inhabited by *Chriſtians* in name, otherwiſe *Ethnikes*, the firſt of the former by *Ethnikes*, the next *Saracens*; the third *Chriſtians*) *Arima*, *Arbum*, *Xancala*, *Xancora*, *Suggamo*, *Bergamo*, *Aris* (which is on the other ſide of *Nilus*) *Euara*. Of all theſe Kingdomes, beſides *Tigrai*, *Abagamedri*, *Goroma*, and *Dambea*, ſcarcely any is ſubiect to the *Abaſſine*.

But foure Kingdomes now ſubiect to the *Negus*.

Riuers and Lakes.

Iewes.

Oara.

Gabea.

Lakes.

A. Fernandez his Letter.

The ſame *Gabriel* recordeth foure principall Riuers in this *Abaſſine Æthiopia*, and as many huge Lakes. The firſt Riuer is *Taucea*, running from the South to the North, but intrapped and drunke vp of the thirſtie ſands before it can pay Tribute to the Sea. It hath neighbouring Mountaines of admirable height, almoſt inacceſſible paſſage, and fortified ſcite, inhabited by *Iewes*, ſtill obſeruing the *Moſaicall* Ceremonies, dreadfull to the adioyning people. The ſecond Riuer is *Oara*, running into the Sea of *Zeila*, richer in waterie treaſures then *Nilus*: but ſuch is the *Abaſſine* Superſtition, that they refuſe to drinke of his pleaſant waters, becauſe it watereth in the paſſage the Regions of *Mahumetans*. (And is not ſome mens fancie of like phrenzie with vs, which refuſe our Churches for the liuing, Church-yards for their dead; and others not ſo ſicke, our Ceremonies and Rites, for a Popiſh paſſage, bee their Antiquitie, Innocencie, and ſeeming profitableneſſe neuer ſo plauſible, and nothing leſſe then Popiſh?) The third Riuer is *Gabea*, which runnes towards *Mombaza*, and the fourth *Nilus*. The firſt Lake, is *Aicha* in *Angote*: the ſecond is *Dambeabahar*, that is, the Sea of *Dambea*, not farre from *Gubbai*, where now is the Emperours Court, if at any time he leaues his Tents for the Citie: it is about threeſcore miles long, and fiue and twentie broad, admitting *Nilus* on one ſide. It hath many Fiſhes, Riuer-horſes, which endanger Sailers; and hath many ſmall Ilands therein to which Traytors are confined. The third Lake is *Zella*, in *Oecie*, the fourth not farre thence *Xacala*. *Antonie Fernandez* a Ieſuite, in a Letter dated 1610. attributes fortie Prouinces to *Abaſſia*, but in ſubſtance agreeth with *Gabriel*, whoſe Tracts are as huge as the others Prouinces.

Nature of the *Abaſſine* ſoile.

Wormes in the belly by vſe of raw fleſh.

THe ſame *Fernandez* addeth, that the *Abaſſine* ſoile is for the moſt part hollow and full of deepe openings. In the midſt of the Champaigne Plaines, in many places out of the hard Rocke ariſe Rockie Hils, which in times of warre ſerue them for Fortreſſes. The whole Countrey abounds with veines of Metall and Metall-medicines: but the Inhabitants partly by ignorance, and partly for feare of the *Turkes* Inuaſion, if ſuch things ſhould bee knowne, ſuffer them to lye hidden in the Earth. Only they make vſe of ſo much Iron as they find vpon the face of the Earth without digging. Of Plants and Trees is great varietie: but fruits not ſo pleaſant as in *Europe*. One yet there is very vſefull for the Wormes which breed in them by eating raw fleſh, which would gnaw thorow their entrailes, if they did not preuent that euill with monethly purgations by this Fruit, which both kils the Wormes and emptieth the belly. Peaches, Pomegranates, *Indian* Figs, Oranges, and Vines are there ſeene, but rare and few. Hares, Goats, Harts, Bores, Elephants, Camels, Buffals, Lions, Panthers, Tigres, Rhinocerotes, and other Creatures are there ſeene, and one ſo huge that a man ſitting on Horſe-backe, may paſſe vpright vnder his belly: his ſhape is like a Camell, but his nature diuers, feeding on leaues which he reacheth from the tops of Trees with his necke ſtretched forth. There are many Riuers and Lakes, in all which are Riuer-horſes innumerable very hurtfull to their Corne: of great bodies, and a mouth ſo wide that they can gape a Cubit and halfe. By night they goe out of the waters into the fields to feed; for they liue on Herbs: and if the Husbandmen watch not well, in one night they will deſtroy their Corne. In the water they are very bold, and aſſaile men like fierce Dogges, and cruelly teare thoſe which they get. They are ſo afraid of fire that a little Boy holding a lighted Torch, may ſcarre away many thouſands of them. There are ſome which hunt and kill them for their fleſh, which differeth little from Beefe. In theſe Riuers and Lakes is alſo found the Torpedo, which if any man hold in his hand, if it ſtirre not, it doth produce no effect: but if it moue it ſelfe neuer ſo little, it ſo tormenteth the bodie of him which holds it, that his Arteries, Ioints, Sinewes, & all his Members feele exceeding paine with a certaine numneſſe: and as ſoone as it is let go out of the hand, all that paine and numneſſe is alſo gone. The Superſtitious *Abaſſines* beleeue that it is good to expell Deuils out of humane bodies, as if it did torment Spirits no leſſe then men. They ſay, if one of theſe aliue bee laid amongſt dead Fiſhes, if it there ſtirre it ſelfe, it makes thoſe which it toucheth to ſtirre as if they were aliue. There is great ſtore of this kind in *Nilus*, in the furtheſt parts of *Goyama*, where there is a Meere or Fenne * without bottome, welling and admirably boyling forth waters continually, whence *Nilus* ſpringeth. It ariſeth ſmall and firſt for a dayes iourney and halfe trendeth Eaſtward. Then it enters into a Lake as great as any imagined to bee in the World, running thorow the midſt thereof with a ſwift courſe, flying all mixture of waters, and throwes it ſelfe from very high Rockes, whence hauing gotten freer ſcope, it expatiates it ſelfe a while, and ſhortly is as it were ſwallowed vp in deepe yauning Gulfes of the Earth, and ſo ſtraitned, that in ſome places a man may ſtride ouer it. But after it hath paſſed fiue dayes to the Eaſt; it bends backe its courſe to the Weſt, and ſometimes greater, ſometimes leſſe, according to the Seaſon, paſſeth towards *Egypt*. The *Abaſſines* report, that it is no hard thing to turne the Riuers courſe ſome other way, and to ſterue *Egypt*, which I ſcarſly beleeue.

This ſeemeth to be the *Camelopardalis*.

Riuer-horſes, and their nature.

The Torpedo, a ſtrange kind of fiſh.

* a *Palus* a bottomleſſe poole

Strange Springs and Courſe of *Nilus*, which ſome fetch much further from beyond the Line, perhaps, not ſo truly. *I. Baptiſta Scortia* a Ieſuite hath publiſhed two Bookes of this one Riuer aſcribing to it two originals, one a Lake in twelue degr. of South latitude, fiftie fiue of longitude, whence *Cucma* floweth, *Spirito Sancto*, and *Coanza*: the other vnder the Line in fiftie fiue of longitude, being a Lake of 1700. furlongs ouer, here mentioned by *Fernandez*. The *Abaſſine* opinion by the Kings Letters appeare, that *Nilus* ariſeth hence.

The *Abaſſine* Aire is moſt part warme and temperate, but in low Land is exceeding hote, and ſomewhat vnwholſome. Their Winter is from the end of May to the beginning of September; and then it beginneth in the Red Sea. I haue found by experience, that this Sea from the change of the Moone to the Full, fourteene dayes together flowes in, and as many through the whole Wane ebbeth or runneth out. In Winter it raineth almoſt euery day in theſe parts, alway afternoone, and not without Thunder. From this Kingdome of *Dambea* where we liue, both Poles are ſeene, but Antarctike the higher. Neere it are many Stars in forme of a Croſſe, whence it hath that name. In this Tract of Heauen appeareth a certaine ſpot like a Cloud: we ſuppoſe it a part more thinne then others not ſtarred: let Philoſophers examine. About this ſpot many Starres ſhine leſſe then thoſe which adorne the other Pole. The yeare beginneth heere with the Spring on the firſt of September. Their yeare hath twelue monethes, each of them thirtie dayes, and thoſe which remayne from Auguſt to September, are reckoned by themſelues. The *Abaſſines* no way more expreſſe their ioy and iollitie then by eating and drinking: and eaſily on Holy dayes they come to the Churches, which vſually are compaſſed with Trees for ſhade, where are many Veſſels ſet full of their Wine, which after Seruice ended, they ſucke in ſo vnmeaſurably, that firſt Drunkenneſſe and then Brabbles, and laſtly Frayes vſually follow. They make Wine of Honey tempered with *Opium*, both pleaſant and profitable taken moderately.

Seaſons in *Abaſſia*, the Red Seas courſe.

Power of the Moone.

Abaſſine good fellowſhip.

Wine of Vines is rare, and for their Maſſe in Vintage time they vſe Muſt, at other times Wine of Rayſins. *Peter Paez* a Ieſuite writ, that *Anno* 1604. hee was with the Emperour who deſired him to ſay Maſſe, which hee could not for want of Wine, which no where could be gotten.

Scarcitie of Wine.

Peter Paez.

At what time *Rodericke Lima* entred *Abaſſia*, *Dauid* * reigned, and after hee had held the Empire thirtie ſixe yeares, his Sonne *Claudius* ſucceeded: who in the yeare 1559. was ſlaine, hauing ruled almoſt twentie yeares. His Brother *Adamas* ſucceeded called alſo *Mena*, and reigned foure yeares dying in the yeare 1563. *Sarſa Dengel* ſucceeded, who leauing his former name, would be called *Malac Seguetus*, and died, *Anno* 1596. His Sonne *Iames* ſucceeded, a childe, which after ſeuen yeares was taken by his Subiects, depriued and ſent into the Kingdome of *Nerea*, a certaine Couſin German of his vſurping the Scepter, which he ſcarſly held a yeare, being ſlaine by his Subiects, *Anno* 1604. *Iames* was reſtored, and in the ſecond yeare after expelled and ſlaine in battell by another of his Vncles Sonnes, called *Sacinus*: *Paez* calls him *Saſinozius*.

Succeſſion of Emperours.

* Before him was *Nahu*, whoſe Predeceſſor was *Alexander*; to him *Ciriacus*, &c.

ANtonius Fernandez thus writeth of their apparell. *The richer ſort buy Garments of the* Saracens, *and clothe themſelues in their faſhions. The reſt both men and women couer their bodies* either

Abaſſines apparell.

Fooliſh brauerie.

Dul Ignorance and Idleneſſe.

Their Arts.

Townes and Houſes.

Little or no writing.

either with a Skinne or Pelt, or with a courſe Hempen cloth without other arte then the Weauers. When they doe reuerence to any, they put off this Cloth from the ſhoulders to the nauill, remayning halfe naked. They let their haire grow, and that ſerues them for a Hat and Head-tyre. For finer brauerie they curle and anoint their haire with Butter, which ſhewes in the Sun like Graſſe in the morning dew. Leſt their locks and curles ſhould be diſordered, when they goe to bed, each one pitcheth a Forke or Cratch a foote high in the ground, betwixt the hornes whereof hee repoſeth his necke, and ſleepeth with his head hanging. They vſe to brand markes in their bodies, eſpecially in the face. And on their little fingers they ſuffer the nailes to grow as long as they will, like Cockes ſpurres, which alſo they ſometimes cut from Cockes, and fit to their fingers. They colour their hands and feet (which are bare) with the iuyce of a reddiſh barke. They vſually are artleſſe and lazie, neglecting hunting and fiſhing, and whereas Wooll, Hempe and Cotton might eaſily be had, yet the vulgar are clothed with vndreſſed Pelts, each wearing a Rammes Skinne tyed to his hands and feet. They lye on Oxe-hides without Quilts or Mattreſſes: for Tables they vſe great bowles of wood, rudely hollowed, without any Naperie. Veſſels they haue of blacke Chalke. Few but Saracens *vſe Merchandize and in few places: moſt exerciſe Huſbandrie, the Gentry follow Armes and the Court. They haue no great Cities, but Villages vnwalled and vnfortified. Their greateſt Towne hath ſcarſly one thouſand ſixe hundred Houſes. Their Houſes are ſmall, without elegance, without ſtorie, almoſt without arte, round and couered with Earth and Straw. They write no Letters, nor vſe Records in Iudgements, or other Writings, but in their holy things, and Officers of Accompts for the King.*

See of theſe Faſts, *Aluarez.*

They vſe no Dirges or Deuotions for the dead. They vſe Pictures, but not carued nor grauen Images. They paint Chriſt, the Bleſſed Virgin and other Saints in blacke forme, as Deuils and wicked men in white: ſo they paint Chriſt and his Apoſtles at the Maundie blacke, and *Iudas* white; Chriſt in his Paſſion blacke, *Annas, Caiphas, Pilate, Herod,* and the *Iewes* white: *Michael* blacke and the Deuill white. Their faſting is rigorous not freeing the Sicke. Some Religious men abſtaine wholly from fleſh, which is no eaſie thing farre from the Sea, where they haue few fiſhes. They faſt Wedneſdayes and Fridayes, not taſting ought till night, then eating Herbes without Oyle (which they haue not) or Butter, and Bread with Apples.

Churches.

Their Temples are round and encompaſſed with a double porch, they neither walke, nor talk, nor ſpit, nor ſit, nor laugh in the Church: nor admit Dogges or other Domeſticke creatures into the Church-yard. Horſemen alight and walke on foot before the Church as they paſſe. The great Altar is in the midſt, Curtaines being drawne betwixt the doore and it from one ſide of the Church to the other, wherein none not in Orders may enter: without may Lay-men ſtand, which haue Crutches to ſupport them if they be ſicke or old. Some Churches are only for men, others only for women: in ſmall Villages they are common to both, but with ſeuerall Diuiſions that they may not ſee each other.

Ludouicus Azeuedius in his Letter 1607. ſaith, that they confeſſe not the number and kinds of their ſinnes, but only ſay in generall, *I haue ſinned, I haue ſinned.* They vſe not Confirmation, nor Extreme Vnction, nor the Communion-*Viaticum.*

Ant. Fernandez.

A*Ntonie Fernandez,* 1606. writeth, that in *Dembea* where hee then was in the Citie of *Gorgorra,* ſome receiued the *Romane* Faith, others refuſed: that the Emperour that yeare writ to the Pope to ſend thither ſome Patriarch, and to the King of *Spaine* for *Portugall* Forces, to reduce his Empire to the Faith, to which the Princes and Grandes oppoſed, and muſt by Armes be forced; but hee feared notwithſtanding the mutable inconſtancie of the *Abaſſines,* which care little to hold promiſe. God open their eyes: of twentie parts of the Empire, ſeuenteene are almoſt gone. The next yeare he writeth; we are here fiue Prieſts of the Societie, ſome of vs attend the Emperours Campe, to conſerue and encreaſe our Catholike number. Many commend our Doctrine, but are afraid to profeſſe it. They obſerue *Iewiſh* Circumciſion, Sabbaths, abſtinence from the fleſh which is to the *Iewes* vncleane, and from Fiſh without Finnes, and though they confeſſe them forbidden by Gods word, yet will they not forſake them. Following the Emperour, I take view of a great part of the *Ethiopian* Continent. Touching their Rebaptiſations, and tradition of Soules from humane ſeed, and equalitie of Chriſts humane Nature with the Diuine, with other *Abaſſine* errors, I haue had often conflicts with their learned men, which yeilded to other things eaſily: but in the two laſt opinions were obſtinate. They call *Dioſcorus, Bleſſed,* condemne *Leo* with the *Chalcedon* Councell, with many reproches, and Father on him many lies touching the Natures and operations of Chriſt. They hold alſo, that God doth effect nothing beſides the Conſecration of things and Miracles when they are done, and thence gather that the Soule is produced of Seed. They circumciſe not onely Males, but with a peculiar Rite Females alſo. Yearely on Twelfth day they renew Baptiſme: *Apoſtatas* returning from *Mahumetaniſme,* are alſo rebaptized, and likewiſe they which haue committed ſome erroneous crime, or haue married, or haue entred into any Religious Family. On the otherſide, they are ſo rigorous to Infants, that before their appointed day they die without Baptiſme. They come to the Euchariſt without Contrition or Confeſſion, euen the moſt wicked amongſt them. They diſſolue Marriages when they liſt: before the day of Iudgement they ſay, that neither the Soules of the Bleſſed are in Heauen, nor of the wicked in Hell: Purgatorie they deny, and the Spirits proceeding from the Sonne. Theſe errors are common to all; ſome are peculiar to ſome of them, new Hereſies daily ſpringing vp without danger as euery man liſteth.

In his Letters, *1609.* In this *Ethiopian* Empire, euery man liueth in manner in Armes, nor is the Emperours life more quiet then of other men. For euery yeare, Winter being ſcarſly paſt, himſelfe in perſon and his Captaines, renew the Warres, ſometimes againſt Rebels, ſometimes againſt neighbouring enemies. It cannot be vttered what confuſions haue happened theſe two laſt yeares. As ſoone as the preſent Emperour began his reigne, three or foure chiefe men vſurping the Royall name, rebelled againſt him, but were vanquiſhed in battaile. This very yeare, the ſecond of his reigne, as many as haue attempted the ſame and comne into the field. Neither of long time haue things bin quieter. We are alſo conſtrained to waue vp and downe with theſe ſtormes; ſometimes flying to the Mountaines, ſometimes hiding our ſelues in ſecret Caues, ſomtimes we pierce thicke Woods, and vnpaſſable places, and ſuffer innumerable euils, which wee could more patiently endure, if we could gather any haruest to offer to God. This very yeare, when the Emperour was gone againſt a Rebell, ſuddaine newes came to the Campe, that the *Gala* (a ſauage Nation of *Cafres*, begotten of Deuils, as the vulgar report) were at hand. It is a hundred yeares ſince theſe paſſed from the fields and woods, where they liued by keeping Cattell, and ſhaking off the *Ethiopian* yoake, haue attained ſuch power, that they poſſeſſe about the twelfth part of *Ethiopia*, and are a terrour to all. The Emperour went againſt them, but was ouerthrowne, to the ruine well-neere of the whole Empire. I ſought to comfort him as well as I could, but he gathering his forces, ſuddainely ruſhed on the Conquerours, and recouered his loſſe.

Ethiopia ciuill Combuſtions.

The *Gale.*

One *Iuan de Baltaſar*, a pretended *Abaſſine*, and Knight of the Militarie Order of Saint *Antonie*, hath written a Booke in *Spaniſh* of that Order, founded (as he ſaith) by the *Prete Iohn*, in the daies of Saint *Baſil*, with rules receiued from him, aboue ſeuen hundred yeares before any Militarie Order was in the world. I know not whether his Booke (which I haue by me) hath more lies or lines, a man of a leaden braine and brazen face; ſeconded, if not exceeded by the Morall, Naturall, and Politicall Hiſtorie of *Ethiopia*, the worke of his Scholler *Luys d'Vreta*, a *Spaniſh* Frier and lyer; The ſaid *Godignus* euery where through his firſt Booke confutes him, it is more then enough that wee haue named ſuch more then *Vtopian*, ſuch Legendarie fore-heads: and though we will not blot Paper with mention of their aſſertions, yet haue their ouerflowing commendations of the *Ethiopian* Faith, and admiration of their State, made thus many Witneſſes to be muſtered, ſometimes repeating the ſame things, by more abundant allegations to ſignifie and prooue the truth. We will further trouble the Reader with ſome extracts of *Peter Paez*, chiefe of the Ieſuites in thoſe parts. For *Melchior Sylnius* a Prieſt of *Goa*, ſent into *Abaſſia*, conſulting with the *Abaſſine Portugals*, which way any Ieſuite might be ſent thither, was anſwered, that the Port of *Bailur* ouer againſt *Moha*, was freeſt of danger, which *Paez* ſeeking to doe, by the Monſon was preuented, and the next yeare by a *Turke*, Seruant of the Captaine of *Suachen*, trading at *Diu*, named *Rezoam Aga*, was in *Armenian* habite thither conueyed, His iourney himſelfe hath written in a Letter to the Ieſuites at *Goa*, the foure and twentieth of Iuly, 1603.

Bailur twelue leagues within the ſtreights on the *Abaſſine* ſhoare.

T*HE two and twentieth of March we ſet Saile,* Rezoam Aga *ſent me of his prouiſion twice a day, and landing at* Mazua, *procured me fauour of the Gouernour, with licence to goe whether I would into* Ethiopia *or* Cairo. *I thanked him, and ſaid, That I would goe to a certaine Towne to ſee whether my Kinſman being dead, I might ſucceed in the Inheritance. The* Banean Saranga *or Captaine of the ſhip had receiued charge of the owner touching me, and ſent two* Saracens *with mee, with whom and fiue Chriſtians of* Abaſſia, *I departed on the fift of May. I went in a vile ragged habite for feare of Theeues, which there vſe to rob and kill, which ſo freed our Company, that as wee went by night none ſpake but whiſperingly. Neere morning wee thought to haue ſlept, but a Lyon terryfied vs, within eight paces of me, but with our ſhowting he departed. The next day we paſſed high and cragged Hils, for feare of Theeues, and came at night to a Village of* Saracens. *On Holy-Thurſday, we came to certaine Chriſtian Herd-men, which ſuppoſing mee a* Turke, *fled, but learning that I was a Prieſt, kiſſed my hands with ioy, and refreſhed vs with ſtore of Milke in veſſels of Straw, which they ſet on burning ſtones to heate. Bread they had none, and was, they ſaid, a rare thing to them, and farre brought. Their wiues which had hid themſelues, came the next day to intreat my bleſſing, ſome kiſſing my hands, others falling at my feete. We went thence ouer rough Mountaines, troubled alſo with raine, the way not aboue three foote broad, on both ſides ſo ſteepe, that I durſt not looke downe for feare of giddineſſe. Blind almoſt and wearie, we came at laſt to the top, and found a plainer path, (for I had not beene able to haue deſcended the like) and a Towne of Chriſtians which brought vs their Bookes and Croſſes. Here wee were inuited to a poore Cottage, which yet was in good ſeaſon for vs, a violent raine following, which elſe had oppreſſed vs. On the tenth of May we came to* Barua, *where all my Company left me, but one* Saracen *and a Chriſtian. Another* Saracen *which dwelt here ſent mee a Hen, but the Chriſtian which*

Letters of P. Paez.

Strange paths.

Vaine ſuperſtition.

Raw fleſh.

Wet, heat, cold, and ill way.

Their houſes.

Siccum ſacrificium.

The King Supreme Gouernor in cauſes Ciuill and Eccleſiaſticall.

* This ſeemeth falſly written: for *Iames Malac Seguends*, both Predeceſſour and Succeſſor.

Relikes.

was with me, gat him away, becauſe the Abaſſines *(forſooth) eate not any thing killed by a* Turke: *and I for feare of offence, ſent it backe with thankes to the ſender, eating dry Bisket brought from* Diu, *without any other things, though faint. Neither would the Gold I had doe me any ſeruice heere to buy prouiſion, their currant Money being ſtones of Salt. The Bread of my Companions was halfe baked Dough, of round forme, which they bake with putting a hot ſtone into the Dough, and rolling it, caſt it into the fire, ſo that the out-ſide is ſcorched, the in-ſide vnbaked. This they carried in their Budgets, but my ſtomacke could not beare it. Hither on the eleueth of May, came* Iohn Gabriel, *the Captaine of the* Portugals, *hauing receiued my Letters from* Mazua, *with other* Portugals. *To giue mee better entertainment, they killed a Sheepe, which I taſted not, they eating it a little ſcorched and halfe raw, after the Countrey cuſtome. Here I had a Mule, and we trauelled twentie together, yet not without feare of Theeues, the raine alſo towards euening daily moleſting vs (and we were forced to lye in the open fields) heat alſo exceeding in the aſcent of an exceeding Mountaine, and as exceeding cold on the top. On the fifteenth of May, we came to* Fremona, *where* Ouiedo *and others of our Fathers were buried in the chiefe Church of the* Portugals. *We were receiued with great deuotion of the people. I went to the Patriarchs houſe, which is round as an Apple and couered with ſtraw, as are all which we haue yet ſeene in* Ethiopia, *(all of Earth, and round, little, without diſtinct roomes; except thoſe of the King and great men which haue ſeuerall roomes, but yet of Earth and Thatched.) The Patriarchs houſe was twentie palmes or ſpans ouer. Heere were* Melchior Syluius *his things, which had carried with him the holy Veſtments. Sunday following being Whitſunday, I celebrated a dry Maſſe and preached. Many came to Confeſſion. The* Portugall *Captaine was ſent for to the Court by the new Emperour, to whom I writ, who by writing welcomed me, and licenſed me to goe to him, which I purpoſe at the end of September, which is the end of Winter: for of him depend all the Prieſts, and all will be Catholikes if he command, as well Clergie as Laitie. The Emperours name is* Malac Sequed, *aged fifteene yeares. On the laſt of Iune,* Syluius *returned from a worſe iourney then that of ours, more craggie and rough, of twentie daies, which hee goeth twiſe in the yeare to* Nanina, *to the Catholikes there. I ſend your Worſhips the head of the holy Patriarch, although not whole, hauing bene often digged vp: I adde three pieces of the skull, and the iaw with eight teeth. On the other ſide, ſend you me, I pray, ſome Image of the bleſſed Virgines Conception, of fiue or ſixe ſpannes, for the ſeruice of this Temple wanting an Image. I haue placed the head of Father* Francis Lopes *in my Bolſter, being yet hairy, for my more viue memorie of his life, which what it was you ſhall receiue by our informations, as alſo of Father* Abraham, *of whom you haue heard no fame, &c.*

Graſſe-hoppers ſcarred with Holy-water.

* *Mat. Paris* tels of *Tudſted* (I thinke hee meaneth *Thaxted*) in *Eſſex*, where the Deuill comming into the Church at the Priſts aſperſion, ſhreeked and leaped into a Medow two furlongs off. Sure I am, ſuch a Medow is there ſtill, called *Lopers*, in that Pariſh of my natiuitie.

While *Paez* remained at *Fremona*, hee tranſlated the Catechiſme into the *Amaran* tongue (which is there counted the moſt elegant) and made the Children learne it by heart. In this yeere 1603. great miſery happened by Graſſe-hoppers, from which, *Paez* freed the Catholikes, by Letanies and ſprinkling the Fields with Holy-water; when as the Fields of Heretikes, ſeuered onely by a Ditch, were ſpoyled by them. Yea, a Heretike vſing this ſacred ſprinkling, preſerued his Corne, which to a Catholike neglecting in one Field, was loſt, and preſerued in another by that coniured aſperſion (ſo neere of kinne are theſe Locuſts to the Deuill, which is ſaid * to hate Holy-water, or elſe make a *quare* for other Locuſts, worſe then the *Ægyptian* mentioned *Apoc.* 9.) About the end of September, when hee had thouhht to haue gone to the Court, newes came, that the Emperours Siſters Husband conſpired againſt him, and impriſoned him, alleadging that he was no Chriſtian, becauſe one of his Guard was an Ethnick, and that his Father was not the King, but one *Batius* a vulgar perſon. He being produced and thus accuſed, ſtood mute; becauſe (ſaid hee) his Subiects preſumed to iudge their Soueraigne: Hee was ſent into cloſe keeping to *Damijeta.*

Portugall goods in *Indian* ſhips.

The Viceroy of *Tigrai* paſſing by, *Paez* went to ſalute him: who willed him to ſit downe on his Carpet, when all the reſt ſtood; and asked why the *Portugals* did not now as in time paſt, frequent the Red Sea; whether they were afraide of the *Turkes*. Hee anſwered, that *Turkes* rather feared the *Portugals*, and fled into the Countrey when they aproached the Coaſt: but this was the true reaſon that all the ſhips of *India* came thither out of *Portugall* Ports, and moſt of their goods appertained to the *Portugals*.

Obeliskes.

King of *Naria* ſlaine.

He went to the Monaſterie *Conegorum*, where he ſaw their Church, the Altar inuironed with a threefold Curtaine, reaching to the wall on both ſides, ſometime couered with ſtone, now with ſtraw, the *Saracens* hauing ſpoyled the former, and therefore darke: they ſhewed him a Crucifixe painted on a Linnen cloth, as a precious thing, yet artleſly wrought. They ſet him on a Carpet, themſelues and the *Portugals* ſitting on the ground. Ouer againſt the doore, were ten faire ſtones, in the midſt whereof, they ſay, the Emperour is inaugurated. A little further are thirteene ſtones in Pyramide faſhion, the greateſt whereof is twelue ſpannes broade, and about ſixtie high, with much workemanſhip, the matter admirable whence it could bee brought hither. The Viceroy forbade his Iudges to meddle with the Towne of Catholikes, and appointed *Paez* their Iudge. The *Galla* did much miſchiefe at this time, and ſlew the King of *Narea*, tributary to the *Abaſſine*, whom alſo they aſſaulted, but were ouerthrowne. After this, the King ſent for *Paez*, who was brought to the King, ſitting on a high Throne, and kiſſed his hand, being bidden alſo to be couered, and to ſit on the Carpet. After this, followed another day; a diſpute about aboliſhing the legall Rites, two wills in Chriſt, and Purgatorie, all which, they denie. The King was deſirous to ſee their Maſſe, but for want of Wine, he could performe onely a dry Office; for which, the King cauſed a great Tent to bee erected, and in it, another leſſe for his Throne: the Ieſuite preached with great aplauſe; whom the Empreſſe alſo deſiring to heare, when the Emperour ſaw him ſtanding, hee aroſe from his Throne, and inuited him to make his Sermon out of it, himſelfe ſitting on the Foot-ſtoole. Another time, when in conference, *Paez* called himſelfe the Emperours Subiect; no, ſaid hee, ***my Father and King:*** and gaue great hopes of the conuerſion of that Nation, which were daſhed by his death, which *Paez* ſignified in his Letter, the thirtieth of Iuly, 1605. Namely, that *Zezelazeus*, whom the Emperour had deliuered from exile, and exalted, had conſpired together with *Eras Athanatheus*, (the next to the Emperor) who yet made faire ſhew, and bound himſelfe after the *Alaſſine* manner, in the bond of excommunication, to fidelitie and loyaltie, which yet he kept not. *Zezelazeus* gathered great forces, alleadging againſt the Emperous, that he *forſooke his Religion, and imbraced the Portugall* and *Romane*; and therefore all that were zealous, ought to take armes againſt him. This made ſome ſweare to kill all the *Portugals*, and the Ieſuite eſpecially. Before the battell, he wiſhed him preſent to confeſſe himſelfe to him. In the battell, *Anabel* which before had forſoken him, returned to his Part with his Sonne: but hee ſuſpecting him; Falſe Traitor thou wenteſt, ſaid he, and ſo thou returneſt, withall, killing him, which his ſonne ſeeing ranne the Emperour thorow the necke, and thruſt him off his Horſe, whom *Zezelazeus* and the *Saracens* diſpatched. Three daies hee lay dead in the field, naked and ſubiect to contumelies, and after that, meanely buried.

Want of Wine of the Vine: that of Hony more common.

Ieſuites honor.

The Emperour *Malac Segued*, called alſo *Sauenquil*, and *Athanas Saqued*.

Paez was all this while in *Goyame*, whence he was ſent for by the Empreſſe, and kindly entertained. *Sazinoſius* by election ſucceeded in the Empire foure Moneths, then forſaken, and *Iames* reſtored out of his *Narean* impriſonment and exile, paſſing thorow the *Galle's* Countrey with great hazard. In the yeere 1607. *Sazinoſius* ouercame him in battell, neither was *Iames* any more ſeene. This *Sazinoſius* was a man of ſingular arts and parts for warre and peace, munificent and faithfull, aged fiue and thirty yeeres, affected to the *Romane* faith. A yeere and halfe he had to doe with Rebels, ſame affecting Soueraignty, which hee brought to Subiection. Much adoe he had alſo with the *Galla* (which came to ſubdue the *Agai*, which are white Chriſtians, to ſell them to the *Saracens*) whom in foure battels he ouerthrew. After this, followed another rebellion, with ſucceſſe like to the former. Hee ſent *Zezelazeus* priſoner into the Kingdome of *Goroma*, whence he eſcaped and was ſlaine of the Peſants. He ſought to vnite the *Abaſſine* Church with the *Romane*, and writ to the Pope and the King of *Spaine*. His Letters to the Pope are theſe.

Iames ſlaine or loſt.

Agai.

THE *Letters of* Malaſegued *the* Abaſſine *Emperour, let come to the holy Father Biſhop of* Rome, *with the peace of Ieſus Chriſt, which hath loued vs, and waſhed vs from our ſinnes in his bloud, and made vs a Kingdome and Prieſts to God and the Father. This peace bee with your Holineſſe, and the whole Church of Chriſt, &c. Such is the ſpoile and ruine of our Empire by warres paſt, that although we haue ſubdued ſome Rebels, yet are there others more puiſſant abroad, the* Ethnick Galæ, *which haue ſubiected no ſmall part of the Kingdome, and daily moleſt vs with new incurſions, miſerably vexing old and young: which their rage cannot in ſeeming be repreſſed without the ayd of the King of* Portugall. *Wherefore we intreat him to ſend vs ayde as his Anceſtors did to our Progenitors. And that my Petition may haue more weight, I thought good to write to your Holineſſe, the Paſtor and Father of all the faithfull, to ſignifie ſo much to our Brother, &c.* October 14. 1607. *The like he writ to the King of* Spaine, *Decemb.* 10. *as alſo did* Eras Athanatheus.

The reaſon of this name, I thinke to be their cuſtome of changing Name when they come to the Empire.

The Ieſuites there giue their *Agnus Dei's*, Graines, &c. The *Abaſſines* weare Amulets of words of the Goſpell, hanging about their necks. Amongſt other Rebels which aroſe in Armes againſt *Sazinoſius*, was not one farre from *Fremona*, which had beene an Anchoret, or Hermite in a Wilderneſſe twentie yeares, not putting off yet his ambition of a Scepter. He had theeues to aſſociate him, of which there are plentie. But I haue almoſt beene robbed of diſcretion, and ſeeme to haue robbed my Readers patience to wilder, and while him ſo long in this miſerable *Abaſſia*.

Religious Rebell.

An Armenian *his report of* SVSSINVS, *the Emperour of the* Abaxins, *by vs vulgarly called* PRESTER IOHN, *who came from the ſaid Emperours Court twelue daies ſince.*

FIrſt, from *Dealeque* to the Kings Court, called *Dombia*, (a very great Citie) is fiue and twentie daies iourney by Carrauan; heere goeth from thence yearely ten Carrauans, whereof eight are great. The Commodities they carrie, are all kind of *Indian* cloathing, and likewiſe of our Engliſh Commodities, (Broad-cloath, Kerſeys, Lead, Tinne; likewiſe, Veluets, Damaskes, Sattens, Taffitaes, and all other ſorts of Silke Stuffes. Their meaſure is about halfe a yard; Cloath, which is worth in *Moha* foure Rials of eight, is there worth eight Rials. The price of Kerſeyes, is halfe the price of Broad-cloath: The Colours they moſt deſire, are Reds, Greens, Violets, Murreys, and other light Colours: Yellowes in no eſteeme, nor Blacks.

Veluets of *China* of all ſorts are worth ten Rials of eight the halfe yard. Veluets of *Italy* are much more worth: but not ſo profitable to the Merchants, becauſe they are much deerer. Sattens of *Florence* are worth ten Rials; Damaskes of the better ſort, worth eight or ten Rials. Taffitaes three Rials; all colours well ſold, excepting Yellowes and Blackes.

The Commodities of that Country, with their Prizes.

Ciuet, great quantitie is to be had, the price is three Wakias, (which is neere vpon foure ounces Engliſh, for fiue Rials of eight. Elephants teeth, the Bahar, worth thirtie Rials. The Bahar is three hundred and ſixtie Rottollies of *Moha*. Waxe one hundred Rottollies, worth one Riall of eight. Gold the Rottolly, worth ſixtie Rials, the Rottolly is neere vpon ſixteene ounces and a halfe. Lead and Tinne in great requeſt. Tinne worth the Rottolly, one Rial, Lead much more worth, becauſe the *Turk* wil not ſuffer any to be carried into his Country.

Bezar-ſtones many are to be had, and little worth: here are many Beaſts with one horne in their fore-head like a Vnicorne; which horne, they ſay, is good againſt poyſon. There are of them which weigh eight pound, ſome ſeuen, foure, and three pound: the greateſt and faireſt, worth ſome foure Rials the piece, and thoſe of a leſſer ſort worth leſſe: among the *Turkes* and *Moores* in *Arabia*, euery pound is worth one Riall of eight.

From *Grancairo* there goeth in Auguſt a great Carrauan, and likewiſe another in Nouember. The Commodities they carrie from thence, are Broad-cloaths, Kerſeyes, Veluets, Sattens, Damaskes, and all ſorts of Silkes. From *Cayro* to *Dombia* is fiftie daies trauell by Carrauan.

The Kings State.

Firſt, he ſits on a gilt Bed-ſted like thoſe of *China*, and there commeth great troops of men daily to ſalute him; ſome daies two thouſand, ſome daies more, ſome daies leſſe; but Friday being their day of Faſt, there commeth a farre greater quantitie.

HONDIVS *his Map of* Aſia.

SEPTENTRIO
EUROPAE PARS
AMERICAE PARS
MARE DEL ZUR
Japan
Graecia
Resane
Moscua
Duina
SAMOIEDA
ARMENIA
MARE ARABICUM et INDICUM
GOLFO DI BENGALA
OCEANUS ORIENTALIS
AEQUINOCTIALIS LINEA
Ceylon
Iava Major
Borneo
Luconia
Mindanao
Timor
NOVA GUINEA
ASIA
Miliaria Germanica
30 60 90 120 150
60 70 80 90 100 110 120 130 140 150 160 170

PEREGRINATIONS, AND TRAVELS BY LAND INTO PALESTINA, NATOLIA, SYRIA, ARABIA, PERSIA, AND OTHER PARTS OF ASIA.

THE EIGHTH BOOKE.

CHAP. I.

The Hiſtorie of the firſt Expedition to Ieruſalem, *by* GODFREY *of* Bullen, ROBERT *of* Normandie, *and other Chriſtian Princes: written by* ROBERT, *whom ſome call the* Engliſhman, *a Monke of Saint* REMIGIVS, *which was preſent both at the Councell of* Claremont, *and in the ſaid Expedition: tranſlated and abbreuiated.*

IN the yeare of our Lord 1095. a great Councell was celebrated at *Claremont*, in *Auuernie* on the Confines of *France*, wherin Pope *Vrban* the Second was preſent and Preſident with the Biſhops and Cardinals: where many *French* and *Germane* Biſhops and Princes were aſſembled. Eccleſiaſticall Affaires being there ſet in order, the Lord Pope went forth into a broad ſtreet (for no Houſe was able to containe the multitude) and ſpake thus with perſwaſiue pleaſant Rhetoricke vnto them.

Peter the Heremite hauing viſited *Ieruſalem*, by relation of the Patriark and pretended reuelation moued, ſtirred vp the Pope to this counſaile and Councell.

O yee Nation of the French, *O Nation, (as appeareth by many of your workes) beloued and choſen of God, ſeparated from all Nations, aſwell in ſituation of your Region, as in Catholike Religion and Honour of holy Church; to you is our Speech directed, and our Exhortation intended, willing to let you know what lamentable cauſe hath brought vs to your Borders. From the Confines of* Ieruſalem *and* Conſtantinople *a grieuous report hath ſpread and often come to our eares, that the* Perſians, * *a curſed Nation eſtranged quite and alienate from God, hath inuaded the Countries of thoſe Chriſtians, and with ſword, ſpoile and fire hath partly captiued, partly ſlaine them; either ſubuerting, or elſe peruerting to their wicked Rites the Churches of God, polluting his Altars, circumciſing Chriſtians and ſhedding that bloud of Circumciſion on the Altars, or in the Chriſtning Fonts. Whom they pleaſe to kill with ſhamefull death, they open at the nauill, and taking out the entrailes tye them to a ſtake and whip them about the ſame, till being exenterated they fall on the ground: others they bind to a ſtake and ſhoot at; of others they make tryall whether with one blow they can ſtrike off the head. What ſhall I ſay of that which may not, cannot, by ſaying be expreſſed, the rauiſhment of women?* The Greeke *Empire for the ſpace of two monethes iourney, they haue ouer-runne and ſubdued. To whom then doth the reuenge and deliuerance belong but to you, whom God hath preferred aboue other Nations in honour of Armes, courage of hearts, agilitie of bodies, and abilitie to abaſe euery Enemy. Let the Exploits of your Predeceſſors incite your manly ſpirits, the goodneſſe and greatneſſe of* Carolus Magnus, *and* Lewis *his Sonne, with other your Kings, which haue deſtroyed the Kingdomes of* Turkes, *and in them enlarged the borders of the Church. And aboue all, let the holy Sepulchre of our Lord and Sauiour moue you, which is poſſeſſed of impure Nations; and thoſe holy places which are ſhamefully abuſed and vnreuerently*

* *Turkes* which had come out of *Perſia*, and began to ſhake the Eaſterne parts of the Greeke Empire in *Cilicia*, and the adioyning Regions of *Natolia*, *Syria*, &c. See Knols *Turkiſh* Hiſtory

uerently defiled by their filthineſſe. O moſt valiant Souldiers, and the Progeny of inuincible Progenitors, doe not you degenerate, but call to mind the vertues of your Anceſtors. And if the deare affection of Wiues and Children ſtay you, remember what our Lord ſayth in the Goſpell, Hee that loueth Father or Mother more then Mee, is not worthy of Mee. Euery one which ſhall forſake Houſe, or Father, or Mother, or Wife, or Children, or Lands for my Name, ſhall receiue a hundred fold, and ſhall poſſeſſe eternall life. *Take no care for your Lands and Goods, for this your Land is encloſed with Mountaines and Seas, is to ſtrait for your multitude, and ſcarſly yeelds ſuſtenance to her Inhabitants. Hence it is that you bite and deuoure one another, make warres and ſlay each other. Let hatred ceaſe, braules be ſilenced, Warres be huſht, and Diſſentions be lulled aſleepe. Enter the way of the holy Sepulchre, take away the Land from that wicked people and ſubdue it vnto you. That Land was giuen to the children of* Iſrael, flowing, *as ſayth the Scripture,* with Milke and Honey. Ieruſalem *is the* Nauill of the Earth, *a Land fertile aboue others, as it were another Paradiſe. This hath the Redeemer of Mankind made glorious with his comming, adorned with his conuerſation, conſecrated with his Paſſion, redeemed with his Bloud, ſealed with his Sepulchre. This Royall Citie placed in the midſt of the World, is now held captiue of her Enemies, and is by them which know not God, enthralled to the cuſtome of the* Gentiles, *She ſeekes then and deſireth to bee freed, not ceaſing to pray for your ſuccour: and that of you chiefly whom God hath beſt fitted for Armes, vndertake yee this way then for remiſſion of your ſinnes, being aſſured of the immarceſſible glory of the Heauenly Kingdome.*

Arripite igitur viam hanc in remiſsionem peccatorum veſtrorum, Securi de immarc. gl. reg. Cal.

Theſe and many like words with much Vrbanitie did Pope *Urban* pronounce, and ſo moued the hearts of all preſent, that with one voice they cryed, *Deus vult, Deus vult*; which the Pope hearing with eies lifted to Heauen, he gaue thankes to God, and acknowledged it the worke of God which put it into their minds.

Let therefore this voice (ſaith he) *be your word in your Warres, and when you ſhall giue the on-ſet on the Enemie, on Gods behalfe this ſhall be your vniuerſall out-crie,* Deus [a] vult, Deus vult. *Wee neither bid nor counſaile that men aged and feeble, vnfit for Warre ſhould vndertake this iourney, nor women without their Huſbands, and Brethren, or lawfull teſtimonies: for theſe are more hinderance then helpe. Let the rich helpe the poore, and carrie with them at their charge men fit for Warre. Prieſts, or Clerkes of any order may not goe without their Biſhops leaue, without which this way would bee vnprofitable for them. For neither is it expedient for Lay-men to trauell, but with the bleſſing of their* [b] *Prieſt. Whoſoeuer therefore ſhall haue a purpoſe of this holy Pilgrimage, and ſhall make a Vow thereof to God, that he will offer a liuing Sacrifice holy, acceptable to God, let him weare the ſigne of our Lords Croſſe on his fore-head or on his breſt. And hee which hauing performed his Vow ſhall goe thence, let him put it behind betwixt his ſhoulders. Both wayes ſhall ſuch accompliſh our Lords Commandement in the Goſpell,* Hee which doth not beare his Croſſe and come after mee, is not worthy of mee.

[a] God wils, or it is Gods will.

[b] This was the deuotion of that time. Our Kings if they went to *Normandie*, had the Biſhops bleſſing at the ſhoare, &c.

After this, one of the Cardinals named *Gregorie*, in the name of all that were proſtrate on the ground, ſaid his Confeſſion, and ſo all knocking their breſts obtayned Abſolution of thoſe things which they had done amiſſe, and after their Abſolution a Bleſſing, and after the Bleſſing licence to returne home. And that it may appeare that this worke was of God and not of Man (as after wee learned) on that very day in which theſe things were ſaid and done, Fame preached it thorow the World; inſomuch that in the Ilands of the Sea it was reported, that the *Ieruſalem* Voyage was concluded in the Councell. All the Laitie returned home; and Pope *Vrbane* cauſed the Biſhops to aſſemble the next day, and conſulted with them what courſe might bee taken for ſuch a multitude of Pilgrimes, ſeeing there was not yet amongſt them any Prince of Name. And they all choſe the Biſhop *Podienſis*, ſaying, that hee was a man fit for Affaires Diuine and Humane, well skilled both wayes and prouident in his actions. He therefore like another *Moſes*, receiued the charge and conduct of the Lords people, with the Popes bleſſing and of the whole Councel. O how many of diuers age and condition receiued Croſſes in that Councel, and vowed the way of the holy Sepulchre? Thence was it diuulged abroad, and to the eares of Kings and Princes came this honourable Conſtitution of the Councell, It pleaſed all and more then three hundred thouſand conceiue it in their purpoſe, and are now eager to fight with the *Turkes.*

Peter* the Heremite, and *Godfrey* of *Bullen.

There was in thoſe dayes one *Peter*, which had beene an Heremite, much eſteemed among them which are skilled in the World, and preferred before Biſhops and Abbots in Religious account, becauſe he neither did eate bread nor fleſh: yet did hee vſe Wine and all other food, and ſought the *chiefeſt abſtinence in Delicacies.* He at that time gathered no ſmall multitude of horſe and foot, and made his way thorow *Hungaria*, being aſſociated to a *Dutch* Commander, called *Godfrey* the Sonne of *Euſtace* Earle of *Bullen*, but in Office of dignitie hee was a *Dutch* Leader. He was a man of goodly countenance, tall ſtature, pleaſant ſpeech, worthy behauiour, and ſo milde of diſpoſition, that he ſeemed more like a Monke [c] then a Souldier; but when the Enemie was at hand hee was a dreadleſſe Lion. Hee with his Brethren *Euſtace* and *Baldwin*, and a great Armie paſſed the way of *Hungarie*, the way which *Charles* the Great appointed to his Armie to *Conſtanſtinople*. Firſt therefore, *Peter* the Heremite with his, and a great multitude of *Almanes* came to *Conſtantinople*, and found there a copious band of *Lumbards*, and many others aſſem-

[c] Theſe drones I wis, had no ſtings, except you angred them.

aſſembled from places farre diſtant. To whom the Emperour denyed entrance into the Citie, ſuſpecting much the Chriſtian valour, eſpecially of the *French*. He granted them yet to buy and ſell, but forbade them to paſſe ouer the Sea, called Saint *Georges Arme*, till the dreadfull Armie of the *French* was comne. For there was an infinite number of *Turkes* which brutiſhly thirſted for their approach, by whom they muſt needs be deſtroyed, if they paſſed ſooner, as afterward it hapned. But euery company wanting a good Gouernour, guided by an ill head, groweth feeble and is farre from ſafetie. Thus they wanting a prudent Prince to rule them, deſtroyed the Churches and Palaces of the Citie, ſpoyling them of their goods and leaden roofes, ſelling the ſame to the *Greekes*. Whereupon the Emperour *Alexius* beeing angry, commanded them to paſſe Saint *Georges Arme*, which going further, choſe one *Rainald* for their Leader, not ceaſing to commit the like out-rages, burning Houſes, and robbing Churches. Thus came they to *Nicomedia*, and thence entred the Land of *Romania*: and hauing walked three dayes went beyond *Nice*, and found a Caſtle called *Exerogorgo* emptie of men, but plentifully ſtored with Corne, Wine, Fleſh and all kind of Prouiſions. The *Turkes* for feare of the *French* had gone farre off, but ſent their Spies, by whom they were informed, that theſe new Gheſts were Waſters and Spoilers rather then Vſers and Poſſeſſors, whom therefore they begirt with a ſtrait Siege, the beſieged hauing exchanged their former Riots with ſuch want of drinke, that they were faine to ſupply that want with letting their beaſts bloud, to ſatisfie the Owners thirſt; or elſe with their owne Vrine. This was about *Michaelmas*, when *Rainald* their Leader to ſaue his life made cloſe compoſition with the *Turkes* and fled to them, leauing ſuch as would not turne *Turkes* as he did, for loue of the World, to be by them turned out of the World by ludibrious and reprochfull deathes, or to hold a title of life with reall captiuitie and baſeſt ſeruitude.

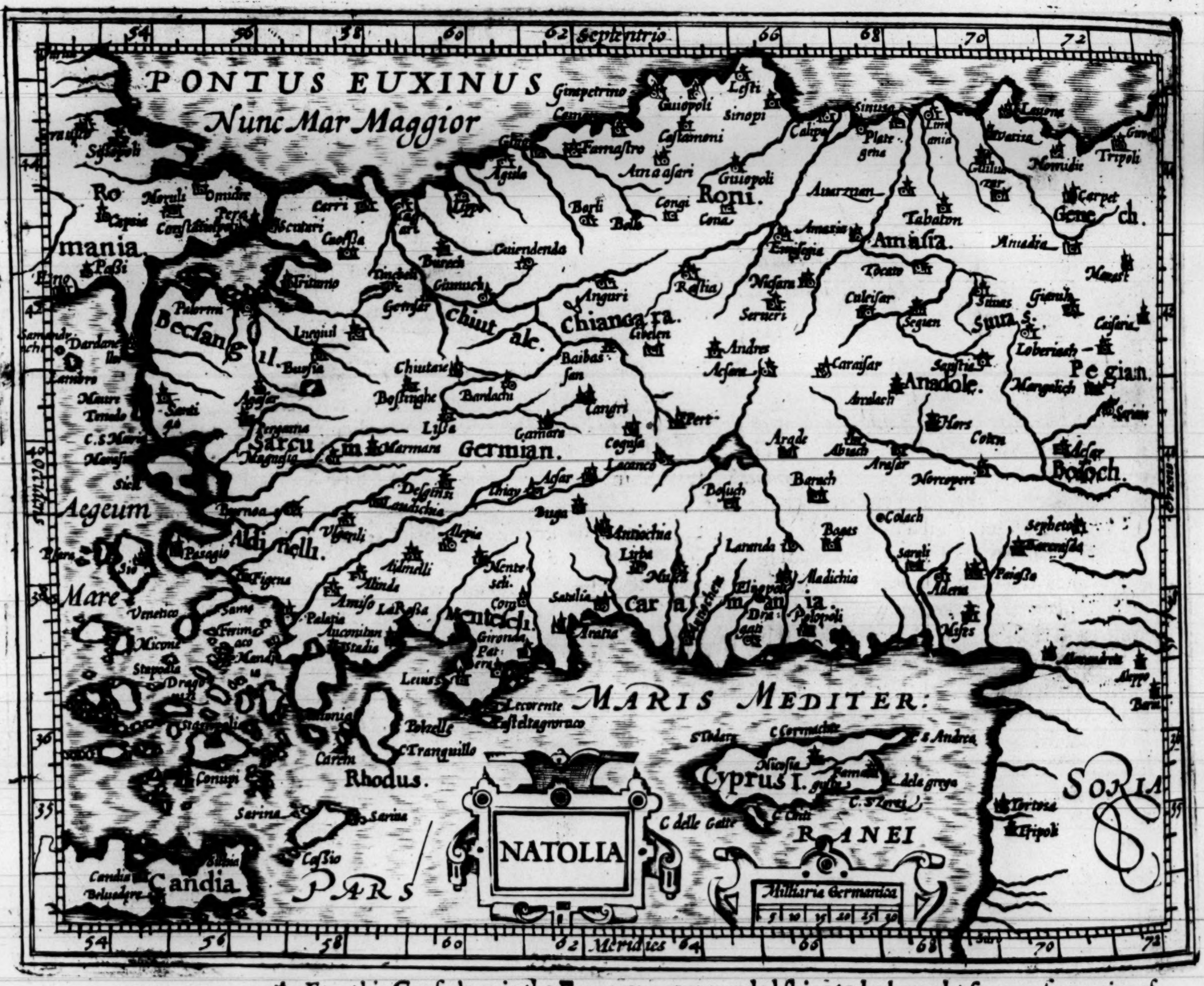
Peter the Heremite was in the Caſtle *Ciuito* aboue *Nice*, againſt whom they remooued, and by the way encountred with *Walter* his Generall, whom valiantly fighting they oppreſſed with multitudes and ſlue: and after that, all the Chriſtians they could meet with, they killed or captiued. *Peter* himſelfe being gone to *Conſtantinople*, they forced his Caſtle. The Emperour and the *Greekes* playd the *Greekes*, and reioyced hereat, buying their Armes of the needie Souldiers, ſo to diſarme them.

IN the meane-while, God ſtirred vp two Earles alike in Dignitie, Armes, Courage, Name, Bloud and Power, *Robert* and *Robert*, the Earles of *Normandie* and *Flanders*, and with them *Hugo Magnus* Brother to *Philip* the King of *France*, *Stephen* Earle *Carnotenſis* and other inferiour Earles, many both of *France*, and of the Greater and Leſſe *Britaine* from the North, and from the South the Biſhop *Podienſis* and *Raimund* Earle of Saint *Giles* (or *Tholouſe*) which being very rich ſold all that he had and vndertooke the Enterprize. And now the Weſt prepareth to enlighten the Eaſt, and with new raiſed ſtarres to expell that darkneſſe, the brightneſſe of their minds excelling that of their Armes, all reſoluing to die, or conquer. They paſſed the *Alpes* at diuers times and came to *Rome* (the Citie not being able to lodge them all) where hauing viſited the holy places, and commended themſelues to the Merits and Prayers of the Apoſtles and other Saints, and receiued the Popes bleſſing, they paſſed thorow *Apulia*; a Prince whereof named *Boamund* was then in the ſiege of *Malphi*, on the Sea-ſhoare, who hearing of their Leaders, Orders, honeſtie, their word *Deus vult*, their Weapons, Courage, Croſſes on the fore-head or right ſhoulder, ſent for two precious Garments and cut them into Croſſes, and ſaid, *If any be our Lords, let him now bee ioyned to me, and yee that now are my Souldiers, become Gods, and enter the way of the holy Sepulchre with me, and take my things as yours. Are not we alſo of* French *bloud, and did not our Parent come out of* France, *and ſubdue this Land by Armes? Shall our Kinſmen and Brethren goe to Martyrdome and Paradiſe without vs? In all Ages to come a back-ſliding cowardiſe will bee imputed to vs, if this diuine Warfare bee performed without vs.* Preſently all of them cryed, *Wee will goe out with thee and vow the way of the Sepulchre*; the Croſſes not beeing ſufficient. The Nobles of *Apulia, Calabria*, and *Sicilia*, did alſo the like, inſomuch that the Duke of *Apulia*, Brother to the ſaid *Boamund* (both Sonnes of *Robert Wiſchard*) was afraid to abide in his Dukedome, being left alone with children and women.

The ſecond Booke. In that time *W.* Conquerour and his Sonne *Robert* were vſually ſtiled Earles, and ſeldome Dukes: and ſtill the Earldome of *Flanders* and of the *Palatine* in *Germany* are ſuperiour to Dukedomes. Earles alſo are often in this and other Authors of this Age, called *Conſules, patroni*, more regarding ſubſtance then title.

Whiles *Boamund* prouided neceſſaries, *Hugo* tooke Sea at *Bari*, to *Dyrrachium*, others to *Brunduſium*, or *Otranto*. The Emperour had commanded his Officers to take all theſe Pilgrimes and bring them to *Conſtantinople* to doe him fealtie, that what they tooke ſhould be his. But when *Hugo* met there Duke *Godfrey*, he reioyced of his taking, both renewing their old friendſhip, and diſcouering the Emperours fraud: who before had laid ambuſhes to kill cloſely Duke *Godfreyes* men as they went to prouide neceſſaries, which being perceiued by his Brother *Baldwine*, was with counter-ambuſh turned on the Imperials, and after another like aſſault on *Godfreyes* Tents. The Emperour fruſtrated, ſought to make peace, and permitted buying of prouiſion. The reſt not long after arriued, and after them *Boamund* with *Tancred* his Nephew, and *Richard* the Son of *Marchis*, who paſſed by *Bulgaria*, and *Andrinople*, and beeing encountred by the Emperours Forces, in the way ouerthrew them, and after receiued faire ſemblance from him, but with no leſſe malice. Homage was in concluſion required by the Emperour, that is, ſecuritie of peace, that he ſhould conduct and prouide for them, accompanying them with his preſence, and the aſſiſtance of his people, ſwearing to ſupply their neceſſitie in Armes and Clothes, and not to hurt or conſent to the hurt of any Pilgrime. This they ſware vnto, ſo long to continue as the Emperour kept his Oath. But the Earle of Saint *Giles* refuſed, and would haue him and his Citie deſtroyed. But being perſwaded by the reſt, he took this Oath, *I ſweare to* Alexius *the Emperour that neuer by me nor mine hee ſhall looſe life or honour or whatſoeuer hee now poſſeſſeth iuſtly or vniuſtly.* And the Emperour ſware, *I* Alexius *Emperour ſweare to* Hugo Magnus, *Duke* Godfrey, *and other the Princes of the* French *here preſent, neuer to hurt or ſuffer to bee hurt any Pilgrime of the Holy Sepulchre, and that I will proceed with them in Warlike Affaires, and according to my power will prouide them ſufficient Market.* This they did, forced by neceſſitie, but hee choſe rather to incurre Periurie then not to remooue the *French* from his Frontiers.

HONDIVS *his Map of* Aſia Minor.


Septentrio
PONTUS EUXINUS
Nunc Mar Maggior
Romania
Becſangil
Sarcum
Aegeum Mare
Aldinelli
Germian
Chiutale
Chiancara
Roni
Amaſia
Anadole
Pegian
Bozoch
Caramania
Mentesche
MARIS MEDITER:
Rhodus
Candia
Cyprus I.
Soria
NATOLIA
Milliaria Germanica
Meridies

The third Booke.

AFter this Confederacie the Emperour commanded ſhips to be brought for tranſportation of the Armie. *Godfrey* and *Tancred* were firſt tranſported, went to *Nicomedia*, and ſtaid three dayes: and ſeeing no paſſage the Duke ſent before foure thouſand men with Axes and Ploughes and other Iron Inſtruments to make way, the way being wayleſſe, thorow Hils, Dales and Præcipices. Theſe made way with much labour to *Nice*, and ſet woodden Croſſes at euery turning. They came to *Nice* the ſixth of May, and before any prouiſion was brought a Loafe of bread was ſold for twentie or thirtie pence. But *Boamund* brought plentie, and on Holy Thurſday they beſieged the Citie and addreſſed thereto their Engines, Slings, Rammes and the like. The *Turkes* made valiant reſiſtance, ſhooting poyſoned Arrowes, which killed whom they but lightly wounded.

Ours erect high Engines about the Walls, by which they might ouer-ſee the men on the Wall, and oppoſed Turrets of Wood to thoſe of Stone. The fight was hote, and the beſieged ready, to yeeld when they ſaw threeſcore thouſand comming in their Troupes from the Mountaines, two for fight, whiles the thrd might enter the Citie. No Hunger-bitten ſtomacke is readier to flye to a Feaſt then the Chriſtians to the fight, where hauing ſlaine them and returned to the Citie, they with Slings caſt their heads into the Citie, and the next day hauing ſhips prepared, entred the Lake on the South-ſide of the Citie, which ſo afrighted the *Turkes*, that by the *Turcopolæ* they ſent to the Emperour, that they would yeeld the Citie to him on compoſition to depart with their goods. This was done, and the *Turkes* carryed to *Conſtantinople*, (with purpoſe to haue them in better readineſſe againſt the *Frankes*) after ſeuen weekes and three dayes ſiege, no Citie being ſo defenſible in all *Romania*.

They departed thence & two daies after came to a bridge, and refreſhing themſelues there two dayes, they parted themſelues being to trauell in a barren Countrey, the greater band being committed to *Hugo Magnus*; and with him the Biſhop, the Earles of *Flanders* and Saint *Giles*, and Duke *Godfrey*: the other to *Boamund*. After three dayes march, this later Armie is encountred with three hundred thouſand *Turkes*, whereat ſome ſhrinking and thinking to flie, *Boamund* a man popular, and *Robert* of *Normandie* a ſtout Warriour, commanded to pitch their Tents; but before this was done, one hundred and fiftie *Turkes* with poyſoned Arrowes, began a skirmiſh turning their backes (according to their cuſtome in their flight to wound the purſuers) and were taken and ſlaine. There was now no place for flight, the Enemie hauing poſſeſſed the Hils, and the *Frankes* hauing broken their Launces in thoſe wicked bodies, it came to handie ſtrokes, with the Sword.

Some got to the Chriſtians Tents, and ſlay the Mother and Childe, whoſe cry comming to *Boamunds* eares, he commits the battell to the *Norman* Earle, and ſpeedily repaires thither, chaſed the *Turkes*, and leauing ſome to guard them, returnes to the battell. Here hee finds the Chriſtians ſo tired with labour, thirſt and heat, that had not the women brought them water out of the adioyning Riuer many had dyed. Now had ours once turned their backes, but preſently the *Norman* Earle diſplaying his Golden Banner, turned his Horſe, and redoubled the Military word, *Deus vult*, *Deus vult*, otherwiſe that had proued a diſmall day. But ſeeing *Boamund* and the *Norman*, they recouered their ſpirits, chuſing to dye rather then to flye. The *Turkes* had ſo beſet ours with their multitude, that no way was open but to their Tents: many periſhed by *Turkiſh* Arrowes; none was idle, the Souldiers fighting, the Prieſts crying and praying, the women conueying the ſlaine to the Tents, the Aire ouer-ſhadowed with a thicke Cloud of ſhot; when *Hugo* and Duke *Godfrey* came flying like prouoked Eagles, to their diſtreſſed Airies with fortie thouſand freſhmen. And now the cries of ſome fighting, and others dying, the ratling of Armors and cracking of Launces, filled the Hils and Valleyes with confuſed noyſes of inſulting voyces, and reſulting ecchoes; and manifold deaths are repreſented to the life in miſerable ſpectacles.

Forty thouſand freſh Souldiers.

The *Turkes* now looking backe to the Hils, ſee the Biſhoppe *Podienſis* and Earle *Raimund*, with the reſt of the Armie, deſcending to the on-ſet as a terrible ſtorme, ſhowring Souldiers, and powring Weapons, and not able further to hold vp head or heart, betooke them to their heeles: which put life into our wounded, to purſue and reuenge their hurts; inſomuch, that the Hill is coloured red, the thirſtie earth is drunken, & increaſeth the Neighbour Riuer with new ſtreames of *Perſian*, *Median*, *Syrian*, *Saracen*, and *Turkiſh* bloud, leauing their carkaſſes like Graſſe-hoppers without number on the ground; the Night at laſt deliuering the remnant of theſe children of darkneſſe, from the Chriſtian Zeale which now conuerted it ſelfe into Hymnes and Prayſes of the Great Lord of Hoſts.

The next day they buried their dead, diſtinguiſhed by Croſſes, the wiſer ſort giuing them the veneration of Martyrs, and the moſt Honourable Sepulture. The ſpoyle of the *Turkes* clothed with Silke, the halfe naked Chriſtians, furniſhed them with Armes, and of beggers ſuddenly made them rich. The day after, which was the third of Iuly, they purſued the *Turkes* which fled as Birds before the Hawke.

Veneration of Martyrs to their ſlaine friends, by zeale or ſuperſtition.

Soliman their Leader (Sonne of that *Soliman* which had taken all *Romania* from the Emperour) had after his flight from *Nice*, procured tenne thouſand *Arabians* to come to his aide: which being comne, hee told them that the *vertue of the* Frankes *was either Diuine or Diabolicall, whom wee, ſaith hee, had ſo conquered* (in conceit) *that wee had prouided Withes and Halters to put about their neckes, when ſuddenly a people which feares not death came downe the Mountaines, and entred our Troupes. Alas, wee were three hundred and threeſcore thouſand, and are all ſlaine or fled. This is the fourth day ſince, and ſtill we tremble. And therefore if you will be aduiſed, get yee out of* Romania. Thus they fled with him, in all Chriſtian Townes as they paſſed, making a cheerefull countenance and ſemblance of Victorie; and ſpoyling all that opened to them, ſo to impoueriſh the purſuing *Frankes* by preuenting them of prouiſions, leauing a Deſert Countrey vnto them.

Compare this with eightie eight prouiſion Three hundred and ſixtie thouſand *Turkes*.

Great Rams and Dogges.

Iconium.

Tarſus:

Thus were they forced to kill moſt of their Horſes, and many to goe on foote; others, to ride on Oxen, Kine, and the great and ſtrong Rams and Dogs of that Countrey. They paſſed thence therefore as faſt as they could, and entred *Lycaonia*, a plentifull Countrey, and came to *Iconium* a rich Citie. When they went thence, they by counſell of the Citizens carried veſſels of water with them, which ſerued till the ſecond day after, that they came to a Riuer: where hauing ſtayed two daies, they went forward to *Heraclea.* Heere were a great multitude of *Turkes*, which ſeeing the *Frankes* approach, fled amaine, and left the Citie to ours, which ſtayed there foure daies. Then did *Baldwin* Brother of *Godfrey*, and *Tancred*, ſeparate themſelues with their troups, and went to *Tarſus.* Many *Turkes* were there which went to meete them, but were diſperſed, and the next day the Citizens receiued them into the Citie. Here aroſe a contention betwixt *Baldwin* and *Tancred*, whether ſhould haue rule of the Citie, which *Tancred* at laſt yeelded to *Baldwin*, whoſe Armie was the greater. In ſhort time two Cities, *Athena* and *Mannistra*, were yeelded to them, and many Caſtles. The *Turkes* were now hidden in their ſtrongeſt holds.

Armenia.
Cæſarea.
Coſor.
Antiochia.

* *Milites*, a common name to Souldiers or Knights: here in this Author giuen commonly to Horſe-men.

Caſtellum Publicanorum.

Rugia.

The greateſt part of the *French*, entred into the Land of the *Armenians*, eagerly thirſting to make the Land drunken with bloud of *Turkes*; the whole Land was quiet before them, and the *Armenians* receiued them into their Cities. They came to a Caſtle which feared neither armes nor engines. A Souldier in the Campe, an *Armenian*, deſired to hold that Land of the Princes, in the fealtie of God and the holy Sepulchre; whereto they yeelded, becauſe they knew him to be a valiant man. After this, they came to *Cæſarea* of *Cappadocia*, which voluntarily yeelded it ſelfe. Thence they went to a faire City which the *Turkes* had aſſieged a little before, three weekes, the Citizens whereof came forth to meete them. Another Knight in the Campe, named *Peter de Alpibus*, deſired this, and obtayned it of the Princes. After this, they came to *Coſor*, a commodious and plentifull City; where they were gently receiued of the Chriſtian Inhabitants, and ſtayed thee dayes, furniſhing themſelues with neceſſaries, and receiuing abundant refreſhing.

* Knights then differed from the preſent, were created by Abbots, &c. and therefore were many in number, as theſe, *Ieroſolymitan* and other Stories of that time mention: *Militibus*, may alſo be interpreted men at Armes, and is in this ſtory alway vnderſtood of Horſe men.

* Leaue not the Hiſtorie for the Miſterie. 1. *Theſ.* 5. 21 The Monke hath forgotten that an Apoſtle is not of man, nor by man, nor hath a City but the World for his Dioceſe. Saint *Paul* ſpeaketh otherwiſe, *Gal.* 1. & 2. & *Luke. Acts* 9. 11. & 13. *Mat* 28. *Ioh.* 21.

Meane while, *Ramiundus* had intelligence that the *Turkes* were fled from *Antiochia*, and had left it weakely manned; who deuiſed thereupon, to conuey thither fiue hundred Knights*, to take the Towre before the reſt knew of it. But when they were comne into the Valley neere *Antiochia*, they then perceiued that the *Turkes* were not gone, but fortified the City all they could. They went therefore to the Caſtle of the *Publicans*, ſubdued it, and turned thence to the Valley of *Rugia*, where they ſlew many *Turkes* and *Saracens*: whereupon, the *Armenians* reioycing, yeelded themſelues. They poſſeſſed themſelues of *Ruſa* and many Caſtles. The reſt of the Armie with miſerable diſaſter paſſed mountainous wayes, paſſable onely for Beaſts and creeping things, yeelding a *Foot-path* indeed, a way of no wider ſpace, Rocks, Shrubs, Thornes, proud Hills aſpiring to the Stars, and Hells of deepe Valleyes affrighting the very eyes, where the Knights* and Eſquires carried their Armes hanging on their necks, ſome throwing them away, to auoide the carriage, all enforced to goe on foote; yea, often bearing the burthens of their Beaſts, which could not paſſe laden: neither might any ſtand or ſit, by reaſon of the followers, or turne himſelfe in thoſe ſtraits, to helpe him which followed. By this vnpaſſable paſſage (*the embleme of the true and heauenly Pilgrimage*) they came at laſt to *Maraſis*, where they were receiued cheerefully with plentifull refection. Hauing ſtaid one day, they came the next day into the Valley in which *Antiochia* is ſeated, chiefe City of *Syria*; whilome famous by Saint *Peter* Prince of the Apoſtles: in it, he placed his Epiſcopall Chaire, and* ordered *Barnabas* and *Paul* Apoſtles. But as firſt our Lord would conquer it with humilitie and preaching, ſo now with ſublimitie of Armes. Ours came to the Iron Bridge, where they encountered many *Turkes*, which prohibited their paſſage, and made their way by force, and there found rich ſpoyles. They pitched their Tents on the Riuers banke, not farre from the City; and the next day prepare to goe to the City, and lay ſiege to it in three place. For on one ſide the Mountaines prohibit acceſſe and all militarie Art. On Wedenſday, the twelfth Kal. of December, was this ſiege begunne, and becauſe the City was not onely the minion of Nature, but Paragon of Art, the Princes conſulted to vſe more their Arts then Armes.

The fourth Booke.

FIrſt therefore, they made a Bridge for commodious paſſage ouer the Riuer, for they found a copious Vintage, Caues full of Corne and prouiſions, Trees laden with varietie of fruits, which the *Armenians* within the City made knowne to them. Engines were erected, Turrets of wood, Slings, Hookes, Rammes, Moles, and other deuiſes. There were within ſo many defenders, as might haue tryed it in the field with ours. They builded a Caſtle, if haply the *Turkes* preuailed, for better ſecuritie. The Gariſon of *Arech* hauing cut off diuers of our Victualers, an ambuſh was laide, and many *Turkes* ſlaine, their heads caſt (by Engines) into the City: and thenceforwards, our men had freer paſſage to the *Armenians* for prouiſions, which readily brought alſo to ſell. Chriſtmas Feſtiuitie was celebrated with ioyfull ſolemnity: after which, the Winter with Elementary forces, helped the Enemie to aſſault vs, and made prouiſion difficult: famine within; without, Haile, Snow, Ice, Windes, Armies without Armes, but not without harmes, to them which were without ſhelter, expoſed to their fury, euery way pinched, but in reſolution, and therefore quickned by theſe ſpurres: they agreed that *Boamund* and the Earle of *Flanders*, with thirtie thouſand choice Horſe and Foot, ſhould enter into the *Saracens* Land. From *Ieruſalem*, *Damaſco* and *Aleppo*, and other Countries, *Perſians*, *Arabians* and *Medes*, had aſſembled to come to *Antiochia*, to raiſe that ſiege; but hearing that ſome of the Chriſtians were entered their Countrey, they reioyced, ſecuring themſelues of victory, and diuided their Armie into two, to keepe ours from fleeing any way. The Armies met, theſe truſting in their multitudes, thoſe in Gods Omnipotence, which gaue them a ſhamefull ouerthrow, and put them to flight; wherein our Foot mounted their Horſes to purſue them. Once; they had beene good Purueyors, to bring thus from farre vnto them ſo many Aſſes, Camels, and other Beaſts, laden with Wine, Corne and other prouiſion, and *the hungry he filled with good things*: his Name be bleſſed for euer.

Famine and Plentie, and Famine.

The meane while the enemie had aſſaulted ours out of the City in their Tents, and ſlew many, and but for the Riuer had done more hurt; which diſaſters together with famine, made ſome of ours bethinke themſelues of flying. An Aſſe-loade of Corne was now ſold for ſeuen pound, an Egge for twelue pence, a Nut for a peny, and many died of hunger. Yea, the Pillars were ſhaken; *Peter* the Hermite and *William Carpenter*, fled away by night. This *William* was of royall deſcent, Vicount of a Caſtle, called *Milidune*: no ſhield, breaſt-plate or helmet, could endure the ſtrong puſhes of his Lance. *Tancred* hearing of their flight, purſued them, tooke them, and cauſed them to returne with ſhame. For *Hugo Magnus* his ſake, (whoſe Kinſman he was) and his former exploits, *William* was pardoned, ſwearing to doe ſo no more, which yet he ſoone tranſgreſſed, and cloſely fled. In the whole Armie were not found one thouſand Horſes fit for ſeruice. To adde to their ſorrowes, one *Tetigius*, a *Romanian*, vndertooke to bring plentie of prouiſion from the Emperour by ſhipping, and left his Oath and Tents in pawne, which he neuer redeemed. The greateſt part of the Armie compelled by famine, ſued for leaue to depart, which the Princes with teares granted.

In this miſerie, a Meſſenger brought them word of a great Armie of *Turkes*, which that night would bee at *Arech* the Caſtle aforeſaid, purpoſing to ſet vpon their Tents vnprepared. This made them dance, which before could not goe, as if they had already conquered, chuſing rather to dye by the Sword then hunger. They ſent Spies the next day, which returned word, that they neuer before had ſeen ſo many thouſands of them together. Their huge multitude made ours beginne to flee, which *Boamund* ſeeing, he brake forth with ſuch furie, that the enemy fled towards the Iron bridge; the *Franks* lay frankly about them, and now the earth is couered with carkaſſes, the Ayre is filled with clamors, the Riuer is ſwollen with precipitated bodies, and more were ſlaine then eſcaped, which alſo returned to their Caſtle, rifled it, and then forſooke it, leauing it to Ours, which there placed a Garriſon, returning to the Tents with great ioy and great ſpoiles. Their fellowes which that day had fought, and got the better of the Citizens, were now filled with double ioy. The *Armenians* and *Syrians* alſo now brought prouiſion to the Campe, and reioyced with vs. The *Turkes* after hauing ours at aduantage, put the horſemen to flight, and ſlue about one thouſand foote-men: which they ſcarſly had done, when the reſt of the Armie out of the Campe, reuenged the ſame with exceeding Vſurie. Duke *Godfrey* glorioully behaued himſelfe with the death of many, whom a *Golias* of theirs, a big and mightie man, had wel-nigh ſlaine, had not God and his valour protected him, whom he repaid with ſuch furie, that lifting vp his ſword, he claue his breaſt in the midſt, diuiding his backebone and entrails paſſing thorow to his right thigh, his whole head with the right ſide of his body falling into the Riuer, the left halfe he ſent backe to the Citie. This ſight bred in them horror and amazement, for he was one of their Admirals (*Amira's.*) Euen the Riuers ſelfe with another Armie of carkaſſes, ſtood ſtill to wonder at ſuch a ſpectacle, nor could the vpper Waters enforce the lower (ſtayed with a new world of Inhabitants) to giue them leaue to ſee it, till their ſwelling indignation by force obtained it. In that conflict was ſlaine the Sonne of *Caſſianus*, the great King of *Antiochia*, and twelue Admirals of the King of *Babylon*, whom he had ſent with their bands to ayde the King of *Antioche*. For that Prouince hath one Metropolitane, twelue Conſuls, and one King; and they were gathered out of ſo many Prouinces as there were Admirals. There were alſo ſeuen thouſand taken Priſoners: the baggage was without number. And now the *Turkes* not onely ceaſed their clamors and ſcornes, but many fled cloſely out of the Citie. The next day the *Turkes* buried their dead beyond the bridge, which the Chriſtians digged vp againe with diſgrace, (for their faſhion is to burie with Pals, Bowes and Arrowes, Golden Byzantines,* and other things good for bootie) leauing another bootie to the Fowles.

A mightie ſtroke.

Amira's, that is, Lords or Commanders.

*A Coine.

The fift Booke.

IN theſe viciſſitudes and entercourſe of diuerſified Fortunes, came Meſſengers from the King of *Babylon*, vpon ſafe conduct granted by the Princes. Againſt their comming the Campe was ſet forth, in goodlieſt ſhew of brauery, Shields hung vp vpon poles for the youth to runne at Quintane, (an exerciſe on horſe-backe) Dice, Cheſſe, Militarie skirmiſhes of horſe and foote, to expreſſe their careleſſe and feareleſſe reſolutions, whiles the elder and grauer ſort aſſembled

Running at Quintan.

with mature aduiſe and graue counſailes, to ſecure that ſecuritie. The *Babylonians* approaching, maruelled at this ſight, hauing heard before that they were both famiſhed and heartleſſe, and being brought before the Princes, thus ſpake; *The* Admirauiſſus *of* Babylon *our Lords ſends greeting and friendſhip to you the Princes of the* Frankes, *if you will obey his will. In the Court of the King of* Perſia *our Lord, is a great aſſembly for your ſake, and ſeuen daies the Counſell hath beene prolonged. They maruell why you come armed to your Lords Sepulchre, diſpoſſeſſing their people of their ancient poſſeſſions, and (which is vnlawfull for Pilgrims) ſlaying with the Sword. And if you will come hereafter with Scrip and Staffe, they will cauſe you to paſſe with honour and plentie, they will make the foot horſemen, and the poore to want nothing going or comming. And if you ſhall pleaſe to ſtay a moneth at the Sepulchre, you ſhall want nothing, and walke thorow* Ieruſalem, *and haue leaue to performe what veneration you will to the Temple and Sepulchre. But if you contemne this indulgence, and truſt in your courage and weapons, we are confident that no humane power is able to force the* Babylonians *and King of* Perſia. *Speake now your minds what you like or diſlike herein.* The Princes with common aduice anſwered. *It is no maruell if wee come armed to our Lords Sepulchre, and exterminate your people from thoſe Confines, ſeeing that they which haue before comne with Staffe and Scrip, haue bene ſhamefully both ſcoffed at and ſlaine. The Land is not theirs, though they haue long poſſeſſed it, becauſe it was anciently ours, who for their malice and in-iuſtice by ours were diſpoſſeſſed. But now it is decreed in Heauen, that it ſhall be rendred to the children which was taken from the Fathers. And let not your Nation glorie that they haue conquered the effeminate* Greekes, *which by Diuine diſpenſation, the ſword of the* Frankes *ſhall repay you. It is not of man to ouerthrow Kingdomes, but of him by whom Kings reigne. They ſay they will ſhew kindneſſe, if we come with Scrip and Staffe: let their mercy returne vpon themſelues; will they, nill they, our pouertie ſhall bee inriched by their ſtore. Nor can any humane power affright vs: for when wee dye, we are borne, and looſing a Temporall life, wee recouer an Eternall. Therefore tell thoſe which ſent you, that the Armes which we haue taken in our Countrey, we will not lay by when we haue conquered* Ieruſalem. *For we truſt in him which teacheth our hands to fight, and maketh our armes as a bow of ſteele, that all offences ſhall be remoued and* Ieruſalem *taken.*

Truce broken.

The Embaſſadours herewith diſpleaſed, by leaue entred the Citie. Ours beganne to build a Caſtle at *Machumar*, before the gate of the Citie in their buriall place, deſtroyed their Sepulchres of Stone, which they vſed to their ſtructure; being finiſhed, it was committed to Earle *Raimund*: This ſtraitned their iſſues, and ſtrengthned ours, which hereby had libertie to forage, and brought in great booties, from a place where was an old ruined Caſtle, which alſo they fortified and commended to *Tancred*, who intercepted prouiſions that were brought to the Citie. The Citie therefore deſired truce, to treat in that time of conditions of yeelding. The laſt day of which, a famous *Wallon* Knight, was by them taken and cruelly murthered, whoſe Wife, by her teares, cries and complaints, exceeded teares, cryes and complaints, hauing ſpent that ſtore in prodigalitie of her ſorrowes, and now by her miſerie varniſhed with bright luſtre of her exceeding beautie, and the deepe impreſſion of Noble bloud, which her impotent nailes ſcratched from that goodly countenance, and her impacience other whiles ſo ſeuerely recalled to the attendance on her great heart, that ſhe abode as a Marble ſtatue, ſpake more to commiſeration and indignation with not ſpeaking, then the beſt ſpeaking Oratorie could haue pronounced.

Pyrrhus.

Fulcherius.

Reuenge ſlept not long. For one *Pyrrhus* which had three Turrets in his command, ſent ſecretly to *Boamund*, (with whom he had treated in the truce) to deliuer them all into his hands, and his Sonne for pledge of his fidelitie. Whereupon by night *Boamund* and the Princes (as had beene agreed with *Pyrrhus*) cloſely conueyed the Armie thither, which by day (to deceiue the *Turkes*) they had ſent forth to forage. Thus ſcaled they the wals, (*Fulcherius Carnotenſis* being the firſt which entred) and after ſet open the gates to the whole Armie: a Comet that night appearing, the heauenly Meſſenger of earthly mutations. The Citie was promiſed to *Boamund*, if he could make meanes to obtaine it, vpon occaſion of *Pyrrhus* firſt ſending to him.

The ſixt Booke.
Antiochia taken

ON the fift of Iune, the Chriſtians entred *Antioche*, *Fulcherius* and his fellow Scalers inuaded the Towers, and killed the ſleeping Watches, awaking them to a neuer waking ſleep. They which were awaked out of ſleepe by this noyſe in their houſes, ran forth of their doores to ſee the cauſe, and preſently forth of themſelues and ſeeing together. Death now filleth euery ſtreet and corner, confoundeth all ages, ſexes, conditions. Some running out of the gates, were encountred by others comming from the Campe, and *Caſſian* the King eſcaping into *Tancreds* iuriſdiction in poore diſguiſe, was there diſcouered by the *Armenians*, and his head brought to the Princes, together with his Girdle, which was valued at one hundred and ſixtie Byzantines. Many fled to the Caſtle, which ſeemed impregnable, the Mountaine and the Building conſpiring to deride affronts. Heereto from a neere Tower *Boamund* gaue aſſault, and (wounded) was forced to retire to another Turret, and the reſt followed him. Onely one abode in the top, and ſeeing himſelfe alone, muſtered out of himſelfe an Armie of reſolute thoughts, out of the wals an Armorie of ſtones and mortar againſt his vnderminers, and laden with one thouſand Arrowes, ſeeing Death importunate, he went forth to meete him, leaping in the midſt of his aduerſe ſquadrons with his Sword and Shield, to take vp company to attend him into the other world. The night followed that bloudy day, but forbad ſleepe to both ſides, feare and wearineſſe executing that ſummons.

The next day, being Friday, whiles ſome were carrying out the dead, others aſſaulting the Caſtle, there was eſpied from the Turrets and Wals a Cloud of duſt, which ſome ſuſpected to be the *Conſtantinopolitan* Emperor, but proued *Corbanan* the General of the King of *Perſia*, with a long and farre gathered Armie of *Perſians*, *Medes*, *Arabs*, *Turkes*, *Azimites*, *Saracens*, *Courds*, *Publicans* and diuers other Nations. There were three thouſand *Agulans*, which vſe none other Armes but Swords, armed to point with Iron. Ours being wearied, gaue them leaue to prouoke, inſult, & run vp and downe caſting vp their Lances and Swords, and againe catching them. *Senſadol*, Sonne to King *Caſſian*, had gone to *Corbanan*, promiſing (before in his Fathers name, now in his owne) to reigne vnder him, to deliuer him the Caſtle of *Antiochia*, and to doe him homage. The Caſtle was now deliuered. Soone after a ruſtie Sword and worſe Lance, taken from a poore *Franke*, were preſented to him, with inſultation on all hands ouer that beggerly Nation which thought by ſuch Armes to ſpoile *Aſia* and ſubdue *Perſia*. And preſently ſent for his Secretarie to write to the *Chalife* and to the *Soldan*, that he *now held the* French *Armie incloſed in the walls of* Antiochia, *the Caſtle in his owne poſſeſſion; and that the cry was more terrible then the Wolfe. And whereas you writ to me vtterly to deſtroy them, be not offended if I ſend ſome of the chiefe bound to you. Their ſeruice will be vſefull, and the* French *Kings Brother an honourable Captiue to* Perſia. *Ply you your pleaſures and get children to reſiſt other* Frankes, *if need be. As for me, I will not ſee your face till I haue ſubiected all* Romania, Syria, *and* Bulgaria *to your ſeruie.* Thus did he ſell the skinne of the Beare yet liuing. His Mother ſought to diſſwade him by Prophecies, Starre-gazings, and other Wiſardly Diuinations, which all (ſhee ſaid) portended proſperitie and victorie to the Chriſtians. But hee remayned deafe, and reſolued to try it out from the Caſtle, the *Turkes* ſtill annoyed Ours, and with ſucceſſions of ſupplyes had great aduantage; the ſtreets were ſtill couered, and Houſes as it were roofed anew with Arrowes. But a worſe Enemie, Famine did more harme; the legge of an Aſſe was ſold for ſixtie ſhillings, and the buyer eſteemed frugall, the Hides of beaſts were dreſſed for food, the children ſtarued at the breſts of their Mothers. Many fled away and raiſed reports that the Citie was loſt, or could not long hold out, Earle *Stephanus Carnotenſis* by this newes cauſed the Emperour comming to their aſſiſtance to turne backe.

Corbanan.

BVt a certaine Prieſt comforted them with Relation of a Viſion of Chriſt, the Virgine and *Peter* appearing to him and promiſing reliefe after fiue dayes, which one *Peter* ſeconded with a ſecond Viſion of Saint *Andrew*, ſhewing him in Saint *Peters* Church in the Citie, the Launce which pierced the ſide of our Sauiour, with promiſe of victory to the Bearers; which they went, digged and found it with great ioy, ſinging a *Te Deum, & Gloria in Excelſis.* All preſently ſware not to flie, nor deſiſt from the Iourney of the holy Sepulchre. By night fire from the Weſt fell from Heauen vpon the *Turkes* Campe, which cheered Ours and terrified them, as an Enſigne of Diuine vengeance by the *Frankes*. Soone after the *Turkes* hauing aſſailed and ſlaine three of ours in a Towre, whiles none of our ſtarued number could be brought out of their Houſes to aſſiſt them; *Boamund* diſdayning, cauſed fire to be ſet on thoſe Houſes to bring them out by force, and ſuch a wind aroſe with the fire that it burned two thouſand Houſes and Churches.

The ſeuenth Booke. The Stories of theſe times are full of Viſions: hence neglecting the Scriptures, they were fed with Legends. And would God the prodigall Sonne would yet leaue his Huskes, and returne to his Fathers houſe, where the pooreſt ſeruant hath better food.

Peter the Heremite and *Heluinus* were ſent to *Corbanan*, in Ambaſſage, which they performed ſtoutly in confidence of the former preſages. The Biſhop *Podienſis* (the Popes Legate) enioyned three dayes faſt, and they all confeſſed themſelues, obſerued Proceſſions, and on the third day receiued the Sacrament. After which by common counſell the Armie was diuided in ſixe parts, the firſt Band committed to *Hugo* and the Earle of *Flanders*, the ſecond to Duke *Godfrey*, the third to *Robert* the *Norman*, the fourth to the *Podian* Biſhop, which carryed with him the Launce aforeſaid, and a great part of Earle *Raimunds* forces, the fifth to *Tancred*, the ſixth to *Boamund*. The Biſhops, Prieſts, Clerkes and Monkes in their holy Veſtments went out with the Souldiers without the gate, carrying Croſſes in their hands, ſigning the people, and crying, *Lord ſaue thy people, and bleſſe thine Inheritance: Bee thou to them a Tower of ſtrength from the face of their Enemie*, with other *Pſalmes*. The like was performed by thoſe which were on the Walls and Towers. *Corbanan* ſaw them comming forth, and ſaid, let them all come out that we may the better take them. By him ſtood an *Aquitaine* Renegado, which for his belly had denied his Redeemer, and had told diſgracefull reports of the Chriſtian forceleſſe famiſhed Forces; by whom he now learned to whom euery Band pertayned. And ſeeing their Armes and Order, hee cut off the head that had brought him thoſe Tales. Hee gaue alſo a ſigne to the *Amira* of his Treaſures, that if hee ſaw a fire kindled in the head of his Armie, hee ſhould flye with all ſpeed.

Of this Lance, ſee *Fulcherius*. The finder was found a deceiuer.

When Ours were comne into a certaine Valley, the Biſhop of *Podium* armed, and holding the Launce of our Sauiour erected in his hand, made a Sermon or Speech vnto them, exhorting to courage and charitie, promiſing Victorie to the Suruiuer, Heauen to the Dier, and bleſſed them. Then marched they on moderately, the length of their Armie from the Riuer to the Hill extending

ding

Fight and victorie.

If I follow my Author into Thickets (*piæ fraudes*) yet your diſcretion may chuſe your way.

The Caſtle yeelded.

* *Fulch.* ſaith he went to *France*, and after returned.

ding two miles. The *Turkes* diuided themſelues in two Bands thinking to incloſe Ours: but a ſeuenth Band was appointed to encounter that diuided Armie out of the Souldiers of *Godfrey*, and the *Norman* vnder one *Rainald*. Theſe met and fought, many beeing ſlaine on both ſides. When the other ſixe Bands were come within Arrow ſhot, the *Turkes* ſhot and the wind retorted their Arrowes on themſelues, ſo that Ours could not find an Enemie, the *Turkes* flying from the firſt Band, which preſently went to helpe *Boamund*, which bare the burthen of the fight, and *Godfrey* followed him. Whiles Ours are in the heat of fight a white Armie appeared from the Mountaines, whoſe Captaines are ſaid to be *George*, *Mauritius*, *Demetrius*, and the Biſhop preſently cryed, that their promiſed helpe was comne. Fire was ſet to the Graſſe when the *Turkes* fled, for a token of flight to the Campe, which yet were ſet vpon by the *Surians* and *Armenians*. There dyed that day one hundred thouſand Horſemen, for they would not take paines to number the Footmen which were ſlaine. The next day fifteene thouſand Camels were found, Horſes, Aſſes, Mules, Oxen, Sheepe, innumerable, with Gold, Siluer, Veſtments and other things of price: with which they returned to the Citie, where they were receiued by the Prieſts in Proceſſion. The *Amira* of the Caſtle ſeeing his fellowes runne away, asked for one of our Colours, and the Earle of Saint *Giles* (left to guard the Citie) gaue him his, which hee ſet vp, but hearing that the Citie was granted to *Boamund*, he ſent for his Ancient, and couenanted with him to ſuffer the *Caſtellans* to depart with freedome, ſo as they which would might become Chriſtians, the reſt ſhould haue a Conuoy to the *Saracens*. Himſelfe became a Conuert: and after three dayes faſt, the *Gentiles* were baptized. The battell was fought on the eight and twentieth of Iune, on Saint *Peter* and Saint *Pauls* Euen. *Hugo Magnus* was ſent in Ambaſſage to the Emperour to come to take his Citie, which hauing done, * he died. The other guiltie of breaking his Oath would not come.

They now conſulted of going to the Sepulchre, but were forced to wait till October, by the drought and heate. One *Pilet* a Knight of Earle *Raimunds*, procured many to ioyne with him, and went into the *Saracens* Land. The *Saracens* receiued him at *Talaman*: not farre thence hee wonne a Caſtle of the *Saracens*. They went to *Marra*, where many were gathered from *Aleph* (*Aleppo*) and other places: they diſcomfited the *Turkes*, but were not able to lay ſiege till October. The Biſhop *Podienſis* dyed on the firſt of Auguſt, to the Armies great griefe, and was buried in Saint *Peters* Church. The Earle of Saint *Giles* went to *Albaria*, and forced the Citie, commanding to kill all ſuch as would not turne Chriſtians, which coſt many their liues, becauſe they had taken it from the Chriſtians, and vſed the ſame condition. A Biſhop was alſo elected to gouerne it.

The eighth Booke.

The Chriſtian Army increaſed.

SVmmer being paſt, the Chriſtian Souldiers returned from their ſeuerall abodes to *Antioch*, and there met together on All-Saints day, beeing now farre more then when they had gone from thence. For from all parts of the World many worthy Knights and Footmen had followed the ſteps of the former, the Chriſtian Armie daily increaſing. And when they conſulted of the way of the Sepulchre. *Boamund* demanded their couenant touching the Citie. Earle *Raimund* ſaid it could not be done by reaſon of their Oath to *Alexius*. Hence grew many meetings and ill greetings. At laſt the Biſhops, Abbots, and more moderate Princes conſulted how both might be kept: and it was agreed that both *Boamund* and *Raimund* ſhould goe the way of the Sepulchre with the reſt, the former fortifying the Caſtle, the other the Palace of *Caſſian*, and the Tower on Saint *Simeons* gate.

Deſcription of *Antiochia*.

Marra beſieged

* *Teſtudo*, was an Engine made of boords couered with Hides to preuent fire within which the Aſſailants might approch to the walls: & in which alſo they might hang with ropes, that Iron Engine, which if it had one hooked beake, was called *falx*, if two it was called *Aries* or a Ram wherewith the walls were ſhaken, & ſtones looſed and pulled out.

And becauſe *Antioch* hath long detayned vs in the narration, and in the ſiege, we will ſpeake ſomewhat of it for their ſakes which haue not ſeene it. Threeſcore and fiue Kings are ſaid to haue ruled there. It is enuironed with two Walls, the former of great ſquare ſtones artificially wrought, and therein are diſtinguiſhed in order foure hundred and ſixtie Towers. It is goodly and ſpacious contayning foure Hils great and high, on the higheſt a Caſtle, neither fearing forcible batterie, or ſuttle engining. There are three hundred and ſixtie Churches in her Territorie, and the Patriarch hath vnder his Iuriſdiction, one hundred fiftie three Biſhops. Foure Hils fortifie it on the Eaſt. *Farfar* runneth on the Weſt. Ours beſieged it eight monethes and one day, and were in it beſieged three weekes of the *Parthians*, after which they reſted there in quiet foure monethes and eight dayes, which ended, *Raimund* went to *Rugia*, and the next day to *Albaria*, which two Cities he had ſubdued: the fourth day to *Marra*.

The Citizens ſcorning the paucitie of his Souldiers, came forth to encounter him, but were ſoone repelled. The next day *Boamund* adioyned himſelfe to his helpe. Iron Rammes were made, which being hanged with Ropes, and by the Souldiers hands drawn back might be forced on the Walls, with often puſhes to ſhake downe the Wall. A Tower of wood was erected higher then theirs of ſtone, with three lofts furniſhed with Militarie Engines, hauing in the two higher armed men with Pikes, Arrowes, Stone, Balls, and Fires: in the loweſt were thoſe which forced the wheeles on which the Tower was built. Others filled the Ditch, hauing applyed a *Tortoiſe* * to the Wall ſo to bring thither their Machination. The Citizens had prouided wild-fire, and another Inſtrument to throw great ſtones, but in vaine. For *William* of Mount

Peſſul, with his Company in the higheſt ſtorie, threw downe Mill-ſtones which brake the roofes of houſes, whiles the others digged thorow the Wall. Others ſet a Ladder to the Wall, which *Gulferius dela Turre* firſt aſcended, and many other followed him: whom the Citizens no leſſe furiouſly aſſaulted, and forced ſome of them downe with deadly præcipice: whom others yet followed: the Prieſts alſo ſtood by the wooden Tower, calling on the Lord Ieſus, to *powre his wrath on the* Gentiles *which knew him not, and the Kingdomes which inuoked not his Name: and to bee our helpe in the nedfull time of trouble.* The narrowneſſe of the Wall did not admit aſſiſtants to *Gulferie*, who laid about like a Lion, and was moſt laid at, his ſhield beeing onerated with Arrowes, Darts and Weapons, that a man could not lift it, and hee was now ſpent and wearie when the other had digged thorow, and ſoone chaſed away the Enemies: which ſo terrified thoſe on the Wall, that *Gulferie* now without a ſhield full of heart and reſumed life, made way with his Sword and killed more yet with feare (throwing downe themſelues) then with his Weapon. *Boamund* ſignified to the richer Citizens to flye to a Tower, and there they might redeeme their liues, which vpon his word they did. Much crueltie was ſhewed by ours, ranſacking not only their houſes but their very entrails for Treaſure: neither yet was there any of ſo great a multitude which would confeſſe the name of Chriſt. Euery man had what hee could get. And *Boamund* of thoſe in the Tower ſlue the old vnſeruiceable, the reſt he ſent to *Antiochia* to be ſold: but when hee could not perſwade *Raimund* to deliuer *Antiochia* to him, hee left him and returned thither.

The Armie which ſtayed all this while there was ſo pinched with Famine, that (horrible to ſpeake) they cut and eate vp the bodies of the *Gentiles*. The diſcord yet continued betwixt the Earle and *Boamund*, to the great diſpleaſure of the Armie, *Raimund* pretending the Oath to the Emperour, and hauing pure Iuſtice on his part. This being diſcourſed at *Rugia* and *Capharda* in diuers meetings, euery one wiſhing, but not ſhewing how to effect, concord, they returned to *Antioch*. But the *Norman* Earle with all his abode with *Raimund*, knowing that hee was in the right. Theſe two Earles order their Bands for *Ceſarea*, the King whereof had ſent to become *Raimunds* Vaſſall. But when he ſaw the Armie approaching, hee was troubled and forbade to ſell them any thing. The next day he ſent to ſhew them a Foord, whereby they might paſſe thorow *Farfar*. a Valley, in which were twentie thouſand head of beaſts which they tooke: and going to beſiege a Caſtle therein, it preſently yeelded to them, which Example another Caſtle followed. Thence they came to *Caphalia* a plentifull Citie in a ſpecious and ſpacious Valley, whoſe Citizens were all fled, leauing their Garners and Gardens, and Houſes plentifully prepared for thoſe which at firſt were filled with wonder and doubt, and after with Iubilee. The like alſo was done by a Caſtle adioyning to that Valley, where they kept their Candlemas. The King of *Camel* ſent thither to deſire conditions of Peace, or rather to buy the ſame with goodly Preſents. The King of *Tripoli* imitated his Example. Both their Gifts were receiued, but no peace giuen, except they would become Chriſtians.

Famines thron at *Antiochia*.

Caphalia.

Camel.

Tripoli.

A fortnight after they went to an old Caſtle called *Archas*, comparable to famous Cities, in Scite, Walls, Towers. Whiles they continued heere a doubtfull ſiege, fourteene Souldiers of Ours, deſiring Exploits went towards *Tripoli*, where they encountred threeſcore *Turkes* with a great bootie of Captiues and Cattell, and returned with the ſpoile to the Campe. *Raimund Pilet*, and *Raimund* Vicount of *Tentoria*, with their companies hereby inſtigated went to *Tortoſa*, and making great fires by night, as if the whole Armie were there, ſo terrified the Inhabitants that they left their Citie in haſte, ſtored as it was, to ſeeke a new Habitation, this beeing indeed a good Hauen for ours. *Maraclea* a Neighbor Citie alſo receiued them. Duke *Godfrey* hearing of this glorious ſucceſſe, ſet forth from *Antiochia* with *Boamund* and the Earle of *Flanders*, and came to the Citie *Licia*, where *Boamund* parted from them. The Duke and the Earle came to *Gibellum*, and beſieged it: but hearing from Earle *Raimund* of his difficulties, and of a battell approching, they agreed on conditions before required with the Prince of that Citie, and haſted thither to the beſieged Caſtle. Where the Duke ſeeing their ſmall proficience, went to *Tripoli*, where followed ſo bloudie a battell that the water which runneth into their Citie ſtained their Ciſternes; and then turning aſide to the Valley of *Deſen* (where ours had ſtaid before a fortnight) there got three thouſand Camels and innumerable Sheepe, Kine and Aſſes, to their great wonder whence they ſhould come in that ſpace. Thus richly laden they returned to the ſiege, and there kept their Eaſter (then the ſecond day of Aprill.) This ſiege continued three monethes and one day, and then (preuailing nothing) they aroſe and went to *Tripoli*, and there eſtabliſhed the peace which the King and Citizens had deſired. The King deliuered three hundred Pilgrims of ours, and gaue fifteene thouſand *Bizantines* and open Market to buy prouiſion.

Archas.

He couenanted alſo to become Chriſtian if they could winne *Ieruſalem*, and ouercome the *Babylonian* Warre, and be ſubiect to the King of *Ieruſalem*. Here they ſtaid three dayes, and ſeeing that Harueſt was neere they agreed to take the next way to *Ieruſalem*. On the fourth of May they ſet out, and paſſing certaine ſteepe Hils, they came to the Caſtle *Betelon*: the next day to the Citie *Zabaris*, where they could find no water for themſelues and their Horſes. The next day they came to the Riuer *Braim* where they refreſhed themſelues that night. The next night was

Zabaris.

Tyrus.

was of our Lords Aſcenſion, and they aſcended a hill by a narrow way, where they feared, but found no enemy. Then came they to *Baruth*, a Citie ſeated on the Sea; thence to *Sagitta*, and after that to *Sur*, from that to *Aora*, thence to the Caſtle called *Caiphas*, and ſo to *Cæſarea*. In *Cæſarea* is *Philips* houſe ſtill ſhewed, and the Chamber of his Daughters which were Propheteſſes. Here they kept their Whitſontide, pitching their Tents neere the Citie. Thence they paſſed to *Ramola*, which the *Saracens* for feare had forſaken, neere which is the Church of Saint *George*, where hee lieth buried, for veneration of whom they elected a Biſhop, and gaue him Tithe of all their Riches. It was meete that inuincible *George*, the Standard-bearer of their war ſhould receiue that honour. Thence they turned to *Ieruſalem*.

S. *Georges* Tithe.

The ninth Booke.

Ieruſalem beſieged.

AS ſoone as they ſaw *Ieruſalem*, they wept for ioy, fell downe and worſhipped the Sepulchre. On the North ſide, the Earles of *Normandie* and *Flanders* encamped, neere Saint *Stephens* Church, in the place where he was ſtoned. On the Weſt Duke *Godfrey* and *Tancred*. On the South (on Mount *Sion*) the Earle of Saint *Giles*. Whiles they reſted in their Tents being wearie, ſome went to ſcoure and ſecure the Countrey. On Munday the fourth of Iune, they beganne the aſſault, and had that day ended the ſiege if they had not wanted Ladders. Another want of Bread ſucceeded for ten daies ſpace, and then their ſhips of prouiſion arriued at *Ioppe*. The Water of *Siloe* could ſcarcely ſuffice the men. The Beaſts were driuen ſixe miles to water, with a great conuoy of ſixe thouſand Souldiers. *Pilet* and one hundred others, were ſent to *Iaphia* or *Ioppe*, and ſome that went before to ſearch the way, were ſet vpon by ſeuen hundred *Turkes* and *Arabs*, where *Achardus* a good Souldier ſold his life deerely; but when the reſt came in, the enemies fled. They were now prouided of victuall from the ſhips, but their thirſt was ſo extreame, that they digged holes in the earth, and put the moiſt Turffes to their mouthes to moiſten them; they licked the dewie Marbles, and ſewed beaſts skins new killed to fetch Water in: and ſome rather faſted, ſo to moderate thirſt, then to drinke of that greaſie Water. To the ſiege they addreſſed woodden Towers and Engines.

Great thirſt.

Duke *Godfrey* cauſed his to be applied on the Eaſt ſide, and the Earle of Saint *Giles* another, on the South. On Thurſday they faſted, and gaue Almes to the poore; and on Friday the twelfth of Iuly, they aſcended thoſe Towers, and applyed ſcales to the Walls. Duke *Godfrey* with his Brethren *Euſtace* and *Baldwine*, played the Lions. Proceſſion was made about the wals with Croſſes and Relikes, and Altars, whiles they fought on the wals. When the houre approached, in which the Sauiour of men dyed for men, then did one *Letoldus* firſt from the Dukes Caſtle leap forth, and after him *Guicherius*, (which had ſlain a Lion by his ſtrength.) The Duke followed his Souldiers, and his other Souldiers him, who chaſed the enemy from the wals, and purſue them into the Citie with a great ſhout. Which when Earle *Raimund* heard, which was labouring to bring his Tower to the Wall, hee called to his men to follow him to the gate neere the Tower of *Dauid*, and ſpake to them in the Tower to open; which preſently the *Admiravis* which kept the Tower, hearing who hee was, did, and committed himſelfe and all his vnto him, together with the Tower.

Letoldus and *Guicherius* enter the Citie.

But Duke *Godfrey* ſought neither Tower nor Gold, nor ſpoile, but reuenge for the bloud and wrongs of Pilgrims, whereto he neuer had more opportunitie, not then when at *Antioche* hee claue in ſunder that Gigantean *Gentile*. And now he and *Guicherius* (which cut a Lion in ſunder) claue humane bodies from the head to the raines, and on the right and left hand thorow both ſides: the throng hindred euery mans flight. They which remained, fled to the Temple of *Salomon*, where they defended themſelues the moſt part of the day; but ours before night breaking in, ſhed ſo much bloud, that ſlaine carkaſſes were tumbled on the Pauement to and fro in a ſtreame of bloud; armes and hands diſmembred floted in bloud, and were ioyned to others bodies, none being able to diſcerne; and the ſlayers themſelues were ſcarſely able to endure thoſe hot miſts of bloudie vapours. After this vnſpeakable ſlaughter, they grew more indulgent, and many captiues of both Sexes were ſpared. Euery corner was ſearched for ſpoile, euery man poſſeſſing what he tooke; *Ieruſalem* at that time being rich. After this they did goe ioyfully to the holy Sepulchre, and gaue thankes to him which had beene there buried: going did I ſay? Creeping on their knees and elbowes, watering the Pauement with their teares. This done, they went to their houſes, and refreſhed themſelues with food and ſleepe. The next day they went armed to the Temple of *Salomon*, to make an end of them which had aſcended the roofes, where onely Wings were wanting to flye from that which they could no way flee, preſent deſtruction. Some threw themſelues downe headlong; others, offered themſelues to ſeruitude. The liuing *Saracens* were enioyned to carry out the dead and burie them, and to cleanſe the Citie.

Cruell execution. *Dodechinus* in his Appendixe to *Mar. Scotus*, reciteth out of a letter to Pope *Paſcal*, written by D. *Godfrey*, that the bloud reached *vſque ad equorum genua*.

Godfrey choſen King.

Arnulphus choſen Patriarch.

The enemies deſtroyed, the Citie ſecured, victorie and glory atchieued, queſtion was of a King, and Duke *Godfrey* was choſen by generall conſent, the eighth day after the taking, who more adorned that Royall Dignitie, then it him, and was an Honor to his Honor, by Knightly bountie, bodily elegance, and excellent manners. The next care was of a Prelate, and *Arnulphus* was choſen on Lammas-day. This ended, Meſſengers were ſent by the *Neapolitans* to King *Godfrey*,

Godfrey, offering themſelues to his ſubiection. (This *Neapolis* is a Citie of *Caria*, an *Aſian* Prouince) to whom the King ſent *Euſtace* his Brother, and *Tancred*, to whom they deliuered their Citie. The Deuill beſtir'd him, and enuying this riſing Sunne of Chriſtianitie after ſo long a night, raiſed vp *Clement* the *Admiranis* of *Babylon*, and all the Eaſt with him againſt them. He came with pompous preparation to *Aſcalon*. *Euſtace* and *Tancred* were ſent for, and all goe towards *Aſcalon*, a Citie of *Paleſtina*, fiue and twentie miles from *Ieruſalem*. Heere they had all firſt fortified their Spirits by the Euchariſt, and proceeded from the Church towards *Aſcalon*. The Patriarch left *Peter* the Hermite in his place, to ordaine Maſſes, Prayers, Proceſſions. Neere *Aſcalon* they tooke a great bootie of beaſts. The next day, the Patriarch curſed all that ſhould goe about to meddle with ſpoile before the victorie. This was on Friday, on which our Lord had dyed.

The King paſſed the Riuer, and pitched his Tents neere the Sea. Himſelfe had the firſt Band or Vantguard, *Robert* of *Normandie* the ſecond, Earle *Raimund* the third, the Earle of *Flanders* the fourth; *Euſtace*, *Tancred*, and *Guaſton de Bebert*, the fift. The Foot-men had ſet themſelues with Arrowes and Darts before the Knights, Men at Armes *, and thus ordered, they marched towards the *Babylonians*. The King was in the left Wing, where was moſt danger, the Earle of Saint *Giles* in the right, the reſt betwixt them. The *Babylonian* (whom none durſt tell of the former bootie) being told that the *Frankes* were comne forth to fight, much diſdained their paucitie, as a diſgrace to haue ſo meane ſo confident enemies. The battell was begun by the Earle of *Normandie* and his Band, in that quarter where he eſpyed the *Admiravis* his Standard, and making way with his Sword thorow the midſt of his enemies, by a bloudie paſſage arriued at him that held it, whom hee laid dead at the *Admiravis* his foote, and tooke the Standard, the *Admiravis* hardly eſcaping to *Aſcalon* with his life, whence he might behold the ſlaughter of his people, which by noone were all put to rout and ſlaine in all places, euen to the gates of the Citie in incredible numbers. The ſpoile was exceeding rich. The Standard, which in the top of a Siluer Staffe had a golden Apple, was offered by Earle *Robert* of *Normandie* at the holy Sepulchre, the whole Armie hauing returned and entred into the Citie in triumph. This battell was fought the eighth of Auguſt. And thus *Ieruſalem*, which is ſaid to haue beene built by *Melchiſedech*, (whom the *Iewes* ſay, was the Sonne of *Noe*) is now open to the Pilgrimes with praiſes, which before were receiued with contumelies. Of theſe Pilgrimes and Gates, it is ſaid by *Eſay*; *And thy Gates ſhall be open continually, day and night they ſhall not be ſhut*. And againe, of the *French* Nation, which he brought from the ends of the earth to deliuer it, *I will bring thy Children from farre, their Siluer and their Gold with them, in the name of the Lord thy God, and the holy one of* Iſrael *which hath glorified thee. The Sonnes of thy Pilgrims ſhall build thy wals, and their Kings ſhall miniſter to them.* Theſe and many things elſe, we find in the Propheticall Books, which agree to this deliuerance made in our Age.

* *Militibus.*

Heroike Act of *Robert* of *Normandie.*

Dodechinus ſaith, 100000. were ſlaine, beſides 2000. in the gate, innumerable then periſhing at ſea: the whole Armie being 100000. horſe, and 400000. Foot-men.

CHAP. II.

The Acts of the Pilgrimes in their Expedition to Ieruſalem, *before and after the taking thereof, extracted out of* FVLCHERIVS CARNOTENSIS, *which went thither with* ROBERT, *Earle of* Normandie.

IN the yeare 1095. when manifold euils in all parts of *Europe* were encreaſed, the Faith languiſhing, *Vrban* the ſecond was Pope of *Rome*, a man excellent in life and manners, * which alway to the vtmoſt of his wit and ſtrength, endeuored aboue all things to *Exalt higher the State of holy Church*. And ſeeing that the Faith of Chriſtendome was decayed in all, both Clergie and Laitie, and the Secular Princes in continuall warres with each other, ſpoiling the goods, captiuing the perſons, (whom miſerable priſons enforced to vnreaſonable redemptions) violating holy places, burning of Townes and Monaſteries, making a mockerie of things Diuine and humane, ſparing no man: and hearing that the Prouinces of *Romania* * were poſſeſſed by the *Turks*; he called a Councell at *Claremont*, Herein he decreed the *Churches freedome from all Secular Power, that Tithes of all which commeth by husbandrie, ſhould bee proper to God, and neither ſold nor detained; that he which ſhould take a Biſhop ſhould be an Out-law, and the takers or ſpoilers of Clerkes, Monkes and Nuns, Pilgrimes or Merchants, ſhould bee Anathema, as likewiſe Robbers and incendiaries*. Theſe and other like being ratified by the Councell, he exhorted them, (*Not I, but the Lord*) *to exterminate the* Turkes *out of the Chriſtian Confines. I ſpeake to the preſent, I ſend to the abſent, and Chriſt commands it. And all that goe thither, if they ſhall dye in the going by Land, paſſage ouer water, or in fight againſt the Pagans, ſhall haue preſent remiſſion of their ſinnes: which I grant to thoſe which vndertake the Voyage, hauing ſo great a gift from God. Thoſe that haue formerly abuſed*

* This the ſanctitie of thoſe times to aduance the Church, not to freedome from ſin, but to fulneſſe of power in exemption from Kings and Soueraigntie ouer them, (wherein *Vrbanus* was cald *Turbanus*.) This the ſtate of the Church, that is, the Clergie, and more ſpecially the Papacy. This the great article of Popiſh Faith.

warres againſt Chriſtians, let them goe againſt Infidels, and let them now bee Souldiers which before were Robbers, and let them fight iuſtly againſt the Barbarians, *which they did before againſt their Brethren, and for an eternall reward, which were before mercenarie for a few ſhillings, and for a double honour, which wearied themſelues for double detriment of body and ſoule. Here they are poore, there they ſhall be wealthy; here the Lords enemies, there his friends. Let them not delay, but make Money of that which they haue, and the next ſpring ſet forward.*

Many preſent promiſed to goe, of which was *Ademarus*, Biſhop of *Podium*, afterward the Popes Legat, which ruled the whole Armie. Theſe things ordered in the Councell, and the bleſſing of Abſolution being giuen, they departed home, and divulged what had paſſed. Truce was euery where confirmed by Oath, and many of euery profeſſion vowed to goe, the remiſſion of ſinnes being purchaſed. O what a goodly ſight, and worthy it was to vs all, to ſee the Croſſes of Silke, or wrought in Gold, or of Cloath which they ware on their Iackets, Coates, and Garments on their ſhoulders. Such a worke did Pope *Vrban* meditate, by which the world after flouriſhed, and reſtored the Churches Rights. But the Deuill raiſed vp *Guibertus*, Biſhop of *Rauenna*, an Aduerſarie to him, whom the peruerſeneſſe of the Emperour, whiles *Gregorie (Hildebrand)* held the Seate, ſupported in his vſurpation of the Apoſtleſhip. But the better ſort acknowledged *Gregorie*, and after him *Vrban*, whom by the Emperours ayde, *Guibertus* forced from *Rome*, till that yeare when the *Frankes* went to *Ieruſalem* by *Rome*, *Guibertus* being in *Almaine*, *Vrban* by help of *Matildis*, obtained the whole Apoſtolike power, ſhe being then verie potent in the *Romane* Countrey.

This Authour ſpeaks like one of *Vrbans* faction againſt *Guibertus* and the Emperour, ignorant of Papall ſleights.

This *Stephen*, Father of King *Stephen*, is called *Comes Carnotenſis*, and is ſaid to haue as many Caſtles as were daies in the yeare.

Anno 1096. ſome in March, others in Aprill, May, Iune, Iuly, Auguſt, September, and October, ſet forth, as they could make their prouiſions on this holy Voyage. *Peter* the Hermite went by the way of *Hungarie*. *Raymond* Earle of *Prouince*, with his *Gothes* and *Gaſcoines*, and the Biſhop of *Podium* by *Sclauonia*, *Hugo Magnus* and *Buamund* by *Bulgaria*. In September, *Robert* Earle of *Normandie*, Sonne of *William* King of the *Engliſh*, with a great Armie of *Normans*, and *Engliſh-men* and *Britans* ſet forwards, and with him *Stephen* Earle of *Bloiſe*, and *Robert* Earle of *Flanders*. The Armies ſtill increaſed as they paſſed, and were neuer vnited till they came to *Nice*. We Weſterne *Frankes* paſſed thorow *Italy*, and found Pope *Vrban* neere to *Luca*, with whom *Robert* the *Norman* had conference, and Earle *Stephen*, and wee alſo as many as would; and hauing his bleſſing, we went ioyfully to *Rome*. And when we had entred Saint *Peters*, we found before the Altar *Guiberts* men, which with their Swords in their hands tooke away the offerings: others ranne along the beames, and threw ſtones at thoſe which were proſtrate at their Prayers, ſeeking to ſlay thoſe which were faithfull to *Vrban*. *Vrbans* men held one Tower of the Monaſterie, which kept it for him, and withſtood the Aduerſaries. Many which went thither with vs, returned home, but we paſſed thorow *Campania* and *Apulia*, and came to *Barrum*, a good Citie on the Sea. We had thought to haue taken ſhip, but the weather being vnſeaſonable, *Robert* Earle of *Normandie* was forced to turne aſide into *Calabria*; and winter there. But *Robert* Earle of *Flanders* with his troups paſſed ouer. Then verie many of the poorer fearing want, ſold their Bowes, and taking their Pilgrimes Staues returned home, to their diſgrace before God and Men.

Seeing ſuch ſacriledge and ſmelling, perhaps the Popes plot.

In March, 1097. *Robert* Earle of *Normandie*, and *Stephen* of *Bloiſe* returned to the Sea, and on the fifth of Aprill, then Eaſter-day, ſet ſayle at the Hauen *Brunduſium*. There wee ſaw one ſhip, (without any cauſe appearing) ſinke almoſt foure hundred perſons of both Sexes drowned: on the dead bodies of which were ſeene Croſſes branded on their fleſh, a miraculous token that they departed in Gods mercy. The Horſes and Mules, and much Money was loſt. This ſo appalled many, that they forſooke their Pilgrimage and returned. But we foure daies after arriued at *Duratum*, and paſſed the difficult paſſages of the *Bulgarians* by Hils and Deſerts, till we came to the Riuer *Dæmon*, where the *Diabolicall* Torrent drowned many, and many more had done, but for the helpe of the Horſe-men. Wee aſcended next day the Hill *Bagulat*, and came to the Riuer *Baldarius*, thorow which wee waded, and came the next day to *Theſſalonica*: and trauelling thorow *Macedonia*, we came at laſt to *Conſtantinople*: where after much adoe, our men did homage to the Emperour. Then paſſing Saint *Georges* Arme, we came to *Nice*, which the *Turkes* (who had come out of *Perſia*, about fiftie yeares before) did now poſſeſſe, and all *Romania* as farre as *Nicomedia*. The Princes *Buamund*, Duke *Godfrey*, and Earle *Raimond* then in the ſiege, came to meete the Earles, *Robert* and *Stephen*. Then were many Armies combined in one Armie, wherein were a hundreth thouſand armed men, with Corſlets and Head-peeces: which they that had skill of the number, eſteemed to haue ſixe hundred thouſand men apt for warre, beſides thoſe that were vnarmed; to wit, Clergie-men, Monkes, Women and Children. What ſhall I ſay more? If all they which had comne out of their Houſes and begun this vowed iourney, had beene here together, without doubt there would haue beene ſixtie hundred thouſand Warriors. But ſome had returned from *Rome*, others from *Apulia*, others from *Hungaria*, or *Sclauonia*, many thouſands were ſlaine by the way, and many died, the waies, fields, woods, preſenting many buriall places of Pilgrimes.

Nice taken.

Nice being rendred, on the nine and twentieth of Iune, wee departed into the inner Countries of ***Romania***. On the firſt of Iuly, we had newes of *Turkes* approaching, and ſet downe our baggage by a Fenne or Reedy place, and beheld ***Soliman*** which had held *Romania* with his *Amira's* of the Countries, aboue thirtie daies iourney, being three hundred and ſixtie thouſand Archers, on horſeback. Duke *Godfrey*, Earle *Raimond* and *Hugo Magnus* were abſent, to our irrecouerable loſſe, both of ours ſlaine, and of *Turkes* eſcaped. For it was late before our Meſſengers could bring them the newes, and therefore it was late ere they could come in to our ſuccour. The *Turkes* gaue ſuch an on-ſet with ſhouts and ſhots, that our hearts failed, and we fled, being ignorant of ſuch kind of fight. Others had on the other ſide the Reeds, aſſailed our Tents, and ſlaine many. But the fore-runners of Duke *Godfrey*, and *Hugo*, and *Raimond* on one ſide; and we which fled on the other (whom they thought to returne in reſpect of them) made them retire. But we were thronged as ſheepe cloſed in a fold, trembling, encompaſſed of the enemy, and could go no way. The Conſcience of Lecherie, Couetouſneſſe and Pride, did now trouble many, this ſeeming to haue hapned for our ſinnes. The cry of Men, Women, Infants, and of the *Pagans* ruſhing on vs, filled the Ayre. We confeſſed our ſinnes, and the *Podian* Biſhop with many other Prieſts in white, beſought God, crying, ſinging, praying. Then *Robert* of *Normandie*, Earle *Stephen*, *Buamund*, and the Earle of *Flanders*, made reſiſtance what they could. God was appeaſed, and wee ſeeing our fellowes which came laſt, reſumed courage, and put the *Turkes* to flight. The battell and our ſtraits, laſted from the firſt houre till the ſixth. We marched to *Antiochia* in *Piſidia*, thence to *Iconium*, and could not tell whither to laugh or weepe, to ſee many of ours wanting Horſes, lading Rams, Goats, Swine, Dogs, with their carriages, the weight whereof galled their backes. A ſtrange confuſion was of ſo many tongues in one Armie, *Frankes*, *Flemmings*, *Friſlanders*, *Galls*, *Britons*, *Sauoyards*, *Loraines*, *Almaines*, *Baioarians*, *Normans*, *Scots*, *Engliſh-men*, *Aquitans*, *Italians*, *Apulians*, *Spaniards*, *Danes*, *Greekes*, *Armenians*. *Baldwin* Brother of *Godfrey* poſſeſſed himſelfe of *Tarſus*, and after of *Edeſſa*, the Gouernour whereof had ſent to compound with him. In the way neere *Samoſate* we were in danger, but gat ſafe to *Edeſſa*, and were receiued of the Gouernor, whom his Citizens after fifteene daies ſlue, but *Baldwin* kept the Citie, and thence made many roads vpon the *Turkes*. I *Fulcherius Carnotenſis*, was the Chaplaine of the ſaid *Baldwin*.

Bloudy battell

Strangemarch to *Iconium*.

Fulcherius Chaplaine to *Baldwin* after Duke *Godfrey* King of *Ieruſalem*.

In the moneth of October, the *Frankes* paſſed ouer the Riuer *Fernus*, or *Orontes*, to *Antiochia*. *Gratian* the *Amira*, of *Antiochia* ſent his Sonne *Sanſadoles* to the *Soldan* of *Perſia* for aide. The *Turkes* within the Towne killed many Chriſtian Inhabitants (for feare of conſpiring with the *Frankes*) *Greekes*, *Syrians*, *Armenians*. The Chriſtians wearied with ſo long a ſiege, aſcribed it to their Lecherie, Pride and Rapine, and by common conſent put out all the Women, married and others, out of the Tents, which lodged in Tents neere. The Famine was great, and many were ſlaine daily: all were deſolate, and many fled. The reſt were pinched with cold, parched with heate, waſhed with raines, (their Tents being old and worne) lying in open Ayre without any couert but heauen. Earle *Stephen* returned home. The next day after, was *Antiochia* taken, deliuered by a *Turke*, to whom Chriſt had thrice appeared, and bidden him deliuer the Towne. *Gratian* the *Amira* was ſlaine by an *Armenian* Peaſant. It happened, that after the Citie was taken, a Lance was found by a certaine man, which being found in the ground in Saint *Peters* Church, he affirmed to bee that wherewith *Longinus* pierced the ſide of our Sauiour. He ſaid, this was reuealed to him by Saint *Andrew* the Apoſtle, thrice appearing to him, and ſhewing the place where he digged and found it. The *Podian* Biſhop would not beleeue him, but Earle *Raimond* (to theſe two, he declared his Viſion) was credulous: and when it was found, all the people reioyced, and one hundred daies after it was holden in great veneration, and glorioſly handled by Earle *Raimond*, which alſo kept the Lance. But it hapned that the Biſhop of *Bare* and many others doubted, that it was a counterfeit. Whereupon after three daies ſupplication and faſting, a great fire of wood was made in the field neere the Caſtle *Archas*, then by them beſieged, eight moneths after that *Antiochia* had beene taken, a iudiciall benediction being made on the fire by the Biſhops. The finder of the Lance paſſed voluntarily and ſpeedily thorow the fire, but was ſo burned, that in twelue daies after he died, and left the people ſorrie for the worſhip they had done it. But Earle *Raimond* kept it, till by ſome accident it was loſt.

Robert cals him *Caſſian* & King.

Viſions in thoſe daies common, and yet *for want of viſion the people periſhed.*

Triall by fire touching the Lance before mentioned, by Monke *Robert*.

The *Soldan* of *Perſia* ſent *Corbagath* with a great Armie, which beſieged *Edeſſa* three daies, and not preuailing againſt *Baldwin*, they haſted to *Antiochia*: and ſixtie thouſand of them entring the Citie by the Caſtle, much annoyed ours. The *Frankes* were ſad: and a Clergie man flying, our Lord appeared to him, and told him, that *At his Mothers requeſt he would help them.* To another appeared a Brother of his before dead, and told him, that *their fellowes which had died in that expedition would take their parts, and fight againſt the* Turkes. The *Chriſtians* went out of the Citie againſt *Corbagath*, which would not leaue his Cheſſe at firſt, but after was forced to leaue the field, notwithſtanding his huge troups eſteemed to be ſixe hundred & ſixtie thouſand Horſe and Foot, and ours famiſhed and few, which were enriched with their ſpoiles. Many of them were ſlaine, and their Women in the Tents. After *Antioch* was taken, the *Podian* Biſhop died, and the Princes wrote to Pope *Vrban*: *To the holy Lord and venerable Pope* Vrban,

The Armie in white, of which *Robert* fabled.

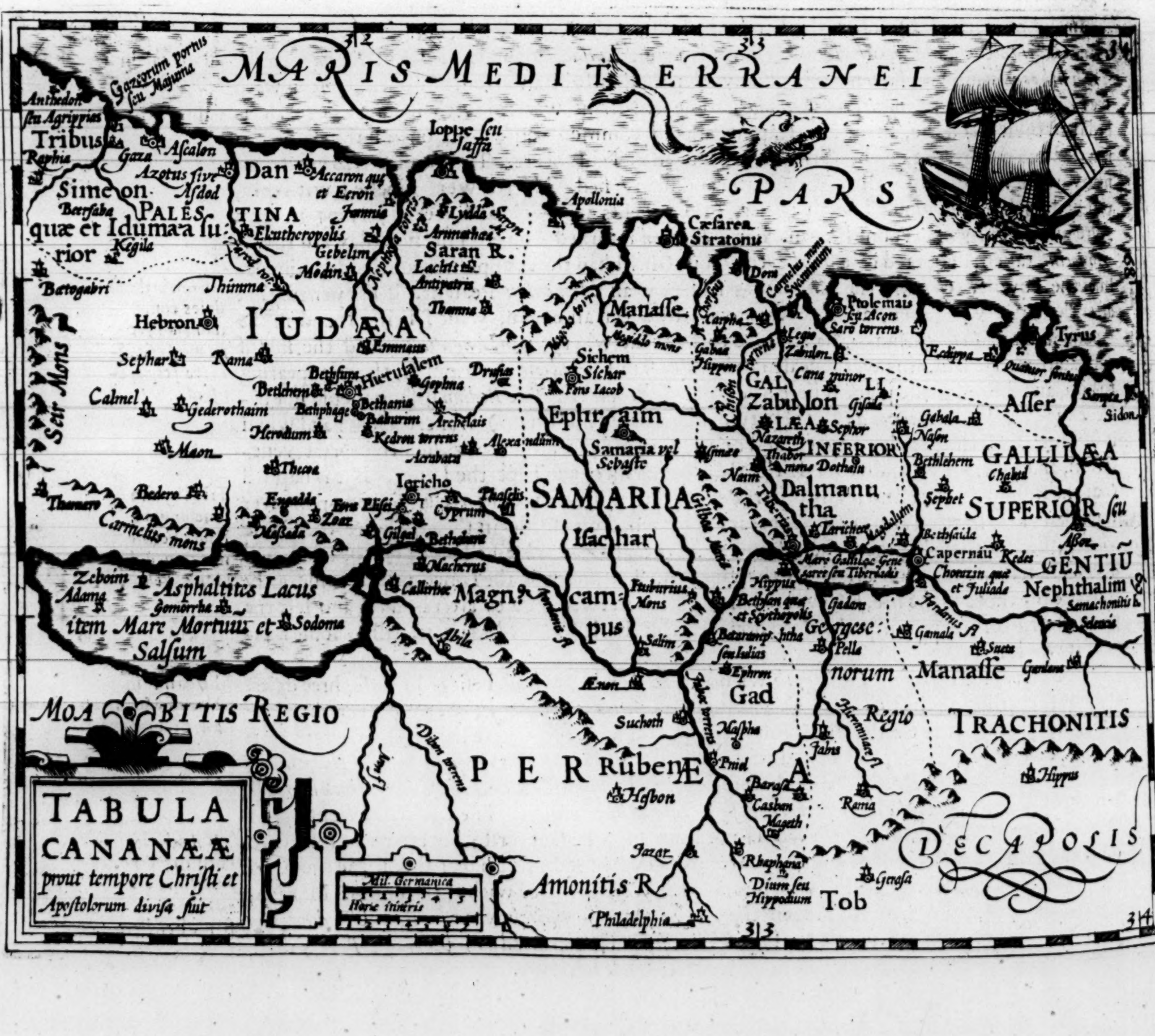
* *Malmsburie* ſaith, that *Corbagath* or *Corbanach*, was ſlaine by *Robert* of *Normandie*.

Buamund, *and* Raimund *Earle of Saint* Giles, Godfrey *Duke* Lotharienſis, Robert *Earle of* Normandie, Robert *Earle of* Flanders, *and* Euſtace *Earle of* Bullon, *Greeting and faithfull Seruices; and as Children to their ſpirituall Father, true ſubiection in Chriſt, &c.* They relate the occurrents of the Warre, and deſire him to come in perſon, and ſit in *Peters* Chaire, whoſe Vicar hee is, where the name of Chriſtians beganne, and to open to them the Gates of both *Ieruſalems*, &c.

Bara and *Mara* being taken, *Buamund* returned to *Antioch*, and chaſed thence Earle *Raimunds* men, and poſſeſſed the Citie and all the Prouince. But Earle *Raimund* and *Robert* of *Normandie* proceeded towards *Ieruſalem*: and in the yeare 1099. beſieged *Archas* at the foote of *Libanus*. Duke *Godfrey* and the Earle of *Flanders* followed. In Iune, (to omit the reſt) they came before *Ieruſalem*, which on the fifteenth of Iuly, they tooke, and ſlue about ten thouſand men in the Temple, called *Salomons*: ſhot alſo many which were vpon the roofe. Our feete in the Temple (*Vſq; ad baſes, fortè brachas*) were ſteeped in bloud. Our men opened their entrails to ſearch for Byzantines, and after ſome daies, made a great heape of carkaſſes, which they burned to ſearch the Aſhes: Fiue hundred *Turkes* which had betaken themſelues to the Tower of *Dauid*, agreed with Earle *Raimund*, and were ſent to *Aſcalon*. And now one piece of the Croſſe was found, by reuelation made to a *Syrian*, which was carried to the Temple of the Sepulchre with Proceſſion. Duke *Godfrey* was made King: and the King of *Babylon*, and *Leuendalius* his Generall, made haſt with great Forces to beſiege or fight with the Chriſtians, and came to *Aſcalon*, where the Chriſtians obtained a glorious victorie. *Robert* of *Normandie*, and *Robert* of *Flanders* returned to *Conſtantinople* by ſhipping; Earle *Raimund* to *Laodicea*, where hee left his Wife, going thence to *Conſtantinople*, with purpoſe to returne: Duke *Godfrey* retained *Tancred*, and many others with him at *Ieruſalem*.

Robert the *Norman* was offered the Kingdome of *Ieruſalem*, & neuer thriued for refuſing it, ſaith *Malmsbury*, and *Math. Paris*: Earle *Raimund* alſo had the offer.

HONDIVS *his Map of* Terrà Sancta.


MARIS MEDITERRANEI PARS
TABULA CANANÆÆ prout tempore Christi et Apostolorum divisa fuit
Mil. Germanica
Horæ itineris
IUDÆA
SAMARIA
GALILÆA INFERIOR
GALLILÆA SUPERIOR seu GENTIŨ
PERÆA
DECAPOLIS
TRACHONITIS
MOABITIS REGIO
PALESTINA
Simeon
Tribus
Dan
Ephraim
Manaſſe
Isachar
Zabulon
Aſſer
Nephthalim
Gad
Rubenæ
Amonitis R.
Gergeſenorum Regio
Asphaltites Lacus item Mare Mortuum et Salsum
Hierusalem
Bethlehem
Hebron
Iericho
Ioppe seu Iaffa
Gaza
Ascalon
Azotus sive Asdod
Cæsarea Stratonis
Ptolemais seu Acon
Tyrus
Sidon
Sichem
Samaria vel Sebaste
Capernaū
Bethsaida
Nazareth
Dalmanutha
Sodoma
Gomorrha
Zeboim
Adama
Hesbon
Philadelphia
Tob
Gerasa
Macherus
Carmelus mons
Seir Mons
Apollonia
Lydda
Emmaus
Magn
campus
312
313
314

Buamund was meane while at *Antioch*, and *Baldwine* at *Edeſſa*, where hee had often fights with the *Turkes*, in the Confines of *Meſopotamia*. Theſe by mutuall treatie agreed to goe together to *Ieruſalem*; which alſo they did, and met at *Valenum*, together with three Biſhops, being fiue and twentie thouſand Horſe and Foote. But paſſing thorow the *Saracens* Countrey, where no prouiſion could be had, our owne being ſpent, the Horſes and Men were miſerably pinched, both with famine, and alſo with cold, and raines continuing foure or fiue daies together, by reaſon whereof, many which wanted Tents periſhed. I *Fulcherius* there preſent, ſaw many of both Sexes, and very many beaſts die with cold. Often alſo many were ſlaine by the *Saracens*, aſſaulting vs in ſtrait paſſages, as likewiſe in foraging: Yea Knights of Noble deſcent hauing loſt, their Horſes, were forced to goe on foote. So difficult is euery great deſigne: and a great matter it was that euer we got to *Ieruſalem*, which was on the day of the Winter Solſtice. We went after to *Bethleem*, thereto celebrate the Natiuitie where it was accompliſhed.

Milites, men at Armes.

O how great a ſtinke was ſtill about the walls of *Ieruſalem*, ariſing from the fallen, ſcattered, putrifying carkaſſes of the *Saracens*, which made vs to ſtop our noſes? *Daybert* the Archbiſhop of *Piſa*, (which had comne with vs) being made Patriarch, wee went thence to *Iordan*, (the former Armie had waſhed themſelues there, and gathered Palmes at *Ierico*, according to the cuſtome, in the Garden of *Abraham*, before the departure of the Earles of *Normandie* and *Flanders*) ſome of our Armie ſtaying at *Ieruſalem*, and ſome of the former going againe with vs. In the yeare 1100. on the firſt day of the yeare, we cut Palmes at *Ierico*, and the next day departed. Our Princes paſſed by *Tyberias*, neere the Sea of *Galilee*, which is there eighteene miles long, and fiue broad, of freſh water: and thence by *Caſarea Philippi*, called *Paneas*, where ariſe two Fountaines whence *Iordan* ſpringeth, and paſſeth by the Sea of *Galilee* to the Red Sea. We came to the Caſtle *Balbat*, where three hundred men at Armes of the *Turkes* ſet vpon vs. and had ſlaine many, whoſe Arrowes being ſpoiled with the raine, they were vnarmed, if *Baldwins* care had not protected them. So paſſing by *Tortoſa* and *Laodicea*, *Boamund* departed to *Antiochia*, where he was ioyfully receiued, and held his Kingdome ſixe moneths. Then in Iuly following, one *Gabriel*, an *Armenian*, offering to render to him the Citie of *Militinia*, he went thither with ſmall company, and in the way *Daniſman*, an *Amira*, with a multitude of *Turkes*, ſlue many, put the reſt to flight, and tooke *Buamund*. *Baldwin* made after them, but in vaine, ſauing that *Gabriel* rendred *Militinia* to him. In the midſt of this his proſperitie, newes was brought him of his Brothers death in Iuly, the ſecond yeare after *Ieruſalem* was taken, and that all *Ieruſalem* expected him to ſucceede. Grieuing ſomewhat at his Brothers death, and more reioycing for the Inheritance, hee let out to one *Baldwin* his Kinſman the Countrey which hee held, and with ſeuen hundred men at Armes, and ſeuen hundred Foot-men, on the ſeuenth of October he ſet forth towards *Ieruſalem*, paſſing by *Antiochia*, *Laodicea*, *Gibellum*, *Maraclea*, *Tortoſa*, *Archas* and *Tripoli*. The King of *Tripoli* gaue him kind entertainment, and intelligence of *Duchar* King of *Damaſco*, and *Ginabaldole* King of *Caliptus*, waiting and way-laying his comming.

Waſhing in *Iordan*.

Tiberias. *Paneas.*

Buamund taken.

King *Godfrey* dyeth, and *Baldwin* ſucceedeth.

Neere to *Berito*, about fiue miles diſtance, is a ſtrait paſſage neere the Sea, which a few hundreds may make good againſt one hundred thouſand. Heere they waited for vs, and heere wee were in ill-taking, not knowing which way for to eſcape or get backward or forwards: howſoeuer we made a ſhew of courage, I wiſhed my ſelfe at *Carnote* or *Orleans*. Wee reſolued after an ill nights reſt, to goe backe the next morning, which we did, they purſuing vs in ſuch ſort, that we had no place left for flight or hope of ſafetie. But God mercifully ſaued vs with a great miracle, they being ſuddenly terrified, and their ſhips flying for feare of vs, and we made great ſlaughter, and got great ſpoile. The next day we returned againe, and found the ſtreight aforeſaid cleere, and paſſed the ſame with praiſes to God. The *Amiras* of *Beruto*, *Sidon*, alſo *Tyrus*, & *Achon*, made ſhew of friendſhip to vs. But *Tancred* which held the Caſtle *Caiphas* was maleuolent to *Baldwin*, wherefore we entred it not. We came at laſt to *Ioppe*, where the *Frankes* acknowledged *Baldwin* for their King, and haſted thence to *Ieruſalem*, where hee was welcomed with Proceſſion of Clergie and Laitie, with Croſſes and Candles. *Daybert* was not preſent as one accuſed, diſtaſted of the people, and held in ſuſpicion.

Sixe daies after, *Baldwin* ſet forth to *Aſcalon*, whiles we waſted the Countries, diuers *Saracens* had hidden their goods and themſelues in holes of the Earth, which being reuealed by the *Syrians*, they were forced out by fire, made in the entries of their dens and ſlaine, being vſuall Robbers and Murtherers of Chriſtians, we paſſed that way. When our prouiſions were ſpent, we made an in-road into *Arabia*, and paſſing by *Abrahams* Sepulchre foureteene miles from *Ieruſalem*, came into the Valley where *Sodom* and *Gomorrha* were deſtroyed, where is now the great Lake *Aſfalti*, which they call the dead Sea. The length whereof from *Zoaras* of *Arabia*, is fiue hundred and eightie furlongs to the places next to *Sodom*, the breadth one hundred and fiftie, ſo ſalt, that neither Beaſt nor Bird can drinke thereof, which I *Fulcherius* deſcending from my Mule, taſted, and found more bitter then Ellebore. And becauſe nothing liues therein, it is called the *Dead Sea*. *Iordan* enters on the North; on the South is no paſſage out, neither Riuer nor Lake. Neere which Lake or Dead Sea, is a high Mountaine ſalt alſo, by places, hard

Dead Sea deſcribed.

Sodoms fruits.

as a ſtone, and like Ice; which I coniecture, both by the waues waſhing it, and the ſhowers falling downe, it make the Lake ſalt; or elſe the bottome thereof reacheth vnto the great ſalt Sea, by ſome inuiſible paſſage vnder ground. A man can hardly ſinke to the bottom if he would. Hauing compaſſed the South ſide of the Lake, wee found a Village, which they ſay, is *Segor*, of goodly ſituation, and abounding with Dates, whereof we fed pleaſantly. Of other things we ſeldome found any, (for the *Arabs* hearing of vs, were fled) except ſome poore ones, blacke as Soote, which we contemned. There I ſaw Fruits on the Trees, which when I had broken the skin, I found to be duſtie within and blacke.

Rock of *Moſes.*

Thence we paſſed the Mountaines of *Arabia*, where the Inhabitants were fled from their Villages, and had hidden themſelues in Caues. We came to a fertile Valley, watered out of the Rocke which *Moſes* ſtroke with the Rodde, ſtill continuing with ſuch abundance, that Water-Mills are driuen therewith, where I *Fulcherius* watered my Horſes. Wee found a Monaſterie in the top of the Mountaine, called Saint *Aarons*, where *Moſes* and *Aaron* were wont to ſpeak with the Lord: and we reioyced to ſee places ſo holy and ſtrange. And becauſe from thence, till neere to *Babylon*, the Countrey is deſert, we proceeded no further, but returned the ſame way we came to *Ieruſalem.*

Weakneſſe of the *Frankes* at *Ieruſalem.*

Militibus.

Arſuth, which the Ancients cal *Antipatrida.*

In the yeare 1101. on Chriſtmas day, in the Church of Saint *Marie* at *Bethleem*, by the Patriarch (then reconciled) was *Baldwin* anointed and crowned King, which *Godfrey* in reuerence to our Lord, there crowned with Thorne, had refuſed. *Baldwin* was feared as a good Souldier, but his people were few. Wee had yet no Port but *Ioppe*, neither was the way ſafe from thence for Pilgrims; but when we heard of any ſhips there, we went forth to meete them, which hauing viſited *Ieruſalem*, ſome ſtayed, others returned. Whereby the holy Land of *Ieruſalem* remained emptie of people: nor were there to defend it from the *Saracens*, if they had dared to aſſault vs. For we had not then of men at Armes, aboue three thouſand, and ſo many Foot-men as kept *Ieruſalem, Ioppe, Ramula* and *Cayphas*. Neither durſt we ſcarſely at any time aſſemble our forces, for feare of looſing our Fortreſſes: that it was not without miracle that wee continued among ſo many thouſand thouſands ſo ſtrong. Wee durſt aduenture no expedition, but neere to *Aſcalon* or *Arſuth*. They which came by Sea brought no Horſes, and by Land none came at vs; neither could the *Antiochians* helpe vs, or wee them. In March, *Tancred* left *Cayphas* to *Baldwin*, being ſent for to *Antioch* to gouerne that Kingdome, till *Buamund* were free.

Eaſter light.

Baldwin taketh *Cæſarea.*

Milites, Knights, men at Armes, Horſemen.

* *Milites.*

A Fleet of *Italians* and *Genuois*, that had wintered at *Laodicea*, ſailed thence to *Ioppe*, and came to *Ieruſalem*, where on Eaſter Eeuen was great adoe, becauſe the light which that day vſeth to bee kindled from Heauen at the Lords Sepulchre, was not ſeene as in former times. But after much Ceremonies and Prayers, on Eaſter day happened to a Lampe in the Sepulchre, of which the Patriarch had the Key. The *Genuois* after Eaſter, forced *Arſuth* to yeeld themſelues to King *Baldwin*, who alſo with their helpe beſieged and tooke *Cæſarea Palæſtina*. I ſaw there many *Saracens* burned for the *Bizantines*, which they had ſwallowed, or hidden in their mouthes, that with a blow on the mouth many pieces flew out of their mouthes: women alſo had hidden them in places not to be named. Wee went to *Ramula*, and waited if the Enemie would fight with vs. Seuentie dayes after our departure, wee heard that they ſet forth to ſeeke battell, and *Baldwin* aſſembled his people from *Ieruſalem*, *Tiberias*, *Cæſarea* and *Caypha*. And becauſe we had but few Knights (or men at Armes) the King warned all that could to make their Eſquires Knights: ſo that all together were two hundred and threeſcore, and of footmen nine hundred. Againſt vs were eleuen thouſand men at Armes *, and twentie one thouſand footmen. We carried the wood of the Lords Croſſe which comforted vs, & was carried openly by a venerable Abbot. *Baldwin* comforted them alſo, telling them of *Heauen open to the dying, glory among Chriſtians to the ſuruiuing: but* France *is farre off, if we runne away.* The Leader with fiue thouſand of the Enemies were ſlaine: this battell was fought the ſeuenth of September. The next day we returned to *Ioppe* laden with ſpoile: encountring fiue hundred *Saracens*, which hauing fought and beaten a part of our forces in the battell, with their Armes haſted to *Ioppe*, thinking to get the Towne; but not receiued, they thought vs to be their owne fellowes, ſuppoſing the Chriſtians all ſlaine, in that errour comming to vs, till they learned the truth to their coſt. Two Newes-tellers had alſo ſignified to the *Ioppites*, the death of King *Baldwin*, and defeating of his Armie, whereupon they had ſent by Sea to *Tancred*, yea, the Queene did write a Letter of that import to haſten him to their ſuccour, who was alſo ſetting forth when the true report by a Meſſenger purpoſely ſent, ſtayd him. Wee went ſafe to *Ieruſalem*, and reſted eight monethes.

Ramula.

* He was alſo Duke of *Aquitane.*

In the yeare 1102. the *Babylonians* were gathered together at *Aſcalon*, to deſtroy vs vtterly, being twentie thouſand Horſemen and ten thouſand Foot, beſides victuals. Theſe in May laid ſiege to *Ramula*. At that time many *Frankes* were at *Ioppe*, waiting a fit wind for their returne to *France*. Theſe had comne the yeare before by *Romania*, and had loſt their Horſes and all they had. For *William*, Earle of *Poictou* *, and *Stephen* Earle of *Blois*, (which ſought now to recouer the credit he had loſt in flying from *Antiochia)* and [a] *Hugo Magnus* which had returned from *Antiochia* to *France*, and Earle *Raimond* returned from *Conſtantinople*, where he had made ſtay, and *Stephen* Earle of *Burgundie*, and many other Noblemen had adioyned to themſelues an innumerable number of Horſe and Foot, the Armie diuided in two. In the *Romanian* Confines, *Soliman* the *Turke* with great forces of *Turkes* had diſperſed them, and almoſt deſtroyed them, ſlaying aboue one hundred thouſand of their Horſemen and Footmen, alſo ſome of their women, and ſome he carryed away. Their Mules, Horſes and Beaſts of burthen and goods the *Turkes* had gotten. The Earle of *Poictou* ſaued only himſelfe, getting on foot to *Antiochia* in lamentable caſe, whom *Tancred* entertained. They which eſcaped (for they were diuided in many Troupes) came to *Ieruſalem*, except *Hugo Magnus* which dyed at *Tarſus*. Some went by Sea and they which had Horſes by Land, which alſo in the way aſſaulted and tooke *Tortoſa*, where Earle *Raimond* to their great diſguſt, remayned. *Baldwin* wayted for them at the Streights neere *Beruto*, eighteene dayes: they came to *Ieruſalem*, kept there their Eaſter, viſited the holy places, dined with King *Baldwin* in the Temple of *Salomon*, and now waited paſſage at *Ioppe*, when this newes came that King *Baldwin* had taken horſe to goe againſt the *Babylonians*. *Stephen* of *Blois* and *Stephen* of *Burgundie*, *Gefferie* of *Vendon* and *Hugh Liziniac* (brother to Earle *Raimond*) got Horſes and followed. But *Baldwin* improuidently haſting, was in ſight of the Enemies before his forces could haue ſight of him, not attending the foot, and hauing but few Horſes. So that, with two hundred men at Armes, he was encompaſſed of twentie thouſand, where he expected but a thouſand, againſt whom they were enforced to fight, commited great ſlaughter, but loſt the field, the King and ſome others eſcaping to *Ramula*. Where not daring to ſtay, with fiue followers he departed, and three dayes after, with one only, hungrie and thirſtie eſcaped to *Arſuth*. The two *Stephens* of *Blois* and *Burgundie*, were ſlaine. The King durſt not aduenture by Land, and therefore ſailed to *Ioppe*. Thence hee intreated an old poore *Syrian*, to carrie by by-wayes, newes to *Ieruſalem*, whither on the third day hee came, and ninetie men at Armes with ſome others of the Citie which could get Horſes, ſet out for *Ioppe*, whither not without skirmiſhes and loſſe the moſt came. Alſo *Hugh* of *Tiberias* had before comne with eightie men at Armes. With ſuch forces as he had, he ſet forth to meete the Enemie then approaching within three miles. Their huge numbers encompaſſing ours, were yet chaſed out of the field, leauing their Tents to the *Frankes*, with Camels, Aſſes, Money. For the King had then the wood of our Lords Croſſe, which if hee had in the former battell carryed, it is not to bee doubted, but God would haue ſhewed mercie to his people, if the King would haue gone wiſely with his people to the battell. All Winter after they were quiet. *Anno* 1103. the King beſieged *Achon*, but not able to take it, he waſted the Countrey and returned to *Ioppe*. *Buamund* was now reſtored to libertie and his *Antiochian* Principalitie, adding alſo *Laodicea* which *Tancred* had taken from the *Conſtantinopolitans*, giuing him recompenſe for it in his owne Land. King *Baldwin* in a skirmiſh was very dangerouſly wounded neere the heart.

[a] *Rob. Mon.* was deceiued if this deceiue not.

Aboue one hundred thouſand men ſlaine, beſides women, &c.

Tyrius accuſeth the Emperour of *Conſt.* for the ouerthrow, *l.* 10. by his treachery, alſo the Chriſtians were *arena ſine calce*, and vndiſciplined.

Anno 1104. the King againe beſieged *Achon* (or *Ptolemaida*,) aſſiſted by a Fleet of *Genuois*, of ſeuentie ſhips beaked, [b] and after twentie dayes ſiege tooke it: of great import for the Port, which within the walls harboureth many ſhips ſafely. *Buamund* and *Daibert* by Sea went to *Italy*, he to get people, the other to complaine of *Baldwin* to the Pope, who fauoured him, but in his returne he dyed.

[b] *Roſtratæ*, that is, the beaks, or ſtems couered with Iron or Braſſe.

Anno 1105. Earle *Raimond* dyed in his owne Towne before *Tripolis*, whom ſucceeded his Nephew *William Iordan*. The King of *Caliptus* receiued a great ouerthrow by *Tancred*, which then ruled in *Antiochia*, and loſt numbers numberleſſe. The King of *Babylon* [c] raiſed a great Armie which he ſent to *Aſcalon*, againſt which *Baldwin* moued from *Ioppe*, and ſent to *Ieruſalem* that they ſhould faſt, pray, and make Proceſſion barefoot, which was done, my ſelfe beeing one. The Patriarke went and carryed the Croſſe. Our men at Armes were fiue hundred, beſides other Horſemen which had not that Militarie place, and two thouſand foot. The Enemie was fifteene thouſand, foure thouſand were ſlaine, of which was the *Amira* of *Aſcalon*; the *Amira* of *Achon* was taken. Their Nauie before *Ioppe* returning to *Babylon*, (*Cairo*) was aſſailed by Tempeſt, and miſerably diſperſt, whereof fiue and twentie ſhips were taken by vs, beeing full of *Saracens*. On Chriſtmas Eeuen at *Ieruſalem*, we felt a great Earthquake.

[c] That is, as in other places of the ſtorie, the *Egyptian Chalifa*: *Cairo* being by ſome called *Babylon*.

Anno 1106. a Comet appeared fiftie dayes decreaſing, beginning in February: alſo three Sunnes, a ſmaller on each hand of the true, both in quantitie and light; a great white Circle enuironing, and in it a Rain-bow of foure colours, the Bow toward the Sunne, and reaching to the other two Sunnes. In the next moneth, the Starres of Heauen ſeemed to raine. *Hugh* of *Tiberias* againſt the *Damaſcens*, had a notable Victorie, with ſixeſcore, chaſing foure thouſand, and ſoone after dyed of an Arrow ſhot.

Such a triple Sun and Rainbow was ſeene 1621. in *Deuonſhire.*

Anno 1107. ſeuentie of ours chaſed fiue hundred of theirs, beſides one thouſand footmen. *Buamund* returned out of *France* with fiue thouſand men at Armes, and threeſcore thouſand footmen, without women; prouided a Fleet at *Brunduſium*, ſailed into *Bulgaria*, tooke *Aualon*, beſieged *Duratium* a yeare, and forced the Emperour to ſweare to protect the Pilgrimes thorow all his Empire, and he alſo ſware fealtie to the Emperour [d] after which, with part of his Ar-

[d] *Malmsb.* ſaith, that *Alexius* had partly poiſoned, partly corrupted his chiefe followers, whereby deiected, he returned to *Apulia*, and ſoone after dyed.

mie hee returned into *Apulia*, the greater part according to their Vow, repayring to *Ieruſalem* by Sea.

Anno 1109. *Bertran* ſonne of Earle *Raimund* came out of *Prouince*, and with ninetie ſhips of the *Genuois* beſieged *Tripolis*, but (by diſſention betwixt him and *Iordan* his emulous Kinſman) to little effect. *Baldwin* came to the ſiege to intreate the *Genuois* to his aſſiſtance againſt *Aſcalon*, *Beruth* and *Sidon* and began to agree the two Earles; but *Iordan* was ſlaine as hee rode in the night with an Arrow, no man knew how nor whence. *Bertran* ſware fealtie to King *Baldwin* for his Fathers Inheritance (the cauſe of their quarrell) and when the *Saracens* had compounded to ſurrender the Towne, their liues ſaued, (which the King had confirmed by Oath) they permitted our chiefe men to enter part of the Towne. Meane-while, I know not how, a ſudden tumult happened amongſt the meaner *Genuois*, who ſcaled and entred the Towne without the Princes knowledge, and put all to the ſword, no equitie being able to make reſtitution of their heads. But in the Kings circuit they eſcaped.

Tripolis taken.

Berith taken.

Anno 1110. King *Baldwin* with *Bertran* tooke *Berith* after ſeuentie fiue dayes ſiege: and after with *Tancred* paſſed ouer *Euphrates*, where they found the *Turkiſh* forces, which yet refuſed fight, and with weariſome delayes, cauſed that they furniſhed *Edeſſa* with victuall (the *Turkes* hauing waſted the Countrey and taken the Caſtles and Husbandmen which ſerued them with food) and departed againe ouer the Riuer, where the *Turkes* tooke and carryed into *Perſia*, many of our footmen. In the meane-while, a Fleet arriued at *Ioppe* out of *Norway*, and the Weſterne Sea conducted by that Kings Brother, which with their Sea-ſeruice ayded the King in the ſiege of *Sidon*, which yeelded vpon compoſition in December.

Apamia.

Tyrus.

Anno 1111. *Tancred* ſent to *Baldwin*, who with *Bertran* aſſembled all their forces againſt the *Turkes*, which in great multitudes had paſſed *Euphrates* out of *Perſia*. They paſſed by *Apamia*, which *Tancred* had taken the yeare before: but the *Turkes* refuſing to fight, they departed, *Tancred* to *Antiochia*, the King to *Ieruſalem*. Preparation made, hee beſieged *Tyrus* or *Soor* aboue foure monethes in vaine, his two Towers of wood which he had raiſed higher then the walls, beeing diſappointed by two which the Citizens had erected on their walls by night, whence they being higher, caſt fire into the other and conſumed them. And ours which in conceit had diuided the prey, returned home with ſhame. *Anno* 1112. *Tancred* dyed.

Great loſſe.
Sichem.

Anno 1113. the *Turkes* paſſed *Euphrates*, and commited great ſpoile ouer the whole Countrey, and in a battell King *Baldwin* loſt his Colours, Tents and goods, twelue hundred footmen, and thirtie of the beſt men at Armes. The *Saracens* before ſubiect, tooke Armes againſt vs. *Sichem*, which we call *Naples*, was taken. The *Aſcalonites* came to the Suburbs of *Ieruſalem*, and ſpoiled their Harueſt: nor could a Meſſenger paſſe betwixt the King and them; nor durſt the Husbandmen reape their Harueſt in the Countrey, or exerciſe other buſineſſes. But our Armie being renewed by Chriſtian Pilgrimes from beyond the Seas, the *Turkes* departed towards *Damaſco*, and King *Baldwin* to *Achon*, where he found the Counteſſe of *Sicilia*, (Wife of *Roger* the Brother of *Robert Guiſcard*) comne to become his Wife.

Graſſe-hoppers & Earthquakes.
Gauterius ſaith, that the people were at their wits end, euery day new Earthquakes, the houſes were forſaken; Letanies, Faſts, and other holies vſed, tents erected in the fields, &c.

Anno 1114. an infinite multitude of Graſſe-hoppers, from the parts of *Arabia*, came into the Countrey of *Ieruſalem*, which in Aprill and May much waſted our Corne. Two Earthquakes had happened the yeare before: two alſo this yeare, one ſo great in the Region of *Antiochia*, that many Townes were halfe or wholly ruined, throwing downe their walls, and the Houſes, and killing the people: ouerturning the Caſtle *Trialeth* neere to *Euphrates*, *Mariſeum* with the walls, Houſes and people was extinct: a great part of *Mamiſtria* fell.

Anno 1115. in Iune the *Turkes* paſſed the Riuer into *Syria*, and *Doldequin* King of *Damaſco*, knowing that they hated him for the Murther of their former Generall *Manduef*, entred league with King *Baldwin* and *Roger* Prince of *Antiochia*, knowing that a *three-fold Cord is not eaſily broken*. When *Baldwin* was comne into thoſe parts, the *Turkes* hid themſelues, whom thinking to haue beene gone out of the Countrey, he returned. Meane-while, the *Aſcalonites* had beſieged *Ioppe* by Sea and Land, but returned fruſtrate: againe they ſought to take it vnprouided, and made a ſecond aſſault ten dayes after with like ſucceſſe. The *Turkes* ſpoyling the Countrey of *Syria*, the *Antiochians* ouerthrew them in battell, ſlue three thouſand and tooke many with rich ſpoyle, and three hundred thouſand Byzantines. This yeare *Mamiſtria* was the ſecond time ſubuerted by an Earthquake, wherewith alſo the like happened elſe-where in the Countrey of *Antiochia*. This yeare the King built the Caſtle Mount Royall within three dayes iourney of the Red Sea.

Red Sea.

Anno 1116. the King went to the Red Sea, and found the Citie *Heli*, where the *Iſraelites* reſted after they had paſſed the Red Sea: the Inhabitants being Fiſhermen were fled into their Boats. In the end of the yeare the King being ſickly and fearing death, put from him *Atlaida* the Counteſſe of *Sicilia*, whom he had vniuſtly marryed, his former Wife ſtill liuing at *Edeſſa*.

Anno 1117. the ſaid Counteſſe returned into *Sicilia*. Graſſe-hoppers deuoured the Vineyards, Corne, Trees of all kind, eating all greene things and the barkes; going forth in Bands like an accurate Armie, ſome on foot, ſome flying. In the following moneth Iune, the Moone on the thirteenth day of her age was all red and after blacke, and two houres together loſt the light, which happening not in the full we tooke for a ſigne. In Iuly happened an Earthquake in December, the whole Heauen was firie like bloud, in ſome places ſhining white. Pope *Paſchal* died in Ianuarie after, and King *Baldwin* in Aprill, and his Wife in *Sicil*; *Alexius* the Emperour, and the Patriarke *Arnulphus*.

In the end of March 1118. *Baldwin* had ſpoyled the Citie *Pharamia*, walking on a day by *Nilus*, his old griefe renewed, whereof he dyed in the way, being returned as farre as *Laria*. He was buried neere to his Brother *Godfrey* in *Golgotha*, hauing reigned eighteene yeares, three monethes. *Baldwin* Earle of *Edeſſa* his Kinſman was elected in his ſtead, and was conſecrated on Eaſter day, hauing comne accidentally to *Ieruſalem* to ſpeake with the King. That yeare the *Babylonians* came with an Armie of fifteene thouſand Horſemen, and twentie thouſand foot, to *Aſcalon*, and a great Fleet of ſhips attended on them by Sea. King *Baldwin* aſſembled his owne with the *Tripolitan* and *Antiochian* forces, and ſate three monethes neere to them, neither ſide aduenturing the hazard of battell.

Pharamia. Laria. King *Baldwin* dyeth, and *Baldwin* ſucceedeth.

Anno 1119. *Roger* Prince of *Antiochia*, made an Expedition againſt the *Turkes*, and neere to the Towne *Arthaſium*, was ſlaine with ſeuen thouſand of his people, and of the *Turkes* not twentie. And no maruell? for they abounding in wealth exceedingly, neither feared God, nor reuerenced man: the Prince vſed manifold adulteries, diſ-herited the Sonne of *Boamund*, remayning in *Apulia* with his Mother, hee and his liued luxuriouſly and proudly. King *Baldwin* ſped better in a battell neere *Sardanium*, twentie foure miles from *Antioch*. Our men at Armes were ſeuen hundred, the *Turkes* twentie thouſand. *Gazi* was their Generall. A certaine *Turke* ſpake to a *Franke* which vnderſtood the *Perſian*, ſaying, *Your God hath forſaken you, ſeeing yee neither hold his Law as ye were wont, nor faith and truth amongſt your ſelues; This wee know and haue obſerued, and to morrow ſhall ouercome you.* Hereof wee might well indeed bee aſhamed when a faithleſſe *Turke* obiected our want of faith. The battel followed, long doubtfull; at laſt the *Turkes* fled, ſome to *Aleppo*, ſome into *Perſia*, God deliuering the King by vertue of the Croſſe carryed by the Biſhop of *Caſarea*: who after two dayes keeping the field went to *Antiochia*, the Patriarke therof came forth to meet the holy Croſſe, the King and Biſhop; & on the day of the Exaltation of the Croſſe they entred with the Croſſe into *Ieruſalem* reioycing, the King ſtaying at *Antiochia* to ſet things in order, hauing that Kigdome added to his other of *Ieruſalem*. On Chriſtmas day he and his Wife were crowned at *Bethleem*.

Prince *Roger* ſlaine with ſeuen thouſand *Antiochians*.

Anno 1120. the King remitted Tolls and Impoſts, and hearing that the *Turkes* were comne into *Syria*, hee very humbly deſired of the Patriarke and the Clergie, the Croſſe to bee deliuered him, ſaying, that his men ſhould be thereby fortified, and not truſting in his owne or his peoples force, he ſhould obtaine it in ſtead of many thouſands. Heere grew ſome reaſoning betwixt thoſe which went and thoſe which ſtaied, whether the Croſſe ought for ſuch a neceſſitie of Chriſtianitie to be carryed to *Antioch*, or the Church of *Ieruſalem* be depriued of ſuch a treaſure. We ſaid, *Alas wretches, what ſhall we doe, if God permit the Croſſe to bee loſt in Warre, as once the* Iſraelites *loſt the Arke of the Couenant*? Nilling and willing we did it, with many teares ſhed for it, and Songs in prayſe of it, conueying it out of Towne bare-foote, the King, Patriarch and people, with which the King departed weeping. The *Turkes* were neere *Antiochia*, but now retyred to *Caliptus*: ſome skirmiſhes happened in which many on both ſides were ſlaine or wounded, but without battell ours returned to *Antiochia*, and moſt of them into *Perſia*: and in October we entertained the moſt glorious Croſſe of our Lord into *Ieruſalem* with great ioy.

Anno 1121. the King ſet forth againſt *Tuldequine*, King of *Damaſco*, who with the *Arabians* his Confederates ſpoyled the Countrey neere to *Tiberias*, tooke the Caſtle *Iarras* and razed it together with the Towne.

Superſtition of the Croſſe vnlike *Ezekiahs Nehuſhtan*, although made by diuine appointment, & by Chriſt interpreted to ſignifie Chriſt crucified, *Ioh.* 3. Yet broken in pieces when abuſed.

Anno 1122. the King went to *Tripolis* againſt Earle *Pontius*, which refuſed to bee ſubiect to him, as his Father *Bertran* had beene, and the matter betwixt them was peaceably ended. Hee went alſo againſt the *Turkes* which beſiged *Sardanium*, and repelled them. Bleſſed therefore bee the Banner of the moſt holy Croſſe of our Lord, a preſent helpe to true beleeuers, vnder whoſe protection and conſolation, the faithfull without any loſſe returned home: they being ten thouſand, ours but one thouſand and two hundred. Meanewhile, *Goſeline* Earle of *Edeſſa*, was taken, and his Couſin *Galeran*, by *Amira Balac*, and ſoone after King *Baldwin* alſo.

King *Baldwin* taken Priſoner

Anno 1123. *Henry* King of *Almaine*, was pacified with Pope *Calixtus*. A great Fleete of *Venetians* which wintered at *Corfu*, being one hundred and twentie Saile, beſides ſmaller Veſſels, in which were fifteene thouſand armed men, *Venetians* and other Pilgrims, and three hundred Horſes. The Kingdome in *Baldwins* Captiuitie was committed to the gouernement of *Euſtace*, which then held *Caſarea* and *Sidon*. The *Babylonians* with a Nauie of nintie Ships, came and beſieged *Ioppe*: another land Armie was gone to *Aſcalon*. The *Ioppites* men and women reſiſted valiantly: yet, had the ſiege continued, ſo few could not haue holden out. But the rumor of the Chriſtian Fleete had ſcarred away the Enemies, when they had now made a breach in the Wall. Our men were vnited from all places at the Caſtle *Chaco*, and marched with the Croſſe to *Ramath* neere *Dioſpolis*. Wee at *Ieruſalem* made Prayers bare-foot, and Proceſſions thorow all the Churches of the Citie, and gaue almes. Ours hauing receiued Benediction and

Venetian Fleet 120. ſaile.
Chaco
Ramath.

Abſolution of the Patriarke; fought neere *Azot* or *Eldot*, now called *Ibenum*, being brought to a ſmall Village. Their Horſe-men fled, their Foot were ſlaine, and their Tents were left to our men. And of thirtie thouſand *Babylonians*, twelue thouſand were ſlaine by Land and Sea, of ours in this fight but ten: after which, the Patriarke returned to *Ieruſalem* with the Croſſe; which was receiued without *Dauids* Gate, and with honorable Proceſſion conuayed to the Temple of the Sepulchre. The Generall of the *Venetian* Fleet came to *Achon*, which hearing of the defeat, diuided his Nauie, with one part going towards *Ioppe*, ſending the other into the Mayne to make the *Saracens* beleeue that they were Pilgrimes comming from *Cyprus*. Meeting with the Fleet of *Saracens*, they made ſuch a ſlaughter that the Sea for foure miles ſpace was died red: for they ſlue the men and tooke the ſhips. After which they fell vpon ten other ſhips laden with victuall and timbers for Engines, Pepper, Cinamon, and diuers Spices, Munition and Money. Some ſhips they burned on the ſhoare, the moſt they brought to *Achon*. *Euſtace* dyed, and *William de Buris* ſucceded in the Protectorſhip. *Baldwin* eſcaped out of his hard Impriſonment, where he and Earle *Ioſeline* were bound by a ſtrange ſtratageme. Fiftie *Edeſſens*, making ſhew as if they were Pedlars or poore Merchants: and waiting an occaſion got into the inner gate, where the Captaine or chiefe of the Warders was at Cheſſe, to whom they made ſhew of complaint for ſome wrong offered: and ſeeing oportunitie, ſuddenly drew their Swords, and ſlue him, layd hold on the Launces (or Halberds) there ſtanding, and laid luſtily about them. The clamour brings many to ſee the buſineſſe which they were ſuddenly ſent to tell in another World, about one hundred *Turkes* being ſlaine, they ſhut the Caſtle, take out the Captiues, erect the Chriſtian Colours. *Balac* had dreamed that *Ioſeline* had pulled out his eyes, whereupon hee ſent to put him to death, and before the Meſſengers were arriued, this had happened. *Balacs* beſt beloued Wife was in the Caſtle. Earle *Ioſeline* by night, with three of his Seruants, gat out of the Caſtle in a Moone-light night, thorow the midſt of the beſiegers, and by night trauell got to *Euphrates*, and with two blowne Bladders and helpe of his companions, beeing ignorant of ſwimming, gate ouer: where vnder a Tree reſting himſelfe almoſt tattered and ſtarued, hee was knowne by a Countriman, which hauing a Wife, and a little Daughter, and a ſilly Aſſe was willing to attend him with his Family. The Earle rode on the Aſſe, and carryed the poore mans childe crying and vnquiet, till they came through the Enemies Countrey to his owne Caſtle *Terbexell*. Thence (hauing repaid the poore *Armenian*) he haſted to *Ieruſalem* where hee offered his Fetters in Mount *Caluarie*, and with the Croſſe & an Armie had returned to *Cartapeta*, but in the way newes came that the King was againe captiue, whereupon after much ſpoile in the *Saracens* Countries, they parted the prey and departed home. *Balac* had vndermined the Caſtle, erecting timbers in the Mines, and filling the holes with wood, which he fired, and the Earth by that meanes falling, part of the Caſtle fell therewith, ſo that they within were forced to yeeld to mercie. The King *Galdran* he ſpared: the reſt were hanged, or flayed, or cut aſunder in the middle. The King was ſent Priſoner to *Carra*.

This Caſtle was *Cartapeta*.

Terbexel.

Anno 1124. the Patriarke agreed with the *Venetians* to beſiege *Tyrus*. *Balac* laid ſiege to *Ierapolis*, called *Mumbeth*, which *Ioſeline* hearing (beeing then at *Antiochia*, hee came with his forces and gaue him battell, in which *Balac* and three thouſand of his men were ſlaine. *Balacs* head was ſent to *Antioch*: and his Eſquire bringing the newes to the Campe at *Tyrus*, was knighted by the Earle of *Tripolis*. *Tyrus* was yeelded on the ſeuenth of Iuly, and the thirds giuen to the *Venetians* in the Citie and Port by compoſition.

Balac ſlaine.
Knighthood.
Tyrus taken.

CHAP. III.

A Supplement of the Holy Land Storie, gleaned out of the large Hiſtorie of WILLIAM *Archbiſhop of* Tyrus.

*W.Tyr.l.*13.
The Kings libertie.

THe ſame yeare in the end of Auguſt, King *Baldwin* agreed for his libertie, and returned to *Antioch*. His ranſome was one hundred thouſand Michaelites (a principall Coine in thoſe parts) which not knowing how to pay, hee was perſwaded to beſiege *Halapia*, then being in ſome diſtreſſe. The *Halapians* were aſſiſted by the *Saracens* beyond *Euphrates*, whereupon the King returned and went to *Ieruſalem*. But hearing of *Burſequines* ſpoiling the Confines of *Antioch*, aſſiſted by *Doldequine* of *Damaſcus*, who had taken *Caphardan*, and beſieged *Sardan*, and thence remoued to *Haſard*: he with the Earles of *Tripolis* and *Edeſſa*, came and gaue them battell, and winning the field, got enough to redeeme his Daughter which remayned pledge for his ranſome. Hee inuaded the Territorie of *Damaſcus*: but being told of the *Babylonians* comming to *Aſcalon*, (for it was their cuſtome foure times in the yeare to direct forces thither) hee ſet forth thither and curbed their inſolence.

Anno 1126. he made an expedition by *Tyberias* and *Decapolis*, and to the Plaines of *Medan*, where the Riuer *Dan*, betwixt *Tyberias* and *Scythopolis* runneth into *Iordan*, making vp that name; before which, that which deſcends into the Sea of *Galilee*, is called *Ior*, as ſome ſay, though *Beda* and others be otherwiſe minded. He encountered with the *Damaſcenes*, in a dreadfull and long doubtfull battell, which inclined at laſt to the Kings part. Hee reſtored *Antiochia* to *Boamund* the yonger, in marriage with his Daughter; againſt whom, Earle *Ioſceline* conceiued ſuch hatred, that he called in *Turkes* to his aide, and entred the Territories of *Antioch* with Fire and Sword, in the abſence of the Prince. At that time *Roger* Earle of *Sicilia*, fruſtrated of his hopes in *Africa*, with his Fleete wanne *Syracuſe*, ſlaying all, of all Ages and Sexes.

Ior, Dan, Iordan.

Boamund Iunior.

Ciuill Warre.

An. 1127. *William* an *Engliſh* man, was made Archbiſhop of *Tyrus*, being before Prior of the Sepulchre; who being conſecrated by the Patriarch of *Ieruſalem*, would needes againſt his will, ſeeke his Pall at *Rome*, where Pope *Honorius* much honored him, and ſent *Giles* his Legat with him, to make the Patriarke of *Antioch* to deliuer his Suffragan Biſhops to him, vnder paine of Suſpenſion. The yeere following, *Hugo de Paganis*, firſt Maſter of the Temple, and ſome other Religious men, which had beene ſent by the King into the Weſt, to excite aides of thoſe Princes, returned with many Noble-men. Whereupon all the Eaſterne Chriſtians agreed to beſiege *Damaſcus*. *Anno* 1130. But hauing loſt many in forraging and skirmiſhing, the Elements with thunders and raines compelled them to retire home. *Boamund* was one, which in his returne to his Prouince, found *Rodoan* the *Turke*, committing ſpoiles, and in ſeeking reuenge loſt himſelfe and his life. The King made haſte to ſet things there in order, where his Daughter the Princes Wife, ſent to *Sanguin* the *Turke* for aide, to hold *Antiochia* to her ſelfe. The Meſſenger by the way was intercepted, and brought to the King. She prepared to withſtand her Father, but in vaine. He returning to *Ieruſalem*, fell ſicke, and becauſe the Patriarkes houſe was neerer the place of the Reſurrection, lay there; and taking the habit of Religion, hauing commended the Kingdome to *Fulke* his Sonne-in-law, with his little Sonne *Baldwin*, he died in Auguſt, 1131.

W. Engliſh man Archbiſhop of *Tyre.*

Firſt Templers.

Damaſcus beſieged in vaine.

King *Fulke.*
Lib. 14.

This *Fulke* had married the Kings eldeſt Daughter, *Miliſend*, being Earle of *Aniou*, *Turon*, *&c.* and had beene at *Ieruſalem* in Pilgrimage, and maintained one hundred Horſe-men a whole yeere at his charge, winning ſuch loue of the King and people, that the King beſtowed his Daughter and ſucceſſion on him. *Honorius* dying, a contention grew for the Papacie, twixt *Innocent* and *Peter*, called *Anacletus*, the matter was tried on both ſides with bloud and ſlaughter. *Innocent* obtayning, ordained the Church of *Tyre* to be ſubiect to *Ieruſalem*, and to haue the ſame place with that Patriarke which before it held with the *Antiochian*. Great ſtirre aroſe about the Earle of *Ioppa*; who, being accuſed by *Galterus Cæſarienſis* of treaſon, was ſentenced to acquit himſelfe by combat; but he appeared not, and was therefore condemned: whereupon hee went to *Aſcalon*, deſiring aide of the Enemie, which added fewell to the fire, and inuaded the Chriſtians on that confidence. Peace was concluded, and the Earle after that in *Ieruſalem*, as he was at play, was murthered, and the King ſuſpected as procurer thereof, whereof hee cleered himſelfe by execution of the Malefactor.

The Author ſpeakes againſt the *Romane* Church, and the two Patriarkes, which cut large, thongs of others hide, &c.

Pontius Earle of *Tripolis*, with all his power, fighting againſt the *Damaſcens*, was taken and ſlaine, his Armie diſperſed, the Biſhop taken, and a great multitude killed. The *Antiochians* had deliuered their Citie to *Raimund*, with *Boamunds* daughter to Wife, which the *Conſtantinopolitan* miſliked, and by great power ſought to ſubdue all that Principalitie, with Horſes, Chariots, Treaſures beyond number, and Forces infinite, paſſing Saint *Georges* arme, and violently forced *Tarſus*, and placed his owne, expelling thence the *Antiochian* Forces. He beſiegeth *Antiochia*. *Sanguin* the *Turke* takes the aduantage to inuade the Countrey of *Tripolis*, and beſieged Mount *Ferrand*. Both parts ſue to the King for aide, who going firſt againſt *Sanguin*, receiued an ouerthrow; the Earle of *Tripolis* was taken, and almoſt all the Footmen taken or ſlaine with all their carriages. The King fled for ſuccour to a Caſtle vnprouided, out of which whiles his ſubiects ſeeke to deliuer him, *Neapolis* was taken by other *Saracens* with cruell execution of all ſorts. *Sanguin* put the King to ſuch ſtraits before ſuccours could come (which on all hands were prouided) that he was contented to agree on conditions to reſigne the Fortreſſe after much Famine and death. *Antiochia* was alſo grieuouſly aſſaulted, but peace was by mediation concluded betwixt the Emperour and the Prince, which did him homage.

Ciuill broiles, Earle of *Triplis* ſlaine.

Tarſus taken by the Emperour of *Conſtant.*

Earle of *Trip.* taken, and the King diſtreſſed

The Emperour hauing wintered in *Cilicia*, the next Spring layeth ſiege to *Cæſarea*, aſſiſted with the Prince of *Antioch*, and Earle of *Edeſſa* to ſatisfie them, which yet by their negligent labours and diligent play, gaue him ſo little ſatisfaction, that being offered money, he accepted it, and returned to *Antioch*, where aroſe a tumult about his demand of a Garriſon, which grew to blowes, wounds, deaths, which cauſed the Emperour to remit his demand, and to returne home. Meane-while, *Theodericke* Earle of *Flanders*, the Kings Sonne-in-law came to *Ieruſalem*, with a ſtrong Armie. Theſe with the *Ieroſolymitans* beſieged a Den of Theeues neere Mount *Galaad*, being an inacceſſible Caue, where a Neſt of Adders reſided, wayting all opportunities of miſchiefe: which while they were doing, the *Turkes* tooke *Tecua*. The Maſter of the Temple came vpon them with his forces, and chaſed them, but minding the ſpoyles, the conquered returned and regained the victorie with great ſlaughter and ſpoile.

Cæſarea beſieged.

Tecua taken.

Sanguin ſought now to get the Kingdome of *Damaſcus*, whereupon they deſired the King,

and

Papall Legate depoſeth the Patriarke of *Antioch*, and holdeth a Councell at *Ieruſalem*.

and promiſed the Citie *Paneas*, and twentie thouſand pieces of Gold to King *Fulke*, to aſſiſt them againſt a common Enemie. But *Sanguin* feared the encounter and returned. *Paneas* after a ſtrong ſiege was taken. The Popes Legate commeth into thoſe parts, and after much ſtirre depoſeth *Ralfe*, the Patriarke of *Antiochia*, compels him to deliuer his Ring and Croſſe, and commits him to the Prince to Bonds and Impriſonment in a high Mountaine, whence eſcaping to *Rome*, and obtayning ſome glance of Papall light, in his returne hee was poyſoned. The Legate returneth to *Ieruſalem*, and dedicates the Temple in great ſolemnitie, and celebrates a Councell with the Patriarke, the *Armenian*, *Median*, *Perſian*, *Cappadocian* Biſhops, and reformation was promiſed in the things wherein they diſſent from vs. *Aimerike* an vnlearned man was choſen the *Antiochian* Patriarke.

Death of the Emperour and King *Falco*. *Baldwin* the third. *Edeſſa* taken.

The Emperour makes another Expedition within foure yeares after the former into *Cilicia*, and to *Edeſſa*, with innumerable Treaſures and People, where after much labour to little effect, the next Spring in hunting a wild Beare, with a Poyſoned Arrow hee hurt his hand as hee was ſhooting, whereof he dyed, *Anno* 1137. and King *Fulke*, by like diſaduenture followed, in the following of a Hare falling from his Horſe, his braines with the violence thereof, forced out of his noſe and eares. This happened in Nouember 1142.

Edeſſa wonne and loſt.

Baldwin the third ſucceeded. *Sanguin* the *Turke* Lord of *Niniue* (now called *Muſul*) came and beſieged *Edeſſa*, the Metropolis of *Media* called *Rages*, a Citie better ſtored with Merchants then Souldiers, and by vndermining tooke it, neither ſparing age or ſex; amongſt the reſt, *Hugh* the Archbiſhop was ſlaine, who hauing horded infinite Treaſure, to ſpare it hee was prodigall of his life, and fame and it alſo, to a cruell vngratefull Heire. He proceeded to beſiege *Calogenbar* on the other ſide of *Euphrates*, where one night in his drunkenneſſe hee was ſlaine of his ſeruants; liuing and dying, *Sanguine*, one of his Sonnes ſucceeded at *Muſul*, *Noradine*, another at *Halapia*. The Captaine of *Boſtrum* vpon diſcontent with the *Damaſcens* came to *Ieruſalem*, and offered to yeeld the Citie to the King, who went with an Armie, but too late, the Enemie hauing poſſeſſion before, wherefore after many dangers and loſſes he returned. Not long after the *Edeſſans* (*Noradine* being elſe-where buſied) ſend to Earle *Ioſceline*, who commeth and ſuddenly becommeth Maſter of the Citie, which he was not able to hold, *Noradine* returning with a ſtrong power, and recouering it with exceeding ſlaughter of the Citizens and of the Earles Armie.

* *Loricatorium.*

Incredible numbers ſlaine and loſt. See more of theſe in *M. Par.* following.

After this, Pope *Eugenius* ſent Preachers to excite men to take the Croſſe (amongſt them *Bernard* Abbot of *Clarouale*) which went thorow Kingdomes and Regions, whereby *Conrade* the Emperour and *Lewis* King of *France* with many Princes embraced the word and ſigne of the Croſſe, which yet did in all that Expedition nothing acceptable to God, our ſinnes deſeruing it. As they which were preſent, conſtantly affirme there were in the Emperours Campe ſeuentie thouſand * harneſſed Horſe-men, beſides Foot-men, Children, Women, and Horſe-men of lighter Armour. And in the Armie of the *French* as many armed Horſe-men, and a Nauie; able if God had bleſſed them to haue conquered all the Eaſterne Prouinces. The *Greekes* either by command, or corrupted by the Enemie, led ours by vnpaſſable paſſages, ſo that their Enemies made ſuch ſlaughter, that of all thoſe thouſands of Horſe-men, and innumerable Footmen, ſcarſly the tenth part eſcaped. The *French* followed the Imperials in like fates, the glory of the *Frankes* and vertue ſometimes dreadfull, being made a mockerie to their Enemies, Famine and Diſorder purſuing the reſidue which eſcaped the Battell which was in Ianuary 1146.

Raimund ſlaine Earle of *Edeſſa* taken.

Anno 1148. *Noradine* inuades the Territories of *Antiochia*, and in Battell *Raimund* the Prince with the ſtrength of thoſe parts were ſlaine. *Raimunds* head and right hand were ſent to the *Calipha* of *Baldac*: all the Countrey was ouer-runne by martiall furie. The *Soldan* of *Iconium* inuades the Countrey of the Earle of *Edeſſa*, takes many Cities and Caſtles, and beſiegeth the Earle in *Turbeſſel*, and vpon conditions departeth. This Earle a voluptuous and diſſolute man reioycing at the fall of *Antiochia*, fell ſoone after into his Enemies hands, which carryed him to *Halapia*, where tyred with miſerie he dyed.

The foure parts of the Eaſterne *Frankes* power. Ciuill Warres.

Emperour of *Conſt.* his inuaſion.

Maym of the Eaſterne Kingdome.

The power of the *Frankes* conſiſted in the Kingdome of *Ieruſalem*, the Principalitie of *Antioch*, the Earldome of *Edeſſa*, & the Earledom of *Tripolis*. After the former miſeries in other parts happened a diſſention twixt the King and his Mother, which diuided the Kingdome betweene them in ciuill combuſtions. The Queene betakes her to *Ieruſalem*, whither the King followes with an Armie, and (notwithanding the Patriarkes admonition) beſiegeth it, and after that the Citizens had let him in, laid ſiege to the Tower where ſhe was, till at laſt agreement was made on both ſides, internal grudges and relikes of faction ſtil remayning, whiles without as two Milſtones, *Noradine* and the *Soldan* of *Iconium*, ground the State betwixt them to powder. The *Soldan* of *Iconium* hauing inuaded againe the Countey of *Edeſſa*, leſt miſerie ſhould want, the *Conſtantinopolitan* ſends a great Armie and challengeth the Countrey which the King yeelds to, taking with him the people (which hereupon with their wealth departed) whereof *Noradine* vnderſtanding with great power aſſailed them, their carriages being ſticked with Arrowes like Hedge-hogs, yet they ſhifted away, the *Turkes* wanting victuals to follow them. In one yeare did *Noradine* diſpoſſeſſe the *Greekes* of their new Poſſeſſions, a rich Countrey beeing quite loſt; and three Archbiſhoprickes cut off from the Church of *Antioch*, the *Edeſſan*, the *Hierapolitan*, and *Coricen*. The Earle of *Tripolis* was murthered by the *Aſſiſines*.

A huge Armie of *Turkes* called *Hiaroquin*, whoſe Progenitors had held *Ieruſalem*, made an expedition thither for recouerie of their priſtine poſſeſſion; where, tyred by the difficultie of the way, they were made an eaſier conqueſt to the Sword of the Chriſtians, ſo that fiue thouſand being ſlaine, the reſt were glad to retire. This was *Anno* 1152. The King beſieged *Aſcalon* two Moneths; after which, according to the cuſtome, at Eaſter was a paſſage of Pilgrims in great frequencie, which came thither with huge bands of Horſe and Foote, the Campe daily increaſing, the Palgrims which would haue returned being forbidden, and their Ships being imployed in this ſeruice. Ours with Maſts of Ships, made a wooden Tower, and of the other materials of the Ships, engines and Pent-houſe-prouiſions for ſecuritie of the approachers. After fiue Moneths ſiege, and daily killing and wounding on both ſides, the *Babylonian* Fleet came to their ſuccour. *Gyrard* of *Sydon* the Admirall of our Fleet, thought to encounter with them, but ſeeing their multitudes fled; they being ſeuentie Gallies and other Ships of huge greatneſſe and great prouiſions, which the *Egyptian* Prince had ſent. A peece of the Wall being razed, they which would haue entred, were forbidden by the Templers (that being the cuſtome for all men to hold whatſoeuer ſpoile they got) in hope of gaine, ſo that their couetouſneſſe expoſed them to the ſlaughter. And our men fainting were incouraged, and the Citie was yeelded, on compoſition to depart with bag and baggage. *Abſolon* was made Biſhop by the Patriarke, againſt the will of the Biſhop of *Bethleem*, which appealed to the Pope, and by his ſentence excluded the former. *Nocquin* a *Turke* ſeeing the *Aſcalonites* deſtitute of ſufficient guard, hee (which had vndertooke to guard them into *Egypt* himſelfe) fell vpon them, rifled them, and left them wandring in the Deſart. This hapned, *Anno* 1154.

Hiaroquin Turkes.

Paſſage yeerly of *Frankes* at Eaſter to *Ieruſalem.*

Aſcalon taken.

Miſchiefes neuer alone.

Anno 1155. was a grieuous famine, and but for the ſtore of Corne which they found in *Aſcalon*, the people had all periſhed. And the yeere following, the ſoile about *Aſcalon*, which hoſtilitie had not permitted to be tilled in fiftie yeeres, rendred ſixtie-fold increaſe. Great contention grew betwixt the Patriarke and Hoſpitalars, about Tithes of their goods, and other their inſolencies. The *Roman* Church not conſidering what it granted, gaue cauſe hereof, freeing the place from iuriſdiction of the Patriarke. This place of the Hoſpitall was giuen firſt by the *Egyptian Calypha's* to the *Amalſitan* Merchants of *Italie*, to build them a houſe, where they erected a Monaſterie of Saint *Mary*, of Latin Monkes; and another Nunnerie of Saint *Mary Magdalen*: and after that an Hoſpitall, and an Altar in honor of Saint *Iohn Eleymon*, or the Almoner. The maintenance of theſe was yeerly almes: which continued till *Ieruſalem* was won by the Chriſtians, *Gerald* being then Maſter of the Hoſpitall, to whom *Raymund* ſucceeded, which now by *Roman* priuiledge did thus domineere. The Patriarke went a dangerous iourney with others to *Rome*, where he receiued bad entertainment, the Cardinals (all but two) following *Balaam* ſonne of *Boſor*, and going after gifts. The Emperour of *Conſtantinople* at that time by the Popes conſent inuaded *Apulia*.

*Lib.*18.
Famine and plentie.

Roman Church blamed by all her Children.
Hoſpitalars beginning.

Pope *Adrian*.

About this time the *Soldan* of *Egypt* ſlew the *Calypha*, to make his ſonne *Noſeredine*, *Calypha*; but the fact being knowne, the Countrey was too hot for him, who flying the *Egyptian* Frying-pan, fell into the fire of the *Frankes*, which ſlew him and tooke *Noſeredine*, whom deſiring to become a Chriſtian, the Templers ſold to the *Egyptians* for ſixtie thouſand *Egyptian* pieces of gold, which carried him in an Iron Grate into *Egypt*, and there cut him in ſmall pieces. The yeere after, *Ranialdus de Caſtellione* Prince of *Antiochia* inuaded *Cyprus* with hoſtile Legions, a Chriſtian neighbour Countrey, alway friendly to vs. He ouerthrew their Armie, waſted Cities, Townes, Monaſteries, rauiſhed Nunnes, obtayned infinite ſpoiles, which he ſoone ſpent as prodigally. The King alſo brake his league with the *Turkes* at *Paneas*, for greedineſſe of ſpoile to pay his debts: which was ſoone reuenged. *Noradine* beſieged the Towne, which the King cauſed him with an Armie to leaue, but ſo, as waiting better opportunitie, which hee ſoone found, to doe more hurt to the Kings Armie; taking the moſt of the geeat Men therein, the King hardly eſcaping, and conſequently (in that time) the Kingdome. He againe beſiegeth *Paneas*, and againe by the King is repelled. After this, the King beſieged *Caeſarea*, and with the helpe of *Theodorick* Earle of *Flanders*, then with his forces preſent, wanne it: and after that *Harenc*. He dyed, *Anno* 1162. and his brother *Amalricus* ſucceeded.

Egyptian broiles.

Cruell baſeneſſe.

Cyprus inuaded.

League broken vniuſtly.

Caeſarea taken.

He in his firſt yeere deſcended into *Egypt*, and fought with *Dargan* the *Soldan*, and obtained victorie; who, leſt he ſhould proceed further, brake the bankes of *Nilus* then ſwolne, to ouerflow the Countrey. *Dargan* was ſoone after ſlaine. *Noradine* inuaded the Countrey of *Tripolis*, but by helpe of Weſterne Pilgrims then come thither, his Armie was diſſipated, himſelfe hardly eſcaping, with one Legge bare, leauing his Sword behinde. Of theſe Pilgrims *Gilbert de Laci*, and *Robert Manſel* were Commanders. To recouer his credit, he beſieged *Harenc*, where *Boamund* the third Prince of *Antiochia*, *Raimund* the Earle of *Tripolis*, and *Caliman* Preſident of *Cilicia* and *Toros*, an *Armenian* Prince oppoſing, were diſcomfited, and the three former, with diuers other Nobles taken, *Anno* 1165.

Baldwins death
Amalricus ſucceedeth.
*Lib.*19.

Three Princes taken.

Syracon tooke an in expugnable Fort by corruption of the Keepers, called *Cauea de Tyrum*. He prepared great forces againſt *Sauar* the *Soldan* of *Egypt*, by authoritie of the *Calypha* of *Baldac*, carying Water in Bottles thorow the Deſart. *Amalricus* followed him, his whole Armie meeting

An Aſſe laden with gold, beſt Fort-taker.

Tempeſt of ſand.

Tribute paid by the *Egyptians* to the King of *Ieruſalem.*

The Palace *Caſcere.*

The *Calipha's* glorie.

His perſon.

ting at *Belbeis* or *Peluſium.* *Sauar* gaue him royall entertainment, ſhewed him his Treaſures; and *Cahere* (*Cayro*) hauing on the left hand *Babylon*, which the *Arabs* call *Macer*, (infinite ruines remaine ten miles beyond *Nilus*, ſtill called *Memphis*, and therefore this is not the old *Memphis*) *Iohar* built *Cahere*, in the yeare after *Mahomet* 358. The King and *Soldan* agreed to goe meete *Syracon*, which was paſſed ouer the Riuer before they came. Some remainders they tooke, which told them, that in the Wilderneſſe ſuch a tempeſt of Sand in manner of Clouds, and a thicke Miſt hapned, that they durſt not open their mouthes or eyes, and were forced to alight and lye downe, leſt the Whirle-wind ſhould lift them vp in the ayre, to receiue greater fals on the earth. The Sands there, are moueable with the winds like waues of the Sea, and no leſſe dangerous. Many were loſt, together with their Camels and prouiſions, and many ſcattered in the Deſerts. *Sauar*, to hold the King with him in that danger, encreaſed the tribute, and gaue larger pay to his followers: to which the *Calipha* alſo bound himſelfe, *Hugo Cæſarienſis* being therefore ſent to him. He and *Galfridus* came to *Cahere*, and entred the Palace *Caſcere*, paſſing by darke paſſages needing lights, (in euery of which was a guard) vnto more ſpacious places open to the Sunne, where they ſaw Galleries borne vp with Marble Pillars, the Roofes gilded, with carued workes, the pauements diuerſified, preſenting a Royall ſplendor. There were marble fiſh-ponds, many ſtrange Birds vnknowne in our World, with their prouiſions. Then they paſſed to places as farre exceeding theſe, as theſe the vulgar. Heere was admirable varietie of admirable beaſts. By many turnings they came to the Palace of this Palace, where were greater Gards, more glorious Courtiers, and ſupereminent riches. The *Soldan* which conducted them, twice proſtrated himſelfe with a kind of adoration, and the third time being proſtrate, he laid aſide his ſword from his necke. Preſently the Curtaines embroydered with Gold and Pearle were drawne from about the Throne, where the *Calipha* ſate in more then Royall habite, attended with a few Domeſtickes and Eunuches. The *Soldan* approached with reuerence, and kiſſed his feet, and then acquainted him with the affaires of the preſent ſtate, to which hee gaue a gentle Anſwere. And when Ours deſired him to confirme it with his hand, his attendants made ſtrange, as a thing vnheard off: but at laſt the *Soldan* vrging, he ſtretched forth his hand, but veiled: to whom *Hugo, Sir, Faith ſeekes not corners, and in faith betwixt Princes all things ought to bee bare with open ſinceritie:* whereat hee vnwilling, yet ſmiling, gaue him his bare hand, (which the *Egyptians* much grudged at) putting it into the hand of *Hugo*, vſing the words of the compact. Hee was as the Lord *Hugo* hath told vs, a young man, browne, tall, comely, liberall, had innumerable Wiues: his name was *Elbadech*, the Sonne of *Elfeis.*

Mehemetan Sects.

Sunni and *Sſia.* See before in *Leui.6.c.1.*

Cairaoan.

The Authors ſtory of *Mahumetans.*

The battell of *Beben*, in the Confines of the Deſerts.

Alexandria taken.

The diuiſion betwixt the *Calipha* of *Baldac*, and this hapned by the Schiſme of *Hali*, which made himſelfe a greater Prophet then *Mehemet:* thoſe that acknowldge *Mehemet* the greateſt being called *Sunni*, and the followers of *Hals, Sſia.* In the yeare 286. of *Mehemet*, aroſe one *Abdalla*, of *Halis* Poſteritie, which from *Seleucia* a Citie in the Eaſt paſſed into *Africa*, and called himſelfe *Mehedi* (that is, *making plaine*) which built *Mehedia*, tooke *Sicilia*, made ſpoiles in *Italie*, and called himſelfe *Calipha*, firſt of all the followers of *Hali:* His great Grandchildes Sonne *Ebuthemin*, by *Iohar* his Captaine ſubduing *Egypt*, built *Cahere*, which ſignifieth *conquering:* whereupon leauing *Caroea* in *Africa*, where foure of his Progenitors had dwelt, he made that the Imperiall Seat, oppoſing himſelfe to the Eaſterne *Calipha*, as I haue more largely ſhewed in mine Hiſtorie of the Eaſtern Princes & their Acts from *Mehemet* to this day (1182.) with great diligence, King *Amalricus* procuring me the *Arabian* Bookes. But leauing theſe digreſſions, a battell was fought betwixt the King and *Syracon*, very various both getting the better and the worſe, neither partie conquering nor conquered in the whole, but in diuers parts of their Armies. *Saladine* Nephew of *Syracon* tooke *Hugo Cæſarienſis.* The Biſhop of *Bethleem*, the Kings Chancellor (in which office I ſucceeded) was wounded and loſt his baggage. *Syracon* paſſed thence to *Alexandria*, and the Citizens receiued him. The King followed: but *Syracon* leauing the Citie to *Salahadine*, eſcaped by night. The King beſieged the Citie and put them to great ſtraites. *Hugo* (then captiue) was vſed as an Inſtrument of Treatie, and the Citie yeelded to *Amalricus, Anno* 1167. But *Amalricus* by *Gerbert* Maſter of the Hoſpitall his meanes (*Peluſium* beeing promiſed to the Hoſpitalers) brake his league and entred *Egypt* in hoſtile manner, the Templers refuſing to follow, either of enuie to the Hoſpitalers, or of conſcience, which the King violated.

Peluſium taken.

Cairo beſieged.

Peluſium was taken, no Age or Sexe ſpared, and *Mahazam* Sonne of the *Soldan* was taken. *Sauar* ſends to *Noradine* for aide which ſent *Syracon* thither with an Armie. The King proceeded towards *Cahere*, but went ſlowly vpon promiſe of great ſummes from the *Soldan*, which deceiued him. His Nauie paſſing vp the Riuer by the arme thereof *Carabes*, forced *Tapnis.* The King laid his ſiege to *Cahere*, but vpon promiſe of money remoued a mile further. *Milo de Planci* diſturbeth the buſineſſe, but *Syracon* more, who entring *Egypt*, the King went to meete him, but miſſing returned home. *Syracon* taking tbe oportunitie entred *Cahere* in peace, treacherouſly ſlue *Sauar*, and was by the *Calipha* made *Soldan*, ſoone after dying, and *Salahadine*

ſuc-

Lib. 20.

ſucceeding. The Eaſterne Emperour ſent in ſuccour of the Holy Land, a ſtrong Fleet of one hundred and fiftie Gallies of Warre, beſides other Veſſels of ſeruice, whereupon, *Anno* 1169. *Amalricus* againe entred *Egypt*, and came to *Damiata*, which hee beſieged in vaine, if it bee not more then vaine, that themſelues forced with fire, famine, raines, returned (ſo many as were left) home fruſtrate.

Conſt. fleet.

Terrible Earthquake.

The yeare following followed a moſt terrible Earthquake, vtterly ouerthrowing ſtrong Cities, inuoluing the Inhabitants in the ruines, filling euery place in the Land with laments. Thus fared it with the Cities of *Syria*, and *Phœnicia* throwne to the ground, and *Antiochia* in *Cœleſyria* was quite ouerthrowne; the Walls, Towers, Churches, Houſes ſo ruined, that to this day they cannot be reduced to a meane reſtauration. *Gabul, Laodicea, Nerea* called otherwiſe *Halapia, Cæſara, Hanuim, Emiſſa*, and many other Cities in that Prouince, Townes without number; fared likewiſe. *Tripolis* was made a heape of ſtones, and publike Sepulchre: ſcarſly any eſcaping. *Tyrus* loſt her Towers. Theſe terrors continued three or foure moneths, thrice or foure times a day. *Paleſtina* remayned free.

Baldwin the fourth his Leproſie.

Saladine.

Lib. 22.

After this *Salahadine* inuadeth the Countrey, taketh *Gaza*, makes cruell executions and returneth into *Egypt*. *Milo* the *Armenian* adioyneth himſelfe to *Noradine*, vexeth the *Antiochian* Territories. *Salahadine* ſpoyleth all the Countrey beyond *Iordan*. *Anno* 1173. *Amalricus* dyeth, and his Sonne *Baldwin* ſucceeded, whom his Father at nine yeares of age had committed to our Erudition (then Arch-deacon of *Tyre*) his right arme was ſtupified and ſenſleſſe, the beginning of an incurable Diſeaſe, when he was a ſtripling proouing a Leproſie. Hee had a Siſter named *Sybilla*. In the firſt yeare of his Reigne, *William* King of *Sicilia*, ſent a Nauie of two hundred ſhips againſt *Alexandria*, which returned with great loſſe and ſhame. *Salahadine* the Sonne of *Negmend*, Brother of *Syracon*, was called by the *Damaſcens*, and made Lord of *Damaſcus*, the Sonne of *Noradine* being diſherited. *Cotobedi* Lord of *Muſul*, came in his Nephewes behalfe againſt him, but in vaine, *Salahadine* winning the reſt of the Countrey. After this with a huge Armie, he entreth the Kingdome, layeth all waſte, is encountred and ouerthrowne by the King; *Salahadine* flying with ſcarſe one hundred Horſe, an innumerable company beeing taken or ſlaine. The King 1178. inuaded the Enemies Countrey, and hardly eſcaped the Lord Conſtable and others being ſlaine. In a battell alſo againſt *Salahadine*, ours hauing gotten the field laden with prey, are ſpoiled and made a prey to the conquered. The Earle *Trecenſis* and the Brother of King *Lewis* of *France, Peter*, and other Nobles with a great power came into *Syria* but could not withſtand the current of *Salahadines* victories, which now poſſeſſed himſelfe of a Caſtle which the King had lately built neere *Iordan*, and raced it. Hee makes league with the King and breakes it, and takes diuers holds by Sea and Land, annoying the Kingdome. But wearie of bloud I follow this Author no further, whoſe ſtorie is left vnperfect, as the King then was in ſtate of bodie, committing the Gouernment of the Kingdome to *Guido* of *Leziniac*, on whom before he had beſtowed his Siſter in Marriage. I will likewiſe commit you to an *Engliſh* Author and Acts in theſe buſineſſes.

If any bee offended, that the date and yeare of each Exploit is not mentioned, it is becauſe the Author had not done it.

CHAP. IIII.

The Continuation of the Ieruſalem *Expedition and other Additions, gathered out of* MATTHEW PARIS, *chiefly relating the Acts of* Engliſh *Pilgrimes in that Employment.*

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§. I.

Templers beginning and degeneration. Huge ſlaughters of Chriſtians.
SALADINES *taking* Ieruſalem *and the*
Holy Land.

Beginning of the Templers.

ABout the yeare 1118. the Hoſpitulers were begunne by *Hugo de Paganis*, and *Godfrey* of Saint *Omar*. Theſe were Knights religious in manner of Canons Regulars, deuoting themſelues to the ſeruice of Chriſt in Chaſtitie and Obedience; to whom King *Baldwin* gaue a reſidence in part of his Palace, the Canons of the Temple of our Lord gaue the ſtreet adioyning to build Offices; the King, Patriarke and Prelates gaue Benefices for their maintenance. Their firſt profeſſion was, for remiſſion of their ſinnes, to ſecure the wayes for Pilgrimes againſt Theeues. Nine yeares after, at the Councell of *Treca*, a rule and white habit was deſigned them by

Pope *Honorius*: and nine yeares after that their number (being but nine) beganne to increaſe together with their Poſſeſſions; after which in the time of Pope *Eugenius*, they ſewed Croſſes of red Cloth to their Mantles. In a ſmall time they were ſo many, that in their Couent they haue three hundred Knights, beſides other Brethren, whoſe number is almoſt infinite: and their Poſſeſſions on this and the otherſide of the Sea are ſaid to bee ſo immenſe, that there is no part of Chriſtendome, which hath not beſtowed on them part of their goods, and they are now richer then Kings. And becauſe their abode is neere the Temple, they are called *Brethren of the Souldierie of the Temple*: and hauing continued ſome time in good order, the humilitie of their profeſſion now being neglected, they haue withdrawne themſelues from the Patriarke their founder, withholding Obedience, and the Churches Tithes, and are become very troubleſome to all.

Their poſſeſſions.

Two huge Armies.

* *Loricatorum Equitum.*

a *Equit. leuioris armaturæ.*

This is here repeated for the hugeneſſe of theſe Expeditions.

Defeat of the *Dutch*.

Anno 1146. was a Councell held at *Rhemes*, and Preachers appointed for the Holy Land, which the *Saracens* did ouer-runne without reſiſtance. *Conrade* the Emperour at the preaching of *Bernard* tooke the Croſſe, and with him an innumerable multitude. In May following, hee beganne his Pilgrimage, leading with him ſeuentie thouſand Horſe-men *armed, beſides light Horſe-men, * Footmen, Women and Children. *Lewis* King of *France* followed him with no leſſe an Armie of armed Horſe-men. They went aſunder for better prouiſion for themſelues and their Horſes. Paſſing *Bauaria*, the *Danow*, *Auſtria*, *Hungarie*, and both *Pannonias*, alſo the *Bulgarian* Prouinces, *Meſia* and *Dacia*; *Conrade* came into *Thrace* and to *Conſtantinople*; thence (after ſpeech with *Manuell* the Emperour) paſſed into and thorow *Aſia* to *Lycaonia*. The *Soldan* of *Iconium* had hired great forces out of the Eaſt. The Guides which the *Conſtantinopolitan* had giuen him, with *Greekiſh* ſleight, as is ſaid, through enuie of their Maſter, brought them into difficult paſſages, and ſo betrayed them, before famiſhed, to the *Turkes* expected opportunitie and furie; that of the ſeuentie thouſand armed Horſemen, and Footmen, in manner innumerable, ſcarſly the tenth part eſcaped, the reſt ſhared betwixt Famine, the Sword and Captiuitie. *Conradus* eſcaped to *Nice*, and ſo to *Conſtantinople*, where he wintered. The next Spring he paſſed by Sea to *Achon*, and was receiued by the King ioyfully at *Ieruſalem*.

French Armie.

Conrades ſtrength.

This yeare 1147. King *Lewis* came to *Meander* with ſeuentie thouſand armed Horſemen, beſides a great Nauie of ſhips which followed him. The Enemie attended to hinder their paſſage ouer the water, which coſt many mens liues. Comming to *Laodicea*, they aſcended a high Mountaine, where they were miſerably diſcomfited by the *Turkes*. Yet did the King with *Elianor* the Queene hold on their Pilgrimage to *Ieruſalem*, where their caſe is much condoled. The Emperour and both the Kings agreed to beſiege *Damaſcus*, which they did: where the Emperour forcing his way at the watering place, ſtrooke off a *Turkes* head (which fought luſtily) together with the Head-piece, the necke and ſhoulder armed, with his Sword, diuiding the left arme and ſide vnder it from the reſt of the bodie. The Citizens terrified, corrupted ſome Princes with Bribes, who indeuoured to diſſolue the ſiege, which Treaſon of the Eaſterne Chriſtians, was odious to thoſe of the Weſt, and cauſed the Emperour and the *French* to returne home, abhominating the fellowſhip of theſe Eaſterne Princes, and cooling others Deuotions to this Pilgrimage.

Eaſterne treacherie.

Prince *Raimund* ſlaine.

Earle *Raimund* ſlaine by *Aſſaſines*.

Templers treacherie.

Pope *Adrian*.

Aſcalon.

Papall ſchiſme.

After their departure, *Anno* 1148. *Noradine* entred the Confines of *Antiochia*, beſieged *Nepa*, ſlue Prince *Raimund* with other Nobles in battell, tooke the Caſtle *Hareng*, and ſpoyled all the Countrey. *Anno* 1150. *Raimund* Earle of *Tripolis* was ſlaine by the *Aſſiſines*; a man deplored as dreadfull to the *Saracens*: Theſe *Aſſiſines* inhabit the Mountaines neere to *Antaradus*, in the Prouince of *Phœnicia*, haue ten Caſtles and fortie thouſand men or more. Theſe elect their chiefe whom they call, *The old man of the Mountaine*, at whoſe word they will attempt any thing. Theſe haue beene preciſer *Saracens* then othres foure hundred yeares. Their old man at this time began to embrace Chriſtian Religion, and ſent for that purpoſe a Legate to the King of *Ieruſalem*, which by one of the Templers was ſlaine, to the hinderance of the buſineſſe till this day. *Anno* 1154. *Adrian* an *Engliſhman* was made Pope, borne in the Territorie of Saint *Albans*. The ſame yeare *Aſcalon* was wonne by King *Baldwin* after a long ſiege.

Pope *Adrian* dying, 1159. there grew a diuiſion touching the Papacie, betwixt the *Engliſh* and *French*, following *Alexander*, and the Imperials, *Octauian*: inſomuch, that the Archbiſhop of *Collen* comming into *England*, to receiue the Kings Daughter for the Duke of *Saxonie* to wife, the Altars whereon he ſaid Maſſe were ſubuerted, 1165.

T. *Beckrt* murthered for maintayning the Clergies Liberties, againſt the Secular power in murthers, &c.

Anno 1171. *Thomas Becket* was ſlaine in his Church at *Canterburie*, on the fifth day of the Natiuitie, by *William Tracie, Hugh Maruell, Reginald Fitz Vrſi*, and *Richard Briton*, Courtiers, which had heard ſome ſtomackfull ſpeeches of the King, touching the ſaid Archbiſhop, whereupon King *Hanry* ſent to *Rome* to excuſe himſelfe. But his Ambaſſadors could not bee admitted to the Popes preſence. Hee ſent others, which on Maundie Thurſday, hearing that the Pope meant to ſentence the King of *England* by name, and to interdict all his Lands, the Ambaſſadors to decline the ſame, ſware that the King ſhould wholly obey the Pope and his Cardinals. The Authors and Fautors were excommunicated. The Church of *Canterburie* continued after his Funerall, a yeares Funerall of her Holies, the Pauement plucked vp, the Walls bared, the Bels ſilent.

The King ſwore in the preſence of *Albert* and *Theodine* the Popes Cardinals, that hee was not conſcious of *Thomas* his death: but becauſe he had ſpoken raſhly, and had brought vp ſuch bad Souldiers (which ſo auenged him) hee deſired and obtayned abſolution, promiſing as he was inioyned, *To giue ſo much money as ſhould maintayne two hundred Knights, to the defence of the Holy Land for one yeere, and that he ſhould permit appeales thenceforth to be made freely, and that the cuſtomes which in his times were brought in contrarie to the liberties of the Church, ſhould bee reuoked, and that the poſſeſſions taken from the Church of* Canterburie *ſhould bee reſtored.* To this the two Kings, both Father and Sonne, ſware *in remiſſionem omnium peccatorum.* Soone after he came to *Canterburie,* 1174. and bare-foot, in manner of a penitent went to the chiefe Church, and with abundance of teares, to the Martyrs Sepulchre, where he continued long proſtrate in prayer. He there proteſted his innocency, but becauſe his words gaue occaſion of the Biſhops death, hee deſired of the Biſhops preſent abſolution, and ſubmitting his bare fleſh to the diſcipline of Rods, he receiued three or foure blowes of euery religious man, of which a great multitude had aſſembled. After which he put on his clothes, gaue precious gifts to the Martyr, aſſigning further fortie pounds a yeere for lights about the Sepulchre, and continued the reſt of that day and the night following in bitterneſſe of minde, continuing his prayers, vigils and faſts till the third day. In the yeere 1176. hee granted the Popes Legat, that *no Clergie man ſhould bee brought before a ſecular Magiſtrate for any crime, but for Foreſt and lay fee: that Biſhopprickes and Abbies ſhould not be holden aboue a yeere in the Kings hand: that the killer of a Clergie man ſhould be arraigned before the ſecular Iudge, in preſence of the Biſhop: that Clergie men ſhould not be compelled to trialls by combat.*

Beckets murther as the ſeed of her Martyr, the ſeed and aduantage of *Rome* by appeales, liberties, &c.

Monſter of regall penance.

Clergie-liberties.

Anno 1177. the Kings of *England* and *France* did ſweare to goe together in the ſeruice of Chriſt crucified to *Ieruſalem*, and to take the Croſſe, and to hold firme league. *An.* 1179. a Councell was holden at *Rome* againſt *Albigenſes,* that Eccleſiaſticall perſons ſhould not bee compelled to ſtand to the iudgement of Lay-men, that Archbiſhops viſiting Churches ſhould bee content with fortie or fiftie horſes, againſt pluralities, &c. About the ſame time Pope *Alexander* writ to *Prieſt Iohn,* King of the *Indians*, ſhewing *that* Philip *a Phyſician had told him of his deſire to be inſtructed in the Catholike and Apoſtolike diſcipline, and that they diſſented in nothing from the Doctrine of the Apoſtolike Sea: and that, as* Philip *had learned of his ſubiects, he deſired to haue a Church and ſome Altar in* Ieruſalem, *where religious men of his Kingdome might reſide, and be more fully inſtructed in the Apoſtolike diſcipline: He therefore deſiring, to reuoke him from thoſe articles in which they erred from the Chriſtian faith, ſent the ſaid* Philip *to his Maieſtie, to bee further inſtructed, &c.* *Baldwin*, then King of *Ieruſalem*, being leaprous, ordayned *Guido de Liſiniaco* Ouer-ſeer of the Kingdome, whoſe gouernment being not proſperous, it was committed to *Raimund* Earle of *Tripolis*.

Councell.

This *Prieſt Iohn* was not that in *Abaſsia*, nor that in *Tartaria*, but one in *India*.

In theſe times, *Saladine Soldan* of *Damaſco*, hauing ſubdued the *Saracens* in the Eaſt, paſſed ouer *Iordan*, ſpoiled *Crach* Caſtle, burned *Neapolis*, deſtroyed *Arabia*, waſted *Gerinum*. And *Baldwin* being dead, *Baldwin* a child of fiue yeers old ſucceeded, his nephew by his ſiſter *Sybilla*: *Raimund* was Protector. The Clergie and People ſeeing the ſtate of the Kingdome vnlikely to continue, ſent Embaſſadors to *Henrie* King of *England*, ſolemnly offering the Kingdome of *Ieruſalem*, and keyes of the holy Citie and Sepulchre. *Heraclius*, the Patriarke vnder-tooke the Embaſſage with the Maſter of the Hoſpital, and others, bringing by the way the Letters of Pope *Lucius*. He found the King at *Reading*, *Anno* 1185. whom with his Courtiers they prouoked to teares. They brought vnto him the Keyes of the Natiuitie, of the Paſſion, of the Reſurrection, of the Tower of *Dauid*, and of the holy Sepulchre, and the Banner of the Kingdome: which all he much honored. The Popes Letter was this. *Lucius Epiſcopus ſeruus ſeruorum Dei, &c. Whereas all thy Predeceſſors, aboue other Princes of the Earth, haue long ſince flouriſhed in glorie of Armes, and Nobilitie of minde, and the Chriſtian people hath learned to haue them Patrons in their aduerſitie, worthily is there recourſe to thee, the Heire, not of the Kingdome alone, but of thy Progenitors vertues; with a certayne preſumed ſecuritie, when danger, yea deſtruction is feared to hang ouer the Chriſtian people, that by the arme of Royall Greatneſſe aide may be yeelded to his members, who by his pitie hath granted thee to attayne the height of ſo great glorie, and hath ordayned thee a Wall inexpugnable againſt the wicked enemies of his Name. Your Maieſtie may further take notice, that* Saladine *the cruelleſt perſecutor of the holy Name of the Crucified, hath ſo preuailed in the ſpirit of furie againſt the Chriſtians of the Holy Land, that except the courſes of his crueltie bee by ſome obſtacles ſtayed, hee hath confidence that* Iordan *will flow into his mouth, &c.*

Saladines exploits.

Henry the ſecond elected King of *Ieruſalem*.

The Popes Letter.

Hereupon, a Parliament was aſſembled at *London* at *Clerken-Well*, in which the King adiured all his Subiects, in the audience of the Legats, to ſhew what might bee moſt expedient for his ſoule, promiſing to performe whatſoeuer they ſhould aduiſe. His Parliament aduiſed that hee ſhould moderately gouerne his Kingdome, and preſerue it from barbarous incurſions, rather then in his owne perſon to prouide for the ſafetie of the Eaſt. As concerning the Kings Sonnes (one of which the Patriarke deſired, if the King refuſed) it ſeemed vnfitting to determine any thing in their abſence. The King with the Patriarke paſſed the Sea to *Roan*, and had three dayes conference with the *French* King, and in their preſence many Nobles receiued the Croſſe.

Both the Kings promiſed the ſpeedieſt helpe, and the Patriarke returned home.

Baldwin dieth. *Sybilla* ſucceeds.

Anno 1186. *Baldwin* the Child being dead, *Sybilla* was crowned Queene, as Heire to the former Kings, but was enioyned to diuorce ſolemnely *Guido* her Husband, with condition vpon Oath, to receiue him for King whomſoeuer ſhe ſhould chooſe. *Guido* himſelfe alſo intreated it, that the Kingdome ſhould ſuſtayne no damage for his ſake, and returned home. *Saladines* comming being bruted, ſhee aſſembled the Lords Spirituall and Temporall to conſult about a King: and when they granted her to name whom ſhee liked, all beeing in expectation, ſhee ſaid vnto *Guido* there preſent, *My Lord* Guido, *I chooſe you for my Husband, and deliuering my ſelfe with the Kingdome to you, doe publikely proteſt that you ſhall be King.* Heereat all were amazed that one woman had deluded ſo many wiſe men.

A womans wit.

About this time, *Saladines* Mother in confidence of the Truce paſſed with great riches from *Ægypt*, into the parts of *Damaſcus*, by the borders of *Iordan*, and was robbed by *Reginald* of *Caſtellion*. Whereupon *Saladine* demanded ſatisfaction and reſtitution according to couenant: but *Reginald* returned harſh Anſwere. *Saladine* glad of the occaſion, prepared himſelfe for reuenge. In the end of Ianuary, the Kings of *England* and *France* tooke the Croſſe.

Truce broken.

Saladine his reuenge.

Anno 1187. *Saladine* aſſembleth *Parthians, Bedwines, Turkes, Saracens, Arabians, Medes,* and *Cordines*, with whom and the *Ægyptians* hee inuadeth the Chriſtians. Hee ſlue the Maſter of the Templars, with threeſcore of his Brethren, and beſieged *Caluaria*. The King aſſembled all the ſtrength of his Kingdome, the Earle of *Tripolis* being chiefe Commander. They fought and *Saladine* preuailed. The Earle of *Tripolis* is ſaid to haue throwne away the Kings Standard, and procured the flight. The King was taken with the holy Croſſe, and the reſt either taken or ſlaine. The Earle of *Tripolis* and ſome Templers eſcaped. *Saladine* made vſe of his victorie, ſent the King and Captiues to *Damaſcus*, tooke *Ptolemaida*; and after that *Ieruſalem*, each man redeeming his libertie at ten *Bizantines*, a woman at fiue, an infant at one, the reſt to bee ſlaues, which had not to pay, of which poorer were fourteene thouſand. They entred the Citie and cauſed in foure corners of the Temple their Superſtitions to bee proclamed. Haſting thence he poſſeſſed himſelfe of all the Cities and Townes, but *Aſcalon* and *Tyrus*, and *Crach* or *Mount Royall*. For the redemption of thoſe fourteene thouſand, it is to be noted, that Croſſes, Chalices, Guildings, and Church-garments were ſold by conſent.

The King taken.

Ieruſalem taken by *Saladine*.

§. II.

The Emperour and two Kings take the Croſſe. King RICHARD *the Firſt his Expedition, his Noble Exploits in* Sicil, Cyprus, *and the* Holy Land. *His impriſonment: and the great miſeries which hapned to* England, *generally by that Expedition.*

ANno 1188. at the preaching of the Popes Legate, the Emperour *Fredericke* tooke the Croſſe. The Kings of *England* and *France* agreed after much conſultation, together with the Earle of *Flanders*, to take the Croſſe, which the King of *England* did at the hands of *William* Archbiſhop of *Tyre*, * ſent by the Pope for that purpoſe. Whereupon both in the Empire and in both Kingdomes, Archbiſhops, Biſhops, Dukes, Marqueſſes, Earles, Barons, Knights, Gentlemen, and the vulgar did the like. It was alſo ordered, that all of the *French* Kingdome ſhould weare Red Croſſes, of the *Engliſh* White, of *Flanders* Greene, all things to remayne in the preſent State thorow all their States, till fortie dayes after their returne. But the *French* King entring vpon the King of *Englands* Territories, diſturbed the Affaires of the Croſſe, King *Henry* righting himſelfe by Warre. The Emperour *Fredericke* ſent a Letter of Defiance to *Saladine*, and challenged to himſelfe the old feathers of the *Romane* Eagle, euen vnto *Æthiopia* and *Perſia*, which *Saladine* anſwered and out-braued, ſetting forth the puiſſance and numbers of the *Saracens*, demanding alſo the three remayning Holds to bee ſurrendred to him. He deliuered King *Guido*, taking his Oath to forſake the Kingdome, and betake himſelfe to Sea. But the Clergie of the Kingdome deliberated and determined, that *Faith is not to be kept in the perill of Religion*, and therfore the King being abſolued from bonds, many Pilgrims reſorted to him, and with the people of the Countrey made a great band. The King with the Hoſpitulers and Templers, *Venetians*, and *Genuois* came to *Achon*, and layd ſiege to it, which continued to the comming of the Kings, *Philip* and *Richard*, and then was taken.

* The Author of the former Storie.

Both Letters are in *Mat. P.* at large.

Faith not to be kept in perill of Religion, that is, Faith muſt dye that Faith may liue.

Zeale of thoſe times. *Vtinam & ſcientia conſcientiæ.*

The meaner ſort of men are ſo poſſeſſed with deuout Zeale, that they ſtay not the commings of their Kings and Lords, but flow from the vttermoſt parts of the Wold to ſerue the Lord.

Saladine came with a great power to raiſe the ſiege, but fruſtrated of his hopes, he returned with ſhame, a Nauie of twelue thouſand *Danes* and *Friſlanders*, comming to the ayde of the

Chriſtians, after three dayes weary fight. Meane-while the *French* King with Earle *Richard*, againſt his father King *Henrie* continued the warre, with much ſpoile and bloudſhed on both ſides. *Saladine* alſo agreed with the Emperour of *Conſtantinople*, and reſigned the Churches of the Holy Land vnto him, therein to obſerue the *Greeke* holies. The Emperour promiſed to ſend *Saladine* one hundred Galleyes, and *Saladine* him the whole Holy Land, on condition to hinder the Weſterne Pilgrimes. And if any at *Conſtantinople* accepted the Croſſe, he was preſently impriſoned. About the ſame time ſome Northerne Pilgrimes ſayling thorow the *Engliſh* Seas, agreed with *Engliſh* Pilgrimes, and ſet forth together from *Ierteſmouth*, which paſſing by *Lisbon*, were requeſted by the King of *Portugall* to helpe him to ſubiect the Citie *Syluia*, ſwearing to permit the ſpoile to them. They tooke it, and of ſixtie thouſand Inhabitants, ſpared onely thirteene thouſand from the ſword; dedicating the *Mahometan* Temple for a Chriſtian Cathedrall of our Lady.

Greekes and *Saracens* conſpiracie.

Sy'uia taken by help of *Engliſh*.

King Henrie, wearied with the *French* and his ſonnes actions, died, and left his ſonne *Richard* his Heire: of whom the Poet, *Mira canam, ſol occubuit, nox nulla ſecuta eſt*; and of his Father, *Sufficit hic tumulus, cui non ſuffecerat Orbis*. He left aboue nine hundred thouſand pounds in gold and ſiluer, beſides Plate and Iewels, and precious ſtones. At the ſame time died *Geffrie* Biſhop of *Ely* inteſtate, of whoſe goods were confiſcate three thouſand markes of ſiluer, and two hundred markes * of gold, beſides other treaſures in Plate, Iewels, and Gold. King *Richard* depoſed almoſt all the Sheriffes from their Offices and their Dependants, to wring great ſummes by redeeming them. And for regayning of the Holy Land, hee ſet almoſt all things to ſale, Donations, Caſtles, Mannors, Woods, Townes, Sheriffewicks, and the like. *Hugo* the *Pompous* Biſhop of *Durham*, bought to him and his Church the Kings Towne, *Seggesfield*, with the Wapintake and all appurtenances, and the Earledome of *Northumberland*, giuing ouer and aboue one thouſand markes to be Iuſtice of *England*, and to redeeme his voyage to the Holy Land. And for further ſecuritie, hee with infinite money obtayned of the Apoſtolike Sea (which is wanting to none that giueth money frankly) licenſe to remayne, notwithſtanding his voluntarie vow.

King *Richard*. See what a whirle Poole of treaſure and ſinke of bloud, the land called Holy, proued.

* A marke was eight ounces.

Kings ſales.

Popes praiſe by a Monke.

The Chriſtians and *Saladine* had a bloudy battell, with great loſſe on both ſides. The *French* King ſent to treat with the King of *England*, for their meeting in the Holy Expedition, and ſecuritie of their Countries meanwhile. King *Richard* hauing faſted and prayed at *Thomas Beckets* Tombe, vowing to performe to the Church thoſe things, for which he had ſuffered: paſſing to *Normandie*, in the Sea hee vowed to that Saint to erect in his honor a Chappell in the Holy Land, he being his Protector by Sea and Land; which he performed after at *Achon*. The Biſhops of *Ely* and *Durham*, had chiefe charge of the Kingdome in his abſence: the one being chiefe Iuſtice (and hauing the Kings Seale) from the great Riuer to the South, the other to the North: but this double-headed beaſt agreed not. The Archbiſhop of *Canterburie* interdicted the Lands of Earle *Iohn*, whoſe appeale the Popes Legate receiued, and releaſed the Interdict. A tenth part of moueable goods, was giuen for the Holy Land affaires thorow the Kingdome, which in ſtead of almes, vexed the Clergie and Laytie with ſpoile in the exacting. Likewiſe the King fayned that he had loſt his Seale, and made a new, that all men which would bee ſecure, were forced to ſeeke the new Seale, and many to follow him therefore out of the Land, and to fine with him at his pleaſure.

Superſtition aduanced.

Miſeries to *England* by King *Richard* his holy Land voyage.

Exactions.

Anno 1190. the Kings of *England* and *France*, ſware to each other the Articles of the league (their Earles and Barons did likewiſe) as alſo, that if one died in the Expedition, the Suruiuor ſhould haue the money and people of the deceaſed. *William* an *Engliſh-man*, vowed in his way to *Ieruſalem*, that if he arriued ſafely at *Achon*, he would build a Chappell to Saint *Thomas* the Martyrs honor, with a Church-yard, which he did, and was made there the firſt Prior. *Saladine* corrupting Commanders with money, burned the Chriſtians Fortifications. King *Richard* procured his Chancellor, the Biſhop of *Ely*, to be the Popes Legat.

Beckets Hoſpitall at *Achon*.

The two Kings met at *Nizeliac*, where in the Church of Saint *Denis*, King *Richard* tooke his Scrip and Staffe. They came to *Lions*, and paſſing the Bridge, it brake, and many were drowned in the *Rhoſne*. Their people were ſo many that they could not goe together; and therefore the *French* King went to *Genua*, the *Engliſh* to *Meſſana*. Here King *Richard* found many Pilgrims which had ſpent al their prouiſion with long ſtay, whom he adioyned to his own troups. King *Richard* was requeſted to viſit the Pope, which he refuſed, obiecting to the Cardinall the *Roman* Simonie, which for conſecration of a Biſhop, had taken ſeuen hundred markes, and for the Legantine power of the Biſhop of *Ely*, had taken fifteene hundred marks, and infinit ſummes of the Archbiſhop of *Burdeaux*, accuſed by his Clergie. Queene *Elenor* followed and ouer-tooke her ſonne. The ſame yeere, the Emperour *Frederick*, betwixt *Iconium* and *Antiochia*, was drowned in the Riuer *Saphet*, falling off his Horſe. The *Engliſh* fleet, on holy Thurſday, were mightily embroyled in the *Spaniſh* Seas with a Tempeſt, and *Thomas* of *Canterburie* three times appeared viſibly, bidding them not to feare, for He and the Martyr *Edmund*, and Saint *Nicholas*, were appointed Patrons of the Fleet, and the Tempeſt preſently ceaſed. Many ſhips were diſperſed, one of which came to *Syluia*, and eightie well armed men of the companie, were entertayned by the King of *Portugall* againſt the Emperour of *Marocco*, with good conditions. Ten

Beginning of the Kings expedition.

Roman ſimonie.

The Emperor drowned.

Apparition of *Th. Becket*

Faith, built not on Scripture, but reuelations.

Engliſh-men entertayned againſt *Marocco*.

other ſhips came to *Lisbon*, and diuers trauelled to *Marſiles* thence by Land. The Archbiſhop of *Canterbury*, *Baldwin*, *Hubert* of *Salisburie*, came to *Tyrus*. *Iohn*, Biſhop of *Norwich*, went to the Pope, and emptying his purſe, was releaſed of his vow.

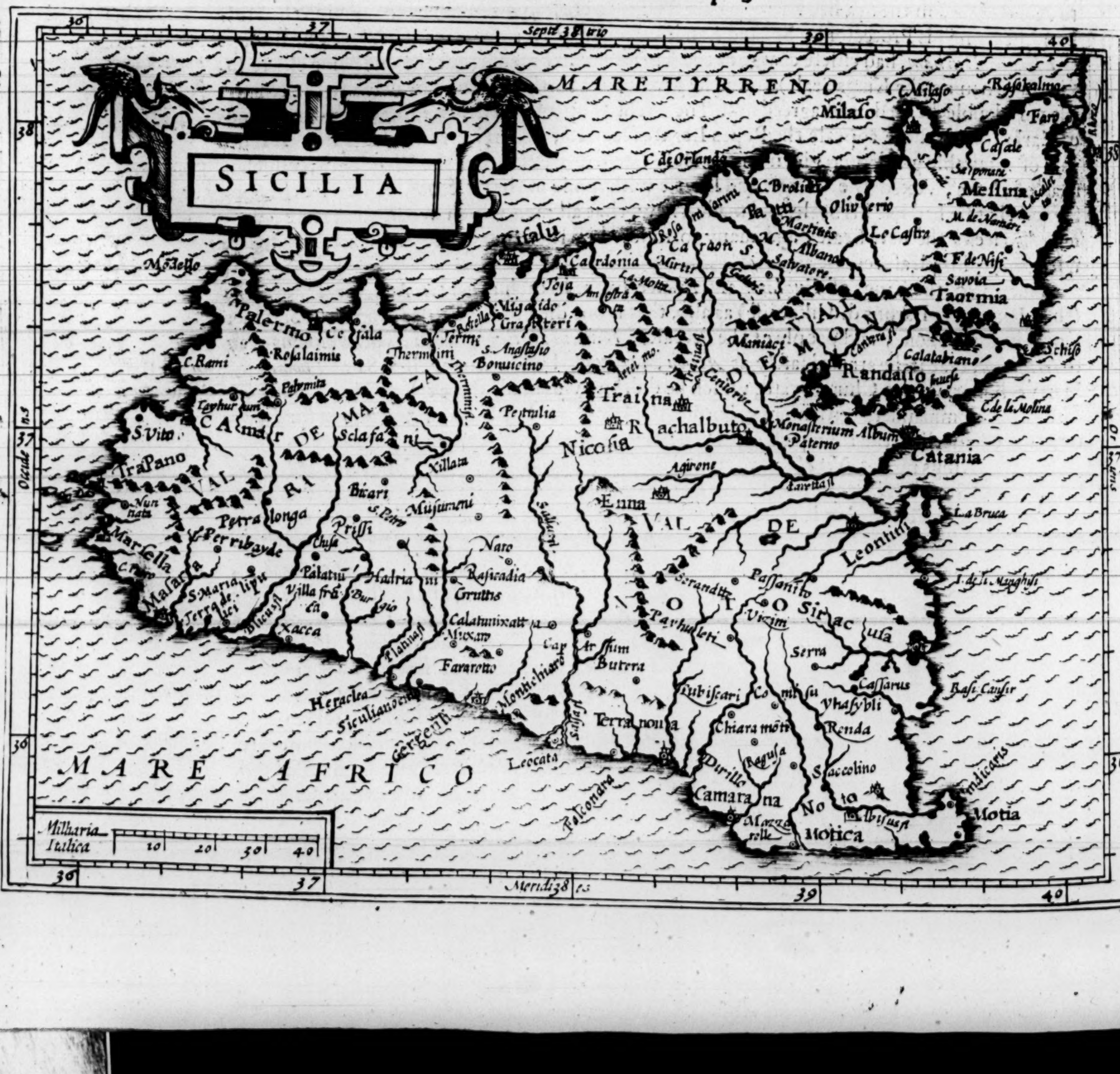
Philip, King of *France*, arriued at *Meſſana*, and was entertayned in the Palace of King *Tancred*. King *Richard* comming a few dayes after, was forbidden entrance by the *French*, fearing that prouiſion would not be procured ſufficient for both. The Citizens were willing to receiue him, which the *French* forbad, aſcending the walls armed and keeping the paſſages. *Richard* called to armes, and by hoſtile force entred, putting the *French* to ſlaughter and flight, which kindled a fire in the *French* Kings breſt, neuer after till himſelfe was extinct, extinguiſhed. King *Richard* tooke in *Calabria* the ſtrong Fortreſſe, called *Lemba Maris*, and another betwixt *Calabria* and *Meſſana*, called *the Monaſterie of the Griffons*. The Griffons hauing ſlaine many men and horſes of the King, he brake in by force and tooke their Citie. The Citizens gaue him pledges, and he fortified there a Caſtle, called *Mategriue*. A Councell prouinciall was holden at *Weſtminſter* by the Biſhops Legat, little or nothing to the good of the Church. The Church of *Normandie* then obtayned her freedome, King *Richard* granting that Clergie men ſhould not be attached by Seculars, and matters of Oathes, Marriages, Vſuries, &c. ſhould bee tried in the Spirituall Court. *Baldwin* the Archbiſhop dying at *Achon*, bequeathed all which he had to the ſuccour of the Holy Land, which *Hubert* his Executor diſtributed faithfully. *William* of *Ely* meane-while made a ditch about the Tower, and exerciſed his bought Dignities with immoderate exceſſe to re-fill his emptied bags, prouing burthenſome to all Churches, both Conuentuall and Cathedrall, riding thorow *England* with fifteene hundred horſe, with troups of Clergie men and Knights, attended at Table by Noblemens ſonnes, whom hee married to his Neeces and Kindred: buying any Land which was to be ſold, giuing and retayning at pleaſure Abbies vacant, by feare or price obtayning euery Caſtle and Towne, followed with Minſtrels and Songs of all ſorts: none durſt murmure againſt him. His ſtile was in his Letters, *W. Dei gratia, Elienſis Epiſcopus, D. R. Cancellarius, totius Angliæ Iuſtitiarius, & Apoſtolicæ ſedis Legatus, &c.*

King Richards acts in the Kingdome of *Sicilia*.

Freedome carnall.

Biſhop of *Ely's* pride, pompe, exceſſe.

HONDIVS *his Map of* Sicilia.

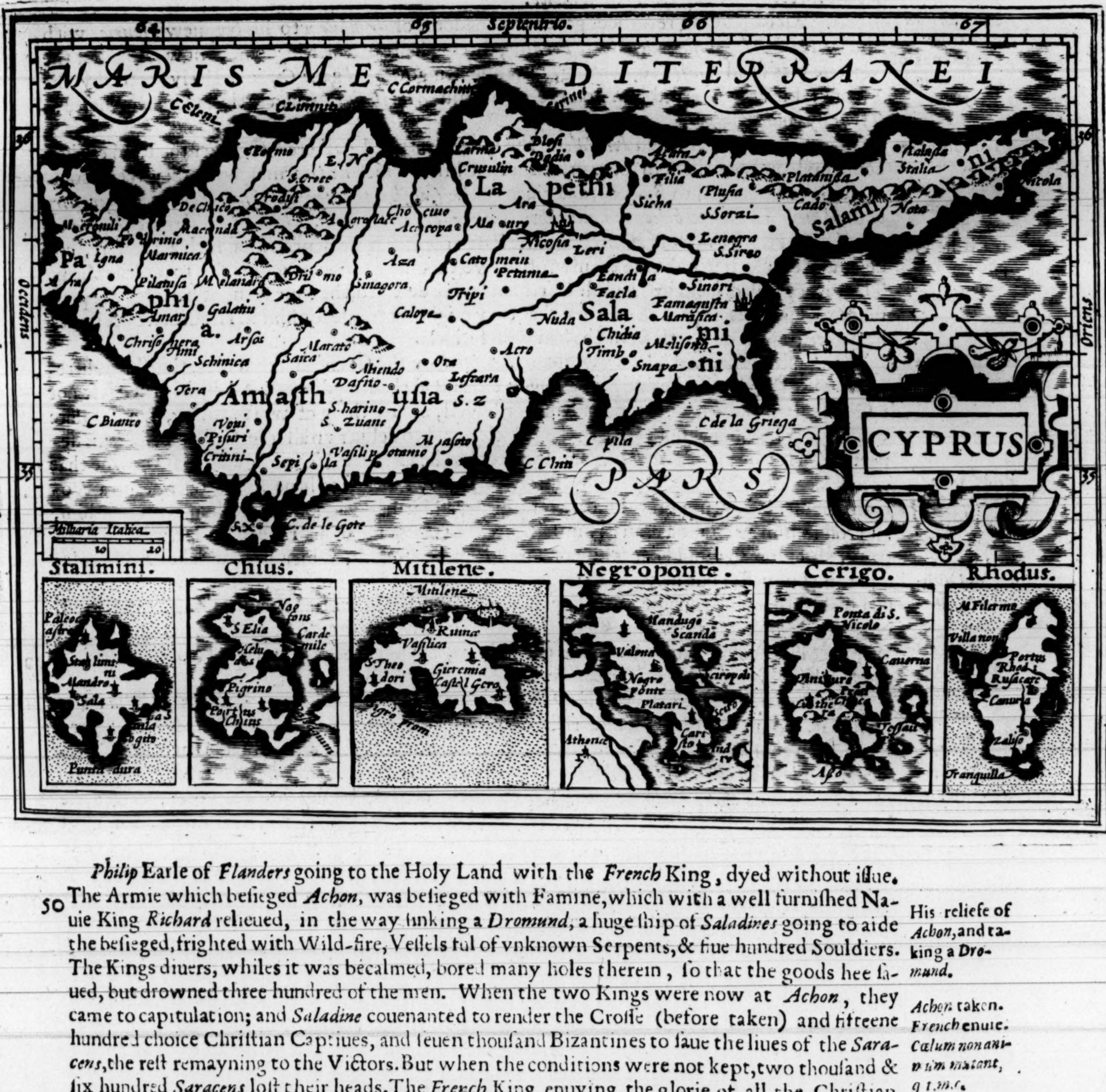

SICILIA
MARE TYRRENO
MARE AFRICO
Septentrio
Meridies
Occidens
Oriens
Millaria Italica
10
20
30
40
36
37
38
39
40
VAL DI MAZARA
VAL DE MONE
VAL DI NOTO
Palermo
Cefala
Rosalaimis
C. Rami
S. Vito
Trapano
Marsella
Masara
Cefalu
Termini
Caronia
S. Anastasio
Bonuicino
Petralia
Nicosia
Traina
Enna
Agirone
Randasso
Catania
Messina
Milaso
C. de Orlando
Patti
Brolo
Oliuerio
Le Castro
Taormia
Calatabiano
Monasterium Album
Paterno
C. de la Molina
La Bruca
Leontini
Siracusa
Cassarus
Noto
Notica
Vizini
Camarana
Ragusa
Chiaramonte
Terra noua
Butera
Leocata
Falconara
Gergenti
Siculiana
Heraclea
Xacca
Calatanixatt
Mussumeli
Nato
Grutte
Farrarotto
Palatiu
Prissi
Bicari
Villafranca
Petralonga
Sclafani
Villata
Motia
C. Passaro
Renda
Serra
Sacculino
Faro
Casale
Fardenisi
Savoia
Schiso
Paternio

Anno 1191. the *French* King tooke ſhip at *Meſſana*, in the end of March, and in the beginning of Aprill King *Richard* followed with thirteene Galleons, * one hundred ſhips of burthen, and fiftie Gallies: and thirtie dayes after came to *Cyprus*. *Curſac* the Lord of the Iland, which called himſelfe Emperor, tooke and impriſoned many of King *Richards* men, whereupon he warred againſt him, tooke him and his only Daughter and ſubdued the whole Iland, with all the ſtrong places to his ſubiection. He bound the King in ſiluer Fetters, and impriſoned him at *Marguth* Caſtle neere *Tripolis*. The Daughter receiued Honourable cuſtodie with the two Queenes.

* *Buccas triplici velorum expanſione.*

Cyprus ſubdued by K. *Richard*.

HONDIVS *his Map of* Cyprus.


Septentrio
64
65
66
67
MARIS MEDITERRANEI
Occidens
Oriens
35
36
C Cormachiti
C Elenii
Larna
Crusulin
Bloss
Dadia
Lapethi
Alam
Filia
Platdamiſſa
Kalaſsa
Italia
Cado
Salamina
Nota
Nicola
Plusia
Sicha
S Sorai
Lenegra
S Sireo
Nicoſia
Leri
Cato
Petrima
Tripi
Eandra
Facla
Famagusta
Sinori
Nuda
Sala
mi
ni
Chidia
Timb
Melisona
Snapa
Acro
Leſcara
S. Z
Aliendo
Dafno
Saica
Marato
S. Harino
S. Zuane
Maſoto
Amathusia
Paphia
Pa
phi
a.
Galatiu
Arsos
Schinica
Chriſo
Tera
Voui
Pisuri
Critini
Sepila
Vaſili
Potamo
Aza
Sinagora
Calopa
C Bianco
C. Pila
C Chiti
C de la Griega
C. de le Gote
PARS
CYPRUS
Milliaria Italica
10
20
Stalimini.
Paleocaſtro
Stalimini
Alandro
Sala
Punta diura
Chius.
S Elia
Pigrino
Mitilene.
Mitilene
Ruina
Vaſilica
S Theodori
Gieremia
Castel Gero
Negroponte.
Valona
Negro ponte
Platari
Athene
Cerigo.
Ponta di S. Nicolo
Cauerna
Rhodus.
Filermo
Villa noua
Portus Rhodi
Ruſacate
Canurla
Zaliſo
Tranquilla

Philip Earle of *Flanders* going to the Holy Land with the *French* King, dyed without iſſue. The Armie which beſieged *Achon*, was beſieged with Famine, which with a well furniſhed Nauie King *Richard* relieued, in the way ſinking a *Dromund*, a huge ſhip of *Saladines* going to aide the beſieged, frighted with Wild-fire, Veſſels ful of vnknown Serpents, & fiue hundred Souldiers. The Kings diuers, whiles it was becalmed, bored many holes therein, ſo that the goods hee ſaued, but drowned three hundred of the men. When the two Kings were now at *Achon*, they came to capitulation; and *Saladine* couenanted to render the Croſſe (before taken) and fifteene hundred choice Chriſtian Captiues, and ſeuen thouſand Bizantines to ſaue the liues of the *Saracens*, the reſt remayning to the Victors. But when the conditions were not kept, two thouſand & ſix hundred *Saracens* loſt their heads. The *French* King enuying the glorie of all the Chriſtian Exploits aſcribed to the *Engliſh* King, pretended for want of money to returne. Hereupon King *Richard* offered to communicate for the Seruice of the Holy Land, one halfe of his gold, ſiluer, victuals, armes, ſhips: who yet had ſworne, and againſt the wils of his owne. and to the diſguſt of the whole Armie, muſt needs home. Another quarrell aroſe, the King of *France* purpoſing to deliuer *Achon*, and all whatſoeuer they ſhould take to *Marchiſius of Mount Ferrat*, and to make him King of the Holy Land, King *Richard* ſtanding for *Guido*. But *Meſſana* had begunne

His reliefe of *Achon*, and taking a *Dromund*.

Achon taken. *French* enuie. *Cœlum non animum mutant, q.t.m.c.*

and an vnhappie running at Tilt, had made runne on this diſſention. Hee left the Duke of *Burgundie* with one thouſand men at Armes in ſhew to doe ſeruice to King *Richard*, inſtructed before in Treacherie. Thus ſwearing to inuade no mans Land there preſent, he returned; and King *Richard* repayred the breaches, and ditched and fortified *Achon*.

The Countrey recouered by King *Richard*.

The Coaſt Cities hearing of his approach fled, hauing no hope of ſuccour from *Saladine*: thus they did in *Caiphas*, in *Cæſarea*, *Ioppe*, *Aſſis*, *Gaza*, *Aſcalon*, ſo that all the Region on the Sea from *Achon* to *Ioppe* was taken, yet not without great loſſe to the Chriſtians, whom *Saladines* Armie ſtill attended, wayting all opportunities of miſchiefe.

King *Richard* in a Letter to the Archbiſhop of *Roan*, tels of *a Battell and great ouerthrow giuen* Saladine *neere* Aſſur, *wherein more of the chiefe* Saracens *were loſt, then had beene in one day in fortie yeares before: after which* Saladine *durſt not attempt by open force, but by ſecret ambuſhes. Hee ouerturned* Aſcalon, *and made it euen with the ground, hearing of our comming thither, and wee haue hope ſhortly to recouer all our Lords Inheritance.*

King *Richard* giueth the Kingdomes of *Ieruſalem* and of *Cyprus*.

King *Richard* being returned, gaue the Kingdome of *Ieruſalem* to his Nephew *Henrie*, with the Wife of *Marchiſius de Monte Feratio*, beeing heire of the Kingdome, now her Siſter the Queene was dead, *Guido* conſenting, to whom King *Richard* gaue *Cyprus*, lately gotten by the Sword, for which he did him homage. The ſaid *Marchiſius*, was a little before murthered at *Tyrus* by the *Aſſaſines*.

Treaſure of relikes.

God opened the mouth of an Aſſe to teach the Prophet.

When *Saladine* had taken *Ieruſalem*, the Inhabitants had gathered together the Relikes they could find, and put them in foure great Iuorie Chiſts, which he (learning what they were) commanded to be carried to *Baldach*, and giuen to the *Calipha*, *that the Chriſtians ſhould no longer glory of dead mens bones, and beleeue to haue them Interceſſors in Heauen, whoſe bones they worſhipped on Earth.* But the Prince of *Antioch* and the Patriarke loth to be depriued of ſuch a Treaſure, couenanted by Oath to redeeme them at fiftie two thouſand *Bizantines*, or elſe to returne them. The Prince ſealed them vp, and all Chriſtians were deiected, the time being at hand for the payment. King *Richard* paid the money that they might intercede for him in Heauen, whoſe bones he had redeemed on Earth from the hands of Infidels.

Chancellors exceſſe.

Pride of a Prelate and his fall.

A Biſhop and Chancellor of *England* without *Engliſh*.

Combuſtions hapned, meane-while, in *England*, by the Chancellors exceſſes, the iſſue whereof was his Depoſition, he and his hauing ſo exhauſted the Kingdomes wealth, that they left not a Girdle ſtriped with Siluer, nor a Ring, or Iewell, or any thing of worth to any, nor Treaſure to a Iew. The Chancellor ſware to the Articles, and to deliuer vp all the Caſtles before his departure. He came to *Canterburie*, and their tooke the Croſſe of Pilgrimage, and laid downe that of his Legantie Office: and getting cloſely to *Douer*, thought to haue ſtolne ouer Sea in a Womans Habit. Wayting on the ſhoare for paſſage, a Mariner was ſomewhat homely with him, and found him as arrant a man as himſelfe, by the teſtimonie of his Breeches. Hee calls in company, and women would needs buy of him his piece of cloth, which hee had taken to cloke his Sexe and buſineſſe: but he vnderſtanding no *Engliſh*, could ſay nothing, whereupon they remoued his Muffler, and found a Shaueling whom they dragged contumeliouſly alongſt the Strand, with cryes, buffets, ſpittings, and haling him thorow the ſtreets, impriſoned him in a Cellar; Who yet eſcaped by leauing his Oath to the Lord, and his Pledges (and his two Brethren) to the Lords, and gate ouer to *Normandie*.

K. *Rich.* winneth *Darum*.

Cauſe of King *Richard* his captiuitie.

Duke of *Burg.* treacherous.

King *Richard* beſieged the Caſtle *Darum*, the next of Chriſtendome towards *Babylon*, and wanne it. Soone after hee tooke a rich Carouan of Merchants guided by *Saladines* Souldiers, with ſeuen thouſand Camels richly laden. The Duke of *Auſtria* came about that time to performe his Vow in the Holy Land ſeruice, where a quarrell falling out betwixt his Harbengers, and a *Norman* of King *Richards*, the King inconſiderately, taking his mans part, cauſed the Dukes Colours to be caſt into a Iakes, which the Duke ſeeking to right, was further wronged with ſcoffes; whereupon the Duke ſeeing himſelfe contemned by the King, turning to the King of Kings inuoked him with teares to his reuenge, which after fell out accordingly. King *Richard* with his late gotten ſpoile would haue gone and laid ſiege to *Ieruſalem*, where the feare of his name and comming had alreadie terrified the Inhabitants. But this was hindred by the Duke of *Burgundie*, (enuying that Triumph to King *Richard*) counſelling the Templers, and *French* to his part. *Saladine* alſo with great gifts corrupted the Duke, ſending him by night fiue Camels laden with Gold, Siluer, Silkes, and other Riches. Whereupon the King conuincing him by witneſſe, called him Traytour, and hee returned from the King in diſpleaſure to *Achon*.

King *Richards* acts at *Ioppe*.

* Eightie Knights and foure hundred Croſſebow-men.

Newes came that *Saladine* beſieged *Ioppe*, and King *Richard* deſired the Duke to aſſiſt him in the Enterprize, which he refuſed and went the ſame night toward *Tyrus*, where he fell madde, and dyed miſerably. The King haſted to *Ioppe* by Sea, *Saladine* hauing already taken the Towne, the Souldiers were vpon deliuery of the Caſtle, when King *Richard* brake in amongſt them like a furious Lion, and chaſed the *Saracens* to *Ramula*. But hearing the next day of the Kings ſmall * numbers they returned, (for only three ſhips had arriued) *Salaadine* ſent ſixtie two thouſand to ſet vpon the King, which encompaſſed his Tents, and awakd him with their noiſe. He gate vpon his Horſe attended by eleuen others (they had no more till they had borrowed of the *Saracens*,)

racens,) and beyond beliefe ſo laid about him, making way for the reſt, that they in the Towne alſo made out, and quited the field of them. This hapned on Lammas day. *Salaadine* in his rage ſent for an old Priſoner, whilome Prince of *Antiochia*, and asked him, *What wouldſt thou doe if thou hadſt me in thy power as I now haue thee?* Hee (adiured to tell the truth) ſaid, hee would cut off his head; which was his owne ſentence, and *Salaadine* himſelfe the Executioner. An Heremite told the King he ſhould not winne *Ieruſalem*, and gaue him a piece of the true Croſſe, as he ſaid. Whiles the King abode at *Ioppe*, ſeuen weekes, an infectious Diſeaſe ſeiſed on him, and the moſt of his, deadly to all in manner which had it, except the King. Seeing therefore the *French* alienated, and readie to returne, his monies ſpent, his men diminiſhed by warre and ſickneſſe, his Enemies increaſing daily; he determined to returne home for the reparation of his Purſe and force, concluding meane-while a Truce with the Pagans for three yeares. By Sea hee was incountred with a terrible Tempeſt, ſome drowned, others wracked, few attayning their deſired Port. This hapned in Autumne, whereas *Salaadine* dyed in the Lent following, and had they ſtayed, had facilitated their Deſignes; both by his death and the diſſentions which followed amongſt his ſonnes and followers. Hereunto was added the Conſpiracie of the Earle of Saint *Giles*, and all thoſe Princes by whom he was to paſſe: which made him purpoſe to returne by *Germanie*. He came to *Gazara* in *Sclauonia*; where ſome notice of him being taken, he with his ſmall company haſted away at mid-night: but a worſe and darker mid-night hapned. For with one man and a Boy which could ſpeake *Dutch*, he trauelled three dayes without eating or drinking: he came to *Gynatia* in *Auſtria*, and being ſuſpected by the Boyes change of *Byzantines*, and after by the Kings Gloues which vnawares he had carried vnder his Girdle, hee was beſet and yeelded himſelfe to the Duke, who committed him to ſtrait cuſtodie, and in the yeare 1193. ſold him to the Emperour for threeſcore thouſand pound of Siluer, *Collen* weight. Heere hee was againe impriſoned, and a ſtrong Gard ſet on him, with whom he made himſelfe merrie in ſports, making them drunke, trying of Maſteries, in all ſeeming Maſter of himſelfe and his hard fortunes. The Emperour would not admit him his preſence or ſpeech, and pretended many calumnies againſt him. At laſt, by mediation of friends he obtayned a hearing, eloquently cleered himſelfe of Imputations, and wonne much reſpect both of others and the Emperour *Henry*, who after vſed him more familiarly, and demanded one hundred and fortie thouſand Markes of Siluer for his ranſome. This was brought by the Kings Letter, and the Emperours Golden Bull into *England* by *William* Biſhop of *Ely* aforeſaid: and all Biſhoppes, Clergie-men, Earles, Barons, Abbots, Priors were aſſeſſed at a fourth part of their Rents, to ranſome the King. Alſo they ſold for that purpoſe their Chalices of Gold and Siluer. *Iohn* Biſhop of *Norwich*, thorow all his Dioceſſe tooke halfe the price of their Chalices and Goods. The *Ciſtercian* Order (free before from all Taxations) gaue all their Wooll to his Redemption. No Church, no Order, no Degree, or Sexe, was paſſed by, which was not hereto compelled: manifold Tempeſts, Inundations, and Winter Thunders hauing thorow that yeare fore-ſignified the ſame, cauſing alſo great ſcarſitie of Corne and Fruits.

His Armie diſeaſed.

His returne croſſed by a Tempeſt. His hard paſſage.

K. *Richard* taken by the D. of *Auſtria*, and ſold to the Emperour.

Miſeries which came to *England*, by this otherwiſe victorious and glorious Expedition, from the firſt to the laſt thereof.

King *Richard* being Priſoner, his Brother *Iohn* made compact with the *French* King, and ſought to be crowned in *England*, but the vertue of the *Engliſh* was more loyall. *Philip* the *French* King inuaded *Normandie* with a very great Armie, not ſparing Order, Age, Sexe, vſing no leſſe the Treaſon of King *Richards* Subiects corrupted by him. He beſieged *Roan*, but by the Earle of *Leiſters* Proweſſe and the Inhabitants valour, was repelled with ſhame.

French perfidie

Anno 1194. King *Richard* hauing paid the greateſt part of his Ranſome, and giuen Pledges for the reſt, arriued at *Sandwich* on the Sunday after Saint *Georges* day. Preſently he viſited *Thomas Beckets* Tombe, and was with Feſtiuall Solemnitie, receiued ſoone after at *London*. He haſted to Saint *Edmunds* to performe his Deuotions; and thence to *Nottingham*, againſt thoſe which had conſpired with his Brother *Iohn*, ſome of whom he ſuffered to redeeme themſelues, ſo to redeeme his Pledges, and to inuade the *French* which continued ſpoyling his Land with fire and ſword. The Sunday after Eaſter he ware his Crowne at *Wincheſter*. His Brother *Iohn* humbled himſelfe and the King receiued him to fauour. This was done in *Normandie*, where he purſued the warre againſt the *French*. He procured the Duke of *Auſtria* to bee excommunicated by the Pope, and his Land to be interdicted: whoſe Land was further ſmitten with Famine and Peſtilence, and the Inundation of the *Danow*, which drowned ten thouſand men: himſelfe alſo falling off his Horſe, his legge was incurably hurt, which beeing cut off, yet the paine continued and killed him, before beeing penitent, abſolued, and abſoluing King *Richards* Pledges.

King *Richards* returne.

Duke of *Auſtrias* death.

Indulgences.

Anno 1195. Pope *Cæleſtine* writ to *Hubert*, Archbiſhop of *Canterburie*, and to the Biſhops of *England* to preach the Croſſe, *Giuing Indulgences to thoſe which vndertooke it, the Remiſſion of impoſed Penance by the Prieſt, as his Predeceſſors had done; namely, that they which with a contrite heart ſhall vndertake this expedition, and for the Penance of their ſinnes; if they depart in the Faith, ſhall obtaine full Indulgence of their crimes and life eternall. Alſo their goods and families, after they haue taken the Croſſe, ſhall be vnder the protection of the* Romane *Church, and of the Biſhops and Prelates. And nothing which they then at their croſſing did quietly poſſeſſe ſhould be called in queſtion, but*

till

Interdict.
King *Richards* death.
France interdicted.

till their returne or death ſhould remaine quiet: Others which miniſter of their goods, ſhall obtaine Indulgence according to the Prelats moderation. Hee exhorted him to be inſtant in ſeaſon and out of ſeaſon, going about the Prouince, King *Richard* and the *French* came to agreement, but the Archbiſhop of *Roan* interdicted all *Normandie*, becauſe of a Caſtle which King *Richard* there fortified againſt his will. *Anno* 1199. King *Richard* died, and *Iohn* his Brother ſucceeded. The ſame yeare the Kingdome of *France* was interdicted by the Popes Legat, for the taking of the Elect of *Cambray* priſoner, who was freed before the ſentence could. Hee came alſo to the King of *England*, threatning like interdict, if the Biſhop *Beluacenſis* were not deliuered, whom yet becauſe he was taken in Armes, he diſmiſſed not without his ranſome.

Reuelations.

Anno 1200. an Epiſtle from Heauen was ſent for the keeping of the Sunday or Lords day, from the ninth houre on Saturday, till Munday Sunne riſing, which the Pope approued, and ſent Preachers thorow diuers parts of the world, *Euſtace* Abbot of *Flay* comming from him into *England* for that cauſe. *(But of viſions the Stories of theſe times are full.)*

Councell of *Lateran*.

In the yeare 1215. was holden the great Councell of *Lateran*, in which after other things, the affaires of the holy Land were propounded. *We will and command* (they are the words of the Pope) *that Patriarchs, Arch-biſhops, Biſhops, Abbots, Priors, and others, which haue cure of ſoules, doe preach ſtudiouſly the word of the Croſſe, beſeeching by the Father, Sonne and holy Ghoſt, one onely true and eternall God, Kings, Dukes, Princes, Marqueſſes, Earles, and Barons, and other Nobles, and the Communalties of Cities, Villages and Townes, that if they goe not perſonally, they will ſend a ſufficient number of Warriours with expences for three yeares, for the remiſſion of their ſinnes, &c. If any refuſe, let them proteſt to them on our behalfe, that they ſhall anſwer this at the dreadfull Iudgement of the iuſt Iudge, &c. And we define that all which ſhall haue taken the Croſſe, ſhall be vnder Saint Peters protection and ours, and vnder the Arch-biſhops, Biſhops, and Prelats of the Church, and all their goods, &c.* as before.

§. III.

Proſecution of the Holy Land Warres: Engliſh *Nobles croſſed:* RICHARD *Earle of* Cornwall *his Acts there:* WILLIAM DE LONGA SPATA, *and other* Engliſh-men. *King or Saint* LEVVIS *of* France *his doings and ſufferings: Prince* EDVVARD.

* Euery Eaſter was a generall paſſage.

* Incredible tales of the Croſſe, in that credulous age receiued. The croſſe of Chriſt was fruitfull and bare many others, or elſe fancie is mad, which beleeued a *Syrian* for the ſame before by reuelation, and now another lye.

Croſſes in the Ayre.

THE truce being expired in the firſt generall paſſage * after the Councell of *Laterane*, the Chriſtian Armie was aſſembled in *Achon*, with the three Kings of *Ieruſalem*, *Hungarie*, and *Cyprus*, the Dukes of *Auſtria* and *Morauia*, and great Forces of the King of *Germanie*, with many Arch-biſhops, Earles, Gentlemen. The Patriarch of *Ieruſalem* tooke vp the Croſſe (which had beene hidden * till this time, it being before, as ſome ſay, diuided, and the one part loſt, as you haue heard, and now this other part ſucceeded) and the Chriſtian Armie in the Vigill of Saint *Martin*, waſhed themſelues in *Iordan*, and hauing viſited the holy places, returned to *Achon*. The King of *Hungarie* ſoone after departed to the great detriment of the holy Land, being requeſted to the contrary by the Patriarch. But away he went excommunicate with his followers, carrying with him Pilgrimes, Gallies, Horſes, Armes. Others cowardly abode in *Achon*, a ſinfull Citie, and full of all vncleanneſſe: the King of *Ieruſalem* and Duke of *Auſtria*, Hoſpitalars, and others, fortified the Caſtle of *Caſarea*. The Templers and Hoſpitulars of the *Dutch* houſe, fortified the Caſtle of the Pilgrimes. In *Bebon* of *Friſland* appeared a white Croſſe in the ayre towards the North, another toward the South, a third particoloured, in the midſt, with the forme of a Crucified man. Other Croſſes after appeared, whereby the Prouince of *Collen* was prouoked to the holy Land ſeruice. Theſe with the *Friſlanders* prouided three hundred ſhips, made with great care, which in the way came to *Liſbon:* and their diſſention diuided them, ſome ſtaying with *William* Duke of *Holland*, in the ſiege of *Alchacia* a *Mooriſh* Caſtle, where they wan a great battell againſt the *Moores*, and ſlue one of their Kings, after that taking the Caſtle alſo.

Damiata beſieged.
Ieruſalem razed

Engliſh Noblemen in ſeruice of the Croſſe.

Anno 1218. The Chriſtian Nauie paſſed from *Achon* to *Damiata*, and beſieged it, where after great loſſe of their owne they tooke a Tower. *Saphidine* Sonne and Succeſſour of *Saladine* (by the murther of his Bretheren) died, and *Coradine* his Sonne razed *Ieruſalem*, making the Walls and Turrets rude heapes, and leauing nothing but the Temple and Tower of *Dauid* in reuenge of the ſiege of *Damiata*. The next paſſage brought many Pilgrimes from diuers parts of the world, with the Popes Legat, *Ranulph* Earle of *Cheſter*, *Saer* Earle of *Wincheſter*, and *William* Earle of *Arundell*, *Robert Fitz Walter*, *John Conſtable* of *Cheſter*, *William de Harecourt*, Barons, and *Oliuer* the King of *England* Sonne, with many others. Many loſt their liues on both ſides, and by inundation of the Sea and Riuer, brought new prouiſions of vnwelcome Fiſhes into their Tents, and did much harme, carrying their workes to the other ſide, the water betraying them to the fire. A grieuous diſeaſe, for which the Phyſicians knew no remedie, infeſted the Campe, *(by the deſcription it ſeemeth the Scorbute)* which killed many. Many conflicts on both ſides ſwept away many. *Damiata* was in this long ſiege aſſaulted with Sword, Famine, Peſtilence. *Nilus* refuſing this yeare to viſite a great part of *Egypt*, made the *Soldan* to feare a Famine, and in theſe ſtraits hee offered the true Croſſe, which *Saladine* had taken and all the Kingdome of *Ieruſalem*, and to repaire the ruines of the razed Citie, and reſtauration of Captiues, (onely he would hold *Crac* and *Mount Royall*, paying twelue thouſand Byzantines yeerly tribute, for the Carauans ſecuritie which trauell to *Mecca*) if they would leaue *Damiata*. The Princes liked it, the Clergie refuſed, and on the ſeuenth of Nouember, the Chriſtian Armie tooke it, without reſiſtance, it hauing beene a buriall place of her Inhabitants, and now ſtinking like a Graue, the ſtreets and houſes being ſtrewed with carkaſſes, eightie thouſand had dyed therein during the ſiege, beſides three thouſand which they found yet remaining. The ſpoyle thereof was very great, and equally ſhared where theeuery preuented not.

Damiata taken

After *Damiata* taken, the next paſſage came ſo many Pilgrimes, that *Taphnis* Caſtle was taken, and both fortified. The *Soldan* tooke the Caſtle of *Caſarea*, and did much hurt to *Achon* and *Tyrus*. *Anno* 1222. *Philip de Albeneio* a ſtout Souldier, and the Maſter of King *Henrie* went to the Holy Land. *Anno* 1224. *Baldwin* Earle of *Flanders* returned, and was knowne and acknowledged of many. But his Daughter denyed him to be her Father, and procured him to bee hanged betwixt two old Dogges.

This *Baldwin*, with the *Venetians*, the Duke of *Louaine*, the Marqueſſe of *Mount-Ferrat*, *Simon de Montfort*, and others, intending the Holy Land, by opportunitie of *Greeke* combuſtions at *Conſtantinople*, tooke *Iadera*, beſieged *Conſtantinople* ſeuentie two daies, and tooke it, (being before fired) on the twelfth of Aprill, 1204. By common conſent *Baldwin* was elected Emperour: and the *Greekes* vpon that occaſion began another Empire at *Trebezond*. *Baldwin* by *Venetian* helpe conquered *Thrace*, and after the *Greekes* betaking themſelues to the King of *Bulgaria*, in a battell againſt him and the *Scythians* he was ſaid to be ſlaine, *Anno* 1206. the *Scythians* putting all *Thrace* to ſpoyle and ſword. *Henrie*, *Baldwines* Brother, was choſen to ſucceed, who ayded by the Marqueſſe, now King of *Theſſaly*, expelled thoſe *Barbarians*, and recorded the Countrey, and after eleuen yeares troubleſome reigne, died. *Peter* his Sonne-in-Law ſucceeded, who was treacherouſly ſlaine, and *Robert* his Sonne ſucceeded; whoſe Wife a beautifull Ladie in a tumult, was by a *Burgundian* (to whom ſhe had before beene betrothed) taken in the night, her noſe and eares cut off, her Mother throwne into the Sea; and her Husband then abſent, had his griefe ſo preſent, that he liued not long after, leauing a little Sonne *Baldwin*, the laſt Latine Emperour of *Conſtantinople*, affianced to *Iohn* of *Brenne*, whom Pope *Innocent* had made King of *Ieruſalem*: the *Greeks* eaſily recouering in that opportunitie. The firſt *Baldwin* thus reuiued, whether he were a counterfeit or no, is vncertaine. Certaine it is, that our Authour ſaith, all that were of counſaile to that his hanging, dyed an ill death. The laſt *Baldwin* ſought by helpe of *Frankes* and *Engliſh*, (for here he had large gifts) but in vaine to recouer that Empire.

Strange ſtory of *Baldwine*.
Greeke broiles. *Conſtantinople* taken by the *Latines*. See for this *Knolls Turkiſh Hiſtorie*.

Rufull report.

About this time great multitudes tooke the Croſſe thorow the world, inſomuch that of the Kingdome of *England* onely, ſixtie thouſand and more ſufficient men, beſides women and old folkes, tooke the Croſſe; Maſter *Hubert* teſtifying, that he (being a Preacher of the Croſſe) had ſo many in his Catalogue. On Mid-ſomer night, the Lord appeared in the Firmament, in crucified forme and bloudy, to ſhew (ſaith our Author) how acceptable that deuotion was to him. This was ſeene neere *Vxbridge* by a Fiſh-monger. *Peter* Biſhop of *Wincheſter*, and *William* Biſhop of *Exeter* were two of theſe, which ſpent fiue yeares in that Pilgrimage. *Friderike* the Emperour tooke ſhipping toward the Holy Land to performe his vow, but returned, pretending ſickneſſe, ſo that fortie thouſand men which waited his comming that paſſage, returned fruſtrate to their homes, and many to their long home. Whereupon Pope *Gregorie* excommunicated him. He by publike writings purged himſelfe, and great broyles enſued. The *Romans* expelled the Pope out of their Citie to *Viterbium*, and thence to *Peruſium*, hee hauing no other weapon of reuenge but excommunication. The ſame time, the Earle of *Tholouſe* had a great victorie againſt the *Cruſado* Armie, which the Pope had with like Indulgence to that of the Holy Land, excited to warre againſt him and the *Albigenſes*, *(which for denying the Papacy were condemned Heretickes.)* *Frederike* yet made beſt ſpeed to the Holy Land; where the Clergie, becauſe the Pope had excommunicated him, counſelled him to reconciliation, and would not communicate with him. But the Templers and Hoſpitalars receiued him with reuerence. The *Soldan* ſent him rich preſents. Pope *Gregorie* in his abſence raiſed warres by *Iohn de Brennes*, King of *Ieruſalem*, which out of *France* and other parts, gathered a great Armie and inuaded, helped by the Popes Forces, the Emperours Dominions. The *Soldan* troubled with ciuill broiles, reſtored to *Fredericke* all the Holy Land, ſo that he entred *Ieruſalem* with his Armie, and they purified the Holy Citie, but the Clergie would not communicate with the Emperour. Maſter *Walter*, a Frier Preacher, an *Engliſh-man*, which had done great ſeruice for the Croſſe, appointed by the Pope to that Office, ſaid Maſſe: and the Clergie was reſtored to their Quondam poſſeſſions. The

Sixty thouſand *Engliſh* take the Croſſe, beſides old men and women.

Frederike the ſecond excommunicated.

Albigenſes and *Cruſſados*.

Popes Acts.

Walter, an *Engliſh-man*.

Emperour

A *Turke* more faithfull then Popiſh Templars and Hoſpitalars.

Popes tenths.

M. Par. ſaith, that this puiſſant Emperour at once maintayned ſixe armies in ſeuerall places.

Emperour intending to goe to *Iordan* after the cuſtome, the Templars and Hoſpitalars treacherouſly gaue intelligence to the *Soldan*, that he might intrap him: partly enuying his ſucceſſe, loth any ſhould there haue honor but themſelues; and partly, becauſe they heard that the Pope had inuaded his Territories. The *Soldan* abhorring ſuch perfidie, ſent their Letter to *Fredericke*, and laid open that helliſh myſterie. Hence aroſe grudges, and the Templars and Hoſpitalars drew the Patriarke into their conſpiracie, which publiſhed a Letter diffamatorie againſt him. Pope *Gregorie* exacted tenths for the maintenance of thoſe his warres againſt the Emperour, thorow *England, Scotland, Wales* and *Ireland*, which were rigorouſly, vnder paine of Interdiction and Excommunication exacted, not as the twentieth before to the King, but as might beſt be for the Popes aduantage, and the people forced to pay it before hand, euen for the crops on the ground. The Prelates ſold their Ornaments and Church plate for expedition, and *Stephen* the Popes Procurator, hauing Vſurers attending like Rauens, ſaue that they preyed on the liuing. All this notwithſtanding, the Emperour returning, ſoone recouered that which the Pope and his King *Iohn* had taken, and ſome compoſition was made betwixt them. Pope *Gregorie* ſent Preachers, and writ to excite men to the holy Warre, and ſent others for money to releaſe thoſe vowes, *Nec ſciri poterat in quam abyſſum tanta pecunia quæ per Papales Procuratores colligebatur eſt demerſa. Vnde negotium Terra Sanctæ nunquam fœlix, &c.* He after excommunicated him againe, and choſe another Emperour, abſoluing his Subiects, perſwading them to be faithfull in infidelitie. But the wickedneſſe of the *Roman* Church deſerued that the Popes authoritie was not receiued: he addeth of it, *Depoſito rubore velut meretrix vulgaris & effrons omnibus venalis & expoſita, vſuram pro paruo, ſimoniam pro nullo, &c.*

Manner of preaching the Croſſe.

Engliſh Nobles take the croſſe.

Sale of vowes is ſo common, that I forbeare to follow the Author his often mention.

The Truce betwixt the Emperor and the *Soldan* expiring, the Pope ſent and writ againe, granting Indulgences as before, and freeing from Vſuries, employing the Preaching Friars and Minors in this Croſſe buſineſſe, who by the Popes Mandate, were attended by the Archdeacons and Deanes, which in euery place cauſed the Pariſhioners, men and women to aſſemble, not one vnder paine of excommunication, being abſent. Many Noblemen of *England* tooke the Croſſe, Earle *Richard* the Kings brother, Earle *G.* Marſhall, Earle *Iohn* of *Cheſter*, the Earle of *Salisburie* and his brother, and many other honorable perſonages. Earle *Richard* made ſale of his woods, and of whatſoeuer he could for that prouiſion. But the Preachers preaching the ſame Indulgences to them, which gaue ſo much money as would beare the charges, hindred mens deuotions. For this proued a common and vſuall courſe, to exchange vowes for money. Aboue one hundred Knights Templers were ſoone after ſlaine in a battell with the *Turkes*, beſides other multitudes, *Anno* 1238.

Battell of *Gaza*.

Earle *Rich.* his acts.

Templars pride.

Many croſſed Nobles were aſſembled at *Lions*, to goe to the Holy Land, when a Meſſenger from the Pope forbad them to proceed; notwithſtanding, that was the place and time appointed by his Preachers, and that they had ſold and pawned their goods and lands for that Expedition. Many returned home diſcontent: Many held on their way. *Anno* 1240. Earle *Richard* and the other *Engliſh* Nobles, tooke leaue to ſet forth on their Holy voyage. That yeere, the Chriſtians not agreeing in the Holy Land, ſuſtayned great loſſe, innumerable being ſlaine and taken. Earle *Richard* paſſed on his way into *France*, and was by the Popes Legat forbidden to proceed, who anſwered, that he had prouided his Ships, Moneys, Armes, and deteſting the double dealing of the *Roman* Church, committed himſelfe to the Sea. The *Soldan* of *Damaſco* gaue the Chriſtians all which they challenged beyond *Iordan*, to helpe him againſt the *Egyptian*. Earle *Richard* came to *Achon* a little after *Michaelmas*, where he was receiued with all ſolemne ſignifications of ioy. The third day after his comming, he cauſed Proclamation to be made, that no Chriſtian Pilgrime ſhould depart home for want of money, for he would entertayne them in his pay. He writ thence of the great Schiſme and miſchiefe thereon attending, complayning of the Pope: the King of *Nauarre* and Earle of *Britaine*, were gone fifteene dayes before his comming: Truce was concluded by him with the *Soldan*, many Places and Priſoners ſurrendred vnto him, which he there in his Letter particularly nameth. Further, that he and the Chriſtians fortified *Aſcalon* Caſtle with two Walls and high Towers, to preuent the worſt, if the *Saracens* ſhould violate the Truce. Hauing receiued on Saint *Georges* day all the Priſoners, hee returned homewards and landed at *Trapes* in *Sicilia*, and hearing of the captiuitie of certayne Biſhops, he went to *Rome*. He cauſed alſo the diſperſed bones, of thoſe which had beene ſlaine in the diſmall battell of *Gaza* to be buried. The Emperor receiued him honorably, hauing married his ſiſter *Izabel*, daughter of king *Iohn*. He was welcommed into *England* by the King his brother, in Februarie, 1242. The *French* Nobilitie much honored him as their Patron, for deliuerie of their priſoners. The Pilgrimes departing after Earle *Richard*, the Templars enuying, ſcoffed and derided his acts, and brake the Truce which he had made, which the Hoſpitalars obſerued, whom therefore the Templars beſieged in *Achon*, chaſing alſo the *Dutch* Knights, turning the great Reuenues againſt *Chriſtians*, which were giuen againſt *Saracens*. This diſſention continued betwixt them with great ſcandall. It hapned that the *Tartarian* Deluge, hauing then ouer-flowed the Eaſterne World, and ouer-whelmed *Perſia*, the *Choroſmines* by them expelled and forced to ſhift, were entertayned by the *Soldan* of *Babylon*, and promiſed, if they could driue out the Chriſtians, that they ſhould poſſeſſe their Countrey. Whoſe multitudes ſo terrified the Chriſtians, that they conſulted to remoue all the Inhabitants of *Ieruſalem* to *Ioppe*, and began in the night to performe it. The *Coroſmines* entring, found certayne Banners, which they erecting, ſome Chriſtians called backe their fellowes, as if ſome notable triumph had hapned to the Chriſtians, which returned either into the Citie or Suburbs, where the enemie preſently aſſaulting them ſlue ſeuen thouſand. The yong Men and Maydens they made ſlaues. They entred the Holy Citie, and ſlue the old and feeble perſons (which had not gone forth, but fled to the Sepulchre for Sanctuarie) and Nunnes. The Chriſtian Souldierie ſought to reuenge it, fighting with them a bloudie battell till night, loſing innumerable, yet killing many more. On Saint *Lukes* day, with the generall power of the Holy Land aſſembled to the Patriarke, they fought againſt them, now ſtrengthned with new ſupplyes from the *Soldan*, where the beſt was, that they ſold their liues at a deare and bloudie rate, more periſhing of the *Infidels*, but the *Chriſtians* loſing almoſt all. The Maſter of the Templars, and the Maſter of the Hoſpitalars and *Dutch* knights fell, and but eighteene Templars and ſixteene Hoſpitalars eſcaped. The number of the ſlaine was ineſtimable on both ſides. The whole Land put on irrecouerable confuſion.

Choroſmines.

Ieruſalem taken.

Bloudie ſlaughter.

And although Pope *Innocent*, at the Councell of *Lions*, ſeemed zealous of this quarrell, yet that other quarrell to the Emperour more poſſeſſed him; and the Councell withſtood him to his face, taking authoritie to appoint Collectors for that Subſidie, whereof the *Roman* Court had beene ſo often, ſo fraudulent a Disburſer. The *French* King lately ſicke, had vowed a Holy Land voyage, if he recouered, whom almoſt all the Nobilitie followed. But the Pope proſecuting the Emperor, and cauſing a new to be choſen, little ſuccour could be ſent them, ſo that many deſpayring, became Apoſtata's. The *Soldan* himſelfe deteſted, and openly proteſted againſt the Templars and the Pope. The Biſhop of *Worceſter*, *William de Longa Spata*, and many Nobles of *England*, in imitation of the *French*, tooke the Croſſe. This *William* imitated Earle *Richard*, who couenanting with the Pope got great treaſures, by diſpenſing with that Holy Land vow, deſired the Pope to grant him fauour in that kind, which hee did, cutting a large thong of anothers hide. The Earle gathered infinite ſummes by the Popes grant, taking of one Archdeacon ſixe hundred pounds, and *William* got aboue one thouſand markes. King *Henrie* with great deuotion carried ſome of the bloud, ſent him from the Holy Land in a Cryſtall veſſell, pretended to be that of Chriſt, from *Paules* to *Weſtminſter*.

King *Lewys* his vow.

W. de Longa Spata, and many *Engliſh* pilgrims.

Relikes, the beſt Holy Land wares.

Anno 1248. the Earle of *Leiſter* tooke the Croſſe to expiate his ſinne, in marriage of her which had vowed chaſtitie. His wife and many Nobles and Knights, followed the example. The *French* King began his iourney, firſt ſeeking in vaine, to reconcile the Pope to the Emperour. Hee tooke ſhip and left many behind, which returned and were diſpenſed with by the Pope then at *Lions*, giuing him their prouiſions, and emptying their purſes. *William Longſpate* followed with two hundred Horſe-men, whom the *French* King kindly entertayned, and beſought the *French* to lay aſide their wonted enuie to the *Engliſh*.

Earle of *Leiſter* croſſed.

Anno 1250. King *Henrie* tooke the Croſſe of the Archbiſhop, and the Archbiſhop himſelfe, the Kings brother *William de Valentia*, and many Courtiers; the Abbot of *Burie*, and many other followed: ſome being of opinion, that the King did this but for a colour to get money. Fiue hundred Knights, and innumerable croſſed people met at *Bermundſey* (hauing ſold or morgaged their Lands and Goods, and inuolued themſelues in vſuries for the Holy Land buſineſſe) to conſult of their vowed voyage, intending ſo to ſerue the King of Heauen, howſoeuer their earthly King ſtood affected. Which to preuent, he procured the Popes Letter by money to ſuſpend their iourney till himſelfe went. The *French* beſieged, and were beſieged at *Damiata* by the *Soldan*, and Scarſitie, where many periſhed by Famine and Sword, and many ran to the Enemie and became Apoſtataes. The *French* alſo were enuious to the *Engliſh* and *William Longſpat*, hauing taken fortunately a rich Carauan with Camels, Mules, Aſſes, laden with Silkes, Spices, Gold and Siluer, and other riches and prouiſions, ſlaying and captiuing the men; the *French* quarrelled hereat, and tooke his purchaſe from him, the Earle of *Artois* the Kings brother being herein chiefe, which the *French* King not daring to remedie, hee left him and went to *Achon*. The *French* tooke *Damiata*, and the *Soldan* offered all the Holy Land and great treaſures for the reſtitution. But they choſe rather to remoue towards *Cairo*, and the Earle of *Artois* proudly obiecting to the Templars their pride, and calling *W. Longſpat* (then returned) *tayled cowardly Engliſh*, ſaying, that *the Armie would doe well if it were cleanſed of tayles and tayled* (this hee ſpake vpon occaſion of wiſe counſell giuen him by the former.) *William* anſwered, *We ſhall be this day, where I beleeue, you will not come neere my Horſes tayle:* which alſo hapned, the Earle being drowned in flight, and *William* brauely dying in fight, ſtanding to it when he had no legs to ſtand on (they being cut off) to a miracle of reſolution, and commending his valiant ſoule to the Heauens, hauing firſt ſent many *Saracens* to Hell. This was the iſſue of the others daring temeritie and pride. Of all the Armie preſent, two Templars onely, one Hoſpitalar, and a baſe perſon eſcaped. The King was behind with the reſt of the Armie, who made another as vnfortunate a battell, in which himſelfe was taken, his Armie almoſt all ſlaine or taken. The *Soldan* laboured that none ſhould carrie this newes to *Damiata*, which yet was done by *Alexander Giffard*, an

Henry the third takes the Croſſe.

Engliſh acts.

Damiata taken.

W. Longſpats honourable death.

Al. Giffard.

Damiata giuen vp.

Engliſh man, hauing receiued fiue wounds in the attempt. But *Damiata* was deliuered in exchange of the King: the *Soldan* commanding the Chriſtians to bee beheaded which ſtayed behind, and their Nauie to be burned.

Mill-ſtone compact.

Baſe exaction.

Pope accuſed.

Guido, halfe brother to King *Henry*.

Soone after, the King of *Caſtile*, tooke the Croſſe, hauing conquered thirteene dayes iourney vpon the *Saracens*, thinking it better to get the Holy Land from them then any other. But the rapines and ſpoiles which the poorer ſuſtayned from the great men, the *Roman* Church permitting, yea teaching, as often as they would goe to the Holy Land in pilgrimage, our Authour much lamenteth. And for the extortions of *France*, the *French* King ſaith, hee by permiſſion of the *Roman* Church, gathered a third yeeres tenth of the Clergie, on condition that the Pope, to maintayne his warres againſt *Fredericke*, might gather as much more. The King would not after permit this, though his owne were gathered by Papall Miniſters, that the Pope might hereby learne to how much his ſhare would ariſe. The Popes Exactor met by chance on the way a poore Prieſt, hauing a piece of bread giuen him for ſprinkling of holy water, whom he asked what his Liuing might be worth by the yeere. The Prieſt (ignorant of *Romiſh* ſleights) anſwered, ſome twentie ſhillings. Two ſhillings then, ſaid the other, muſt thou giue the King, holding him, that begged his liuing from doore to doore by the throat, and forcing him to ſell his Bookes to pay him. The King borrowed money of the Templars and Hoſpitulars, ſent two of his brethren into *France*, one being ſlaine, another vanquiſhed, himſelfe reſoluing neuer to returne, and liuing at *Achon* inglorious. Thoſe two brethren with the Duke of *Burgundie*, went to the Pope, laying the blame on him, and if hee would not agree with *Fredericke* (which alone could remedie theſe miſchiefes) he ſhould no longer abide at *Lions*, but all *France* would ariſe againſt him. *Fredericke* by his death, inſtantly following, cut off thoſe hopes. The Quarrels dyed not, but continued hereditarie to the Pope and his Sonnes. *Guido*, King *Henries* brother, came out of the Holy Land beggerly miſerable, borrowing horſes of the Abbot of *Feuerſham*, which he neither repayed according to his promiſe, nor acknowledged ſo much as with thankes, but ſcoffed at his meſſengers ſent to demand them.

Deuilliſh ſtratagem of a iuggling knaue occaſioned by the ſuperſtition of that time.

A former knauerie.

The *French* Kings Mother and Brethren ſent much money to him by Sea, which with the ſhip was drowned, he bearing this as his other diſaſters with admirable patience, beeing herein eſteemed another *Iob*. At the ſame time a certain *Hungarian* Apoſtata, promiſed his Maſter the *Soldan* of *Babylon*, to preſent him infinite ſtore of Chriſtian ſlaues, and make the conqueſt of Chriſtendome eaſie. He therefore hauing the *French*, *Dutch*, and *Latine* Tongues goeth about preaching, ſaying, that he had in charge from the bleſſed Virgin to call Shepherds and Herdmen, to whoſe ſimplicitie and humilitie it was granted from Heauen to conquer the Holy Land. For the militarie pride of the *Frankes* was not acceptable. Hee wanne faith by the indiſſoluble cloſeneſſe of his hand, in which he ſaid was Our Ladies Charter. Shepherds and Herdmen without acquainting their Maſters and Parents, and without care of prouiſions followed him, vſing his Inchantment wherewith he had ſo farre preuailed fortie yeares before (hee was now threeſcore yeares old) gathering an infinite number of children together, which followed him ſinging, whom neither Prayers, Threats, Flatterie, Gifts of Parents or Friends, nor Lockes and Walls could detaine from him. (A certaine Iuggling Fryer Preacher, *Robert Bugre*, is ſaid to haue infatuated in like manner innumerable and deliuered them to the fire.) But theſe were now fauoured, by the Queene Mother, hoping that they would doe ſeruice for her Sonne, inſomnch, that aboue one hundred thouſand of this Rabble were aſſembled, and carryed a Lambe for their Colours. After this, Theeues, Exiles, Runna-wayes, Excommunicates, and like raskalitie reſorted to them with diuers Weapons, and now they did openly things vnlawfull in Politie and Religion, preaching where they came, and at *Orleance* breaking into open hoſtility, at *Burdeaux*, *Paris*, and other places, which occaſioned their diſperſion and confuſion. One of their Preachers came into *England*, and was here cut in pieces, his carkaſſe being left for the Fowles, hauing before cauſed much diſorder. Many of them went ouer to the Holy Land.

Greater Indulgence againſt Chriſtians then *Turks*, by Papall charitie.

Anno 1251. the Pope cauſed ſolemne preaching in *Brabant*, *Flanders*, and the Confines of *France*, that whoſoeuer would warre againſt *Conrade* the Sonne of *Fredericke* the Emperour, hee ſhould haue greater Indulgence then for warring in the Holy Land. For if any ſhould be ſigned (with the Croſſe) againſt *Conrade*, both he ſo marked, and his Father and Mother ſhould receiue remiſſion of all their ſinnes: which, the *French* King ſending for reliefe, cauſed much murmuring of the *French*, imputing to the Popes vnchriſtian Warres againſt Chriſtians to enlarge his owne Dominions, this neglect of the *French* King and Holy Land. And the Queene Mother cauſed the Lands of all which had taken the Croſſe to be ſeiſed, and that if they would warre for the Pope, he ſhould maintaine them.

Croſſes croſſed by Popiſh Extortion.

Anno 1252. the King cauſed the *Londoners* to be aſſembled to *Weſtminſter*, to the preaching of the Croſſe, which yet in regard of the *Romiſh* extorſions few receiued. Some Courtiers did, whom the King magnified, calling the other baſe Mercinaries. His reaſon was; hee had now obtayned of the Pope three yeares tenths of Clergie and Laitie to that purpoſe, which would amount to aboue ſixe hundred thouſand pounds. He was thought to haue taken the Croſſe only for this mony-purpoſe, which Vow hee then ſware to performe both on his breſt like a Prieſt, &

after on the Goſpels kiſſing the Booke like a Lay-man, none being hereby more certaine of his purpoſe. Truce was concluded betwixt the *French* King and *Soldan*. But ſoone after, *Anno* 1253. came newes of miſerable ſpoiles there made by the *Saracens*, *Achon* beeing only left free from their furie. *Anno* 1254. the *French* King returned home. *Anno* 1255 *Conrade* being dead, the Croſſe was preached againſt *Memfred* King of *Apulia*, Sonne of the Emperour *Fredericke*. In which caſe the Pope intangled the King of *England*, giuing that Kingdome to his Sonne *Edmund*, to the great trouble of this Realme.

Clergie and Lay Oath.

Anno 1259. the Templars and Hoſpitalars at *Achon* fell to ciuill Warres, well neere to the ruine of both Orders, and of the poore remaynders in thoſe parts. *Anno* 1260. King *Henrie* hauing ſworne to the prouiſions of *Oxford*, repented of his Oath, and obtayned of the Pope Abſolution. *Anno* 1264. Pope *Vrban* gaue the Kingdome of *Sicilia*, to *Charles* the *French* Kings Brother, on condition to depriue *Memfred* thereof, whom *Anno* 1267. he ſlue in battell.

Pope maintaynes his Kingdome by Croſſes when he wants croſſes.

Anno 1269. Saint *Lewes* ſent to ſpeake with Prince *Edward* of *England*, and inuited him to vndertake with him a Pilgrimage to the Holy Land, which he did, King *Henrie* permitting all which would to goe with him.

King *Lewis* and Prince *Edward* Pilgrims.

Anno 1271. Prince *Edward*, and his Brother *Edmund*, foure Earles, as many Barons, and many Gentlemen, went his vowed Pilgrimage. His Wife *Elenor* accompanied him, who at *Achon* was deliuered of a Daughter, calld *Ioan* of *Acres*. The *French* King came ſafe to *Tunis*, where his Sonne firſt, and after himſelfe dyed. The Armie was much endangered, but by meanes of *Charles* King of *Sicilia*, was freed, and *Tunis* made tributarie to *Sicilia*. Prince *Edward* had followed Saint *Lewis* thither: and when King *Charles* haſted backe, Prince *Edward* ſware, that if all his company ſhould forſake him, yet he and *Fowine* (his Horſe-keeper) would hold on to *Achon*: and with the *Engliſh* he ſet ſaile thither. But a Tempeſt ouertooke the *Sicilian* at Sea, and drowned almoſt all his Armie and Treaſure.

Prince *Edward* and the *Engliſh* at *Tunis*, where K. *Lewis* dyeth

Anno 1272. Prince *Edward* at *Abcon*, was much reſpected by the *Amira* of *Ioppe*, who writ often to him by a certaine *Aſſiſine*. Who faining ſome ſecret buſineſſe, the Prince cauſed all to depart the roome, and whiles he looked out of the Window, with a poyſoned Knife he receiued two wounds on the arme: The Prince pulled the Knife from him, and killed him with his owne weapon, but withall in the wreſting, wounded his owne hand. This grieued much the *Amira*, being ignorant of the *Aſſiſines* deſigne. With much difficultie the Prince was cured of his venomous wounds.

Prince *Edward* ſtabbed with a poiſoned knife

King *Edwad* the firſt his returne and Turneament.

Thus farre we haue followed our Author *Matthew Paris* to the death of King *Henrie*, which hapned, *Anno* 1273. and the death in manner of the Chriſtian State in the Holy Land. Hee returned (which we adde out of *Thomas Walſingham*) 1274. hauing long in vaine expected the aids of *Chriſtians* and *Tartars* at *Achon*, leauing Souldiers in his pay for defence of the Holy Land. He returned by *Sicilia*, and receiued kind entertainment of King *Charles*, and after of the Pope. His Turneament I omit: wherein the Earle *Kabilanenſis* challenging him, laying hold on the Kings necke, and ſeeking to plucke him off his Horſe, was by the great ſtrength of *Edward* rayſed from his owne Horſe, and after a hot skirmiſh, forced to yeeld, that the name which had in this Voyage wanne honour in *Africa*, encreaſed it in *Aſia*, might receiue further accompliſhment in his *Europæan* returne.

Anno 1292. *Achon* was taken by the *Soldan*, the Citizens hauing ſent their vnſeruiceable perſons and relikes with their treaſures before to *Cyprus*. Great ſlaughter was committed. In the beginning of *Edward* the Second, the Templars were condemned, impriſoned, and ſome burned. The Hoſpitalars planted themſelues at *Rhodes*, and continued till *Soliman* the *Turke* diſpoſſeſſed them: ſince which their reſidence hath beene at *Malta*. The *Dutch* Knights conquered *Pruſſia*. The Acts of the *Tartars* in the Holy Land you may learne in others. It is more then enough that I haue ſummed the Acts of almoſt two hundred yeares, with ſuch expenſe of Chriſtian bloud and treaſure abroad and ſuch conuulſions and confuſions of Religion and ciuill Affaires at home as I know not to haue beene effected by any one particular cauſe ſince the World ſtood, the pretence being not the Monarchie of the World, but of a little Region, and that vnder colour of Religion. I honour the zeale and valorous reſolution of our Progenitors, but I pittie the illuſions and colluſions which hapned to thoſe Worthies by the Popes ſleights, and the malice of the *old Serpent*, which a little to vnmaske, would to the ſtudious Reader, perhaps be a recreation after theſe fields of bloud. Some particulars whereof wee haue out of Hiſtories of that Age deliuered: but the full cannot bee deliuered, as may appeare by this circumſtance, that beſides often, ſolemne, publike, Royall Expeditions, and the priuate occaſionall Pilgrimages to the Holy Land continually; there was euery yeare againſt Eaſter a *generall paſſage* both for deuout viſitation of the holy places and ſeruices in theſe holy Warres: which ſummes being added to theſe, amount aboue conceit; eſpecially, if wee adde the *Cruſadoes* which from this Example awed and tamed Emperors, Kings, Princes, States, Peoples, repugnant to the Popes deſignes, howſoeuer otherwiſe Catholike and Chriſtian. All this bloud was of Chriſtians, beſides the Riuers and Seas of *Ethnike*, (yet humane) bloud hereby ſhed; of *Turkes*, *Ægyptians*, Per-

Generale paſſagium yearly.

Perſians, Choroſmines, Tartars, and ſo many other *Aſian* and *African* Nations, not to mention the *Chriſtians, Armenians, Syrians*, and all the ſubiects of the Eaſterne Empire in this Warre ſo much intereſſed, by it weakned, after it irrecouerable, and now *Turkiſh*. But becauſe to paſſe from one extreme to another, and ſuddenly to diuert the minde from ſuch Martiall Actions and Paſſions to ſo high ſtudious contemplations, would rather be exchange of toyle then recreation (as in the interim betwixt turbulent Acts on the Stage) I haue preſented a Muſical Pilgrime, whoſe old *Engliſh* Rithmes may perhaps allay thoſe former conceits of cryes, ſhriekes, wounds, deaths, deſolations: and as *when the Minſtrell played, the hand of the Lord came vpon* Eliſha, *and hee propheſied*; ſo in reading this, which tels the holy wares ſo farre ſought, and ſo deere bought in theſe holy Warres, thou mayſt haue the hand of the Lord not only to guide thee from ſuch vanitie, but to lift thee to a higher pitch, and to make thee vnderſtand (or ſome way to apply) concealed Myſteries and darke Propheſies, which that myſtie Age, not ſeeing, fulfilled. The Author is vnknowne and his time: which yet is likely to haue beene about two hundred yeares ſince: Sir *Robert Cottons* rich Librarie hath yeelded the Manuſcript, whence it was copied.

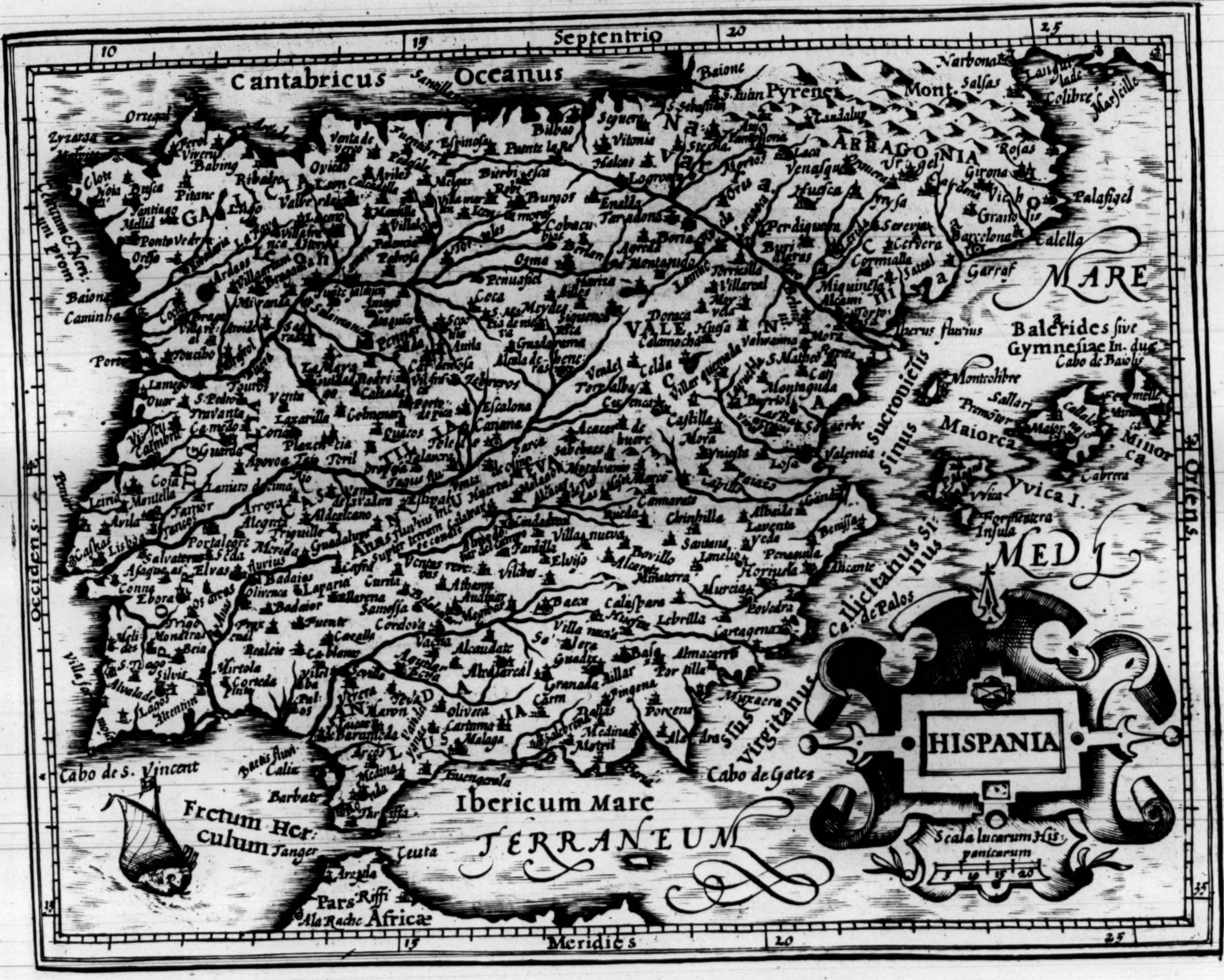
2.Reg.3.15.

Chap. V.

Here beginneth the way that is marked, and made wit Mount Ioiez *from the Lond of* Engelond *vnto Sent* Iamez *in* Galis, *and from thennez to* Rome, *and from thennez to* Ieruſalem: *and ſo againe into* Engelond, *and the namez of all the Citeez be their waie, and the maner of her gouernanuce, and namez of her ſiluer that they vſe be alle theſe waie.*

IN the Name of the Fader that ſeteez in trone,
And of Ihu *his oonly bleſſet Sone,*
And of the Holy Goſt, this bleſſet Trinete,
And alſo of our Ladie S. Marie:
And of all the Seintez of the Court of Heuen,
I make this myndewit milde Steuen:
Wich waye I went I ſchall you telle,
And how be the waie I dide dwelle.
Ferſt to Plummouth *to ſee went I,*
And landet in the Trade of Bretany,
There we reſted daies too,
And thrugh the Race then did we go
To Burdewez, *to that faire Citee:*
And there was I daies thre.
And ſo from thennez to Bayon,
For ſo the that is a faire toune.
And from thennez to Petypont St. Ienouhe,
The ferſt toune of Naueron, *ſicurly:*
Vp in a hee hull hit is faire ſette,
And ther men ſchall make her tribett,
For euery pice of Gold truſt me well,
Thou ſchalt ſwere vpon the Euangele:
And there Iakkez *ferſt moſt thou haue,*
And the luſt thy Gold to ſaue.
Wymmenez *araie vpon there bened,*
Like to Myterez they ben wheed:
A raie Mantell they were vpon,
And foule wymmen mony oon.
Then to the Dale of Rounceuale *hit is the waie,*
A derk paſſage I der well ſaie:
Witelez there ben full neceſſary,
For in that paſſage my mouthe was dry.
Beyond the hull vpon hee,
Is a Mynſter of our Ladee:
Of Chanounez *of the Order of* St. Auſtyn,
And the well of Rouland, *and* Oliuer *therein.*
From thennez euen to Pampylon,
The chef Cite of the Reme *of* Naueron:
A faire Cite and a large,
Thereto commeth bothe Bote and Barge.
And from thennez to the toune of Keer,
Is xxx. miles long, and hongery heer.
Then to the Gruon *in* Spayne,
That is the laſt toune certaine,
Of the Realme of Naueron:
And then into Spayne *feare ye ſchon,*
Iakkez *ben ther of little priſe:*
For there beginneth the Maruediſez.
Alle is braſſe, ſiluer is none In,
And the Grote of Spayne *is ſiluer fyn.*
iiij. ſcore for a Coron ſchal thou haue,
Of the Maruediſe *of maſter and knaue.*
Then from the Grune *to Sent* Dominico
Thou haſt tenn long miles for to go.
And from thennez to Grunneole,
Much pyn men ther thoole.
Hit ſton vpon a hull on hyy,
And Iewez *ben Lordez of all that contray.*
Ther moſt thou tribute make or thou paſſe,
For alle thi gud bothe mor and laſſe:
Of that tribute they be full fayn;
For thei hyeer hit of the King of Spayn.
From thennez thou moſt to Pount Roie,
That paſſage ther hit kepeth a boie:
A gud contraie, and euell wyn,
And witelez ther ben bothe gud, and fyn.
And ſo farther to Pount Paradiſe.
At that paſſage thou moſt paie thriez.
And ſo forthe from thennez to Borkez *that* citee,
A faire toune and a muche ſicurly.

HONDIVS *his Map of* Spaine.


Septentrio
Meridies
Occidens
Oriens
Cantabricus Oceanus
GALICIA
ARRAGONIA
NAVARRA
VALENCIA
ANDALUSIA
Baleárides ſive Gymneſiae In.
Maiorca
Minorca
Yvica I.
Sucronicus ſinus
Callicitanus ſinus
Virgitanus ſinus
MARE MEDITERRANEUM
Ibericum Mare
Fretum Herculum
Pars Africae
Cabo de S. Vincent
Cabo de Gates
HISPANIA
Scala leucarum Hiſpanicarum

And from thennez to Hoſpitall de Reyne,
To paſſe that Riuer thou ſchalt be fayne.
And ſo forthe to Sent Antony:
And euer ther gothe the Maruedy.
From thennez euen to the cite of Lyones:
Betweene hem ben mony praty tounez.
In that cite ther ſchalt thou paie
Paſſage or thou goe awaie.
By younde the Brugge *on thi right hand,*
To Sent Saluator *the waie is liggand,*
Where ij. pottez may thou ſe,
In the wiche water turnet to vyn at Architriclyne.
And mony other reliquez ben there,
But the mountez ben wonder he, & fere.
Wymmen in that Land vſe no vullen,
But alle in lether be thei wounden:
And her heuedez wonderly ben truſt,
Standing in her forhemed as a creſt,
In rowld clouthez lappet alle be forn
Like to the prikke of a N'unicorn.
And men haue doubelettez full ſchert,
Bare legget and light to ſtert.
A Knight, a boie wit out hoſe,
A ſqwyer alſo thei ſchull not loſe.
A Knaue bere iij. dartez in his hand;
And ſo thei ſchull go walkand:
Here wyn is theke as any blode,
And that wull make men wode.
Bedding ther is nothing faire,
Mony pilgrimez hit doth apaire:
Tabelez vſe thei non of to ete,
But on the bare flore they make her ſete:
And ſo they ſitte alle in fere,
As in Irlande *the ſame manere.*
Then from the citee of Lyonz *ſo fre,*
On thi lyft hand the waie ſchalt thou ſee,
At that Brugge *that I of haue ſaide,*
Ouer an heethe to Aſtergo *is layde.*
That is a cite and faire is ſette,
There the gret mountaines togeder be mette:
And ſo forthe to Villa Frank *ſchalt thou go,*
A faire contraye, and vinez alſo.
The Raſpis groeth ther in thi waie.
Yf thee luſt thou maie aſaie.
From thennez a deepe dale ſchalt thou haue,
Vp vnto the Mouut of Faue:
He hullez, and of the Spanyſe *ſee a cry:*
That noyſe is full greuoſe pardy.

And ſo forth euen to Sent Iamez,
Alle waie Pylgrimez ſuche hauez,
And then to Mount noſtre Daine,
The Prior ther hath muche ſchame.
And then ſo forthe to Luaon,
Other Villagez ther be mony oon.
And then to Sent Iamez that holy place;
There maie thou fynde full faire grace.
On this ſide the toune milez too,
By a Chappell ſchalt thou go :
Vpon a hull hit ſtondez on hee,
Wher Sent Iamez ferſt ſchalt thou ſee,
A Mount, Ioie mony ſtonez there ate,
And iiij. pilerez of ſton of gret aſtate :
A C. daiez of pardon there may thou haue
At that Chappell, and thou hit craue.
Then at Sent Iamez wit in that place,
To telle the pardon hit askes ſpace.
Hit is a gret Mynſtor, large, and long,
Of the holdbegging hit is ſtrong:
Glaſon windowez there are but few,
Wit in the Mynſtor in nowther rew :
Viij. Cardinalez choſen there be,
For Confeſſourez, that is verry,
And haue plaine power fully to here,
And penaunce to yef in alle manerd:
And to aſſoyle the of alle thing,
That is the Popys graunting.
Now of the pardon telle I ſhall,
In what place thou maie it calle :
At the Northe ſide of that place,
There is pardon and muche faire grace.
In the Chappell on the rizt hand among the gueſt,
iij. C. daiez of pardon thou haueſt.
Forthermore at the hee antere
A iij. daiez alle time in the yere.
Vnder the hee autere lithe Sent Iame,
The table in the Quere telleth the name :
At alle the auterez ſo by and by,
xl. daiez to pardon is grantet to the.
At the iij. derrez benethe the Quere,
Is plenor remiſſion onez in the yere :
And at alle tymes xl. daies,
The table written ſo hit ſaies.
On the Southe ſide behinde the Derre,
A grete of ſton fyndeſt thou there :
At nine of the Bele the Derre vp is ſett,
And a Bele rongen a gret fet.
Ther men maie ſe of Sent Iame the leſſe,
His heed in Gold araied freche :
To the wiche Pilgrymez her offeryng make,
For the more Sent Iamez ſake.
And there by a nauter there is,
Wher Sent Iame, dud Maſe yuis,
A iij. daies ther maie thou haue,
Of remiſſion, and thou hit craue.
More pardon is nonzt in that place
That in that table mynde haſe.
Then from thennez to Patrovum,
Wher Sent Loudet the ferſt toun
iiij. xx. myles longs from Sent Iamez,
Coron ne vin non men there hauez.
And then to Pont Wederez went I,
L. long miles; that waie is dry :

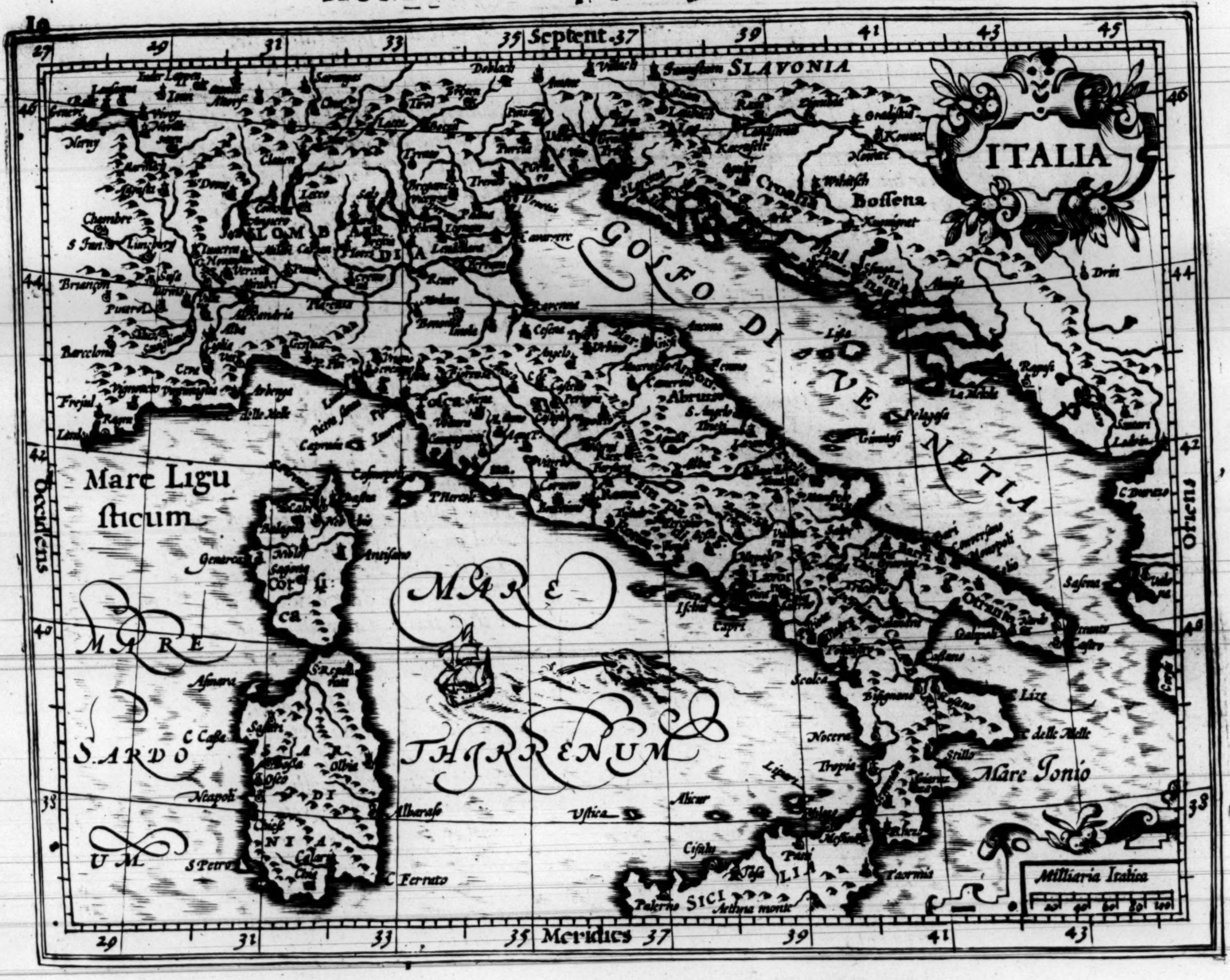
Iewes and Saraſynez ben there mony on,
A plentifull contraye as man maie gon.
From thennes a vale faire, and clere,
Where wynez groethe of all manere,
Unto the toun of Corpe Sante,
Alle manere fruyte at man maie haunt.
The See cometh thether at alle tide,
And fiſth, and coron on alle ſide.
Wymmen be araied like to men,
Men maie nouzt well nouther ken :
There thei life vn gudely,
Namely men of holy Chirche pardy.
And Bugell fleſch is there full rive,
In alle that contraie hit is ther lif :
And Corpe Sant is the laſt toun,
In Galiſe, and ſtondeth the See vpon.
Then into Portyngale, and I faire
Ouer the Riuer wit gret care :
For ther the Spaynyolez wull ye ſcherche,
Whether any Gold be in thi perche.
Then thi Maruediſe haue no takke,
The Riolez of Portyngale maken the lakke.
When thou comeſt to Valence toun,
The money of that Lond thou ſchalt ſee ſon.
And then ſo forth to Priutia,
And fro thennez to Ponylyme ſchalt thou ga.
And then forthe to Porta hauen,
A faire Cite, and that is the namen :
Oliue treez ther ſchalt thou fynde,
Alle the Lond full, that is the kind:
And ſigez felle wit out faile,
And alle maner plente of vitaile.
The araie of wymmen is wonder to ſee,
How thei be reuelet about the knee.
Of freſch ſiſth thei haue gret ſtore,
At euery place more, and more.
Then ſchalt thou paſſe to Colymbria,
And to Towrez a faire Cite alſo.
And ſo forthe to Sent Helena on hee,
That is a well faire Citee.
And from thennez to Frankeuile,
And ſo to Luſchebon is xiiij. mile,
A faire Cite, and a large,
Thether cometh ſchippez, hulkez, and barge:
That is a faire Vniuerſite,
And of vitellez gret plente.
And in Luſchebon verement
Lithe the holy Martur Sent Vincent.
Vij. mile ouer the water moſt thou gon,
To a toun that hight Kone,
And from Kone to Palmele,
A whilde waie hit is ſome dele.
And to Sent Owell, that is the waie,
To Landauere and Kauerell in the claie.
And to Mount Maior a Caſtell fre.
The chiefe of Portyngale it maie be.
A while contraie full of Lyngge,
Wit the I rede thou brede brynge.
From thennez to Riolez moſt thou faire,
To Eſtermore, that Land is bare.
And ſo to Borbe a litell Vilage,
And then to Eluez that gud ſtage :
The laſt toun of Portyngale to the See,
That departet Portyngale, and Caſtell free,

The Iewez *ben Lords of that tovn,*
And few chriſten men there come.
Now in to Caſtell *ſchall we faire,*
Ouer the Riuer, the land is bare,
Full of heeth and honger alſo,
And Saraſynez *Gouernourez thereto.*
At Baddeſhoſe *we ſchall begin,*
To enter Caſtelanez *wit in.*
And from thennez to Talevere,
At Luggebon *that Cite is a faire riuer.*
To Paralez *then moſt thou draw,*
And ſo to Mereda, *that is the law.*
Tovrez Iuliauez *forezete we nonzt,*
At Sent Petro *her vittellez ar bonzt.*
Martyn Santio *a whilde waie is there,*
Foreſtez, and whilde beſtez in fere:
Beres, and Wulfez, other beſtez mony on,
A perelez waie hit is to gon.
Then to Reyne *ſo moſt thou ga,*
Vnto the Cite of Mater Caliſea.
And then to Kanamare *that faire place,*
Of catel ther is plente, and that is grace:
The herdez lyn in the felde in Tentez of clothe;
To come to toun that is thann lothe.
From that Cite milez xxx. and to,
To Sent Marie Kadalupe *moſt thou go:*
A Pilgrimate bothe faire, and fre,
That Mynſtor is of our Ladie:
Of the Order of Sent Ierome *the Doctor,*
A maruelez ſight is in that Tour.
In wilderneſſe that place is ſette,
There groeth no coron, vin, ne brede:
By xxx. mile on euery ſide,
For whilde beſtez no man dar abide.
Then from that place to Waldepalatia,
And after that euen to Aſidera:
And then to Elecampanario,
From thennez to Quyntana *alſo.*
And then to the Cite of Salamea,
To Leſtaſeclez, *and to* Maggaela.
Alle the ſpicery that I man can mene,
In that land hit maie be ſene:
For Saraſynez *and* Morez *be ther duellant,*
And euer in her ſpicery thei be workant.
The Morez *ben blake as any pikke,*
And go alle meſt naket, no men like.
Bellrange *that Cite, full hote is hee,*
That know nō coude in that Contre.
Walekanale *is a tovn full faire,*
In Caiſſaile *the Cite is gud aire.*
And from thennez to Petroſe,
To the Cite of Kantelane *before the noſe:*
Ouer a narme of the Se moſt thou tee,
To Ciuyle *graund, that is ſo fre.*
A Paradiſe hit is to be hold
The frutez, vynez, and ſpicery, the I haue tolde.
Vpon the Hauen alle maner Marchandiſe,
And Karekez, and Schippez at alle deuiſe.
Don be the ſtreme ſo maie thou goo,
The Tovn of Sent Lucar de Baramedez *to.*
Vpon a hull hit ſtondeth full hee,
Froſt ne Snow there maie non be:
Europa *that land men calle hit:*
The bleſſet contrate that euer was ſet.
About hit Ylez mony oon,
I ſchall tham reken euerichon:
For I haue be ther, and ſayn them alle,
I ſchall you telle, how thei hem calle.
Porta *hit is the ferſt place,*
And Rota *a nother Hauen, to the See it gaſe:*
And Serethiez *a Cite full faire,*
But the Saraſanez *hit don apaire.*
That is the vntereſt Cite of that Lond
Toward the Saraſanez, *I vnderſtand.*
And Cordua *on that other ſide,*
Wit Saraſanez *muche ſoro thei abide.*
Wit in the Se a Cite of ſight,
The which in that land Calys *hight,*
From the lond milez fiſe,
There the Karekkez in Hauen do driue.
XX. daiez we reſted the Yles vpon,
Wit Karekkez to Ienne *to haue gon:*
And for enemyez be the Se were ſo ſtrong,
Therfore we tornet againe be lond,
Vnto the Reyme of Arogony:
And mony maruelez be the waie ſaie we.
Ferſt to Sent Marie de Serrat,
Mony a Pilgryme is wery ther ate,
A deſert place, and full of waaſte,
And mony man his ſtaf ther hath caſt.
From thennez thou ſchalt to Monſhow,
A faire Cite, and riche I trow.
Hullez and vailaiez mony ſchalt thou fynde,
The ſight ther of thenn maketh men blynde.
Litell coron, but craggez and ſtonez,
And that maketh Pylgrymez wery bonez.
Faire wymmen and of febull araie,
The Caſtelanez *ar better I dar well ſaie:*
For in Caſtell *thei be araied comely,*
Wit faire grownez full honeſtly:
And in Aragony *thei araied be,*
In raie cotez full vncomely.
A weddyng I ſaie in Monſhow *tovn,*
Alle the men and the wymmen then daunſyng in on:
iiij C. on a davnce I dar well ſaie,
From morn to euen all the daie.
Ther is but litell mete and drinke,
Be cauſe men luſt not for to ſwynke.
Then to Leide *the Vniuerſite,*
There is a plevntuoſe Contre.
Twyez harueſt ther thei haue,
And figez full gret, ſo God me ſaue.
Thei be like to a gret Wardon,
Blew, and faat, as any Bacon.
Ther groeth the Vyn men calle Tribian,
Garnadez ar and Oryngez mony an:
Vnto the come to Sent Pere de Mont,
Alle that waie the maie thann haunt.
And then to Sent Mari de Mount Serrat,
Pylgrymez that Mount thei hate.
Hit is full hee to clymbe vnto,
And the waie is ſtraite to and fro.
V. Croſſes of ſton ſchalt thou haue,
The v. Ioiez *of our Lady ther in be graue.*
A faire Mynſtor vpon hee,
That Chirche is of our Ladye.
Mony miraclez ther han ben wroght,
And mony Reliquez theder ben brought.

xv. milez vp ſchalt thou aſcende,
And as much donward er thou deſcende.
Taward the Cite of Barſilon,
For ſothe that is a faire toun:
The chef Cite of alle that lond,
And the gret See is ther euen at hond.
From thennez thou ſchalt to Perpynian,
And after to Salſo moſt thou gan.
And ſo forthe then to Narbon,
A faire Cite and well bygon.
And from thennz to Tour Sent Deniſe,
The laſt place of Aragony ywys.
Mount Pylerez that is a Vniuerſitie,
A faire place hit is ſecurly.
And ſo thennez fro to Caſtell Ryſe,
A ſchrewed toun at my deuiſe.
The Dolphyn is Lord of alle that lond,
And hath tham ſugget to his hond.
And from thennez to Auinion,
Is xy. laigez from toun to toun.
And begynneth Prouince full fre,
At the brugge of Auinion I telle the.
Then of Prouince that faire Contray,
Some what thereof I wull the ſaie.
In Dominion in that ſtonding,
The Pope hath a faire dwellyng:
A riole Palys, and well ydight,
Wit Towrez, and wyndowez full of light.
A mery Contray and a faire,
And alſo ther is full good aire.
From that Vniuerſite to Suſhee went I,
Taward Marie Magdaleyn ſicurly.
Ther liather Sent Marie Magdeleyn,
In the frere Prechourez this is certayn.
A faire Contraie hit is, and a clere,
And pepull of diuerſe manere.
At weddyng in that Contre,
Alle the folke of the toun there ſchull be:
And daunce alle the long daie,
Yong and olde, and make tham gaie.
In that Contraie when on is dede,
Thei heire weperez for wyn and brede:
To cryent, and make gret faire,
And rynde her benedez, and make hem bare:
And ſcratt ther facez, and make them blede,
And ſo thei walke thrugh alle the ſtrete.
And at the Meſſe at the ſacrynge,
Then make thei a foule howtynge.
And gon to the graue, and cryon hyy,
Out harrow why woldeſt thou dye:
Men wolde wene at thei were wode,
For thei make ſo foule a lode.
Then from that Contraie to Sent Antonee,
Ben xxx. longe laigez full ſicurlye.
A Mynſtor there is, a faire Abbay,
And there is his harom I dar well ſaie;
In Gold and Siluer araied full well,
And there is of his owne mantell.
To faire well in that Contraie hit is nede,
But the Siluer of that Contraie is alle the ſpede.
The grote of Prouince is ther alle maiſter,
The Kingez armez of Prouince hit doth ber.
Siluer hit is, boothe gud, and fyne,
Like to the armez of Godefrey Boleyne.
xvij. for a coron ſchalt thou haue,
That knoweth well bothe maiſter, and knaue.
From thennez thou ſchalt to Port Dawnton,
And after that, then to Sent Lyon.
Then ſchalt thou paſſe a feble waie,
Into the Mountanez be my faie.
Vnto the Cite of Mount Riall,
Hit is coueret with ſnew at alle.
A longe waie ſchalt thou fynd,
To the Mount of Cyneez er thou wynde.
Ferſt to the toun of Sent Iohan,
A whilde waie ther moſt thou gan.
Alle is ſnew alle tymez of the yere,
Wit ze thi witelez I rede the here.
When thou comeſt to that Mountayn
Aduiſe the well forth er thou gan.
For and the wynd blow, truſt me well,
Thou ſchalt haue payne on that hull:
Or thou come to that other ſide,
For the Mount is hee, large, and vide.
iiij. Mountez ther be, that I know well,
And wich thei be I ſchall the tell:
That be in the waie to Rome,
And mony Pilgrymez that waiez come.
The neſt Mount is Mount Bernard,
That waie is bothe long and hard.
By Sawoie the he waie is right,
That is a mery Countrie, and a light:
And the Dukez moneh is braſſe,
Roundez and mitez they be laſſe.
A nother Mount there is, the name Godarde,
And that is better then Mount Bernard:
For there men paſſe the Lake Luterne,
Taward Mount Godard, the waie to lerne:
And ſo to Belſon, and to Millayne,
And there ben Tuskennez, that money is tayn.
A nother Mount meſte comyn waie,
Is thrugh Almayn, as I you ſaie:
The Marchandez waie, men calle hit ſo,
Out of Engelond to Rome who that wull go.
Now then to Cyneez I wull torne agayn,
And tell forthe my iourney that I haue tayn.
To Heſpitale Sent Antony,
And ſo to Pynnerole that Cite fre.
Then comen the Quaterynez on ploce,
For the Duke of Millayn gouuernance there haſe.
Aud ſo forthe to Mount Rigall,
Then groeth wyn tribian in that vale.
And from thennez to Sauoune,
And ſo to Ienne that riall toun.
By the Riuer of Ienne ſchalt thou paſſe,
To Mount Ros, and Mount Vernage a paſe.
There groeth the Vernage vpon hee,
And the Blaffard is ther gud money.
Then ſchalt thou go to Gena,
And to Sarazan that Cite alſa.
From thennez to Pount Sent Petre,
And ſo to the toun of Luke, wit gud chere.
And then to Piſe that faire Cite,
And ſo to Florence a noubull Vniuerſite.
Ther gothe Quatereyn, and ike the grote,
And faire wymmen of mery note.
From thennez to Sene, that Siluer is gud,
And there to chaunge hit the be houed.

And ſo then forthe to Sent Clerico,
And after to Rede Cofer *ſchalt thou go.*
After that nexſt to Aquapedant,
And right to Bolſen *leſt thou be ſchent.*
From thennez euen to Mount Flaſtkon,
And ſo to Viteherbe *that faire toun.*
And thenne to Caſtell *Sent* Laurence:
And ſo to Sowterez *in* Lence.
From thennez to Caſtell Suſanne,
And ſo to Rome *that bleſſet toun.*
The Duke of Troye *that* Eneas *hight*
To Rome *he come wit gret myght.*

Hondivs *his Map of Italy.*


ITALIA
Septent
Meridies
Occidens
Oriens
SLAVONIA
LOMBARDIA
Croatia
Bossena
GOLFO DI VENETIA
Mare Ligusticum
Corsica
MARE SARDONIUM
SARDINIA
MARE THIRRENUM
Mare Jonio
SICILIA
Abruzo
Capri
Ischia
Vstica
Palermo
Aethna monte
Milliaria Italica
29
31
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35
37
39
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45
46
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38

Of him come Remus, *and* Romulus,
After hom callet is Riſe.
Hethen hit was, and chriſten nought,
Tille Peter *and* Paule *had hit brought.*
In Rome *was ſome tyme I wene,*
CCC. *Pariſhe Chirchez and ſeuene:*
Chapelez ther ben mony alſo,
ij C. *and fiſe ther too.*
About the wallez milez ij and xl.
And Towers a M. and ſixty.
iiij and xx. grete yatez ther be,
Principale ouer alle other in that Cite:
And in Tranſeibo *ther ben thre,*
And thre in Leone *full ſicurly.*
Thuſe partet I from Rome *to* Venys *toun*
After the feſt of our Lady Anunciation.
And bode there for my paſſage
To the holy Land I toke my viage.
De ciuitate *Romana* receſſi in comitiua
Domini Magiſtri *Walteri Meddeford,* vſq;
Venice, et ſic ad Terram Sanctam cum
Domino Priore Sancti *Iohannis London,* &c.
Then from Venis *I ſchall you telle,*
Wiche is the waie be water, and hull.
From Rome *to* Tode *is lx. mile,*
Vpon the Riuer of Tibere *hit laſt a while.*
And from thennez to the Vniuerſite of Peruſe
Is euen xl. long mile waiez.
And thenne to Aſſiſe, *Sent* Fraunceis *is there,*
Is x. mile in a valaie faire, and ciere.
And to Remule *the Vniuerſite of honor*
A man maie ſee mony a faire tour.
Thenn to the See paſſe he ſchall,
Unto Venis *men do calle.*
Ferſt to Frannkeleyn *be the Riuer fre*
The moſt to Venis *the Cite.*

Oſtryes the fynde be the Riuer mony oon,
Cordula is the ferſt of hem ichen.
xxv. mile hit is betwene,
By that ſtreme that runneth ſhene.
And ſo to Cholye thou moſt go,
That is xxv. long milez alſo.
From Cholye to Paleſtyne hit is,
v. long milez no thing leſſe.
And thenn to Malemoke went I,
The wich xiij. long milez by.
And thenn to Venis x. long mile hit is,
Alle thic waie I went I wis.
Aud Venis ſtondes alle in the See,
And Ylez about hit gret plente:
And Lordez thei ben of diuerſez placez,
To telle her Lordſchip I haue no ſpace:
But I dar bit ſo diſcry,
Hit is a riche Toun of ſpicery:
And of alle other marchandiſe alſo,
And right well vitelet ther to.
And namely of freche water fiſche,
Pike, Eile, Tenche, Carpe, I wis:
And of other vitelez mony oon,
And namely of freche Storgon.
Gud chepe, and gret plente,
And ſemely Burgez on to See.
I ſchipped me ther in a Galias,
That laie faſt by Sent Nicolas.
A n' Abbay in that Hauen mouthe,.
From Venis Eaſte, and ſomewhat Southe:
By eſtimation as I conthe ſee,
Too milez from that Cite.
How that we went, and on what viſez,
We were forward mor then thriez.
At the laſt, as Goddez wille vaſe,
Thei aualet the ſaile, and toke the raſe.
The ferſt Land at we come too,
Was a N'yle land, thei ſaid ſoo.
Wiche at men calle Iſtera,
And ther in our ſchippe gon gan:
Hem to refreſche thei were full fayn,
Be cauſe the wether was vs agayn.
What Tounez, and Caſtellez we ſailet by,
Of alle that Land telle ſchall I.
Pyrane a Caſtell, Vmago a Cite,
Cite Noue a nother is bee.
Parenter alſo a nother Cite hit is,
Vithall a Chapell, and a n' Abbay I wis.
Ryne a Cite ſom what full ſtrong,
And Pole a nother, large, and long.
Mony mo wit in that Land there be,
And Venycyanez Lordez of alle ſicurle,
Ther ben other mony be name,
But theſe we ſaw, and by them came.
Then ſailet we forthe full ſicurly,
Be the partiez of Sclauony.
Ther found we a N'yle that hight Nedo
And a nother that hight Kerſo.
And a N'yle that Sarſyg hight,
There is a n' Abbay of Monkes right.
A C. mile from thennez ſailet we there,
And ſete the Yle of Geagere:
Wiche is a N'yle large, and longe,
And a Caſtell faire, and ſtronge.
The Caſtell of Sent Michell hit is called,
A ſtrong place, and well walled.
After that, as we duden go,
We ſaie a Toun hight Beneto.
And on our lift hand as we dude ſaile,
Was the Cite Tregora, in a N'yle.
And the Cite of Spolita, ther ben thre,
Alle hard land, and faire to ſee.
And lxx. milez euer ther fro,
On our right hand as we dud go,
Ayan that forſaide faire Cite,
We ſaie a thing like tille a Tre.
Iche man hadde wonder what hit was,
Some ſaid a Maſt, ſome ſaide hit Naſe.
We askede the Schippemen euerichon,
And thei ſaid, hit was a ſton.
That zought vs wonder for to be,
Suche a ſton ſtande in the See.
But we ſaw hit ſo well wit eyez,
That we weſt well hit was no lyee.
Then we asked what hit hight,
Micella they ſaid full right.
Then ſailet we forthe in our waie,
By the coſt of Sclauony, I yow ſaie.
A N'yle there for ſothe we founde,
That hight Liſſa, on our lift hande.
Too Abbaiez in that Yle was,
Of Sent George, and Sent Nicolas.
Then ſailet we forthe on our Iornaie,
And on our left hand a N'yle we ſaie:
And of a Chirche the olde walles,
The Mount of Sent Andrew men hit calles.
A litell ther fro as we duden ga,
We ſaie a N'yle hight Boiea.
Then ſailet we forthe a gud while,
On our lift hand we ſaie a N'yle,
That men callen there Letena,
Full of pepull, and of vitelez alſa.
And ij. Caſtelles forſooth there bee,
Of frute and of wyne grete plente.
A nother Yle yette we came by,
And alle in the partiez of Sclaueny:
Curſula men calle hit in that Land,
Wit pepull fele, too Caſtelez ſtrang.
A baren Yle then after we founde,
And non frute on alle that Lond:
Caſſa men calle hit, thei ſaie th'ſe,
And x. mile about hit is.
On our lift hand as we ſailet theſe,
We ſaie a N'yle hight Pelagus:
There we ſe in our Romence,
Where Sent George dude his penaunce.
On our lift hand after that,
We founde a N'yle bothe faire, and faat:
That we callen there Auguſta,
And after a nother, that hight Milida.
And after that a Toune well walled,
That Cite Drogonſe men called.
Faire we ſaie hit, and ſailet ther by,
The chef Cite of alle Sclaueny.
And from thennez lx. milez full long,
Is a Cite faire, and ſtrong:
The wiche Cattera called hit is,
And there begynnez Abonnez,

A Land that is nexſt Sklaueny.
Then ſaie we a Toun hight Tyuerye,
After that a Cite we ſaie,
That men callen Dulceny.
And from thennez a litell ſpace,
Is a Caſtell that hight Durace:
The wiche the Venyceanez *hald in hande,*
And no mo in alle that Lande.
By Abony *cooſt, as we dud ga,*
We ſaie a Cite hight Valona.
Yett founde we mony Ylez moo,
The nexſt after hight Saiſino:
That is from the Cite of Venece,
Fully vij C. mile waiez.
The heued of the Golfe men calle hit,
Wher ſchippez haue mony a foule fitt.
From that Yle on our right hand,
To the Reme *of* Pyele *I underſtand,*
Is but ſyxty milez and ten.
A ſtif ſtreme there rennez: thenne,
From Venece *what ſo thou come,*
Is euer more Mare Adriaticum.
That is to ſaie in our Engliſe,
The grete See of Adrian *I wis.*
In that Yle a Caſtell dothe ſtounde,
That the Grekes *hald in her hande:*
And a Minſter of our Lady,
Full well ſerued, and full honeſtly.
The Grikkez *See begynnez there,*
And at the nexſt Lond after, as we can faire.
From that Yle of Saiſyneo,
On our lift hand as we dud go,
A C. milez thennez full trew,
We founde the Yle of Curfew:
A faire Cite as I you telle,
And a Caſtell that hight Aungelle.
And from the Cite of Curfew,
Vnto the Ile of Paxſew,
xxx. long milez hit is hold,
And the Venyceanez *haue hit in holde.*
Bothe theſe Ylez, and other moo,
Forthe on our waie we wull goo.
VVe ſailet forthe bothe erly and late,
Tille the Ile of Dowgate:
A C. mile hit is long and large,
To ſaile from Paxſew *wit Bot or Barge.*
The Caſtell ner ſtandeth in that ſtage,
The Blake Caſtell *in our langage.*
Then ſailet we forthe a gret tide,
And founde a N'yle on our lift ſide,
That men calle Cefolonia:
And a Caſtell of folke full alſa.
And a N'yle that Gavut *hight,*
That is a Caſtell of Grekez *right.*
Then ſailet we forthe a while,
And founde a nother plentuoſe Ile,
That hight Stryualle *in that Land.*
There ben holy Monkez duellande,
In a Mynſter of our Lady,
And there thei lif full honeſtly:
And nother woman, foule, ne beſt,
And thei wull agayn there leſt,
Nis non femenyn gender,
Thei maie not there endure.
A wounde miracle there was wroght,
When S. Marke *from* Alexander *was broght:*
And was tranſlatet in to Venece,
The Galiez *comen be that waiez.*
And when the Galiez *come zeder thoo,*
The Ile cleued euen in too:
And the Galiez *token euen the ſame waie,*
So thennez the ſee in to this daie.
After that a N'yle we found,
That hight Prodo *a waaſt Londe.*
Then by a nother ſailet we,
That Morrea *hight full ſicurly:*
On our lift hand that Lande ſtode,
Faſt ther by our Galiez yode.
The Caſtell of Iunke *thei ſate ſoo,*
That longeth the King of Nauerre *too.*
Ten mile be yond the Caſtell,
Upon a wonder hee hull,
Standeth a Chirche hee on hight,
Of Sent Teodete *that noble Knight.*
After that we came full ſone,
Unto the Cite of Modome.
Taward that Cite as we dud go,
On our lift hand a mile ther fro,
There is a N'yle Sapientia *men callez,*
A ſtrong Ile, and no wallez.
Upon that Ile the ſee I wiſe,
Hit beteth ther on ſanz myſe.
Of that Ile, and of that Cite,
The Venyceanez *Lordez thei bee.*
On our lift hand as we dud ſaile,
A waaſt Yle we ſaie ſanz foile,
That men calle ther Seuerigo:
A Heremite there dwelleth, and no moo.
And ſo to Candy *we go ſailand,*
And the Land of Morez *on our lift hand.*
From the Lond of Modyn *xviij. milez waiez,*
Is a Cite worthy for to praiſe:
Corona *that place is called,*
A ſtrong Toun, and well walled.
Hit ſtondeth in the Lond of Morez,
And the Venyceanez *Lordez thei be.*
And after that ſame Lande,
We ſaie a Cite hight Diamande:
As a Diamande *hit is maked,*
Couoret wit ſnow, and neuer naked.
After in the ſame Land of Morrea,
We ſaie a Caſtell hight Moirema.
After in the ſame Land a N'yle we ſee,
That hight Cherigo *in that Contre.*
In that Ile be Caſtelez too,
And the Venyceanez *be Lordez of thoo.*
A nother Ile we founde in haſt,
Hight Cetherigo, *but hit is waaſt.*
And beſtez there be great plente,
On the ſame ſide as ſailet we.
There is a N'yle ij. mile there fro,
That men callen there Gnego:
As a negge hit is maked,
And nonzt in-abitte, but alle naked,
Bothe of men, and of beſtez,
Saue onely Hawkez make there her neſtez.
From thennez we ſailet a certeyn waie,
On our lift hand a N'yle we ſaie:

That men callen Ancello,
And ther in be Caſtellez too.
Thei be of the Lordſchip of Candy,
And the Venyceanez Lordez ſicurly.
Euen Azan that forſaide Ile,
Be the ſpace of lx. mile:
The Ile of Candy there began,
Betweene them we ſailet than.
Then ſailet we forthe on our right hand,
And come to the Ile of Candy Land.
A cite ther was not ferr vs fra,
That men callen Cananea:
And fifty mile that cite fro,
Is another that hight Retimo.
And from thennez milez fifty,
Is the chef cite of alle Candy.
And Candy the cite men calles,
A faire toun, and ſtron of valles.
There groeth alle the Malueſy,
That men haue in all Chriſtyanty:
Or in any place in hetheneſe,
And at Modyn alle the Romeney I wis.
Another cite is in that Ile,
From that cef citte a C. mile.
On our lift hand as we did go,
Setea men calle it ſo.
That Ile bocthe large and longe,
viij. C. mile alle Vmbegange.
iiij. good citeez hit hath full ryue,
And caſtellez xx. and fife:
Except Thorpez, and Hamelettez,
And houſez that in the wynez ben ſettez
iiij. M. men there may be raiſet,
Well horſet, and well harneſſet
Of houelerez, and of albeſterez
ij. C. M. ate alle yerez.
From thiſe Ile now wynde we,
And telle we forth, on our Iorny.
Fifty mile we ſailet, and anon,
From the cite of Candy to Capa S. Ion,
That is to ſaie in Engleſe,
S. Iohanez heued I wis.
Ther is a Chappell, and no moo,
The Lordſchip of Candy hit longeth too.
Spina longa men calle hit,
On our lift hand that Ile was ſette.
Then ſailet we forthe ſo anon,
And ſeie the Ile of Refrenan:
A waſt Ile ſtanding in the See.
And after that, anon ſaie we,
An yle that men calle Styppea:
And there in be Caſtellez twa.
On our lift hand as we ſailet thoo,
We ſaw the Ile of Awgeo:
And too Caſtelez ther in bee,
And after an yle hight Nazaree.
Ther is a Caſtell of lyme and ſton,
And Knightez of Rodez Lordes bon.
The nexſt land after that hight Nyſſerey,
And nexſt that the lond of Turky.
And euen ouer ther agayne,
The Ile of Rodez is certayne:
xv. mile the See brode is,
From Turky to the Ile of Rodez.
At the begynning of this Ile,
Wit in but a litell while
Is a thorp that hight Newtoun:
And on a hull there alle alonen,
Is a Caſtell ſtiff, and ſtrong,
That ſome tyme was a cite ſtrong.
The Caſtell hight men ſaie ſoo,
Sancta Maria de Fulmaro.
The ferſt place hit was then,
That euer thei of Rodez wan.
Thei myght not well hold hit,
But be vyſement, and gud witt.
Then at Rodez thei made them zere,
Here dwellyng for euer more.
A ſtrong toun Rodez hit is,
The Caſtell is ſtrong and faire I wis.
From Rodez then a C. mile,
On our lift hand we found an yle,
Caſtell Ruge men calle hit,
The rede Caſtell be my witt.
The Knighetez of Rodez be Lordez and theder go
And ſeie we Ilez no mo:
But too on our lift hand,
On of the Kyngez of Cipreſe land.
The Ile of Cipreſe for ſo the hit hight,
There of fer ferr we had a ſight:
I can not ſaie of toun ne of citee,
Hit was ſo ferre I myght not ſee:
That other was the Ile of Baaf.
On our lift hand toward Iaaf,
Of a land we had a ſight,
Carmeyn de Surry for ſothe hit hight.
The white Frerez were founder ferſt there
Of our Lady there is a Mynſter.
Then to Port Iaaf when we came,
There was mony a blythe mane:
And thanked God of his faire ſonde,
That brought vs ſaue into that land.
And from Iaaf we went to Ieruſalem,
And that waie tornet home agayne.
At Ieruſalem while I was,
I went pilgrimagez in mony place:
And had the pardon that longeth thertoo
As I ſchall zow or I go.
Now at Port Iaff I wull begynn,
To telle the pardon at is ther inn:
The wiche is called Ioppen,
And Port Iaf wit other men.
This pardon ferſt when hit begane,
Was of Pope Silueſter that holy mane:
At the praior of Conſtantyn,
That was an Emperour gud, and fyn.
And of Sent Elene his moder dere,
That found the Croſe as thei ſay there:
And after the place be of degre,
So that pardon confermet hee.
To ſome plenor remiſſion of ſyn,
And ſome vij. zerez, and vij. lenton.
At Port Iaff begynn wee,
And ſo frothe from gre to gre,
At Port Iaff ther is a place,
Wher Petur reiſed thrugh Goddes grace,
From dede to lif to Tabitane,
He was a woman that was her name:

And was wit the Apoſtlez like a knaue,
vij. yere there ſchalt thou haue.
And as many lentonez ſicurly,
And a nother place is ther by.
Wher Sent Petur ſtode and ſiſche,
As much pardon is there I wis.
And after that there is a Cite,
That men callen Leidye:
There is a Chirche in that ſtede,
Where Sent George was don to dede.
And alſo there is a nother place,
Wher heled was Eneas
Of his Palleſſy, and mad clere,
Thrugh Sent Peter Praier.
As muche pardon thou ſchalt haue there,
As I haue tolde of now before.
After that the Cite of Roma,
And the Caſtell of Emus alſa:
In the wiche a Chirche dothe ſtonde,
Where the ij. Diſcipelez were walkand:
And metton wit Iheſu after his ryſyng,
And knew him by the brede breaking.
Alſo in that ſame place,
Is the graue of Cleofas:
Wiche was oon of the too,
And Sent Luke that other alſo.
Then the Cite that a Riamathia hight,
Where Ioſeph was boron that noble Knight:
That toke Iheſu don of the rode tree,
And Samuel the Prophete there lithe hee:
In alle theſe placez that bene met here,
Of Pope Silueſter be graunted there;
vij. yere, and vij. lentonez ther to:
To alle hem that zeder wull go.
Now to the Citee of Ieruſalem we wull wynd,
Where of the Sepulcer is a Chirche hynde.
There in is the Mount of Caluery,
VVher for our ſake Iehu wolde dy.
There is plenor remiſſion,
To alle hem that zeder wull come.
Alſo there faſt by is a place,
VVhere Iheſu Criſt anoyntet was,
Or he was laid in his graue:
Plenor remiſſion ther maie thou haue,
And at the Sepulcer wit in,
Plenor remiſſion maie thou wynn.
There a place by right nere,
VVhere Criſt was like a gardenere:
And aperet to Marie Magdaleyne,
After his upriſt, as Clerkez ſayn.
Nexſt that place a Chapell there is,
In the worſchip of our Ladie, I wis:
VVhere Criſt to his moder ferſt
Aperet, after his upriſt:
There is vij. lentonez, and vij. yere,
And in a wyndow faſt by there,
Is a piler of her ſtate,
To wiche in the houſe of Pilate
Criſt was bounden to, and kete:
An in the ſame Chirche is ſete,
The preſon that Criſt was in ſent,
And the place where thei partyet his veſtment.
At ichon of theſe placez hir before,
Is vij lentonez, and vij. yere more.
A Chapell there is of Sent Elene,
VVhere ſche the croſe faire, and fyne,
The crowne, the naylez were founden there,
And the hened of Longeez ſpere.
In that place where thei founde were,
Is plenor remiſſion alle daiez in the yere.
In that Chirche a piler is founde,
To wiche Criſt was bounden, and cronnet.
And in the Chirche where Adam heued was fun,
Is the middez of the world by reſone.
Alle theſe ben in that Chirche aboute,
And iiij. Chapelez ther be wit oute.
The ferſt of our Lady, and Sent Ion Euangeliſt,
The ij. of the Aungelez, the iij. of Ion Baptiſt:
The iiij. is of Marie Maydeleyn:
Deuote placez alle for certayn.
At alle theſe placez, to pardon by and by,
Is vij. yere, and vij. lentonez ſicurly.
VVit out the dere of that Mynſter,
Is a place lene, and dere:
VVhere Criſt him reſted for wery,
Beryng his croſe for to die.
There is the riche mannez place,
That lett the Lazarer, as Clerkez ſaiez,
Dye for defaute of mete,
There in Helle is made his ſete.
And a waie ther after thou fyndeſt ſene,
Where a man that hight Symeon,
VVit the Iewez conſtraynet was,
For to bere Criſtez croſe.
Then Criſt tornet him agayn,
And to the wymmen thuſe gan ſayne:
VVepe on youre ſelfe, and not on me,
And on your childer wher that thei be.
A nother place there is at hounde,
VVhere our Lady fell don ſownande:
Seeyng her ſon his croſe bere,
Taward his deeth, that dud her dere.
Alſo there is ij ſtonez white,
To the wiche Criſt reſtet alite:
VVit his croſe hym ſelfe to cole,
And a non after ther is our Lady ſtole.
At alle theſe placez forſade here,
Is vij. lentonez, and vij. yere.
And faſt by is the houſe of Pilate,
Wher Criſt was brought to full late:
Bounden, buffetet, and crounet wit thoron,
Demed to deeth on the moron.
Azannez the deſpite that he had there,
Is fully remiſſion, and plenere.
And there is the place, thou maie go in,
Wher Criſt for yaf Madeleyn her ſynn.
And alſo there is Herodez place,
Hoder Criſt was ſende as clerkez ſaiez:
From Pilate to Herode in ſcornyng,
And cladde wit white clothyng.
Alſo by a water thou moſt ga,
That men calle Probatica Piſcina:
There is the Temple verement,
Where in our Lady was preſent:
And weddet to Ioſeph afterward,
Azan her wille hit was full hard:
And after that Criſt he was,
Preſentet in the ſame place,

To that holy man Sent Symeon:
At icke of theſe places haue ye moune
vij. yere, and vij. lentonez therto.
And Criſt was founden in the temple alſo,
Diſputyng whiſly in his ſawez,
Wit the Doctorez of her Lawez.
A Chirche there is of Sent Anne,
Where our Lady was boron of that woman:
Plenor remiſſion is in that place,
Bleſſed be Iehſu of his grace.
After that ſone thou fyndeſt a gate,
Wher Sent Steuen *was ladd out ate,*
To be ſtoned to his deeth:
And a non after, a nother ſtede,
The gulden zate called hit is,
Where Criſt entred Ieruſalem *I wis.*
To alle theſe place who ſo wuld gon,
Is vij. lentonez to pardon.
Now to the vale of Ioſophat *ſo fre,*
A faire place there ſchalt thou ſee:
Where Sent Steuen *ſtonet was,*
And the tour of Cedron *is in that place.*
Alſo a gret pece of the croſe of Iehſu,
In that ſame place is, I trow,
And ſerued there for a trugge mony a daie,
That is the voice in that Contraie.
A Chirche of our Lady is there alſo,
And the graue the ſehe was in do:
The pardon of theſe too placez in fere,
Is vij. lentonez, and vij. yere.
And there our Lady beriet was,
Plenor remiſſion is in that place.
In Ioſaphat *the vale befor ſaide,*
Is the place where Ckiſt praied,
To his fader befor his lideeth:
vij. yere, and vij. lentonez ben in that ſtede.
Then at the Mount of Oliuete,
There is a Chirche faire, and ſwete.
At the gardeyn we wull begyn,
Where Criſt was taken, and bounden in.
And faſt by a place is there,
Where Petur *ſmot of* Malkes *ere.*
Alſo a place there ſchalt thou ſee,
Where Criſt ſaid to his Apoſtlez three:
Abide hire to hem theſe he ſaide,
Tille I haue ben at my fader, and praide.
And a place there ſchalt thou fynde,
Where the Apoſtell Thomas *of* Iynde,
Had a gurdell of our Lady,
When ſche was boron to heuen on hee.
A nother place faſt by is ſette,
Where Criſt vpon the Citee wept.
Alſo the place is nee by there,
Where the Aungele did apere
To our Lady wit the palme, and ſaide to fore:
That dai to heauen ſche ſchuld be bore.
A nother place is not ferr ther fra,
That men callen there Galelia.
The xi. Apoſtelez were gederet there,
And Criſt to hem dude apere:
At alle theſe placez here abouen,
Is vij. yere, and vij. lentonez to pardon.
A nother Chirche is ther by to nemen,
Where Iheſu ſteed vp in to heuen.
What man or woman that cometh there,
He hath remiſſion plenere.
After that a Chirche of lym, and ſton,
Of Sent Marie Egiptian:
And the Sepulcre of Sent Pelage,
In a nother Chirche maie you ſee.
And in the Mount of Oliuete *on hight,*
A place there is that Bethſage *hight.*
And of Sent Ion *a Chirche there is,*
Where the Apoſtlez made the Crede I wis.
There is a nother Chirche right hynde,
Where Criſt the Apoſtolez kenned
The Pater noſter *for to praie:*
Alſo there is in the ſame waie,
Where our Ladie reſt a ſtage:
For wery goyng on Pilgrymage.
There is the Chirche of S. Iame *the leſſe,*
To whom Criſt apperet the daie of Paſch.
And after in the ſame place,
The ſame beriet he was.
To alle theſe places to for ſaid,
Is vij. yere of pardon araied:
And vij. lentonez I dar well ſaie,
Paſſe we forthe thuſe on our waie;
To the vale of Siloee,
A faire Well there ſcholt thou ſee:
Wher our Lady Criſtez clothez dude,
When he into the Temple preſent was.
There is the well of Siloee,
VVhere Criſt made a blynd man to ſee.
And a place ther ſchalt thou ſee,
Where Iſaias *the Prophete ſo free,*
Of the Iewez *ſawez he was,*
And beried in the ſame place.
Alſo a Chapell thou ſchalt ſee there,
Where the Apoſtlez hud hem for fere.
Alſo the felde hit is faſt by.
That was bought for penyes xxx:
For the wiche Criſt was ſolde,
At ichon of theſe placez that I haue tolde,
Is to pardon vij. yere,
And vij. lentonez alſo in fere.
Of the Mount of Sion *I wull you telle,*
Where the Iewez *both falſe and felle,*
Wold haue raſt of the Apoſtlez wit force,
Of our Lady the vere, and the tref coorce:
When thei here bare to her graue.
Alſo faſt by ther ſchalt thou haue,
Where Petur *wept, and ſore can rowe,*
That he forſoke his Lord Ieſu.
A Chirche of Sent Angel *is there beſide,*
That was a Palice faire, and wide:
And Anna *the Biſchope that place hade,*
To the wiche Criſt was ferſt lade:
Examinent, and wit buffetez bete.
A nother Chirche ther by was ſette,
That is of our Lady, and Sent Saluator,
And Caiphas *place hit was before:*
Where Iewez *him bobbed, and dud diſpiſe,*
And Petur *there forſoke him thyrez.*
In the ſame Chirche is there alſo.
A preſon that Criſt was in do:
And in that ſame place thou ſchalt haue,
The ſton that laie on Criſtez graue.

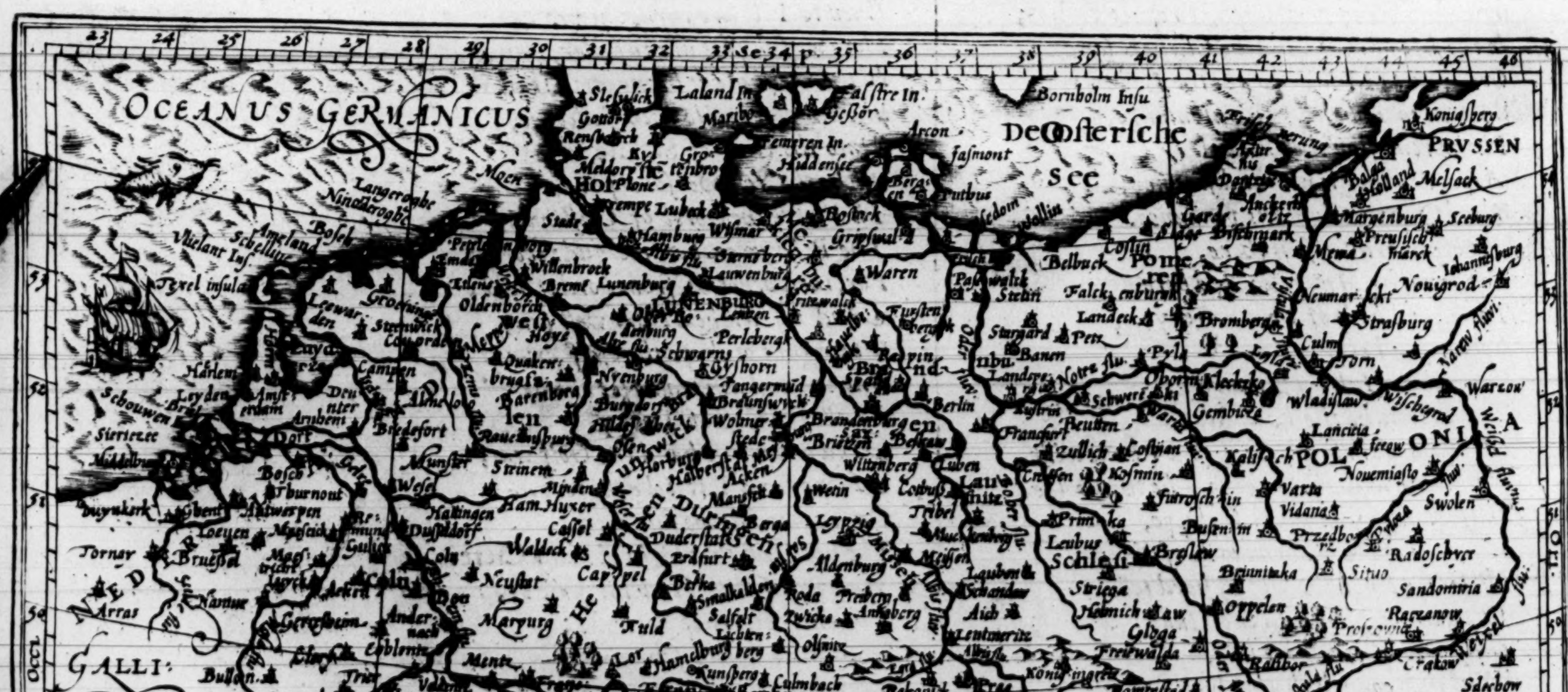
Where that our Lady abode ſo,
xiiij. yere in gret whoo:
And there faſt by ſche made a nynde,
Out of this word when ſche ſchuld wynde.
There is plenor remiſſion,
And there faſt by is a place anon,
Wherein Ion the Euangeliſt,
Was choſen dere to Ieſu Criſt:
And ſange a Meſſe to our Lady.
And faſt by is where Sent Mathy,
Was choſen to the Apoſtolez:
And ther is our Lady Oratory I wis.
Alſo there is another place,
Where Sent Steuen beried was
The ſecounde tyme, as clerkez ſaie ichon,
Wit Gamaleel and Abibon.
Deuote places there ſchalt thou fynde,
And ther Criſt his Apoſtolez taught full hynde:
And wher our Lady herd full prechyng,
Of her Sone Ieſu, heuen Kyng.
And yet thou may fynde more,
Dauid, and Salamon beried there:
And other Kingez by hem ben caſt,
And the Paſche Lambe ther was raſt.
In ichon of theſe placez is vij. yere to pardon,
And vij. lentonez there haue ye mowne.
Alſo there is another place,
Where the Paſche Lambe eten was,
Wit Iheſu, and his Diſciplez inſere,
And the Sacrament was made there:
Plenor remiſſion for ſothe ther is,
And yet another place I wis,
Where Criſt to his Apoſtolez was lowly,
Weſche here fete, and made theim dry:
And where he on the Aſcention day,
Reprouet hem of her febull faie.
Then ſchalt thou fynd there full ſone,
The place where the Apoſtolez ichon,
Receyuet there the holy Goſt,
In the feſte of Pentecoſt:
Plenor remiſſion ther maie thou wynn;
A nother place is yet wit in,
Where Criſt to Sent Thomas aperet,
And to the Apoſtolez, when the zates were ſperet:
Where more Sent Iame beded was.
And yetse is there a nother place,
Where Criſt aperet to Mariez three,
And ſaid to hem, Auete.
vij. yere to pardon be at that place,
And vij. lentonez full of grace.
Then wull we theſe to Beethleem,
That is v. mile from Ieruſalem.
In that waie ther is a place,
Where the thre Kyngez herbaret was s
And where the ſterre aperet to hem.
And alſo a Chirche as thei ſayn,
That ſtondeth in the ſame ſtede,
Where was boron Elias the Prophete.
And the graue of Rachaell;
At ichon of theſe placez, truſt me well,
Is vij. yere, and vij. lentonez thertoo,
To all tham that theder wull goo.
Thenn at Bethleem I will begyn,
And telle the pardon that is therin.
There is a Chirche of our Lady,
Where Criſt was boron full ſicurly:
And the crache that he laie in,
Plenor remiſſion there maie thou wyn.
Alſo there is a deuoute place,
Where Chriſt circumciſet was:
And where the ſterr waynaſchet awaie
From the Kyngez, when thei hit ſaie.
And the Chapell of Sent Ierome,
And the graue that he was in don.
Alſo ther by ſchalt thou haue,
Where the Innocentez were graue.
There is a Chirche of Sent Nicolas,
Where Paule, and Euſtoce beriet was:
Thei were Maydonez full ſicurly.
Alſo ther is a Chirche of our Lady,
Where the Angele cauzt here, and Ioſeph alſo,
Into Egipt for to go.
Of the Angele a Chirche is there,
Where the Angele dud apere,
To the Schepardez, and to hem ſaide,
That Criſt was boron of a Maide,
And the Chirche, or elſe the graue,
Of the xij. Prophets there ſchalt thou haue.
And the Mynſter of Sabaa
That was an Abbas, as thei ſaa.
At iche of theſe place whoſo will go,
Is vij. yere, and vij. lentonez thertoo.
Now here we the pardon of Betany,
VVhere Lazare dyethet, that is werry:
The wiche laie ther iiij. daiez deed;
And Criſt raiſet hym vp in the ſame ſtede
VVhere he clepet hym out of the graue,
Plenor remiſſion there maie thou haue.
There is the houſe of Symeon that good man
In the wiche Marie Mawdelyn came:
On ther Thurſdaie wit oynement ſwete,
To anoynt Criſtez fete.
And there Martha ſaid theſe word,
For ſothe and thou haddeſt be hir, Lord,
Lazar my brother ſchuld not dede be:
Thi brother ſchall riſe, then ſaid he.
Alſo there is the houſe of Maudelyn
VVhere ſche was when Martha can ſayn:
Our Lord, our Maiſter, hir cometh hee,
And Maudelyn ſuſter he calleth thee:
To iche of theſe places forſaide,
Is vij. yere, and vij. lentonez laide.
Ther ben pilgrimagez mony mo,
But I ſaw non of alle thoo:
And therfor I make non mention,
But of the places that I haue gon.
Then at Flem Iordan I wull take
Ther of a mention for to make.
There is a Mynſter of Sent Ioachim,
Fader of our Lady that holy Virgyn.
Alſo the hull hit is thare,
Wher Criſt faſted the ground is bare;
xl. daiez witouten wyn,
Therfor it height Mount Karantyn:
Plenor remiſſion there maie thou haue,
On the top of the hul thou muſt hit craue.
A place is there the deuele temptet Iheſu,
And ſaid if Goddez ſone be thou,

Theſe ſtonez into brede bryngé,
At thou maie ete after thi faſtyng:
In other thyngez he temptet him alſo:
But we wull tale of Ierico:
VVhere Criſt herbaret was,
In the houſe of Zacceus.
Alſo a place ther by maie be,
VVhere Criſt made a blynd man to ſee.
Of Sent Ion Baptiſt a Mynſter ther is:
At ichon of theſe placez I wis,
Is vij. yere, and vij. lentonez therto,
To alle tham that theder wull go.
VVher Iheſu Criſt baptizet was,
Is plenor remiſsion in that place.
Alſo ther is a wilderneſſe honeſome,
VVhere is a Mynſter of Sent Ierome:
And the dede See that is there,
VVher the v. Citeez drenchet were,
For ſinn that thei dud thanne,
And be yond flem Iordan,
Is a full deſert place, and wan,
Of Sent Marie Egiptian.
To alle theſe placez who that wull go,
Is vij. yere, and vij. lentonez therto.
Of the Hullez of Vrie to telle,
A while ther for to duelle:
Ther is a Mynſter faire, and free,
In the wiche place groeeth a Tree,
That went vnto Criſtez croſe:
Thuſe in that Lond hit hath the voiſe.
Ther is the houſe of Symeon,
That in the Temple was redy bon,
On Candelmes daie Criſt to hent
Vnto his armes, he was preſent.
There is a Chirche of Sent Ion Baptiſt,
VVhere our Lady when ſche was wit Criſt,
Salute Elizabet here Coſyn dere,
And ſaid the wordez that folo here:
Magnificat anima mea Dominum.
And Zacarias place is ther alſo,
VVhere he wrote bothe faire, and welle,
Benedictus Dominus Deus Iſrael.
To alle theſe placez who that wull go,
Is vij. yere, and vij. lentonez therto.
Now telle we of the Vale of Mambre,
And of the placez that about hit be.
Ther wull I telle a litell thing,
VVhere was Abrahamez dwellyng:
VVher that he ſaie Childeren thre,
And on for alle worſchippet he.
Paſſe not thi Seruant in this hete,
I ſchall faich water, and waiſch thi fete.
And Clerkez ſayn, and don vs lere
The ferſt tokynning of the Trinitie was there,
Alſo there is the Cite of Ebron,
VVhere Adem, and Abraham in graue was don.
Iſaac and thei ben beried there,
And alle her wifez wit hem in fere.
Alſo faſt by there is a place,
VVhere that Adam formet was:
And there is the Deſert wher Ion Baptiſt,
Dud penaunçe for Iheſu Criſt.
Alſo the Ciſterne ſee you moune,
VVhere that Ioſeph Iacob ſone,
Wit his brether ſchuld haue be caſt in,
For dremez that he redde to hem.
At ichon of theſe placez what at thou be,
vij. yere, and vij. lentonez is graunted the.
Thus to Nazaret let vs wynde,
And telle of that place ſo hynde.
Some what to ſaie that is beſt,
Of that pardon that euer ſchall laſt.
In the begynning thou ſchalt haue a place,
Where Sent Steuen ferſt beried was:
After a Caſtell there ſchalt thou ſee,
That hight Abiera in that Citee:
Wher our Lady knew he had left her ſonn;
A nother Chirche yette fyndeſt thou ſon,
Faſt ther by thenn ſchalt thou haune,
The Welle of the Samaritane.
And the Cite Nebuloſa, or Sichar men hit calle,
In the wiche the graue fynde thou ſchall
Of Ioſeph, that is to fortolde,
That to the Iſmalitez was ſolde.
After that, thou fyndeſt thenne,
The Cite that hight Sebaſtiane.
There Ion Baptiſt in preſon was don,
And after that heuedet full ſone.
There is the Caſtell of Iehenne,
Where the x. Lazarez were Inne.
And Criſt hem heled of her ſekenes,
And the Cite of Naym ther by hit is.
Criſt dud miraclez in that ſtede,
Raiſed a widow ſone from deede.
Alſo in the Cane of Galelie,
Wit in Nazaret that faire Citee,
There is a Chirche full faire ſette,
Where Gabriel our Lady grett.
Alſo in a while thou ſchalt fynde there,
Where Criſt to his Moder water dud bere.
Alſo a faire place is faſt by,
Where the Iewez full ſpituouſly
Iheſu hedlyng wold haue don caſte,
And a myddez hem a waie he paſt.
At ichon of theſe placez befor nemet,
Is vij. yere, and vij. lentonez aſsignet.
There is a Hull that hight Tabor,
Criſt was transfiguret there,
From his Manhod, to his Godhede:
Plenor remiſsion is in that ſtede.
There is the Cite that hight Cafarnaum,
Where Criſt mony miraclez hath don.
The See of Galelie forzete we nought,
Where Criſt mony miraclez hath wroght.
Alſo the Cite of Tiberiadis,
Where Criſt calde Mathew Diſcipull his.
Alſo there is a nother place,
VVhere Archiſinagog Doughter was
VVit Criſt raiſed from the dede,
And Criſt etye wit Mathew brede.
Yet the Hull maie thou kenne,
VVhere Criſt feede v. m. mene,
VVit the brede of louez fiue.
A nother Hull yete fyndeſt thou riue,
VVhere that iiij. m. men were,
VVit ſeuen louez fede there.
Alſo the Cite of Sidonne,
VVhere the woman, dud forthe gon:

And to Criſt ſche ſaide full yare,
Bleſſed be the wombe that the bare.
At iche of theſe placez leue thou me,
Is vij. yere, and vij. lentonez grantet the.
Then telle we of a nother place,
The wiche is called Damace.
Beſide Damace ther is a wate,
Wher Ieſu to Paule can ſaie:
Saule, Saule, why folouest thou me?
Alſo a wyndow ther maie thou ſee,
Where Paule went out when he hym heed:
Alſo in the ſame houſe is keede,
Where that Paule criſtenet was,
Of that holy man Ananias.
Alſo a place ther ſchat thou fynde,
Where Sent George the Knight hynde,
Faught wit the Dragon for the Maide ſake,
And deliueret her from wrake.
At alle theſe placez that I haue tolde,
Is vij. yere, and vij. lentonez, be thou bolde.
Now telle we of the Mount of Synai,
A full deuote place ſicurly,
The Cite of Gaza is in that place,
Where Sampſon ſlayn. and beriet was.
In that Mount vpon hy,
Is a Mynſtor of our Lady:
The Mynſtor of the Buſche men calle hit,
Wher in the body of Sent Katheryne was put.
Alſo behynde the hee Autere,
Is wher Ieſu dud apere,
In that Chirche to Moiſie,
When he kept Getro Madan ſchepe trulee.
In middez of that Hull is a place,
Where dud his penaunce the Prophet Helias;
In the hye of that Hull, by Clerkez ſawez,
God yaf to Moiſes boothe the Lawez:
Written in Tabelez, wit outen miſſe,
Plenor remiſſion ther hit is.
A Garden ther is witout diſtaunce,
Where Onorius dude his penaunce.
A nother Hull alſo is there,
To the wiche Aungelez dud bere
The bleſſed body of Sent Kateryne,
Sche was a holy Virgyn.
Vnder that Hull truſt thou me,
There rennethe the Rede See.
At ichon of theſe placez, that I haue tolde,
Is vij. yere, and vij. lentonez, be thou bolde.
Thuſe from Synai wull I ſkippe,
And telle of the Pilgrimagez of Egipt.
Theſe ſaie I nought, but by herd telle,
Written in a Tabull in the Hull:
Therfor I telle as I hit ſaie,
VVho that cometh thether he maie aſaie.
In Egipt is a Cite faire,
That hight Maſſar, or ellez Kare:
In the wiche mony Chirchez be,
And oon is of our Lady:
De Columpna calleth hit is,
And Sent Barbara beriet ther is.
There is a water of gret priſe,
That cometh out of Paradiſe:
The wiche is callet Nilus,
Men of that Land thei ſaie thuſe.
Alſo ther is a great Gardeyn,
Where that the Bawm groeth in.
Alſo a Mynſter there is ſette,
Of Sent Anton, and Poule the ferſt Heremet:
And of Macary, and other mo,
Theſe from that Cite let vs go.
By the ſpace of iij. daiez Iornay,
There is a Contraie in that waie,
That men calle Menfelcula:
There is a Chirche hight Elmorana,
Where is a Chapell of our Lady.
There ſche dwellet vij. yere truly,
Wit Ieſu her ſone ſo dere,
And wit Ioſeph her Spouſe infere.
In that Chapell on Palme Sondaie,
Of alle Criſten I you ſaie,
That duellen in Egipt Lande,
Do there her ſeruice I vnderſtande.
The Cite of Alexander in Egipt is,
Where Sent Kateryne was ſlayn I wis:
And Sent Iohan Elemoſmere,
That holy Patriarke is beriet there.
And Sent Mark the Apoſtell of Criſt,
Alſo he was Euangeliſt:
There was martired, and to ded don,
And after was beriet ther ſone:
And ſo from thennez to Venece tranſlate.
At ichon of thez placez and thou go ate,
Is vij. yere, and vij. lentonez to pardon,
To alle hem that thether wull come.
Pilgrimagez ther be no mo.
That euer any man dud goe.
But now at my yann turning,
Hereth of our home comyng.
From Ieruſalem ſothe to ſayn,
Euen to Iaff we turnet ayan.
Here we ſchippet alle to geder,
In the Galias that brought vs theder.
iiij. hunderet mile then ſailet we,
Unto the Golf of Satelle:
Wiche the Schippe ſour pardy,
Thei were the worſt of Criſtianty.
The Pilgrymez bere me gud record,
For, thei tornet vs from bord to bord,
And iiij. wikkez I dar well ſaie,
We myght not ſkape the Golf awaie:
But vp, and don trauerſet the See,
By alle the Coſt of Turky.
And on our lift hand the Golf was,
As we from Iaff toke the raſe.
On Turky ſide we ſaie there,
The hee Hull that hight Mount Clere.
And vnder that Hull hit maie be,
The chef heued of Synode:
That is a token to ſchippmen,
Whereby thei the Coſtez kenne.
And after fully fifty mile waie,
Is a Caſtell, as I you ſaie,
The wiche Mirra callet is,
And Sent Nicolas was boron ther I wis:
And Biſchop ther was he made,
And his laſt ende there he hade:
In his graue he was laid thoo,
And after tranſlate to Baſſo,
That is in the Pole Lande;
And there he lithe I vnderſtande.
And xx. mile that Caſtell fro,
Is a Hauen hight Cacabo;

Hit is right depe, and faire of flode,
In alle wederez hit is gude:
For ſchippez therein to take her reſt,
In alle Turky ſide hit is the beſt.
That Hauen tofore, as men ſaid me,
Was ſome tyme a faire Cite:
And was criſtenet as men telle,
Tille gret vengaunce vpon hem felle,
For ſinn that thei dud in the Toun,
Hem to amende thei were neuer bon.
That Cite was drant for the ſame caſe,
Right as Sodome, and Gomore was.
Some wyndowez, and wallez yet ther be,
For I ſaie hem wit myn ee.
From that Hauen of Cacabo,
On our right hand as we dud go,
xxx. mile by Lond I wis,
To the Caſtell Ruge hit is:
We ſailet therby taward Ieruſalem,
And come therby hamard agayn.
And xxx. mile from that Caſtell,
Is a ſtrong Ile truſt me well:
The wiche in the langage of that Lande,
Is callet the vij. beuedez, I vnderſtande.
What is the cauſe thei calle hit ſoo,
For vij. poyntez go out ther fro:
Alle gret Rochez, and long ther thei be,
And ferre in ſonder men maie hem ſee.
For a token men hold hem there,
By cauſe thei ſchuld by theim faire.
And ſixty long mile, and ten,
VVe ſailet to the Ile of Rodez then:
And reſted ther a litell ſpace,
To confort vs in that place.
And euen from Rodez to Venece,
As I went I come home, I wis.
And come to Padua the Cite faire:
There I reſted, and toke the aire.
And from thennez to Caſtell Limimia,
And ſo to Baſſayn, ther are Caſtellez tan.
From thennez to Bononia full euen,
And there we were daiez ſeuen.
And ſo forthe to Caſtell Sent Iohan,
And then to Mirandula that foule Toun.
And euen forthe ſo vnto Hoſtia
Muche Mariſe ther ſchat thou in ga.
Then ſo forthe to the Toun of Veron,
The Venyceanez be Lordez of ichon.
Then ſo forthe to Caſtell Selucian,
And the Blaffard is thi money than.
From that place thou ſchalt to Trent,
That ſtony waie moſt thou heent.
And ſo forthe to the Cite of Merane,
VVhere wyn is plenty to mony ayne.
And then to Mount Sent Nicolas,
VVho is him that waie gas:
For Montez, and Snow, and ile chere,
Failet not there of alle the yere.
So draw the don to Nazaret,
And whaite thi Pike be well ſett.

HONDIVS his Map of Germanie.



And from thennez to Kempton,
For ſothe that is a gud toun.
And then ſo forthe to Memmyng,
There is the Emperour money walking:
Like a barre of ſiluer hit is,
And laſteth ferre, that maie not myſe.
Then to the cite of Vlme *is thi waie,*
And at the Brugge *ther moſt thou paie.*
And ſo from Vlme *to* Oſſelyng
And after that to Kipping.
And ſo thenn den to Bruſhull,
That maketh men her leggez to pull.
And from thennez to Duron,
And thenn to Spire *that rioll toun.*
From Spire *to* Vormez *are milez xiiij,*
And ſo to Mence *thou ſchalt I wene.*
And to Bynge *a toun vpon the* Ryene,
And to Weſell, *and* Couelence, *there is gud wyn.*
And ſo to Andernak *that is thi waie,*
And then to Bun, *I dar well ſaie.*
From thennez to Coleyn *that faire cite,*
Ther moſt thou chaunge thi money.
And ſo from thennez to Acon,
There be hote bates in that toun.
And thenn to Maſtrik *I the rede,*
And there new money moſt thou gette.
And ſo forth euen to Diſte,
That waie is wilde, and hit be myſte.
And ſo thou ſchalt to Macheleyn,
That is a toun booth gud and fyn:
There gothe the money of Braban,
And that deceiuet mony man.
And ſo from Mechelyn *to* Gaunt,
Into Flaunderez *moſt thou haunt.*
And ſo to Burgez *that faire toun,*
And thenn to Newport *moſt thou gon.*
And after that to Donkerke,
And ſo to Grauenyng *moſt thou lirke.*
And to Calys *a toun full free,*
Thuſe at the See-ſide we bee.
And for hit is the comyn waie,
From England *to* Rome, *I will not ſaie:*
Ne tales make of her gouernaunce,
For to all pilgrymez hit is no ſtaunce.
Then praie ne to the Lord of myghtes moſt,
That brought this Pilgryme to Engelond *coſt,*
His lif to mayntene to his wille,
In his ſeruice bothe lounde and ſtille.
And when we out of this word ſchull wende,
The ioye of heuen be vs ſende:
That is my praior, and ſchal be aie,
We may be ſaued at Domeſdaie:
And ſo to his blis he vs bringe,
Ieſu that is heuen King:
And ſecur therof, at we maie be,
Saie alle Amen *for charite.*

CHAP. VI.

The Churches Peregrination by this Holy Land *way, and warre into myſticall* Babylon: *or a Myſterie of Papall Iniquity reuealed, how the Papall Monarchie in and ouer Chriſtendome, was aduanced in that Age and the following, and principally by this Expedition into the* Holy Land.

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§. I.

The Hiſtorie of the Normans, *and their proceedings. Of* VRBAN *and* BOAMVNDS *policie, abuſing the zeale of Chriſtendome in theſe Warres: and of Satans looſing after one thouſand yeares.*

Hitherto you haue heard the Monke and the Prieſt Eye-witneſſes of this Expedition: the one called *Robertus Anglus*, the other a follower of *Robert* the *Norman*: and after them the *Tyrian* Archbiſhop, and an *Engliſh* Monke. Neither let any maruell that in theſe Peregrinations, dedicated to the *Engliſh* name principally, I omit not the *Norman*, whoſe Father and Brethren reigned here, who for the hope of the *Engliſh* Crowne forſooke that of *Ieruſalem* being offered, who dyed in *England*: and what ſhall I more ſay? What are *Engliſhmen* but in triple reſpect, *Normans* or Northmen? From the North parts adioyning came the firſt *Angles*, or *Saxons*: from thence alſo the *Danes*, which made the next Conqueſt: and from theſe North parts, the ſcourge of the World, *Omne malum ab Aquilone* (*ex* Scanza *inſula que erat quaſi officina gentium, aut velut vagina Nationem*, the parts for moſt part ſtill ſubiect to the Crowne of *Denmarke*) the ſame *Daniſh* people ſetling themſelues in *France*, and called *Normans*, that is, *men of the North*, after a *French* ciuilizing and Chriſtianitie, made their third Conqueſt vnder Earle *William*. This three-fold Cord cannot be eaſily broken, nor can any *Engliſhman* at this day ſeparate his *Norman* bloud from the *Engliſh*, and indiſſoluble mixture euen from the laſt conqueſt remayning in the tongue and people,

Vid. Camd. Brit.

W. Gemetic. de duc. Norm.

ple, the Conquerors vtmoſt indeuours being herein conquered. A great part of Earle *Roberts* Armie was *Engliſh*, and as *Eadmerus* and all the Hiſtorians of that time teſtifie, the monie which defrayed his Armie was *Engliſh*, *Normandie* remayning therefore engaged to King *William* his Brother. Yea, *Boamund* alſo and *Tancred* were *Normans*: fortie of which Nation returning from a *Ieroſolymitan* pilgrimage, behaued themſelues ſo valiantly at the ſiege of *Salerne*, againſt the *Saracens*, that *Guaimar* the Prince ſent Legats with them into *Normandie*, to draw ſome aduenturers into his part, where *Giſelbert* a Nobleman, hauing ſlaine *William*, and fearing the anger of *Robert* then Earle or Duke of *Normandie*, embraced the occaſion, and with his Brethren *Rainulph*, *Aiſclitin*, *Oſmund* and *Rodulph*, and their followers went into *Italie* to Prince *Pandulph* at *Capua*, *Anno Dom.* 1017.

Hiſtory of *Normans.*

Car. Sigon. de Reg. Ital. l.8.

Apulia and *Calabria* were then ſubiect to the *Greeke* Empire, which rather tyrannizing then ruling, by the *Catapan* or Deputie, *Melus* a principall man perſwaded the *Normans* to inuade his Countrey, ſo to ſhake of the *Greekiſh* yoke, and fought foure times with *Bubagan* the *Catapan*, in the three firſt battels winning much, which in the fourth at that fatall place of *Canna* hee loſt againe: the remayning *Normans* betaking themſelues to *Pandulfe* and *Guaimar*. After this *Maniacus* the *Catapan* ſent to *Guaimar* to ſend him his *Normans*, to fight againſt the *Saracens* in *Sicilia*. Lately before (this was, *Anno* 1039) the ſonnes of *Tancred* (inuited by their Countrimen) had comne thither with three hundred men at Armes, by whoſe helpe he recouered *Syracuſe*, and the moſt part of *Sicilia*, which after their departure the *Saracens* next yeare repoſſeſſed. *Anno* 1041. *Ardoinus* a *Lumbard* offended with *Maniacus*, for taking from him a Horſe which he had taken from a *Saracen*, incited Earle *Ranulph* a *Norman*, to aſſiſt him in the warre againſt the *Catapan*, wherein many fights ouerthrowing the *Greekes*, matters ſucceeded ſo proſperouſly, that *William* one of the ſonnes of *Tancred* was made Earle of *Aſculum*, *Drogo* his Brother obtayned *Venuſia*, and the reſt of *Apulia* was ſhared amongſt the reſt of the *Normans*. In this Expedition, *William*, *Drogo*, *Humfrie*, *Richard*, *Roger*, and *Robert* the Sonnes of *Tancred* were renowmed, of whom many Dukes and Kings in *Italy* after deſcended. *Henry* the Emperour confirmed to *Drogo* Earle of *Apulia*, and to *Ranulph* of *Auerſa*, all which they had gotten. To *Drogo* ſucceeded his Brother *Humfrie*, 1051. who inuading the poſſeſſions of the Church, which Pope *Leo* ſeeking to recouer by battell, was beaten out of the field with exceeding ſlaughter on both ſides, and beſieged in a Caſtle whither he fled, was taken and forced to receiue the *Norman* into communion.

Normans in *Apulia.*

Sonnes of *Tancred.*

Apulia ſhared amongſt *Normans.*

A warlike Pope.

Baielard the Sonne of *Humfrie*, by *Robert* called *Wiſcard* (brother to the ſaid *Humfrie*) was expelled from his Countrie of *Apulia*. He added alſo *Rheginum* in *Calabria*, and *Troia* in *Apulia* to his conqueſts, ſtiling himſelfe Duke of *Apulia* and *Calabria*. His brother *Richard* winning *Capua*, vexed the confines of *Campania*, and both moleſting the Papall Poſſeſſions were curſed by Pope *Nicholas*, who yet vpon their Oath of vaſſalage to the Church, receiued them and confirmed the one Prince of *Capua*, the other Duke of *Apulia* and *Calabria*, paying twelue pence a yeare on euery yoke of Oxen. *Anno* 1062. *Robert* with his brother *Roger*, warred againſt the *Saracens* in *Sicilia*. *Richard* inuaded a great part of *Campania* neere to *Rome* it ſelfe, and ſought to become *Patricius*; whereupon *Henry* the Emperour entred *Italy*, and *Richard* forſooke *Campania*.

Robert Wiſchard Duke of *Apulia*

Anno 1078. *Nicephorus* put downe *Michael* from the Empire of the Eaſt, who came and ſought to *Robert* for ayde, who being compounded with *Iordan* which had ſucceded his Father *Richard*, went into *Greece*, and proſperouſly ſucceded. Hence he was called backe by *Hildebrand*, or *Gregorie* the Seuenth, which before had excommunicated him, to helpe him againſt *Henrie* the Empeour, then hauing taken *Rome* by force; who hearing of *Roberts* comming with a ſtrong Armie (leauing *Boamund* to purſue his *Grecian* affaires) went with *Clement* or *Guibert*, his new made Pope into *Etruria*. Thus was hee dreadfull to the Eaſterne and Weſterne Emperours at once. He dyed, *Anno* 1085. *Roger* his Sonne ſucceeded. This Hiſtorie both as of *Normans*, and as a preamble to the Expedition of the *Frankes*, is not vnworthy recitall.

Occaſion of the *Normans* entring *Greece.*

Roger the younger brother ſucceeding in the Dukedome of *Apulia* and *Calabria*, as alſo in the quarrell of *Vrban* ſucceſſor of *Gregory* againſt *Guibert* (who alſo confirmed his Dutchie to him as Vaſſall of the Church, the poſſeſſions whereof ſuch good fiſhing made he in troubled waters, he had euen to *Tibur* and *Velitre* * gotten into his poſſeſſion) his brother *Boamund* * began to thinke of another ſucceſſion, that as *Roger* had gotten the inheritance of *Calabria* and *Apulia*, from the Eaſterne Empire, he might alſo obtayne the like in *Greece*. This was not vnknowne to the wiſer in thoſe times, as *William Malmeſbury* * our Countriman teſtifieth, whoſe words are theſe.

* *Car. Sigon. de reg. Ital. l.9.*

* *Boamund* was ſonne to *Rob.* by a former wife: *Roger* by the daughter of *Guaimar* Prince of *Salern.* *W. Gemetic.* how this Dutchie added to *Sicilia* became a Kingdome, is here omitted.

* *G. Malm. l.4. initio.*

Anno ab incarnatione 1095. *Papa* Vrbanus *ſecundus, qui præſidebat Apoſtolico culmini, euaſis* Alpibus *venit in* Gallias. *Aduentus cauſa ferebatur perſpicua, quòd violentia* Guiberti Roma *extruſus, citra montanas ad ſui reuerentiam ſollicitaret Eccleſias. Illud repoſitius propoſitum non ita vulgabatur, quòd* Boamundi *conſilio penè totam* Europam *in* Aſiaticam *Expeditionem moueret, vt in tanto tumultu omnium prouinciarum facile obæratis auxiliaribus, &* Vrbanus Romam, *&* Boamundus Illyricum *&* Macedoniam *peruaderent. Nam eas terras & quicquid præterea à* Dyrrhachio *vſque in*

Theſſalonicam *protenditur*, Guiſcardus *pater ſuper* Alexium *acquiſierat: idcirco illas* Boamundus *ſuo iuri competere clamitabat, inops hæreditatis* Apulæ, *quam genitor* Rogero *filio minori delegauerat.* Thus *Vrbanes* intent was to get *Rome* from the Antipope *Guibert* or *Clement*, whom the Imperials and ſome *Italians* followed; neither had hee any great partaker in *Italie* but *Roger*, who ſought his owne aduantage.

Anſelme Archbiſhop of *Canterburie* was by King *Rufus* diſpoſſeſſed of his reuenues, and liued in Exile for acknowledging him, as *Eadmerus* his companion in his *Italian* peregrinations to and with Pope *Vrban* teſtifieth: no Biſhop in *England* then daring to acknowledge either of the Popes without the Kings leaue, who alſo admitted no Papall power, but by his leaue in this Kingdome (for his and his fathers power in caſes and ouer perſons Eccleſiaſticall, See *Eadmerus* and the Annotations of that learned and induſtrious Gentleman, Maſter *Selden* thereon, and therewith now publiſhed.) And *Boamund* enioying ſome Caſtles by his brothers indulgence, wanne many other, the men of warre following him. *Nam ad fratrem ſpecie tenus Ducatus peruenerat* (*Malmeſbury* addeth toward the end of that Booke) *alterum bello meliorem ſecuti. Iam vero parui momenti fuit quòd paterni propoſiti ſequax,* Guibertum *repellens* Vrbano *validiſſimè aſtuit, & cunctantem impulit vt* Gallias *ad Concilium* Clari Montis *accederet, quò eum* Raimundi *Prouincialis Comitis & Epiſcopi* Caturicenſis *Epiſtolæ inuitabant. Concilioq; celebrato libens occaſionem accepit & in* Græciam *copias traiecit, ſubindeq; promouens exercitum modeſtè* Raimundum & Godfridum *operiebatur. Quibus venientibus ſociatus magnum incitamentum cæteris erat, diſciplinæ militaris ſcientia & virtute nulli ſecundus.*

Eadmerus publiſhed by M. *Selden.*

This Myſterie hath beene little obſerued of moſt Authors, and was leſſe obſerued in thoſe times by the zealous Princes of Chriſtendome, whoſe valour, wealth, deuotion, glory and liues were engaged ſo deeply in this quarrell, moſt of all other deuices auailed the Papacie, in abaſing the power of Princes Chriſtian.

See how this agreeth with his cunning diſſimulation before mentioned.

And well might *Vrban* vſe the helpe of *Boamund* and the *Normans* in that deſigne, which not only ſorted to that expected effect to ſettle him in *Rome*, then held by *Clement* his Corriuall, but to a further aduancement of the Papacie in after times, then either hee or *Boamund* could then diuine or dreame of. For of the *Normans* diſpoſition, *Henry Huntingdon* hath long ſince giuen teſtimonie that *God had choſen them to exterminate the* Engliſh, *becauſe he ſaw them eminent aboue all people in the prerogatiue of ſingular cruelty. For their nature is when they haue deiected their enemies to the vtmoſt, that they then depreſſe themſelues, and bring themſelues and their Lands into pouertie and waſte: and alwayes the Lords of the* Normans, *when they haue trodden downe their enemies, ſeeing they cannot but be doing cruelty, they hoſtily trample vnder foot their own. Which plainly appeares in* Normandie, England, Apulia, Calabria, Sicilia, *and* Antiochia, *very good Countries which God hath ſubiected to them.* Thus our Hiſtorian, and thus our Myſterians *Vrbanus* (then for this diſpoſition called *Turbanus*) and *Boamundus* vncharitably ſeeking their owne, abuſed the charitie and deuotion of thoſe degenerated times.

Hen. Hunt. lib. 7.

So it was neceſſary that Myſteries ſhould be carryed in myſtie cloudes: which make mee not a little minde that Reuelation not fully reuealed, yet in ſome imperfect glimpſes offering it ſelfe to view, this Hiſtorie vnmasking that Myſterie; or if it bee not the iuſt interpretation of the Prophecie (a taske too great for me to determine) yet not vnfit to be waied in the ballance of the Sanctuary together, and to be propounded to wiſer conſiderations, at leſt by way of Allegoricall application, if not of Propheticall explication. Saint *Iohns* myſteriall Reuelation is deliuered in theſe words. *Apoc.* 9.1. *And the fift Angell ſounded, and I ſaw a ſtarre fall from Heauen vnto the Earth, and to him was giuen the Key of the bottomleſſe pit.* 2. *And hee opened the bottomleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a Furnace, and the Sunne and the ayre were darkened by reaſon of the ſmoke of the pit.* 3. *And their came out of the ſmoke Locuſts vpon the Earth, and vnto them was giuen power as the Scorpions of the Earth haue power, &c.* 7. *And the ſhapes of the Locuſts were like vnto Horſes prepared vnto battell, and on their heads were as it were Crownes like Gold, and their faces were as the faces of men.* 8. *And they had haire as the haire of women, and their teeth were as the teeth of a Lion.* 9. *And they had breſt-plates as it were breſt-plates of Iron, and the ſound of their wings was as the ſound of Chariots of many Horſes running to battell.* 10. *And they had tayles like vnto Scorpions, and there were ſtings in their tayles, and their power was to hurt men fiue monethes.* 11. *And they had a King ouer them which is the Angell of the bottomleſſe pit, whoſe name is in the* Hebrew *Tongue,* Abaddon, *but in the* Greeke *Tongue, hath his name* Apollyon. After the ſixt Angel ſounding, followeth the *looſing of the foure Angels bound in the great Riuer* Euphrates, *for to ſlay the third part of men. And the number of the armie of the Horſemen were two hundred thouſand thouſand. And thus I ſaw the Horſes in the Viſion, and them that ſate on them, hauing breſt-plates of Fire and of Iacint, and of Brimſtone; and the heads of the Horſes were as the heads of Lions, and out of their mouthes iſſued Fire and Smoke, and Brimſtone. By theſe three was the third part of men killed, by the Fire, and by the Smoke, and by the Brimſtone which iſſued out of their mouthes. For their power is in their mouth, and in their tayles: for their tayles were like vnto Serpents, and had heads, and with them they doe hurt.*

Diuers Interpreters will direct in the former of theſe Viſions, to behold the Popiſh Clergie,

in

* Ap. 1 *vlt.*
a Col. 3. 1.
b Ephe. 3. 20.
c Heb. 12. 22.
d Ph. 3. 19.

e *Sanſouino l.* 11
* *Sac. Cer. R. E. l.* 1. 8.

Math. 16.

in the other the Saracenicall Souldiory: both which agree to our preſent buſineſſe, where Papall ſuperſtition, and Saracenicall crueltie begot in ſtrange copulation ſuch numerous innumerable deaths. As for the *Starre* it noteth an Eccleſiaſticke Angell, or Biſhop, as the Reuelation it ſelfe reuealeth *. This Starre is not fixed, but falleth from heauen, the care of *Heauenly* [a] *affection, heauenly* [b] *conuerſation*, and bringing ſoules by Paſtorall vigilancie to the *heauenly* [c] *Ieruſalem*, and *Church of the firſt borne, whoſe names are written in heauen*; and falleth to the earth, that is, to minde earthly pompe, and ſecular glorie, *Whoſe God* [d] *is their belly, whoſe glorie is in their ſhame, who minde earthly things.* That the Pope hath euidently done this, their owne Hiſtories make mention; firſt by *Phocas*, obtaining a Monarchie ouer the Church, and ſince *Hildebrand* exalting it ouer Kingdomes, States and Empires, and now at this day exerciſing nothing of a Biſhop, but the Title, leauing the Cure to his *Vicario di Roma* [e], whiles his Cardinall Conſiſtorie are not *Vigiles Eccleſiæ*, but *Coniudices Orbis terrarum, & Principes mundi, regum* * *ſimiles, veri mundi Cardines*, and himſelfe hath turned *Paſce oues* into *Rege*, and playes the King, and playes with Kings, making and marring Kings and Emperours, and wearing himſelfe a triple Crowne: either detaining (as King *Iohns*) or depoſing and diſpoſing (as *Henries* to *Rodulph*) or with the foote ſtriking off, (as *Celeſtine* to *Henrie* the ſixt Emperour) or treading alſo on the Emperours necke, (as *Alexander* to *Fredericke.*) All this power is challenged to the *Keyes of the Kingdome of heauen*, promiſed to *Peter, Math.* 16. in the name of the reſt of the Apoſtles, of whom the queſtion had beene asked, which he in their name anſwered; and that to ſhut out impenitents, and to admit thoſe which beleeue and repent, by Euangelicall miniſtry into the houſe of Gods Church and Family. But neither by word nor Sacraments, publikely, nor priuatly, by teaching, improuing, exhorting, rebuking, doth he either open or ſhut, or exerciſe any proper Epiſcopall Function: ſo that the key of power which he hath, muſt needs bee *this Key of the bottomleſſe pit*, whereby Hell is opened, (as here in viſion) and Heauen is hidden; both that ſupercelestiall Heauen of glorie, wherein is the *Sunne of righteouſneſſe*; and this inferiour Eccleſiaſticke heauen of Grace, and of the Church, which as the *Aire* borroweth her light from that Sunne, or elſe muſt needs abide in night and darkneſſe.

Key of the bottomleſſe pit, and kingdome of Hell.

Alfredi Epiſt. publiſhed before *Tho. Walſingham, Mat. Par. in W.* 1. *Clerici adeo literatura carebant, vt cæteris eſſet ſtupori qui Grammaticam dedicisset.*

Gen. 11.

And indeed what are Papall Diſpenſations and Indulgences, (as we ſhall anone ſee) but opening of Hell? What his Cruſados to kill and deſtroy, Interdicting of kingdomes, excommunicating and depoſing of Kings, raiſing warres, ſeditions, treaſons, prohibiting vulgar reading of Scriptures, and the like, but ſhutting of heauen? Theſe, theſe are the Papall keyes ſo much gloried of, keyes of the bottomleſſe pit; yea, the key ſingular to open, and not plurally keyes, as hauing no power to ſhut that Hell which once he hath opened. Hence aroſe (by this opening of the bottomleſſe pit) that *Smoake of Ignorance*, which bemiſted the world (ſo that in King *Alfreds* daies not one Prieſt in *England* could vnderſtand his Latine Seruice, or tranſlate an Epiſtle out of Latine into Engliſh; and if any in the next Ages had his Grammer, he was a wonder to the reſt of the Clergie) cauſed by *Barbarians*, which filled *Italy, France*, and other Countries of Chriſtendome before, with a *Smoake of Confuſion* and combuſtion, whereby the Latine Language was loſt in vulgar vſe, which continued in their Holies: men in that ſmoake not able to ſee what God ſaid to them in his Word, or they to him in their Prayers. Hence a *Smoake of blind zeale* aſcending as from a furnace: but as the fire of Hell is fire without light, burning and not ſhining, ſuch is eager impetuous zeale without diſcretion, which crucified Chriſt, and perſecuted Chriſtianitie, & in Papiſts hath much changed them for Antichriſt, and Antichriſtianitie. A *ſmoake from the bottomleſſe pit*, is all vnbrideled Concupiſcence, alway fuming from and to Hell; *Bottomleſſe* in the originall, without iuſt cauſe of beginning; Bootleſſe in fine, without cauſing Iuſtice in the ending. Pride, Couetouſneſſe, Enuy, and other Helliſh paſſions, are a *ſmoake* which aſcend, but by aſcending vaniſh; which as in the Builders of *Babel*, ſeeke *a Name*, and make as they would build to *Heauen*, but get no other name but *Babel*, and after confuſed cloudie *Chymaras* (like pillars of ſmoake in the Aire) vaniſh to nothing.

* Prieſts had not power to kill, till they had ſubiected the ſecular power to them. See *Eadmerus* and *Nubrigenſis* Writers of thoſe times.

Out of this ſmoakie ignorance, and ignorant zeale, and zealous perturbations (the trauels and throwes of the bottomleſſe pit) came *Locuſts* vpon the Earth, the carnall and earthy minded Biſhops, Prieſts, Cardinals, Abbots, Monkes, and innumerable religious Orders of inordinate Religion: theſe being wholly ſuperſtititious, degenerating into ſuperſtition, and turning their heauenly calling into earthly, eaſe and pompe, and the ſpirituall ſeruice of God, into beggerly, worldly, carnall rites and bodily exerciſes. Thus haue you the Locuſts worſe then *Egyptian*, ſuch to the ſoule as thoſe in *Aluares*, and other the former Stories of this Booke mentioned to the bodie, ſaue that they are limited, and may not (as thoſe) hurt the *Graſſe and Trees, and greene things*, that is, ſuch as haue a liuely Faith in Chriſt. Neither may they kill bodily *, but ſpiritually torment the Conſcience with their Canons, Confeſſions, Penances, Purgatories, Miracles, Viſions, and (which moſt concernes our preſent purpoſe) Pilgrimages, and the like. Their *ſhape is like to Horſes*, for their courage and wilfulneſſe, Kings and Kingdomes being forced to ſtoop, both to their old *Mumpſimus*, and to their new *Sumpſimus*; euen the moſt refractorie or couragious, as *William Rufus*, and the two firſt *Henries*, conquered in Clergie immunities by *Anſelme* and *Becket*, men of great worth in other kinds, but for this accounted Worthies, eminent in the ſanctitie of thoſe times, for this honored and Canonized Saints. Theſe the *Crownes on their heads*, or as *Dunſtan, Eadmund*, and if there were any more *Canterburie* Canonizations: and ſuch Crownes had the heads of Religious Orders, and firſt Founders and Inuentors of Holies, as *Dominicke, Francis*, and others, (and now at laſt *Ignatius Loyola*) and all the Clergie were crowned with dignitie, in their head ouer-topping Kings, in the meaneſt Prieſt exempted from Kings, yea creating his Creator the King of Kings, (that I mention not their ſhauen crownes, nor the Martyrs crownes which befell Prieſts or Laitie, dying in this *Ieroſolymitan* Peregrination, or in fight againſt Chriſtians, againſt whom the Pope had publiſhed his Cruſado.)

But theſe Crownes were *like Gold*, not of it, the Pope herein the beſt Alchymiſt, extracting true Gold out of Leaden Bulls, but diſtracting and contracting ſhewes of Gold, ſeeming Canonizations, and ſanctitie in ſhew and ſound of holy Church, rather then true holineſſe: yea, the holy name of Church appropriated to theſe ſhauen crownes, by Popiſh Monopoly. Yet were the ſhewes made faire, and in all their actions they *had the faces of men*, in reſemblance of iuſt reaſon and reſolution; inſomuch, that as when I looke on the Scripture onely, I wonder how there could bee any Papiſt, ſo when in Hiſtories and the courſes of times, I looke vpon the Church, eſpecially after *Hildebrand*, I as much wonder that all were not Papiſts, the ſmoake had ſo taken away the light of the Sunne, and the Pope ſet vp ſo many Night-lights of humane reaſons, and Treaſons or Traditions in Canon Law and Schoole Diuinitie. Yea they had alſo *the haire of Women*, in inſinuating impreſſions, and melting rauiſhments of flattering perſwaſions, promiſed pleaſures of Paradiſe, dazeling pomps in the preſent, and for the future, Merits, Supererogations, deliueries from Purgatorie, Relikes of Saints, Reuelations, Miracles, & a world of the like; which this Hiſtorie of the Holy Land ſheweth ſufficiently, and a Map of which you may ſee in *Vrbans* elegant Oration, and *Boamunds* cunning diſſimulation. *Their teeth were as teeth of Lions*, in preying vpon Temporal Lands, Liberties, Iuriſdictions, and Spirituall deuouring of ſoules. Their *Iron Breaſt-plates*, were their defenſiue immunities and exemptions, whereby they were hardned and heartned againſt all contrary powers.

The *ſound of their Wings*, was their preaching of Indulgences, thundering Interdictments, and Excommunications, Penances in Confeſſions, and the like. Their *Tailes*, were the conſequences of their Doctrine and Actions, which promiſing ſatisfactions to God and Man, yea Merit and Supererogation, the honoring of Saints and Angels, in the fore-part: in the end ſtung like a Scorpion, filled the ſoule of their moſt deuoted with diſconſolation, the body with grieuous *bodily exerciſes* in Faſtings, Pilgrimages, (as here) ſelfe-whippings; *Euer learning, neuer comming to the knowledge of the truth*; giuing reall poſſeſſions, and bequeathing true beggerie to their heires, for deliuerance from a Poeticall Purgatorie; crucifying themſelues indeed before a painted Crucifixe, buying repentance at a deare rate, and making more irkſome way to Hell (if Gods infinite mercy preuented not) then that by which many haue attained Heauen. Their King is *the Angell of the bottomleſſe pit*, (you ſee whoſe Vicar he is indeed) and is named in *Hebrew* and *Greeke*, as hardning the *Iewes*, and corrupting *Chriſtians*; or as reſtoring both *Iewiſh* rites and *Gentile* ſuperſtitions, in both a *Deſtroyer*. The fiue moneths ſome interpret of this life, ſome alluding to the Graſſe-hoppers Summer ſeaſon; ſome to *Noahs* floud, ſo long preuailing ouer the Earth; ſome to one hundred and fiftie yeares, taking a day prophetically for a yeare, and reckoning from *Hildebrand*, to *Gregorie* the *Decretaliſt*; ſome for an indefinite time, ſome for a ſhort time: as if they ſhould ſay, *It is not for you to know the times or the ſeaſons which the Father hath put in his owne power*. I haue rather ſought to lay open their qualities then their durance: as for the time, Time will deliuer it.

Acts 1.7.

Now for the other Viſion of *foure Angels, bound in the great Riuer* Euphrates; ſome vnderſtand *Euphrates* myſtically, for the meanes of vpholding and aduancing the Merchandize of myſticall *Babylon*, that is of *Rome* and her Poperie: Indeed foure hath beene a famous number, for the foure Goſpels, for thoſe foure firſt generall Councels, for the Eccleſiaſticke Ariſtocracie by the foure Patriarchs, (the fift was in manner titular) for the foure Doctors of the Latine Church: alſo foure hath beene notable in this Papall myſterie and Supremacy; firſt in the ages thereof, the *Child-hood* from *Boniface* to *Hildebrand*, in a ſpirituall Monarchy, long growing vp; the *Youth* from *Hildebrand* to *Boniface* the eight, in addition of power, ouer all powers Royall and Imperiall, with youthfull vigour trampling vnder foote the ſtrongeſt Aduerſaries; the *Mans age* from thence till *Luther*, loſing ſomewhat of that King-awing ſtrength, by ſchiſmes amongſt themſelues, and by Councels*, Kings and Kingdomes better opportunitie and vigilance; but holding vp to the vpmoſt their ſpirituall, till *Luther* gaue beginning to their *old declining age*, and thus their almoſt precarian and obnoxious power, which by leaue of Kings and States they hold, howſoeuer in ſeeming aboue them. *Foure* Courſes haue aduanced and vpheld them, *Excommunications*, (to which interdictments of Kingdomes, and depriuations of Kings are annexed) *Decretall* Lawes and Conſtitutions to gouerne the Church; *Warres* by Cruſados and Treaſons, and *Inquiſitions* againſt contrary opinions. *Foure* ſorts of men haue beene their Creatures and Creators; degenerated Monkery of later ages, which vndermined the ancient ſanctitie and diſcipline, *Canoniſts* which wholly corrupted it; *Schoole-men* which admitted

* As thoſe of *Conſtance, Baſil*, &c. ſo in the Statute of *Præmunire* in *Rich.* 2. &c.

mitted the Philoſophers to bee Maſters in Diuinitie, and *Friers* which occupied both Churches and Palaces in new and meerely Papall hypocriſies and priuiledges. And ſince, the reuenues of *Poperie*, as we ſhall by and by ſee, are *foure*, Temporalties, Collations of Benefices, Indulgences, and Diſpenſations.

But I rather like their Interpretation, which apply theſe foure to the Angels of deſtruction, which literally haue beene looſed from *Euphrates* vpon the Chriſtian world, and indeed deſtroyed the third part of Chriſtian men with bodily death. For preſently after *Boniface* the Pope had obtained his Supremacy of *Phocas*, *Mahomet* aroſe with his new Sect in the Eaſt; the one with Locuſts, (whereof you haue heard) to corrupt the ſoules; the other with Horſes in his Succeſſors, to deſtroy the bodies of men. And theſe Angels of deſtruction haue beene many waies foure. Firſt, in the foure Doctors, Authours of the foure Sects of that irreligious Religion. For *Mahumet* hauing taken *Mecca*, created foure Generals, *Ebubezer*, *Omar*, *Oſmen*, and *Ali*; whom he called, the *foure ſharpe Swords of God*, and commanded them to *goe into the foure parts of the world, to kill ſuch as reſiſted*. After *Mahumets* death, theſe foure ſucceſſiuely ſucceeded. Theſe may be called foure Angels, as the *foure Doctors of the* Mahumetan *Law*, (ſo they are vſually ſtiled by the *Mahumetans*) and reckoned Saints in their Kalender; whom they ſay *Mahomet* had prophecied ſhould ſucceed him, who alſo fained his Law receiued from *the Angell Gabriel*. Theſe were Authors of *foure Sects* alſo, *Ali* or *Hali*, of the Sect *Imemia*; *Oſmen* of the Sect *Baaneſia*, *Homar* of the *Aneſia*, *Ebubezer* of the *Melchia*. Theſe foure in their ſucceeding Generations, haue bin ſent out from neere the parts of *Euphrates*: where before they may be ſaid to be bound, becauſe that howſoeuer *Choſroes* or ſome others at ſome ſtart, or aduantage paſſed ouer, and did hurt to the *Romane* Empire, (then the moſt flouriſhing part of the Church) yet did they not continue any long ſpace, or much preuaile on this ſide *Euphrates*, that being the boundary, as it were appointed of God, betwixt the *Roman* and the *Parthian*, and after, betwixt the *Roman* and *Perſian* Empires. But after the *Mahumetans* had once appeared from *Arabia*, which *Euphrates* waſheth, they in one Age ouer-ranne *Egypt, Syria, Paleſtina, Perſia*, yea ouerwhelmed *Africa*, quite thorow to the Streights, and all *Spaine*, with many other Countries *, neuer after recouered to the Empire. And as they began with foure Angels in foure Sects, and conquering to the foure Winds: ſo there haue beene of them foure principall Deluges, each from *Euphrates*, ouerwhelming the world. That we reckon the firſt, in that Saracenicall Age: the ſecond, that of the *Turkes*, which vnder *Belpheth* tooke *Diogenes* the *Greeke* Emperor priſoner, and conquered in manner all the Countrey to *Conſtantinople*, the occaſion of this *Ieroſolymitan* expedition, and conſequently, of killing *the third part of men*, dwelling in remote Countries which they had not ſeene, but came to the Holy Land as the publike ſlaughter place and Shambles of the Chriſtian world: in which it is remarkable, that the two *Calyphas* of *Bagdet* and *Cairo*, one on the one ſide, the other on the other of *Euphrates*, otherwiſe diſſenting, conſented yet like *Herod* and *Pilate*, to kill Chriſt again in his members, and to perpetrate thoſe butcheries, yee haue read of in the former Relations. And let the vnderſtanding Reader examine the *Roman* Stories, and ſee if in aboue ſixe hundred yeares from *Romulus* forward, there was ſo much *Ethnicke* bloud ſpilt on both ſides, to purchaſe the *Roman* Monarchie, as here in much leſſe then the third part of that time, was occaſioned to be ſpilt by the *Romiſh* Hierarchie: on both ſides ſhall I ſay? Or may I make the queſtion, euen of that which was meerely Chriſtian of the Eaſterne and Weſterne beleeuers? And the third ouerflowing, was of the *Tartars*, at firſt not *Mahumetan*, yea deſtroying *Bagdet* and the *Calypha*, and enemies to mankind in generall, but after prouing, and ſtill continuing in greateſt part *Mohumetan*. Theſe did almoſt roote out the Chriſtianitie of the greater *Aſia*, and erected the greateſt Empire (not with beſt bloudſhed) that euer was: yea, they not onely ouer-ranne the Chriſtians, as farre as *Poland* and *Ruſſia, Hungaria* and *Germany* by themſelues, but forced the *Choroſmines* out of *Perſia*, (which as you haue heard gaue the fatalleſt blow to the Chriſtians in the Holy Land) and rooted out the *Turkiſh* Kingdome there, and forced them alſo to inuade the Chriſtians, founding in the Chriſtian ruines the *Aladine Turkiſh* Kingdome in *Natolia*, and enforcing ouer *Euphrates* the Progenitors of *Ottoman*, from whom beginneth our fourth *Epocha*, and that fourth Deluge of the *Turkiſh* Nation, which hath deuoured ſuch worlds of Chriſtian fleſh. The Warres alſo of theſe peoples, haue beene principally by *Horſes*, neither doe I thinke the number expreſſed of two hundred Millions is any whit hyperbolicall, if we conſider the innumerable Armies of innumerable Horſe-men, which they haue in diuers times burthened the World withall. That of the *Tartars* alone, if Authors report truly, eaſily makes credible that incredible number. The later expedition of the *Tartars* vnder *Tamerlane*, how monſtrous doth it ſeeme?

See my *Pilg. l.* 3.*c.* 2.§.2.

* See my *Pilg. l.*3.*c.*7.

* See *vbi ſup. l.* 3.*c.*2.

See of the *Tart.* my *Pilg. l.*4.*c.*11.and 12. and after fol. in this Worke in *Haiton, M. Polo*, &c.

See T.H. *pa.*76.

Alſo, *Their Horſes hauing power in their mouthes and tailes*, agrees to the manner of Warre vſed by thoſe Nations, which vſed a conioyned flight and fight, as before yee haue read, that euen then when they ſeemed to flye, they had *Serpent headed tailes*, and did flee but in cunning ſleight, to returne to greater miſchiefe, ſhooting alſo as they fled, and wounding their purſuers.

And as the number of foure, ſo ſitteth their foure Doctors, foure Sects, foure Deluges; ſo alſo haue they had foure principall places of reſidence, neere to *Euphrates*, *Mecca* ſtill hallowed in their profane Rites, the ſeate of *Mahomet* and his firſt Succeſſors. After that *Damaſcus* (for *Ieruſalem* continued not their Imperiall reſidence) and after that *Bagdet*, to which by a contrary faction was oppoſed *Cairo*, ſucceeding herein to *Cairaoan*, as that to *Tunis*.

Likewiſe, *foure great Nations* doe ſtill obſerue theſe *Eufratean* Angels, the *Turkiſh* (to whom the huge *African* tracts haue ſome reference) the *Perſian*, the *Tartars* (the chiefe of which is now ſeated in *India*, the *Mogol* ſucceſſor of *Tamerlan*) and the *Indian* (in many ſmaller and ſpecially maritime Kingdomes) depending for their Faith and Scepter of the *Arabians*, which beginning with Trade proceeded to Conqueſt. But more then enough of theſe things. Wherein we ſee all plainly agreeing to this warring Religion, as in the former to the *Romiſh* Locuſts; in both perhaps rather intimating the danger to Chriſtians by both Angels (the one corporall, the other chiefly ſpirituall) then their time: both which wee ſee haue continued ſo long a time, and ſpread ſo farre, that they thereby, the *Moore* aſwell as *Papiſt*, plead Catholike from Vniuerſalitie.

See before *Finches* Iournall.

Yet if we will weigh the time, when both were likely to doe Chriſtendome moſt harme, and like *Samſons* Foxes looking contrarie, held a *fierie coniunction in their tailes*, to ſet the World on fire; this Angell of the bottomleſſe pit, puts vs in minde of another *Angell which came downe from heauen, hauing the key of the bottomleſſe pit, and a great chaine in his hand, And hee laid hold on the Dragon that old Serpent, and bound him one thouſand yeeres. And caſt him into the bottomleſſe pit, and ſhut him vp and ſet a ſeale vpon him, that he ſhould deceiue the Nations no more till the thouſand yeeres ſhould be fulfilled, and after that he muſt be looſed a little ſeaſon.* This is not a *falling ſtarre*, but an Angell which *deſcends*; euen Chriſt himſelfe (which is called *the Angell of the Couenant*) and hath *the keyes of Hell and Death*, which *entreth into the ſtrong mans houſe and binds him* (as *Primaſius*, *Andreas Caſarienſis*, and other interpreters doe agree) that hee ſhould not ſeduce the Nations or Church of the *Gentiles*, as before in a generall defection and idolatrie. But after that thouſand yeeres expired, he ſhould be looſed, not ſo long as in the *Gentile* ſuperſtitions, nor all ſo farre, but exchanging thoſe prophane Idoll names (with greater wrong to Gods holy Angels and Saints) ſhould in holier Names and ſhewes reſtore thoſe *Heathen* Rites, Lights, Images, and other will-worſhips of Angels and dead men. Now, for a thouſand yeeres after Chriſt, the ſtate of Chriſts Church, though it were ſtill after the primitiue golden Age ſomewhat declining, as the Fathers and Eccleſiaſticall Hiſtories ſhew: Yet in ſubſtantiall and fundamentall points it continued ſound, as Biſhop *Iewel* in the mayne points of Controuerſie hath ſhewed for ſixe hundred yeeres, and Biſhop *Vſher* for the foure Ages following, although theſe were much more corrupt then thoſe former. *Nemo repente fuit turpiſſimus*: and it is true of myſticall *Rome* alſo, that it was not built in one day. But I had rather the Reader ſhould examine this point in Biſhop *Vſher* his learned worke, *de Chriſt. Eccleſ. Succeſſ. & Statu.* I am more then enough buſied in our Holy Land pilgrimage.

Apoc.20.1.

Mal.3. *Apoc.1.*

See D.*Vſher de C.E.S. & St.*

Cedrenus mentions diuers ſtarres fallen, one *An.* 1033. which made a noiſe in the fall (*cum ſonitu & fragore*) and another the next yeere, which in the night made ſo great a light, that people thought the Sunne had riſen. He mentions alſo terrible Armies of Locuſts, which brought miſerable famine ouer thoſe parts: as if God by viſible ſignes would then warne men to obſerue theſe myſticall predictions, when they were to worke their moſt complete effects. The like is mentioned in the Weſt by *Floriacenſis* and others. An earthquake at *Ieruſalem* deſtroyed many buildings, and men, continuing fortie dayes. The Temple of the Sepulchre had a little before beene razed by *Azius*, whoſe ſonne permitted the reedifying thereof, and preſently there reſorted innumerable numbers; firſt, of the meaneſt; after of the meane ſort, after of Kings, Prelates, Earles; and laſtly, of women both noble and baſe. And when ſome queſtioned what this might ſignifie, it was anſwered, the comming of Antichriſt. Once; from the thouſandth yeere after Chriſt, till *Hildebrands* time, *Anno* 1073. hapned more frequent and prodigious ſignes in Heauen, Locuſts, Famines, &c. on earth, then euer we read of, as *Glaber* and other Hiſtorians haue recorded.

Glab.Rodulph. l.4.c.6. hiſt.ſui temp.

And for thoſe *Hieroſolymitan* Pilgrimages in ſuch numbers, what did they elſe but make way to theſe bloudie expeditions, after that *Peter* the Eremite had receiued a reuelation thereof. Neither is it likely, that this reuelation was from any but the Deuill (ſo many ſuperſtitious reuelations, then more plainly arguing this looſing of Satan) which is *a lyar and murtherer from the beginning*, and *can turne himſelfe into an Angel of light*, as appeareth by his fore-mentioned vanitie, by the monſtrous impietie of his followers, in ſacrileges and all abuſes to God and Men, in almoſt idolatrie to himſelfe. Whoſe attempts at *Ieruſalem*, whatſoeuer luſtre they ſparkle forth, yet wanted not ſome ſparke of Hell, in that they were ſo died in bloud, corrupted with ſpoiles, corrupting with ſuperſtition, and with neglect of their œconomicall and politicall calling. Chriſt himſelfe had ſaid, the *true worſhippers would worſhip the Father, not at* Ieruſalem, *nor in that Mountayne, but in ſpirit and truth: for God ſeekes ſuch to worſhip him.* And although I denie not that a place dignified with holy actions or paſſions, may bee a *Place* to the memorie and affection exciting holineſſe, yet for Religion of place to leaue or neglect our place and calling

Greg.Nyſ. de ijs qui adeunt Hieroſol.

Sulp.Seu.l.2. Beda in Mar.13, &c.

Dodechinus, Guibertus, Albertus Aq. &c.

in Religion, is ſuperſtitious; and to aſcribe ſanctitie to the place, is *Iewiſh. Gregorie Nyſſene* hath written a whole Epiſtle againſt ſuch *Hieroſolymitan* Pilgrims, alledging, that *it is neither commanded, nor is God preſent, or the holy Ghoſt any more there then in other places of Chriſtendome; yea leſſe, becauſe more iniquitie is there committed, in no place more nor more abominable: that himſelfe had beene there, but in the Churches affaires, and made this benefit thereby to know that their owne were more holy*; with other like paſſages againſt that ſuperſtitious paſſage. Which might better be ſpoken of theſe Worlds of men, which trauelled nothing from themſelues and their vices in this Pilgrimage, as the ſtories teſtifie: yea *Vitriacus* Biſhop of *Achon*, tells of the Chriſtians which liued at *Ieruſalem*, as if they were the worſt in all the world. And what elſe were the Templers, and other their chiefe Warriours, but ſuch as were, *The neerer the Temple, the further from God*, verifying that prouerbe, *Calum non animum mutant, qui trans mare currunt?* The Ancients thought that God ſuffered *Ieruſulem* before to bee deſtroyed, for the further propagating of the Catholike Church, which liueth and walketh by Faith and not by ſight: *id Domino ordinante diſpoſitum, vt legis ſeruitus à libertate fidei atq; Eccleſiæ tolleretur.* And ſure, iuſt one thouſand yeeres after this ruine of the Temple liued *Hildebrand*, who began the Monarchie of the Church, in the depoſing of Kings, which nothing euer ſo much effected as this diſpoſing them firſt to ſerue the Croſſe, and after the Croſſe to ſerue to depoſe them. It ſauours ſomewhat of the Deuills looſing, that they which are called *Gods*, hereby were ſo looſed from their charges, and their charges or ſubiects by *Cruſados* looſed from them, looſed againſt them. *Mirabilis ſpiritus*, (ſaith *Dodechinus Abbas* in his Appendix to *Marianus Scotus*) *illius temporis homines impulit ad illud iter aggrediendum.* A meruailous ſpirit (the looſed Dragon, it ſeemeth) moued the men of that time. For women vſed mans habit and went armed. And he ſaith, that *Peter* the Eremite carried about a Scroll, which he ſaid, was fallen from Heauen, commanding men hereto. Men, Women, and Children followed him, ſo as Kingdomes were void of Gouernours, Cities of Paſtors, Streets of Inhabitants. They began their bloudie and diſordered out-rages vpon the *Iewes*, and after that vſed like hoſtilitie againſt the *Chriſtians* in *Hungarie* (which had ſhewed them kindneſſe) and other places as they paſſed, beſides their vncleanneſſe, fornications, and abominations amongſt themſelues. *Albertus Aquenſis* addeth; Biſhops, Abbots, Monkes, Clergie-men, Nobles, Princes, and all the vulgar, aſwell chaſte as inceſtuous, Adulterers, Homicides, Theeues, Perjured, Robbers, and all the kind of Chriſtian profeſſion, and the Woman-kind led with penance (the fruits of which their Expedition declared) runne together at *Peters* preaching this way. He tells that Chriſt appeared in viſion to *Peter*, bidding him carrie from the Patriarke, *Letters of our Embaſſage, and thou ſhalt rayſe the hearts of the faithfull to purge the holy Places of* Ieruſalem, *and to reſtore the ſeruices of the Saints* (officia Sanctorum.) *For now by perils and many tentations, the gates of Paradiſe ſhall be opened to the Elect and Called. Leonem ex vngue.* You may know by his Offices of Saints what Chriſt this was, and what Paradiſe was now ſet open, as alſo by *Peters* peoples proper ſucceſſe, which being fortie thouſand, and the firſt that went, after much villanie, periſhed by *Chriſtian* and *Turkiſh* ſwords before the reſt could come, not aboue three thouſand being left. *Godſcalke* Prieſt, led fifteene thouſand with like ſucceſſe.

Quicquid agebat ſeu loqueb. quaſi quiddam ſubdiuinum videbatur, preſertim cum etiam de eius mulo pili pro reliquijs raperentur, Guib. hiſt. Hier.

1. Cor. 14. Rom. 13.

But aboue all, they were ſo ſuperſtitiouſly deuoted to *Peter*, that whatſoeuer hee ſaid or did, was held ſubdiuine, and they plucked off his Mules haires for Relikes (his hypocriticall abſtinence, *Robert* the Monke hath before told you.) Theſe are the words of *Guibert* an eye-witneſſe, which neuer ſaw man ſo frequented with multitudes, ſo enriched with gifts (which he beſtowed on his followers) ſo applauded for ſanctitie. And which more encreaſed the wonder (he calls it a miracle) victuals being that yeere very deare, yet men ſold their goods cheape to buy prouiſions deare for that *way of God*, as it was called. Yea, the men which to day laughed at men for this diſtracted deuotion, to morrow were ſuddenly poſſeſſed with like inſtinct, and imitated thoſe whom they had derided. Children, ſaith he, old Wiues, tender Virgins, trembling old Men, deuoted themſelues to warres and Martyrdome: poore men carrying their ſmall ſubſtance in Carts with their little ones, which asked at euery Towne if it were *Ieruſalem*. Theſe and much more ſhall you read of the generall confuſed raptures of that Age. *Fulcberius* hath told you of ſixtie hundred thouſand, which vnder-tooke the way, moſt of which repented, or dyed, or were forced to ſtay. God is not a *God of confuſion: & qua à Deo ſunt; ordinata ſunt.* Theſe confuſions preach *Babylon*, and theſe raptures, ſtrange inſtincts, ſtrong, impetuous, mad zeale, reuelations, and all abominations in all places, plainly proclaime that *Hell was broken looſe indeed:* and the crie of bloud, and exaltation of ſuperſtition in Reliques, and the like crie out, that Satan was looſed.

So *Eadmerus* which was his keeper of them, *l.4.*

When I read that *Anſelme* eſteemed the *Alpha* of his times for learning and ſanctitie, gaue ſo light credit to receiue two haires, brought by a Souldier of *Boamunds* companie from thoſe parts, with great ioy and reuerence, and to keepe them with great veneration, as *two of the haires which the bleſſed Virgin plucked from her head at the Croſſe in the time of the Paſſion:* (two others the Biſhop of *Roan* receiued with a long Proceſſion of Monkes, Canons, Prieſts, People, with the greateſt honor.) What may we thinke of the vnlearned vulgar? Yea, his iudgement of Relikes *Eadmerus* deſcribeth, vpon occaſion of a Bone, ſaid to be of *Priſca* the Martyr, giuen him, whom deſiring more, *Anſelme* reſtrayned, ſaying, that *her body cannot bee entire ſo long as this Bone ſhall be wanting. Wherefore if thou ſhalt keepe it worthily, and ſhalt ſerue the Lady whoſe it is with what deuotion thou canſt, ſhee will accept the gift of thy ſeruice as thankefully as if thou ſhouldeſt ſerue her whole bodie.* Of the Croſſe you haue alreadie read, vpon what ground it was receiued (a ſuperſtitious *Surians* report, as the former on a Souldiers) how obſerued and ſerued, and conſequently how multiplyed. Once, Reuelations cauſed adoration at Reliques, Croſſes, Images, Pilgrimages, and the like; that is, the Deuill was looſed a thouſand yeeres after Chriſt, to *ſeduce the Nations as before,* to Ethnike idolatrie and ſuperſtition, all things fitted to Heatheniſh ſplendor, and himſelfe with *ſignes and lying wonders*, working effectually in the children of diſobedience; Ethniciſme in Rites and worſhips being reſtored, but Palliated with Chriſtian names and ſhewes. A thouſand yeeres * had paſſed after Chriſt, before the Reall Preſence was decreed (more before Tranſubſtantion, Eleuation, Adoration, Communion in one kind) before the Cardinals grew Kings fellowes, the Election of the Pope being devolued to them; before Canoniſts, and Schoolemen, the iſſues of *Lumbard* and *Gratian*, before exemptions of the Clergie from Kings, before Kings became Subiects to the Pope, before there were any Friars, before religious Orders were ſo diuided, ſubdiuided, multiplyed; before Indulgences, Iubilees, Canonizations, legall power of Decretals, Generall Councels of all Chriſtendome called and ordered by the Pope, before marriages wholly prohibited the Clergie, before Saturday made our Ladies day, before Cruſado's, Interdictments, Inquiſitions, and other carnall and ſpirituall Monſters of crueltie. A thouſand yeeres had paſſed before this preſent face of Poperie had once ſeene the World, or the World it; which after that time of the Deuils looſing by degrees crept in, euen the moderne Councell of *Trent* adding many things, and many things ſtill added occaſionally by Papall Conſtitutions to Popiſh faith. The ſmoke from the bottomleſſe pit darkned the light of the Sunne to humane eyes: and this Papall Moone is euer in change, the Scriptures, as Cardinall *Cuſanus* writes, altering their ſenſe alſo with the practice & interpretation of the Church. Now indeed was the time when Antichriſt was aſcended his Throne, which had beene cloſely conceiued in former and better times; for euen in *Pauls* time *the myſterie of iniquitie did alreadie worke*, when ſome preached Chriſt of enuie and ſtrife, when the Paſtors did not *naturally care for the ſtate* of the Flocke, with a genuine, Fatherly and Paſtorly regard; but *all ſought their owne and not the things of Chriſt*, and that in *Rome:* ſo that whereas *charitie ſeeketh not her owne,* and *God is charitie, and he that dwelleth in charitie dwelleth in God and God in him*, the Deuill had no fitter meane to vnder-mine the Faith, then by diuerting charitie, peruerting and ſubuerting it with ſelfe-loue and ambition. Which ſeedes lay hidden (onely now and then ſome motions and ſpringings, as it were, in the wombe of the *Roman* Church, by ſome proud and wicked Popes teſtified both conception and quickneſſe) till by *Phocas* his Mid-wiferie Antichriſt was borne, aboue ſixe hundred yeeres after Chriſt, and grew vp by degrees to further maturitie, till a thouſand yeeres were expired, and the Deuill was againe looſed in the Sea of *Rome*.

* Of the acceſſe to Papall power in that Age by *Hildebrands* decrees, &c. See D. *Vſh. vbi ſup.*

Card. *Cuſ. Epiſt. ad Bob.*

Phil. 1. & 2.

1. *Cor.* 13.

1. *Ioh.* 4.

Theſe thouſand yeeres, after ſome were expired in the thouſandth yeere, when *Sylueſter* the ſecond was Pope, who had attayned the Seate by compact with the Deuill, according to whoſe æquiuocating Oracle he loſt it and his life, ſaying Maſſe in *Ieruſalem*, a Chappell ſo called, which he vnderſtood of the Holy Citie. The common expectation of thoſe times was of the Deuils looſing and the Worlds end, but ſeeing no ſuch matter (for this was a myſterie, in which men could not ſee Wood for Trees) they fell euery where on worke with building of glorious fabrikes of Monaſteries and Churches. Of which *Hilaries* words deſerue memorie: *Cauete Antichriſtum. Male enim vos parietum amor cepit, malè Eccleſiam Dei in tectis adiſicijſq́; veneramini: male ſub his, pacis nomen ingeritis. Anne ambiguum eſt in his Antichriſtum eſſe ſeſſurum? Wickliffe, White* and *Luther*, with others of later times, haue applyed the looſing of Satan to that time. *Otho* the Emperour gaue eight Cities to this *Syluester* in *Marca Ancona*, for his more Papall Port.

Of this looſing of Satan, ſee D. *Vſhers* book, *de Chriſt. Eccleſ. ſucceſſ. & ſtatu.*

Hil. cont. Aur. Arrian.

Others begin theſe thouſand yeeres from Chriſts Paſſion, at which time another Coniurer *Theophylact*, called *Benedict* the ninth, was Pope, made at ten or twelue yeeres of age: at which time Authors tell ſtrange reports of deuouring Locuſts in the Eaſt and Weſt, and of a portentuous Dragon, appearing of a mile in length, huge bigneſſe, dreadfull with horrible ſcales, hiſſing, coldneſſe, colours, without legs and feet, as *Arnolphus* an eye-witneſſe teſtifieth, ending in terrible thunders all that day (the Friday ſeuen-night after Whitſontide) and the next.

Others referre this looſing of Satan to *Hildebrands* time, another famous Sorcerer, ſo ſtiled (and therefore depoſed) not by *Benno* alone, but by a whole Synode of Biſhops, *Anno* 1080. He brought in *the doctrines of Deuills*, forbidding the Clergie marriage (which cauſed great tragedies) and appointing Saturday faſts. Once; *hee exalted the Papacie and Romiſh Church to freedome, wealth, temporall Reuenue, to rule ouer all ſecular Rulers, to be Lady of all Chriſtians, from whom the right of this great, euer-dreadfull and venerable, and almoſt infinite power* (they are the words of *Onuphrius*) *hath proceeded.* He firſt depoſed the Emperour, and he tooke order for exalting this *Urban* * the ſecond (the ſecond *Turban* or *Hildebrand*) to the Seate. As for the man-

* *Victor* the next Pope liued but a little while.

ners of thoſe times how degenerate they were, all the Authors which then writ, yea *Tyrius* the moſt famous Writer of theſe Holy Land warres, haue deliuered them beyond all parallel of all Ages for *crueltie, oppreſsion, ignorance, treaſon, and all abhominations of deſolation: and like Prieſts like People.* Let the Reader ſee theſe things more fully handled in Doctor *Vſhers* learned worke. As for thoſe which begin the Deuils binding at *Conſtantines* time, and looſing with *Boniface*, one thouſand and three hundred yeeres after Chriſt, they doe not well conſider that from *Gregorie* to *Boniface* there was more effuſion of Chriſtian bloud, then had beene all the times of the ten Primitiue Perſecutions; not onely by *Turkes, Tartars*, and ciuill warres amongſt the Chriſtians; but alſo by occaſion of the Warres called Holy, both in the millions which periſhed in them, and other millions by them through Indulgences againſt Emperours, Kings, Princes, States, *Albigenſes* and all the Opponents whatſoeuer. And what are ſeuentie to a thouſand, whetherſoeuer of theſe three opinions be followed?

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§. II.

Of the foure meanes which Popes haue to get monies: Of the two firſt, their Temporalties and Collations of Benefices.

Hiſt. concil. Trid. l. 1. publiſhed in *Italian*, and *Latin*, and *Engliſhed* by Maſter *Brent.*

Franciſcus Soderinus Cardinall of *Volterra*, a man verſed in the troubleſome affaires of the Papacies of *Alexander, Iulius* and *Leo*, could counſell *Adrian* that reformation of manners was not the way to extinguiſh Hereſies, rayſed againſt the authoritie of the Church of *Rome*; but *Cruſado's*, by exciting Princes and People to roote them out; that thus *Innocent* the third oppreſſed the *Albigenſes*, and the ſucceeding Popes the *Waldenſes, Picards, Lioniſts, Arnoldiſts, Speroniſts* and *Patauines*: that likewiſe many *German* Princes if they might haue leaue to ſeiſe on the States of *Luthers* fauourers, would greedily embrace the condition; and many might bee cauſed to follow them by Indulgences. Neither could any reformation be made without diminiſhing the Rents of the Church, which hauing *foure Fountaynes, the one Temporall (the Rents of the Eccleſiaſticall ſtate) the other three Spirituall, Indulgences, Diſpenſations, and Collations of Benefices; none of them could be ſtopped, but that one quarter of the Reuenues would be cut off.* You ſee here the foure Riuers of the Popes Paradiſe, the foure feete of the Beaſt, all which had either their beginning of being, or ſtrength at leaſt to ſupport it about theſe times. For as for the Temporall Reuenues, their originall is deriued from the rebellion rayſed againſt *Leo Iconomachus*, whom for aboliſhing Images, Pope *Gregorie* the ſecond excommunicated, *ac mox Italiæ populos Sacramenti* (they are the words of *Sigonius* the Popes Hiſtorian) *quo ſe illi obligauerant religione exoluit, & ne ei aut tributum darent, aut alia ratione obedirent, in dixit.* Thus the People reuolted, killed the Emperours Lieutenants and ſware ſubiection to the Pope. *Ita Roma, Romanuſq́; Ducatus ad Rom. Pontificem peruenit.* So did *Rome* and the *Roman* Dukedome accrue to the Pope by treaſon (or by leaſing, for *Onuphrius* a Papall Antiquarie eſteemes it a tale) and hauing thriued ſo well by treaſon at home, he fared much better by like arts elſewhere: the *French*, by the Popes counſaile enthronizing *Pipine*, and depoſing *Chilperike*: who with *Charles* his ſonne were not vnthankfull. For to omit *Pipines* deuotion, his ſonne *Charles* hauing ſubdued the *Lumbards* (which ſtill were troubleſome to the Popes, not permitting them well to hold what they had ſo ill gotten) left *Apulia* and *Calabria* to the Emperour (which the *Normans* after turned into another Kingdome) to others other parts, to the Pope he permitted the Exarchate of *Rauenna, Pentapolis*, the *Peruſine* Dukedome, the *Roman, Tuſcane* and *Campan*, *iure principatu & ditione ſibi retentâ; reliqua ipſe ſibi nomine regni retinuit.* The Right, Soueraigntie and Iuriſdiction reſerued, made the Pope no abſolute Prince: and the acknowledging him *Patricius Romanus*, the making and Inueſtiture by Ring and Staffe of Archbiſhops and Biſhops in euery Prouince, yea his chooſing the Pope and ordering the Apoſtolike Sea, made him an abſolute ſubiect. And ſubiects they were till *Hildebrands* time, and their authoritie, ſaith *Onuphrius*, extended not further then matters of Faith. *Cæterum Imperatoribus ſuberant, ad eorum nutum omnia fiebant, de eis iudicare vel quidquam decernere non audebat Papa Romanus. Primus omnium R. Pont. Greg. 7. armis Nortmannorum fretus, opibus Comitiſſæ Mathildis mulieris per Italiam Potentiſſimæ confiſus, diſcordiaq́; Germanorum Principum bello ciuili laborantium inflammatus, præter maiorum morem contempta Imperatoris authoritate & poteſtate, cum ſummum Pontificatum obtinuiſſet, Cæſarem ipſum (à quo ſi non electus, ſaltem confirmatus fuerat) non dico excommunicare, ſed etiam regno Imperioq́; priuare auſus eſt. Res ante ea ſæcula inaudita. Nam fabulas quæ de Arcadio, Anaſtaſio, & Leone Iconomacho circumferuntur nihil moror.* And thus whereas the Popes and the whole Clergie had beene exalted by Princes, they became Princes of their Princes; and in this *Gregorie* firſt * imitated *Dauid*, which cut off *Goliahs* head with his owne ſword, as *Otho Friſingenſis* hath obſerued. *Henrie* the fourth King, the third Emperor of that name, was the ſubiect of *Gregories* furie, a man for humilitie, patience, and many vertues much commended; yea, for bountie to the Church, as at *Spire, Mentz, &c.* and for valour

tried

Car. Sigon. de reg. Ital. l. 3. A. D. 726.

Sig. l. 4.

Onuph. in vita Greg. 7. col. 271, 272. ſee *Auentine*, and diuers Authors, cited by D. *Vſher, vbi ſup.*

* *Sigeb. Chron. hæc ſola nouitas, ne dicam hæreſis &c. Otho Friſ. lego & relego Rom. regum & Imp. geſta & nuſquam inuenio ante &c. Otho Friſ. Chron. lib 6. in fine & prol. 7.*

Vid. lib. de vita Henr. written by one of that time, *Malmſb. l. 3. de Reg. Ang.*

tried in ſixtie two battels, but ſo haunted with the euill *Genius* of the Papacie, *vt rem religionis tractare ſibi videretur quiſquis in illum* (you read our *Malmesburie*) *arma produceret*. The temporall power of the Pope, was much increaſed by the great Legacie of Counteſſe *Mathildis*, (as a little before by the gift of *Otho* to *Sylueſter*) and by taking aduantages in the *Norman* and other occaſions: which they held with vneuen fortunes, and not ſo quiet that *Rome* it ſelfe could well brooke it (which cauſed diuers of them to liue at *Auinion* for about ſeuentie yeeres) and was not ſecure to them till the time of *Boniface* the ninth, a man compoſed of the worſt vices and beſt fortunes, as *Theodorike à Niem*, one of his Courtiers obſerueth; who firſt, *in alto & baſſo* (ſaith he) *temporale dominium habuit, quod contigit ex diſſenſione ciuium Romanorum*. So *Platina*, *Primus populi Romani vim omnem in Pontificem transtulerit, creatis ſuo nutu Magiſtratibus omnibus, munitaq; Sancti Angeli arce, &c.* Once, how euer they got this Papall Duchie or temporall Kingdome, they had neuer kept it but by their Spirituall Empire and Monarchie, and that branch eſpecially which lookes to *Ieruſalem*. For the generation of the Popes Temporalties in *Italie*, (now valued by ſome aboue diuers Kingdomes) aroſe out of the corruption and ruine of the Empire, the Emperours being Kings aſwell of *Italie* as *Germany*, crowned * not onely at *Aquiſgraue* or *Germanie*, but at *Milan* for *Italie*, and at *Rome* for the Empire. But the Empire decaying by the Popes ſtratagems, by bandying factions againſt the Emperours, by inciting them to Holy Land Expeditions (to their great weakning) by exciting the World againſt them for neglect, by taking opportunities in their abſence at home, by ſeeking to betray them there, by applying and employng the Cruſados and Indulgences, (yea, ſometimes as before yee haue read of *Conrade*) greater indulgence againſt them, or theirs then againſt *Saracens*, (moſt of which *Matthew Paris* hath deliuered of *Fredericke* the Second) beſides, Monies raiſed, by Tenths, Lones, Impoſitions, and ſpecially by releaſing Vowes for Holy Land Expeditions, to maintayne Armies againſt them; hence the Imperiall Rent, *Guelph* and *Gibelline* long and bloudie diuiſion, and the Emperour quite depriued of *Italie*, and ſo little left him of *Germanie*, in *Germanie* alſo. Thus hath the Pope turned his Keyes into Pick-lockes, into Swords, into Scepters, exerciſing his Spirituall vnlimited power, *Extra anni ſoliſq; vias* (ſaith * one) to all parts of the World: yea, and if there ſhould be found out more Worlds, as *Democritus* dreamed, this Dreamer addes that they ſhould all be vnder Papall Iuriſdiction. This hath no Hils, Seas, or Riuers for boundaries, but is without Horizon or limitation. And this power hath two Functions to rule; and to prouide againſt dangers of Wolues; both vicious and hereticall perſons, as alſo Princes either malignant or negligent. For ſeeing that Princes haue original from Elections of the people, and this power is confirmed by mutuall Oathes of Prince and people, and God hath giuen all power of binding and looſing of Oathes to the Pope: therefore *Botero* concludes all Temporall Princes ſubiect to the Popes cenſure, which *Ordine ad Deum*, in pretence of defence the Church hath raiſed ſuch Tragedies in the Chriſtian World.

Theod.de Schiſ. l.2.c.13.

Plat. de vit.P.in Bon.9.

* See Bot. and Booke of Eſtates by E.G.

* *Botero 2. part.l.4.*

Now for Collations of Benefices, theſe partly depend of his Temporall Soueraigntie, and partly are wrung and extorted from Temporall Soueraignes and Patrones, vnder pretence of their Simoniacall beſtowing them. This the pretended quarrell of *Gregorie* to *Henrie*, and of his Succeſſors to the next *Henrie*, and all other Chriſtian Princes. *Eadmerus* was preſent at the *Roman* Councell of Pope *Vrbane*, and heard his words excommunicating all Lay-men giuing, and all Eccleſiaſticals taking Inueſtitures at their hands, and all which conſecrated ſuch ſo inueſted (a cuſtome which had continued many Ages) and all which for preferments of the Church did homage to Lay-men, *Dicens nimis execrabile videri, manus quæ in tantam eminentiam excreuerint, vt quod nulli Angelorum conceſſum eſt, Deum cuncta creantem ſuo miniſterio creent, & eundem ipſum pro redemptione & ſalute totius Mundi Summi Dei Patris obtutibus offerant, in hanc ignominiam detrudi, vt ancillæ fiant earum manuum quæ die ac nocte obſcœnis contagijs inquinantur, rapinis & iniuſtæ ſanguinum effuſioni addictæ commaculantur.* He addes; *His præſentes fuimus, hæc conſpeximus, his ab vniuerſis fiat, fiat, acclamari audiuimus.* Thus you ſee the Reall and Corporeall Preſence (that men may know what benefit accrueth to the Pope by that Doctrine) is made an argument of deueſting Princes of Inueſtitures, and making of Prelates: both firſt confirmed in that Age, the one by Pope *Nicholas* againſt *Berengarius*, the other by *Gregorie* and *Vrban*: *thus oppoſing and exalting himſelfe aboue all that is called God, or that is worſhipped*, that is ouer all powers Ciuill and Eccleſiaſticall (called Gods) and ouer God himſelfe, whom here he profeſſeth to be created by his creature: a three-fold cord of power, all broken by one blaſt of the Pope.

Ead. Nouorum lib.2.

Vid. Selden Annot. ad eund. Malmesbur. &c.

2.Theſ.2.4.

How ſtifly King *Henry* ſtood for his Inueſtitures, and how *Henry* the Emperour warred and captiued the next Pope *Paſchall* for them, *Eadmerus*, *Malmeſbury*, and others then liuing teſtifie, the Pope ſwearing and ſtarting from his Oath in that caſe. Neither is it likely that the Popes had thus made all Biſhops and Abbots depend vpon themſelues, without acknowledging homage to their Princes, vſurping ſo euidently al Eccleſiaſtical Supremacy, had not the ciuil combuſtions on one ſide (as here vnder King *Stephen* the firſt King which diſcontinued them) and exhauſtions into the Holy Land on the other ſide, made the Pope dreadfull, whoſe breath could thus lead the Weſterne World into the Eaſt. Thus did the Pope vſurpe a Monopoly of the Keyes by *Elections, Poſtulations, Tranſlations, Reſeruations, Prouiſions, Vnions, Permutations, Acceſſes, Regreſſes, Coadiutories; by Compoſitions for Palls, Croſier Staues, Miters, Rings; perſonall* a The Pope can make his Cardinals rich and himſelfe by their creation, both by money for that dignity, and by al their former Benefices falling to him.

Theod. à N. l. 2. c. 7, 8, 9, 10. & d.

b The words of *P. Alexander*, treading on the Emperors necke. *Super Aſpidem & Baſiliſcum ambulabis, &c.*

Viſitations by Biſhops and Abbots of the Apoſtles ſtaires; by making his Cardinals; [a] (which in this Age firſt grew to be *Giants and men of renowme*, and as I ſaid, Kings fellows, being before but Biſhops, Prieſts, & Deacons,) *able to carrie it out in pomp and Maieſtie as beſits the Apoſtles of Chriſts Vicar; and by inriching his Kindred, Countrymen, Officers, and Fauorites with the beſt Benefices and Prelacies in euery Countrey*, (whereof let the Reader informe himſelfe in *Matthew Paris*, of that *Ægyptian Babylonian* ſeruitude in his time, as alſo of his impoſing ſummes of money to bee giuen out of theſe, and if they had it not, to be taken vp of the *Caurſines* (Out-landiſh Papall Vſurers, at abominable rates) *Tenths, Firſt-fruits, Thirds, Fifthes, and I know not what Annuities and Penſions, yea, the open and ſhameleſſe ſale of theſe at* Rome (read *Theod. à Niem* a Courtier to many Popes, of Arts beyond what *Simon*, or *Magus*, or the Deuill himſelfe had euer heard of, if it could be Simonie which the Popes did, who forſooth could not ſinne as their flatterers ſaid) *and laſtly, by making Lawes in all theſe and other Eccleſiaſticall affaires to remayne to all Generations*, whereby the Clergie was exempt from Kings, not Kings from their Clergie; yea, forced out of their means and Lands, to maintayne the ſubiects of another Soueraigne; euery Monaſterie being a Caſtle, euery Cathedral a ſpirituall exempt Citie, euery Prelate the Popes Captaine, and to whom alſo they were particularly ſworne. Conſider this legge of the beaſt, and conſider *Monſtrum horrendum, informe*, conceiued long before, in receiuing Appeales from all parts, but borne in that *Smoke from the bottomleſſe pit*, when Satan was looſed; nor euer could haue growne to full age, if Indulgences had not ſtrengthned the Popes, to tread vnder foote all [b] *Aſpes and Baſiliskes* (ſo they eſteemed gaine-ſaying Kings and Emperours) nor were Indulgences of any force at all in this kinde before this Expedition, when and whence ſprung their vnexpected puiſſance, and thence the Popes, as ſhall anon appeare.

See the ſtories before related.

Beſides, the Eaſterne Patriarkes which before theſe warres, held of long time in many Ages no communion with the Popes of *Rome*, by this meanes became ſubiect to him, *Antiochia* firſt, then *Ieruſalem*, and after that *Conſtantinople* it ſelfe (*Romes* Corriuall) being ſubiected and ſubdued by theſe Expeditions from the Weſt; and I know not what *Genius*, both in the Eaſt and Weſt, making the Biſhops in ſeeming moſt religious, make this a part of their Religion to quarrell with their Kings, (and one with another for ſuperioritie of their Seas) and goe to the Pope for refuge, as is ſeene in *Anſelme* of *Canterburie*, *Thurſtan* of *Yorke*, and others; and eſpecially *Thomas Becket*, whoſe murder in that quarrell, conſtrued to a Martyrdome, and rewarded with a Canonization, did ſuper-exceedingly aduance and aduantage the Popes power ouer Kings; furthered by the emulation of the *French* King againſt the *Engliſh*, which inſtigated the Biſhop firſt, after the Pope; laſtly, his owne ſonnes againſt him, honouring the new Saint alſo with perſonall Viſitation, Offering and Pilgrimage. Alſo *Daibert* the firſt Weſterne Patriarch of *Ieruſalem*, taught his Succeſſors this Leſſon, who went to *Rome* to complaine of his King; *William* an *Engliſhman*, firſt *Latine* Archbiſhop of *Tyre*, and *William*, the Authour of the Holy Land Hiſtory, with others muſt needs fetch their power from *Rome*: and the Eaſterne Empire beeing before weakened by the *Saracens* and *Turkes*, now engirt on both ſides by the Weſterne *Frankes*, the heart and bowels being alſo by ciuill diſſentions embroyled, it muſt needs follow that by the fall of her Competitor, *Rome* muſt ariſe, *ſit alone and reigne as a Queene*; Whoſe ambitious neglects, hath ſince betrayed that whole Empire to the *Turke*.

§. III.

Of Diſpenſations.

BVt Temporalties and Benefices were but the hinder legges, of this *Babylonicall* Beaſt, for ſtabilitie; Diſpenſations and Indulgences were the two fore-legs, more actiue for prey and puiſſance. And theſe alſo now began to bee of vigour and ſtrength in the Church to Papall Monarchicall intents and purpoſes. As for Diſpenſations it is true, that there was ſome vſe of them in the ancient Church: it beeing neceſſary that as in the Temporall, ſo in the Eccleſiaſticall Republique, there ſhould be according to conducent circumſtances, a qualification of rigid (which differing times may eſteeme rigorous) Canons. Euen the Ceremonies of Diuine Law yeelded to the neceſſitie of Charitie, as in *Dauids eating the Shew-bread*, iuſtified by Chriſt himſelfe, who preferres *Mercie* to *Sacrifice*. How much more in the milder times of the Goſpell, and in the Canons and Conſtitutions Eccleſiaſticall, not giuen immediately *by miniſterie of Angels*; nor to a *Iewiſh* Pinfold, or one compendious people, and that for a ſet time *till Shilo came*; but to a Sea of peoples, by miniſtery of men, without limitation of time; may the difference of times, manners, and men require a diſpenſing by change, or ſuſpenſion by conniuence, making the beſt harmonie of *Mercie and Iudgement*. *No man puts new wine into old veſſels*: nor were later, weaker times fitted to the ſeueritie of the Ancients, which were both more holy, and by neceſſitie were forced for want of the Temporall Sword, to whet the Spirituall ſharper. Neither can men ſee all circumſtances which may ariſe, nor are all men or

Ground and reaſon of Diſpenſations.

times of one conſtant tenor. *Summum ius, ſumma iniuria: The wringing of the Noſe bringeth forth bloud; the forcing of wrath bringeth forth ſtrife. Charitie couereth a multitude of offences, is weake with them that are weake, and burneth when others are offended, maketh vs all things to all: yea, caſts forth the wheate into the Sea to preuent ſhipwracke,* notwithſtanding a promiſe of deliuerance. Hence new Parliaments, Statutes, Edicts; hence later Councels, Synods, Canons.

Pro.30.vlt. & 10.
1.Cor.9.
Acts 27.

But what is this to the Popes *Non obſtante*? a plenitude of power to diſpenſe with Oathes, Vowes, and whatſoeuer Diuine or Humane, ſtanding in the way of his Monarchie? True it is, that aboue foure hundred yeares before this time, *Gregorie* Biſhop of *Antiogh* did diſpenſe with the Oath of the Armie, which ſaid, they had ſworne not to admit *Philippicus* their Commander, alledging the Epiſcopall power of binding and looſing: but this was to preuent, not to inuent Treaſon; to reduce to, and not ſeduce from loyaltie & ſubiection to their Emperor. In theſe times firſt were the *Keyes of the kingdom of heauen,* pretended by *Peters* pretended Succeſſor, to exclude the Kings of the earth, with *Petra dedit Petro, Petrus Diadema Rodulpho,* ſetting vp one & putting down another Emperor at Papall pleaſure. Little did Diſpenſations before auaile the Papacie (except in enlarging the Phylacteries of his ſpirituall power, in admitting Appeales, and making himſelfe a Buſie-bodie, and Interloper, *Magnus Eccleſiæ ardelio)* but now the Cedars of *Libanus* quaked with feare of *fire from the bramble,* when Diſpenſations with the Oathes of Subiects, had depoſed *Henry* the victorious Emperour, by the Miniſterie of his owne Sonne. In vaine did that Sonne ſeeke afterwards to ſtop the current in taking the Pope Priſoner: *Sero medicina paratur*; his Fathers Example might teach him to feare ſome *Abſolom,* to imitate himſelfe.

Euag.l 6.c.12.
In malis promiſſis reſcinde fidem, in turpi voto muta decretum.
Iud.9.

And eſpecially Diſpenſations were brought into requeſt, by the queſt of the Holy Land: when large Merit and larger Indulgences, Priuiledges, Prauiledges attend the Vow, and taking the Croſſe on the one ſide; and larger ſummes fill the Popes Coffers on the other ſide by the Popes diſpenſing: when ſome Friars goe before to preach the Cruſado and holy Warre, other Friars are ſent after with Faculties to diſpenſe for ſo much money, as the Expedition would coſt you, leauing you no leſſe merit with a great deale more ſafetie, eaſe and pleaſure at home: when the Pope can thus proſtitute the zeale of Chriſtians, to let and ſet it to Farmers and Vndertakers, as to *Richard* Earle of *Cornwall,* (whoſe ſummes this way gotten were incredible, able to make way to his Imperiall Election) when the like Diſpenſations are beſtowed as Papall fauours to repaire the broken ſtate of others: when Diſpenſations raiſe vp new *Locuſts from the bottomleſſe pit*; not only exempting ſome principall Monaſteries from Epiſcopall Iuriſdiction, as the Popes peculiars vnder Saint *Peters* immediate protection (and hee thus obliged the chiefe Colledges of the chiefe learned men of thoſe times, to maintayne that power which priuiledged them) but Chapters of Cathedrall Churches, whole Orders of Religion, as the *Cluniacenſian* and *Ciſtercian* Congregations; and after that the Orders of Friars in their ſeuerall ſwarmes, diſpenſing to them, not only Exemptions from Biſhops, but power to build Churches, to receiue Confeſſions, to preach in all places, to be Biſhops in euery Dioceſſe, and Curates in euery Pariſh; at once Papall Lords by Diſpenſations, and Mendicants by Vow and Profeſſion. Yea, euery pettie Prieſt might obtayne by his Purſe an exemption from Epiſcopall power. And laſtly, new Diſpenſations, and new Priuiledges haue hatched a new *Ignatian* Societie of parti-coloured Leopards, Regular-Secular-Clergie-Lay-Fathers-Friars-all-things-nothing.

Nummus ait pro me, nubit Cornubia Romæ.
See *hiſt.Conc. Trid. pag.221.*

Thus Diſpenſations made way to get monies by Sales; Friends by Gifts, Patrons by patronizing (Forts and Armies of Learned men in Abbies, Couents, Colledges, Congregations, Orders) yea, they robbed the Church of her Officers and Labourers; it being now a glorious vertue for Biſhops and Prieſts to forſake their flockes, and in ſtead of Spirituall warfare againſt the Deuill, (by preaching to *caſt downe, with weapons not carnall, imaginations and euery high thing exalted againſt the knowledge of God)* to imbrace this carnall againſt the *Turks, walking in and warring after the fleſh*: yea, they were diſpenſed with for non reſidence, mean-while, and to receiue or lay to pawne the fruits of their Benefices for that three yeares, no leſſe then if they were reſident. So *Baldwin* Archbiſhop of *Canterbury,* made a Pilgrimage thorow *England* and *Wales,* to winne Pilgrimes for this warre. Pope *Gregorie* had excommunicated *Fredericke* the Emperour, for not going to the holy warres, as he had vowed: hee went and did glorioully, as you haue read alreadie: but the Hoſpitulars and Templars purſuing the Popes quarrell ſought to betray him to the *Soldan,* (a perfidie odious to that Infidell) and in his abſence the Pope ſets *Iohn de Brenes,* to conquer and ſubiect his *Sicilian* Dominions. For quarrels of thoſe Templars, and others, he is againe excommunicated; and the third time by *Innocent* in the Councell of *Lions*: *Omneſq;* (ſaith the Pope therein) *qui ei iuramento fidelitatis aliquo modo aſtricti vel obligati, à iuramento huiuſmodi perpetuò abſoluimus & liberamus, authoritate Apoſtolica firmiter & ſtrictim inhibendo ne quiſquam de cetero ſibi tanquam Imperatori vel Regi pareat, vel quomodo libet parere intendat. Decernendo quoſlibet qui deinceps ei, velut Imperatori vel Regi, conſilium vel auxilium præſtiterint* (could the Deuill haue roared lowder againſt Charitie?) *ſeu fautorem, ipſo facto excommunicationis vinculo ſubiacere, &c.*

2.Cor.10.4.
Concil. Sur.tom. 3.pag.754.
Mat.Paris. Hen.3.pag.911. in Concil.Lugdu.
Of *Baldwins* Itinerarie, *Giraldus* hath written a book.

To palliate this Diſpenſation of Oathes, and electing a new Emperour, the Holy Land buſineſſe was alſo a goodly couert, where beſides the Diſpenſations to beneficed Prieſts (after this Expedition, giuen to all ſuch as could pay the price, inſomuch, that *Iohn Manſell* had foure thouſand Markes of Eccleſiaſticall Reuenue in thoſe dayes of *Henry* the Third, and others incredible purchaſes in that kind of pluralities) he authorizeth Biſhops to excommunicate and interdict the Lands of ſuch as hauing receiued the Croſſe did not performe their vow. All Archbiſhops, Biſhops, Abbots, and ſuch as haue cure of ſoules, are enioyned to preach this word of the Croſſe to their Cures, to goe or ſend Souldiers thither for remiſſion of their ſinnes. Croſſed Detters are freed from paying Vſuries, although bound thereto by Oath, &c.

* *Non obſtante* was a clauſe, ſignifying *not-withſtanding*, that is not-withſtanding any Canon, Law, Promiſe, Priuiledge, &c he would diſpenſe, and they might do the contrarie.

And thus treaſonable Diſpenſations beganne by *Hildebrand*, grew vp to ſtrength and maturitie by this Holy Land buſineſſe, and both Laitie and Clergie at once were exempt from oaths, vowes, and bonds to God and Men. Hence grew that *Non obſtante*, * ſo often mentioned by *Matthew Paris*, for the grieuances whereof the whole Parliament ſent *Anno* 1246. Meſſengers or Legats, to *Lions* to treate with the Pope, and for which that *Lincolne* Biſhop *Robert Groſted* (whom the Weſterne Church admired for Learning and Sanctitie) both writ to the Pope, and on his death-bed proued him to be Antichriſt. He affirmeth alſo that the King vndertooke to ſweare with moſt ſolemne Ceremonies of Candle curſe, that which hee obſerued not, in confidence of the Popes Diſpenſation: yea, falſified his owne, and fruſtrated his Progenitors Acts and Grants in profeſſed imitation of the Popes *Non obſtante*: vowed this Holy Land Expedition, and ſware where hee had no meaning to doe any thing, but get money of his people; part whereof might procure Papall Diſpenſation. Yea, hereby the Popes haue obliged Kings, States, and Kingdomes to them, by diſpenſing with oathes, with Marriages in degrees forbidden, or hauing other wiues liuing, ſo that their Poſterities ſtand obnoxious to the Pope for feare of illegitimation.

See abundant teſtimonies hereof in *Conc. Lat. ſub Iul. 2. & Leon. 10.*

In the firſt of theſe the Pope by *Temporalties* became a temporall Prince by Treaſon to his Prince; in the ſecond by *Collation of Benefices*, hee became vniuerſall Biſhop, ſwallowing the power of all Biſhops and Church-men, and of Princes ouer them, into a Papall Whirle-poole, which he confirmed by Lawes, ſitting in *Eccleſiam* (as it was propheſied of the *Man of Sinne*) as repreſenting the whole Church, inueſted in her whole power, which vnder him as vnder couert Barnes was no perſon in Law, but hee anſweres all in Law, and is himſelfe in his written Decretals, and in his preſent Conſiſtorie, the ſpeaking Law of the Church: In this third, he is more then Law, cutting aſunder the *Gordian* knot, by Diſpenſations, if he cannot by Gloſſes, and qualifying Interpretations vntye it; aboue Law, aboue the Church, aboue God, aboue himſelfe by his *Non Obſtante*, in fulneſſe of power diſanulling all their acts hindering his acts and preſent purpoſes. And whatſoeuer hath beene by former Popes, by Councels, by themſelues ordained for reformation, *vna falſa lachrymala quam vix vi extorſerit*, one goodly pretence forced to ſome ſhew of equitie, ſhall with a Diſpenſing *Non Obſtante*, turne to ſerue his turne, and bring money to his Coffers, though purpoſely deuiſed againſt it.

Hiſt. Conc. Trid. pag. 251.

Guicciard. hiſt. lib. 6.

Thus dealt he with *Commenda's* (deuiſed for the good of the Church, which was commended for a time to ſome other fit Rector, till a proper Rector and worthy might be procured) to a longer time, yea, to terme of life, for the goods, not the good of the Church. Euen after *Luthers* preaching Pope *Clement commended* to *Hyppolitus* all the Benefices of the World, Secular and Regular, Dignities and Parſonages, Simple and with Cure, being vacant for ſixe monethes, to beginne from the firſt day of his poſſeſſion, with power to diſpoſe of, and to conuert to his vſe all the fruits. Yea, this Cardinall *de Medicis* (which plucked out the eyes of his brother *Iulius* whom his Miſtris loued more then him for his eyes ſake) continued to hold the Archbiſhopricks of *Milan* in *Lumbardie*, *Capua* in the Kingdome of *Naples*, *Strigonium* in *Hungarie*, beſides the Biſhoprickes of *Agria* in *Hungarie*, *Mutina*, and *Ferrara* in *Italie*, places ſo far diſtant. *Vnions* deuiſed for the Churches prouiſion in the inſufficience of one liuing, by adding ſome neere one, were ſtretched to thirtie or fortie wherſoeuer lying, as if the good not of the Church, but of the perſon had beene intended.

See *Rain.* and *Harr.* 7. 6.

Matthew Paris in his time tels that the Pope ſent to the Biſhops of *Canterbury*, *Lincolne*, and *Saliſbury*, to prouide three hundred *Romanes* in the Benefices next vacant, giuing none other till theſe were prouided, which neuer meant to come at any cure but of the money. Yea, when they dyed other *Italians* ſucceeded, ſo that their receits in this kind, far ſurmounted the Crowne Lands: and after complaints to the Pope, and the fore-mentioned Councell ſo zealous of the Holy Land, the caſe was worſe, as it hapned to the *Iſraelites* by *Pharoes* Taxe-maſters, ſwelling from ſixtie to ſeuentie thouſand Markes. *Clement* the ſixt reſerued for two Cardinals, which hee had lately made, the Benefices void and to be next void, beſides Biſhoprickes, and Abbeyes, to the ſumme of two thouſand Markes, which in the valuations of thoſe times, might one with another be two hundred, forſooth, for theſe *Principes mundi, conſiliarij noſtri* (ſo ſaith Pope *Pius* of his Cardinals) *& coniudices orbis terrarum, ſucceſſores Apoſtolorum circa thronum ſedentes, Senatores vrbis & Regum ſimiles, veri mundi Cardines, ſuper quos militantis oſtium Eccleſiæ voluendum ac regendum eſt*. Thus Cardinall * *Wolſey* is ſaid to haue had more Reuenues, then all the Biſhops and Deanes in *England* now.

T. Walſingham in Ed. 3.

Sac. Cer. Ec. Rom lib. 1. ſ. 8. c. 3.

* *Herologia Anglica.*

In the Councell of *Trent* (which pretended to reforme, intended to palliate, if not further to pollute with abuſes, at leaſt in the greater and Papall part) the Pope could not indure the queſtion of Reſidence due *iure diuino*, which the *Spaniſh* Biſhops vrged, and in the queſtion of Diſpenſations had *Adrian* a *Dominican* Friar, to defend his abſolute and vnlimited power; and though he diſpenſed without cauſe, the diſpenſation was to be held for good, alledging that of Saint *Paul*, that Miniſters are *diſpenſers of the myſteries of God*, and to them is *the diſpenſation* * *committed* (his paterne was the Diſpenſer or Steward, *Luc.16.* which is ſaid to *deale wiſely*, as the Pope did in the Maſter piece of their skill, this whole Councell) *and though the Popes diſpenſation in diuine Law be not of force, yet euery one ought to captiuate his vnderſtanding, and beleeue that he hath granted it for a lawfull cauſe, and that it is temeritie to call it in queſtion. Laynez*, the Generall of the laſt Locuſt-brood (the * Ieſuites) ſaid, that *to ſay the Pope cannot by diſpenſation diſoblige him who is obliged before God, is to teach men to preferre their owne conſcience before the authoritie of the Church; that it cannot be denyed that Chriſt had power to diſpenſe in euery Law, nor that the Pope is his Vicar, nor that there is the ſame Tribunall and Conſiſtorie of the Principall and the Vicegerent; ſo it muſt be confeſſed that the Pope hath the ſame authoritie: that this is the priuiledge of the Church of Rome, which it is hereſie to take away, &c. that it belonged not to the Councell to reforme the Court, becauſe the Scholar is not aboue his Maſter, nor the Seruant aboue his Lord.* And thus muſt all men diſpenſe with *Romiſh* Diſpenſations: and thus it comes to paſſe that *the Popes Exchequor is like vnto the Sea, into which all Riuers runne, and yet it runnes not ouer*; as one obſerued which ſerued long, and well obſerued the reſerued courſes in the Popes Court.

Hiſt.conc Tr.l.7.

1.Cor.4.

* A gloſſe contrarie to the Text, as if Diſpenſing the Word, were concealing or cancelling it.

* *Hiſt conc.Tr. lib.8.*

Theod. Niem. Nem.vn.tr.6. c.37.

Neither is it amiſſe to heare *Sanſouino* tell the manner of diſpenſing Diſpenſations at *Rome*, in his eleuenth Booke, written wholly *del Gouerno della Corte Romana.* The authoritie of the Pope (ſaith he) as the Head, diſperſeth it ſelfe into ſo many members, that the Courtiers vſe to grow old before they vnderſtand that gouernment. There is firſt, the Colledge of Cardinalls, the Head whereof is the Pope (therefore called *Maximus*) and the Cardinals members; of which the number is not certayne in our times, howſoeuer it is found that in former times there were but twelue. Theſe Illuſtrious Fathers aſſemble once a weeke, which Aſſembly is called *the Conſiſtorie*; in which Senate are appointed Biſhops, Archbiſhops, Metropolitans and Patriarks when the Seas are void, whoſe election doth not belong * to a Chapiter, Citie, Prouince, King, or other perſon: in which caſe they are choſen by the Pope and this Senate. Here they treat of all things which belong to Worſhip, to Faith, to Religion, to the peace of Chriſtendome, to the temporall eſtate of the Church of *Rome*. In this ſacred Senate (as the greateſt in the World) all Prouinces, all Regulars, and all Kings, haue their Fathers Defenders, which they call *Protectors*, who propound the cauſes of their Prouinces, &c.

F. Sanſouino del gou.de diuerſi regni.

* Euen in theſe the Pope hath made prouiſions at his pleaſure, as in many Archbiſhops of *Cant. &c.*

For the *Penitentiarie*, he addes, that *all the World ſeekes to the Pope for many graces in that matter, which our Lord Ieſus Chriſt left vnto* Peter, *to wit, of* looſing and binding in earth whatſoeuer he will. *Now this part being by the Pope reſerued to himſelfe; that other is accuſtomed to be granted of him, that is, that* of looſing, *to one of the Cardinals, who is called the* chiefe Penitentiarie, *who for ſo much as appertaynes to that which is common in the diuine Law, and to his Abſolution, exerciſeth the Iuriſdiction committed to him by the Pope by many Vicars and Subſtitutes, called* Penitentiaries (*or* Penitentiers) *diuided thorowout all the greateſt Churches of* Rome, *as Saint* Peters *in the* Vatican, *Saint* Iohn de Lateran, *Saint* Marie Major. *But the Diſpenſations which are made touching obſeruation of humane Lawes, he granteth not but in ſome caſes, and by himſelfe. And by a generall commiſſion from the Pope he heares Sutors in ſuch affaires, and hauing ſeene their Demands, if there be any cauſe* * *for which the Sutor meriteth to be heard, and that which he requireth hath beene accuſtomed to be granted by the Pope; he writes by authoritie Apoſtolicall and of his Office, and not by the Popes mouth but by that generall commiſſion in his Letters of commiſſion from the Popes mouth, hee affirmes, and his Aſſertion is beleeued as in a thing belonging to his Office, and reſcribes alway to the Supplication on that ſide directed to the Pope in one of theſe formes,* fiat in forma, fiat de ſpeciali, fiat de eſpreſſo, *with which varietie of wordes he lets the Taxers vnderſtand the importance of the Suit: and as the Reſcript of the Penitentiarie differs in forme, ſo the taxes of the payments are altered by the Officers. And in theſe times the multitude of humane Lawes is ſo increaſed, both by the Pope, and by Councells, and by Monaſteries, that men being in ſome ſort bound, deſiring their ancient libertie, haue recourſe by way of Supplication to the Penitentiarie, who hauing ſigned the Suppliants Bill with his hand, they diſpatch the Bulls vnder his Name and Seale. And for that many times hee doth not write backe preciſely, requiring ſome atteſtation of the Suppliant, hee appoints Iudges by his writing, which taking knowledge of the Cauſe, perfect the Act; and herein he appoints others in his place. And this holy Office of the Penitentiarie, for the greater commoditie of them which come for Expeditions hath foure and twentie Defenders of Suppliants, which are called the* Proctors of the holy Penitentiarie. *Theſe as Aduocates declare the Contents of his Suite, and as it were plead the Cauſe before the Penitentiarie, of whom they procure to obtayne their Suite, and to get their Bulls diſpatched. He vſeth alſo to reſcribe in many Cauſes appertayning to Iuſtice, and as it were alway to grant in the one kinde and in the other, here vnder noted, Diſpenſations matrimoniall in degrees forbidden by the Law* * *of Man, legitimations of Children; Diſpenſations in reſpect of them, or for want of members due to ſuch as are to receiue Orders*

Note how meane Gods Lawes are to humane in *Rome.*

* *Quod ſi doloſi ſpes refulſerit nummi.*

The fruit of many Canons and Lawes Eccleſiaſticall, publike and priuate.

* This the reaſon of their ſtrict law: as for the Law of God as in *Henry* the eight &c. the Fees is too great for the Penitentiarie.

ders or Benefices; alſo for incompatabilitie of more Benefices. Abſolutions from homicide in Foro Conſcientiæ; *for Clerkes in both Courts, with retention of Benefices and Diſpenſations for more. The like for Simonie, for Exile, moreouer from an Oath for the effect of the operation, from falſe Oathes, commutation of Vowes, and Licences from obſeruation of any humane Law, and eſpecially of Regulars from any Chapiter (or Article) of the Lawes of their Rules. He giues Indulgences to places and perſons; and moreouer, infinite Commiſsions in forme of Law, as namely, the Declaration of the Nullitie or Inualiditie of Marriage, which are called Declaratorie: and in many other things which are knowne to them that practiſe in the Eccleſiaſticke Courts.*

They doe euery day demand the Subſcriptions from the Pope of ſuch things as come from his voluntarie and proper liberalitie, as the grants of Benefices and other things, which are alſo generally committed to the Great Penitentiarie, and all matters which pertayne to Iuſtice in things Eccleſiaſticall thorow all parts of the World, as alſo in things profane of the temporall patrimonie of the holy Church of Rome, *and of any other place of the World which haue recourſe to the Court of* Rome, *by reaſon of the perſon being Eccleſiaſticall, or by Princes ſending it, or by conſent of the parties. The Pope for the more eaſie diſpatch of Sutors in all theſe things, hath ordayned* two Audiences, *in one of which they demand matters of* Grace, *in the other thoſe of* Iuſtice.

Officers and Counſellors of the Popes ſtate.

Vicario di Roma.

But for theſe and the like Officers, the Vice-chancellor, the Audience of the Chamber (as it were his priuie Counſel) the priuate diſpatches by the Secretarie, the Chamberlan (which hath power in the Temporall State) Treaſurer, Aduocate, Proctor, Commiſſaries, Marſhalls (to one of which the Whores of the Citie pay a yeerly Taxation, which they call Tribute) I omit and referre the Reader to the Author. The laſt he mentions is the Vicar of *Rome*, who hath the ſame authoritie which the Pope hath ouer the Prieſts in all things, in *Rome* and in the Dioceſe, hearing all Clergie caſes as Ordinarie; impoſeth Penance, conferreth Sacraments, calleth Congregations, viſits Churches and Monaſteries, makes Inquiſition, correcteth, puniſheth, remooueth and giueth Benefices: his authoritie extends fortie miles out of *Rome*, in ſome caſes. The Pope hath alſo giuen him all thoſe *Pontificalia*, which euery Ordinarie exerciſeth in his Dioceſe, as to conſecrate places profane, to reconcile ſuch as are profaned, to promote to holy Orders, to puniſh Blaſphemies, Vſuries, Periuries, Inceſts: and in caſe of corporall puniſhments to ſend them to the Secular Iudges. He hath foure Notaries or publike Scribes, and two Vicars ſubſtitute. So farre is the Pope degenerated from a Biſhop in any thing but Title, and vſing that onely, that *through couetouſneſſe with fayned words he might make merchandiſe of* men, as *turpilucricupidus*, *a louer of filthy gayne* (euen that of Curtezans filthineſſe) yea, of *the ſoules of men*, which are reckoned among the *Babylonian* wares of theſe Merchants of the earth. And what elſe are theſe diſpenſations thus abuſed, but ſoule-ſale, which is made more euident (is any thing more impudent then a Whore?) by their *Taxa Cameræ*, a Booke publiſhed in print, whereby men may know the prices of their Abſolutions for Simonie, Sodomie, Inceſt, Homicide, and other the Maſter and Monſter ſinnes and degenerations of mankind. In which marke alſo, that being breaches of the Law of God, an inferior Penitentiarie by his Booke of Taxation can abſolue, but thoſe crimes againſt humane Lawes require the chiefe Penitentiarie to turne the Law into a Net, and become a good Sponge-man to exenterate his purſe more thorowly.

2. Pet. 2. 3.

Apoc. 18. 13.

Soules ſold, whiles their ſin remaynes, though their mony be gone; yea is increaſed with boldneſſe and frequency in hope of Diſpenſations: ſinnes being thus made both veniall and venall.

Bud. de Aſſe. li. 5.

And as *Rome* by Diſpenſations is made a Merchants ſhop, *Litium officina capturarumq́ improbarum*, where are kept perpetuall Marts of Sacriledge, which make ſinnes not onely *Veniall* but *Venall*; and *Golden Canons* become *Lesbian* Rules by Papall *Leaden Bulls*, flexible and pliant according to the price and banke of the *Romiſh* money changers: ſo by Indulgences hath ſhe beene indulgent to all her Chapmen (except they wanted money) and hath made them the foundation of the Tower of *Babylon*; in this, Indulgences and Diſpenſations agreeing that nothing hath more rayſed, nothing more razed her gorgeous and glorious Fabriques; *Henrie* the eight, vpon the one occaſion forſaking wonted commerce with *Rome*, and *Luther* by the other prouoked to open his mouth ſo wide and loud, that he awakned all *Europe* to behold her filthy whoredomes. And if any thinke the later times either more *Caſta*, or more *Cauta*, let him obſerue what *Nouus Homo*, an vnknowne Supplicant of *Rome*, hath reuealed touching the myſteries of the *Datarie* (the Office where matters of Benefices are diſpatched) where the beſtowing of Benefices is deferred, that inquirie may be made of the richeſt Competitors; each Liuing is charged with a penſion of halfe, or a third, or two thirds of the worth, and then by another Ordination by preſent payment of fiue yeeres purchaſe extinguiſhed. As if the Benefice bee worth three hundred crownes a yeere, a penſion is impoſed of two hundred, leauing one hundred for the Incumbent; who paying one thouſand crownes and a hundred more for Seales and Expedition, buyes repentance at a deare rate. The *Regreſſus* and *Expectatiuæ* forbidden by the Councell of *Trent*, are deluded with *Coadiutorſhips*, ſold for a yeeres profit in colour of expediting Bulls, with aſſurance of future ſucceſſion: by which and like meanes (you may not call that Simonie which the Pope doth; and it is diſputable amongſt them, whether the Pope can commit that ſinne, although the very name comes from *Simon Magus* his ſeeking to contract with *Simon Peter*) *Paul* the fifth is reported to haue extracted out of his Lead twentie hundred thouſand Scutes, to buy Lands for his Nephew (or ſonne) *Borgheſius*. The truth of which, by the Regiſters

Nouus homo, in a Supplication by a *Romiſh* Catholike to his Maieſtie, Engliſhed by *M. Cr.*

(ſaith the Author) in the Office of *Bettus*, a publike Notarie, in a particular kept ſecret, appeareth.

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§. IIII.

Of Indulgences.

THus haue we ſeene the Popes Temporalties, ariſing from Conſpiracies againſt Emperours, his Collations from the ſpoile of all Kings and Princes of their Inueſtitures, in pretence of Simonie, to further intenſions and extenſions of Simonie; his Diſpenſations, Factors and Bawds for Compenſations, by this *Man of Sinne*, which thus ſinned and kept a Trade, Shop, Mart, Sale, and gaine of Sinne: but that which had leaſt ſhew of reaſon, and yet was the right fore-legge of the beaſt, whereon he had ſureſt ſtanding, whereby he had ſecureſt holding his prey, wherewith he made ſtrongeſt fights againſt his Aduerſaries, was *Indulgences*. And whereas the Riuer of the Popes *Eden, is parted into foure heads, this firſt compaſſeth the whole Land of* Hauila, *where there is Gold, and the Gold of that Land is good.* Of which the Author of the Hiſtorie of the Councell of *Trent*, relateth that *this manner of gaining Money was put in practiſe, after Pope* Vrban *the ſecond had giuen a plenarie Indulgence to all that ſhould make war in the Holy Land; imitated by his Succeſſors, ſome of which granted it to thoſe that maintained a Souldiour, if they went not in perſon. And after, the ſame Indulgences or Pardons were giuen, for taking Armes againſt thoſe that obeyed not the Church of* Rome, *although they were Chriſtians: and for the moſt part, infinite exactions were made vnder thoſe pretences, all which, or the greater part were applied to other vſes. Thus Pope* Leo *the tenth*, 1517. *ſent an Indulgence thorow all Chriſtendome, granting it to any which would giue Money and extending it to the dead; for whom his will was, that when the diſburſement was made, they ſhould be deliuered from the paines of Purgatorie: giuing alſo power to eate Egges and Whitmeats on faſting daies, to chuſe themſelues a Confeſſor, and other ſuch like abilities. And although the execution of this enterpriſe of* Leo *had ſome particular neither pious nor honeſt, notwithſtanding many of the Grants made by the preceding Popes, had causes more vniuſt, and were exerciſed with more Auarice and Extortion. He diſtributed part of the Harueſt before it was reaped or well ſowne, giuing to diuers perſons the Reuenues of diuers Prouinces, and reſeruing ſome alſo for his owne Exchequer. The Indulgences of* Saxonie, *and from thence to the Sea, he gaue to* Magdalene *his Siſter, Wife vnto* Franceſcheto Cibo, *Baſtard Sonne of* Innocent *the eight; by reaſon of which marriage, this* Leo *was created Cardinall at the age of fourteene yeares. She to make the beſt of it, committed the care of preaching the Indulgences, and exacting the Money vnto* Aremboldus, *a* Genoa *Merchant, (now a Biſhop and Merchant too) who found Miniſters like vnto himſelfe, who aymed at nothing but gaine: which would not vſe the Hermite Friers (as had beene the cuſtome of* Saxonie *in this caſe) but* Dominicans, *which to amplifie the value, ſpake many ſtrange things; and in Tauernes, games, and other things not fit to bee named, ſpent that which the people ſpared from their neceſſarie expences, to purchaſe the Indulgences.*

Gen.2.10.11.
Hiſt.C.T.l.1.

Originall of Indulgences.

By this meanes Martin Luther *an Hermite Frier, firſt began to ſpeake, firſt againſt theſe new abuſes; and after being prouoked by the Pardoners, he ſet himſelfe to ſtudie this matter, being deſirous to ſee the rootes and foundations of the Doctrine of Indulgences. He publiſhed ninetie fiue Concluſions herein, to be diſputed on in* Wittenberg, *which none accepted: but* Iohn Thecel *propoſed others contrarie in* Frankfort *of* Brandeberg. Luther *proceeded to write in defence of his, and* Iohn Ecchius *to oppoſe; and theſe Writings being gone to* Rome, Sylueſter Prierias, *a* Dominican *Frier, wrote againſt* Luther: *which conteſtation inforced both the one and the other partie to paſſe to other things of greater importance. For the Doctrine of Indulgences hauing not beene well examined in former Ages, the eſſence and cauſes of them were not well vnderſtood. Some thought they were nothing but an abſolution made by Authoritie of the Prelate from Penance, which the Church in moſt ancient times impoſed by way of Diſcipline vpon the penitent, (which Impoſition was aſſumed in ſucceeding Ages by the Biſhop onely, after delegated to the Penitentiarie Prieſt, and in concluſion left wholly to the will of the Confeſſor) and that they deliuered vs not from paying the debt due to the Iuſtice of God. Others thought, that they freed from both. But theſe were diuided: ſome thinking that they freed vs, though nothing were giuen in recompence, others ſaid, that by reaſon of mutuall participation in charitie of the members of holy Church, the Penance of one might bee communicated to another, and free him by this Compenſation. But becauſe it ſeemed that this was more proper to men of holy and auſtere life then to the authoritie of Prelates, there aroſe a third opinion, which made them in part an abſolution, (becauſe authoritie was neceſſary for them) and in part a Compenſation. But becauſe the Prelats liued not in ſuch ſort as they could ſpare much of their Merits to others, there was made a treaſurie in the Church, full of the Merits of all thoſe who had more then would ſerue their owne turne: the diſpenſation whereof is committed to the Pope, who when he giueth Indulgences, recompenſeth the debt of the Sinner, by aſſigning ſo much in value out of the Treaſure. It being oppoſed that the Merits of Saints being finite, this treaſure might be diminiſhed; they added the Merits of Chriſt which are infinite: which cauſed*

Occaſion of Luthers preaching.

Doctrine of Indulgences vnknowne.
Diuers opinions of them.

Effects of the opinion of merit and ſupererogation.

another doubt, what needed thoſe drops to this Ocean; which gaue cauſe to ſome to make the Treaſure to be onely of the Merits of Chriſt.

Theſe things then ſo vncertaine, and had no other foundation then the Bull of Clement *the ſixt, made for the Iubilee,* 1350. *Wherefore* Thecel, Echius, *and* Prierius, *laid for their ground-worke the Popes Authoritie, and Conſent of the Schoolemen, concluding that the Pope not being able to erre in matters of Faith, and himſelfe publiſhing the Indulgence, it was neceſſarie to beleeue them as an Article of Faith. This made* Martin *to paſſe from Indulgences to the Popes Authoritie, &c.*

Pope *Adrian* the Sixt.

Myſterie.

Hiſt. C. T. l. 8.

After Leos *death,* Adrian *ſucceeded, who being a Deuine, had written in that matter, and thought to eſtabliſh his Doctrine by Apoſtolicall Decree, that is, that an Indulgence being granted to one which ſhall doe ſuch a Worke, the Worker obtaineth ſo much of it as is proportionable to his Worke; thinking* Luthers *obiection thus anſwered,* (How a peny could gaine ſo great Treaſure) *and yet Indulgences remaining in requeſt, ſeeing he that hath not all, hath his proportionable part. But Cardinall* Caietan *told him it was better to keepe this ſecret, leſt the Popes grant might ſeeme to profit nothing, that Indulgences are but abſolutions from Penance impoſed in confeſſion onely: and if he would reſtore the diſuſed penitentiarie Canons, men would gladly ſeeke Indulgences. This being propoſed in the Penitentiary Court, Cardinall* Puccio, *Datarie to Pope* Leo, *a diligent Miniſter to finde out Money, (which had counſailed* Leo *to thoſe Indulgences, and was now cheefe Penitentiarie) related to the Pope with a generall aſſent the impoſſibilitie; that thoſe Canonicall Penances were gone into diſuſe, becauſe they could be no longer ſupported for want of the ancient zeale, whereas now euery one would be a Iudge and examine the reaſons; and in ſtead of curing they would kill. At length the Cardinall of* Volterra *propoſed the way to extinguiſh Hereſies, to bee not by Reformations, but by Cruſados, (as is ſaid before.) And in the Councell of* Trent, *when Indulgences came to bee examined, the Biſhop of* Modena *told them they would finde it difficult, and to require a long time, it being impoſſible to make that matter plaine, but by determining firſt whether they be Abſolutions, or compenſations onely and ſuffrages; or whether they remit the penalties impoſed by the Confeſſors onely, or all that are due; whether the treaſure be of the Merits of Chriſt onely, or of the Saints alſo; whether they extend to the dead, or though the receiuer performe nothing; with other difficulties. But to determine that the Church may grant them, and that they are profitable to thoſe which worthily receiue them, needed no great diſputation, and a Decree might be compoſed without defficultie: and hee with other Frier Biſhops was deputed to make a Decree in this ſenſe, adding a prouiſion againſt the abuſes.*

Tract. de Iub. Io. Pheſteo ap. Morn myſt. Iniq. pag. 1036.

Theod. l. 1. *c.* 68. *Plat. in Bon.* 9. *Krantz. Metrop. l.* 11. *c.* 10. *T. Gaſc. in Diction. Theol.*

Thus farre haue we gleaned out of that fertile Corne-field. As for that of *Clements* Iubilee Indulgence, it is not amiſſe to recite ſome part, in which euery Pilgrime to *Rome* hath power granted, to chuſe his Confeſſor or Confeſſors, to whom hee giues *full power to abſolue all Papall caſes, as if the Pope himſelfe were perſonally preſent: and if he dies in the way being truly confeſſed, that he be quite free, and abſolued from all his ſinnes: and moreouer, wee command the Angels of Paradiſe that they carrie the ſoule into the glory of Paradiſe, being fully abſolued from Purgatorie. Theodorike* a *Niem* ſpeaking of *Boniface* the ninth his Indulgences, ſaith that his pardoners got in ſome one Prouince by ſale of them, one hundred thouſand Florens, releaſing all ſinnes to ſuch as were confeſſed, euen without Penance, Diſpenſing for Money with irrigularities, &c. Yea, ſome Pardoners deſcended ſometime (ſaith *Gaſcoigne*) to take for them a ſupper, a nights-lodging, a draught of Wine or Beere, a game at Tennis, and ſometime a venereall Act. Pope *Alexander* the ſixt gaue thirtie thouſand yeares Indulgence, for the ſaying of a certaine Prayer to Saint *Anne*. And *Iulius* his warring Succeſſor gaue large Indulgences to euery man which ſhould kill a *French-man*, with whom he had Warres. Others to Stations, Roſaries, Croſſes, Churches, Images, Graines, Pilgrimages, Prayers, throwing Wood into the Fire to burne Heretickes, and other like parts of Faith and Charitie. But let vs come to the Originall of this ſinke.

Io. Epiſt. 144.

P. Dam. ep. ad Petrum cereb. & ap. Sur. Oct. 14. *vid. Spalat. rep. Eccleſ. l.* 5. *c.* 8 *Sig. de Reg. Ital.*

P. Virg. de In. ver. li. 8.

Ludi ſeculares.

Roff. art. 18.

Some aſcribe their beginning to Pope *Iohn*, about the yeare 880. which yet is but giuing his opinion of them that die in Warre againſt Infidels, not an Indulgence to any. *Petrus Damianus* tels of Monks, redeeming Penances with Pſalmodies, and ſelfe-whippings, redeeming a yeares penance with a thouſand ſtripes, and fiue thouſand ſtripes with once ſinging the whole Pſalter, with other voluntarily impoſed taskes. *Sigonius* tels of Pope *Alexander*, about the ſame time, *Anno* 1071. conſecrating the Church of *Caſſinum*, and giuing great Indulgences to all preſent; which brought thither moſt *Italian* Princes and Biſhops, and *Agnes* the Empreſſe. Some tell of *Gregorie* the firſt, in the time of publike Peſtilence, enioyning a publike kind of Penance, the Letanies, and Stations or viſiting on ſet daies certaine Churches, with prayers for deliuerance, and remiſſion to be giuen by the Prieſts, to ſuch as penitently confeſſed their ſinnes. Theſe Stations gaue occaſion to *Boniface* the eight, of proclaiming his Iubilee euery ſecular yeare in imitation of the *Secular games*, which *Clement* reduced to fiftie, and *Sixtus Quartus* to fiue and twentie. Theſe Iubilees begunne in *Anno* 1300. haue Indulgence generation, Iewiſh and Ethnicke imitation, which the other haue little Commerce with, as being void of Commerce. Biſhop *Fiſher* of *Rocheſter* writing againſt *Luther*, doth more fitly make Indulgence, a Daughter of Purgatorie Family: *Quamdiu enim* (ſaith he) *nulla fuerat de Purgatorio cura, nemo quaſiuit Indulgentias. Nam ex illo pendet omnis Indulgentiam exiſtimatio. Si tollas Purgatorium, quorſum Indulgentijs opus erit? Caperunt igitur Indulgentia poſtquam ad Purgatorij cruciatus*

cruciatus aliquandiu trepidatum eſt. And indeed Purgatorie hath beene the gainefulleſt fire to the Pope, and as a painefull-gaine-foole Mother, might well procreate this Daughter: both iſſuing from conceit, that temporall puniſhment remaineth to be ſatisfied, after the fault of ſinne remitted. Therefore haue they inuented that Treaſurie of the Merits of Chriſt and the Saints to bee this way employed, a name fitting the nature, being the beſt Treaſurie, (for externall Treaſures) which euer the Pope had; in warre to pay Souldiers, warring in his cauſe, at their owne coſts, in peace to fill his Coffers. But let vs looke to a purer generation, whereof this is the corruption and degeneration.

When as in the firſt times of the Church, onely feare of God and Eccleſiaſticall Diſcipline held men in awe, the Magiſtrates being Ethnicke; ſeuere Canons, and ſincere Zeale held things in order. And if men tranſgreſſed, yet either for intenſion of their ſuperabundant ſorrow, or for encouragement and prouocation to Martyrdome, or in danger of death relaxation was made and Indulgence; the Church receiuing ſome ſatisfaction for the externall ſcandall, and beleeuing that God for the merit of his Sonne, and propenſe mercy was ſatisfied alſo in that ſacrifice of a contrite heart and broken ſpirit; God graciouſly accepting that *Care, feare, clearing of ones ſelfe, zeale, indignation, deſire, and reuenge,* (the affects and effects of true repentance) and the Church imitating the mercy of the heauenly Father; as wee ſee in the inceſtuous *Corinthian.* This ſatisfaction did not by merit redeeme, but in Faith and Penance appeaſe him, being reconciled in his Sonne; for he ſheweth *Mercy* (not Merit) *to thouſands in them that loue him and keepe his Commandements: he turning to them when they turne to him.* Indulgences and Diſpenſations were adulterouſly commixed to deſtruction of this both publike and priuate Penance, when men were taught in ſtead of a *Contrite heart*, to giue a contrite purſe; and in ſtead of ſatisfying God, (to vſe that word) that is, appeaſing and meeting him by repentance, doing what he exacts and expects; or ſatisfying the Church in her Sanctions, by externall humiliation, teſtifying internall humilitie and conuerſation; to put ouer all to a Iubilee and Plenarie Indulgence. Which if they bee good, why doth not the Popes Charitie *freely giue what he freely receiued?* What greater Simonie then ſale of Merits, the chiefe graces of the holy Ghoſt; yea, of Chriſts owne Merits? And what ſhall become of this Treaſurie after the laſt day?

2. Cor 7.

Adulterous commixtion of Indulg. and Diſpenſ.

Let *Bellarmine* and *Valentianus* alledge the communion of Saints, and other Scriptures of ſeeming ſupererogation, as *Col.* 1. 24. and the power of the Keyes, yet doth *Valentia* confeſſe their nouitie, whence followes their inualencie and vanitie. Once, their Money-valencie and Man-valency, was not begun before by *Gregorie* the ſeuenth againſt the Emperor, as is ſaid, and by *Vrban* heere applied to the Holy Land Warre. Yea, theſe of *Vrban* did but giue occaſion to the after Popes, to make them ſo ſtrong pillars of the Babylonicall Tower, the Indulgences being then but *Calues*, which after grew to be *Bulls*, as appeareth by the various reports of this his Speach, and Act in the Councell of *Claremont*. I haue read ſeuen or eight ſeuerall Orations, written moſt of them by men of that time, and ſome profeſſing themſelues preſent, which yet haue made it the triall of their wits, what they could, or elſe haue added what *Vrban* at diuers times, did ſay or write, or other Popes after him: the later compoſing themſelues to their own times, when Indulgences were common and current. You haue heard *Robertus* and *Fulcherius* already. *Baldricus* the Arch-biſhop being preſent, deliuers that part of his ſpeech, which looks this way in theſe words: *Confeſſis peccatorum ſuorum ignorantiam, ſecuri de Chriſto cœleſtem paſciſcimini veniam. Guibertus, perorauerat vero excellentiſſ. omnes qui ſe ituros vouerant,* (in his long Oration I find nothing to this purpoſe) *Beati* Petri *poteſtate abſoluit, eadem ipſa authoritate Apoſtolica firmauit, &c. Malmeſbury* had it of thoſe which heard it in this ſenſe, *Ituri habentes per Dei conceſſum & beati* Petri *priuilegium omnium abſolutionem criminum, & hac interim lætitia laborem itineris alleuiant, habituri poſt obitum fœlicis martyrij commercium. Vitriacus* Biſhop of *Acon, Omnibus in remiſſionem omnium peccatorum peregrinationem iniungens. William* Archbiſhop of *Tyre* thus, *Nos autem de miſericordia Domini & Beatorum* Petri *&* Pauli *authoritate confiſi fidelibus Chriſtianis qui contra eos arma ſuſceperint, & onus ſibi huius peregrinationis aſſumſerint, iniunctas ſibi pro ſuis delictis pœnitentias relaxamus. Qui autem ibi in vera pœnitentia deceſſerint, & peccatorum indulgentiam & fructum æternæ mercedis ſe non dubitent habituros. M. Paris* after them, & more fitted to Indulgences, *Nos autem de Omnipotentis Dei maximè & BB. App. eius* Petri *&* Pauli *authoritate confiſi, ex illa quam nobis (licet indignis) Deus ligandi atq; ſoluendi contulit poteſtatem, omnibus qui laborem iſtum in proprijs perſonis ſubierint & expenſis, plenam ſuorum peccatorum, ſi veraciter fuerint corde contriti & ore confeſſi, veniam indulgemus, & in retributione iuſtorum ſalutis æternæ pollicemur augmentum.* Thus the later, perhaps from ſome later Popes, * which after *Vrban* had broken the Ice, gaue further Indulgence to the ſpirit of Indulgences, til (like the Frog in the fable) they cracked themſelues in ſunder with ſwelling. Some you ſee mention only the merit of the worke, ſome adde the power of the Keyes in looſing, or abſoluing from ſinne in the Conſcience, others abſolution from enioyned penances (by the Confeſſor) the laſt to a plenary Indulgence, yet at moſt but an abſolution and that from penall Canons, as it were by commutation of penance, in ſtead of that impoſed by the Ghoſtly Father, or Canonicall ſentence of the Prelate, vndertaking in perſon, or by purſe in maintenance of another this peregrination. Vpon this timber they ſoone after built hay and ſtubble, which hath by *Luthers* kindling ſet *Rome* on fire.

Greg. de Valent. de Indulg. vid. Spal. l. 5. *c.* 8.

Vid. Geſta Dei per Francos.

G. Malm. l. 4. *Baronius* hath the ſame.
Iacob. de Vitriac. hiſt. Ier.
W. Tyr. hiſt. l. 1.

* *Matth. Paris* his very words are in Pope *Gregorius* Indulgence granted, *Anno* 1234. and before that in *Cæleſtine* and *Innocent.*

See of all theſe *Mat. Paris* and the Relations before recited.

In following times, this Expedition and Indulgences thereof, were followed by the opinions of ſatisfying God for former ſinnes or imputations (as in *Henry* the Second for *Beckets* murther) to be expiated by this Warre. Secondly, of freeing of others ſoules hereby out of Purgatory. Thirdly, of freedome from Oathes, as is before mentioned out of the Councell of *Lions*. Fourthly, of Immunity of perſons and goods, as of Prieſts to be abſent, and yet taking the profits of their Liuings for three yeares preſent, and to be free from payments; Laymen freed from Collections, Taxations and other publike grieuances. Fiftly, againſt priuate Sutes, their perſons and goods after the Croſſe receiued, to be vnder Saint *Peters* and the Popes protection, and the defence of the Church, by ſpeciall Protectors appointed, that till their returne or death certainly knowne, none might meddle with them vnder paine of Excommunication (a good prouiſo for Bank-rupts.) Sixtly, the proportion of this Indulgence to the proportion of ayde or counſell *(concilium vel auxilium)* or money that way employed. Seuenthly, the Suffrage and Prayers of the Synod, that this Iourney might profit worthily to their ſaluation. Eightly, power for all whomſoeuer but Regulars to goe, though vnfit; redeeming, changing, or deferring it by the Popes grant. Likewiſe, they increaſed ſinne by this meanes, Murtherers, Theeues, Adulterers, Bank-rupts, and others hauing the Holy Land for refuge againſt Law, and for ſafety of them and theirs, yea, for Merit and Indulgence; that becomming hereby the very ſinke of ſinne, confluence of all villaine, the heart and centre of abomination: as appeares in *Vitriacus* and others.

Hurts in Faith and Manners by theſe Expeditions, and Pilgrimages to the Holy Land.

Pope grew great by Holy Land warres.

M. Paris, p. 535.

* Pag. 653. of all Chriſtendome.

Pag. 485.

Pag 703.

* Pag. 1219.

And as morally, ſo alſo doctrinally, Purgatorie, Merit, Supererogation, Superſtitious Pilgrimages, and the like, tooke further rooting by theſe Holy Land Expeditions; but eſpecially the Popes power hereby increaſed in and ouer Kings and Kingdomes, thus intermedling, peruerting and preuenting courſes of Iuſtice by his Indulgence-Buls horned with Excommunication: by impoſing this Expedition on Kings as Penance: by exhauſting their Treaſures, Souldiers and Forces; by buſying them farre off, whiles he and his might take and make oportunitie to adulterate all at home: by puſhing with theſe hornes of Indulgences againſt Kings themſelues; without other force, employing the forces of one Prince againſt another, and of their owne ſubiects againſt their Soueraignes. So was King *Iohn* forced to ſurrender his Crowne, and take it of the Pope in farme, the *French* and his owne being armed againſt him: ſo *Conrade*, *Memfred*, *Ladiſlaus*, and other Kings of *Sicil*; *George*, King of *Bohemia*, &c. By this was the Imperiall Eagle plucked and ſtripped, greater Indulgences being giuen, that more money might bee gathered to maintayne with Holy Land money, his warre againſt *Fredericke* the Emperour; *ſending ſimple Meſſengers with Legatine power, which by Commanding, Minacing, Excommunicating, Preaching, Praying*, beſides, his white white Bull, which might mooue ſtony hearts (melting out their metall) as to ſuccour the Holy Land, indeed, to ruinate the Emperour. For which cauſe he had procured a Tenth, of Clergy and Laity in many Kingdomes; *and that with ſtrict Inquiſition of the value to the Popes beſt commodite, euen of the fruits before the Harueſt, preſent pay to bee made vnder paine of Interditing and Excommunicating: which made the Prelates ſell their Chalices and Church goods, that I mention not the vſurers his Chaplen, and Agent *Stephen* had to byte, flay and deuoure the flocke with further exactions. This was *Gregorie* the Compiler of the Decretals. Theſe moneyes the Pope gaue to *Iohn de Breſnes*, to warre againſt the Emperour then in the Holy Land, and forced thither by the Popes Excommunication. He extorted alſo a fifth of beneficed Forreiners for that purpoſe, & abſolued his Subiects from their Allegeance. And when ſome expoſtulated with the King of *England*, for ſuffering his Kingdome to be made a prey, He anſwered, *I neyther will nor dare contradict the Lord Pope in any thing:* ſo that hee obtayned a fifth in *England:* and after that, ſent *Peter Rubeus* to new vn-heard of execrable exactions by lyes and cauilations. What ſhall I tell * of *Ruſtandus*, which was ſent to gather new Tenths, and to exchange the Kings Vow for the Holy Land, into a *Sicilian* Expedition againſt *Memfrede*, with equall Indulgences? Yea, greater Indulgences are granted to ſuch as would warre againſt Chriſtians, if the Popes Enemies, as before you haue read, then in the Holy Land againſt the *Turkes*.

* Spalat. de rep. E. l. 5. c. 9.

M. Paris, pag. 302. & ſeq.

Contrary to Indulgences are Interdictments, as *Samſons* Foxes hauing a fierie coniunction in their tayles: of which *Hildebrand* is noted firſt Author; by which, if a Prince offended, his Subiects and whole Dominions were Interdicted, that is in Papall Interpretation, a publike Excommunication was denounced againſt him and his, and all externall publike Holies ſuſpended. You ſhall haue it in *Mat. Paris* his words of King *Iohn*, who being offended that the Pope had reiected from the Archbiſhopricke of *Canterburie*, the Biſhop of *Norwich*, whom the greater and ſounder part of the Monkes in due ſolemnity, by the Kings conſent had choſen, obtruding one of his Cardinals *Stephen Langton* vpon him, whom he refuſed: the Pope cauſed the Biſhop of *Ely* and *Worceſter*, to denounce his Interdict, which was alſo contrary to Papall Priuiledges obſerued. *There ceaſed therefore in* England *all Eccleſiaſticall Sacraments (except confeſſion, and houſell in danger of death, and Baptiſme of children.) The bodies of the dead were carried out of Cities and Villages, and buried likes Dogges in by-wayes, and Ditches without Prayers and Miniſterie of the Prieſts:* whereupon diuers Biſhops forſooke his Land and ſuch combuſtions followed, that the Pope excommunicated him (which was denounced by the former Biſhops) after which hee abſolued his Subiects from their Alleageance, and prohibited them in paine of Excommunication to auoyd his table, counſell, conference. All which yet were of no great force till the diſmall ſentence of depoſition, nor that but by Indulgences and Cruſados.

For the Pope writ to the *French* King *Philip* to vndertake the execution, *for the remiſſion of all his ſinnes; and expelling the King of* England, *to hold the Kingdome of* England *to him and his Succeſſors for euer. He wrote alſo to all great men, Knights and Warriours in diuers Nations, that they ſhould ſigne themſelues with the Croſſe for the deiection of the King of* England, *following the* French *King in this Expedition, labouring to reuenge the quarrell of the vniuerſall Church. Hee ordained alſo that whoſoeuer ſhould beſtow his goods, or helpe to expugnate that obſtinate King, they ſhould remayne ſecure in the peace of the Church (euen as they which viſit the Sepulchre of our Lord) in their goods and perſons and ſuffrages of ſoules, (or deliuerance of ſoules out of Purgatory.)*

The iſſue whereof was, that great prouiſions were made on both ſides, King *Iohn* hauing at *Barhamdowne*, threeſcore thouſand armed men, beſides, a ſtrong Nauy at Sea: the *French* on the otherſide was come to the Sea with his owne and the *Engliſh*, an innumerable Army, when *Pandulfus* the Popes Legate craftily ſent to him to ſatisfie the Pope, which he could no way doe but by reſigning his Crowne and Kingdome, to receiue it againe in fee farme of the Pope, doing him homage, and paying him rent: which when the King had granted, *Pandulfus* ſought to perſwade the *French* party to peace, and the *Engliſh* to returne. The *French* hereupon ſtormed, inuaded the Earle of *Flanders*, King *Iohns* Confederate, who now with his forces ſuccored him with fiue hundred ſhips, which tooke three hundred *French* ſhippes richly prouided, and burned one hundred others: the *French* being *croſſed* in a double ſenſe, not without great effuſion of Chriſtian bloud: the Pope ayming at his owne deſigned greatneſſe, to vſe the *French* againſt the *Engliſh*, and the Subiects againſt their Prince; as afterward taking the Kings part againſt his Subiects, and excommunicating the *French*, that as in the Fable, he might play with both, and pray on both; ſpending themſelues in mutuall emulations.

Miſerable warres and bloudſhed of Chriſtians by Papall procurement.

Yet would not his Subiects obey him, prouiding great forces to inuade *France*, till the Sentence were releaſed: whereupon he entertayned *Stephen*, and the other Biſhops falling at their feet with teares, deſiring them to haue mercy on him, and the Kingdome of *England*, who thereupon abſolued him, ſwearing to the conditions propounded: his Deſignes againſt *France*, through that delay prooued fruſtrate notwithſtanding. In the Pope and his Biſhops, he found ſo little certainty that he ſent Embaſſadors to the King of *Morocco*, offering vaſſallage to him, if he would protect him; which being refuſed, knowing (ſaith the Author) *that the Pope was aboue all mortall men ambitious and proud, and an inſatiable thirſter after money, and waxen, and prone to all villanies, for bribes or promiſes*, he ſent him Treaſure, and promiſes of more, and alway to bee his Subiect, if hee would confound the Archbiſhop, and excommunicate the Barons whoſe parts he had before taken; that he might ſo impriſon, diſherit and ſlay them. *Innocent* was contented to be thus nocent, and releaſed the Interdict, which had continued ſixe yeares, three monethes and fourteene dayes, to the irreparable loſſe of the Church in Temporals and Spiritutals. The Pope taking part now with the King, hee had opportunitie to reuenge himſelfe of his Peeres, who hereupon rayſed Ciuill Warres, and ſware themſelues to the *French* Kings Sonne, *England* remayning thus on fire, till the death of King *Iohn*, (which hapned amidſt theſe flames) to the terrour of his Succeſſors in ſo daring attempts againſt the Pope.

King abaſed to his ſubiects.

Interdict of ſix yeares and three monethes

And thus you ſee what Cruſadoes and Indulgences could doe in thoſe dayes, in and ouer this Kingdome: Interdicts can intend and pretend nothing, but rayſing Diſſcontents and Rebellions, as if God ſhould impiouſly be depriued of his worſhip, and men vncharitably of the meanes of their ſaluation, for one mans fault, if a fault, if not the Popes only fault as well as tyrannicall puniſhment. For Gods Law forbids the *fathers eating ſower Grapes to ſet the childrens teeth on edge, and the ſonne to beare the fathers fault, but the ſoule that ſinneth ſhall dye*: which the *Venetian* lately vnderſtood, and nobly vindicated againſt the Pope, as King *Iohn* would haue done, if the times had beene anſwerable. But Indulgences you ſee heere, were the Executors and Executioners of the Popes fury, euen to the ſubiection of the moſt vnwilling Kings and Kingdomes, which is the Maſter-piece of Popery in the getting. And for the keeping and mayntayning this Monarchie, Cruſadoes and Indulgences ſtayd not heere, but by the ſame *Innocent* (the firſt Decreer alſo of Tranſubſtantiation) was extended againſt the *Albigenſes*, or *Waldenſes*, then reputed Heretikes, (as wee now are by the Papiſts) and condemned for thoſe Doctrines, which they had learned out of the Scriptures againſt the Papall Pride and Superſtition. Other things are aſcribed to them, as now to vs by the Ieſuits, with like Truth and Charity, as out of their owne Authors which beſt knew, is euident. As *Vrbans* intent had beene againſt the Antipope, which his Succeſſors after followed, ſo *Innocent* and other Popes diſpoſed the Croſſe and Indulgence againſt thoſe which mayntayned the Truth of the Goſpell, and in all likelihood had but for this oppoſition, ruined the Papacie. He ſent Preachers (ſayth *Matthew Paris* in whoſe ſteps we ſtill inſiſt) *vnto all the Regions of the Weſt, and enioyned Princes, and other Chriſtian people for remiſſion of their ſinnes, that they ſhould ſigne themſelues with the Croſſe to root out*

Interdicts; how vniuſt.

Ez.18.

Albigenſes, or *Waldenſes*. Pag.322. A.1213.

this peſtilence, and oppoſing themſelues to ſuch miſchiefes, by force and armes ſhould defend the Chriſtian people. He added alſo by authoritie of the Sea Apoſtolike, that whoſoeuer to expugnate them, ſhall vndertake the enioyned labour, ſhould remayne ſecure aſwell in their goods as perſons from all incurſions of enemies. At this preaching, ſo great a multitude of men which tooke the Croſſe aſſembled, as is not beleeued at any time to haue met together in our Climate. But wee will learne this buſineſſe of others which better knew it.

Pop.hiſt. Fran. lib.1. fol.7.

Tom.4.Concil. Edit.Rom.1612. pag.44.

Poplinerius ſaith, the *Waldenſes* againſt the will of all Chriſtian Princes (ſo did the Apoſtles againſt the will of Ethnike Princes, (and Princes called Chriſtians, were now made *drunke with the Whores cup*) ſowed their Doctrine, little differing from that which the Proteſtants now embrace, not only thorow all *France*, but almoſt all the Coaſts of *Europe*. For the *French, Spaniards, Engliſh, Scots, Italians, Germanes, Bohemians, Saxons, Polonians, Lithunians*, and other Nations, haue ſtiffely defended it to this day. One of *Innocents* Decrees in the Councell of *Lateran*, which alſo decreed Tranſubſtantion, is, that if a Temporall Lord being required and warned by the Church, ſhall neglect to purge his Countrey from hereticall filthineſſe, the Biſhops ſhall excommunicate him: if he continue ſo a yeare, let it be ſignified to the Pope, that he may free his vaſſals from their alleageance, and expoſe his Land to bee occupyed of Catholikes, which may poſeſſe it without contradiction, the Heretikes being rooted out, &c.

Vmbert. ſerm.p. 2.Ser.64.
See D.Vſher de C.Ec.Stat.c.8. 9.10.
Sabel.En.9.l.6.

Indulgences were preached in this ſort, the Text, *Pſal.94.16. Who will riſe vp for mee againſt the euill doers, &c.* or the like applyed to the people: *You ſee beloued, how great the malice of Heretikes is, &c. Therefore the holy Mother Church, though vnwilling, calleth againſt them a Chriſtian Armie. Whoſoeuer therefore hath the zeale of the faith, whoſoeuer is touched with the honour of God; whoſoeuer will haue this great Indulgence, let him come and take the ſigne of the Croſſe, and ioyne himſelfe to the Chriſtian Souldierie.* Some thinke that the Crouched Order of *Crucigeri*, was then confirmed by this *Innocent*; many Croſſed, and going to or returning from *Syria*, winning the Popes fauour by their Exploits againſt the *Albigenſes*. I might adde the Orders of Militarie Knights, as Templars, Hoſpitulars, and others which hence had their originall, and were ſo potent in wealth and numbers, that they could beard Kings, and had their dependance and priuiledges of the Pope.

Military Orders, lay Fraternities and Friers.
See Vſher, pag.261.
Inquiſition begun.
Inn.Ep.dec.l.1.

Dominicke Author of the *Dominicans*, preached to conuert with the word, and had helpers with the Sword, to expugnate thoſe which his word could not. Theſe were called, *Fratres de militia B. Dominici*, and they and their wiues were a certaine *guilde*, called the *Brethren and Siſters of Penance of Saint Dominicke*. Likewiſe, the Office of the Inquiſition was inſtituted by this *Innocent*, charging the Biſhops in remiſſion of their ſinnes, *to receiue his Commiſſaries, and to aſſiſt them againſt Heretikes, drawing forth the Spirituall Sword againſt thoſe which were by the Inquiſitors named; and let the Laymen confiſcate their goods, and caſt them out of their poſſeſſions. And whoſoeuer ſhould deuoutly aſſiſt them, we grant that Indulgence of their ſinnes which we grant to thoſe which viſit the ſtaires of Saint* Peter, *or Saint* Iames. This he wrote in behalfe of *Rainer* and *Guido*. But after this Inquiſition was delegated to *Dominicke*, for the Countries of *Prouence*, who rayſed this *Dominican* Order, (ordure) whoſe chiefe care ſhould be againſt Heretikes: he ſomewhat verified the Popes Dreame, ſeeming to ſtay the Church of *Lateriane*, beeing readie to fall, which the *Franciſcans* apply to Saint *Francis*. And indeed, had not theſe in this Age vphold the *Lateran Babylon*, together with the Schoolemen, [a] the beſt of which were Friars, and the Canoniſts; it is likely the *Albigenſes, Waldenſes*, Pooremen of *Lions, Inzabbatati*, (other names they giue them) had then ruined it, they then with like Arts, Diſpenſations, and Reputation doing that, which ſince *Luther* and *Caluine* the Ieſuites haue laboured.

[a] Moſt of the chiefe Schoolmen were *Dominicans* or *Franciſcans*.

* Pet.de vin.l.1 Ep.27.

1.Tim.6.

The new Locuſts * *ſupplanted the former Clergie, exerciſed Penances, Vnctions, Baptiſmes, and began two Fraternities, wherein they receiued men and women ſo generally, that ſcarſly any were free: the people being vnwilling to heare others preach; that the Prieſts were defrauded of their Tithes, and had not to liue: the Churches now retayning nothing but a Bell, and old duſtie Image. The Friers began at Cottages, and now haue Kings Houſes and Palaces erected, and hauing no riches are richer then all rich men, whiles we begge, &c.* Theſe became acute Schoolemen, Sententraries, Queſtioniſts, Summiſts, Quodlibetiſts, and I know not what irrefragable, ſubtle, Angelical Doctors and Diſputants, bringing in *Oppeſitions of Science falſly called, languiſhing about Queſtions and ſtrifes of words*: theſe made Diuinitie a Linſey wolſey garment; not as their Maſter of Sentences, of Fathers and Scriptures; but admitted *Ariſtotle* free of the Diuinitie Schooles, and ploughed with *an Oxe and an Aſſe*, their *Miſcelan fields*.

Sabel.En.9.l.6.

Theſe *Dominicans* and *Franciſcans* were appointed alſo, *Inquiſitores heretica prauitatis*, and made many bloudy Sacrifices, for their vnbloudy Sacrifice, and other Popiſh Hereſies in pretence of Heretical prauitie: growing into ſuch numbers, that *Sabellicus* numbred of *Dominicans*, one and twenty Prouinces; twentie foure thouſand, one hundred forty three Couents, and in them Fryars entred, fifteene hundred Maſters or Doctors of Diuinitie, in all twenty ſixe thouſand, foure hundred and ſixtie. Of *Franciſcans*, forty Prouinces deuided into Warden-ſhips, Couents, and Places; the perſons innumerable, coniectured threeſcore thouſand. Yea, the Generall promiſed to Pope *Pius* of bodies able to ſerue in his intended war againſt the *Turke*, thirty thouſand

and *Franciſcans*, thirtie thouſand *Auguſtine* Friars, the *Carmelites* more, and other Orders I mention not, nor can I number theſe Locuſts.

Matth. Paris invegheth often againſt the inſolencie of theſe Friars and their Papall priuiledges, odious to the Monkes and Secular Clergie. *They were* (ſaith he) *Counſellors and Meſſengers of great men, Secretaries of our Lord the Pope, getting hereby Secular fauour: quarrelling about prioritie of Order, that in three or foure hundred yeeres the Monkes had not ſo degenerated, as theſe within foure and twentie yeeres after their firſt Manſions in* England, *whoſe buildings now grow Royall Palaces. They wait on rich men dying, extort Confeſſions and ſecret Teſtaments, commending themſelues and their owne Order alone, ſollicitous to get Priuiledges; in the Courts of Kings and great men, Counſellors, Chamberlans, Treaſurers, makers of Marriages, Executors of Papall exactions; in their Preachings bitter or flattering, Reuealers of Confeſsions, Contemners of other Orders, accounting the* Ciſtercians *Semi-laikes and Ruſtikes, the blacke Monkes proud and Epicures, ſeeking to be entertayned as Legats or Angels of God in their preaching. And if a man were confeſſed of his owne Prieſt, what ſay they, of that Idiot, ignorant of Theologie, the Decrees, Queſtions? they are blind Leaders of the blind: come to Vs, we know to diſtinguiſh leprie from leprie, know hard, difficult things and the ſecrets of God: whereupon Noble-men and Ladies entertayned them, contemning their owne Prieſts and Prelates.* And to returne to Indulgences, *Theſe were the Popes Publicans, preaching the receiuing of the Croſſe (giuing notice of ſuch preaching before-hand, and entertayned by the Clergie in Veſtments with Banners and Proceſsion) to all Ages, Sexes, Conditions, to the Sicke and Aged, the next day for money abſoluing them from their vowed Pilgrimage.* But I am wearie of this ſtinking ſinke of hypocriſie, which for the World *denyed the World*, the Fleſh for *the Fleſh*, and *obeyed* to ſuch enormous *rebellions*.

Pag. 561.

Pag. 823.

Pag. 921.

Pag. 1017.

Yet let vs examine the Indulgences againſt the *Waldenſes*, in the yeere 1208. innumerable multitudes receiued the Croſſe in their breſts; the Pope writ to King *Philip* and all his Princes, to inuade *Narbone*, *Tholonſe*, and other parts. The next yeere, from all parts of *France*, *Flanders*, *Normandie*, *Aquitane*, *Burgundie*, the Biſhops, Earles, and Barons, with an infinite number, met at *Lions* and came to *Byterra*, where they ſlue ſixtie thouſand, promiſcuouſly *Papiſts* and *Waldenſes*, by aduiſe of the Popes Legat, who ſaid, *The Lord knoweth who are his*: ſome ſay an hundred thouſand, not ſparing Sexe or Age, burning the dead bodies. Thence they went to *Carcaſſon*, where they ſpared onely the mens liues, not leauing them their apparell. *Simon Montfort*, Earle of *Leiceſter*, was made Generall, who tooke *Roger* the Lord of the Countrey, and all the Countrey with an hundred Caſtles, and many others rendred themſelues. In the yeer 1210. was a new Expeditihn of theſe croſſed Votaries out of *France*, *England*, and *Loraine*, which tooke *Minerbia*, where an hundred and fourescore choſe rather to burne then turne: entred *Toloſe*, waſting all, taking Cities and Caſtles, burning ſuch as would not turne. They tooke *Raimund* and his Caſtle of *Therme*, his Wife and Daughter; he dyed in priſon, they with other Ladies in the fire. *Leopold* Duke of *Auſtria*, *Adolph* Earle *de Monte*, *William* Earle of *Iuliers* went thither out of *Almaine*. *An.* 1211. a new Armie from many parts, tooke many Cities and Caſtles, burning and hanging many, committing the conquered Countrey to *Simon Montfort*. *Lauallis* was taken, and choiſe giuen to turne or burne, three hundred and fiftie chooſing this. The Ladie was caſt in a Well and ſtones throwne on her.

See *Vſh. de Chriſt. Eccleſ. Stat. c.* 10.

Raimund * Earle of *Tholouſe* had aide of the King of *Arragon*, and was an hundred thouſand ſtrong (*Armoricanus* hath two hundred thouſand) but was ouer-throwne by the *Croſſes* and *Montfort*, and the King of *Arragon* ſlaine, and the certayne number, ſaith *Paris*, of the ſlaine, could not be certainly numbred: ſome ſay two and thirtie thouſand. Hence new croſſed Knights which ſerued for Indulgence and ſpoile, in the yeeres 1214. and 1215. *Simon* poſſeſſing himſelfe of the great Countries of Earle *Raimund*, by the Popes procurement, and King *Philips* grant. The Warres continued 1216. 1217. 1218. in which *Simon* was ſlaine. The Warres were proſecuted by *Amalricus* his ſonne, and *Lewis* ſonne to King *Philip*. Theſe tooke *Miramonda* and ſlue Man, Woman and Child.

* R. Earle of *Toloſe* had the Countrey of Saint *Giles*, *Prouence*, *Dauphine*, *Venaſme*, *Ruthen*, *Cadure*, *Albig.* &c.

Anno 1219. *Toloufe* was beſieged in vaine, Famine and Mortalitie plaguing the Armie. The Warre continued 1220. 1221. In the yeere 1223. the Pope ſent his Legat, a Cardinall, with twentie Biſhops. King *Philip* died and appointed twentie thouſand pounds to helpe *Amalricus* againſt the *Albigenſes*, which grew now ſtrong in *Dalmatia*, *Bulgaria*, *Croatia*. *Anno* 1225. King *Lewis* made an Expedition to beſiege *Auinion*, ſeuen yeeres excommunicate by the Pope, with an Armie of *Cruſado's*. But Earle *Raimund* had plowed the grounds and preuented all prouiſion, that Sword, Famine and Peſtilence diſmayed that huge Armie, wherein the King himſelfe died, and aboue two and twentie thouſand of the Aſſailants. Loth to wearie you with ſuch bloudie ſpectacles, effects of Antiphraſticall Indulgences, this Warre is ſaid to continue about ſeuentie yeeres. The *Waldenſes* encreaſed notwithſtanding daily, and the Warre, ſaith *Thuanus*, was of no leſſe weight then that againſt the *Saracens* (which occaſioned this whole diſcourſe) and they were rather in the end ſpoiled then conuerted or conuicted, ſome remayning cloſe in *Prouence*, ſome in the *Alpes*, ſome in *Calabria* to our times, and ſome in *Briſaine*.

Bertrand. Geſt. Toloſ.

Thu. Præfat. hiſt.

Æn. Syl. hiſt. Bo. Dubr. vl. 23. 24. & *ſeqq.*

The *Bohemians* alſo were their iſſue, againſt whom the Pope vſed like courſes of Indulgences, one hundred and fiftie thouſand at one time croſſed vnder *Sigiſmund* to the war, being out of diuers Kingdomes, not to mention the *Cruſado's* by the Cardinals of *Wincheſter* and *Iulian*, with innumerable bloudſhed. But I am loth to lothe and wearie you with ſuch cruell Indulgentiall morſells, the Popes feaſt of mans fleſh to the blinded World. Thoſe *Bohemian* warres had firſt originall from *Hus* his preaching, and that alſo againſt Indulgences preached againſt the King of *Naples:* they were long and bloudie, but more long and bloudie haue thoſe of this laſt and worſt Age beene from like originall, which I leaue to other Authors, to reckon the many many hundreths of thouſands of Chriſtians, which one neighbour Countrey, yea one little piece of her neighbour Countrey (not to mention others ſtill bleeding, crying, dying) haue loſt in quarrels, died in the bloud of Religion. Money is the life of merchandiſe, Sinowes of warre, and vpholder of Greatneſſe, without which, *Peters ſucceſſion*, paſce Oues, *I haue prayed for thy Faith*, Conſtantines *ſuppoſed donation, and the keyes of the Kingdome of Heauen*, had not preuailed to a Papall earthly Monarchie. And Indulgences and Cruſado's haue beene his beſt both Mine and Mint for Money: firſt, in ſharing with Kings which tooke the Croſſe, and by Papall power impoſed Tenths that he might haue a Twentieth, as he did to Saint *Lewis* of *France*. Secondly, in letting out his Indulgences to Kings at a Rent, whereby at this day ſome get more then by ſome Kingdomes. Thirdly, by redeeming the Vowes by ſuch meanes as you haue now heard of the Friars, one binding to the Vow, another for money looſing, like a blacke and white Deuill witching and vnwitching the ſuperſtitious vulgar. Fourthly, Kings taking the Croſſe to oppreſſe their Subiects for the charge, with part of the purchaſe purchaſing a Papall Abſolution. Fiftly, agreeing with Kings to fleece the Church for the Holy Land, that he might doe as much againſt the Emperour. Sixtly, letting out theſe Cruſado's to ferme, by which *Richard* Earle of *Cornwall*, in *Matt. Paris*, daily ſo enriched himſelfe, how much more the Pope? the Popes preacher (playing the harueſt man, to bring into his Barnes or Treaſurie) that the fame of his money made him to be choſen Emperour. He of one Archdeaconrie reaped ſix hundred pounds. *William Longſpat* got by the like gift of the Pope, aboue a thouſand marks. Seuenthly, giuing Indulgences, that is, the money which might be made of them in recompenſe of friendſhip, labours, expenſes. Eightly, ſelling Indulgences to Churches, Images, Altars, Graines, Prayers, &c. thorow the Chriſtian world. Ninthly, by Iubilees, whereof Cruſado's were Forerunners and Apparitors. Tenthly, by diſpenſations the *Iuno*, ſiſter and wife of this Indulgent *Ioue*, or *Pluto* rather. Eleuenthly, by inſtituting Offices; Penitentiaries, Notaries, and I know not what rabble for theſe purpoſes and his Exchequer Receits, and then ſelling thoſe multiplyed Offices for the greateſt ſumme. But who can ſumme vp theſe Accounts? eſpecially being workes of Darkneſſe, myſtie myſteries, which yet are thus farre reuealed, enough to proue the Author the *Man of ſinne*, which by his owne verie ſinne, and ſuppoſed pardon of others, hath let the raines of the World looſe to Sinne; and hereby ruled the World holding the raines in his owne hand. Once; his temporall Monarchie, Collations of Benefices, Diſpenſations had neuer vnder-propped this myſticall Monarchie, had not Cruſado's and Indulgences awed Kings, excited and incited furious Armies, armed furies; depopulated and ruined Kingdomes, and by mayne force bett downe all Opponents abroad, and filled his Coffers at home.

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Ieruſalem was the Mother of the Faith, as *Rome* is of the faithfull; it ſtands on a high Hill, is on both ſides Mountaynous, abounding with Wheat, Wine, and Oile, and all temporall good things: yet hath but one Fountayne, called *Siloe*, flowing out of *Sion*, ſometimes hauing little or no Waters. And as it is more holy then any place, ſo it hath drawne to it more religious Perſons. In it is a Temple of huge quantitie, whence the Templars haue their name, called *Salomons Temple*. Whatſoeuer places (in all that Countrey) our Lord trod on, *are eſteemed holy and conſecrated, and for precious Reliques by the faithfull*; whence Religious both Clerks and Laymen, aſwell militarie as of other condition, haue beene drawne thither: namely, the *Brethren of the Hoſpitall of Saint* Iohn, *the Templars, and the Brethren of the Hoſpitall of Saint* Marie *of the Dutch*. The *Hoſpitalars* were from the time of the *Surians*, hauing a Latine Church of Saint *Marie*, the Abbot whereof built an Hoſpitall in honor of Saint *Iohn Eleemon*. After the *Franks* Expedition, *Gerard* the Maſter, adioyning ſome others to him tooke a religious habit and white Croſſe, whom *Agnes* the Abbeſſe followed. Theſe buried their dead in *Acheldama*, and whiles they were poore obeyed the Abbot, and payed their Tithes, and called the poore to whom they miniſtred, their *Maſters* and *Lords*, but after became as *Princes of the Earth*. The *Templars* alſo were at firſt Lions in battell, Lambs at home, Eremites and Monkes in the Church, hauing Banners blacke and white (as mild to Chriſtians, terrible to the Infidels) ſeuere in their owne ſocietie, obſequious to the Patriarke, beloued for their Religion and humilitie, as the former, inſomuch that Dukes and Princes denyed the World and followed them.

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Templars, ſo called of a Temple built by *Mahumetans.*

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And becauſe a threefold Cord is not eaſily broken, that of the *Dutch Knights* was added, from a ſmall beginning increaſing into a ſwelling ſtreame. For one *Dutch* man with his family dwelling at *Ieruſalem*, many of his Countrey Pilgrimes, which knew not the language, were glad of his entertainment in a ſmall Hoſpitall by him therefore builded, to which alſo he added a Chappel in honour of our Lady, and partly procured of his owne goods, partly by almes, to the poore and ſicke Pilgrimes. Some *Dutchmen* liking the intent, gaue all they had thereto, binding themſelues by vow; and when ſome of Gentle and Noble bloud had adioyned themſelues, they became both followers of the Hoſpitulars in their care of the poore, and of the Templars in Military Deuotion.

Dutch Knights originall.

The Holy Land alſo flouriſhed with *Regulars, Religious, Anchorites, Monkes, Canons, Nuns, Incloſed perſons, Virgins, Widowes*. It was alſo full of peoples, *Genuois, Piſans, Venetians*, men fit for the Sea, and ſage Counſels; *Frankes, Almans, Britons, Engliſhmen*, leſſe ordered or circumſpect, more impetuous, more ſuperfluous in Dyet, prodigall in Expenſes, deuout in the Church, feruent in Charity, more couragious in Battell, and formidable to the *Saracens*: which yet for the vanitie of ſome, are by the *Pollans*, called the *Sonnes of Hemaudius*. They which deſcended of the Conquerors are called *Pollans*, eyther becauſe they were *Pulli*, in reſpect of the *Surians*, or becauſe their Mothers were moſt of them *Apulians*, the Army wanting women enough, and procuring from *Apulia*, the neereſt place of the Weſterne Church. There are beſides in the Holy Land,

Holy Land Inhabitants.

Colts, Chickens or young things.

one hundred and fiftie thouſand at one time croſſed vnder *Sigiſmund* to the war, being out of diuers Kingdomes, not to mention the *Cruſado's* by the Cardinals of *Wincheſter* and *Iulian*, with innumerable bloudſhed. But I am loth to lothe and wearie you with ſuch cruell Indulgentiall morſells, the Popes feaſt of mans fleſh to the blinded World. Thoſe *Bohemian* warres had firſt originall from *Hus* his preaching, and that alſo againſt Indulgences preached againſt the King of *Naples:* they were long and bloudie, but more long and bloudie haue thoſe of this laſt and worſt Age beene from like originall, which I leaue to other Authors, to reckon the many many hundreths of thouſands of Chriſtians, which one neighbour Countrey, yea one little piece of her neighbour Countrey (not to mention others ſtill bleeding, crying, dying) haue loſt in quarrels, died in the bloud of Religion. Money is the life of merchandiſe, Sinowes of warre, and vpholder of Greatneſſe, without which, *Peters ſucceſſion*, paſce Oues, *I haue prayed for thy Faith*, Conſtantines *ſuppoſed donation, and the keyes of the Kingdome of Heauen*, had not preuailed to a Papall earthly Monarchie. And Indulgences and Cruſado's haue beene his beſt both Mine and Mint for Money: firſt, in ſharing with Kings which tooke the Croſſe, and by Papall power impoſed Tenths that he might haue a Twentieth, as he did to Saint *Lewis* of *France*. Secondly, in letting out his Indulgences to Kings at a Rent, whereby at this day ſome get more then by ſome Kingdomes. Thirdly, by redeeming the Vowes by ſuch meanes as you haue now heard of the Friars, one binding to the Vow, another for money looſing, like a blacke and white Deuill witching and vnwitching the ſuperſtitious vulgar. Fourthly, Kings taking the Croſſe to oppreſſe their Subiects for the charge, with part of the purchaſe purchaſing a Papall Abſolution. Fiftly, agreeing with Kings to fleece the Church for the Holy Land, that he might doe as much againſt the Emperour. Sixtly, letting out theſe Cruſado's to ferme, by which *Richard* Earle of *Cornwall*, in *Matt. Paris*, daily ſo enriched himſelfe, how much more the Pope? the Popes preacher (playing the harueſt man, to bring into his Barnes or Treaſurie) that the fame of his money made him to be choſen Emperour. He of one Archdeaconrie reaped ſix hundred pounds. *William Longſpat* got by the like gift of the Pope, aboue a thouſand marks. Seuenthly, giuing Indulgences, that is, the money which might be made of them in recompenſe of friendſhip, labours, expenſes. Eightly, ſelling Indulgences to Churches, Images, Altars, Graines, Prayers, &c. thorow the Chriſtian world. Ninthly, by Iubilees, whereof Cruſado's were Forerunners and Apparitors. Tenthly, by diſpenſations the *Iuno*, ſiſter and wife of this Indulgent *Ioue*, or *Pluto* rather. Eleuenthly, by inſtituting Offices; Penitentiaries, Notaries, and I know not what rabble for theſe purpoſes and his Exchequer Receits, and then ſelling thoſe multiplyed Offices for the greateſt ſumme. But who can ſumme vp theſe Accounts? eſpecially being workes of Darkneſſe, myſtie myſteries, which yet are thus farre reuealed, enough to proue the Author the *Man of ſinne*, which by his owne verie ſinne, and ſuppoſed pardon of others, hath let the raines of the World looſe to Sinne; and hereby ruled the World holding the raines in his owne hand. Once; his temporall Monarchie, Collations of Benefices, Diſpenſations had neuer vnder-propped this myſticall Monarchie, had not Cruſado's and Indulgences awed Kings, excited and incited furious Armies, armed furies; depopulated and ruined Kingdomes, and by mayne force bett downe all Opponents abroad, and filled his Coffers at home.

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Acheldama.

Templars.

And becauſe a threefold Cord is not eaſily broken, that of the *Dutch Knights* was added, from a ſmall beginning increaſing into a ſwelling ſtreame. For one *Dutch* man with his family dwelling at *Ieruſalem*, many of his Countrey Pilgrimes, which knew not the language, were glad of his entertainment in a ſmall Hoſpitall by him therefore builded, to which alſo he added a Chappel in honour of our Lady, and partly procured of his owne goods, partly by almes, to the poore and ſicke Pilgrimes. Some *Dutchmen* liking the intent, gaue all they had thereto, binding themſelues by vow; and when ſome of Gentle and Noble bloud had adioyned themſelues, they became both followers of the Hoſpitulars in their care of the poore, and of the Templars in Military Deuotion.

Dutch Knights originall.

The Holy Land alſo flouriſhed with *Regulars, Religious, Anchorites, Monkes, Canons, Nuns, Incloſed perſons, Virgins, Widowes.* It was alſo full of peoples, *Gennois, Piſans, Venetians,* men fit for the Sea, and ſage Counſels; *Frankes, Almans, Britons, Engliſhmen*, leſſe ordered or circumſpect, more impetuous, more ſuperfluous in Dyet, prodigall in Expenſes, deuout in the Church, feruent in Charity, more couragious in Battell, and formidable to the *Saracens*: which yet for the vanitie of ſome, are by the *Pollans*, called the *Sonnes of Hemaudius*. They which deſcended of the Conquerors are called *Pollans*, eyther becauſe they were *Pulli*, in reſpect of the *Surians*, or becauſe their Mothers were moſt of them *Apulians*, the Army wanting women enough, and procuring from *Apulia*, the neereſt place of the Weſterne Church. There are beſides in the Holy

Holy Land Inhabitants.

Colts, Chickens or young things.

Land, *Greekes*, *Iacobites*, *Maronites*, *Neſtorians*, *Armenians* and *Georgians*, of much ſeruice for husbanding the Earth and other commodities.

The Authour doth heape more ſentences of Scripture to diſcouer their abominations, then here are mentioned, to ſhew them deplorate and deſperate: eſpecially conſidering their ſins out of meaſure ſinfull, and their Holies ſo leauened with manifold ſuperſtitions.

But when the Deuill (I ſtill follow our Author) had *found no reſt* in the firſt poore Pilgrims; *hee found the houſe emptie, ſwept and garniſhed* (men idle and dwelling ſecurely, abounding with temporall goods) *and taking ſeuen ſpirits worſe then himſelfe* (the ſeuen deadly ſinnes, for their ingratitude worſe) *hee entred againe, and the laſt ſtate was worſe then the former. They were proud, high-minded, contumelious, ſeditious, malicious, ſorcerers, ſacrilegious, couetous, ſlouthfull, drunkards, gluttons, adulterous, theeues, robbers, homicides, traitors, men of bloud, diſobedient to Parents and Elders, without affection, truce breakers, mercileſſe: Reproach and lying man-ſlaughter, and theft, and adulterie ouer-flowed, and bloud touched bloud. So was the imagination of wicked mens intent to euill at all times, ſo farre was all vertue and religious honeſtie decayed, that there was ſcarſly any found which made difference betwixt the holy and profane, or ſeparated the precious from the vile. All were gone head-long to confuſion; from the ſole of the foot to the crowne of the head there was no ſoundneſſe: and as was the People, ſuch was the Prieſt.*

For when all the World in manner had made it ſelfe tributarie in Almes, Gifts, Oblations, the Paſtors fed themſelues, minding the Wooll and Milke, not the Soules of the Flocke; yea, became examples of Treaſon, rich by Chriſts pouertie, proud by his humilitie, glorious by his ignominie, fattened and groſſe by the patrimonie of him Crucified; howſoeuer Chriſt had ſaid, *Feede my Sheepe*, not, *Sheare my Sheepe. They ſought their owne, not the things of Chriſt, became blinde guides of the blinde, dumbe Dogs not able to barke*; entring the Lords Houſe pompouſly, wanting the Key of knowledge, polluted with *Gebezis* leproſie, erecting the *Chayres of Doue-ſellers and Money-changers*, which our Lord ouer-threw, in the Churches euery-where, ſaying with *Iudas*, *What will you giue mee? and I will betray him to you.* All of them loued Gifts and followed Rewards, taking the Keyes from *Simon Peter*, and deliuering them to *Simon Magus*: manifold wayes luxurious, idle; feeding not with crummes from the Lords Table, but with whole Loaues and delicate Meates, their Whelps which of filthy Concubines they themſelues more filthy had procreated.

Regular Orders, Maſters of miſſe-rule and diſorder.

The *Regulars* alſo infected with the poyſon of Riches, and increaſed with poſſeſſions beyond meaſure, contemned their Superiours, and not onely became irkſome to the Eccleſiaſtikes, but enuied and detracted each other to the grieuous ſcandall of Chriſtendome, to contumelies, open hatreds, conflicts, violences, battells. For hauing begunne to build the Tower of *Babel*, with diuided Tongues, they not onely diſagreed amongſt themſelues, but bandying factions procured diſcords amongſt others. And howſoeuer many of them as graines of Corne amongſt Chaffe, and Lillies amongſt Thornes, as the times gaue leaue, obſerued their rules, and *ſate not downe in the Chayre of peſtilence*; yet the impietie of the worſe preuailed, and their iniquitie ſuperabounded, that in contempt of Eccleſiaſticall Diſcipline, they receiued to their Holies thoſe which by name had beene excommunicated: Abbots, Priors, Monkes, their miſerable and mercenarie Chaplens, thruſt their Sickles into others Harueſts, made vnlawfull marriages, viſited and houſelled the ſicke for gayne, not for godlineſſe; binding and looſing againſt God and holy Canons, the Soules which belonged not to their charge; admitted the dead to burialls (their Paſtors contradicting, and vſurped Parochiall right. Nunnes alſo leaped out of their Cloyſters, frequenting publike Baths with ſecular perſons. And as any were greater amongſt the Lay-men, ſo much more perniciouſly corrupted they their wayes: a corrupt Generation, as Lees of the Wine, Cockle of Wheat, and Ruſt of Siluer.

Pullani, wicked and abominable.

Theſe *Pullani*, delicate, wanton, effeminate, more accuſtomed to Baths then Battells, giuen to vncleanneſſe and leacherie, curiouſly dreſſed after womens wont, were contemned of the *Saracens*, and (if they had none of the Weſterne people with them) more vilipended then Women. They made league with the *Saracens*, and quarrelled with themſelues, for light matters rayſing ciuill warres, and often borrowing aide of the *Infidells*, ſpending the Treaſure and Stocke of Chriſtians againſt Chriſtians. They were deepe Diſſemblers, not eaſie to bee perceiued in their fallacies till they had deceiued; iealous mewers vp of their wiues, that their owne Brethren and neereſt Kindred might ſcarſly haue acceſſe; and keeping them from the Churches, and Sermons, and other things neceſſarie to their ſoules, hardly once in the yeere admitting them the Church. The richer ſort erected Altars neere their wiues beds, and by ſome * wretched Chaplens and vnlearned Sir *Iohns*, procured Maſſes to bee ſaid, that they might ſeeme Chriſtians. And how much cloſer their wiues are kept, ſo much more they whet their wits with a thouſand deuiſes and infinite plots to finde ſtarting holes; furniſhed by the *Surians* and *Saracen* women, with ſorceries, miſchiefes, and innumerable abominations. They are ingratefull, and many wayes irkſome to thoſe Pilgrims, which come from remote parts to their aide, with great labours and intolerable expenſes, liking better their eaſe and carnall pleaſures, then warres with the *Saracens*. Theſe Pilgrims they entertayne at immoderate charge, defrauding and impoueriſhing them in buying, and bartering to their owne

* *Per miſeros capell. & imperitos presbyterunculos.*

exceeding enriching; afflicting them with reproaches and wrongs, and calling them [a] *Sonnes of Hernaud*, as it were Fooles and Ideots.

[a] Before *filios Hernaudij*, one is falſe printed

Surians.

There are others, continuing from ancient times vnder diuers Lords, *Romanes*, *Greekes*, *Saracens* and *Chriſtians*, called *Surians*, vnfit for Warre, men for the moſt part Vnfaithfull, Double-dealing, Lyers, Inconſtant, Fortune-fawners, Traytors, Gift-takers, eſteeming Theft and Robbery for nothing, Spyes to the *Saracens*, imitating their Language and Condition. Theſe ſhaue not, but nouriſh their beards, as doe the *Greekes* with great care, attributing thereto much virilitie, grauitie, authoritie and glorie. Whereupon, when *Baldwin* Earle of *Edeſſa*, hauing marryed the Daughter of a rich *Armenian*, ſuffered his Beard to grow; to extort money from his Father-in-law, he ſaid, he had impawned his Beard for a great ſumme to certaine Creditors; who gaue him thirtie thouſand Bizantines, to preuent that diſgrace to his Family, and on condition neuer to engage his Beard againe. Theſe *Syrians* vſe the Tongue and manner of writing of the *Saracens* in contracts, and all ſauing their Diuinitie and Holies, for which they haue the *Greeke* Letter; ſo that their Laity vnderſtand not their ſeruice, as the *Greekes* doe, whoſe Rites they wholly obſerue. They obey the *Latine* Prelates, for feare of the Princes, otherwiſe not hauing *Greeke* Biſhops of their owne, nor would regard their cenſures, but that our Lay-men in contracts and other buſineſſe, would not haue to doe with them being excommunicated. For they ſay amongſt themſelues, that the *Latines* are all excommunicated, and therefore cannot excommunicate. The *Surians* and *Greekes* admit not fourth Marriages. Their Prieſts marry not after their Orders, but vſe their wiues which before they marryed. They account not Sub-deaconſhip in holy Orders. Their ſimple Prieſts confirme with Chriſme, which with the *Latines* is not lawfull but to Biſhops. They keepe Saturday holy, nor eſteeme Saturday Faſt lawfull but on Eaſter Eeuen. They haue ſolemne Seruice on Saturdayes, eate fleſh, and feaſt it brauely like the *Iewes*.

The Weſterne Church for many Ages vſed much ſhauing, as in old pictures is ſeen Beards of price.

Force of Excommunication againſt contracts.

Iacobites.

There are alſo in the Holy Land and the Eaſt parts *Iacobites*, ſo called of one *Iames* a Diſciple of the Patriarke of *Alexandria*. Theſe of long time haue inhabited the greater part of *Aſia*, ſome amongſt the *Saracens*, and ſome, as in *Nubia*, and great part of *Æthiopia*, poſſeſſing whole Countries. They Baptiſe and circumciſe their children, and obſerue not Auricular Confeſſion: ſome make Croſſes with fire in their cheekes or temples; and they mayntaine but one nature in Chriſt. Some of them vſe the *Chaldee* Letter, others the *Arabike*, that is, the *Saracenicall*.

See of this our former *Abaſsine* Relations.

Neſtorians.

There are in the Holy Land, and by themſelues in *India*, *Neſtorians*, eſpecially, in the Countrey of *Preſbyter* [b] *Iohn*. Theſe, with the *Iacobines*, are ſaid to be more then the *Latines* and *Greekes*: and beſides thoſe which dwell by themſelues entyre, there are ſaid to be more of theſe Chriſtians ſubiect to the Infidels, then are of *Saracens* themſelues. They diuide the perſon of Chriſt, making the Virgin *Mary* Mother of the humane Perſon, & the Son of God another diuine Perſon. *Neſtorius* and this his Hereſie were condemned in the *Epheſine* Councell. They vſe the *Chaldee* Letter, and leauened Hoſts as the *Greekes* doe.

[b] Not the *Abaſsine*, but in *Aſian India*, where the *Portugalls* found Biſhops and other Chriſtians, called S. *Thomas* Chriſtians.

The *Tartars* cauſed much alteration in theſe parts.

Maronites.

About *Libanus* are ſome called *Maronites*, many in number which acknowledged (*Maro* was their Maſter) but one nature in Chriſt. Theſe *Monothelites* were condemned in the ſixth generall Councel at *Conſtantinople*. They vſed Sacraments by themſelues fiue hundred yeares, and after by *Aimerike*, Patriark of *Antiochia*, were reduced to the *Roman* Faith, whoſe Traditions they follow; inſomuch, that when *all the Eaſterne Prelates except the* Latines, *vſe no Rings, Miters, nor Paſtorall Staues, nor Bels*, (but Boords on which they knocke with a Sticke or Hammer to call the Aſſembly) the *Maronites* vſe all; and their Patriarke was preſent at the Councell of *Laterane*, vnder *Innocent* the Third. They vſe the *Chaldee* Letter and *Saracen* Language.

Armenians.

The *Armenians* are diuided from all other Chriſtians in Rites; hauing a Primate of their owne, whom they call *Catholicon*, obſerued by all of them as another Pope. They haue Letters and Language proper, and Lyturgies in the vulgar. At Chriſtmaſſe they faſt, and at Twelfday they ſolemnize our Lords Baptiſme, and his Spirituall Natiuitie, as they improperly ſpeake. Lent they faſt ſo ſtrictly, that they not only abſtayne from Fleſh, Egges, Whit-meates, but alſo from Fiſh, Oyle, and Wine, yet faſt not but eate fruites, and as often as they pleaſe. On ſome Fridayes they eate fleſh. They mixe no water with Wine in the Sacrament. The *Armenians* promiſed obedience to the Pope, when their King receiued of *Henry* the Emperor his Land, and the Crown of the Archbiſhop of *Mentz*: but retayne their old Rites notwithſtanding. There is alſo a warlike people dreadfull to the *Saracens*, called *Georgians*, of Saint *George*; whom they haue for their Patrone, and worſhip as their Enſigne bearer aboue other Saints, vſing the *Greeke* Holies. Their Prieſts haue round crownes, the Lay-men ſquare: and when they come to *Ieruſalem* on Pilgrimage, they enter with Banners diſplayed and without Tribute: the *Saracens* forbearing them, leſt they ſhould after their returne bee reuenged on other *Saracens*. Their noble women vſe Armes in Battels, as *Amazons*.

Georgians.

Moſarabes, or *Moxarabes*.

The *Moſarabes* are *Latine* Chriſtians, and obſerue the *Romiſh* Rites, dwelling amongſt the *African* and *Spaniſh Saracens*. Yet ſome of them diuide the Sacrament into ſeuen parts, others into nime, whereas the *Romane* Church doth it into three. There are other miſerable Eaſterne people, as *Eſſees* of *Iewiſh* deſcent, and *Aſſaſines*, and *Saducees*, and *Samaritans*.

They

The Holy Land the receptacle of all Impietie and Impuritie from other parts of Chriſtendome.

They which haue beſt knowne the Holy Land Affaires and Changes, affirme, that no greater plague hath hapned then flagitious and peſtiferous men, Sacrilegious Theeues, Robbers, Murderers, Parricides, Periured, Adulterers, Traytors, Pirates, Drunkards, Ieſters, Dicers, Players, Runnagate Monkes, and Nunnes becomne common Whores, and ſuch women as leauing their Husbands haue followed Bawdes, or ſuch as haue forſaken their Wiues and marryed others. Theſe Monſters haue runne away, and flying to the Holy Land, haue ſo much more boldly perpetrated there their former euils without ſhame, as they haue beene further from thoſe which knew them; neither fearing God nor reſpecting men. The eaſineſſe of eſcaping, and impunitie of ſinning haue looſed the reines to their Impietie: becauſe that after villanies committed, they runne to the *Saracens*, and deny Chriſt, or elſe by ſhip flye to ſome Ilands, or getting to the houſes of Regulars, * which euery where they found, *by their pernicious libertie of Priuiledges, defending the wicked*, they eſcaped without puniſhment. Some Murderers alſo condemned to mutilation or death in their owne Countries, by praying or paying obtayned often to bee condemned to perpetuall Exile in the Holy Land; and neuer altering their manners, haue there preyed on Pilgrimes and Strangers, kept Bawdie-houſes and Gaming-houſes, and Receptacles for Theeues and Murthers, paying a yeerely Penſion to the potent and rich, to patronize them in theſe exorbitancies; extorting the ſame with greater ſummes from Whores and Gameſters. Many alſo came to the Holy Land, not for Deuotion, but Curioſitie and Noueltie.

* The Templers, &c.

Thus you haue had a view of the Inhabitants, both Clergie and Laitie, Natiue and acceſſorie: all fleſh corrupting their way, and making it the moſt vnholy Sinke in the World, not the nauill of the Earth, as ſome call it, but the Knaue-ill, Slaue-uile, and baſe confluence of villanie; not the foundation of Religion, but the fundament of the Deuill and of Irreligion, as formerly in other Ages, ſo worſe then all worſts in this, that it was inhabited by theſe *Pullans* and Pilgrimes. Neither haue I in this Relation augmented or exagerated, but for breuitie haue fallen farre ſhort of the Authors blacke pitchie colours, wherein hee deſcribeth their Helliſh darkneſſe. And howſoeuer he much commends the firſt Pilgrimes (as comparatiuely they deſerued) yet euen that their righteouſneſſe was but *pannus menſtruata*, dyed in a deepe graine of Superſtition, beſides their other pollutions which the former Storie hath related. The beſt was a Popiſh pietie, the worſt was farre farre worſe then Heatheniſh Impietie (*Corruptio optimi peſſima*) ſo little good did Religion & Chriſtianity hereby receiue euen here. And as for the hurt it receiued in the Weſt, we haue declared and proued at large; Religion comming to the Weſt and worſt, and that bright Sunne almoſt ſet in a darke miſty myſticall Cloud, and darkneſſe from the bottomleſſe Pit, principally by this meane and occaſion.

Let none traduce me, as if I held it wholly vnlawfull to viſit holy places, or to warre againſt Infidels, or that I enuy the Pope himſelfe, his Temporalties: (howſoeuer gotten at firſt, as you haue heard) or abſolutely deny Abſolutions, Diſpenſations, Indulgences: the abuſes I taxe, and hiſtorically haue ſhewed how by corruptions, confuſions, combuſtions, the face and body of the Church hath beene empayred, weakned, and ſicke (ſo neere to death in ſo many many members and limmes) of the *Antichriſtian* or *Romiſh* Diſeaſe. As *Chriſt* is the name not of the Head alone, but of the whole myſticall body, which is *one Seed, one City, one Temple, one Vine, one New man, one* CHRIST: *So is *Antichriſt* both the head & myſtical body; the name howſoeuer it be moſt properly due to the Popes in their ſucceſſions, as the head, yet competible alſo to the whole body of the Popiſh Church, which together makes vp that *myſticall Babylon*, which thus by the carnall *Ieruſalem*, and *Iewiſh* Opinions and Rites, hath ſo impoueriſhed the new, ſpirituall and heauenly *Ieruſalem*, and her Celeſtiall Priuiledges, whereof we are *children* by Regeneration, and *enfranchiſed citizens* in manifold Priuiledges. Neyther perhaps, did any one ſtratageme ſo farre reduce *Iudaiſme*, or induce Poperie, or ſeduce the Chriſtian world, as this Holy Land vnholy degeneration. Chriſtianity, is *to liue by faith and not by ſight*, and to haue a *conuerſation heauenly*, and the exerciſe of a ſpirituall warfare againſt the World, the fleſh, the Deuill, by the panoply of God, hope of Saluation for a Helmet, Breſt-plate of Righteouſneſſe, Girdle of Sincerity, Greaues of the Goſpell, Sword of the Spirit, which is the Word of God, and Shield of Faith (the euidence of things not ſeene, the ground of things hoped for) with perſeuerant Watching and Prayer But theſe Expeditions firſt hapned in a tumultuary warring and ſpoyling Age; were begun for temporall reſpects in the firſt moouers; in many if not moſt of the followers apprehended to like purpoſe of ſpoyle (all being as you haue ſeene, the Souldiers owne, hee could get) which blanched ouer with Honour, Religion, Merit; Once; being the ſeruice of two Maſters at once, God and Mammon, (which in true Religion is incompetible) eaſily wonne entertaynment. And if men now will aduenture voluntarily to fight any quarrels of any Region or Religion, for foure ſhillings a week, (eight dayes to the weeke) in an Age more compoſed generally to words then workes: is it any maruell, if ſo many inducements, in ſuch a miſt and ſmoke could whet ſo many Swords and courages in thoſe Martiall times, where earthly purchaſes were the guerdon of the liuing, with Fame, Nouelties, and many many ſenſuall Holies; and Martyrdome was the Crowne of the dead with God, Heauen and Eternitie.

* 1.Cor.12.12. *Antichriſt* ſignifieth, *in the ſtead of* Chriſt, *againſt* Chriſt, *or emulous of* Chriſt. The *Pope* is all, in profeſſion his *Vicar*, in ſhew emulous by *zeale*, indeed an emulous *Corriuall*, and cloſe *Enemie* of Chriſt. *Vid.* B. *Downam de Antichriſt. l.* 1. *1.Theſ.* 5. *Epheſ.* 6. *Heb.* 11.

To conclude, Hypocriſie was the beginning, Bloud was the proceeding, Superſtitious Pietie that is impietie or impious pietie, with impuritie and deſolation were the end. This whole buſineſſe was (as the Serpents ſeducing *Eue*, and was propheſied of Antichriſt) not an open profeſſed enmitie againſt Chriſt, but in coloured loue of Chriſt and his patrimonie, a more ſubtle deceitfull working, *the Deuill transformed into an Angell*, that hee might proue the worſe Deuill: this Expedition being *after the working of Satan with all power, and ſignes, and lying wonders, and with all deceiuableneſſe of vnrighteouſneſſe*, as was foretold of that *Sonne of perdition* (which hereby and herein he hath proued, if euer by any one courſe, as is ſhewed, to the *perdition* of thouſands and thouſands of thouſands, both bodies and ſoules) a ſtrange *Chymera, headed like a Lion*, and in ſhew preſenting a Lionlike fortitude, for the honor of that *Lion of the Tribe of Iuda*; yet after the *Goats belly* of various luſts, *tayled like a Dragon*; and enuenoming to manifold deaths with the poyſon of *the old Serpent*: in ſhew kiſſing, indeed betraying, with *Iudas*; in ſhew lifting Chriſt higher, indeed crucifying him; the Pope in ſhew *crowning* theſe Pilgrims, but with a *crowne of Thornes*, with manifold externall miſeries, void of all internall conſolation, his Indulgences notwithſtanding; in ſhew preſenting the *faces of men, and haire of women*, indeed the *tayles of Scorpions, which thoſe Locuſts had in their tayles.* Once; herein was Chriſt many wayes *crucified betwixt two theeues*, in *Vrban* and *Boamund* the firſt Founders; in *ſuperſtition and hypocriſie*, the principall Mouers; in *Reuelations* of *Peter* the Heremite and others, and *Papall Indulgences*, the chiefe Confirmers: in the *Greekes and Infidels*, the one by Treacherie, the other by open Violence, the mayne Confounders, (like two Mill-ſtones, grinding the Weſterne Chriſtians and this whole exploit, to poulder) in expoſing Chriſtian *bodies to bloudie crueltie*, and their *ſoules to crueller impietie*; in *confuſions* and manifold diſorders in Families and Commonwealths, by abſence of Ouer-ſeers at home, and *buying vanitie*, nothing, and leſſe then nothing (for that was the end) with Seas of bloud and heapes of carkaſſes abroad; in abaſing the lawfull *power of Kings*, and exalting (in manner as yee haue heard) the vſurped *Papall Monarchie*; that is, by Excommunications, Interdicts, Treaſons, Cruſado's, Votifrages, Perjuries, aboliſhing them which are called *Gods*; and Him *by whom Kings reigne*, both in this his Ordinance, and in the whole face of his Religion; that the *Man of ſinne* might *exalt himſelfe aboue all that is called God, or that is worſhipped*; ſo that now, and principally hereby, *He as God ſitteth in the Temple of God, ſhewing himſelfe that he is God.* This was then a myſterie hidden from the wiſe and prudent: but now, and hereby, *that Wicked is reuealed.*

2. Theſ. 2.

CHAP. VII.

Monuments of Antiquitie, taken out of ancient Records, to teſtifie the quondam *commerce betwixt our Kings and their Subjects, and thoſe Eaſterne Princes.*

REx Coradino Illuſtri Soldano Damaſci, ſalutem. De tranſmiſſis nobis à Nobilitate veſtra muneribus per Anſelmum de Ienua mallonum Soldani, gratiarum vobis rependimus actiones; prompti ac parati in hijs quæ licet, veſtræ placere voluntati. Hoc quidem à Serenitate veſtra pro ampliori petimus munere, vt, ſi quos terræ noſtræ Chriſtianos captiuatos tenetis, eos liberos & expeditos reddere, & intuitu noſtri nobis mittere velitis: certis datis indicijs, quod ad eorum liberationem noſter eis profuit interuentus. Quo intellecto ad condignam viciſſitudinem Serenitati veſtræ merito teneamur. Teſte meipſo apud Weſtmonaſterium, Anno Regni noſtri duodecimo.

Literæ Henrici tertij Regis Angliæ Coradino Soldano Damaſci, de captiuis redimendis. *Dorſo Clauſ. Anno* 12. *Regni ſui. & An. Dom.* 1228.

Henricus Rex, &c. Sciatis nos conceſſiſſe, dilecto & fideli noſtro Philippo de Albiniaco, quod ſi de eo humanitus contigerit, antequam iter peregrinationis ſuæ arripuerit verſus terram Ieruſalem, quicquid ante obitum ſuum aſſignauerit, vel legauerit de terra de Periton, quam habet de dono noſtro, & de terris de Clyneton, Bamton, & Wytton, quas habet de Balliuo noſtro ad debita ſua acquietanda, vel eleemoſynas faciendas, vel ad mercedem militibus & ſeruientibus ſuis pro ſeruicio ſuo retribuendam, niſi prius terras illas hæredibus eorum, per voluntatem noſtram, vel per pacem reddiderimus, ratum habemus & ſtabile vſque in tres annos à die obitus ſui completos. In cuius &c. Teſte Rege apud Weſtmonaſterium 14. *Iulij, Anno Regni ſui decimo ſeptimo.*

Patentes, *Anno* 17. Henrici tertij. Pro *Philippo de Albiniaco.*

Rex conceſſit & licenciauit Simonem de Wiſtlegray, quod peregrini de partibus iſtis euntes peregre verſus terram Ieruſalem, Sanctum Iacobum, & alibi ad partes tranſmarinas, in Naue ipſius Simonis, quæ vocatur Gladyghyne ſaluo & ſecure transfretare poſſint. Et mandatum eſt omnibus Balliuis & fidelibus Regis, &c. Quod eidem Simoni & hominibus ſuis in ducendo Peregrinos in Naue prædicta, ſicut prædictum eſt, nullum faciant, nec fieri permittant damnum vel grauamen. Et durant literæ vſq; ad feſtum Sancti Michaelis. Teſte Rege apud Rading, quinto die Aprilis, Anno Regni ſui decimo nono.

Patenter, *Anno* 19. Henrici tertij.

Rex omnibus, ad quos præſentes literæ peruenerint, ſalutem. Sciatis, quod conceſſimus dilecto & fideli noſtro Oliuero de Sancto Georgio, quod in auxilium peregrinationis ſuæ, quam facturus eſt

Pro Oliuero de Sancto Georgio.

in Terram Sanctam, inuadiare poſſit terram ſuam de Brocton vſque ad terminum trium annorum, à feſto Sancti Michaelis, Anno Regni noſtri decimo nono, Ita quod ipſe cui terram illam inuadiauerit, illam teneat vſque ad terminum prædictum trium annorum, quicquid de ipſo Oliuero interim contingat. In cuius rei teſtimonium &c. Teſte Rege apud Windeſoram viceſimo octauo die Aprilis, Anno Regni ſui decimo nono.

* * *

The Kings Letters to the Prelates, to excite their charitable deuotions, for reliefe of the Hoſpitall of Saint *Samſon* in *Conſtantinople*, and the Licence granted to Friar *Thomas* their Meſſenger for one yeere, granted at *Windſor, A. Reg.* 22. is here omitted.

* Sennor vel Domini.

*Rex Saladino, ſocio Thath Nuncij * Veteris de Muſſa, ſalutem. Significauimus prædicto Thath, quod bene placet nobis, quod ad nos in Angliam veniat, expoſiturus nobis Nuncium ſuum, pro quo ad nos veniſtis in Angliam, ſicut per literas noſtras Patentes, quas ei mittimus, plenius ei ſignificamus. Et ideo vos ſcire volumus, quod bene placet nobis, quod ſi cum literis noſtris prædictis ad ipſum perſonaliter accedere volueritis, id libenter faciatis: vel eas per quem volueritis prædicto ſocio veſtro tranſmittatis. Teſte Rege apud Kenynton 20. die Iulij, Anno Regni ſui 22.*

Pro Magiſtro Militum Templi de denarijs conceſſis ad redemptionem Fratrum.

Rex omnibus ad quos &c. ſalutem. Sciatis, quod conceſſimus Magiſtro Militum Templi Ieruſalem quingentas Marcas ad opus ſuum, reddendas in Anglia vel Hibernia Magiſtro Militiæ Templi Anglicanæ, ad redemptionem Militum & Fratrum eiuſdem Templi Ieruſalem, qui à Saracenis capti fuerunt in bello inter Caſtra de Gaſtun & Trepeſbac in terra Antiochiæ. Teſte Rege apud Geldeford primo die Ianuarij, Anno Regni ſui viceſſimo ſecundo.

Patentes, *Anno* 32. Henrici tertij.
Pro *Gerardo de Rodes.*

Gerardus de Rodes, qui profecturus eſt ad Terram Ieruſalem de licentia Domini Regis, habet literas Domini Regis de protectione, cum hac clauſula, quod quietus ſit de ſecta Comitatuum & Hundredorum, & de omnibus placitis & querelis, exceptis placitis de dote, vnde in his habet, aſſiſa nouæ diſſeiſinæ, & vltimæ præſentationis Eccleſiarum, duraturas quamdiu idem Gerardus fuerit in peregrinatione prædicta. Teſte Rege apud Winton, ſexto die Iunij, Anno Regni ſui triceſſimo ſecundo.

De Protectione.

Robertus de Ver, qui de licentia Regis peregre profecturus eſt in Terram Ieruſalem, habet literas Regis de protectione Patentes ſine clauſula, duraturas per triennium. Teſte Rege apud Weſtmonaſterium 27. Iunij, Anno Regni ſui triceſſimo tertio.

Pro *Galfredo de Lezignan.*

Rex Ademaro de Lezignan, ſalutem. Sciatis, quod dedimus Gulfredo de Lezignan fratri noſtro, in auxilium ad faciendam peregrinationem in Terram Sanctam, ducentas Marcas, quas nobis debetis pro cuſtodia terræ, quæ fuit Thurſtani Diſpenſer &c. Et ideo vobis mandamus, quatenus prædictas ducentas Marcas præfato Galfredo, vel eius certo Nuncio ſine difficultate ſoluatis. In cuius &c. Teſte Rege apud Weſtmonaſterium 10. Ianuarij, Anno Regni ſui 34.

The Kings letters to *Dolgiet* the King of *Tartaria.*
Rotula Romæ, *Anno* 1. Edw. 2. *Anno Domini* 1307.

Excellentiſſimo Principi, Domino Dolgieto, Regi Tartarorum Illuſtri, Edwardus Dei gratia Rex Angliæ, Dominus Hiberniæ, & Dux Aquitaniæ ſalutem, & fœlices ad vota ſucceſſus. Celſitudinis veſtræ Nuncios ad celebris memoriæ Dominum Edwardum imper Regem Angliæ, Patrem noſtrum, qui antequam ad ipſum veniſſent, extremum clauſerit fati diem, cum literis veſtris miſſos poſt dicti Patris noſtri deceſſum admiſimus: & literas veſtras prædictas, & ea quæ ijdem Nuncij veſtri nobis ex parte veſtra per commiſſam à vobis credentiam retulerunt, audiuimus & intelleximus diligenter: de beneuolentia & amore quos vos & progenitores veſtri erga dictum progenitorem noſtrum & nobis hactenus geſſiſtis, & adhuc geritis, necnon de miſſione Nunciorum veſtrorum, & dilectione & vnitate, quas inter vos & nos hinc inde creſcere cupitis, & augeri: Et de eo præcipuè, quod amicitiam inter nobiles Anteceſſores veſtros & genitorem noſtrum prædictum habitam memoriter retinetis, prout literarum veſtrarum ſeries patefecit: ac alijs rumoribus contentis in eiſdem veſtris literis & expreſſis, grates referentes veſtræ magnificentiæ Regiæ ſpeciales. De pace ſiquidem ab ortu ſolis vſque ad confinia vltra mare Deo propicio per vos facta gaudemus in Domino, & efficimur valde læti. Cæterum ſuper eo, quod intelligi vobis datur, quod inter nos, qui diſcordes fuimus citra mare pax & concordia reformatur: Excellentiæ veſtræ Regiæ volumus eſſe notum, quod inter nos firmiter credimus & ſperamus, ſuper quibuſcunq; diſcordijs & controuerſijs hinc inde ſuſcitatis, in breui, mediante Dei præſidio, finalem fieri & concordiam atque pacem. Datum apud Northampton decimo ſexto die Octobris, Anno Regni noſtri primo.

Another Letter to the King of *Tartarie*, againſt the ſuperſtition of *Mahomet.*

Sereniſſimo Principi ac Domino, Tartarorum Imperatori Potentiſſimo, Edwardus Dei gratia Rex Angliæ, Dominus Hiberniæ, & Dux Aquitaniæ, fœlicem regnandi gloriam cum ſalute. Reges & Principes terreni tanto magis dinoſcuntur Regi Cœleſtis gloriæ complacere, quanto ſimplices Chriſti fideles ardentius defendere, & nocuos & perfidos nituntur viribus debellare. Quibus ex collato ſibi diuinitus incumbit officio æqua iuſtitiæ libra rempublicam gubernare, & Chriſti infideles Chriſtianæq; fidei contrarios & rebelles impugnare & deſtruere iuxta poſſe. Hinc eſt quod cum in partibus Aſiæ & Africæ à longiſſimis retroactis temporibus multum inualuerit prophana ſecta & ſordida Machometi, circumquaq; pullulans & diffundens ſua infecta germina nimis late peſtem ſæculo ſuæ contagionis nephariæ immittendo: Nos qui, Deo permittente, ſumus ſceptro Regio inſigniti ad tam nefandæ ſectæ eradicationem libenter intenderemus, ſi loci diſtantia, & alia ardua negocia nobis incumbentia hoc fieri permitterent quouis modo. Nam tempus ad hoc adeſt acceptabile, vt accepimus his diebus, maxime cum in libris ipſorum contineri dicatur, infra breue tempus terminari & adnullari debere ſectam nephariam Machometi. Vos igitur veſtrum laudabile propoſitum in hac parte continuantes inchoata per vos ad *huiuſmodi ſectam ſordidam à ſeculo penitus abolendam velitis perducere ad effectum. Ad hæc ad veſtram accedunt præſentiam Religioſi, honeſti, & literati viri, vt populum veſtrum ad fidem Catholicam, ſine qua ſaluus fieri nemo poteſt, diuina operante virtute, reducant, & inſtruant in eâdam: Ac ad ſumendum bellum contra deteſtabilem Machometi ſectam habilitent & informent: venerabilis ſcilicet frater Willielmus Dei Gratia Lidden Epiſcopus, vir vtique diſcretus, moribus & ſcientia præditus, cum ſua venerabili comitiua: quem ob honorem omnipotentis Dei, & fauorem fidei Chriſtianæ vobis quanto affectuoſius poſſumus, commendamus. Rogantes ex corde quatenus eundem Epiſcopum & eius Comitiuam Dei intuitu, ſub cuius imperio cuncta conſiſtunt, gratioſe & curialiter admittentes, eiſdem in proſecutione negocij prædicti exhibere vos velitis fauorabiles & benignos præfato Epiſcopo, in his quæ veſtra magnificentia pro augmentatione fidei Catholicæ eduxerit exponenda, fidem credulam exponendo. Datum apud Langley vltimo die menſis Nouembris, Anno Regni noſtri primo.*

Like Letters of commendation of the ſaid Biſhop *William*, to the King of *Armenia*, and others to the Prince *Gentis Matalorum in partib. orient.* are vpon Record, but here for breuitie omitted. Another to the ſaid King here followeth.

Anno. 1. Edwardi. 2. The Kings Letters to the king of *Armenia*.

Sereniſſimo Principi, & amico ſuo chariſſimo, Leoni Dei Gratia Armenorum Regi illuſtri, Edwardus Rex Angliæ, &c. Salutem & fœlices ad vota ſucceſſus. Literas veſtras de credentia per diſcretos viros Theodorum, Cantorem Abbatiæ de Treſarco, Dominum Baudinium filium Domini de Negrino, conſobrinum veſtrum, & Dominum Leonem, Milites, familiares veſtros & Nuncios ſpeciales, ſuper nouis periculis vobis & Regno veſtro, cunctiſque eiuſdem Regni Chriſticolis emergentibus nobis miſſos recepimus. Et ea quæ ijdem Nuncij veſtri vobis ex parte veſtra per credentiam eis commiſſam exponere voluerunt, audiuimus & intelleximus diligenter. Super quibus dolemus in intimis, & turbamur. Verum quia claræ memoriæ Dominus Edwardus Rex Angliæ, pater noſter, viam vniuerſæ carnis eſt ingreſſus: quamobrem eiuſdem Regni regimen ſuſcepimus, & Coronacionis noſtræ ſolennia celebrari fecimus, non eſt diu; diuerſaque & ardua ex hijs cauſis nobis incumbunt negocia hijs diebus: dictorum negociorum requiſitionibus ex parte veſtra nobis factis annuere non poſſumus in præſenti. Sed cum tempora nobis ad hoc aduenerint oportuna, libenter adhibebimus cum Dei præſidio ſuper requiſitionibus prædictis conſilium quod poterimus bono modo. De xenio ſiquidem quod veſtra munificentia nobis miſit, veſtræ ſerenitati grates referimus ſpeciales: parati ſemper ad ea facienda quæ veſtris vtilitatibus nouerimus conuenire. Datum apud Weſtmonaſterium tertio die Martij, Anno Regni noſtri primo.

Edwardus Dei Gratia Rex Angliæ, &c. Religioſo viro, & ſibi in Chriſto chariſſimo, fratri Iohanni de ordine Minorum, Leonis quondam Regis Armenorum illuſtris filio primogenito, ſalutem cum dilectione ſincera. Literas veſtras de credentia, &c. vt ſupra.

Anno ſexto Edwardi ſecundi. De conductu pro Epiſcopis Samaritanis prædicare volentibus, literæ Regis Dauidi Regi Iurgianorum: or of the Georgians.

Magnifico Principi ac potenti, Dauid Dei gratia Regi Iurgianorum, Edwardus eadem Dei gratia Rex Angliæ, Dominus Hiberniæ, & Dux Aquitaniæ proſperorum incrementa ſucceſſuum, cum augmento fidei Orthodoxæ. Creator & Redemptor humani generis Ieſus Chriſtus, qui omnes vult ſaluos fieri, & neminem vult perire, hominem ad ſuam factum imaginem, proto parentis Adæ lapſu à ſupernis excluſum ſedibus, tanto dilexit caritatis affectu, vt pro ipſius redemptione perpetua, de intemerato Virginis naſcens vtero, noſtræque humanitatis indutus velamine, tanquam Paſtor optimus pro ſuis ouibus mortem pati, & ſuam dare animam non horreret, qui poſt paſſionem ſuam, ſecundum Scripturas, tertia die reſurgens à mortuis, diſcipulis ſuis ſe viuum præbuit in multis argumentis, per dies quadraginta apparens eis, & loquens de Regno Dei, & eos ſpiritus Sancti virtute perluſtrans & ſapientia, miſit in omnem Iudæam, & Samariam, & vſque ad vltimum terræ, ſuæ reſurrectionis gloriam & doctrinam Euangelicam prædicare, vt in omnem terram ſonus eorum exiret, & in fines orbis terræ verba eorum credentibus panderent. Euntes, inquiens, in mundum vniuerſum prædicate Euangelium omni creaturæ: Qui credit & baptizatus fuerit ſaluus erit: Qui vero non crediderit condemnabitur. Cum igitur vir religioſus & prouidus frater Guillermus de Villa Noua, ordinis Minorum Epiſcopus, præſentium lator, ſanctæ fidei Orthodoxæ Profeſſor & Zelator feruidus, de mandato Sanctæ ſedis Apoſtolicæ ad partes Tartarorum, & aliorum, qui fidem non norunt Catholicam, vna cum nonnullis Co-epiſcopis & fratribus eiuſdem ordinis, vt vobis, & ipſis Euangelium Chriſti, verbumque ſalutis annunciet, & transferre proponat: vos rogamus & hortamur in Domino Ieſu Chriſto, per veſtræ ſalutem animæ requirentes, quatenus præfatos Epiſcopos cæteroſque Religioſos & Catholicos, eiſque adhærentes, & adhærere volentes per loca veſtræ ditioni ſubiecta libere, ſaluo, & ſecure tranſire. Verbumque Dei, & ſanctum Domini Ieſu Chriſti Euangelium prædicare audire volentibus permittentes, ipſis faciatis ob Diuinæ Maieſtatis reuerentiam, noſtrorumque contemplatione rogaminum ſecurum præſtari conductum, ipſoſque malignantium incurſu defendi. Datum apud Douarram viciſſimo ſecundo die Maij, Anno Regni noſtri ſexto. Teſte Regi.

Eodem modo mandatum eſt Imperatori Trapezandarium. Teſte Rege, vt ſupra.

Rex potenti viro Imperatori Aquilonari, depoſito Gentilitatis errore, lumen verum agnoſcere quod eſt Chriſtus Creator & Redemptor humani generis Ieſus Chriſtus, qui omnes vult ſaluos fieri, & neminem vult perire, &c. vt ſupra. Teſte vt ſupra.

Eodem modo mandatum eſt ſubſcriptis : videlicet; Carpenta Perſarum & Medorum Imp. Imperatori de Cathay.

Diuers others of *Richard* the Second, *Henry* the Eight, &c. collected to this purpoſe. I haue omitted.

TO THE READER.

Like that Scribe which brings out of his Treaſurie new and old: ſo haue I here done, and ſo our Author following. To thoſe elder Stories and Records I haue added this later Voyage to Ieruſalem *and* Conſtantinople *: and He, beſides his Trauels, hath added his Studies, the Voyage of his Minds Induſtrie, aſwell as of his bodies Peregrination; as a Learned* Argus, *ſeeing with the Eyes of many Authors, and comparing things old and new. Pardon me, that I haue here much pruned his ſweet Poetrie, his farre-fet Antiquitie, and other fruits of his Learning : I would not haue his owne Worke out of requeſt. I preſent men rather as Trauellers, then as Scholers; and in this Hiſtoricall Stage produce them, telling what they haue ſeene; not what they can ſay, or what other Authors haue written : not that I diſproue this (for what elſe is my whole Pilgrimage ?) but that I hold on here another courſe ; where if euery man ſhould ſay all, no man could haue his part; and where euen breuitie it ſelfe is almoſt tedious (as you ſee) by Multitudes. The other parts of Maſter* Sandys *are not ſimply ſuperfluous , yet are theſe to our preſent purpoſe ſufficient.*

Chap. VIII.

A Relation of a Iourney begunne, Anno Dom. 1610. *written by Maſter* George Sandys, *and here contracted.*

§. I.

His iourney from Venice *to* Conſtantinople, *and Obſeruations by the way.*

Marriage of the Sea.

FRom *Venice* wee departed on the twentieth of Auguſt, 1610. in the *Little Defence* of *London*. The *Venetians* are Lords of this Sea, but not without contention with the Papacie. On Aſcention day, the Duke accompanyed with the *Clariſſimoes* of that Signiory, is rowed thither in the *Bucentoro*, a triumphall Galley, richly, and exquiſitely gilded : aboue a roome (beneath which they row) comprehending the whole length and breadth of the Galley; neere the poope a throne, the reſt accomodated with ſeates, where he ſolemnely eſpouſeth the Sea : confirmed by a Ring throwne therein, the Nuptiall Pledge and Symboll of ſubiection. This Ceremonie receiued a beginning from that Sea-battell fought and wonne by the *Venetians* , vnder the conduct of *Sebaſtiano Zani*, againſt the forces of *Fredericke Barbaroſſa* in the quarrell of Pope *Alexander* the Third. Who flying his furie in the habit of a Cooke repayred to *Venice*, and there long liued diſguiſed in the Monaſtery of *Charitie*. *Zani* returning in triumph with the Emperours Sonne, was met by the Pope, and ſaluted in this manner : Here take, O *Zani*, this Ring of Gold, and by giuing it to the Sea, oblige it vnto thee. A ceremonie that ſhall on this day bee yearely obſerued, both by thee and thy Succeſſors, that Poſteritie may know how you haue purchaſt the Dominion thereof by your valours , and made it ſubiect vnto you, as a Wife to her Husband.

Sclauonia.

We ſayled all along in the ſight of *Dalmatia*, at this day *Sclauonia*, of the *Sclaui*, a people of *Sarmatia*. They diſſent not from the *Greeke* Church in their Religon. Throughout the North part of the World their Language is vnderſtood and ſpoken, euen from thence almoſt to the Confines of *Tartarie*. The men weare halfe-ſleeued Gownes of Violet cloth, with Bonnets of the ſame. They nouriſh onely a locke of haire on the crowne of their heads : the reſt all ſhauen. The women weare theirs not long; and dye them blacke for the moſt part. Their chiefe Citie is *Raguſa* (heretofore *Epidaurus*) a Common-wealth of it ſelfe, famous for Merchandize, and plentie of ſhipping. Many ſmall Ilands belong thereunto, but little of the Continent. They pay Tribute to the *Turke*, fourteene thouſand Zecchins yearely : and ſpend as much more vpon them in gifts and entertainment, ſending the Grand Signior euery yeare a ſhip loden with Pitch for the vſe of his Gallies. Whereby they purchaſe their peace; and a diſcharge of duties throughout the *Ottoman* Empire.

Corfu, the firſt Iland of note that we paſt by, lyeth in the *Ionian* Sea; ſtretching Eaſt and Weſt in forme of a Bow: foure and fiftie miles long, foure and twentie broad, diſtant about twelue from the mayne of *Epirus*, called formerly *Corcyra*, adorned with Groues of Oranges, Limons, Pomegranates, Fig-trees, Oliues and the like: enriched with excellent Wines and abundance of Honey. Vpon the North-ſide ſtands a Citie that takes the name of the Iland, with a Caſtle ſtrongly ſeated on a high Rocke, which ioyneth by an Iſthmos to the Land, and impregnably fortified. The *Turkes* haue teſtified as much in their many repulſes. It is the Chaire of an Archbiſhop, inhabited for the moſt by *Grecians*, as is the whole Iland, and ſubiect to the *Venetians*.

Saint *Maura* lyeth next vnto this, once adioyning to the Continent, and ſeparated by the labour of the Inhabitants: yet no further remoued then by a bridge to bee paſt into. Called it was formerly *Leucadia*, of a white Rocke which lyeth before it, toward *Cephalonia*. On which ſtood the Temple of *Apollo*. In this Iland they haue a Citie inhabited for the moſt part by *Iewes*: receiued by *Baiazet* the Second; at ſuch time as they were expulſed *Spaine* by King *Ferdinand*.

Val de Compare, a little beyond preſenteth her rockie Mountaines, contayning in circuit about fiftie miles, now inhabited by Exiles and Pirates. Once called *Ithaca*, ſo celebrated for the birth of *Vlyſſes*: Betweene this and the mouth of the Gulph of *Lepanto*, (once named the Gulph of *Corinth*) lye certaine little Ilands, or rather great Rockes, now called *Curzolari*, heretofore *Echinades*, made famons by that memorable Sea-battell there obtayned againſt the *Turke* by *Don Iohn* of *Auſtria*, in the yeare 1571. and ſung by a crowned Muſe.

Curzolari.

We ſayled cloſe by *Cephalenia*, triangular in forme, one hundred and ſixtie miles in circumference: the Mountaynes intermixed with profitable Valleyes, and the Woods with Champian. Vnwatered with Riuers, and poore in Fountaines, but abounding with Wheate, Honey, Corents, Manna, Cheeſe, Wooll, Turkeyes, excellent Oyle, incomparable (though not long laſting) Muſcadines, and Powder for the dying of Scarlet: This growes like a bliſter on the leafe of the holy Oke, a little ſhrub, yet producing Acornes: being gathered, they rub out of it a certaine red duſt, that conuerteth after a while into wormes, which they kill with Wine when they begin to quicken. Amongſt her many harbours, *Argoſtoli* is the principall, capacious enough for a Nauie. The Inhabitants of this Iland are *Grecians*, the *Venetians* their Souereignes. Hauing paſt through the Streights, that diuide this Iland from the next, (vulgarly called *Canale del Zant*,) on the ſecond of September we entred the Hauen of *Zacynthus*, and ſaluted the Caſtle with our Ordnance.

This Iland (nine hundred miles diſtant from *Venice*) ſo called of *Zacynthus* the Sonne of *Dardanus*, and at this day *Zant*; contayneth in circuit not paſt threeſcore miles. On the South and South-eaſt ſides rockie and mountaynous, but plaine in the midſt, and vnſpeakably fruitfull, producing the beſt Oyle of the World, and excellent ſtrong Wines, both white and red, which they call *Ribolla*. But the chiefe riches thereof conſiſteth in Corents, which draweth hither much trafficke (eſpecially from *England* and *Holland*, for here they know not what to doe with them:) inſomuch that wheras before they were ſcarce able to free themſelues from importunate famine, they now (beſides their priuate gettings, amounting to one hundred and fiftie thouſand Zecchins) doe yearely pay vnto Saint *Marke* fortie eight thouſand Dollars for Cuſtomes and other Duties. It is impoſſible that ſo little a portion of Earth, ſo employed, ſhould be more beneficiall, the mountaynous part being barren, and the reſt comprized within two or three not very ample Valleyes, but thoſe all ouer husbanded like an entyre Garden. They ſow little Corne, as employing their grounds to better aduantage: for which they ſometimes ſuffer, beeing ready to ſtarue, when the weather continueth for any ſeaſon tempeſtuous: and they cannot fetch their prouiſion, which they haue as well of Fleſh as of Corne, from *Morea*, being ten leagues diſtant. They haue Salt-pits of their owne, and ſtore of freſh water, but little or no wood, though celebrated for the abundance thereof, by *Homer* and *Virgil*.

Zacynthus, or *Zant*.

Store of Corants.

It is here a cuſtome ſtrictly obſerued (as alſo elſe-where within the Streights belonging to the Chriſtians) not to ſuffer any to trafficke or come aſhoare before they haue a Pratticke from the Signiors of Health, which will not be granted vntill fortie dayes after their arriuall, eſpecially if the ſhip come from *Turkie*, and bring not a Certificate, that the place from whence they came is free from the infection: if ſo, perchance their reſtraint may be ſhortned, during which time they haue a Guardian ſet ouer them. They will not ſuffer a Letter to be deliuered, if ſealed with thred, before it be opened and ayred. If ſuch as come to ſpeake with them doe but touch one of the ſhip, or ſometimes but a rope, they ſhall be forced to aſcend, and remayne there for the time limited; it being death to him that ſhall come aſhoare without licence. Notwithſtanding, they vpon requeſt will carrie you to the *Lazaretto* (which is the nature of a Peſt-houſe) there to abide vntill the date be expired. But if any fall ſicke amongſt them in the meane-ſeaſon, their Pratticke is accordingly prolonged. A great inconuenience to the Merchants, but at *Venice* intolerable, where when they haue Pratticke, they are enforced to vnlade at the *Lazaretto*. So

Pratticke of health.

vnder pretence of ayring their goods are opened; their quantitie, qualitie and condition known; redounding much to their detriments. But for that we came from *Venice*, wee were freed from this miſchiefe, and preſently ſuffered to land.

The Towne, taking or giuing a name to the Iland, ſtretcheth along betweene the Weſt ſide of the Hauen and the foote of the Mountayne: perhaps a mile in length, in breadth but narrow. The ſtreets vnpaued, the building low, by reaſon of the often Earth-quakes whereunto this Iland is miſerably ſubiect. Two hapned during my ſhort abode heere, though of ſmall importance. Although the ſeate of the Towne be exceſſiue hot, yet is it happily qualified by a North-eaſt gale that bloweth from Sea moſt conſtantly about the midſt of the day.

The Great *Turke* hath yearely a preſent of Falcons from the Gouernor (accompanyed, as ſome ſay, with twelue hundred Zecchins) which he calleth a Tribute: it beeing in his power to diſtreſſe them at his pleaſure, by reſtrayning the reliefe of victuals which they haue from *Morea*, and his adioyning Dominions. Whileſt wee were here, the Captaine *Baſſa* paſt by with ſixtie Gallies; who yearely about this time ſayleth in circuit, to receiue Tribute, ſuppreſſe Pirates, and to doe ſome exploit vpon the *Malteſes, Spaniards*, and *Florentines*, with whom they are onely in hoſtilitie. Diuers of their Gallies putting into the Hauen, were courteouſly entertaynd for the *Venetians* endeauour, as much as in them lyes to keepe good quarters with the *Turke*; not onely for the reaſon aforeſaid, (which perhaps might extend as farre as their Citie: their Territories though large and fruitfull, too narrow to ſuſtayne ſo populous a State, if vnrelieued from *Turkie*, and that their paſſage into the mid-land Sea were interrupted) not for the loſſe they ſhould ſuſtayne by the ceſſation of Trafficke with the *Mahometans*: but knowing him by deare experience too powerfull an Aduerſary for them by Land, and though they are perhaps ſtrong enough by Sea, yet ſhould they loſe a Nauie, their loſſe were vnrecouerable, whereas the *Turke* within the ſpace of a yeare is able to ſet forth another.

Murtherers.

The Inhabitants of this Iland are in generall *Grecians* (of whom wee will ſpeake no more then concernes the particular cuſtomes of the place, referuing the reſt to our relation of that people: in habit they imitate the *Italians*, but tranſcend them in their reuenges, and infinitely leſſe ciuill. They will threaten to kill a Merchant that will not buy their Commodities, and make more conſcience to breake a Faſt, then to commit a Murther. One of them at our beeing heere, purſued a poore Sailer (an *Engliſhman*) for offering but to carrie a little bagge of Corents aboord vncuſtomed, and killed him, running vp a paire of ſtaires for ſuccour. He is weary of his life that hath a difference with any of them, and will walke abroad after day-light. But cowardize is ioyned with their crueltie, who dare doe nothing but ſodainly, vpon aduantages; and are euer priuately armed. Encouraged to Villanies by the remiſneſſe of their Lawes: for none will lay hands vpon an offender, vntill fourteene dayes after that hee bee called to the Scale, (an eminent place where one doth ſtand and publikely cite the offenders:) who in the meane-time hath leiſure to make his owne peace, or elſe to abſent himſelfe: if then he appeare not, they baniſh him; and propound a reward according to the greatneſſe of the offence, to him that ſhall either kill or take him aliue: and if it be done by one that is baniſhed, his owne baniſhment (the leaſt reward) is releaſed. The Labourers doe goe into the fields with Swords and Partizans, as if in an Enemies Country, bringing home their Wines and Oyles in Hogs-skins, the in-ſides turned outward. It is a cuſtome amongſt them to inuite certaine men vnto their Marriages, whom they call Compeeres. Euery one of theſe doe beſtow a Ring, which the Prieſt doth put vpon the Bride and Bridegroomes fingers, interchangeably ſhifting them; and ſo hee doth the Garlands on their heads. Of theſe they are neuer iealous (an abuſe in that kind reputed as deteſtable a crime, as if committed by a naturall Brother;) ſo that they lightly chuſe thoſe for their Compeeres that haue beene formerly ſuſpected too familiar. The Bridegroome entring the Church, ſtickes his Dagger in the doore; held auailable againſt Inchantments. For heere it is a common practice to bewitch them: made thereby impotent with their Wiues, vntill the Charme be burnt, or otherwiſe conſumed: inſomuch that ſometimes (as they ſay) the Mothers of the betrothed, by way of preuention doe bewitch them themſelues, and againe vnlooſe them as ſoone as the Marriage is conſummated. The Nuptiall ſheets (as in ſome caſes commanded by the *Moſaicall* Law) are publikely ſhowne: and preſerued by their Parents as a Teſtimonie of their vncorrupted Virginities.

Danger of remiſſe Lawes.

There be here two Biſhops, one of the *Greekes*, and another of the *Latines*. The *Greekes* haue diuers Churches, the principall that of S. *Nicolas*, (which giueth to the Hauen a name, and not far remoued) with a Monaſtery of *Caloieros*; for ſo are their Monkes called. On the other ſide of the Harbor, vpon the top of the Promontory, they haue another far leſſe; with a Chappell dedicated to the Virgin *Mary*, called *Madonna del Scopo*, reputed effectreſſe of Miracles, and much inuocated by Sea-faring men. As the Duke of *Venice* doth marrie the Sea, ſo yearely doth this Biſhop vpon the Twelfe day baptize it: although with leſſe ſtate, yet with no leſſe Ceremonie. The *Venetians* heere (as in *Candy*) doe ioyntly celebrate the *Grecian* Feſtiuals: either to gratifie, or elſe to auoid occaſions of tumult. As for the *Romane* Catholike Biſhop, hee hath his Cathedrall Church and reſidence within the Caſtle: where there is a Couent of *Franciſcans.* A mile and halfe off, in the ſight of the Towne, on the ſide of a Mountaine, they haue another Monaſterie, called the *Annuntiata,* where the *Latins* haue their burials, built in the yeere 1550. when vnder the ground there were found two Vrnes; one full of aſhes, and the other of water, in an ancient Sepulchre. Vpon a ſquare ſtone that couered the Tombe, was engrauen M. TVL. CICERO HAVE ET TV TERTIA ANTONIA, and vnder the Vrne which contayneth the aſhes, AVE MAR. TVL. It being ſuppoſed that *Cicero* was there buried: peremptorily affirmed by a Traueller then preſent; reporting withall, that he ſaw this Epitaph:

Sepulchre of *Cicero.*

Iohannes Zuallardus in Itin. lib. 1.

Of Orators the Prince, of Speech the Pride,
Tullie, with his Wife in this Vrne abide:
Tullie, that of himſelfe thus writ; O Rome
Bleſt, in that I thy Conſul, am become.

Ille oratorum princeps, & gloria linguæ
Romanæ, iacet hac, cum coniuge Tullius vrna:
Tullius ille, inquam, de ſe qui ſcripſerat olim,
O fortunatam natam, me conſule, Romam.
Adamus Teſſlenius in ſuo Itin.

The *Iewes* haue here a Synagogue, (of whom there are not many) one hauing married an *Engliſh* woman, and conuerted her to his Religion. They weare a blue riband about their hats for a diſtinction. The forraine Merchants here reſident, are for the moſt part *Engliſh*, who by their frequent deaths doe diſproue the aire to be ſo ſalubrious as is reported: who haue their purchaſed interments in gardens: neither ſuffered by *Greekes* nor *Latines* to be buried in Churches. If a Stranger here take a fraught of a *Venetian,* and a *Venetian* ſhip be in Port, the Maſter thereof vpon a proteſtation, will enforce the Stranger to vnlode, and ſerue his owne turne therewith, if it be for his benefit. In this Iland there are fortie Villages.

On the fourteenth of September I embarqued in another *Engliſh* ſhip, called the *Great Exchange*; firſt bound for *Chios*, and then for *Tripolis.* With a proſperous wind wee compaſſed a part of *Morea:* more famous by the name of *Peloponneſus:* ſhaped like a Plantan leafe, and embraced almoſt by the *Corinthian* and *Saronian* armes of the *Mediterraneum:* on the North adioyning by a narrow Iſthmos to the reſt of *Greece*; where ſtood that renowmed Citie of *Corinth.* But I rather thinke, for their wholſome aduice, and expedite execution, in freeing the State of thoſe monſters, called the Dogs of *Iupiter*, that is, infernall Furies, and miniſters of his vengeance. *Alphonſus* King of *Naples,* was wont to ſay merrily, that the *Harpyes* had left the *Strophades* to inhabite at *Rome:* intimating thereby the auarice of that Clergie. Wee left on the left hand two Rockes, at this day called the *Strinaly:* where onely liue a few *Greeke Coloieros,* that receiue their ſuſtenance of almes from the neighbouring Ilands. There is in one a Spring of freſh water, ſuppoſed to haue his originall in *Peloponneſus*, and ſo to paſſe vnder the Sea, in regard of a certaine tree ouer-ſhadowing a little Lake, the leaues thereof (or like vnto thoſe) being often found in this Fountaine, there growing none of that kind in the Iland. Wee thruſt betweene Cape *Malio* and *Cerigo,* about fiue miles diſtant; once *Porphyris*, of his excellent Porphyr; but better knowne by the name of *Cythera.* An Iland conſecrated vnto *Venus.* In the Towne riſing two furlongs vp from the Hauen, ſtood her celebrated Temple (the moſt ancient that the *Grecians* had of that Goddeſſe,) and therein her Statue in complete armour. Out of this it is ſaid, that *Paris* made a rape of *Helena,* or rather here firſt enioyed her in his returne from *Sparta.* The ruines are now to be ſeene, together with that of *Vranias.* The Iland is ſixtie miles in compaſſe; it hath diuers Harbours, but thoſe ſmall and vnſafe. A delightfull ſoyle, inhabited by *Grecians,* and ſubiect to the *Venetians.*

Morea.

Corinth.

Strophades.

This is the firſt of the *Ægean* Sea: the largeſt arme of the *Mediterraneum*, extending to the *Helleſpont*, and diuiding *Greece* from the leſſer *Aſia.* A Sea dangerous and troubleſome to ſayle through, in regard of the multitude of Rockes, and Ilands, euery where diſperſed. Inſomuch, that a man is prouerbially ſaid to ſayle in the *Ægean* Sea, that is, encumbred with difficulties. The Ilands of this Sea were anciently diuided into the *Sporades,* and *Cyclades.* The *Sporades* are thoſe that lie ſcattered before *Crete*, and along the coaſt of *Aſia:* The *Cyclades*, ſo called in that they lie in a circle.

Mare Ægeum.

Amongſt the reſt of the laſt named wee ſayled by *Delos,* (now *Diles*) hemd with ſharpe Rockes. The ruines of *Apollos* Temple are here yet to be ſeene, affoording faire Pillars of marble to ſuch as will fetch them, and other ſtones of price, both in their nature, and for their workmanſhip; the whole Iland being now vninhabited.

Delos.

Three dayes after our embarkment (as quicke a paſſage as euer was heard of) we arriued at *Sio,* a famous Iland, called formerly *Chios.* Sixſcore and fiue miles it contayneth in circuit, extending from South vnto North: the North and Weſt quarters extraordinarie hilly. In the mideſt of the Iland is the Mountaine *Aruis* (now *Amiſta*) producing the beſt *Greeke* Wines. But the Lenticke tree, which is well-nigh onely proper to *Sio,* doth giue it the greateſt renowne and endowment. Theſe grow at the South end of the Iland, and on the leaſurely aſcending hills that neighbour the ſhoare. In heighth not much exceeding a man, leaued like a Seruice, and bearing a red berrie, but changing into blacke as it ripeneth.

Chios.

In the beginning of Auguſt lanch they the rine, from whence the Maſticke diſtilleth vntill the

Maſticke.

the end of September, at which time they gather it. None ſuffered to come amongſt them during the interim, it being death to haue but a pound of new Maſticke found in their houſes. The wood thereof is excellent for tooth-picks. By reaſon of theſe trees they haue the beſt Honie of the world, which intermingled with water, is not much inferiour in reliſh to the coſtly Shurbets of *Conſtantenople*. The Iland produceth Corne and Oyle indifferent plentie. Some Silke they make, and ſome Cottons here grow, but ſhort in worth vnto thoſe of *Smyrna*. It hath alſo quarries of excellent Marble, and a certaine greene earth, like the ruſt of Braſſe, which the *Turkes* call, *Terra Chia:* but not that ſo reputed of by the ancient Phyſicians. The coaſt, eſpecially towards the South, is ſet with ſmall Watch-towers, which with ſmoake by day, and fire by night, doe giue knowledge vnto one another (and ſo to the vp-land) of ſuſpected enemies. The enuironing Sea being free from concealed Rockes, and conſequently from perill. On the Eaſt ſide of the Iland, foure leagues diſtant from the Maine of *Aſia*, from that part which was formerly called *Ionia*, ſtands the Citie of *Sio*, hauing a ſecure Hauen (though daily decaying, yet with a ſomething dangerous entrance, ſtreightned on the North ſide by the ſea-ruined wall of the Mould, incroching neerer the Diamond, which ſtands on the other ſide of the Mouth, ſo called of the ſhape, riſing out of the Sea, and ſupporting a Lanterne, erected by the *Genoeſes*,) inſomuch that ſhips of the greateſt ſize doe anchor in the channell: but ours thruſt in, when going aſhoare, I was friendly entertayned of the *Engliſh* Conſull.

Engliſh Conſul.

The Towne ſtretcheth along the bottome of the Hauen, backt on the Weſt with a rockie Mountaine, the building meane, the Streets no larger then Allies. Vpon the Caſtle hill there is a Bannia, which little declines from the ſtate of a Temple; paued with faire tables of marble, and ſupported with Columnes, contayning ſeuerall roomes, one hotter then another, with Conduits of hot water, and naturall Fountaines. On the North ſide of the Citie ſtands the Caſtle, ample, double walled, and enuironed with a deepe ditch: manned and inhabited by *Turkes*, and well ſtored with munition. This not many yeeres ſince was ſodainely ſcaled in a night by the *Florentines*, who choaking the Artillerie, and driuing the *Turkes* into a corner, were now almoſt maſters thereof: when a violent ſtorme of wind, or rather of feare, enforced their companions to Sea, and them to a compoſition; which was, to depart with enſignes diſplayed. But the Gouernour hauing gotten them into his power, cauſed their heads to be ſtrucke off, and to be piled in morter on the Caſtle wall; where as they yet remayne, but not vnreuenged. For the Captaine *Baſſa* vpon his comming, ſtrangled the perfidious Gouernour, either for diſhonouring the *Turke* in his breach of promiſe, or for his negligence in being ſo ſurpriſed. Since when, a watch-word euery minute of the night goeth about the walls, to teſtifie their vigilancie. Their Orchards are here enriched with excellent fruits; amongſt the reſt, with Oranges, Limons, Citrons, Pomgranats, and Figs. Vpon theſe Fig-trees they hang a kind of vnſauoury Figge: out of whoſe corruption certaine ſmall wormes are ingendred, which by biting the other (as they ſay) procure them to ripen. Partridges here are an ordinarie food; whereof they haue an incredible number, greater then ours, and differing in hue, the beake and feete red, the plume aſh-colour. Many of them are kept tame; theſe feeding abroad all day, at night vpon a call returne to their ſeuerall owners.

Solyman the Magnificent, picking a quarrell with the Gouernour for the *Genoas*, for a ſuſpected correſpondencie with the great Maſter of *Malta*, during thoſe warres, and diſcouery of his deſignes; hauing beſides neglected accuſtomed preſents, with the payment of two yeeres tribute, ſent *Pial* the Captaine *Baſſa* to ſeize on the Iland; who on Eaſter day in the yeere 1566. preſenting himſelfe before *Sio*, with foureſcore Gallies, ſo terrified the Inhabitants, that before they were ſummoned, they quietly ſurrendred both it and themſelues to his diſpoſure. The Gouernour, together with the principall families, intending to depart for *Italie*, hee ſent vnto *Conſtantinople*; and ſuffered the common people to ſtay or remoue at their liking: So that the whole Iland is now gouerned by *Turkes*, and defiled with their ſuperſtitions: yet haue the Chriſtians their Churches, and vnreproued exerciſe of Religion. Beſides impoſitions vpon the land, and vpon commodities ariſing from thence, the Great *Turke* receiues yeerely for euery Chriſtian aboue the age of ſixteene, two hundred Aſpers: but the husbandmen are exempted vntill marriage.

120. Aſpers amount to a Sultanie.

The Inhabitants for the moſt part, are *Turkes* and *Grecians*; thoſe liuing in command, and looſely: the other husbanding the earth, and exceeding them infinitely in number. They are in a manner releaſt of their thraldome, in that vnſenſible of it: well meriting the name of Merrie *Greekes*, when their leaſure will tolerate. Neuer Sunday or holiday paſſes ouer without ſome publike meeting or other: where intermixed with women, they dance out the day, and with full crownd Cups enlengthen their iollitie. Frequented by forraine Merchants, *Natolia* affoording great ſtore of Chamolets and Grogerams, made about *Angra*; and a part brought hither, before ſuch time as the Goats (whoſe haire they pull, white, long, and ſoft) were deſtroyed by the late Rebels,

Turkiſh Rebels.

conſiſting for the moſt part of the expulſed Inhabitants of burned Townes; who hauing loſt all that they had, knew not better how to recouer their loſſes, then by preying vpon others; and ſo ioyned with their vndoers, led by *Calender Ogly* and *Zid Arab:* and growne to ſo fearefull a head, that the Great *Turke* (ſome ſay) had once a thought to haue forſaken the Imperiall Citie, they being fiftie thouſand, but deſtitute of

Artillerie. After foyled by *Morat Baſſa* the great *Vizer,* who for that ſeruice (but chiefly for the ouer-throw of *Ianballat* the *Baſſa* of *Aleppo*, and naturall Lord of the rich Valley of *Achillis*) was called by him his *Father and Deliuerer.* They beſieged this Citie; and were by certayne *Engliſh* ſhips that lay in the Roade, vnfriendly ſaluted. In the end, burnt a part thereof, and tooke a ranſome for ſparing the reſt. But their principall commoditie is Cotton wooll, which here groweth in great quantitie. With the ſeeds thereof they doe ſow their Fields, as wee ours with Corne. The ſtalke no bigger than that of Wheate, but tough as a Beanes: the head round and bearded, in ſize and ſhape of a Medler: hard as a ſtone; which ripening breaks, and is deliuered of a white ſoft Bombaſt intermixed with ſeeds, which they ſeparate with an inſtrument. You would thinke it ſtrange, that ſo ſmall a ſhell ſhould contayne ſuch a quantitie, but admire if you ſaw them ſtiue it in their ſhips: enforcing a Sacke as bigge as a Wooll-packe into a roome, at the firſt too narrow for your arme, when extended by their inſtruments: ſo that oft they make the very decks to ſtretch therewith.

Engliſh ſeruice.

Cotton.

Taking with me a *Greeke* that could ſpeake a little broken *Engliſh*, for my Interpreter: on the twentieth of Nouember, I did put my ſelfe into a Barke, *Armado* of *Simo*, a little Iland hard by the *Rhodes* (the Patron a *Greeke*, as the reſt) being laden with Spunges. That night we came to an anchor, vnder the South-weſt ſide of *Mytylen.* This Iland, not paſt ſeuen miles diſtant from the Continent of *Phrygia*, contayneth eight ſcore and eight miles in circuit. The South and Weſt parts Mountaynous and barren, the reſt leuell and fruitfull, producing excellent Corne.

Mitylen or *Lesbos.*

On the one and twentieth of September, the Windes grew contrarie: and the Seas (though not rough) too rough to be brooked by ſo ſmall a veſſell, no bigger, and like in proportion to a Graueſ-end Tilt-boate, yet rowing vnder the ſhelter of the Land, we entred the Gulfe of *Callonus*, they hoping to haue found ſome purchaſe about a ſhip caſt there away but a little before; diuers of them leapt into the Sea, and diuing vnto the bottome, ſtayed there ſo long as if it had beene their habitable element. And without queſtion, they exceed all others in that facultie, trayned thereunto from their child-hood, and hee the excellenteſt amongſt them that can beſt performe it. Inſomuch, that although worth nothing, he ſhall be proffered in marriage the beſt endowed, and moſt beautifull Virgin of their Iland. For they generally get their liuing by theſe Spunges, gathered from the ſides of Rocks about the bottome of the Streights; ſometimes fifteene fathome vnder water. A happie people, that liue according to nature; and want not much, in that they couet but little. Their apparell no other then linnen breeches, ouer that a ſmocke cloſe girt vnto them with a Towell; putting on ſometimes when they goe aſhoare, long ſleeueleſſe Coates of home-ſpun Cotton. Yet their Backs need not enuie their Bellies: Biſcot, Oliues, Garlicke and Onions being their principall ſuſtenance.

Cunning Diuers.

Spunges.

Vpon the two and twentieth of September, the winds continuing contrarie, we but a little ſhortned our iourney. Deſcrying a ſmall Saile that made towards vs; and thinking them to bee Pirats, we rowed backe by the ſhoare with all poſſible ſpeed. In the euening we returned to the place that we fled from. When going aſhoare, one attyred like a woman, lay groueling on the Sand, whileſt the reſt skipt about him in a ring, muttering certayne words, which they would make me beleeue were preualent Charmes to alter the weather to their purpoſe. On the three and twentieth wee continued weather-bound, remoouing after it grew darke vnto another anchorage; a cuſtome they held, leſt obſerued by day from Sea or Shoare, they might by night be ſurpriſed. We lay in a little Bay, and vnder a Cliffe, where not one of vs but had his ſleepe interrupted by fearfull dreames, he that watched affirming, that he had ſeene the Deuill, ſo that in a great diſmay we put from ſhoare about mid-night. But whether it proceeded from the nature of the vaporous place, or that infeſted by ſome ſpirit, I leaue to decide. It is reported of a little Rockie Iland hard by, named formerly *Æx*, and ſacred vnto *Neptune* (whereof we haue ſpoken ſomething alreadie) that none could ſleepe vpon it for being diſturbed with apparitions.

Charmes.

On the foure and twentieth the Sea grew calme, and wee proceeded on our voyage. Towards euening we went aſhoare on the firme of *Aſia* for freſh water, and came that night vnto *Tenedos.* With the morning they renewed their labour, rowing along the chalkie ſhoare of the leſſer *Phrygia.* Now againſt Cape *Ianizari* (deſirous to ſee thoſe celebrated fields, where once ſtood *Ilium* the glorie of *Aſia*, that hath affoorded to rareſt wits ſo plentifull an argument) with much importunitie and promiſe of reward (it being a matter of danger) I got them to ſet mee aſhoare. When accompanied with two or three of them, we aſcended the not high Promontorie, leuell aboue, and crowned with a ruined Citie, whoſe imperfect walls doe ſhew to the Sea their antiquitie. Wherein are many ſpacious Vaults and ample Ciſternes for the receit of water. The foundation hereof ſhould ſeeme to haue beene laid by *Conſtantine* the Great, who intending to remoue the ſeate of his Empire, began here to build; which vpon a new reſolution he erected at *Byzantium.* This is that famous Promontorie of *Sigeum*, honoured with the Sepulchre of *Achilles*, which *Alexander* (viſiting it in his *Aſian* expedition) couered with flowers, and ranne naked about it, as then the cuſtome was in Funerals: ſacrificing to the ghoſt of his Kinſman, whom he reputed moſt happy, that had ſuch a Trumpet as *Homer*, to reſound his vertues.

Tenedos.

C. Ianizari.

Sigeum.

tues. In the Playne beyond vs (for wee durſt not ſtraggle farther from the ſhoare) wee beheld where once ſtood *Ilium* by him founded, called *Troy* promiſcuouſly of *Tros.* Afterward feigned to haue beene walled about by *Neptune* and *Phœbus*, in the dayes of *Laomedon.* Who hath not heard of this glorious Citie, the former taking, the ten yeeres warre: and later, finall ſubuerſion ; which befell according to *Euſebius*, in the yeere of the World 1784. and ſecond of *Abdons* gouernment of *Iſrael.* The ruines at this day not more then coniecturally extant.

Troy.

Theſe Riuers, though now poore in Streames, are not yet ſo contemptible, as made by *Bellonius*, who perhaps miſtaketh others for them, (there being ſundrie Riuolets that deſcend from the Mountaynes) as by all likelihood he hath done the ſite of the ancient *Troy.* For the ruines that are now ſo perſpicuous, and by him related, doe ſtand foure miles South-weſt from the aforeſaid place, deſcribed by the Poets, and determined of by Geographers: ſeated on a hanging Hill, and too neere the nauall ſtation to affoord a Field for ſuch diſperſed Encounters, ſuch long Purſuites, interception of Scouts, (then when the *Troians* had pitched neerer the Nauie) and executed ſtratagems, as is declared to haue hapned betweene the Sea and the Citie. Theſe reliques doe ſufficiently declare the greatneſſe of the later, and not a little the excellencie. The walls (as *Bellonius*, but more largely, deſcribeth it) conſiſting of great ſquare ſtone, hard, blacke, and ſpongie, in diuers places yet ſtanding ſupported on the inſide with Pillars, about two yards diſtant one from another, and garniſhed once with many now ruined Turrets, contayning a confuſion of throwne-downe buildings, with ample Ciſternes for the receit of Raine, it being ſeated on a ſandie ſoile, and altogether deſtitute of Fountaynes. Foundations here are of a Chriſtian Temple, and two Towers of Marble, that haue better reſiſted the furie of Time; the one on the top of the Hill, and the other neerer the Sea in the Valley. From the wall of the Citie, another extendeth (ſupported with Buttreſſes, partly ſtanding, and partly throwne downe) well-nigh vnto *Ida*, and then turning, is ſaid to reach to the Gulfes of *Satelia*, about twentie miles diſtant. Halfe a mile off, and Weſt off theſe Ruines, oppoſing *Tenedos*, are the hot water Baths, heretofore adorned, and neighboured with magnificent buildings; the way thither incloſed, as it were, with Sepulchres of Marble (many of the like being about the Citie, both of *Greeks* and *Latins*, as appeareth by the ſeuerall Characters. Two Baths there be; the one choked with rubbidge, the other yet in vſe, though vnder a ſimple couerture. But now the ruines beare not altogether that forme, leſſened daily by the *Turkes*, who carried the Pillars and ſtones vnto *Conſtantinople*, to adorne the buildings of the Great *Baſſas*, as they now doe from *Cyzicus.* This notable remainder of ſo noble a Citie was once a ſmall Village of the *Ilians.* For the *Ilians*, after the deſtruction of that famous *Ilium*, often ſhifting the ſeate of the new, here fixt it at laſt, as is ſaid, by the aduice of an Oracle, contayning one onely contemptible Temple, dedicated to *Minerua*, at ſuch time as *Alexander* came thither, who then offered vp his ſhield, and tooke downe another (that which he after vſed in his fights) enriching the Temple with gifts, and honouring the Towne with his Name, exempting it from tribute, and determining vpon his returne to erect in it a ſumptuous Temple, to inſtitute ſacred Games, and to make it a great Citie. But *Alexander* dying, *Lyſimachus* tooke vpon him that care, who immured it with a wall, contayning fortie furlongs in circuit, yet ſuffered it to retayne the name of *Alexandria.* After it became a Colonie, and an Vniuerſitie of the *Romanes*, of no meane reputation. *Fimbria* the Queſtor, hauing in a ſedition ſlaine the Conſul *Valerius Flaccus* in *Bithynia*, and making himſelfe Captaine of the *Roman* Armie, the Citizens refuſing to receiue him, as a Robber and a Rebell, beſieged this Citie, and in eleuen dayes tooke it; who boaſted, that he in eleuen dayes had done that, which *Agamemnon* with fiue hundred ſaile of ſhips and the whole *Greeke* Nation, could hardly accompliſh in ten yeeres. To whom an *Ilian* anſwered, That they wanted a *Hector* to defend them. Pieces of ruines, throughout theſe Playnes, lye euery where ſcattered.

Lemnos.

Terra Sigillata.

Returning againe to our Barke, hard by on the left hand left we *Imbrius*, now called *Lembro*, once ſacred to *Mercurie*; and not farre beyond *Lemnos*, famous for the fabulous fall of *Vulcan.* Whereupon, and no maruell, he euer after halted. The *Grecians* there now inhabiting, doe relate, that he brake his Thigh with a fall from a Horſe on the ſide of a Hill, which at this day beareth his name: the Earth in that place thereupon receiuing thoſe excellent vertues of curing of wounds, ſtopping of fluxes, expulſing poyſons, &c. now called *Terra Sigillata*, in that ſealed, and there onely gathered. This Hill lyeth South of the ruines of that ancient *Hephaſtia*, which gaue a name vnto *Vulcan*, and about three flight-ſhots remoued. Betweene which ſtandeth *Sotira*, a little Chappell, frequented by the *Greeke Coloieros* vpon the ſixt of Auguſt; where they begin their Oriſons, and from thence aſcend the Mountayne to open the veine from whence they produce it: which they doe with great preparations and ſolemnities, accompanied with the principall *Turkes* of the Iland. That which couereth it, being remooued by the labour of well-nigh fiftie Pioners, the Prieſts take out as much as the *Cadee* doth thinke for that yeere ſufficient (leſt the price ſhould abate by reaſon of the abundance) to whom they deliuer it; and then cloſe it vp in ſuch ſort, as the place where they digged it, is not to bee diſcerned; the veine diſcouered, this precious Earth, as they ſay, doth ariſe like the caſting vp of Wormes, and that only during a part of that day: ſo that it is to be ſuppoſed, that they gather as much as the ſame will affoord them. Certayne bags thereof are ſent to the Great *Turke*, the reſt they ſell (of which I haue ſeene many Cups at *Conſtantinople*:) but that which is ſold to the Merchants, is made into little Pellets, and ſealed with the *Turkiſh* Character: the ceremonies in the gathering hereof were firſt inducted by the *Venetians*.

And now we entred the *Helleſpont*, ſo called of *Helle*, the Daughter of *Athamas* King of *Thebes*, and Siſter of *Phryxus*; who, flying the ſtratagems of their ſtep-mother *Ino*, was drowned therein. Bounded on the left hand with the *Thracian Cherſoneſus* (vulgarly called Saint *Georges* Arme) a *Peninſula* pointing to the South-weſt, whereon ſtood the Sepulchre of *Hecuba*, called *Cynoſſema*, ſlaine by them, and buried in the aforeſaid Promontorie. On the right hand, the *Helleſpont* is confined with the leſſer *Phrygia*, diuiding *Europe* from *Aſia*, in ſundrie places not aboue a mile broad, and in length about fortie, (now called the Channell of *Conſtantinople*) and hauing a Current that ſetteth into the *Ægeum*: a trade-wind blowing either vp or downe, which when contrarie to the ſtreame, doth exceedingly incenſe it. The Mountaynes on each ſide are clothed with Pines, from whence much Pitch is extracted. Three leagues aboue the entrance, and at the narroweſt of this Streight, ſtand *Seſtos* and *Abydos*; oppoſite to each other, formerly famous for the vnfortunate loues of *Hero* and *Leander*, drowned in the vncompaſſionate Surges, and ſung by *Muſæus*. Here *Xerxes*, whoſe populous Armie drunke Riuers drie, and made Mountaynes circumnauigable, is ſaid to haue paſt ouer into *Greece*, vpon a Bridge of Boats; which when broken by Tempeſts, he cauſed the Sea to be beaten (as if ſenſible) with three hundred ſtripes, and Fetters to be throwne therein; forbidding any to ſacrifice vnto *Neptune*.

Helleſpont.

Seſtos and *Abydos*,

Abydos ſtands in *Aſia*, which the *Mileſians* firſt founded, by the permiſſion of *Gyges* King of *Lydia*, vnto whom all the Countrey was ſubiect. Taken by the *Turke* in the reigne of *Orchanes*. *Seſtos* ſtands in *Europe*, though neuer great, yet ſtrongly built, and once the principall Citie of *Cherſoneſus*: afterward defaced, a Caſtle was built in the roome thereof. *Abydos* is ſeated vpon a low leuell; and *Seſtos* on the ſide of a Mountayne, yet deſcending to the Sea: both bordering the ſame with their Caſtles; whereof the former is foure ſquare, the other triangular. Theſe at this day are vulgarly called the Caſtles. All ſhips are ſuffered to enter, that by their multitude and appointment doe threaten no inuaſion; but not to returne without ſearch and permiſſion, of which we ſhall ſpeake in the proceſſe of our Iournall. A little beyond wee paſt by the ruines of a Caſtle, which the *Turkiſh* Carmaſals and Gallies ſtill ſayling by, ſalute with their Ordnance, it being the firſt Fort by them taken in *Europe*, who call it *Zembenic*. That night wee came to *Callipoly*, ſome twentie miles diſtant, and thruſt into a little Hauen North of the Towne, but onely capable of ſmall Veſſels.

Callipoly is a Citie of *Cherſoneſus*, ſeated at the bottome of a Bay; ſo ſhallow, that ſhips doe there vſually anchor, as throughout the whole *Helleſpont*. *Callipolis* maketh a faire ſhew a-farre off; but entred, is nothing leſſe then it promiſed: a part thereof poſſeſſing the ſhoare, and the reſt the riſing of the Mountayne: vnwalled, and without either Citadell or Fortreſſe. Along the ſhoare, there are diuers drie ſtations for Gallies. On the South ſide of the Citie in a little Playne, are ſundrie round Hills; the Sepulchres, as they ſay, of certayne *Thracian* Kings: for ſuch was the ancient cuſtome of buriall. The Countrey aboue is Champan, and not barren, but rarely inhabited. Here is a Ferrie for tranſportation into *Aſia*. *Greekes* and *Iewes*, together with the *Turkes*, doe inhabit the Towne, and are admitted their Churches and Synagogues. Here alſo is a Monaſterie of *Romiſh* Friars, of the Order of Saint *Auguſtine*; one of them being at this time (but not dwelling in the Couent) the *Franke* Conſul; whoſe office is to diſpatch, and diſcharge the dues of all Chriſtians ſhips, not ſubiect to the *Grand Signior*, and admitted free trading below at the Caſtles. To his houſe I repayred, with hope of ſome refreſhment after my weariſome voyage: but hee then from home, I was forced to returne to my water-bed; there being no Innes for entertainment throughout inhoſpitall *Turkie*: yet is this Towne well furniſhed with all ſorts of prouiſion. What is here ſold by the *Greeks*, you may agree for on a price: but the *Turks* will receiue your money, and giue you a quantitie for it, according to their owne arbitrement; but truly enough, and rather exceeding, then ſhort of your expectation. For two or three Aſpers (whereof twentie are neere vpon a ſhilling) a Butcher will cut off as much Mutton (for they diuide it not into ioynts) as will well ſatisfie three, though hungrie; which they carrie to the Cookes, who make no more adoe, but ſlicing it into little Gobbets, pricke it on a Prog of Iron, and hang it in a Fornace. Derided and flurted at by diuers of the baſer people, at night we returned to our Barke. And departing the next morning, were forthwith met with a contrarie winde, which droue vs to the ſhelter of a Rocke not farre from the Towne: where we abode all that day, and the night enſuing: they opening and waſhing part of their Sponges, which laid on the ſhoare, by the bulke you would haue thought to haue beene a fraught for a Pinnace; which ſtiued into Sackes, when wet, were beſtowed vnder the ſide Benches and croſſe Bankes of this little Veſſell.

Callipolis.

No Innes.

On the ſeuen and twentieth of September, before day wee left the ſhoare, and after a while entred the *Proponticke* Sea: confined with *Thrace* on the one ſide, and with *Bithynia* on the other. Hauing climbed the Mountayns ſteepe towards the Sea, wee got to the Towne, and bought

Merrie *Greekes.*

bought vs ſome victuals, at night we returned to our Boate, which lay in an obſcure Bay, where they ſpent the next day in waſhing the reſidue of their Sponges, whileſt I and my Interpreter ſpent our times on the top of the Mountayne in the Vineyards, not well pleaſed with this their delay, now more affecting their eaſe then when without the *Helleſpont:* being rid of that feare (for no Pirat dare venter to come within the Caſtles) which had quickned their expedition. In the euening we deſcended, where we found the Patron lying on his backe vpon a Rocke, all dropping wet: ſpeechleſſe, and ſtrugling with death to our ſeeming. The *Greekes* together by the eares, euery one with his fellow; ſome in the Boate, and ſome vpon the Shoare. Amongſt the reſt there was a blinde man, who had married a yong wife, that would not let him lie with her; and thereupon had vnder-taken this iourney to complaine vnto the Patriarch: hee hearing his brother crie out at the receit of a blow; guided to the place by the noiſe, and thinking with his ſtaffe to haue ſtrucke the ſtriker; laid it on with ſuch a force, that meeting with nothing but Ayre, and not able to recouer himſelfe, he fell into the Sea: and with much difficultie was preſerued from drowning. The clamour increaſed with their contentions, and anon the Patrone ſtarting vp, as if of a ſodaine reſtored to life; like a mad man skips into the Boate, and drawing a *Turkiſh* Cymiter, beginneth to lay about him (thinking that his Veſſell had beene ſurprized by Pirats,) when they all leapt into the Sea; and diuing vnder water like ſo many Diue-dappers, aſcended without the reach of his furie. Leaping aſhoare, hee purſues my *Greeke*, whom feare had made too nimble for him; mounting a ſteepe Cliffe, which at another time hee could haue hardly aſcended. Then turning vpon me onely armed with ſtones, as God would haue it, hee ſtumbled by the way, and there laid like a ſtone for two houres together; that which had made them ſo quarrelſome being now the Peace-maker, hauing caſt the fetters of ſleepe vpon their diſtemperatures. For it beeing proclaimed death to bring Wine vnto *Conſtantinople*, and they loth to powre ſuch good Liquor into the Sea, had made their bellies the ouer-charged Veſſels. When the Patron awaked, and was informed by my *Greeke* how he had vſed me, and withall of my reſolution (which was rather to retyre vnto the Towne, and there expect a paſſage, than to commit my ſafetie vnto ſuch people) he came vnto me, and kiſſed me, as did the reſt of his companions, (a teſtimonie amongſt them of good-will and fidelitie) and ſo enforced mee aboord. The winds the next day blew freſh and fauourable. That night wee came to anchor a little below the ſeuen Towers: and betimes in the morning arriued at the Cuſtome-houſe. Then croſſing the Hauen I landed at *Galata*, and ſo aſcended the Vines of *Pena*; where by Sir *Thomas Glouer*, Lord Embaſſador for the King, I was freely entertayned: abiding in his houſe almoſt for the ſpace of foure monethes. Of whom without Ingratitude and Detraction I cannot but make an honourable mention.

Galata.
Sir *T. Glouer.*

§. II.

Conſtantinople *deſcribed, the* Turkes *Seraglio*, Pera; *the* Turkiſh *Empire and Gouernment: Some Obſeruations of the* Turkiſh *Religion.*

THis Citie by deſtinie appointed, and by nature ſeated for Soueraigntie, was firſt the ſeat of the *Romane* Emperors, then of the *Greeke*, as now it is of the *Turkiſh:* built by *Conſtantine* the Sonne of *Helena*, and loſt by *Conſtantine* the Sonne of another *Helena* (a *Gregorie* then Biſhop, whoſe firſt Biſhop was a *Gregorie*) to *Mahomet* the ſecond, in the yeare 1453. with the ſlaughter of her people, and deſtruction of her magnificent ſtructures. The like may bee obſerued of the *Romane* Emperours, whoſe firſt was *Auguſtus*, and whoſe laſt was *Auguſtulus*.

It ſtands on a Cape of Land neere the entrance of the *Boſphorus*. In forme triangular, on the Eaſt-ſide waſhed with the ſame, and on the North-ſide with the Hauen, adioyning on the Weſt to the Continent. Walled with bricke and ſtone, intermixed orderly, hauing foure and twentie gates and poſternes; whereof fiue doe regard the Land, and nineteene the water; being about thirteene miles in circumference. Than this there is hardly in nature a more delicate Obiect, if beheld from the Sea or adioyning Mountaines; the loftie and beautifull Cypreſſe Trees ſo intermixed with the buildings, that it ſeemeth to preſent a Citie in a Wood to the pleaſed beholders. Whoſe ſeuen aſpiring heads (for on ſo many hils and no more, they ſay it is ſeated) are moſt of them crowned with magnificent Moſques, all of white Marble, round in forme, and coupled aboue; being finiſhed on the top with gilded Spires, that reflect the beames they receiue with a maruellous ſplendor; ſome hauing two, ſome foure, ſome ſixe adioyning Turrets, exceeding high, and exceeding ſlender; Tarraſt aloft on the out-ſide like the mayne top of a ſhip, and that in ſeuerall places equally diſtant, from whence the *Taſilmanni* with elated voices (for they vſe no Bels) doe congregate the people, pronouncing this *Arabicke* Sentence, *La Illah Il-*

lella Muhemet re ſul Allah: viz. *There is but one God, and* Mahomet *his Prophet*. No *Moſque* can haue more then one of theſe Turrets, if not built by an Emperor. But that of *Sancta Sophia*, once a Chriſtian Temple, (twiſe burnt, and happily, in that ſo ſumptuouſly re-edified by the Emperour *Iuſtinian*) exceedeth not onely the reſt, by whoſe patterne they were framed, but all other Fabrickes whatſoeuer throughout the whole Vniuerſe. A long labour it were to deſcribe it exactly, and hauing done, my eies haue ſeene it, would but condemne my defectiue Relation. The principall part thereof riſeth in an Ouall, ſurrounded with Pillars, admirable for their proportion, matter and workmanſhip. Ouer thoſe others, through which ample Galleries, curiouſly paued, and arched aboue, haue their proſpect into the Temple, dignified with the preſence of Chriſtian Emperous at the time of Diuine Seruice, aſcended by them on Horſe-backe. The roofe compact, and adorned with *Moſaike* Painting: an Antique kind of worke, compoſed of little ſquare pieces of Marble; gilded and coloured according to the place that they are to aſſume in the figure or ground, which ſet together, as if emboſſed, preſent an vnexpreſſable ſtatelineſſe, and are of a maruellous durance: numbred by *Pancirollus* amongſt things that are loſt, but diuers in *Italie* at this day excell in that kind, yet make the particles of Clay, gilt, and coloured before they be neiled by the fire. The reſt of the Church, though of another proportion, doth ioyne to this with a certaine harmonie. The ſides and floore all flagged with excellent Marble, vaulted vnderneath, and contayning large Ciſternes, repleniſhed with water from an Aquæduct. Before the entrance, there is a goodly Portico; where the Chriſtians that viſit it vpon curioſitie, as well as the *Turkes*, doe leaue their ſhooes before they doe enter. Within on the left hand, there is a Pillar couered with Copper, euer ſweating, (I know not why, vnleſſe in beeing paſt through by ſome Conduit) which the *Turkes* wipe off with their Handkerchers, through a vaine Superſtition perſwaded, that it is of ſacred and ſoueraigne vertue. The doores are curiouſly cut through, and plated; the wood of one of them fained to be of the Arke of *Noe*, and therefore left bare in ſome places to be kiſſed by the deuouter people. *Euagrius* that liued a thouſand yeares ſince, affirmeth this Temple to haue beene from Eaſt vnto Weſt, two hundred and threeſcore feet long, and in height one hundred and foureſcore: and *Antonius Menauinus*, that in the dayes of *Baiazet*, it contayned at once ſixe and thirtie thouſand *Turkes*. Perhaps the ancient Fabricke then ſtanding entire, whereof this now remayning, was little more then the Chancell. Better to be beleeued then *Bellonius* a moderne eye-witneſſe, who reports that the doores thereof are in number equall to the dayes of the yeare: whereas if it hath fiue, it hath more by one, then by me was diſcerned. *Mahomet* the Great, vpon the taking of the Citie, threw downe the Altars, defaced the Images, (of admirable workemanſhip, and infinite in number) conuerting it into a *Moſque*. To euery one of theſe principal *Moſques* belong publike *Bagnios*, Hoſpitals, with lodgings for *Santons*, and Eccleſiaſticall perſons, beeing endowed with competent Reuenues. The inferiour are built for the moſt part ſquare, many penthouſd with open Galleries where they accuſtome to pray at times extraordinarie: there being in all (comprehending *Pera*, *Scutari*, and the Buildings that border the *Boſphorus*) about the number of eight thouſand.

S. Sophia.

Moſaike painting.

Sweating Pillar.

Suntq́; in eo Templo (ſi licet dicere tot portæ quot in anno dies. Obſer. lib. 2. cap. 76.

But of this *Sophia*, is almoſt euery other Friday frequented by the *Sultan*, beeing neere vnto the fore-front of his *Serraglio*, which poſſeſſeth the extremeſt point of the North-eaſt Angle, where formerly ſtood the ancient *Byzantium*; diuided from the reſt of the Citie by a loftie wall, contayning three miles in circuit; and comprehending goodly Groues of Cypreſſes intermixed with Plaines, delicate Gardens, artificiall Fountaines, all varietie of fruit-trees, and what not rare? Luxurie being the Steward, and the Treaſure vnexhauſtable. The proud Palace of the Tyrant doth open to the South, hauing a loftie Gate-houſe without lights on the out-ſide, and ingrauen with *Arabicke* Characters, ſet forth with Gold and Azure all of white Marble. This leadeth into a ſpacious Court three hundred yards long, and about halfe as wide, on the left ſide whereof ſtands the round of an ancient Chappell, contayning the Armes that were taken from the *Grecians*, in the ſubuerſion of this Citie; and at the far end of this Court a ſecond Gate, hung with Shields and Cymiters, doth leade into another full of tall Cypreſſe Trees, leſſe large yet not by much then the former. The Cloyſters about it, leaded aboue, and paued with ſtone, the Roofe ſupported with Columnes of Marble hauing Copper Chapters, and Baſes. On the left hand the *Diuano* is kept; where the *Baſſas* of the Port doe adminiſter Iuſtice, on that ſide confined with humble buildings, beyond which Court on the right hand there is a ſtreet of Kitchens: and on the left is the Stable, large enough for fiue hundred Horſe; where there is now to be ſeene a Mule ſo admirably ſtreakt, and dapled with white and blacke, and in ſuch due proportion, as if a Painter had done it, not to imitate Nature, but to pleaſe the Eye, and expreſſe his Curioſitie. Out of this ſecond Court there is a paſſage into a third, not by Chriſtians ordinarily to be entred, ſurrounded with the Royall Buildings, which though perhaps they come ſhort of the *Italian*, for contriuement and fineneſſe of workmanſhip; yet not in coſtly curiouſneſſe, matter, and amplitude. Betweene the Eaſt wall (which alſo ſerueth for a Wall to the Citie) and the water, a ſort of terrible Ordnance are planted, which threat deſtruction to ſuch as by Sea ſhall attempt a violent entrie or prohibited paſſage: and without on the North-ſide ſtands the *Sultans* Cabinet, in forme of a ſumptuous Sommer Houſe, hauing a priuate paſſage made for the time,

Turkes Palace, or *Seraglio.*

Streakt Mule, perhaps a *Zebra*, of which ſee the former Booke in *Andrew Battell.*

time, of waxed Linnen, from his *Serraglio*: where he often ſolaceth himſelfe, with the various Obiects of the Hauen, and from thence takes Barge to paſſe vnto the delightfull places of the adioyning *Aſia*. This Palace howſoeuer enlarged by the *Ottomans*, was firſt erected by *Iuſtinus*, who named it *Sophia* of the Empreſſe.

Ottoman Monuments.

Now next to theſe the *Ottoman Mauſoleas* doe require their regard, built all of white Marble round in forme, and coupled on the top; hauing ſtately Porches, within each is the Tombe of a ſeuerall *Sultan*, with the Tombes of his Children, that either haue dyed before him, or haue after beene ſtrangled by their tyrannicall Brethren, according to the *Turkiſh* pietie. The Tombes nor longer, nor larger then fitting the included bodies, each of one ſtone; higher at the head then feet, and compaſt aboue: without other ornament then couers of Greene, and Turbants laid vpon the vpper ends, at the foure corners of thoſe of the *Sultans*, there ſtand foure Tapers of Waxe as bigge as a thigh, but not lighted. The floores of the Monuments are ſpread with Carpets: and ſome there are that doe continually liue therein, performing ſuch duties of Prayers and Lamentations, as agreeth to their cuſtomes; at certaine times beſprinkled alſo with the teares of their Off-ſpring.

The Tower. Other *Seraglios*.

The South-eaſt Angle of this Citie is taken vp by the ſeuen Towers, called anciently *Ianicula*: employed, as the Tower of *London*, for a Store-houſe of the *Sultans* Treaſure, and Munition, being alſo a Priſon for capitall Offenders. We omit to ſpeake of the great mens *Serraglios*; that of the women belonging to the deceaſſed Emperours; and that of the Virgins: the *Alberges* of *Ianizaries*; the ſeuerall Seminaries of *Spachies* and *Giamoglans*: the *Beſeſtans* (where finer ſorts of Commodities are ſold,) Hoſpitals; Markets of men and women, &c. ſince hereafter we are to treate of moſt of their Orders; the buildings themſelues not meriting a particular deſcription: conuerting our Diſcourſe to thoſe few remainders of many Antiquities, whereof the Aquæduct made by the Emperour *Valentinian*, and retayning his name, doth principally challenge remembrance. This hath his heads neere to the Blacke Sea, not farre from a Village called *Domuz-dere*, of the abundance of wilde Hogges thereabout, the place being woodie and mountaynous, where many Springs are gathered together, and at ſundry places doe ioyntly fall into great round Ciſternes, from thence conueyed to conioyne with others (amongſt which, as ſuppoſed, is the Brooke *Cydarius*) led ſometimes vnder the Earth, now along the leuell, then vpon mightie Arches ouer profound Valleyes, from Hill to Hill, for the ſpace wel-nigh of thirtie miles, vntill arriuing at the Citie, and ſurmounting the ſame, it falleth at length as from a head-long Cataract into an ample Ciſterne, ſupported with neere two hundred Pillars of Marble; and is from thence by Conduits conducted vnto their publike vſes. This was repayred by *Solyman* the Great, great-grand-father of this now reigning *Achmet*: whoſe wiſhes and endeauours are ſaid to haue aymed at three things; which were, the re-edifying of *Ponte Piccolo*, and *Ponte Grande*, (which croſſe two armes of the Sea, and the reſtoring of this Aquæduct; theſe he accompliſhed: but the third, which was the expugnation of *Vienna*, he could neuer accompliſh Not farre from the Temple of *Sancta Sophia*, there is a ſpacious place ſurrounded with buildings, like to that of Smith-field; and anciently called the *Hippodrom*, for that there they exhibited their Horſe-races, as now *Atmidan* by the *Turkes*, a word of like ſignification, where the *Spachies* of the Court play euery Friday at *Giocho di Canni*; which is no other then Priſon Bace vpon Horſe-backe, hitting one another with Darts, as the other doe with their hands; which they neuer throw Counter but at the backe of the Flyer. Nor is it the leaſt contentment to the Chriſtian to behold the terrible falls that they often get (not rarely coſting them their liues) whilſt by the wreathing of their bodies, or a too haſtie turne, they ſeeke to auoide the Purſuer; and ſometimes the Darts not lighting in ieſt on their naked neckes, and reuerſed faces. In this place there ſtandeth a ſtately Hieroglyphicall Obeliſke of *Theban* Marble.

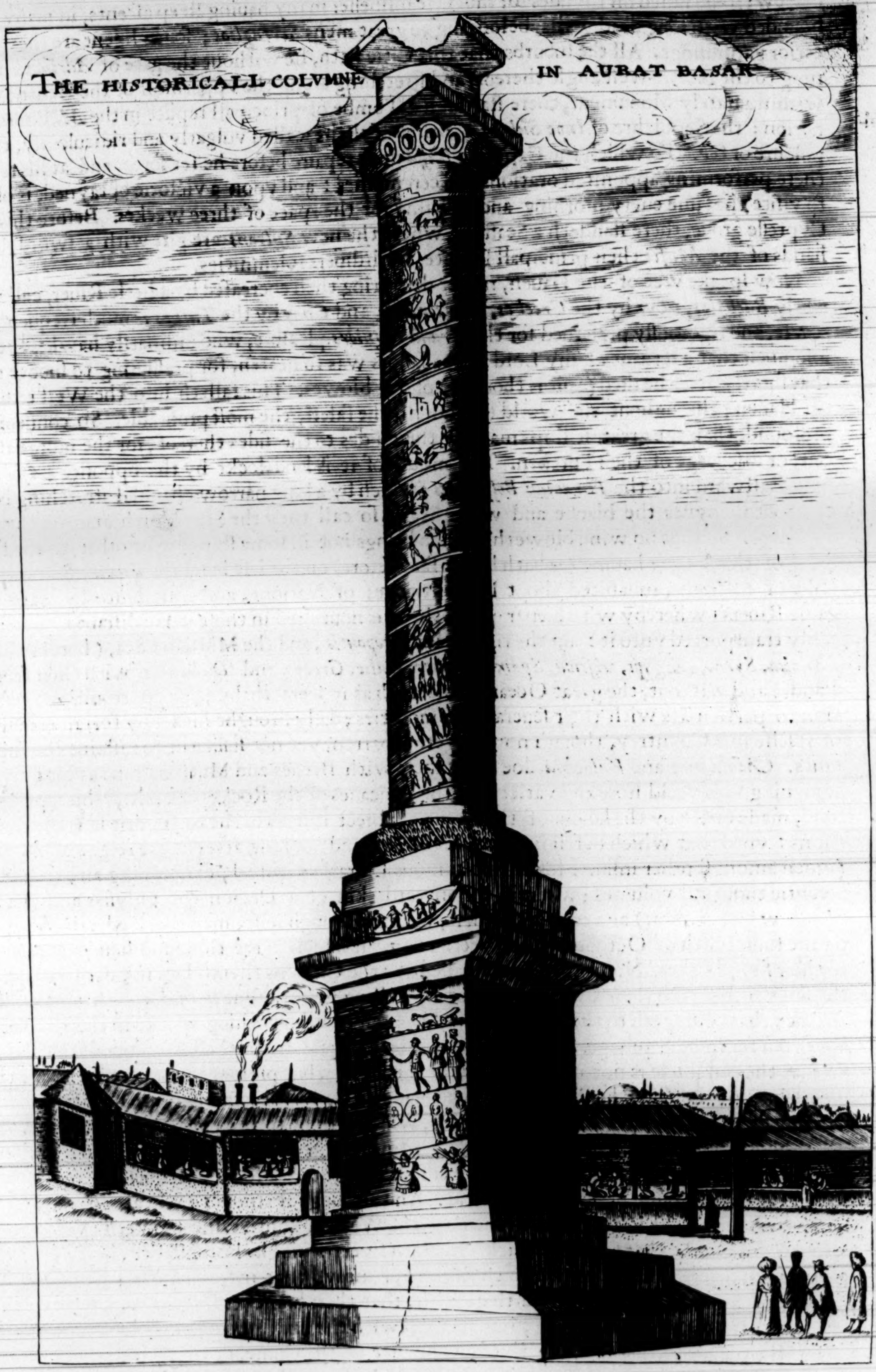
A Brazen Columne and an Obeliſk are omitted.

And in *Aurathaſar* (that is, the Market of Women) there is an Hiſtoricall Columne to bee aſcended within, farre ſurpaſſing both *Tartars*, and that of *Antoninus*, which I haue ſeene in *Rome*, the Workman hauing ſo proportioned the Figures, that the higheſt and loweſt appeare of owne bigneſſe.

And right againſt the Manſion of the *Germane* Emperours Embaſſador (who onely is ſuffered to lodge within the Citie) ſtands the Columne of *Conſtantine*, about the top whereof, you may reade this Diſtichon, ΤΟ ΘΕΙΟΝ ΕΡΓΟΝ ΕΝΘΑΛΕ ΦΘΑΡΕΝ ΧΡΝΟΩ ΝΕΟΙ ΜΑΝΟυΗΑ ΕυΣΕΒΗΣ ΑυΤΟΚΡΑΤΩΡ. Theſe are all the Remaines that are left (or all that are by the Chriſtians to be ſeene, beſides the Relikes of the Palace of *Conſtantine*, now made a Stable for wilde beaſts) of ſo many goodly buildings, and from all parts congeſted Antiquities, wherewith this Soueraigne Citie was in times paſt ſo adorned: and with them are their memories periſhed. For not a *Greeke* can ſatisfie the Inquirer in the Hiſtory of their owne Calamities. So ſupine negligent are they, or perhaps ſo wiſe as of paſſed euils to endeauour a forgetfulneſſe. But to ſay ſomething of *Conſtantinople* in generall: I thinke there is not in the World an Obiect that promiſeth ſo much afarre off to the beholders, and entred, ſo deceiueth the expectation.

Baſe buildings.

The beſt of their priuate buildings, inferiour to the more contemptible ſort of ours. For the *Turkes* are nothing curious of their houſes, not onely for that their Poſſeſſions are not hereditary; but



but eſteeming it an egregious folly to erect ſuch ſumptuous Habitations, as if hee were to liue for euer. None being aboue two ſtories high, ſome of rough ſtone, ſome of timber, ſome of Sunne-dryed bricke: their Roofes but riſing a little, couered with ſuch Tiles as are layd on the Ridges of ours, one contrary to another; yet ſome part of ſome of them flat, (thoſe belonging to men of principall degree) planted with flowers and trees of the rareſt colours, and productions. Many vacant places there are in the Citie, and many rowes of buildings, conſiſting of ſhops onely, all belonging to the *Grand Signior*, who lets them out vnto Tradeſmen; into which their wiues come not: prohibited by *Mahomet* that women ſhould buy or ſell (though now not ſeldome they doe) or ſhew themſelues publikely. The ſtreets for the moſt part are exceeding

The Suburbs.

Holy Sepulchre.

narrow; ſome raiſed on the ſides for more cleanlineſſe: many hauing ſteep aſcents, in many places bounded with long dead walls, belonging to great mens *Serraglios*; ſo negligent are they of exterior garniſhings. All the ſuburbs that this Citie hath, lie without the gate of *Adrinople*, adioyning to the North-weſt angle thereof, and ſtretching along the vppermoſt of the Hauen; where within a ſtately Monument, there ſtandeth a Tombe of principall repute in the *Mahometan* deuotion: the Sepulchre of *Iupe Sultan* a *Santon* of theirs, called vulgarly and ridiculouſly, the Sepulchre of *Iob*. To which the Captaine *Baſſa* doth repaire before he ſet forth, and at his returne, there performing appointed orations and ceremonies: and vpon a victorie obtayned, is obliged to viſite the ſame euery morning and euening for the ſpace of three weekes. Before this, in a Cypreſſe groue, there ſtandeth a Scaffold, where the new *Sultans* are girt with a ſword, by the hands of the *Mufti* their principall Prelate, with diuers ſolemnities.

The Hauen.

Cruelty.

Terrible fires.

Ianizaries inſolence.

Tempeſts.

Plague.

Now ſpeake wee of the Hauen, rather deuouring then encreaſed by a little Riuer, called formerly *Barbyſes*, now by the *Greekes*, *Chartaricon*, and *Chay* by the *Turkes*: much frequented by fowle, and rigorouſly preſerued for the *Grand Signiors* pleaſure, who ordinarily hawkes thereon; inſomuch that a ſeruant of my Lord Embaſſadors was ſo beaten, for preſuming to ſhoote there, that ſhortly after he died (as it is thought) of the blowes. This falleth into the Weſt extent of the Hauen; throughout the world the faireſt, the ſafeſt, the moſt profitable. So conueniently profound, that the greateſt ſhips may lay their ſides to the ſides thereof, for the more eaſie receit, or diſcharge of their burthen. The mouth of it is land-lockt by the oppoſite *Aſia*, opening Eaſtward into the *Thracian Boſphorus*, which by a long narrow channell ſtretching North and South, ioynes the blacke and white Seas: ſo call they the Seas North and South of the *Boſphorus*. So that no wind bloweth, which brings not in ſome ſhipping or other, to the furniſhing of this Citie; hauing (as hath beene ſaid before) on the left hand the *Euxine* Sea, with the Lake of *Meotis*, inhabited about by multitudes of Nations, and entred into by many nauigable Riuers; whereby whatſoeuer groweth, or is nouriſhed in thoſe farre diſtant Countries, is eaſily tranſported vnto it: on the right hand *Propontis*, and the Mid-land Sea, (bordered with *Natolia*, *Syria*, *Ægypt*, *Africa*, *Spaine*, *France*, *Italie*, *Greece*, and *Dalmatia*, with their fruitfull Ilands) and without, the great Ocean. Inſomuch as it ſeemeth by the opportunitie of nauigation to participate with their ſeuerall commodities, daily brought hither by forrainers; ſeated of it ſelfe in a Countrey, though not altogether barren, yet not ſufficient to ſuſtaine the Inhabitants. *Moldauia* and *Valachia* doe ſerue them with Beeues and Muttons; and as for Fiſh, the adioyning Seas yeeld ſtore and variety, as the concaues of the Rockes doe ſalt, white, pure, and ſolid, made onely by the labour of the ſurges. Subiect it hath beene to ſundrie horrible combuſtions: vnto that which befell in the dayes of *Leo*, and not long after in the reigne of *Baſilicus*, (when amongſt other infinite loſſes that famous Librarie periſhed, contayning an hundred and twentie thouſand volumes; wherein the inward skin of a Dragon the Odyſſes and Iliads of *Homer* were written:) and to diuers others, this laſt, though leſſe, may be added, which hapned on the fourteenth of October, in the yeere 1607. in which three thouſand houſes were burnt to their foundations. Nor is it to be maruelled at: the Citizens themſelues not daring to quench the fire that burneth their owne houſes, or by pulling ſome downe to preſerue the remaynder: an office that belongeth to the *Aga*, and his *Ianizaries*; who nothing quicke in their aſſiſtance, doe often for ſpite or pillage, beate downe ſuch buildings as are fartheſt remoound from danger. So that the miſchiefe is not onely wiſhed for the bootie, but prolonged; and not ſeldome they themſelues ſet the *Iewes* houſes on fire; who made warie by the example, are now furniſhed of arched vaults, for the ſafeguard of their goods, which are not to bee violated by the flame. The fall of houſes heretofore by terrible and long-laſting earthquakes, now by negligence in repayring, tempeſts, and the matter that they conſiſt of, is heere alſo moſt frequent, many (as hath beene ſaid) being built of Sun-dried bricke. And although it enioyes a delicate aire, and ſerene skies, euen during the Winter, when the Eaſt, the Weſt, or South wind bloweth; yet the boyſterous *Tramontana*, that from the blacke Sea doth ſweepe his blacke ſubſtance, heere moſt violently rages, bringing often with it ſuch ſtormes of ſnow, that in September I haue ſeene the then flouriſhing trees ſo ouercharged therewith, that their branches haue broken, accompanied with bitter froſts, which diſſoluing, reſolue therewith the vnfirme matter that ſuſtaynes them. Laſtly, the plague (either hapning through the vice of the Clime, or of thoſe misbeleeuers, or hither brought by the many frequenting Nations) for the moſt part miſerably infeſteth this Citie, encreaſed by the ſuperſtition of the *Mahometans*.

Galata or *Pera*.

On the other ſide of the Hauen (continually croſſed by multitudes of little Boats, called *Permagies*, and rowed for the moſt part by *Ægyptians*) ſtands the Citie of *Galata*, ſo called, as ſome write of the *Gaules*, once the maſters thereof, or as others will haue it, of *Galac*, which ſignifieth *Milke*, for that there the *Greekes* kept their cattell; as *Pera* (another name thereof,) which ſignifieth *Beyond*, in that on the other ſide of the Hauen; but more anciently *Cornu Byzantium*. Infirmely walled, yet great, if you comprehend the ſuburbs therewith, extending from along the ſhoare to the vpper tops of the Mountaines, ſurpaſſing *Conſtantinople* in her loftie buildings built by the *Genoas*; who bought it of the *Greeke* Emperours (in their declining eſtate, poſſeſt of little more then the regall Citie, and title; for the moſt part ſuſtayned by forraine contributions) and by them ſurrendred vnto *Mahomet* the Great, the day after the ſacking of *Conſtantinople*. At the Weſt end thereof the *Grand Signiors* Gallies haue a drie ſtation: and at the Eaſt end right againſt the point of his *Serraglio*, called *Tophana* and *Fundacle*, lies a number of great Ordnance vnplanted; moſt of them the ſpoyle of Chriſtian Cities and Fortreſſes, as may appeare by their inſcriptions, and Impreſes; and many of them of an incredible greatneſſe.

Scutari.
Chalcedon.

Now, right againſt the mouth of the Hauen, on the other ſide of the *Boſphorus*, ſtands *Scutari*, a Towne of *Bythinia*. *Scutari* ſometimes belonged to *Chalcedon*, once a free Citie, and ſeated a little below it: ſo called of a Brooke, now without a name, that runs into *Propontis*; called alſo, The Citie of the Blind; becauſe of the fooliſh *Megarians* that built it. Famous for the fourth generall Councell there holden; and now onely ſhewing a part of her ruines.

Blacke Sea.

The blacke Sea is diſtant ſome fifteene miles from *Conſtantinople*, ſo named of his blacke effects, or for the thicke miſts that vſually hang ouer it.

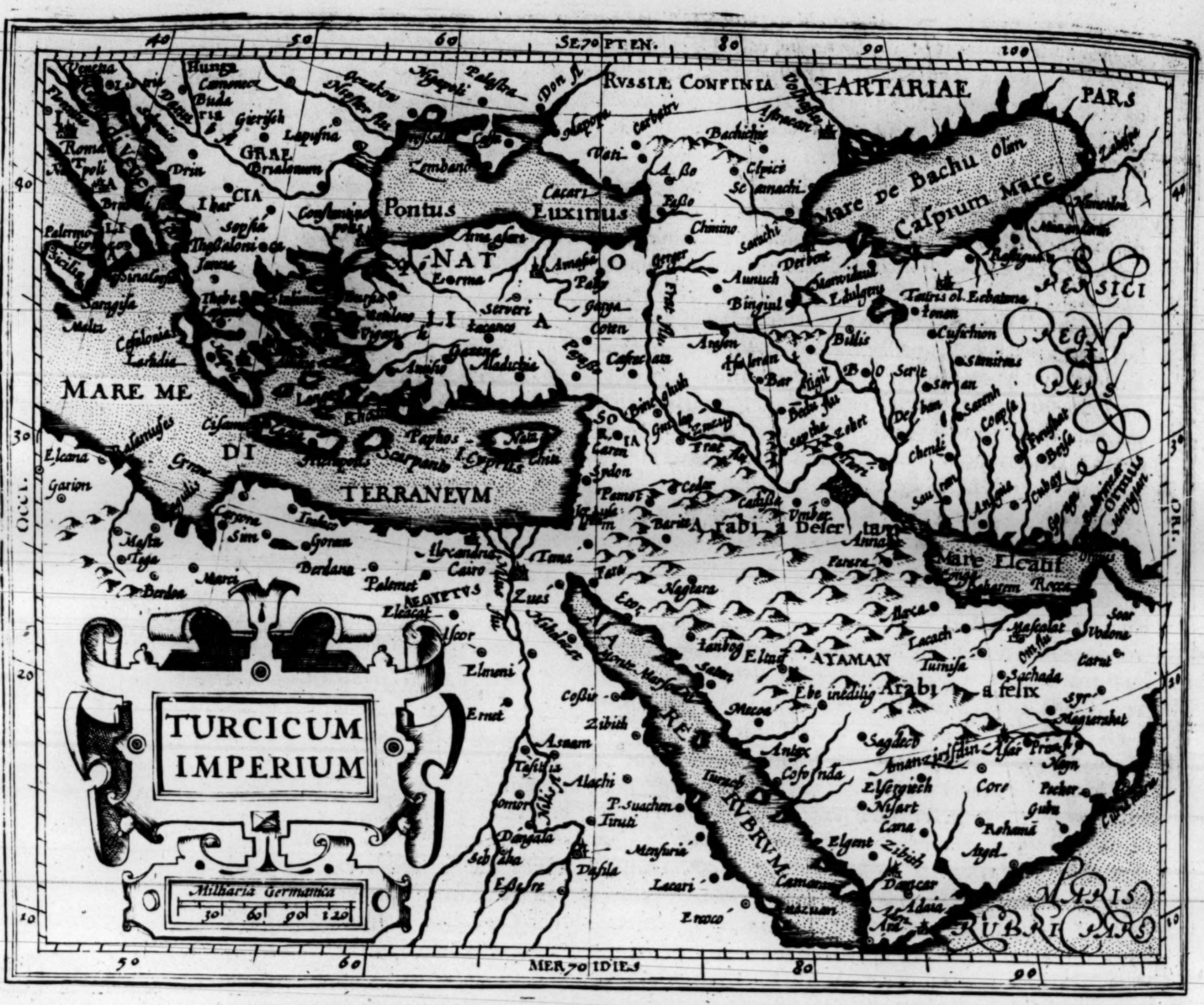
Here the *Turke* prohibiteth forrainers to trafficke, there being no other paſſage there into but by Riuers: neither this paſſage of *Boſphorus*, as ſome coniecture, hath beene alwayes: but forced by the violence of ſtreames that fell into the ouer-charged *Euxine*. Where it ruſheth into the *Boſphorus* there are two Rockes, that formerly bare the names of *Cyanea* and *Symplegades*: which for that ſo neere, as many times appearing but as one, they were fayned by the Poets vnſtable, and at ſundry times to iuſtle each other. Here vpon the top of a Rocke, ſuppoſed by ſome to be one of theſe, yet too farre remoued from a fellow to be ſo, ſtands a Pillar of white marble, called vulgarly, The Pillar of *Pompey*. Vpon the ſhoare there is an high Lanterne, large enough at the top, to contayne aboue threeſcore perſons, which by night directeth the Sayler into the entrance of the *Boſphorus*.

Boſphorus.

The *Boſphorus* ſetteth with a ſtrong current into *Propontis*, and is in length, about twentie miles; where broadeſt, a mile; and in two places, but halfe a mile ouer. So called, for that Oxen accuſtomed to ſwim from the one ſide to the other. One of thoſe two fore-mentioned Streights lies before *Conſtantinople*; the other, fiue miles aboue and a halfe, where on *Europe* ſide there ſtandeth a Caſtle, called formerly *Damalis*, and now, The *Blacke Tower*.

The *Turkiſh* Empire is the greateſt that is, or perhaps that euer was from the beginning. For firſt, the *European* part thereof extendeth weſtward vnto the Archdukes of *Auſtrias* Dominions, ſtretching to the *Adriatick* Sea by the confines of *Raguſa*, bounded on the South with the *Mediterraneum*; on the Eaſt, with *Ægeum*, *Propontis*, and *Pontus*, euen to *Theodoſia*, a Citie of the *Scythian Cherſoneſus*; and on the North almoſt to *Ruſſia* and *Polonia*; contayning *Romania*, *Bulgaria*, *Seruia*, *Raſcia*, the tributarie principalities of *Valachia* and *Moldauia*; the greater part of *Hungary*, *Boſna*, *Albania*, *Macedon*, *Epirus*, all *Grecia* and *Peleponneſus*; all the fruitfull Ilands of the *Ægean* Sea: *Raguſa* payes for her libertie; nor is *Candie*, *Zant*, or *Cephalania* held without Preſents. But what is this, compared to her *Aſian* Territories? within which, all *Natolia* is compriſed; on three ſides embraced with the *Ægean*, *Euxine*, and *Cilician* Seas; contayning the Prouinces of *Pontus*, *Galatia*, *Bythinia*, *Phrygia*, *Lycia*, *Pamphilia*, *Cilicia*, *Cappadocia*, and the leſſer *Armenia*; beyond which, *Colchis* ſtretching Northward to *Cataie*, and bounded on the Eaſt with the Countrey of the *Georgians*, whereof the *Turkes* poſſeſſe not a little. A great part it alſo contayneth of the greater *Armenia*: all *Syria* (in which *Cœloſyria*, *Phœnicia*, and *Paleſtine*;) *Babylonia* and *Meſopotamia*: *Arabia felix*, which ſtretcheth out into the South Sea, interpoſing the *Perſian* and *Arabian* Gulfes, doe bow to that Soueraigntie: ſo doe the Inhabitants of *Petrea*, and *Deſerta*; ſuch I meane, as haue knowne habitations. In *Africa* it extendeth all along the coaſts of the *Mediterraneum*, euen from the red Sea to *Acrath*, a Citie of *Mauritania* (except ſome few places poſſeſt by the *Spaniard*) wherein is the Countrey of the *Troglodites*, the miraculouſly fertile Kingdome of *Ægypt*, *Tripoly* in *Barbarie*, the Kingdome of *Tunis*, and Citie of the *Argers* with her Territories, with the tributarie Kingdomes of *Feſſe* and *Morocco*. To this adde *Cyprus*, *Rhodes*, and all the fertile Ilands of the mid-land Sea, that lie Eaſt of *Candie*. Thus great at this day is the *Ottoman* Empire: but too great for it are their aſſumed Titles: as God on earth, Shadow of God, Sole Monarch of the World, King of Kings, Commander of all that can be commanded, Soueraigne of the moſt noble Families of *Perſia* and *Armenia*, Poſſeſſor of the holy Cities of *Mecha* and *Ieruſalem*, Lord of the blacke and white Seas, *Sultan* of *Babylon*, and ſo proceeding with a repetition of their ſeuerall Kingdomes. Like ſwelling attributes gaue this now reigning *Sultan* to our Soueraigne, in a Letter writ lately, which I will inſert for the ſtrangeneſſe: *Vnto the moſt glorious and moſt mightie King Iames, one of the great Lords of the creation of Ieſus, and moſt laudable amongſt all the Princes of the Nation of Meſſia, a Iudge of all debates and differences of the people of Nazarets, Poſſeſſor of great Maieſtie, riches,* and *of glorie, a Iudge of the moſt great Kings of England,* &c. farcing his Letter with like fuſtian, calling his owne Court, *Our moſt happie and ſhining Port, a Port of refuge for the World*: and ſubſcribing, *From our Imperiall reſidence of Conſtantinople, moſt ſtrongly and mightily guarded*: Yet in his owne ſtile more modeſt, contayning no more then *Sultan Achmet Chan, Sonne to Mahomet Chan moſt inuincible*.

Hondivs *his Map of the* Turkiſh *Empire.*


TURCICUM IMPERIUM
Milliaria Germanica
30 60 90 120
SEPTEN TRIO
MERIDIES
OCCI.
ORI.
RUSSIAE CONFINIA
TARTARIAE PARS
Mare de Bachu Olim Caspium Mare
Pontus Euxinus
NATOLIA
MARE MEDITERRANEUM
AEGYPTUS
Arabia Deserta
Arabia felix
AYAMAN
Mare Elcatif
PERSICI REGNI
MARE RUBRUM
MARIS RUBRI PARS

But the barbarous policie whereby this tyrannie is ſuſtayned, doth differ from all other: guided by the heads, and ſtrengthned by the hands of his ſlaues, who thinke it as great an honour to be ſo, as they doe with vs that ſerue in the Courts of Princes: the Naturall *Turke* (to be ſo called a reproach) being rarely employed in command or ſeruice: amongſt whom there is no Nobilitie of bloud, no knowne parentage, kindred, nor hereditary poſſeſſions, but are as it were of the *Sultans* creation, depending vpon him onely for their ſuſtenance and preferments. Who diſpoſeth, as well of their liues as their fortunes, by no other rule then that of his will; although ſometime for forme he vſeth the aſſent of the neuer gain-ſaying *Mufti.* Theſe are the ſonnes of Chriſtians (and thoſe the moſt compleatly furniſhed by nature) taken in their childhood from their miſerable Parents, by a leuie made euery fiue yeeres (or oftner, or ſeldomer, as occaſion requireth) throughout the whole Empire, (excepting certaine priuiledged places, amongſt which are *Sio* and *Conſtantinople,)* who are beſtowed in ſeuerall Seminaries, inſtructed in the *Mahometan* Religion (changing their names vpon their circumciſion) taught the vſe of their ſeuerall weapons, and made patient of hunger and labour, with inured abſtinence, and continuall exerciſe. Theſe they call *Iemoglans,* who haue their faces ſhauen (the token of ſeruitude,) wearing long Coats and copped Caps, not vnlike to our Idiots. The choiceſt of them for ſpirit and feature, are after a while receiued into the *Grand Signiors Serraglio*, diſtinguiſhed by chambers like to thoſe in Hoſpitals, according to their ſeniorities; where all are brought vp in the diſcipline of warre; and not a few, acquainted with the ſecrets of State: ſuch as by the excellency of their gifts doe aſſure the expectation of a future eminency. Thoſe of the firſt chamber, are the firſt preferred: yet not in order, but according to the worth of the place, and worthineſſe of the perſon. Of theſe come the *Beglerbegs,* (the name ſignifying, a Lord of Lords) of whom there be onely two, the one of *Greece,* and the other of *Natolia:* who command all the horſe-men in thoſe Countries vnder the Generall) the Great *Baſſas,* (whereof ſome are Generals of Armies, ſome Vizers of the Port, the reſt Vice-royes of Prouinces) the *Sanziaks* Gouer-

Ianizaries.

nours of Cities, for ſo the name ſignifieth, with their Territories and Forces, and other Officers both of Warre and Peace; with thoſe of the Court, of principall place and attendance. Of the other *Iemoglans* ſome come to bee *Chauſes*, who goe of Embaſſies, execute Commandements, and are Purſuiants, and vnder-Sheriffs; attending the imployment of the Emperour, who mounted on horſe-backe, carrie Dabuzes (a weapon like a Mace) before him, and on the Courts of Iuſtice: ſoliciting alſo the cauſes of their Clients. But the *Spachies* and *Ianizaries* which are made of theſe *Iemoglans* (the principall cauſe of their inſtitution) are the nerues and ſupporters of the *Turkiſh* Monarchy. The *Spachies* are Horſe-men, weaponed for the moſt part at once, with Bow, Maſe, Lance, Harquebuſſe, & Cymiter: whereof they haue the ſeuerall vſes, agreeing with their fights, their flights or purſuments. For defence, ſome weare Bucklers, and ſhirts of Male. The skirts of their coats, when they ride, are gathered within long Stammell broges, that reach to their anckles, and there doe ioyne to their Buskins, ſhod with Iron, and ſupplying the want of Spurres, with their large and ſharpe Stirrops. Their Saddles are plated behind & before, the ſeate deep and hard: and for Capariſon, vſe for the moſt part the skins of Leopards, Lions, Tygres, Panthers, and the like. In Cities when on foot, they weare Gownes of Stammell with long hanging ſleeues, and are diſtinguiſhed from others by the folding vp of their Shaſhes. Of theſe there be two ſorts; the *Vleſſigi*, which is to ſay, ſtipendaries, who are almoſt altogether made of theſe *Iemoglans*; and the *Timariots*, who conſiſt of all ſorts of people. The firſt as yet vnpreferred, vnder the command of ſeuerall Captaines, do attend vpon the immediate imployment of the Emperor: who alloweth vnto each the daily penſion of ten Aſpers, paid them euery quarter. Of theſe there be 32000. the one halfe of them are called *Spaheioglans*, who weare red Pendants on their ſpeares, & when in the field, march on the right hand the *Sultan*: as the other on the left, who are called *Silihtarſpaheis*, bearing yellow & white Pendants. The other diſperſed throughout the whole Empire, do liue vpon their particular Tenements for terme of life aſſigned them, and thereupon ſo called. It being the policy of this State, to erect in the conquered Countries a number of *Timariots*, anſwerable to the greatneſſe thereof: whereby the principall part of the ſouldiery is prouided for, and the Empire ſtrengthned, both againſt forraine inuaſions, and reuolts of the ſubdued. Of theſe, as they ſay, there are vpward of ſeauen hundred thouſand: euery one being to find as many Horſe, as his Farme doth double the yearely value of ſixtie *Sultanies*, ready to be commanded by their ſeuerall *Sanziacks*, as they by their *Baſſas*: theſe beare on their Lances white and red Pendants. But the *Ianizaries* (a name that ſignifieth *New Souldiery*) are thoſe that beare ſuch great ſway in *Conſtantinople*: inſomuch, that the *Sultans* themſelues haue beene ſometimes ſubiect to their inſolencies. They are diuided into ſeuerall Companies vnder ſeuerall Captaines, but all commanded by their *Aga*, a place of high truſt; and the third in repute through the Empire: howbeit, their too much loue is to him an aſſured deſtruction. Theſe are the Flower of the *Turkiſh* Infantry, by whom ſuch wonderfull victories haue beene atchieued. They call the Emperour *Father*, (for none other is there for them to depend on) to whoſe valour and faith in the time of warre hee committeth his perſon, they hauing their ſtations about the Royall Pauillion. They ſerue with Harquebuſſes, armed beſides with Cymiter, and Hatchets. They weare on their heads a Bonnet of white Felt, with a flap hanging downe behind to their ſhoulders; adorned about the browes with a wreathe of Metall gilt, and ſet with ſtones of ſmall value, hauing a kind of ſheathe or ſocket of the ſame erected before, wherein ſuch are ſuffered to ſticke Plumes of Feathers as haue behaued themſelues extraordinary brauely. They tucke vp the skirts of their coats when they fight or march, and carry certaine daies prouiſion of victuals about with them, nor is it a cumber, it being no more then a ſmall portion of Rice, and a little Sugar and Hony. When the Emperour is not in the field, the moſt of them reſide with him in the Citie: euer at hand vpon any occaſion to ſecure his perſon, and are as it were the *Pretorian* cohorts with the *Romanes*. They are in number about fortie thouſand, whereof the greater part (I meane of thoſe that attend on the Court) haue their being in three large *Serraglios*, where the Iuniors doe reuerence their Seniors, and all obey their ſeuerall Commanders (as they their *Aga*) with much ſilence and humilitie. Many of them that are married (a breach of their firſt inſtitution) haue their priuate dwellings: and thoſe that are buſied in forraine imployments, are for the moſt part placed in ſuch Garriſon Townes as doe greatly concerne the ſafetie of the Empire; ſome are appointed to attend on Embaſſadours; others, to guard ſuch particular Chriſtians as will be at the charge, both about the Citie, and in their Trauels, from inciuilities and violences, to whom they are in themſelues moſt faithfull: wary and cruell, in preuenting and reuenging their dangers and iniuries, and ſo patient in bearing abuſes, that one of them of late being ſtrucken by an *Engliſh*-man, (whoſe humorous ſwaggering would permit him neuer to reuiew his Countrey) as they trauelled along through *Morea*, did not onely not reuenge it, nor abandon him to the pillage and outrages of others, in ſo vnknowne and ſauage a Countrey; but conducting him vnto *Zant* in ſafetie, ſaying, *God forbid that the villany of another ſhould make him betray the charge that was committed to his truſt.* They are of one Trade or other: The pay that they haue from the *Grand Signior*, is but fiue Aſpers a day; yet their eldeſt Sons as ſoone as borne, are inrolled, and receiued into penſion,

Spachies.

Timariots.

Some ſay there are a million.

but his bountie extendeth no further vnto his Progeny, (the reſt reputed as naturall *Turkes*) nor is a *Ianizarie* capable of other preferments then the command, of ten, of twentie, or of an hundred. They haue yearely giuen them two Gownes apeece; the one of Violet cloath, and the other of Stammell, which they weare in the Citie, carrying in their hands a great tough Reede, ſome ſeuen foote long, tipped with Siluer, the weight whereof is not ſeldome felt by ſuch as diſpleaſe them. Who are indeed ſo awfull, that Iuſtice dare not proceed publikely againſt them (they being onely to be iudged by their *Aga*) but being priuatly attached, are as priuatly throwne into the Sea in the night time. But then are they moſt tumultuous (whereto they doe giue the name of affection) vpon the dangerous ſickneſſes of their Emperours, and vpon their deaths commit many out-rages. Which is the cauſe that the great *Baſſas* as well as they can, do conceale it from them, vntill all things be prouided for the preſentment of the next for them to ſalute. Whereupon (beſides the preſent larges) they haue an Aſper a day increaſe of penſion: ſo that the longer they liue, and the more Emperours they out-liue, the greater is their allowance.

But it is to be conſidered, that all theſe before named, are not onely of that tribute of children. For not a few of them are captiues taken in their child-hood, with diuers Renegados, that haue moſt wickedly quitted their Religion and Countrey, to fight againſt both, who are to the Chriſtians the moſt terrible Aduerſaries. And withall they haue of late infringed their ancient cuſtomes, by the admitting of thoſe into theſe orders that are neither the Sonnes nor Grandſonnes of Chriſtians; a naturall *Turke* borne in *Conſtantinople*, before neuer knowne, being now a *Baſſa* of the Port.

Tartars.

Achingi.

Azapi.

Ouer and aboue theſe, and beſides the auxiliary *Tartars*, whereof there are lightly threeſcore thouſand (who liue on ſpoile, and ſerue without pay) that are euer aſſiſtant; the *Grand Signior* hath other Forces, whom they call *Achingi*, who haue nothing but what they can get by foraging, being Hindes of the Countrey, and tyed to ſerue on Horſe-backe, for certaine priuiledges that they hold, in number about thirtie or fortie thouſand: but ſmall in value, as are the *Azapi*, who ſerue on foote (yet properly belonging to the Gallies) better acquainted with the Spade then Sword: thruſt forward with purpoſe rather to weary, then to vanquiſh the enemy, whoſe dead bodies doe ſerue the *Ianizaries* to fill vp ditches, and to mount the walls of aſſaulted Forteſſes; beſides many voluntaries, who follow the Army in hope to ſucceede the ſlaine *Spaheis* and *Ianizaries*, now nothing curious at ſuch a time to receiue thoſe that bee not the Sonnes of Chriſtians into the Order. Such are the *Turkiſh* Forces, both in qualitie and proportion, and hee that ſhall ſee three hundred thouſand of theſe in an Armie (as he might haue done this laſt Sommer in *Bithynia*) ſo diſciplined, ſo appointed, and ſo daringly reſolute: whoſe onely repute conſiſts in their valours; and whoſe defeats are puniſhed in their Commanders as offences, furniſhed with ſuch abundance of great Ordnance (much whereof they caſt according to their occaſions, carrying with them the Metall vpon the backes of Camels) will not onely not wonder at their victories, but rather how the reſt of the yet vnvanquiſhed world hath withſtood them. I haue heard a Prince (and he of no ſmall experience) impute the ſundry ouerthrowes giuen them, by a ſmall number of Chriſtians, to the paucitie of Commanders, and their want of experience, ſome one *Sanziack* hauing vnder his conduct fiue thouſand *Timariots*; and he perhaps but newly crept out of the *Sultans Serraglio*, exerciſed onely in ſpeculatiue conflicts. So that their numbers proue often but cumbers, and the aduantage loſſe, encountred by the many expert Directors of few, who are alſo farre better defenſiuely armed. But he that hath bounded the Sea, hath alſo limited their furies. And ſurely it is to bee hoped, that their greatneſſe is not onely at the height, but neere an extreame precipitation: the body being growne too monſtrous for the head, the *Sultans* vnwarlike, and neuer accompanying their Armies in perſon; the Souldier corrupted with eaſe and libertie, drowned in prohibited Wine, enfeebled with the continuall conuerſe of Women, and generally lapſed from their former auſteritie of life, and ſimplicitie of manners. Their valours now meeting on all ſides with oppoſition, hauing of late giuen no increaſe to their Dominions, and Empire ſo got, when it ceaſſeth to increaſe, doth begin to diminiſh. Laſtly, in that it hath exceeded the obſerued period of a Tyrannie, for ſuch is their Empire. Now when they march, the *Tartars* doe ſcoure the Countrey two daies iourney before, then follow the *Achingi*, after them the *Timariots*, next thoſe few *Iemoglans* that be, next them the *Ianizaries*, the *Chauſes* follow on horſe-backe, (who carrie Bowes and Arrowes, beſides their Maſes and Cymiters) then comes the *Sultan* with the Officers of his Court, and Archers of his Guard, who are foot-men: the ſtipendarie *Spaheis* marching on either ſide of him. An hundred Coaches couered with red, with foure Horſes apeece, are drawne after, which carrie the *Hichoglans* (his Pages) and Eunuchs; about theſe the *Iemoglans*, called *Baltagies*, are placed. The carriages of the Army enſue, followed by voluntaries, who goe in hope (as before ſaid) to bee entertained in the roomes of the ſlaine, with the Seruants of the *Spaheis* of the Court, and certaine *Ianizaries Att-oglans Lepzlers* and *Deuigilers*. The *Ianizaries* haue the models of Elephants, Boots, Swords of Wood, and the like, borne before them for their Enſignes; and the Royall Standard is no other then a Horſe taile tied to the end of a ſtaffe.

Colours.
Royall Standard.

As

Sea force.

As for their forces at Sea, they are but ſmall in compariſon of what they haue beene, and compared to thoſe of particular Chriſtian Princes, but contemptible. Approued by the *Florentine*, who with ſixe ſhips onely hath kept the bottome of the Streights for theſe three yeeres paſt in deſpite of them: inſomuch as they haue not dared to hazard the reuenue of *Ægypt* by Sea, but haue ſent it ouer Land with a Guard of Souldiers, to their no ſmall trouble and expences: the whole *Armado* comming often in view, yet not ſo hardie as to aduenture the onſet. The Admirall hauing thought it a ſafer courſe to employ the Pirats of *Tunis* and *Algers* in that ſeruice, who haue many tall ſhips (the ſpoile of Chriſtian Merchants) and warlikely appointed: now growne expert in Nauigation, and all kind of Sea-fights, by the wicked inſtruction of our fugitiue Pirats, and other Renegados. But thoſe Pirats haue no heart to ſuch an enterpriſe, where the victorie would proue ſo bloudie, and the bootie ſo worthleſſe. The Nauie that is yeerly ſet forth in the beginning of May, to annoy the Enemie, ſuppreſſe Pirats, collect Tribute, and reforme diſorders in the Maritime Townes that belong to the Admiraltie, conſiſts of not aboue threeſcore Gallies, which are all that can be ſpared from their other places of imployment. During the Winter the *Armado* is diſperſed, and the Gallies are drawne into their drie ſtations. In which time the Pirats, both *Chriſtian* and *Mahometan*, doe rob on the *Ægean* and *Mediterranean* Seas vncontrolled, but by the defenſiue ſtrength of the Aſſailed. So much the continuance of honors in Families are auoided, that when a *Baſſa* is giuen (for ſo I may terme it) to the Siſter or Daughter of a *Sultan* for an husband, the children begotten on them, doe moſt rarely riſe aboue the degree of a priuate Captaine. But more ſeuere are theſe Tyrants to their owne, who lop all the Branches from the Bole; the vnnaturall Brother ſolemnizing his Fathers funerals, with the ſlaughter of his Brothers. So fearfull are they of riualitie, and ſo damnably politike; making all things lawfull that may ſecure the perpetuitie of their Empire. Yet they mourne for thoſe being dead, whom they murdered; honoring them with all dues of buriall, and cuſtomarie lamentations. Now if the *Ottoman* Line ſhould faile, the *Crim Tartar* is to ſucceed (both being of one Familie, and of one Religion) as the *Turke* the *Tartar*; who hath at this day the election of the *Tartarian* Emperours: but with this limitation, that hee is to bee one of the ſonnes of the deceaſſed.

Their Sabbath

Their Prayers.

Lyturgie.

Monkes.

They are commanded ſeuen times a day to reſort vnto publike Prayers: the firſt aſſembling is called *Timgil-namas*, which is two houres before day: the ſecond *Sabah-namas*, at day breake: the third *Vyle-namas*, at noone: the fourth *Kyndy-namas*, at three of the clocke: the fift *Akſham-namas*, after Sunne-ſet: the ſixth *Ghogic-namas*, two houres within night: and the ſeuenth *Giuma-namas*, at ten of the clocke in the morning: the laſt alſo on Fridayes obſerued by all, at other times but by the more religious. Congregated (as aforeſaid) by the chanting of the Prieſts from the tops of ſteeples: at which times lightly, though they be in the fields, they will ſpread their vpper garments on the earth, and fall to their deuotions. Moreouer, I haue ſeene them conioyntly pray in the corners of the ſtreets, before the opening of their ſhops in the morning. Friday is their Sabbath; and yet they ſpend but a part thereof in deuotion, and the reſt in recreations: but for that time they obſerue it ſo rigorouſly, that a *Turke* here lately had his eares nayled to his ſhop-boord for opening it too timely. Before they pray, they waſh all the Organs of their ſenſes; their legs to their knees, and their armes to their elbowes: their priuities after the purgings of nature; and ſometimes all ouer from top to toe: for which there are houſes of office with conduits belonging to euery principall Moſque. Where water is wanting, they doe it with duſt. At the doore of the Moſque they put off their ſhooes; and entring, ſit croſſe legged vpon rewes of Mats, one behind another, the poore and the rich promiſcuouſly. The Prieſt in a Pulpit before them, not otherwiſe diſtinguiſhed in habite but by the folding vp of his Turbant. When they pray, they turne their faces towards *Mecha*: firſt ſtanding vpright, without any motion of their bodies, holding the palmes of their hands vpward; ſometimes they ſtop their eyes and eares, and oft pull the haire on the ſides of their faces: then thrice they bow, as in their ſalutations; and as often proſtrating themſelues on the earth, doe kiſſe it. Doing this ſundrie times, they will looke backe vpon no occaſion, vntill they come vnto the ſalutation of *Mahomet*: at which time they reuerſe their faces, firſt ouer the right ſhoulder, and then ouer the left; beleeuing that his comming will be behind them when they are at their deuotions. The Prieſt doth ſomtimes reade vnto them ſome part of the *Alcoran* (holding it, in reuerence to the booke, as high as his chin) ſometimes ſome of their fabulous Legend, intermixing Expoſitions and Inſtructions, which they hearken vnto with heedie attention, and ſuch ſteadie poſitures of body, as if they were intranced. Their Seruice is mixed with Songs and Reſponſes: and when all is done, they ſtroke downe their faces and beards with lookes of deuout grauitie. If they finde a Paper in the ſtreets, they will thruſt it in ſome Creuice of the adioyning wall; imagining that the name of God may be contayned therein, and then prophane to be trod vnder foot, or otherwiſe defiled. They number their often repetition of the Names of God and his Attributes (with other ſhort ejaculations of Prayer and Praiſe) vpon Beades: ſome ſhaking their heads inceſſantly, vntill they turne giddie: perhaps in imitation of the ſuppoſed trances (but naturally infirmitie) of their Prophet. And they haue an Order of Monkes, who are called *Derviſes*, whom I haue often ſeene to dance in their Moſques, on Tueſdayes and Fridayes, many together, to the ſound of barbarous muſicke; dances that conſiſt of continuall turnings, vntill at a certayne ſtroke they fall vpon the earth, and lying along like beaſts, are thought to be rapt in ſpirit vnto celeſtiall conuerſations. Now the Women are not permitted to come into their Temples (yet haue they ſecret places to looke in through Grates) partly for troubling their deuotions, but eſpecially for that they are not circumciſed, as are the women of *Perſia* and *Æthiopia*. Nor circumciſe they the Males vntill they be able to anſwere the Prieſt, and promiſe for themſelues, which is for the moſt part at the age of eight. They are circumciſed in the houſes of their Parents, at a feſtiuall meeting, and in the midſt of the Aſſembly, the Child holding vp his fore-finger, in token that he is a *Mahometan*. As ſoone as cut, the Prieſt waſheth the wound in water and ſalt, and bindeth it in linnen. Who changeth not his name, but is from thenceforth called a *Muſſelman*, which is, a true Beleeuer. This done, he is carryed vnto the *Bannia*, where his haire (before that time worne at full length) is ſhauen, and ſo kept euer after, all ſauing a locke on the top of his crowne; by which they dreame that they ſhall be aſſumed by *Mahomet* into Paradiſe: then put they on him a white Turbant; and ſo returning with Drums and Hoboys, is with great ſolemnitie conducted to the Moſque, and preſented with gifts according to his qualitie.

Lent.

Deſperate impietie.

Grauitie.

Whether are the moſt Fooles and Mad?

The *Turkes* doe faſt one moneth in the yeere, which they call *Ramazan:* which changeth yeerly (ſo that in thirteene yeeres they faſt one) wherein, they ſay, that the *Alcoran* was deliuered vnto *Mahomet* by the Angell. Obſerued by all but the Infirme and Trauellers: who are to faſt for as long a time, when ſo they recouer, or come to the end of their iourney. But they faſt but during the day, in the night they feaſt, and then are all their ſteeples ſtucke round with Lamps, which burne till the morning, affording an obiect of great ſolemnitie. Such as in ſtead of abſtayning from meates, doe abſtayne at that time from their Moſques, they carrie about in ſcorne, and ſeuerely chaſtiſe; but ſuch as then drinke wine, they puniſh with death. Vpon the diſcouerie of the new Moone (which they ſuperſtitiouſly gratulate, eſteeming him happy that diſcouereth it firſt, and by the courſe thereof doe reckon their yeere) falling out this yeere on the ſeuenth of December, the feaſt of the great *Byram* did begin, which doth continue for three dayes together, obſerued by them as Eaſter is with vs. On the firſt day the *Grand Signior* riding to *Sancta Sophia*, in all the pompe and glorie of Empire (of which we ſhall ſpeake hereafter) vpon his returne we ſaw a ſort of Chriſtians, ſome of them halfe earth alreadie, crooked with age, and trembling with palſies; who by the throwing away of their Bonnets, and lifting vp of their fore-fingers, did proffer themſelues to become *Mahometans*. A ſight full of horror and trouble, to ſee thoſe deſperate wretches that had profeſſed Chriſt all their life, and had ſuffered no doubt for his ſake much contumely and oppreſſion; now almoſt dying, to forſake their Redeemer, euen then when they were to receiue the reward of their patience. To theſe the Tyrant a little inclined his body, who before not ſo much as caſt his eye aſide, but ſate like the adored ſtatue of an Idoll. For they hold it a great grace, and an act of ſingular pietie, to draw many to their Religion, preſenting them with money, change of rayments, and freeing them from all Tribute and Taxes. Inſomuch, that if a Chriſtian haue deſerued death by their Law, if hee will conuert, they will many times remit his puniſhment. But they compell no man. During this feſtiuall they exerciſe themſelues with various paſtimes, but none more in vſe, and more barbarous, then their ſwinging vp and downe, as Boyes doe in Bell-ropes: for which there bee Gallowſes (for they beare that forme) of an exceeding height, erected in ſundrie places of the Citie; when by two ioyning Ropes that are faſtned aboue, they will ſwing themſelues as high as the tranſome: perhaps affected in that it ſtupifies the ſenſes for a ſeaſon: the cauſe that *Opium* is ſo much in requeſt, and of their foreſaid ſhaking of their heads, and continued turnings. In regard whereof, they haue ſuch as haue loſt their wits, and naturall Idiots, in high veneration, as men rauiſhed in ſpirit, and taken from themſelues, as it were to the fellowſhip of Angels. Theſe they honour with the Title of Saints, lodge them in their Temples, ſome of them going almoſt ſtarke naked; others clothed in ſhreds of ſeuerall colours, whoſe neceſſities are ſupplyed by the peoples deuotions, who kiſſe their Garments as they paſſe through the ſtreets, and bow to their benedictions; yea, many by counterfeiting the Idiot haue auoided puniſhment for offences which they haue vnwittingly fallen into. Whilſt the *Byram* laſteth, you cannot ſtirre abroad but you ſhall be preſented by the *Deruiſes* and *Ianizaries*, with tulips and trifles, beſprinkling you with ſweet water; nor ceaſſe ſo to doe, till they haue drawne Rewards from you.

The *Turkes* are incouraged to almes by their *Alcoran*, as acceptable to God, and meritorious in it ſelfe, if giuen without vaine-glorie, and of goods well gotten, alledging it to be a temptation of the Deuils, to abſtayne from Almes, for feare of impoueriſhment. Their more publike Almes conſiſt in ſacrifices (if not ſo wrongfully termed) vpon their feſtiuals, or performance of vowes: when Sheepe and Oxen are ſlaine by the Prieſt, and diuided amongſt the Poore, the Owner not ſo much as retayning a part thereof. They ſay, they giue much in priuate: and in truth, I haue ſeene but few Beggers amongſt them. Yet ſometimes ſhall you meet in the ſtreets with couples chained together by the necke, who beg to ſatisfie their Creditors in part, and are at the yeeres end releaſed of their Bonds, prouided that they make ſatisfaction if they proue afterward able. At their deaths they vſually giue Legacies for the releaſe of Priſoners, the freeing of Bond-ſlaues, repayring of Bridges, building of Canes for the reliefe of Paſſengers: and the great men, to the erecting of Moſques and Hoſpitals, which they build not ſeldome in their life time. But *Mahomet* the Great, and *Solyman* the Magnificent, haue in that kind exceeded all others: whoſe ſtately and ſumptuous ſtructures doe giue a principall ornament to the Citie; where the ſicke and impotent are prouided for, and the ſtranger entertayned (for here bee no Innes) the reuenue of that of *Mahomets*, amounting to an hundred and fiftie thouſand *Sultanies*. To theſe there belong Phyſicians, Chyrurgions, Apothecaries, the charge thereof committed vnto their Prieſts, who bring vp a certayne number of youths in the *Mahometan* Law, and frequently pray for the departed ſoules of the Founders in the Chappels of their Sepulchres. They extend their charitie to *Chriſtians* and *Iewes*, as well as to them of their owne Religion; nay, Birds and Beaſts haue a taſte thereof. For many onely to let them looſe, will buy Birds in Cages, and bread to giue vnto Dogges; for moſt haue in this Citie no particular owners, being reputed an vncleane Creature, and therefore not ſuffered to come into their houſes, thinking it neuertheleſſe a deed of pietie, to feede and prouide them kennels to litter in, moſt of them repairing to the Sea ſide nightly, where they keep ſuch a howling, that if the wind ſit South-ward, they may be eaſily heard to the vpper ſide of the Citie of *Pera*.

With the *Stoicks* they attribute all accidents to deſtinie, and conſtellations at birth. Since death can be neither haſtned nor auoided, being withall perſwaded, that they die brauely that die fighting: and that they ſhall be rewarded with Paradiſe that doe ſpend their bloud vpon the enemies of their Religion, called *Shahids*, which is Martyrs, by them. For although they repute murder to be an execrable crime, that cries to Heauen for vengeance, and is neuer forgiuen: yet are they commanded by their law, to extend their profeſſion by violence, and without compaſſion to ſlaughter their Oppoſers. But they liue with themſelues in ſuch exemplary concord, that during the time that I remained amongſt them (it being aboue three quarters of a yeare) I neuer ſaw *Mahometan* offer violence to a *Mahometan*, nor breake into ill language; but if they ſo chance to do, a third will reproue him, with, Fie, *Muſſel-men*, fall out! and all is appeaſed. He that giues a blow hath many gaſhes made in his fleſh, and is led about for a terror, but the man-ſlayer is deliuered to the kindred or friends of the ſlaine, to bee by them put to death with all exquiſite torture.

Mahometans may in this be examples to Chriſtians.

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§. III.

The Muftie, Cadileſchiers, Diuans: *Manners and attire of the* Turkes. *The* Sultan *deſcribed, and his Cuſtomes and Court. The Cuſtomes of the* Greekes. *Sir* Tho: Glover.

The *Mufti.*

THE dignitie of the *Chaliph* amongſt the *Turkes*, with much abatement, doth now remaine in the *Mufties* (which name doth ſignifie *An Oracle*, or *Anſwerer of doubts*) as Succeſſors to *Ebbubecher*, *Omar* and *Ozman*; the other being both High-Prieſts and Princes; theſe Patriarchs, as it were, and Soueraignes of their Religion. Throughout the whole *Turkiſh* Territories, there is but one, who euer reſideth in the Royall Citie, or followes the perſon of the Emperour. He is equall to the ancient Popes, or rather greater both in repute and authoritie. The *Grand Signior* doth riſe at his approach to ſalute him, and ſets him by him, and giues him much reuerence. His life is onely free from the Sword, and his fortunes moſt rarely ſubiect to ſubuerſion. The Emperour vndertaketh no high deſigne without his approuement. He hath power to reuerſe both his ſentence, and the ſentence of the *Divan*, if they be not adiudged by him conformable to the *Alcoran*, but his owne is irreuocable. In matters of difficultie they repaire to him, and his expoſition ſtandeth for a Law. To conclude, he is the ſupreme Iudge, and rectifier of all actions, as well Ciuill as Eccleſiaſticall, and an approuer of the Iuſtice of the Militarie. The place is giuen by the *Grand Signiors*, to men profoundly learned in their Law, and of knowne integritie. He ſeldome ſtirres abroad, and neuer admits of impertinent conuerſation. Graue is his looke, graue is his behauiour; *Highly affecting ſilence, and moſt ſpare of ſpeech.* For when any come to him for iudgement, they deliuer him in writing the ſtate of the queſtion, who in writing briefly returnes his oraculous anſwer. He commonly weareth a veſt of greene, and the greateſt Turbant in the Empire: I ſhould not ſpeake much out of compaſſe, ſhould I ſay as large in compaſſe as a buſhell. I oft haue beene in this mans *Serraglio*, which is neither great in receit nor beautie, yet anſwerable to his ſmall dependancie, and infrequencie of Sutors. He keepeth in his houſe a Seminarie of Boyes, who are inſtructed in the myſteries of their Law. He is not reſtrained, nor reſtaineth himſelfe from pluralitie of Women. His incomes are great, his diſburſings little, and conſequently his wealth infinite; yet he is a bad paymaſter

maſter of his debts, though they be but trifles. He much delighteth in Clockes and Watches, whereof, as ſome ſay, he hath not ſo few as a thouſand.

Cadileſchiers.

Next in place to the *Muftie*, are the *Cadileſchiers*, that are Iudges of the Armies, (but not to meddle with the *Ianiſarie*) and accompany the *Beglerbegs* when they goe into the field. Of theſe there are onely two; one of the *European* part of the Empire, and another of the *Aſian*. Theſe are alſo elected by the *Grand Signior*, as the *Cadies* by them, (yet to bee allowed by the other, and to kiſſe his Veſt:) of whom there is one in euery Towne, who beſides their ſpirituall Functions, doe adminſter Iuſtice betweene partie and partie, and puniſh offenders. Of inferior Prieſts, there be ſome particularly appointed to ſing at the tops of their ſteeples, and to congregate the people; ſome to looke to the Ceremonies, and ſome to reade and interpret the *Alcoran*. There are alſo other religious Orders, which I omit to ſpeak of, being of their owne taking vp, neither commanded nor commended, and rather to be eſteemed Vagabonds then religious perſons, conſider we either their life or their habits.

Teſtimonie.

The *Divan*.

They were formerly but foure, to whom *Mahomet* the third added fiue.

*Caputain Baſſa.

* *Ricekitab.*

* *Teſtedar.*

Aſſurances and writings.

Among the *Turkiſh* Commandements, one is that drawne originally from our Sauiours, *Thou ſhalt not doe what thou wouldſt not haue done to thee:* whereupon for the moſt part their Ciuill Iuſtice is grounded, not diſagreeing greatly from the Lawes of *Moſes*. All euictions there, as elſewhere depend vpon Witneſſes: yet will not the oath of a Chriſtian or a *Iew* be receiued againſt a *Turke*, as will a *Turkes* againſt them, and theirs one againſt another. But the kindred of *Mahomet* haue their ſingle teſtimonies in equall value with the teſtimonies of two others: notwithſtanding the oath of a *Mahometan* will not be taken, if impeached for a drinker of Wine, or eater of Swines fleſh. Euery *Baſſa* keepes a *Divan* (ſo they call the Court of Iuſtice) within his Prouince: but the higheſt of all, and to which they may appeale from all other, is that, which is kept foure daies of the weeke in the *Grand Signiors Serraglio*, from whence no appeale is admitted but to the perſon of the *Muftie*. Here the *Vizier Baſſas* of the Port, who are nine in number (or as many as then are not otherwiſe employed) doe ſit in Iuſtice (where alſo they conſult of matters of State, and that publikely, not excepting againſt Embaſſadours Drogermen, lightly alwaies preſent: ſo preſume they of ſtrong hand) aſſiſted by the * Admirall, and * Chancellor, (the * Treaſurer in the ſame roome keeping his Court) where all cauſes whatſoeuer that are heard, within the ſpace of three daies are determined, the Great *Viziers Baſſa* being Preſident of the reſt. But Briberie, not knowne vntill lately amongſt them, hath ſo corrupted their integritie, that whoſe cauſes (if they beare but a colour of right) doe ſeldome miſcarrie where gifts are the Aduocates: yet this is the beſt of the worſt, that they quickly know their ſucceſſes. But many times when the oppreſſed ſubiects can haue no Iuſtice, they will in troupes attend the comming forth of the Emperor, and by burning Straw on their heads, or holding vp Torches, prouoke his regard: who brought vnto him by his Mutes, doth receiue their petition, which oftentimes turnes to the ruine of ſome of thoſe great ones. For aſſurances of Purchaſes, they haue no Indentures, no fines and recoueries. The omitting of a word cannot fruſtrate their eſtates; nor Quirks of Law preuaile againſt Conſcience. All that they haue to ſhew, is a little Scedule, called a *Hodget* or *Sigil*, onely manifeſting the poſſeſſion of the Seller, as his of whom he bought it, or from whom it deſcended vnto him, which vnder-written by the *Cadie* of the place, doth fruſtrate all after-claimes whatſoeuer.

Puniſhments.

Now the puniſhments for offenders, be either Pecuniarie or Corporall. To impoſe the former, they will forge all the ſlanders that they can, to eate vpon the leſſe circumſpect Chriſtians, but the other are ſeldome vniuſtly inflicted. Their formes of putting to death, (beſides ſuch as are common elſe-where) are impaling vpon ſtakes, ganching (which is to be let fall from on high vpon hookes, and there to hang vntill they die by the anguiſh of their wounds, or more miſerable famine,) and another inuented (but now not here vſed) to the terror of mankind, by ſome deuilliſh *Perillus*, who deſerued to haue firſt taſted of his owne inuention, *viz:* they twitch the offender about the waſte with a Towell, enforcing him to draw vp his breath by often pricking him in the body, vntill they haue drawne him within the compaſſe of a ſpanne; then tying it hard, they cut him off in the middle, and ſetting the body on a hot plate of Copper, which ſeareth the veines, they ſo vp-propping him during their cruell pleaſure: who not onely retaineth his ſenſe, but the faculties of Diſcourſe, vntill hee be taken downe, and then departeth in an inſtant. But little faults are chaſtiſed by blowes, receiued on the ſoles of the feet with a baſtinado, by hundred at a time, according to the qualitie of the miſdemeanor. A terrible paine that extendeth to all the part of the body, yet haue I ſeene them taken for money. The Maſter alſo in this ſort doth correct his Slaue; but Parents their Children with ſtripes on the belly. The *Subaſhie* is as the Conſtable of a Citie, both to ſearch out, and puniſh offences.

Their perſons and Manners.

It remayneth now that we ſpeake of the perſons of the *Turkes*, their diſpoſitions, manners and faſhions. They be generally well complexioned, of good ſtatures, and full bodies, proportionably compacted. They nouriſh no haire about them, but a Locke on the crowne, and on their faces onely; eſteeming it more cleanly, and to bee the better prepared for their ſuperſtitious waſhings. But their Beards they weare at full length, the marke of their affected grauitie, and token of freedome, (for ſlaues haue theirs ſhauen) inſomuch that they will ſcoffe at ſuch Chriſtians as cut, or naturally want them, as if ſuffering themſelues to be abuſed againſt nature. All of them weare on their heads white Shaſhes and Turbants, the badge of their Religion, as is the folding of the one, and ſize of the other, of their vocations and qualitie. Shaſhes are long Towels of Callico woond about their heads: Turbants are made like great Globes of Callico too, and thwarted with Rols of the ſame; hauing little copped Caps on the top, of Greene or Red Veluet, being onely worne by perſons of ranke, and he the greateſt that weareth the greateſt, the *Mufties* excepted, which ouer-ſizes the Emperours. And though many Orders haue particular Ornaments appointed for their heads, yet weare they theſe promiſcuouſly. It is an eſpeciall fauour in the *Turke* to ſuffer the Chriſtian Tributarie Princes and their chiefeſt Nobles to weare white heads in the Citie: but in them, what better then an Apoſtaticall Inſinuation? But to beginne from the skinne, the next that they weare is a Smock of Callico, with ample ſleeues, much longer then their Armes: vnder this a paire of Calſouns of the ſame, which reach to their ancles, the reſt naked; and going in Yellow or Red Slip-ſhooes, picked at the toe, and plated on the ſole: ouer all they weare a halfe-ſleeued Coate girt vnto them with a Towell: their necke all bare, and this within doores is their Sommer accoutrement. Ouer all when they goe abroad they weare Gownes, ſome with wide halfe ſleeues, (which more particularly belong to the *Grecians*,) others with long hanging ſleeues, and the Gownes buttened before, and a third ſort worne by the meaner ſort, reaching but a little below the knee, with hanging ſleeues not much longer then the arme, and open before; but all of them vngathered in the ſhoulders. In the Winter they adde to the former, Calſouns of Cloth, which about the ſmall of the legge are ſewed to ſhort ſmooth Buskins of Leather without ſoles, fit for the foote as a Gloue for the hand, lining their Gownes with Furre, as they doe their Coats; hauing then the ſleeues (or quilted Waiſt-coats vnder them) reaching cloſe to their wriſts. They weare no Gloues. At their Girdles they weare long Handkerchers, ſome of them admirable for value and workmanſhip. They neuer alter their faſhions, not greatly differing in the great and vulgar, more then in the richneſſe. Cloth of Tiſſue, of Gold and Siluer, Veluet, Scarlet, Sattin, Damaske, Chamolets, lined with Sables, and other coſtly Furres, and with Martins, Squerrils, Foxes and Cony-skins; worne according to their ſeuerall qualities. But the common weare is Violet Cloth. They retayne the old Worlds cuſtome in giuing change of Garments, which they may aptly doe, when one Veſt fitteth all men, and is of euery mans faſhion.

Their Turbants.
Shaſhes.
Callico ſmockes.
Gownes.

The Clergie goe much in Greene, it being *Mahomets* colour; and his Kinſmen in greene Shaſhes, who are called *Emers*, which is Lords: the women alſo weare ſomething of Greene on their heads, to be knowne. There liues not a Race of ill-fauoureder people; branded perhaps by God for the ſinne of their ſeducing Anceſtor, and their owne wicked aſſuming of hereditary holineſſe. But if a Chriſtian out of ignorance weare Greene, hee ſhall haue his clothes torne off from his backe, and perhaps be well beaten. They carrie no Weapons about them in the Citie; onely they thruſt vnder their Girdles great crooked Kniues of a Dagger-like ſize, in ſheathes of Metall; the Hafts and Sheathes of many beeing ſet with ſtones, and ſome of them worth fiue hundred Sultanies. They beare their bodies vpright, of a ſtately gate, and elated countenance. In their familiar ſalutations they lay their hands on their boſomes, and a little decline their bodies: but when they ſalute a perſon of great ranke, they bow almoſt to the ground, and kiſſe the hemme of his Garment. The ornaments of their heads they neuer put off vpon any occaſion. Some of them perfume their Beards with Amber, and the in-ſides of their Turbants: and all of them affect cleanlineſſe ſo religiouſly, that beſides their cuſtomarie Lotions, and daily frequenting of the *Bannias*, they neuer ſo much as make water, but they waſh both their hands and priuities: at which buſineſſe they ſequeſter themſelues, and couch to the Earth; reuiling the Chriſtian whom they ſee piſſing againſt a wall, and ſometimes ſtriking him. This they doe to preuent that any part of either excrement ſhould touch their Garments, eſteeming it a pollution, and hindering the acceptation of Prayer, who then are to bee moſt pure in heart and habite.

Clergie attire.
Emers deformed.
Their Kniues.
Gate.
Cleanneſſe.
Offices of nature.

So ſlouthfull they be, that they neuer walke vp and downe for recreation, nor vſe any other exerciſe but ſhooting, wherein they take as little paines as may bee, ſitting on Carpets in the ſhadow, and ſending their Slaues for their Arrowes. They alſo ſhoote againſt Earthen wals, euer kept moyſt in ſhops and priuate houſes for that purpoſe, ſtanding not aboue ſixe paces from the marke, and that with ſuch violence, that the Arrow paſſes not ſeldome through: nay, I haue ſeene their Arrowes ſhot by our Embaſſadour through Targets of Steele, pieces of Braſſe two inches thicke; and through wood, with an Arrow headed with wood, of eight inches. Their Bowes are for forme and length, not vnlike the Lath of a large Croſſe bow, made of the hornes of Buffoloes, intermixed with ſinewes, of admirable workmanſhip, and ſome of them exquiſitely gilded. Although there bee Wraſtlers amongſt them, yet they bee ſuch as doe it to delight the people, and do make it their profeſſion; as do thoſe that walke vpon Ropes, wherein the *Turkes* are moſt expert; going about when they haue done, to euery particular Spectator for his voluntary beneuolence. Of Cards and Dice they are happily ignorant; but at Cheſſe they will play all

Sloth.
Shooting.
Bowes.
Wraſtlers.
Games.

the day long: a ſport that agreeth well with their ſedentarie vacancie; wherein notwithſtanding they auoyde the diſhoneſt hazard of money.

Horſes.

The better ſort take great delight in their Horſes, which are beautifull to the eye, and well ridden for ſeruice, but quickly iaded if held to a good round trot (for amble they doe not) in an indifferent Iourney. But the *Turkes* doe not lightly ride ſo faſt as to put them vnto eyther. Their Saddles be hard and deepe, though not great, plated behind and before; and ſome of them with Siluer, as are their maſſie Stirrops, and the Reines of their Bridles, ſuted vnto their coſtly Capariſons. When they ſtand in the Stable they feed them for the moſt part, if not altogether, with Barley; being heere of ſmall value, and onely ſeruing for that purpoſe. They litter them in their owne dung, firſt dryed in the Sunne and pulverated, which keepes their ſkinnes cleane, ſmoth, and ſhining.

Reuerence to Superiors. Left hand before right.

The *Turkes* doe greatly reuerence their Parents, (ſo commanded to doe by their Law) as the Inferiour his Superiour, and the young aged, readily giuing the prioritie to whom it belongeth, (the left hand as they goe in the ſtreets preferd before the right, in that made Maſters thereby of the Sword of the other, and the chiefeſt place the fartheſt from the wall) liuing together as if all of a Brother-hood. Yet giue they no entertaynment vnto one another, nor come there any into their houſes but vpon ſpeciall occaſion, and thoſe but into the publike parts thereof; their women being neuer ſeene but by the Nurſes and Eunuches which attend on them.

Hoſpitalitie. Houſhold.

Yea, ſo iealous they are, that their Sonnes when they come to growth are ſeparated from them. As their houſes are meane, ſo are their furnitures: hauing nothing on the in-ſide but bare white walls, vnleſſe it be ſome eſpeciall roome, in the houſe of ſome of high qualitie. But the Roofes of many of them are curiouſly ſeeled with in-laid wood, adorned with Gold and Azure of an exceſſiue coſtlineſſe; the greater part of the floore, and that a little aduanced, beeing couered with *Turkie* Carpets, whereon when they tread they doe put off their ſlip-ſhooes. Many of their roomes haue great out windowes, where they ſit on Cuſhions in the heate of the day. They lye vpon Mattreſſes, ſome of Silke, ſome of ſtayned Linnen, with Bolſters of the ſame, and Quilts that are ſutable, but much in their clothes, the cauſe perhaps that they are ſo louſie. Nor ſhame they thereat, many ſhall you ſee ſit publikely a louſing themſelues in the Sunne; and thoſe no meane perſons.

Sit croſſe-legged.

They haue neither Tables nor ſtooles in their houſes, but ſit croſſe-leg'd on the floore at their victuals, all in a Ring. In ſtead of a cloth, they haue a Skinne ſpread before them; but the better ſort ſit about a round boord, ſtanding on a foot not paſt halfe a foot high, and brimd like a Charger. Their Diſhes haue feet like ſtanding Bolls, and are ſo ſet one vpon another, that you may eat of each without the remoouing of any.

Dyet.

Their moſt ordinarie food is Pillaw, that is, Rice which hath beene ſod with the fat of Mutton. Pottage they vſe of ſundry kinds, Egges fryed in Honey, Tanſies, (or ſomething like them) Paſties of ſundry Ingredients: the little fleſh which they eate is cut into gobbets, and either ſod, or toſted in a Furnace. But I thinke there is more in *London* ſpent in one day then is in this Citie in twentie. Fiſh they haue in indifferent quantitie. But the Commons doe commonly feed on Herbes, Fruits, Rootes, Onions, Garlicke, a beaſtly kind of vnpreſſed Cheeſe that lyeth in a lumpe; hodge-podges made of Flower, Milke, and Honey, &c. ſo that they liue for little or nothing, conſidering their fare, and the plentie of all things. They are wayted vpon by their ſlaues giuen them, or purchaſed with their Swords, or Money: of theſe to haue many it is accounted for great Riches.

Meales and Feaſts.

When one hath fed ſufficiently he riſeth, and another taketh his roome, and ſo continue to doe vntill all be ſatisfied. They eate three times a day, but when they feaſt they ſit all the day long, vnleſſe they riſe to exonerate Nature, and forth-with returne againe.

Drinke.

They abſtaine from Hogs-fleſh, from bloud, and from what hath dyed of it ſelfe, vnleſſe in caſes of neceſſitie. Their vſuall drinke is pure water, yet haue they ſundry Sherbets, (ſo call they the Confections which they infuſe into it) ſome made of Sugar and Limons, ſome of Violets, and the like, (whereof ſome are mixed with Amber) which the Richer ſort diſſolue thereinto. The Honey of *Sio* is excellent for that purpoſe, and they make another of the iuyce of Raiſins, of little coſt, and moſt vſually drunke of. Wine is prohibited them by their *Alcoran*, they plant none, they buy none: but now to that libertie they are growne (the naturall *Turke* excepted) that they will quaffe freely when they come to the houſe of a Chriſtian: inſomuch, as I haue ſeene but few goe away vnled from the Embaſſadors Table. Yet the feared diſorders that might enſue thereof, haue beene an occaſion that diuers times all the Wine in the Citie hath beene ſtaued (except in Embaſſadors houſes) and death hath beene made the penaltie vnto ſuch as preſumed to bring any in. They preferre our Beere aboue all other drinkes. And conſidering that Wine is forbidden, that water is with the raweſt (eſpecially in this Clime) the deareneſſe of Sherbets, and plentie of Barley (being here ſold not for aboue nine pence a buſhell) no doubt but it would proue infinitely profitable to ſuch as ſhould bring in the vſe thereof amongſt them.

Coffa-houſes.

Although they be deſtitute of Tauernes, yet haue they their Coffa-houſes, which ſomething reſemble them. There ſit they chatting moſt of the day, and ſippe of a drinke called Coffa (of the Berrie that it is made of) in little *China* diſhes, as hot as they can ſuffer it: blacke as ſoote, and taſting not much vnlike it (why not that blacke broth which was in vſe amongſt the *Lacedemonians?*) which helpeth, as they ſay, digeſtion, and procureth alacritie: many of the Coſſamen keeping beautifull boyes, who ſerue as ſtales to procure them cuſtomers. The *Turkes* are alſo incredible takers of *Opium*, whereof the leſſer *Aſia* affoordeth them plentie: carrying it about them both in peace and in warre; which they ſay expelleth all feare, and makes them couragious: but I rather thinke giddy headed, and turbulent dreamers; by them, as ſhould ſeeme by what hath beene ſaid, religiouſly affected. And perhaps for the ſelfe-ſame cauſe they alſo delight in Tobacco; they take it through reeds that haue ioyned vnto them great heads of wood to contayne it, I doubt not but lately taught them, as brought them by the *Engliſh*: and were it not ſometimes lookt into (for *Morat Baſſa* not long ſince commanded a Pipe to bee thruſt through the noſe of a *Turke*, and ſo to be led in deriſion through the Citie,) no queſtion but it would proue a principall commoditie. Neuertheleſſe, they will take it in corners, and are ſo ignorant therein, that that which in *England* is not ſaleable, doth paſſe here amongſt them for moſt excellent.

Opium.

Tobacco taking puniſhed.

Marriage.

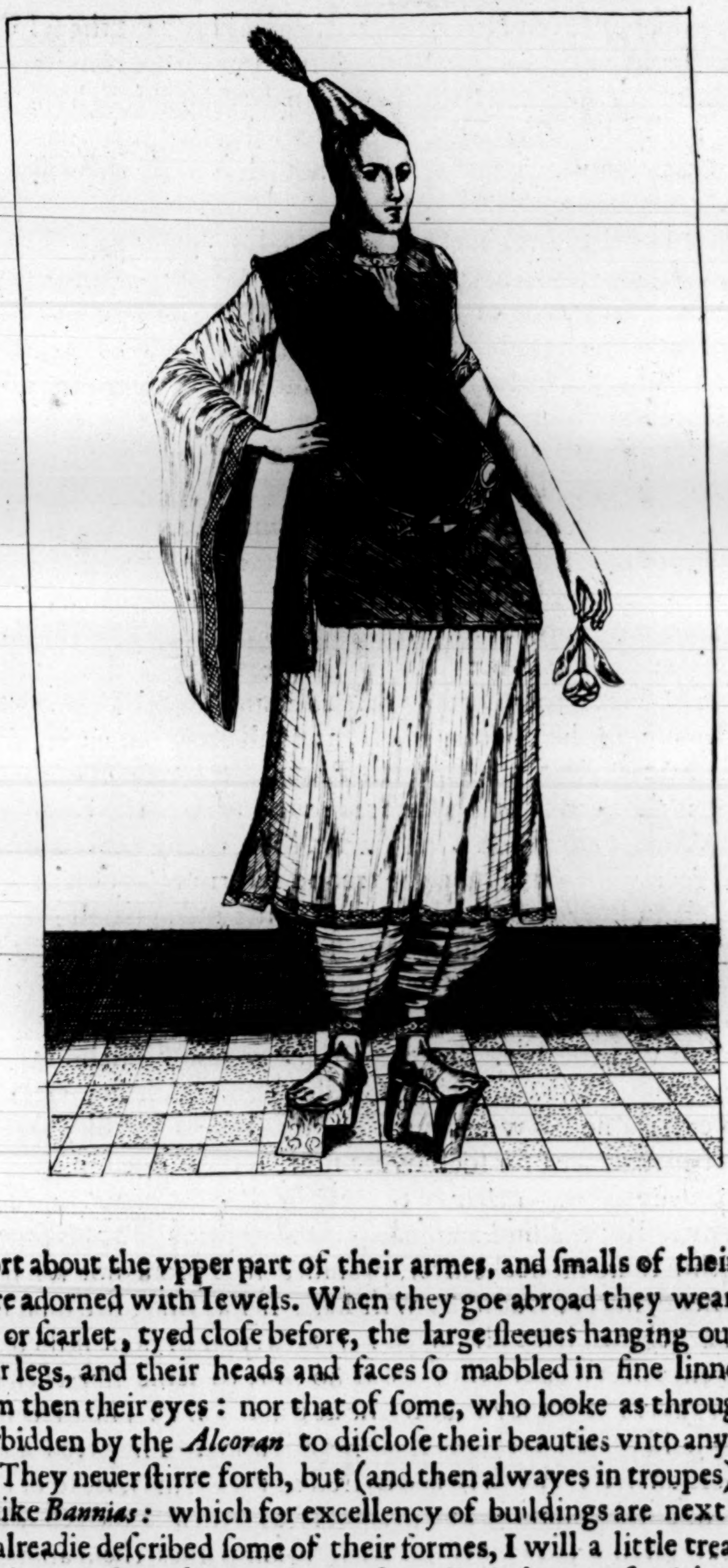
Puniſhment of Adulterie.

They are by their law in generall exhorted to marrie, for the propagation of their Religion: and hee ill reputed of, that forbeareth ſo to doe vntill the age of fiue and twentie. Euery man is allowed foure wiues, who are to be of his owne Religion, and as many Concubine ſlaues as hee is able to keepe, of what Religion ſoeuer. For God (ſayth the *Alcoran*) that is good and gracious, exacteth not of vs what is harſh and burdenſome; but permits vs the nightly companie of women, well knowing that abſtinency in that kind is both grieuous, and impoſſible. Yet are they to meddle with none but their owne peculiars: the offending woman they drowne, and the man they ganſh. They buy their wiues of their parents, and record the contract before the *Cadi*, which they after ſolemnize in this manner. Many women are inuited by the mother of the Bride, to accompanie her the night before the marriage day, whereof they ſpend a great part in feaſting; then leade they her into a Bath, where they anoint and bathe her: ſo breaking companie they depart vnto their ſeuerall reſts, and in the morning returne to her chamber, where they tricke her in her richeſt ornaments, tying on her ſilken Buskins with knots eaſily not vnknit. The Bridegroom hauing feaſted a number in like manner, in the morning they alſo repaire to his houſe, in their beſt apparell, and gallantly mounted, from whence they ſet forward by two and by two, to fetch home the Bride, accompanied with Muſike, and conducted by *Sagdich*, who is the neereſt of his kindred; vnto whom the Bride is deliuered, with her face cloſe couered. Who ſet aſtride on horſe-backe, hath a Canopie carried ouer her, in ſuch ſort as no part of her is to bee diſcerned. So the troope returning in order as they came, after them are carried in Serpets (a kind of baskets) their preſents and apparell; then followeth ſhe, and laſtly her ſlaues, if any haue beene giuen her. The Bride-groome ſtandeth at his doore to receiue her, who is honoured by his gueſts (yet goe they not in) with ſundrie preſents before their departure. If ſhee be of qualitie, ſhee is led to the Bride chamber by an Eunuch, where women ſtand prepared to vndreſſe her. But the Bride-groome himſelfe muſt vntye her Buſkins (as amongſt the *Romanes* they did their Girdles) to which hee is fayne to applie his teeth. Now, he is to entertaine his wiues with an equall reſpect, alike is their diet, alike is their apparell, alike his beneuolence (for ſuch ſweet ſtuffe is contayned in the precepts of their Doctors) vnleſſe they conſent to giue or change turnes; or elſe they may complaine to the *Cadi*, and procure a diuorcement. But the husband may put away his wife at his pleaſure: who may marrie vnto another within foure moneths after, prouided ſhee proue not with child, and then not vntill ſo long after her deliuery. But if he will haue her againe, hee muſt buy her: and if after the third diuorce, another is firſt to lie with her, as a puniſhment inflicted for his leuitie: They giue him the reuerence of a maſter; they are at no time to denie him their embracements, whom he toucheth not againe vntill they haue beene at the *Bannias*. They receiue chaſtiſement from him, and that they hold to be an argument of his affection. They feed apart, and intermeddle not with houſhold affaires. All that is required at their hands, is, to content their huſbands, to nurſe their owne children, and to liue peaceably together: which they doe (and which is ſtrange) with no great iealouſie, or enuie. No male accompanies them aboue twelue yeeres old, except they be Eunuchs: and ſo ſtrictly are they guarded, as ſeldome ſeene to looke out at their doores. They be women of elegant beauties, for the moſt part ruddie, cleere, and ſmooth as the poliſhed Iuorie; being neuer ruffled by the weather, and daily frequenting the *Bannias*, but withall by the ſelfe-ſame meanes they ſodainly wither. Great eyes they haue in principall repute: affected both by the *Turks* and the *Grecians*, as it ſhould ſeeme, from the beginning. For *Mahomet* doth promiſe women with ſuch, (nay as big as Egges) in his imaginarie Paradiſe. And of thoſe the blacker they be, the more amiable: inſomuch that they put betweene the eye-lids and the eye a certaine blacke powder with a fine long penſill, made of a minerall brought from the Kingdome of *Fez*, and called *Alcohole*; which by the not diſgracefully ſtayning of the lids doth better ſet forth the whiteneſſe of the eye; and though it trouble for a time, yet it comforteth the ſight, and repelleth ill humours. Into the ſame hue (but likely they naturally are ſo) doe they die their eye-breies, and eye-browes (the later by Arte made high, halfe circular, and

After the firſt, ſayth *Laonic. Chalcocon.l.3. pag.237.*

Iealouſie.

to meet, if naturally they doe not) ſo doe they the haire of their heads, as a foyle that maketh the white ſeeme whiter, and more becomming their other perfections. They part it before the midſt, and plaite it behind, yet ſometimes wearing it diſheueled. They paint their nayles with a yellowiſh red. They weare on the top of their heads a Cap not vnlike a Sugar-loafe, yet a little flat, of paiſt-boord, and couered with Cloth of ſiluer or Tiſſue. Their vnder-garments (which within doores are their vppermoſt) doe little differ from thoſe that bee worne by the men, which wee will preſent to the eye to auoide repetition.



The better ſort about the vpper part of their armes, and ſmalls of their legs weare bracelets, and are elſewhere adorned with Iewels. When they goe abroad they weare ouer all long Gowns of violet cloth, or ſcarlet, tyed cloſe before, the large ſleeues hanging ouer their hands, hauing Buskins on their legs, and their heads and faces ſo mabbled in fine linnen, that no more is to be ſeene of them then their eyes: nor that of ſome, who looke as through the ſight of a Beuer. For they are forbidden by the *Alcoran* to diſcloſe their beauties vnto any, but vnto their fathers and husbands. They neuer ſtirre forth, but (and then alwayes in troupes) to pray at the graues, and to the publike *Bannias:* which for excellency of buildings are next to their Moſques. But hauing in part alreadie deſcribed ſome of their formes, I will a little treate of their vſe; which haue beene in times paſt, and are at this preſent, in ſuch requeſt with theſe Nations (as once with the *Romanes*, as may appeare by their regardable ruines) that few but frequent them twice in the weeke, as well for their health, as for delight and cleanlineſſe. For the ſtomackes crudities, proceeding from their vſuall eating of fruits, and drinking of water, is thereby concocted: which alſo after exerciſe and trauell reſtoreth to the wearied bodie a wonderfull alacritie. The men take them vp in the morning, and in the afternoone the women. But both amongſt the *Romanes* did ordinarily frequent them together: a cuſtome, as they ſay, continued in *Switſerland* at this day, and that amongſt the moſt modeſt. The men are attended vpon by men, and the women by women; in the outermoſt roome they put off their clothes, and hauing Aporns of ſtayned linnen tyed about their waſtes, then entring the Baths to what degree of heate that they pleaſe, (for ſeuerall roomes, and ſeuerall parts of them are of ſeuerall temperatures, as is the water let in by cocks to waſh the ſweat and filth of the bodie) the ſeruitors waſh them, rub them,

Women kept cloſe.

Baths and manner of bathing.

them, ſtretch out their ioynts, and cleanſe their skins with a piece of rough Grogeram; which done, they ſhaue the heads and bodies of men, or take away the haire with a compoſition of *Ruſma* (a minerall of *Cyprus*) and vnſleakt Lime; who returning to the place where they left their clothes, are dryed with freſh linnen; and for all this they pay not aboue three or foure Aſpers: ſo little, in that endued with reuenues by their Founders. But the women, doe anoint their bodies with an oyntment made of the earth of *Chios*, which maketh the skin ſoft, white, and ſhining; extending that on the face, and freeing it from wrinkles. Much vnnaturall and filthie luſt is ſaid to bee committed daily in the remote cloſets of the darkeſome *Bannias*: yea, women with women; a thing vncredible, if former times had not giuen thereunto both detection and puniſhment. They haue generally the ſweeteſt children that euer I ſaw; partly proceeding from their frequent bathings, and affected cleanlineſſe. As wee beare ours in our armes, ſo they doe theirs aſtride on their ſhoulders.

Vnnatural luſt.

Children.

Now, next to their wiues wee may ſpeake of their ſlaues: for little difference is there made betweene them: who are Chriſtians taken in the Warres, or purchaſed with their Money. Of theſe there are weekly Markets in the Citie, where they are to be ſold as Horſes in Faires: the men being rated according to their faculties, or perſonall abilities, as the Women for their youths and beauties, who are ſet out in beſt becomming attires, and with their aſpects of pitie and affection, endeuour to allure the Chriſtians to buy them, as expecting from them a more eaſie ſeruitude, and continuance of Religion: when being thrall to the *Turke*, they are often inforced to renounce it for their better entertainment. Of them there bee many of excellent outward perfection; and when the buyer hath agreed of the price (but yet conditionally) they are carryed aſide into a roome, euen to the ſearch of her mouth, and aſſurance (if ſo ſhe be ſaid to be) of her virginitie. Their Maſters may lye with them, chaſtiſe them, exchange, and ſell them at their pleaſure. But a Chriſtian will not lightly ſell her whom he hath layne with, but giue her her libertie. If any of their Slaues will become *Mahometans*, they are diſcharged of their bondage: but if a Slaue to a *Turke*, he onely is the better intreated. The *Turkes* do vſe their Bond-women with little leſſe reſpect then their Wiues, and make no difference betweene the Children begotten both of the one and the other: who liue together without ielouſie, it being allowed by their irreligious Religion. Notwithſtanding, their Wiues doe onely receiue, as proper vnto them, their Sabbaths beneuolence. The old and moſt deformed, are put to moſt drudgerie.

Slaues.

Sale of them in Markets.

Their condition.

The Men-ſlaues may compell their Maſters before the *Cadie*, to limit the time of their bondage, or ſet a price of their redemption, or elſe to ſell them vnto another: but whether of the two, they lightly referre to the Slaues election. If they bee onely fit for labour, they will accept of the time; but if skilfull in any craft, of the price: which expired or payed, they may returne into their Countries. But Gally-ſlaues are ſeldome releaſed, in regard of their ſmall number, and much employment which they haue for them; nor thoſe that are Slaues vnto great ones, to whom the *Cadies* authoritie extends not. Many of the Children that the *Turkes* doe buy (for theſe Markets doe affoord of all Ages) they caſtrate, making all ſmooth as the backe of the hand, (whereof diuers doe dye in the cutting) who ſupply the vſes of Nature with a Siluer Quill, which they weare in their Turbants. In times paſt, they did but onely geld them, but being admitted to the free conuerſe of their women, it was obſerued by ſome, that they more then befittingly delighted in their ſocieties.

Gelded Eunuch.

But others ſay, that *Selymus* the ſecond, hauing ſeene a Gelding couer a Mare, brought in amongſt them that inhumane cuſtome. The firſt that euer made Eunuch, was *Semiramis*. They are heere in great repute with their Maſters, truſted with their States, the Gouernment of their Women and Houſes in their abſence; hauing for the moſt part beene approoued faithfull, wiſe, and couragious; inſomuch as not a few of them haue come to ſit at the ſterne of State, (the ſecond Vizer of the Port being now an Eunuch,) and others to the Gouernment of Armies.

But now ſpeake we of their Funerals. After their death, the Men by the Men, and the Women by the Women, are laid out in the midſt of the roome. When diuers of their Prieſts do aſſemble, and hauing performed certaine idle ceremonies, as in wrapping their beades about it, and in the often turning it, inuoking God to haue mercy on the departed; which done, they waſh it, ſhaue it, and ſhroud it in Linnen, which they leaue vntied both at the head and feet. Then lay they the Corſe on a Beere, placing a Turbant at the vpper end, and carrying it to the Graue with the head forward: ſome of the Deruiſes going before with Tapers, the Prieſts after ſinging, and laſtly, his friends and acquaintance. But perſons of principall qualitie haue their Horſes led before them, with Enſignes trailed on the earth, and other rites of that nature; diuers of the Santons going before, naming of God, and ſhaking of their heads, and turning about vntill they fall downe giddy. The ſides and bottome of the graue are boorded, and a boord laid ouer the Corſe, to keepe the earth from it, leauing a ſufficient compaſſe to kneele in. For they are of opinion, that two terrible Angels, called *Mongir* and *Guanequir*, doe preſently repaire vnto the graue, and

Funerals.

put

put the ſoule againe into the body, as if (ſaith the *Alcoran*) a man ſhould put on a ſhirt, and raiſing him on his knees, with his head vncouered, (the winding-ſheete being left vnknit for that purpoſe) demand of him in particular, how he hath behaued himſelfe in this life: which if not well, the one ſtrikes him on the head with a hammer nine fathoms into the earth, the other tearing him with an Iron hooke; and ſo continue to torment him vntill the day of Iudgement. A Purgatory ſo feared, that in their Mattins they petition God to deliuer them from the examinations of the blacke Angels, the tortures of the Graue, and their euill iourney. But if he haue ſatisfied them in his reply, they vaniſh away, and two white Angels come in their places; the one laying his arme vnder his head; the other ſitting at his feet, and ſo protect him vntill doomeſday. The Emperors, and ſome of the great *Baſſas* (whereof we haue ſpoken ſufficiently before) haue their particular *Mauſoleums*. Thoſe of a ſecond condition are buried in their Gardens, in Sepulchers without couers, filled within with earth, and ſet with varietie of Flowers. But the common ſort are buried by the high-way ſides, and fields of moſt frequency, adioyning to the Citie, hauing a ſtone of white Marble more then a foote broad, and foure foote high, ingrauen with *Turkiſh* Characters, erected at the head, and another at the feete, the graue betweene lying low like a trough. To theſe the women flocke euery Thurſday in multitudes, weeping out their Children, Husbands, Kinsfolkes, and dead Progenitors, often kiſſing the ſtones, and praying for their deliuery from the aforeſaid blacke Torturers: many times leauing bread and meate on their graues, (a cuſtome alſo of the Pagans) for Dogges and Birds to deuoure, as well as to relieue the poore, being held an auailable almes for the deceaſſed. The better ſort doe mourne in white (as for blacke, I neuer ſaw it worne by a *Turke*) and but for a little ſeaſon. And the Women are not to marry by their law, vntill foure moneths and ten daies after the death of their Husbands.

White and Blacke.

Phyſicke.

Poetry.

Muſicke.

Liberall Arts.

Printing reiected.

Language.

Paper.

Painters.

To ſpeake a word or two of their Sciences and Trades: ſome of them haue ſome little knowledge in Philoſophie. Neceſſitie hath taught them Phyſicke, rather had from experience then the grounds of Art. In Aſtronomy they haue ſome in-ſight; and many there are that vndertake to tell fortunes. Theſe frequently ſit in the ſtreetes of the Citie, reſorted vnto by ſuch as are to take a iourney, or goe about any buſineſſe of importance. They haue a good gift in Poetry, wherein they chant their Armours in the *Perſian* tongue to vile Muſicke; yet are they forbidden ſo to doe by their Law: Citternes, Harpes and Recorders, being their principall Inſtruments. But their lowd Inſtruments doe rather affright, then delight the hearing. On a time the *Grand Signior* was perſwaded to heare ſome choiſe *Italian* Muſicke: but the fooliſh Muſicians (whoſe wit lay onely in the ends of their fingers) ſpent ſo much time in vnſeaſonable tuning, that he commanded them to auoid, belike eſteeming the the reſt to be anſwerable. They ſtudie not Rhetorick, as ſufficiently therein inſtructed by Nature; nor Logick, ſince it ſerues as well to delude as informe, and that wiſedome (according to the opinion of the Epicures) may be comprehended in plaine and direct expreſſions. Some there be amongſt them that write Hiſtories, but few reade them, thinking that none can write of times paſt truly, ſince none dare write the truth of the preſent. Printing they reiect, perhaps for feare leſt the vniuerſalitie of learning, ſhould ſubuert their falſe grounded religion and policie, which is better preſerued by an ignorant obedience: Moreouer, a number that liue by writing would bee vndone, who are for the moſt part of the Prieſt-hood. The *Turkiſh* tongue is loftie in ſound, but poore of it ſelfe in ſubſtance. For being originally the *Tartarian*, who were needie ignorant Paſtors, they were conſtrayned to borrow their Termes of State and Office from the *Perſians*, (vpon whoſe ruines they erected their Greatneſſe) of Religion (being formerly *Pagans*) from the *Arabians*; as they did of Maritime Names (together with the skill) from the *Greekes* and *Italians*. In *Natolia* it is moſt generally ſpoken. They vſe (as the *Perſians*) the *Arabique* Character. In writing they leaue out the vowels, vnleſſe it be in the end of a word, ſo that much is contriued in a little roome. They curiouſly ſleeke their Paper, which is thicke, much of it being coloured and dapled like Chamolets, done by a tricke they haue in dipping it in the water. They haue Painters amongſt them, exquiſite in their kind, (for they are not to draw by their Law, nor to haue the figure of any thing liuing) yet now many priuatly begin to infringe that precept, and the *Grand Signior* himſelfe hath a fanne, whereon the battels of *Hungarie* are painted. Colours alſo they haue, nor leſſe faire then durable.

Euery man hath a Trade.

Euery one hath ſome Trade or other, not ſo much as the *Grand Signior* excepted. Their Trades are lightly ſuch as ſerue for their owne vſes, neither much ſupplying forraine Marts, nor frequenting them. A lazy people, that worke but by fits, and more eſteeme of their eaſe then their profit, yet are they exceſſiue couetous. And although they haue not the wit to deceiue (for they be groſſe-headed) yet haue they the will, breaking all compacts with the Chriſtians that they find diſcommodious, ſo that they ſeldome will deale with them. But with one another they buy and ſell onely for ready Money, wherein the moſt of their ſubſtance conſiſteth: the occaſion that few ſuites doe happen amongſt them. I haue ſpoken ſufficiently, at leaſt what I can of this Nation in generall, now conuert we to the Perſon and Court of this *Sultan*.

He is, in this yeare 1610. about the age of three and twentie, ſtrongly limmed, and of a iuſt ſtature, yet greatly inclining to be fat: inſomuch as ſometimes he is ready to choake as he feeds, and ſome doe purpoſely attend to free him from that danger. His face is full and duly proportioned, onely his eyes are extraordinary great, by them eſteemed (as is ſaid before) an excellency in beauty. Fleame hath the predominancy in his complexion. He hath a little haire on his vpper lip, but leſſe on his chin, of a darkſome colour. His aſpect is as haughty as his Empire is large; he beginneth already to abſtaine from exerciſe; yet are there pillars with inſcriptions in his *Serraglio*, betweene which he threw a great Iron Mace, that memorize both his ſtrength and actiuitie. Being on a time rebuked by his Father *Mahomet*, that he neglected ſo much his exerciſes and ſtudies, he made his reply: That now he was too old to beginne to learne, intimating thereby, that his life was to determine with his Fathers, whereat the *Sultan* wept bitterly. For he then had two elder Brothers, of whom the eldeſt was ſtrangled in the preſence of his Father vpon a falſe ſuſpition of treaſon, and the other by a naturall death did open his way to the Empire. Perhaps the conſideration thereof hath made him keepe his younger Brother aliue, contrary to their cruell cuſtome; yet ſtrongly guarded, and kept within his *Serraglio*. For hee is of no bloudy diſpoſition, nor otherwiſe notoriouſly vicious, conſidering the auſteritie of that gouernment, and immunities of their Religion. Yet is he an vnrelenting puniſher of offences, euen in his owne Houſhold: hauing cauſed eight of his Pages, at my being there, to be throwne into the Sea for Sodomy (an ordinary crime, if eſteemed a crime in that Nation) in the night time, being let to know by the report of a Canon, that his will was fulfilled. Amongſt whom, it was giuen out that the Vice-royes naturall Sonne of *Sicilia* was one, (a youth lately taken Priſoner, and preſented vnto him) yet but ſo ſaid to be, to diſhearten ſuch as ſhould practiſe his eſcape. His valour reſts yet vntried, hauing made no war but by diſputation, nor is it thought that he greatly affects it, deſpairing of long life in regard of his corpulency. Whereupon he is now building a magnificent Moſque, for the health of his ſoule, all of white Marble; at the Eaſt end, and Southſide of the Hippodrom, where he firſt broke the Earth, and wrought three houres in perſon. The like did the *Baſſas*, bringing with them preſents of Money, and Slaues to further the building. His occupation (for they are all tyed to haue one) is the making of Iuory Rings, which they weare on their Thumbs when they ſhoote, whereupon he workes daily. His Turbant is like in ſhape to a Pumpion, but thrice as great. His vnder and vpper garments, are lightly of white Sattin, or cloath of Siluer Tiſſued with an eye of Greene, and wrought in great branches. Hee hath not ſo few as foure thouſand perſons that feede and liue within his *Serraglio*, beſides *Capagies*, of whom there are fiue hundred attired like *Ianizaries*, but onely that they want the ſocket in the front of their Bonnets, who waite by fifties at euery gate. The chiefe Officers of his Court are the *Maſter* (as we may terme him) *of the Requeſts, the Treaſurer, and Steward of his Houſhold*, his *Cup-bearer*, the *Aga of the Women*, the *Controller* of the *Iemoglans*: who alſo ſteereth his Barge, and is the principall Gardiner. Diuers of theſe *Iemoglans* marching before the *Grand Signior* at ſolemne ſhewes, in a vaine oſtentation of what they would vndergoe for their Lord, gathering vp the ſkinne of their Temples to thruſt Quils through, and ſticke therein Feathers for a greater brauery, ſo wearing them to their no ſmall trouble, vntill the place putrifie; ſome when the old breakes out, cutting new holes cloſe to the broken. Yea the Standard-bearers of this Crue, thruſt the ſtaues ſometimes of their Sandards through the ſkinne and fat of their bellies, reſting the lower end on a ſtirrop of Leather, and ſo beare them through the Citie. Fiftly, *Mutes* he hath borne deafe and dumbe, whereof ſome few be his daily companions; the reſt are his Pages. It is a wonderfull thing to ſee how readily they can apprehend, and relate by ſignes, euen matters of great difficultie. Not to ſpeake of the multitude of *Eunuchs*, the Foot-men of his Guard, Cookes, Sherbet-men, (who make the foreſaid beurage) Gardiners and Horſekeepers. Relate we now of his Women, wherein we will include thoſe as well without as within his *Serraglio*.

Sultan deſcribed.

Cruell policy.

His Acts.

His occupation.

His attire.

His Court.

His Women and Virgins.

And firſt begin we with his *Virgins*, of whom there ſeldome are ſo few as fiue hundred, kept in a *Serraglio* by themſelues, and attended on onely by Women, and Eunuches. They all of them are his Slaues, either taken in the warres, or from their Chriſtian Parents, and are indeed the choiſeſt beauties of the Empire. They are not to be preſented to the Emperour, vntill certaine moneths be expired after their entrance, in which time they are purged and dieted, according to the cuſtome of the ancient *Perſians*. When it is his pleaſure to haue one, they ſtand ranckt in a Gallery, and ſhe prepareth for his bed to whom he giueth his Handkerchiefe, who is deliuered to the aforeſaid *Aga* of the Women, (a *Negro* Eunuch) and conducted by him into the *Sultans Serraglio*. She that beareth him the firſt Sonne, is honoured with the Title of *Sultana*. But for all his multitude of Women, he hath yet begotten but two Sonnes and three Daughters, though he be that way vnſatiably giuen, (perhaps the cauſe that he hath ſo few) and vſeth all ſorts of foods that may inable performance. He cannot make a free Woman his Concubine, nor haue to doe with her whom he hath freed, vnleſſe hee doe marry her, it being well knowne to the wickedly witty *Roxolana*: who pretending deuotion, and deſirous for the health, forſooth, of her ſoule to erect a Temple, with an Hoſpitall, imparting her mind to the *Mufti*, was told

Sultana.

Roxolanas ſtory.

by him that it would not be acceptable to God, if built by a Bond-woman. Whereupon ſhe put on a habite of a counterfeit ſorrow, which poſſeſſeſt the doting *Solyman* with ſuch a compaſſion, that he forth-with gaue her her freedome, that ſhe might purſue her intention. But hauing after a while ſent for her by an Eunuch, ſhee cunningly excuſed her not comming, as touched in Conſcience with the vnlawfulneſſe of the fact; now being free, and therefore not to conſent vnto his pleaſure. So he whoſe ſoule did abide in her, and not able to liue without her, was conſtrained to marrie her. The onely marke that ſhee aymed at, and whereon ſhe grounded her ſucceeding Tragedies. This alſo hath married his Concubine, the mother of his younger Sonne, (ſhe being dead by whom hee had the eldeſt) who with all the practiſes of a politicke Stepdame, endeuours to ſettle the ſucceſſion on her owne, adding, as it is thought, the power of Witch-craft to that of her beautie, ſhe being paſſionately beloued of the *Sultan*. Yet is ſhe called *Caſek Cadoun*, which is, the Lady without haire: by Nature her ſelfe, both graced and ſhamed. Now when one *Sultan* dieth, all his women are carried into another *Serraglio*, where thoſe remaine that were his predeceſſors, being there both ſtrictly lookt vnto, and liberally prouided for. The *Grand Signior* not ſeldome beſtowing ſome of them (as of his Virgins, and the women of his owne *Serraglio*) vpon his great *Baſſas* and others, which is accounted a principall honour. But for his Daughters, Siſters, and Aunts, they haue the *Baſſas* giuen them for their Husbands: the *Sultan* ſaying thus, *Here Siſter, I giue thee this man to thy Slaue, together with this dagger, that if he pleaſe thee not, thou maiſt kill him.* Their husbands come not vnto them vntill they be called: if but for ſpeech onely, their ſhooes which they put off at the doore, are there ſuffered to remaine: but if to lye with them, they are laid ouer the bed by an Eunuch, a ſigne for them to approach, who creep in vnto them at the beds feete. *Muſtapha* and *Hadir*, (two of the *Vizers* of the Port) haue married this *Sultans* Siſter, and Neece; and *Mahomet Baſſa* of *Cairo*, his daughter, a child of ſixe yeares old, and he about fiftie, hauing had preſents ſent according to the *Turkiſh* ſolemnities, who giueth two hundred thouſand *Sultanies* in dowry. Not much in habite doe the Women of the *Serraglio* differ from other, but that the Fauourite weares the ornament of her head more high, and of a particular faſhion, of beaten Gold, and inchaced with Gems; from the top whereof there hangeth a veile that reacheth to her anckles, the reſt haue their Bonets more depreſſed, yet rich; with their haire diſheueled.

Husbands of his Siſters and Daughters.

Entertainment of Embaſſadors

When the *Sultan* entertayneth Embaſſadours, hee ſitteth in a roome of white Marble, gliſtring with Gold and Stones, vpon a low Throne, ſpred with curious Carpets, and accommodated with Cuſhions of admirable workmanſhip; the *Baſſas* of the Bench being by, who ſtand like ſo many Statues without ſpeech or motion. It is now a cuſtome that none doe come into his preſence without preſents, firſt faſtned vpon his *Baſſas*, as they ſay, by a *Perſian* Embaſſadour; who thereupon ſent word to the *Sophy* his maſter that hee had conquered *Turkie*. The ſtranger that approacheth him is led betweene two: a cuſtome obſerued euer ſince the firſt *Amurath* was ſlaine by the *Seruian Cobelitz*, a common Souldier, who in the ouerthrow of *Coſſoua*, riſing from among the dead bodies, and reeling with his wounds, made towards the *Sultan* then taking a view of the ſlaine, as if hee had ſomething to ſay; by whom admitted to ſpeech, hee forthwith ſtabd him with a Dagger, hid vnder his Caſſocke for that purpoſe. They goe backward from him, and neuer put off their Hats; the ſhewing of the head being held by the *Turke* to bee an opprobrious indecency. Now, when hee goeth abroad, which is lightly euery other Friday (beſides at other times vpon other occaſions) vnto the Moſque: and when in ſtate, there is not in the world to be ſeene a greater ſpectacle of humane glorie, and (if ſo I may ſpeake) of ſublimated manhood. For although (as hath beene ſaid) the Temple of *Sancta Sophia*, which he moſt vſually frenquenteth, is not aboue a ſtones caſt from the out-moſt gate of the *Serraglio*, yet hath he not ſo few as a thouſand Horſe (beſides the Archers of his Guard, and other Footmen) in that ſhort proceſſion; the way on each ſide incloſed, as well within as without, *Capagies* and *Ianizaries*, in their ſcarlet Gownes, and particular head-ornaments. The *Chauſes* ride formoſt with their gilded Maces; then the Captaines of the *Ianizaries* with their *Aga*, next the Chieftaines of the *Spachies*, after them their *Sanziaks*; thoſe of the ſoulderie wearing in the fronts of their Bonnets the Feathers of the Birds of Paradiſe, brought out of *Arabia*, and by ſome eſteemed the Phœnix. Then follow the *Baſſas* and *Beglerbegs*: after them the Pretorian foot-men, called the *Solacchi*, whereof there be in number three hundred; theſe are attired in Calſouns and Smockes of Callico, wearing no more ouer them then halfe-ſleeued Coates of Crimſon Damaske, the skirts tuckt vnder their girdles: hauing Plumes of Feathers in the top of their copped Bonnets; bearing Quiuers at their backes, with Bowes ready bent in their left hands, and Arrowes in their right, gliding along with a maruellous celeritie. After them ſeuen or nine goodly Horſes are led, hauing Capariſons and Trappings of ineſtimable value, followed by the idolized *Sultan* gallantly mounted. About whom there runne fortie *Peichi* (ſo called in that they are naturally *Perſians*) in high-crowned brimleſſe Caps of beaten Gold, with Coats of Cloath of Gold girt to them, with a girdle called *Chochiach*: the Pages following in the reare, and other Officers of the Houſhold. But what moſt deſerueth admiration amongſt ſo great a concourſe of people, is their generall ſilence: inſomuch, as had you but onely eares, you might

Going to the Moſque.

Generall ſilence.

ſuppoſe (except when they ſalute him with a ſoft and ſhort murmur) that men were then folded in ſleepe, and the World in mid-night. He that brings him good newes (as vnto others of inferiour condition) receiueth his reward, which they call *Muſtolooke.* But this *Sultan* to auoid abuſes in that kind, doth forth-with commit them to Priſon, vntill their reports bee found true or falſe; and then rewards or puniſheth accordingly. Although he ſpends moſt of his time with his women, yet ſometimes he recreates himſelfe in hawking, who for that purpoſe hath (I dare not name) how many thouſand Faulkners in penſion, diſperſed throughout his Dominions: and many of them euer attendant. Their long-winged Hawkes they whiſtle not off as wee doe, but putting a bridle about their neckes, they make them couch to their fiſts, and ſo galloping to the Brooke, fling them off at the fowle, being reared ſodainly by the noyſe of a Drumme that hangs at their Pummels, by vſe made cunning in that kind of preying. They carrie them on the right hand. A hardie Hawke is highly eſteemed; and they haue a kind of them called *Shabans,* much leſſe then a Falcon: yet ſo ſtrangely couragious, that nothing flyeth in the Ayre that they will not bind with. They alſo hawke at the field, for I haue ſeene them carrie Spaniels with them: yet thoſe in beautie not like vnto ours, but of a baſtard Generation. They feed their Hawkes with hard Egges when fleſh is wanting, and ſeldome beſtow of them the mewing. Although he affects not hunting, yet entertaynes he a number of Huntſmen. Their Dogs they let goe out of ſlips in purſuit of the Wolfe, the Stagge, the Bore, the Leopard, &c. Thoſe that ſerue for that purpoſe are ſtickle haired, and not vnlike to the *Iriſh* Grey-hounds.

Hawking and Hawkes.

Huntſmen.

Now the yearely Reuenue which he hath to defray his exceſſiue disburſements, ſuch a World of people depending vpon him, amounts not aboue fifteene Millions of *Sultanies,* (beſides the entertaynment for his *Timariots)* which is no great matter, conſidering the amplitude of his Dominions: being poſſeſſed of two Empires, aboue twentie Kingdomes, beſide diuers rich and populous Cities; together with the Red, moſt of the Mid-land, the *Ægean Euxine,* and *Propontícke* Seas. But it may be imputed to the barbarous waſtes of the *Turkiſh* Conqueſts, who depopulate whole Countries, and neuer re-edifie what they ruine. So that a great part of his Empire is but thinly inhabited, (I except the Cities) and that for the moſt part by Chriſtians, whoſe pouertie is their onely ſafetie and protectreſſe. But his caſuall in-comes doe giue a mayne acceſſion to his Treaſurie: as Taxes, Cuſtomes, Spoiles, and Extortions. For as in the Sea the greater fiſhes doe feed on the leſſe, ſo doe the Great ones here on their Inferiours, and hee on them all: being, as afore-ſaid, the Commander of their liues, and generall Heire of their ſubſtances. He hath diuers Mines of Gold and Siluer within his Dominion, that of *Siderocapſa* in *Macedon,* hauing beene as beneficiall vnto him as the largeſt Citie of his Empire, called anciently *Chryſites:* and not vnknowne to *Philip* the Father of *Alexander;* who had the Gold from thence wherewith he coyned his *Philips,* as alſo from thoſe of *Cranider,* from whence he yearely extracted a thouſand Talents. He hath onely two ſorts of Coine, the *Sultanie* and the *Aſper.* The *Sultanie* is equall in value to the *Venice Zecceene,* and ſixe ſcore *Aſpers* amount to a *Sultanie,* called rather *Aſpro,* of the whiteneſſe thereof, in that conſiſting of ſiluer.

Conſtantinople is ſaid to contayne ſeuen hundred thouſand perſons: halfe of them *Turkes,* and the other halfe *Iewes* and *Chriſtians,* and thoſe for the generall *Grecians.* But *Pera* hath three *Chriſtians* for one *Mahometan:* for no *Iew* dwels in *Pera,* though they haue their ſhops there. We omit to ſpeake of the *Iewes* vntill we come into *Iewrie;* and now will bend our diſcourſe to the *Grecians:* a Nation no leſſe ſcattered then they, but infinitely more populous. For not onely three parts of the Inhabitants of all *Greece* and *Romania* are *Grecians,* but almoſt all that dwell in the Ilands of the Mid-land Sea, *Propontis* and *Ægeum.* Infinite numbers there are of them both in the Leſſe, and the Greater *Aſia,* and in *Africa* not a few. For (beſides diuers Colonies by them formerly planted) when *Antipater, Perdiccas, Seleucus, Lyſimacus, Antigonus, Ptolomie,* and the reſt of the Succeſſors of *Alexander* had ſhared his Empire among them, they endeuoured as much as they could to plant their new-got Kingdomes with their Countrey men: whoſe Poſteritie in part remayneth to this day, though vaſſalled to the often changes of forraine Gouernours: ſupplyed by the extenſion of the latter *Greeke* Empire, who yet retayne whereſoeuer they liue, their Name, their Religion, and particular Language. A Nation once ſo excellent, that their Precepts and Examples doe ſtill remayne as approued Canons to direct the mind that endeauoureth vertue. Admirable in Arts, and glorious in Armes; famous for gouernment, affectors of freedome, euery way noble: and to whom the reſt of the World were reputed *Barbarians.* But now their knowledge is conuerted, as I may ſay, into affected ignorance, (for they haue no Schooles of Learning amongſt them) their libertie into contented ſlauery, hauing loſt their minds with their Empire. Now they delight in eaſe, in ſhades, in dancing and drinking: and no further for the moſt part endeauour their profit, then their bellies compell them. They are generally taxed by the ſtranger *Chriſtians* of perfidiouſneſſe, inſomuch, as it is growne into a Prouerbe, *Chi ſide in Grego, ſara intrigo,* in them more anciently noted. There be diuers rich men of them in *Pera,* but thoſe I thinke were deſcended of the *Genoes;* who were as hath beene ſaid, the owners of that Citie. Many of them exerciſe Merchandize in Veſſels called Carmaſals, and haue of late gotten the vſe of the Compaſſe, yet dare they not aduenture into the Ocean. They

Greekes.

are of diuers Trades in Cities, and in the Countrey doe till the Earth (for the *European Turkes* doe little meddle with Husbandry) and dreſſe their Vines, by them onely planted. They haue a Ceremonie of baptizing of their Wines, which is the reaſon that the *Iewes* will not drinke thereof: performed in the memorie, and on that day wherein Chriſt conuerted water into wine: the Prieſt in the midſt of his Oraiſons powring thereinto a ſmall quantitie of water.

Drinkings.

Women.

And although the *Greekes* doe now for the moſt part imitate the *Turkes*, (I meane heere in *Turkie*) in ſitting at their meate, yet retaine they ſtill that vice of immoderate drinking. They pledge one another in order; and he that cals for wine out of his turne, is reputed vnciuill. Their Glaſſes are little, but at euery draught emptied; and when they haue once drunke hard, they obſerue no Rule, but prouoke one another to exceſſe. Neuer ſilent; and euer and anon kiſſing thoſe that ſit next them on the cheeke and fore-head: and ſo likewiſe they doe in their ſalutations after a long abſence, and to thoſe to whom they would giue an aſſurance of their good will. Vſed of long, as appeareth by the Scriptures, amongſt theſe Eaſterne Nations. But to kiſſe their women is an vnſufferable wrong; vnleſſe it be betweene the Reſurrection and Aſcention; vſing alſo this greeting, that, *Our Sauiour is riſen.* The women for the moſt part are browne of complexion, but exceedingly wel-fauoured, and exceſſiuely amorous. Their Garments differ little from theirs amongſt whom they liue. They couer not their faces (the Virgins excepted) vnleſſe it bee with Painting; vſing all the ſuppliment of a ſophiſticate beautie. And not without cauſe, for when they grow old, they moſt grow contemptible, beeing put to doe the drudgeries of the houſe, and many times to waite on their children. They are coſtly in their attyre, and will complaine to the Patriarke, if their Husbands maintayne them not according to their ſubſtances. The *Greekes*, as the *Turkes* doe vſe little houſhold ſtuffe; and lye vpon Mattreſſes.

Their language.

Now the *Grecians* themſelues, (except ſome few) are ignorant in the ancient *Greeke*, it being called the *Latine Greeke*, and is a Language peculiar to the Learned. Yet the vulgar *Greeke* doth not differ ſo farre from the ſame, as the *Italian* from the *Latine*, corrupted not ſo much by the mixture of other Tongues, as through a ſupine wretchleſneſſe. In ſome places they ſpeake it more purely than in others. For the Boyes of *Pera* will laugh, when they heare the more barbarous Dialect of other maritime *Grecians*. And there be yet of the *Laconians* that ſpeake ſo good *Greeke*, (though not Grammatically) that they vnderſtand the Learned; and vnderſtand not the vulgar. Their Liturgie is read in the ancient *Greeke*, with not much more profit perhaps to the rude people, then the *Latine* Seruice of the *Romiſh* Church to the illiterate Papiſts.

The foure Patriarkes.

They haue foure Patriarchs: One of *Conſtantinople*, another of *Alexandria*, the third of *Ieruſalem*, and the fourth of *Antioch*. He of *Conſtantinople* hath vnder his Iuriſdiction all *Peloponneſus*, *Grecia*, *Thracia*, *Dacia*, *Mœſia*, *Macedonia*, *Epirus*, *Albania*, *Dalmatia*, *Illyria*, a great part of *Polonia*, *Ruſſia*, the Ilands of the *Adriaticke* Sea, and of the *Archipelagus*, with *Candie*, *Rhodes*, *Coos*, almoſt all the leſſer *Aſia*, *Colchis*, not a few that inhabit about the Fennes of *Mœtis*, and Northerne ſhoare of *Euxinus*: as *Sicilia* and *Calabria* were, vntill they returned vnto the Sea of *Rome*. Vnder the Patriarch of *Alexandria*, are thoſe of *Egypt* and *Arabia*. The *Greekes* of *Paleſtine*, and of the Countries thereabout, doe obey the Patriarch of *Ieruſalem*. And he of *Antioch*, who hath his ſeate in *Damaſcus*, (for *Antiochia* is now deſolate) hath ſubiect vnto him the *Grecians* of the leſſer *Armenia*, *Celicia*, *Beritus*, *Tripoly*, *Aleppo*, and other places of the greater *Aſia*. In all theſe parts they haue the free exerciſe of their Religion: with publike Temples, and numbers of ſtrong Monaſteries. If a Patriarch dye, another is elected by a Synod of Biſhops. But the Patriarch of *Conſtantinople* hath the Supremacie of the reſt aſſigned him by the Councell of *Chalcedon*, as Metropolitan of the Imperiall Citie: whoſe Dioceſſe exceedeth the other ſo much, in that moſt of thoſe Northerne Nations were wonne to Chriſtianitie by the Induſtry of his Predeceſſors, and reduced to their Gouernment. So if we doe conſider it, the *Grecian* Religion both in extent and number exceedeth the *Romane*. And as the Papiſts attribute an extraordinarie holineſſe to *Rome*, ſo doe the *Greekes* vnto *Athos*, a Mountaine of *Macedona*; ſo named of *Athon* the Sonne of *Neptune*, deckt with ſtill-flouriſhing Trees, and abounding with Fountaines: called alſo the Holy Mountayne by the Chriſtians. A place from the beginning dedicated to Religion; lying directly Weſt from *Lemnos*: and ſo high, that though it be ſeuen hundred furlongs diſtant; yet is it ſaid a little before the ſetting of the Sunne, to caſt a ſhadow on that Iland.

Caloieros.

This ſtretcheth out into the Sea, and ioynes vnto the Continent by an Iſthmos, about a mile and halfe broad: which was cut through by *Xerxes*, (as hath beene intimated before) and made circumnauigable. But time hath left now no impreſſions of his barbarous labour. It is well nigh three dayes iourney in length, conſidering the difficultie of the way; and halfe a dayes ouer. The top thereof reſembleth the forme of a man, ſtretched on his backe from Weſt vnto Eaſt; and formed (according to *Strabo*) to the ſimilitude of *Alexander*. This Mountayne is onely inhabited by *Grecian* Monkes, whom they call *Caloieros*, vn-intermixed with the Laitie: of whom there are there reſiding not ſo few as ſixe thouſand, that liue in Monaſteries ſtrongly munited againſt the Incurſious of Robbers and Pirats. Of theſe there be in number twentie foure. The

Caloieros weare Gownes of blacke, of a homely ſtuffe, with Hoods of the ſame; and their haire at full length. They neuer marrie, abſtaine from fleſh, and often (eſpecially during their Lents) from fiſh that hath bloud in it. They liue hardly, feeding on Biſcot, Onions, Oliues, Herbs, and ſuch fiſh as they take in the adioyning Seas. For they all of them labour for their ſuſtenance, leauing their Monaſteries betimes in the mornings; and imploying the day, ſome in tillage, ſome in the Vineyards, ſome in making of Boats, ſome in fiſhing, others at home ſpinne, weaue, ſew, and doe all the Offices that belong vnto women: ſo that none but are buſied about one thing or another, to the behoofe of their particular Couents: and men they bee that are onely meete for ſuch Drudgeries. For amongſt ſo many, not paſt three or foure can write or reade, throughout a whole Monaſterie: inſomuch, that at their Lyturgies, that is read to them firſt, which they are to ſing after. In theſe Monaſteries many excellent Manu-ſcripts haue beene preſerued, but thoſe that now are, be onely of Diuinitie, all other Learning (as amongſt the *Turkes*) at this day deteſted by the Religious. The *Coloieros* of this place haue a repute aboue all others: and for their ſtrictneſſe of life, and obſeruance of Ceremonies, are in their ſeuerall Monaſteries relieued from ſeuerall Nations. The Patriarch of *Conſtantinople* is ſaid to pay yearely for the Prieſts and *Coloieros*, that are vnder his Iuriſdiction within the *Turkiſh* Dominions, twelue thouſand *Sultanies*.

The Patriarchs of *Conſtantinople* were heretofore men of ſingular grauitie and learning; but now nothing leſſe: rather choſen for temporall reſpects, then either for their knowledge or deuotion; admitted not ſeldome to the place at the age of fortie, though prohibited, if vnder threeſcore, by an ancient Canon. Although elected by their owne Biſhops; yet often appointed, and euer to be allowed by the *Grand Signior*: frequently diſplanted, and baniſhed vnto the *Rhodes*, by the briberie of their Succeſſors. Some few of their Prieſts are learned. For them it is lawful to marrie, but Bigamie is forbidden them, and Trigamie deteſted in the Laitie. There are no other Orders amongſt them beſides the foreſaid *Caloieros*, and certaine Nunnes whom they call *Coloieras*. Yet of the laſt but a few, who are for the moſt part poore old Widdowes, that exerciſe themſelues in ſweeping of the Churches, attending on the ſicke, and actions of like nature. Their Churches are many of them well ſet forth and painted with the repreſents of Saints, but they haue no carued nor imboſſed Images. Lampes they haue continually burning. Their ordinarie Lyturgie is Saint *Chryſoſtomes*; but on Feſtiuall Dayes they doe reade Saint *Baſils*, and then attired in their Pontificals. Their behauiour therein expreſſeth there, to my vnderſtanding, no great either decencie or deuotion. They adminiſter the Euchariſt in both kinds: if the bread bee not leauened, they thinke it not auaileable; and they drinke of the cup very liberally. One Article they hold againſt the Catholicke Creed; which is, that the Holy Ghoſt proceedeth onely from the Father.

Foure Lents they haue in the yeare, and then a damnable ſinne it is to eate fleſh, or fiſh that hath bloud in it (except in the Lent before Eaſter, when all ſorts of fiſh may bee eaten by the Laitie:) but ſhel-fiſh they eate, and the Cuttle: whoſe bloud, if I may ſo tearme it, is like Inke; a delicate food, and in great requeſt. They faſt on Wedneſdayes, Fridayes, and on holy Eeues: but on Saturdayes they feaſt, in regard that it was the old Sabbath. They compute the yeare as we doe. They yeeld no Supremacie to the *Romane* Papacie, but hold that Church for Schiſmaticall. And although many times out of the neceſſitie of their Affaires, and to purchaſe reliefe, they haue treated of a Conciliation; and ſometimes it hath beene by their Agents concluded: yet what they haue done hath beene generally reiected vpon their returne, both by the *Greekes* and thoſe other Nations that profeſſe their Religion. Of their Marriages I haue elſe-where ſpoken, and now conclude wee will with their Funerals: wherein they retayne not a few of their ancient and Heathen Ceremonies. Their lamentaions are the ſame that they were, and beyond all ciuilitie.

The women betimes in the morning doe meete at appointed places, and then cry out mainely; beating of their breaſts, tearing their haire, their faces and garments. And that the clamour may be the greater, they hire certaine *Iewiſh* women, that haue lowdeſt voyces, ioyning therewith the prayſes of the dead, from the houre of his Natiuitie vnto the houre of his diſſolution: and keeping time with the melancholicke Muſicke. Nor want they ſtore of Spectators, partly drawne thither to delight their eyes, and partly by iealouſie. For then the choice, and prime women of the Citie (if the deceaſſed were of note) doe aſſiſt their Obſequies; with boſomes diſplaid, and their haire diſ-ſheueled: glad that they haue the occaſion to manifeſt their beauties, which at other times is ſecluded from Admirers.

The reaſon why the *Grecians* did burne their dead, was, becauſe that part which was diuine in them, ſhould as it were in a fierie Chariot againe re-aſcend to the Celeſtiall Habitations, as vnto Earth the Earthly returned. They vſed to quench the fire with Red Wine, and gathering the bones together to include them in Vrnes as the Vrnes in Sepulchres, (which had no title, vnleſſe they were ſlaine in fighting for their Countrey) exhibiting games, and prizes for the Victors in honour of the deceaſſed. Notwithſtanding all were not burnt, but ſome buried in their apparell, as now being Chriſtians they are: who vſe Extreme-vnction, as inducted by S. *Iames*;

yet not onely denie the *Romane* opinion of Purgatorie, but furthermore erroniouſly maintayne, that neither the ſoules of the bleſſed nor damned doe ſuffer either ioy or torment, or ſhall till the generall Iudgement. But enough of the *Grecians*.

Engliſh Embaſſador.

The *Germane* Emperour, the Kings of *England* and of *France*, haue heere their Liedger Embaſſadours: as the *Venetians* their Baily, and diuers tributarie Princes their Agents. Some meerly employed about State Affaires; others together therewith, about the trafficke of their Nations. But the *Engliſh* onely negotiates for the Merchants, hauing two in the hundred vpon euerie ſhip, beſides a large Penſion: with the name of a great proportion of prouiſion from the *Grand Signior*. The *Engliſh* Conſulſhip of *Chios* is in his diſpoſing, and accountable to him; and out of that of *Alexandria* hee hath no ſmall ſhare, though ſerued by a *French* man. There hath bin ſome contention between him and the *French*, about the protection of the *Dutch* Merchants; but now they doe diuide the profits. The *Engliſh* Conſul of *Aleppo* is abſolute of himſelfe, yet hath from hence his redreſſes of iniuries: whole chiefe employment is to protect the perſons and goods of our Nation, to labour a reuenge of wrongs, and a reſtitution of loſſes. And to giue * this no more then his due, for this place none can be more ſufficient; expert in their Language, and by a long experience in their natures and practiſes: being moreouer of ſuch a ſpirit, as not to be danted. And ſurely, his chiefeſt fault hath beene his misfortune; in the too violent, chargeable, and ſucceſſeleſſe ſollieiting of the reſtitution of the Prince of *Moldauia*, (whom aduerſitie hath rather made crafty then honeſt:) whoſe houſe doth harbour both him and his dependents; beeing open alſo to all of our Nation: a Sanctuary for poore Chriſtian ſlaues that ſecretly flye hither, whom hee cauſeth to bee conueyed into their Countries, and redeemeth not a few with his money.

* Sir *Thomas Glouer*.

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§. IIII.

The Holy Land *deſcribed, the Countrie, Cities, Inhabitants, holy Places, and memorable Rarities of* Ieruſalem.

* His Iourney out of *Egypt* thither, you haue before *l.* 6 *c.* 8. For leauing *Conſtantinople* in Ianuary, in the *Trinitie* of *London* he ſailed by *Samos*, *Patmos*, *Coos*, *Rhodes* &c. to *Egypt*.

NOw are we in the Holy * Land, confined on the North with the Mountaynes of *Lybanus*, and a part of *Phœnicia*: on the Eaſt it hath *Cœloſyria* and *Arabia Petrea*: on the South the ſame together with *Idumea*, the Weſt is bounded, a part with *Phœnicia*, and the reſt with the Mid-land Sea. Diſtant from the Line one and thirtie degrees, extending vnto thirtie three, and ſomething vpward. So that in length from *Dan* (the ſame with *Cæſarea Philippi*,) vnto *Berſheba*, (now *Gebelin*) it contayneth not more then an hundred and fortie miles; where broadeſt not fifty. A Land that flowed with Milke and Honey: in the middeſt as it were of the habitable World, and vnder a temperate Clime. Adorned with beautifull Mountaynes, and luxurious Valleyes; the Rockes producing excellent Waters: and no part emptie of delight or profit.

The Inhabitants.

Iewes.

It is for the moſt part now inhabited by *Moores* and *Arabians*: thoſe poſſeſſing the Valleyes, and theſe the Mountaynes. *Turkes* there be few, but many *Greekes*, with other Chriſtians, of all Sects and Nations, ſuch as impute to the place an adherent holineſſe. Here be alſo ſome *Iewes*, yet inherit they no part of the Land, but in their owne Countrey doe liue as Aliens; a people ſcattered throughout the whole World, and hated by thoſe amongſt whom they liue; yet ſuffered as a neceſſary miſchiefe: ſubiect to all wrongs and contumelies, which they ſupport with an inuincible patience. Many of them haue I ſeene abuſed; ſome of them beaten: yet neuer ſaw I *Iew* with an angry countenance. They can ſubiect themſelues vnto times, and to whatſoeuer may aduance their profit. In generall they are worldly wiſe, and thriue wheresſoeuer they ſet footing. The *Turke* employes them in Receit of Cuſtomes, which they by their policies haue inhaunced, and in buying and ſelling with the *Chriſtian*: beeing himſelfe in that kind a Foole and eaſily coozened. They are men of indifferent ſtatures, and the beſt complexions. Throughout the *Turkes* Dominions they are allowed their Synagogues: ſo are they at *Rome*, and elſewhere in *Italie*; whoſe Receit they iuſtifie as a retayned teſtimonie of the verity of Scriptures; and as being a meanes of their more ſpeedie conuerſions: whereas the offence that they receiue from Images, and the loſſe of goods vpon their conuerſions, oppugne all perſwaſions whatſoeuer. Their Synagogues (for as many as I haue ſeene) are neither faire without, nor adorned within more then with a Curtayne at the vpper end, and certaine Lampes (ſo farre as I could perceiue) not lightned by day-light. In the midſt ſtands a Scaffold, like thoſe belonging to Quereſters, in ſome of our Cathedrall Churches: wherein he ſtands that reades their Law and ſings their Lyturgie: an Office not belonging vnto any in particular, but vnto him (ſo hee bee free from deformities) that ſhall at that time purchaſe it with moſt money; which redounds to their publike Treaſurie. They reade in ſauage Tones, and ſing in Tunes that haue no affinitie with Muſicke: ioyning voyces at the ſeuerall cloſes. But their fantaſticall geſtures exceed all Barbariſme,

Their patience

Thriftineſſe.

Of the *Iewiſh* people and their Sects and Rites, you may reade this Author, & more fully my Pilgrimage, *l.* 2.

riſme, continually weauing with their bodies, and often iumping vp-right (as is the manner in Dances) by them eſteemed an action of zeale, and figure of ſpirituall eleuation. They pray ſilently, with ridiculous and continuall noddings of their heads, not to bee ſeene and not laught at. During the time of Seruice their heads are veyled in linnen, fringed with knots; in number anſwerable to the number of their Lawes: which they carrie about with them in proceſſion; and rather boaſt of then obſerue. They haue it ſtucke in the iambs of their doores, and couered with glaſſe: written by their *Cacams*, and ſigned with the names of God, which they kiſſe next their hearts in their goings forth, and in their returnes. They may not print it, but it is to bee written on Parchment, prepared of purpoſe (the Inke of a preſcribed compoſition) not with a Quill, but a Cane. They doe great reuerence to all the names of God, but eſpecially to *Iehoua*; inſomuch that they neuer vſe it in their ſpeech. And whereas they handle with great reſpect the other Bookes of the old Teſtament, the Booke of *Heſter* (that part that is Canonicall, for the other they allow not of) writ in a long Scroll they let fall on the ground as they reade it, becauſe the name of God is not once mentioned therein; which they attribute to the wiſdome of the Writer, in that to be peruſed by the Heathen. Their other books are in the *Spaniſh* Tongue and *Hebrew* Character. Although they agree with the *Turke* in Circumciſion, deteſtation of Images, abſtinency from Swines-fleſh, and diuers other Ceremonies: neuertheleſſe, the *Turkes* will not ſuffer a *Iew* to turne *Mahometan*, vnleſſe hee firſt turne a kind of Chriſtian. As in Religion they differ from others, ſo doe they in Habite, in Chriſtendome enforcedly, here in *Turkie* voluntarily. Their vnder-garments differing little from the *Turkes* in faſhion, are of purple cloth; ouer that they weare Gownes of the ſame colour, with large wide ſleeues, and claſped beneath the chin, without band or collar: on their heads high brimleſſe Caps of purple, which they moue at no time in their ſalutations. They ſhaue their heads all ouer; not in imitation of the *Turke*: it being their ancient faſhion. Their familiar Speech is *Spaniſh*: yet few of them are ignorant in the *Hebrew*, *Turkiſh*, *Moriſco*, vulgar *Greeke*, and *Italian* Languages. Their onely ſtudies are Diuinitie and Phyſicke: their occupations Brocage and Vſurie; yet take they no intereſt of one another, nor lend but vpon pawnes; which once forfeited, are vnredeemable.

Doctors of their Law.

Their attire.

They marrie their daughters at the age of twelue, not affecting the ſingle life, as repugnant to ſocietie, and the law of creation. The Sabbath (their deuotions ended) they chiefly employ in nuptiall beneuolencies, as an act of charitie, befitting well the ſanctitie of that day. Although no Citie is without them throughout the *Grand Signiors* Dominions, yet liue they with the greateſt libertie in *Salonica*, which is almoſt altogether inhabited by them. Euery male aboue a certaine age, doth pay for his head an annuall tribute. Although they be gouerned by the *Turkiſh* Iuſtice; neuertheleſſe, if a *Iew* deſerue to die by their law, they will either priuately make away, or falſly accuſe him of a crime that is anſwerable to the other in qualitie, and deſeruing like puniſhment. It is no ill turne for the *Franks* that they will not feed at their Tables. For they eate no fleſh, but of their owne killing; in regard of the intrals, which being diſlocated or corrupted, is an abomination vnto them. When ſo it falls out, though exceeding good (for they kill of the beſt) they will ſell it for a trifle. And as for their Wines, being for the moſt part planted and gathered by *Grecians*, they dare not drinke of them, for feare they be baptized: a ceremonie whereof we haue ſpoken alreadie. They ſit at their meate, as the *Turks* doe. They burie in the fields by themſelues, hauing onely a ſtone ſet vpright on their Graues, which once a yeere they frequent, burning of incenſe, and tearing of their garments. For certaine dayes they faſt and mourne for the dead, yea euen for ſuch as haue beene executed for offences. As did the whole Nation at our being at *Conſtantinople* for two of good account that were impaled vpon ſtakes; being taken with a *Turkiſh* woman, and that on their Sabbath. It was credibly reported, that a *Iew*, not long before, did poyſon his ſonne, whom he knew to be vnreſtrainably laſciuious, to preuent the ignominie of a publike puniſhment, or loſſe by a chargeable redemption. The fleſh conſumed, they dig vp the bones of thoſe that are of their families; whereof whole bark-fuls not ſeldome doe arriue at *Ioppa*, to be conueyed, and againe interred at *Ieruſalem*: imagining that it doth adde delight vnto the ſoules that did owe them, and that they ſhall haue a quicker diſpatch in the generall iudgement. To ſpeake a word or two of their women. The elder mabble their heads in linnen, with the knots hanging downe behind. Others doe weare high Caps of plate, whereof ſome I haue ſeene of beaten Gold. They weare long quilted Waſtcoats, with Breeches vnderneath; in Winter of cloth, in Summer of linnen; and ouer all when they ſtirre abroad, looſe Gownes of purple flowing from the ſhoulders. They are generally fat, and ranke of the ſauours which attend vpon ſluttiſh corpulency. For the moſt part, they are goggle-eyed. They neither ſhun conuerſation, nor are too watchfully guarded by their husbands. They are good work-women, and can and will doe any thing for profit, that is to be done by the Art of a woman, and which ſutes with the faſhion of theſe Countries. Vpon iniuries receiued, or violence done to any of their Nation, they will crie out mainly at their windowes, beating their cheekes, and tearing of their garments. Of late they haue beene bleſt with another *Heſter*, who by her fauour with the *Sultan*, preuented their intended

Salonica.

The *Iewes* iuſtice.

Diet.

Burials.

Women.

maſſacre, and turned his furie vpon their accuſers. They are ſo well skilled in lamentations, that the *Greekes* doe hire them to crie at their funerals.

Gaza.

But now returne we vnto *Gaza*. It ſtands vpon a hill ſurrounded with valleyes; and thoſe againe wel-nigh enuironed with hills, moſt of them planted with all ſorts of delicate fruits. The building meane, both for forme and matter: the beſt but low, of rough ſtone, arched within, and flat on the top including a quadrangle: the walls ſurmounting their roofes, wrought through with pot-ſheards to catch and ſtrike downe the refreſhing winds, hauing ſpouts of the ſame, in colour, ſhape and ſight, reſembling great Ordnance. Others couered with mats and hurdles; ſome built of mud; amongſt all, not any comely or conuenient. Yet there are ſome reliques left, and ſome impreſſions, that teſtifie a better condition: for diuers ſimple roofes are ſupported with goodly Pillars of *Parian* marble, ſome plaine, ſome curiouſly carued. A number broken in pieces doe ſerue for threſholds, iambs of doores, and ſides of windowes, almoſt vnto euery beggarly Cottage. On the North-eaſt corner, and ſummitie of the hill, are the ruines of huge arches ſunke low in the earth, and other foundations of a ſtately building. From whence the laſt *Sanziack* conueyed marble Pillars of an incredible bigneſſe; enforced to ſaw them aſunder ere they could be remoued: which hee employed in adorning a certaine Moſque below in the valley. The Caſtle now being, not worthie that name, is of no importance: wherein lieth the *Sanziaek* (by ſome termed, a *Baſſa*) a ſickly young man, and of no experience, who gouernes his Prouince by the aduice of a *Moore*. His Territories begin at *Ariſſa*. On the Weſt ſide of the Citie, out of ſight, and yet within hearing, is the Sea, ſeuen furlongs off; where they haue a decayed and vnſafe Port, of ſmall auaile at this day to the inhabitants. In the valley on the Eaſt ſide of the Citie, are many ſtragling buildings; beyond which, a hill more eminent then the reſt, on the North ſide of the way that leadeth to *Babylon*; ſaid to be that (and no queſtion the ſame deſcribed in Scriptures) to which *Samſon* carried the gates of the Citie; vpon whoſe top there ſtandeth a Moſque, enuironed with the Graues and Sepulchres of *Mahometans*. In the Plaine betweene that and the Towne, there ſtand two high Pillars of marble, their tops much worne by the weather: the cauſe of their erecting vnknowne, but of great antiquitie. South of this, and by the way of *Ægypt*, there is a mightie Ciſterne, filled onely by the fall of raine, and deſcended into by large ſtaires of ſtone: where they waſh their clothes, and water their Cattell.

Reaſon of low doores.

The ſame day that wee came, wee left the Carauan, and lodged in the Citie, vnder an Arch in a little Court, together with our Aſſes. The doore exceeding low, as are all that belong vnto Chriſtians, to withſtand the ſodaine entrance of the inſolent *Turkes*. For they heere doe liue in a ſubiection to be pitied; not ſo much as daring to haue handſome houſes, or to employ their grounds to the moſt benefit: ſo dangerous is it to be eſteemed wealthy. During our abode here, there came a Captaine with two hundred *Spaheis*, ſent by *Morat Baſſa* to raiſe thirtie thouſand Dollars of the poore and few Inhabitants of this Citie. The *Grecians* haue certaine ſmall Vineyards: but that they haue Wine, they dare not be acknowne, which they ſecretly preſſe in their houſes. They burie their Corne vnder ground, and keepe what they are to ſpend in long veſſels of clay; in that it is ſubiect to bee eaten with wormes (as throughout *Ægypt*) and will not laſt if not ſo preſerued. In the principall part of the Citie they haue an ancient Church, frequented alſo by the *Copties*. The *Greekiſh* women (a thing elſewhere vnſeene) here couer their faces, dying their hands blacke; and are apparelled like the *Moores* of *Cairo*. Euery Saturday in this Church-yard vpon the Graues of the dead, they keepe a miſerable howling; crying of cuſtome, without teares or ſorrow. The *Subaſſee* would haue extorted from vs wel-nigh as much money as wee were maſters of: which wee had hardly auoyded, had not the ſicke *Sanziack* (in that adminiſtred vnto by our Phyſician) quitted vs of all payments. So that there is no trauelling this way for a *Franke*, without ſpeciall fauour.

Slauery of the Inhabitants.

Saturday ſorrow.

Thruſt out of our lodging (as we were about to leaue it) by the vnciuill *Spaheis*, who ſeized on diuers of our neceſſaries: on the eighteenth of March wee returned to the Carauan. Wee payed halfe a Dollar apiece to the place for our Camels: and for their hire from *Cairo*, for thoſe of burthen, ſixe Sultanies; for ſuch as carried paſſengers, eight. Wee gaue them more, two Sultanies apiece to proceed vnto *Ieruſalem*. Here the Carauan diuided: not a ſmall part thereof taking the way that leadeth vnto *Babylon*. The next day wee alſo diſlodged: leauing the *Iewes* behind vs, who were there to celebrate their feſtiuall. The Captaine of the Carauan departed the night before, taking his way through the mountainous Countrey by *Hebron*: out of his deuotion to viſite the graues of the Patriarchs; a place of high eſteeme amongſt them, and much frequented in their pilgrimages. The ancient Citie (the ſeat of *Dauid* before he tooke *Sion* from the *Iebuſites*) is vtterly ruinated. Hard by there is a little Village, ſeated in the field of *Mechpelah*, where ſtandeth a goodly Temple, erected ouer the Caue of their buriall, by *Helena* the mother of *Conſtantine*; conuerted now into a Moſque. Wee paſt this day through the moſt pregnant and pleaſant valley that euer eye beheld. On the right hand a ridge of high Mountaines, (whereon ſtands *Hebron*:) on the left hand the Mediterranean Sea, bordered with continued hills, beſet with varietie of fruits: as they are for the moſt part of this dayes iourney. The

Hebron.

Champaine betweene about twentie miles ouer full of flowry hils aſcending leaſurely, and not much ſurmounting their ranker valleys, with groues of Oliues, and other fruits diſperſedly adorned. Yet is this wealthy bottome (as are all the reſt) for the moſt part vninhabited, but onely for a few ſmall and contemptible Villages, poſſeſſed by barbarous *Moores*; who till no more then will ſerue to feed them: the Graſſe waſte-high, vnmowed, vneaten, and vſeleſly withering. Perhaps ſo deſolate in that infeſted by the often recourſe of Armies, or maſterfull *Spaheis*: who before they goe into the field (which is ſeldome vntill the latter end of harueſt, leſt they ſhould ſtarue themſelues by deſtroying of the Corne) are billited in theſe rich paſtures, for the benefit of their Horſes, lying in Tents beſides them; committing many outrages on the adioyning Townes and diſtreſſed paſſengers.

Pleaſant champaine.

Ten miles from *Gaza*, and neere vnto the Sea, ſtands *Aſcalon*, now a place of no note; more then that the *Turke* doth keepe there a Garriſon. Ten miles North of *Aſcalon* along the ſhoare ſtands *Azotus*: and eight miles beyond that *Acharon*, now places of no reckoning. About two of the Clocke wee pitched by *Cane Sedoe*; a ruinous thing, hard by a ſmall Village, and not a quarter of a mile from the Sea: the Carauan lying in deepe paſtures without controlment of the Villagers. The next day we departed two houres before Sun-riſe: deſcending into an ample valley, and from that into another; hauing diuers Orchards towards the Sea. The Countrey ſuch (but that without trees) as wee paſt through before. No part ſo barren, but would proue moſt profitable, if planted with Vines, and fruits; made more then probable, by thoſe that grow about *Gaza*. Paſſing through a ſpacious field of Oliues, about noone wee pitched on a little hill, lying Eaſt, and within a furlong of *Rama*, called *Ramula* by the *Moores*; which ſignifieth ſandy. It is ſeated in a plaine, on a little riſing of the earth, ſtretching North and South, built of free-ſtone, the ſtreets narrow, the houſes contemptible. Yet are there many goodly ruines, which teſtifie farre better building, eſpecially thoſe of the Chriſtian Churches. Here is a Monaſterie, much of it ſtanding; founded by *Philip* the good Duke of *Burgundie*, in that place where ſometimes ſtood the houſe of *Nicodemus*; built for the reliefe and ſafety of Pilgrims in their paſſage to *Ieruſalem*: and although quitted by the Friers, yet at this day ſeruing to that purpoſe, called *Sion-houſe*, and belonging to the Monaſterie of Mount *Sion*.

Aſcalon.

Cane Sedoe.

Ramula.

Sion houſe.

Ioppe was called the Port of *Iury*; the only one that it had. Then more conuenient then now: much of it choked with ſand, and much of it worne with the continual aſſaults of the waters. Of the City there is no part ſtanding, more then two litle Towers, wherein are certain harquebuſes acroſſe, for the ſafe-guard of the harbour. Vnder the cliffe, and opening to the Hauen are certaine ſpacious Caues, hewen into the rock: ſome vſed for Ware-houſes, and others for ſhelter The merchandizes here embarqued for Chriſtendome are only Cottens, gathered by certaine *Frenchmen*, who reſide at *Rama* in the houſe of *Sion*. The Weſterne Pilgrims doe for the moſt part arriue at this place, and are from hence conducted to *Ieruſalem* by *Attala*, a *Greeke* of *Rama*; and Drugaman to the *Pater-guardian*, paying ſeuen Sultanies a piece for his Mules, his labour, and diſcharge of *Caphar*. The like rate he hath for bringing them backe againe: a great expence to to poore Pilgrims for ſo ſmall a iourney; which muſt be payed although they accept not of his conduct. Yet by this meanes they doe paſſe ſecurely: hee being in fee with the *Arabians* that poſſeſſe the Mountaines. Now the Carauan did againe diuide, the *Moores* keeping on the way that leadeth to *Damaſcus*. Here wee ſhould haue payed two Dollars a piece for our heads to a *Sheck* of the *Arabs*. But the *Sanziack* of *Gaza* had ſent vnto him that it ſhould be remitted. He came vnto our Tent, and greedily fed on ſuch viands as we had ſet before him. A man of a tall ſtature, clothed he was in a Gambalocke of ſcarlet, buttoned vnder the chin with a boſſe of gold. He had not the patience to expect a preſent, but demanded one; wee gaue him a piece of Sugar, and a paire of Shooes, which he earneſtly enquired for, and cheerfully accepted. On the twentieth of March with the riſing Sunne wee departed. A ſmall remainder of that great Carauan; the *Noſtraines* (ſo name they the Chriſtians of the Eaſt *) that rode vpon Mules and Aſſes, being gone before. Amongſt whom were two *Armenian* Biſhops: who footed it moſt of the way, but when (alighting themſelues) they were mounted by ſome of their Nation. Before wee had gone farre we were ſtayed by the *Arabs*, vntill they had taken *Caphar* of the reſt. The *Subaſſee* of *Rama* beſides had two *Medines* vpon euery Camell. The day thus waſted did make vs miſdoubt that we ſhould not get that night vnto *Ieruſalem*: but the miſſing of our way (for the *Arabs* had left vs contrarie to their cuſtome) turned our feare to deſpaire. Some ſixe miles beyond *Rama* the hills grew bigger and bigger, mixed with fruitfull valleyes. About two miles further wee aſcended the higher Mountaines: paying by the way two Medines a head; but at ſeuerall places. The paſſage exceeding difficult; ſtreightned with wood, and as it were paued with broken rockes: which by reaſon of the raine then falling, became no leſſe dangerous to our Camels. At length wee came to a ſmall Village, where we firſt diſcouered our erring. Some counſelled to ſtay, others to proceed; both dangerous alike, the way vnknowne, vnſafe, the inhabitants theeues, as are all the *Arabians*. Whileſt we thus debated, the night ſtole vpon vs, and bereft vs of the election. The much raine enforced vs to flee for ſhelter vnto a ruinous Chappell, where diſtruſt ſet the watch, which we carefully kept till the morning. Betimes

Ioppe.

Charges of Pilgrims.

So call they their Leaders for the moſt part *Santons*.

A kind of riding Gowne.

*Perhaps becauſe moſt of them are *Neſtorians*.

Partridges.

Ieruſalem.

Monaſterie of *Franciſcans.*

wee forſooke the Village, deſcending the way wee had aſcended, guided by the chiefe of the Towne, who for a ſumme of money had vndertaken our conduct to the top of the Mountaines, hauing hired Aſſes for our more expedition: yet others croſſing vs as wee returned along the Valley, with ſhewes of violence, would haue extorted more money. Our paſſage for fiue houres together lay through a narrow ſtreight of the Mountaines; much of our way no other then ſuch as ſeemed to haue beene worne by the winters torrent. We paſt by a ruinous Fort, ſeated neere a Fountaine, ſufficient when it ſtood, to haue made good that paſſage. In the way wee ſprang a number of Partridges; others on each ſide running on the Rocks; like in colour vnto thoſe of *Chios.* Aſcending by little and little, at length wee attained to the top, which ouertopt and ſurueyed all the Mountaynes that wee had left behinde vs. From hence to *Ieruſalem* the way is indifferent euen. On each ſide round Hils, with ruines on their tops, and Valleyes, ſuch as are figured in the moſt beautifull Land-skips. The ſoyle, though ſtonie, not altogether barren, producing both Corne and Oliues about inhabited places. Approaching the North Gate of the Citie, called in times paſt the Gate of *Ephraim,* and now of *Damaſcus*; we onely of all the reſt were not permitted to enter. When compaſſing the wall vnto that of the Weſt, commanded by the Caſtle, we were met by two *Franciſcan* Friers, who ſaluted and conueyed vs to their Couent. Wee entred, as afore-ſaid, at the weſt Gate, called the Gate of *Ioppa.* On the right hand, and adioyning to the Wall, there ſtandeth a ſmall ill-fortified Caſtle: yet the onely Fort that belongeth to the Citie; weakely guarded, and not ouer-well ſtored with Munition; built by the *Piſans* at ſuch time as the Chriſtians inhabited this Citie. Turning on the left hand, and aſcending a part of Mount *Gihon,* we came to the Monaſterie of the *Franciſcans* (being now in number betweene thirtie and fortie) who in the yeere 1561. thruſt out of that which they had on Mount *Sion,* had this place aſſigned them. But of the Founders name I am ignorant: nor is hee much wronged by being forgotten: ſince ſo meane a building can giue no fame to the builder.

The *Pater-guardian* with due complement entertained vs: a reuerent old man, of a voluble tongue, and winning behauiour. His name *Gaudentius*; his Nation, *Italy.* Euery third yeere they are remoued; and a Succeſſor elected by the Pope, from whom they haue a part of their exhibition: the reſt from the *Spaniard* and *Florentine.* Nor is it a little that they get by the reſort of the Pilgrims of Chriſtendome. For all that come muſt repaire to their Couent; otherwiſe they ſhall be accuſed for Spies, and ſuffer much trouble: the *Romane* Catholikes rewarding them out of deuotion, and the reſt out of curteſie: which, if ſhort of their expectations, they will repine at as loſers. Wee foure, for eight dayes entertainment beſtowed little leſſe amongſt them then an hundred Dollers; and yet they told vs wee had hardly payed for what wee had eaten. A coſtly rate for a monaſticall diet. But the *Turke* is much more fierce vpon them: awayting all aduantages that may giue a colour to extortion. A little before our comming, a *Turke* being denyed by a Friar of ſome trifle that hee requeſted, gaue himſelfe ſuch a blow vpon the Noſe that the bloud guſhed forth: and preſently exclayming as if beaten by the other, complayned to the *Sanziacke*; for which *Auania* they were compelled to part with eight hundred Dollers. Brought much behind hand, as they alledge, with ſuch loſſes, they vſe oft to rehearſe them as motiues vnto charitie.

Turks knauery.

Knights of the Sepulchre.

Ioannes Cotouicus Doctor of both Lawes, was made one of thoſe Knigh. then whom I know not any more exact and copious in deſcription of theſe parts, both in diſcourſe and pictures: his Booke printed at *Antwerp, A.* 1619. Our Authors pictures alſo would much haue illuſtrated theſe Relations: but I remit the more curious to his owne Booke, too long for our purpoſe, who intend longer iourneyes.

The Couent hath alſo another in-come by the Knights of the Sepulchre; who pay thirtie *Sultanies* apiece to the *Pater-guardian:* who by vertue of his Patent doth giue them that dignitie. The Kings of *France* were Soueraignes of that Order, by whom it was inſtituted in the yeere 1099. who granted them diuers Immunities. They bare fiue Croſſes Gules, in forme of that which is at this day called the *Ieruſalem* Croſſe; repreſenting thereby the fiue wounds that violated the Bodie of our Sauiour. None were to bee admitted if of a defamed life, or not of the Catholike Religion. They are to bee Gentlemen of Bloud, and of ſufficient meanes to maintayne a port agreeable to that calling, without the exerciſe of Mechanicall Sciences. But now they will except againſt none that bring money, inſomuch that at our being there they admitted of a *Romane,* by Trade an Apothecarie, late dwelling in *Aleppo.* They take the Sacrament to heare euery day a Maſſe, if they may conueniently. If warres bee commenced againſt the Infidels, to ſerue here in perſon, or to ſend other in their ſteads no leſſe ſeruiceable: To oppugne the Perſecutors of the Church, to ſhunne vniuſt Warres, diſhoneſt Gaine, and priuate Duells: Laſtly, to bee Reconcilers of diſſentions, to aduance the common good, to defend the Widdow and Orphane, to refrayne from Swearing, Periurie, Blaſphemie, Rapine, Vſurie, Sacriledge, Murder, and Drunkenneſſe: to auoide ſuſpected Places, the companie of infamous Perſons; to liue chaſtly, irreproueably, and in Word and Deed to ſhew themſelues worthy of ſuch a Dignitie. This Oath taken, the *Pater-guardian* layeth his hand vpon his head, as hee kneeleth before the entrance of the Tombe: bidding him to bee Loyall, Valiant, Vertuous, and an vndaunted Souldier of Chriſt and that holy Sepulchre. Then giues hee him the Spurs, which hee puts on his heeles; and after that a Sword (the ſame, as they ſay, which was *Godfreyes* of *Bullein*) and bids him vſe it in defence of the Church, and himſelfe; and to the confuſion of Infidels: ſheathing it againe, he girts himſelfe therewith. Who then ariſing, and forth-with kneeling cloſe to the Sepulcher, enclining his head vpon the ſame; he is created by receiuing three ſtrokes on the ſhoulder, and by ſaying thrice, *I ordaine thee a Knight of the holy Sepulcher of our Lord Ieſus Chriſt, in the Name of the Father, the Sonne, and the Holy Ghoſt*; then kiſſes he him, and puts about his necke a chaine of Gold, whereat hangeth a *Ieruſalem* Croſſe: who ariſing, kiſſes the Sepulcher, and reſtoring the aforeſaid Ornaments, departeth.

From the top of this Monaſterie, ſuruey you may the moſt part of this Citie: whereof much lies waſte; the old buildings (except ſome few) all ruined, the new contemptible. None exceed two ſtories: the vnder no better then Vaults; the vpper arched aboue, and ſtanding vpon Arches, being well confirmed againſt fire, as hauing through out no combuſtible matter: the Roofes flat, and couered with Plaiſter. Inhabited it is by Chriſtians out of their deuotion; and by *Turks*, for the benefite receiued by Chriſtians, otherwiſe perhaps it would be generally abandoned.

Mount *Caluary*.

After a little refreſhment, the ſame day we came (which was vpon Maundie-Thurſday) we went vnto the Temple of the Sepulcher, euery one carrying with him his Pillow and Carpet. The way from the Monaſterie continues in a long deſcent, (the Eaſt ſide of *Gihon*) and then a little aſcendeth to Mount *Caluary*. Mount *Caluarie* a rocky hill, neither high nor ample, was once a place of publicke execution: then without, but now wel-nigh within the heart of the Citie, whereupon the Emperour *Adrian* erected a Fane vnto *Venus*; but the vertuous *Helena* (of whom our Countrey may iuſtly glorie) ouerthrew that receptacle of Paganiſme, and built in the roome thereof this magnificent Temple, which not onely poſſeſſeth the Mount, but the Garden below, together with a part of the *Valley of Carcaſſes*, (ſo called, in that they threw thereinto the bodies of the executed) which lay betweene Mount *Caluary*, and the Wall of the old Citie. The Frontiſpice oppoſing the South, of an excellent ſtructure; hauing two ioyning doores; the one now walled vp, ſupported with Columnes of Marble, ouer which a tranſome ingrauen with Hiſtoricall figures; the Walls and Arches creſted, and garniſhed with Floritry. On the left hand there ſtandeth a Tower, now ſomething ruined, (once, as ſome ſay, a Steeple, and depriued by *Saladine*, of Bels vnſufferable to the *Mahometans*:) on the right hand, by certaine ſteps a little Chappell is aſcended, coupled aboue, and ſuſtained at the corners with pillars of Marble: below through a Wall, which bounds the Eaſt ſide of the Court, a paire of ſtaires doe mount to the top of the Rocke, (yet no Rocke euident) where is a little Chappell built (as they ſay) in the place where *Abraham* would haue ſacrificed *Iſaac*; of much deuotion, and kept by the Prieſt of the *Abiſſines*. This ioyneth to the top of the Temple, leuell, and (if I forgot not) floored with plaiſter. Out of the Temple there ariſe two ample coupulos: that next the Eaſt (couering the Eaſt end and Iles of the Chancell) to bee aſcended by ſteps on the out-ſide: the other, ouer the Church of the Sepulcher, being open in the middle. O * who can without ſorrow, without indignation behold the enemies of Chriſt to be the Lords of his Sepulcher! Who at feaſtiuall times ſit mounted vnder a Canopie, to gather Money of ſuch as doe enter: the profits ariſing thereof, being farmed at eight thouſand Sultanies. Each *Franke* payes foureteene, (except he be of ſome religious Order, who then of what Sect ſoeuer, is exempted from payments) wherein is included the Impoſt due at the gate of the Citie; but the Chriſtians that be ſubiect to the *Turke*, doe pay but a trifle in reſpect thereof. At other times the doore is ſealed with the Seale of the *Sanziacke*, and not opened without his direction: whereat there hangs ſeuen Cords, which by the Bels that they ring, giue notice to the ſeuen ſeuerall Sects of Chriſtians (who liue within the Temple continually) of ſuch as would ſpeake with them, which they doe through a little Wicket, and thereat receiue the prouiſion that is brought them. Now to make the foundation euen in a place ſo vneuen, much of the Rocke hath beene hewne away, and parts too low, ſupplyed with mightie Arches: ſo that thoſe naturall formes are vtterly deformed, which would haue better ſatisfied the beholder, and too much regard hath made them leſſe regardable.

The roofe of the Temple is of a high pitch, curiouſly arched, and ſupported with great pillars of Marble: the out Iles gallered aboue; the vniuerſall Fabricke ſtately and ſumptuous. After we had diſpoſed of our luggage in a part of the North-gallery, belonging to the *Latines*, the Confeſſor offered to ſhew vs the holy and obſeruable places of the Temple: which wee gladly accepted of; he demaunding firſt if deuotion or curioſitie had poſſeſt vs with that deſire. So that for omitting *Pater Noſters*, and *Aue Maries*, wee loſt many yeeres Indulgences, which euery place doth plentifully affoord to ſuch as affect them, and contented our ſelues with an Hiſtoricall Relation. Which I will not declare in order as ſhewne, but take them as they lye from the firſt entrance of the Temple. Right againſt the doore, in the midſt of the South Ile, and leuell

Let his friends enioy him, and Heauen where is his glory: as for his Sepulcher, *He is riſen, he is not there.* And what then haue his enemies, but what himſelfe would not hold, and which could not hold him? Which it hath pleaſed him to permit to them, that his followers might follow him to heauen in their affections and conuerſation, *Col.* 3. *Phil.* 3. their hearts being both the place of his Sepulcher, where by vertue of his death, our *Old Man mortified* & of his Reſurrection, whereby *we liue not, but he liues in vs.* Yet is this complaint iuſt, becauſe Iniuſtice and ſuperſtitions of Chriſtians haue made Infidels, Lords of that holy place. Pilgrimages are good, when we are thereby made Pilgrimes from the world and our ſelues. Thy ſelfe is the holyeſt place thou canſt viſit, if with faith and repentance made the Lords Temple, which the *Iewiſh* ſignified; and to which the Fathers did, and wiſe men ſtill doe viſite theſe places, by folly peruerted to ſuperſtition (as in the former Diſcourſe is obſerued) when *Place* hath more place then Grace, or religious immitation of thoſe whoſe holineſſe had made the places eſteemed holy.

Place of anointing Chriſts body.

with the pauement, there lyeth a white Marble in forme of a Graues-ſtone, enuironed with a raile of Braſſe, about a foote high: the place (as they ſay) where *Ioſeph* of *Aramathia*, and *Nicodemus*, anointed the body of our Sauiour with ſweete ointments. This they kiſſe, and kneele to, rubbing thereupon their Crucifixes, Beades, and Handkerchiefes; yea, whole webs of Linnen, which they carrie into farre Countries, and preſerue the ſame for their ſhrouding ſheetes. Ouer this there hang ſeuen Lamps, which burne continually. Againſt the Eaſt end of the ſtone, there is a little Chappell. Neere the entrance on the right hand, ſtands the Sepulcher of *Godfrey* of *Bullein*: with a Latine Epitaph, thus Engliſhed.

Hic iacet inclitus **Godefridus** de Buglion qui totam iſtam **terram** acquiſiuit cultui Chriſtiano, cuius **anima requieſcat** in pace, Amen.

Here lieth the renowned Godfrey *of* Bullein, *who won all this Land to the worſhip of Chriſt. Reſt may his ſoule in peace, Amen.*

On the left hand ſtands his Brother *Baldwins*, with this inſcription.

Rex Balwinus, Iudas altar Machabeus,
Spes Patriæ, vigor Eccleſiæ, virtus vtriuſque:
Quem formidabant, cui dona tributa ferebant,
Cedar, Ægypti Dan, ac homicida Damaſcus:
Proh dolor! in modico clauditur hoc tumulo.

Baldwine *the King, another* Macabie,
The Churches, Countries, ſtrength, hope, both their glory;
Whom Cedar, Ægypts Dan, Damaſcus fraught
With Homicides, both fear'd, and tribute brought;
O griefe! Within this little Tombe doth lie.

Legend of *Adam*.

Chappels of Mount *Caluary*.

Place of the Paſſion.

Rocke rent.

Georgians.

Place of nayling.

The firſt and ſecond Kings of *Ieruſalem*. The farre end of this Chappell, called the Chappell of Saint *Iohn*, (and of the Anointing, by reaſon of the ſtone which it neighboureth) is confined with the foote of *Caluarie*, where on the left ſide of the Altar there is a cleft in the Rocke: in which, they ſay, that the head of *Adam* was found, as they will haue it, there buried, (others ſay in *Hebron*) that his bones might bee ſprinkled with the reall and precious bloud of our Sauiour Ieſus Chriſt; which he knew ſhould bee ſhed in that holy place, by a propheticall fore-knowledge. Ouer this are the Chappels of Mount *Caluarie*: Aſcended on the North ſide thereof by twentie ſteppes; the higheſt hewne out of the Rocke, as is a part of the paſſage, obſcure, and extraordinarily narrow. The floore of the firſt Chappell, is checkered with diuers coloured Marbles, not to bee trod vpon by feete that are ſhod. At the Eaſt end vnder a large arched concaue of the Wall, is the place whereon our Sauiour did ſuffer, and may aſſuredly be thought the ſame: and if one place bee more holy then another reputed of, in the world the moſt venerable. Hee is void of ſence that ſees, beleeues, and is not then confounded with his Paſſions. The Rocke there ariſeth halfe a yard higher then the pauement, leuell aboue in forme of an Altar, ten foote long, and ſixe foote broad, flagged with white Marble, as is the Arch and Wall that adioyneth. In the midſt is the place wherein the Croſſe did ſtand, lined with Siluer, Gilt, and Imboſſed. This they creepe to, proſtrate themſelues thereon, kiſſe, ſalute, and ſuch as vſe them, ſanctifie therein their Beades and Crucifixes. On either ſide there ſtandeth a Croſſe; that on the right ſide, in the place where the good Theefe was crucified; and that on the left, where the bad, diuided from Chriſt by the rent of the Rocke, (a figure of his ſpirituall ſeparation) which cloue aſunder in the houre of the Paſſion. The in-ſides doe teſtifie that Art had no hand therein: each ſide to other being anſwerably rugged, and there where vnacceſſable to the Worke-man. That before ſpoken of, in the Chappell below is a part of this, which reacheth (as they ſay) to the Centre. This place belongeth to the *Georgians*, whoſe Prieſts are poore, and accept of Almes. No other Nation ſay Maſſe on that Altar: ouer which there hang fortie ſixe Lamps, which burne continually. On the ſelfe-ſame floore, of the ſelfe-ſame forme is that other Chappell, belonging to the *Latines*, diuided onely by a Curtaine, and entred through the former. In the midſt of the pauement is a ſquare, inchaced with ſtones of different colours, where Chriſt, as they ſay, was nailed vpon the Croſſe. This place is too holy to be trod vpon. They weare the hard ſtones with their ſoft knees, and heate them with their feruent kiſſes; proſtrating themſelues, and tumbling vp and downe with ſuch an ouer-actiue zeale, that a faire *Greeke* Virgine, ere aware, one morning ſhewed more then intended, whom the Frier that helpt the Prieſt to ſay Maſſe ſo tooke at the bound, that it ecchoed againe, and diſturbed the mournefull ſacrifice with a mirthfull clamor; the poore Maid departed with great indignation. Ouer the Altar which is finely ſet forth, three and thirtie Lampes are maintined. Theſe two Chappels looking into the Temple, are all that poſſeſſe the ſummit of the Rocke, excepting that of the Immolation of *Iſaac* without, and ſpoken of before, and where they keepe the Altar of *Melchiſedech*. Oppoſite to the doore of the Temple, adioyning to the ſide of the Channell, are certaine Marble Sepulchers, without Titles or Epitaphs. Some twentie paces directly Weſt from Mount *Caluarie*, and on that ſide that adioyneth to the Tower, a round white Marble, leuell with the pauement, retaineth the memorie (as they ſay) of that place, where the bleſſed Virgine ſtood, and the Diſciple whom Chriſt loued, when from the Croſſe hee commended each to other, ouer which there burneth a Lampe. A little on the right hand of this, and towards the Weſt, you paſſe betweene certaine pillars into that part of the Church, which is called, the

Temple of the Sepulcher.

Chappels of ſeuerall Sects.

The Altar.

the Temple of the Reſurrection, and of the holy Sepulcher. A ſtately, round, cloyſtered below, and aboue: and ſupported with great ſquare pillars, flagged heretofore with white Marble; but now in many places depriued thereof by the ſacrilegious Infidels. Much of the neather Cloyſter is diuided into ſundry Chappels belonging vnto ſeuerall Nations and Sects, where they exerciſe the rites of their ſeuerall Religions. The firſt, on the left hand to the *Abiſſines*; the next to the *Iacobites*; the third, to the *Copties*, (cloſe to which, on the left ſide of another, there is a Caue hewne out of the Rocke, with a narrow entrance, the Sepulcher of *Ioſeph* of *Aramathia*;) the fourth, to the *Georgians*; and the fifth, to the *Maronites*. The Chappell of the *Armenians* poſſeſſeth a great part of the Gallery aboue, and the reſt lying towards the North, belongeth to the *Latines*, though not employed to religious vſes. Now betweene the top of the vpper Gallerie, and extreme of the vpright Wall, in ſeuerall concaues, are Pictures of diuers of the Saints in Moſaique work, full faced, and vnheightned with ſhaddowes according to the *Grecian* painting, but much defaced by malice, or continuance. In the midſt on the South ſide, is the Emperour *Conſtantines*, oppoſite to his Mothers, the memorable Foundreſſe. This Round is couered with a Cupolo, ſuſtained with Rafters of Cedar, all of one piece, open in the midſt like the Pantheon at *Rome*, whereat it receiueth the light that it hath, and that as much as ſufficeth. Iuſt in the midſt, and in the view of heauen, ſtands the glorified Sepulcher, a hundred and eight feet diſtant from Mount *Caluarie*; the naturall Rocke ſurmounting the ſole of the Temple, abated by Art, and hewne into the forme of a Chappell, more long then broad, and ending in a Semi-circle, all flagged ouer with white Marble. The hinder part being ſomething more eminent then the other, is ſurrounded with ten ſmall pillars adioyning to the Wall, and ſuſtaining the Corniſh. On the top (which is flat) and in the midſt thereof a little Cupolo couered with Lead, is erected vpon ſixe double, but ſmall *Corinthian* Columnes of poliſhed Porphyre. The other part being lower then this by the height of the Corniſh, ſmooth aboue, and not ſo garniſhed on the ſides, ſeruing as a Lobby or Portico to the former, is entred at the Eaſt end, (hauing before the doore a long pauement, erected ſomething aboue the floore of the Church included betweene two white Marble walls, not paſt two foot high) conſiſting of the ſelfe-ſame Rocke, doth containe within a Concaue about three yards ſquare, the roofe hewne compaſſe, all flagged throughout with white Marble. In the midſt of the floore there is a ſtone about a foot high, and a foot and a halfe ſquare; whereon, they ſay, that the Angell ſate, who told the two *Maries* that our Sauior was riſen. But Saint *Matthew* ſaith, he ſate vpon the great ſtone, which he had rolled from the mouth of the Sepulcher; and which, it is ſaid, the Empreſſe cauſed to bee conueyed to the Church of Saint *Sauiour*, ſtanding where once ſtood the Palace of *Caiphas*. Out of this a paſſage through the midſt of the Rocke, exceeding not three feet in height, and two in breadth, hauing a doore of gray ſtone, with hinges of the ſame, vndiuided from the naturall, affoordeth a way to creepe through into a ſecond Concaue, about eight foote ſquare, and as much in height, with a compaſt roofe of the ſolid Rocke, but lined for the moſt part with white Marble. On the North-ſide a Tombe of the ſame, which poſſeſſeth one halfe of the roome, a yard in height, and made in the forme of an Altar: inſomuch, as not aboue three can abide there at once; the place no larger then affoordeth a libertie for kneeling. It is ſaid, that long after the Reſurrection, the Tombe remained in that forme, wherein it was when our Sauiour lay there; when at length, by reaſon of the deuouter Pilgrimes, who continually bore away little peeces thereof, (Relikes whereunto they attributed miraculous effects) it was incloſed within a Grate of Iron. But a ſecond inconueniency which proceeded from the tapers, haire, & other offerings throwne in by Votaries, which defiled the Monument, procured the pious *Helena* to incloſe the ſame within this Marble Altar, which now belongeth to the *Latines*: whereon they onely ſay Maſſe, yet free for other Chriſtians to exerciſe their priuate deuotions; being well ſet forth, and hauing on the farre ſide an Anticke and excellent Picture, demonſtrating the Reſurrection. Ouer it, perpetually burneth a number of Lamps, which haue ſulled the roofe like the in-ſide of a Chimney, and yeelds vnto the roome an immoderate feruour. Thouſands of Chriſtians performe their vowes, and offer their teares here yearly, with all the expreſſions of ſorrow, humilitie, affection, and penitence. It is a frozen zeale that will not bee warmed with the ſight thereof. And, ô that I could retaine the effects that it wrought with an vnfainting perſeuerance! who then did dictate this Hymne to my Redeemer:

Sauiour of Mankind, Man, Emmanuel:
Who ſin-leſſe dyed for ſinne, who vanquiſht Hell.
The firſt fruits of the graue. Whoſe life did giue
Light to our darkneſſe: in whoſe death we liue.
O ſtrengthen thou my Faith; correct my will,
That mine may thine obey: protect me ſtill.
So that the latter Death may not deuoure
My Soule ſeal'd with thy Seale. So in the houre
When thou whoſe Bodie ſanctifide this Tombe,
Vniuſtly iudg'd, a glorious Iudge ſhalt come
To iudge the World with Iuſtice; by that ſigne
I may be knowne, and entertaind for thine.

Chappell of the Apparition

Without, and to the Weſt end of this Chappell, another very ſmall one adioyneth, vſed in common by the *Ægyptians* and *Æthiopians*. Now on the left hand as you paſſe vnto the Chappell of the Apparition, there are two round ſtones of white Marble in the floore: that next the Sepulcher couering the place where our Sauiour, and the other where *Mary Magdalen* ſtood (as they ſay)

ſay) when he appeared vnto her. On the North-ſide, and without the limits of the Temple, ſtands the Chappell of the Apparition: ſo called (as they ſay) for that Chriſt in that place did ſhew himſelfe to his ſorrowfull Mother, and comforted her, pierced with anguiſh for his cruell death, and ignominious ſufferings. This belongeth to the ***Latines***, which ſerueth them alſo for a Veſterie; from whence they proceed vnto their pompous Proceſſions. On the Eaſt-ſide there ſtands three Altars, that in the midſt in a Cloſet by it ſelfe, dedicated to God and our Lady. That on the right hand is called the Altar of the holy Croſſe, whereof a great part was there (as they ſay) reſerued.

Pillar whereto Chriſt was bound.

But when ***Sultan Solyman*** impriſoned the Friers of Mount ***Sion***, (whom hee kept in durance for the ſpace of foure yeares) the ***Armenians*** ſtole it from thence, and carryed it to ***Sabaſtia***, their principall Citie. That on the left hand in the corner, and neere vnto the entrance, is called the Altar of the Scourging; behind which there is a piece of a Pillar, of that (as they ſay) whereunto our Sauiour was bound when they ſcourged him. This ſtood on Mount ***Sion***, and there ſupported the Portico to a Church in the dayes of Saint ***Ierome***; when broken by the ***Saracens***, the pieces were recollected, and this part here placed by the Chriſtians. The reſt was diſtributed by ***Paul*** the Fourth, vnto the Emperour ***Ferdinand***, ***Philip*** King of ***Spaine***, and the Signorie of ***Venice***; in honour whereof they celebrate the ſixt of Aprill. It is (as I remember) about three foot high, of a duskie black-veind Marble, ſpotted here and there with Red; which they affirme to be the markes of his bloud wherewith it was beſprinkled. Before it there is a grate of Iron, inſomuch as not to be toucht but by the mediation of a ſticke prepared for the purpoſe; being buttened at the end with Leather, in manner of a Foyle, by which they conuey their kiſſes, and bleſſe their lips with the touch of that which hath touched the Relike. Through the aforeſaid Veſtery, a paſſage leades into certaine Roomes, heretofore a part of the Colledge of the Knight-Templers: by a generall Councell held in ***Vienna***, in the yeare 1312. this Order was extinguiſht, and their Lands for the moſt part conferred vpon the Knight-Hoſpitallers of Saint ***Iohns*** of ***Ieruſalem***, of whom wee ſhall ſpeake when wee come vnto ***Malta***. The Temples in ***London*** belonged vnto them, wherein the Church (built round in imitation of this) diuers of their Statues are to be ſeene, and the poſiture vſed in their Burials. Here the ***Franciſcans*** entertayned vs during our abode in the Temple. Returning againe through the Chappel of the Apparition, a little on the left hand there is a concaue in the wall, no bigger then to contayne two perſons beſides the Altar; which is called the ***Chappell of the Angels***: belonging alſo to the ***Latines***, but lent by them to the deſpiſed ***Neſtorians***, during the celebration of Eaſter. Winding with the wall along the outward North-alley of the Chancell, at the farre end thereof there is a Grot hewne out of the Rocke, where they ſay, that the ***Iewes*** impriſoned our Sauiour, during the time that they were a prouiding things neceſſary for his crucifying. This is kept by the ***Georgians***; without other ornament then an vngarniſhed Altar: ouer which hangeth one onely Lampe, which rendreth a dimme light to the Priſon. Vntreading a good part of the fore-ſaid Alley, we entred the Ile (there but diſtinguiſhed by Pillars) which bordes on the North of the Chancell: and turning on the left hand, where it beginnes to compaſſe with the Eaſt end thereof, wee paſſed by a Chappell contayning an Altar, but of no regard: wherein they ſay, the Title was preſerued, which was hung ouer the head of our Sauiour: now ſhewne at ***Rome*** in the Church of the holy Croſſe of ***Ieruſalem***. Next to this in the ſame wall, and midſt of the Semi-circle, there is another, the place where they ſay, the Souldiers caſt lots for his garments, of which the ***Armenians*** haue the cuſtodie. A little beyond you are to deſcend a paire of large ſtaires of thirtie ſteps, part of the paſſage hewne out of the Rocke of ***Caluary***, which leadeth into a Lobby, the roofe ſupported with foure maſſie pillars of white Marble, which are euer moiſt through the darkneſſe of the place (being vnder ground) and ſometimes dropping, are ſaid to weepe for the ſorrowfull paſſion and death of Chriſt. At the farre end, containing more then halfe of the roome, is the Chappell of Saint ***Helena***: hauing two great Altars erected by Chriſtian Princes in her honour. On the South thereof ſtandeth a ſeate of ſtone, ouer-looking a paire of ſtaires which deſcend into the place of the Inuention of the Croſſe: where, they ſay, that ſhe ſate whilſt the Souldiers remoued the rubbidge that had couered it. Theſe ſtaires (eleuen in number) conduct into an obſcure vault, a part of the Valley of ***Carcaſſes***. There threw they our Sauiours Croſſe, and couered it with the filth of the Citie, when after three hundred yeares, the Empreſſe ***Helena*** trauelling vnto ***Ieruſalem***, in the extremitie of her age, to behold thoſe places which Chriſt had ſanctified with his corporall preſence, threatned torture and death to certaine of the principall ***Iewes***, if they would not reueale where their Anceſtours had hid it. At laſt, forſooth, they wreſted the truth from an old old ***Iew***, one ***Iudas***, firſt almoſt famiſhed, who brought them to this place. Where after he had petitioned Heauen for the diſcouery; the earth trembled, and breathed from her Cranies Aromaticke odours. By which miracle confirmed, the Empreſſe cauſed the rubbidge to be remoued, where they found three croſſes, and hard by, the ſuperſcription. But when not able to diſtinguiſh the right from the other, they ſay that ***Macarius***, then Biſhop of ***Ieruſalem***, repairing together with the Empreſſe vnto the houſe of a noble woman of this Citie, vncurably diſeaſed, did with the touch of the true

Templers.

Chappell of the Angels.

Chappell of S. *Helena*.

Croſſe reſtore her to health. At ſight whereof the *Iew* became a Chriſtian, and was called therevpon *Quiriacus*. Being after Biſhop of *Ieruſalem*, in the Reigne of *Iulian* the Apoſtata, hee was crowned with Martyrdome. At which times it was decreed, that no Malefactor ſhould thenceforth ſuffer on the Croſſe; and that the third of May, ſhould be for euer celebrated in memoriall of that *Inuention*. In this Vault are two Altars, the one where the Croſſe of Chriſt was found, and the other where the other. Aſcending againe by the aforeſaid ſtaire into the Temple, on the left hand betweene the entrance, and Mount *Caluarie*, there is a little Roome which is called the Chappell of the *Deriſion*. Where vnder the Altar is reſerued a part (as they ſay) of that Pillar to which Chriſt was bound, when *Pilates* Seruants crowned him with Thornes, clothed in an old Purple Robe, placing a Reed in his hand, in ſtead of a Scepter, and crying, *Haile King of the Iewes:* with other opprobrious Taunts, and Reuilings. This is kept by *Abiſſens*. Now nothing remayneth to ſpeak of but the Quire, not differing from thoſe in our Cathedrall Churches. The Weſt end openeth vpon the Sepulcher: the Eaſt ending in a ſemicircle, together with the Iles, is couered with a high Cupolo: on each ſide ſtand oppoſite doores which open into the North & South Alleyes; all ioyntly called the Temple of *Golgotha*. A partition at the vpper end excludeth the halfe round (behind which their high Altar) which riſeth in the manner of a loftie Screene, all richly gilded (as moſt of the ſides of the Chancel) and adorned with the Pictures of the Saints in Antike habits: flat and full faced, according to the manner of the *Grecians*, to whom this place is aſſigned. Towards the Weſt end from each ſide equally diſtant there is a little Pit in the Pauement, which (they ſay) is the *Nauell of the World*, and endeauour to confirme it with that ſaying of the Scripture, *God wrought his Saluation in the midſt of the Earth:* which they fill with holy Water. The vniuerſall Fabricke, maintayned by the *Greeke* Emperors during their Soueraigntie, and then by the Chriſtian Kings of *Ieruſalem*, hath ſince beene repayred in the ſeuerall parts by their particular Owners. The whole of ſo ſtrong a conſtitution, as rather decayed in beautie then ſubſtance.

Inuention of the Croſſe.

Nauell of the World: if you liſt to beleeue.

Hauing viſited theſe places (which beſtow their ſeuerall Indulgences, and are honoured with particular Oraiſons) after Eeuen-ſong, and Proceſſion, the *Pater-guardian* putting off his Pontificall Habit, clothed in a long Veſt of Linnen girt cloſe vnto him, firſt waſhed the feet of his fellow Friers, and then of the Pilgrimes: which dryed by others hee kiſſed, with all outward ſhew of humilitie. The next day, being Good-friday, amongſt other Solemnities, they carried the Image of Chriſt on a ſheete ſupported by the foure corners, in Proceſſion, with Banners of the Paſſion: firſt, to the place where he was impriſoned, then in order to the other, performing at each, their appointed Deuotions. Laying it where they ſay he was fixed on the Croſſe, the Frier Preacher made ouer it a ſhort and paſſionate Oration: who acted his part ſo well, that hee begot teares in others with his owne; and taught them how to be ſorrowfull. At length they brought it to the to place where they ſay, he was imbalmed: where the *Pater-guardian* anointed the Image with ſweet Oyles, and ſtrewed it with Aromaticke Powders, and from thence conueyed it to the Sepulcher. At night the Lights put out, and company remoued, they whipped themſelues in their Chappell of Mount *Caluarie*. On Saturday their other Solemnities performed, they carryed the Croſſe in Proceſſion, with the Banners of the Buriall, to the afore-ſaid Chappell: creeping to it, kiſſing, and lying groueling ouer it. On Eaſter day they ſaid ſolemne ſeruice before the doore of the Sepulcher. The whole Chappel couered on the out ſide with cloth of Tiſſue, the gift (as appeareth by the Armes embroydered thereon) of the *Florentine*. In this they ſhewed the varietie of their Wardrobe, and concluded with a Triumphant Proceſſion, bearing about the Banners of the Reſurrection. Thoſe Ceremonies that are not locall, I willingly omit. At noone wee departed to the Monaſterie, hauing laine on the hard ſtones for three nights together, and fared as hardly.

Waſhing of feet.

Good-friday Ceremonies with an Image.

The other Chriſtians (excepting ſuch as inhahit within, of each ſort a few, and that of the Clergie) entred not vntill Good-friday. Viz. *Grecians*, *Armenians*, *Copties*, *Abiſſines*, *Iacobites*, *Georgians*, *Maronites*, and *Neſtorians*.

Of theſe reade before *Vitriacus*, *ſup. c. 6. §. 5.*

The *Abiſſens* on the Paſſion Weeke forbeare to ſay Maſſe, putting on mournfull Garments, and countenances ſutable. They vſe no Extreme vnction, but carrie the dead to the Graue, with the Croſſe, the Cenſer, and holy Water, and ſay Seruice ouer them. To conclude, they ioyne with the *Copties* for the moſt part in ſubſtance of Religion, and in Ceremony; one Prieſt here ſeruing both: an *Æthiopian*, poore, and accompanyed with few of his Nation; who fantaſtically clad, doth dance in their Proceſſions with a skipping motion, and diſtortion of his bodie, not vnlike to our Antickes. To which their Muſicke is anſwerable; the Inſtruments no other then Snappers, Gingles, and round-bottomd Drummes, borne vpon the backe of one, and beaten vpon by the followers.

The *Iacobites* had two Patriarkes; one reſident in the Mountaine *Tur*, the other in the Monaſterie of *Gifran*, neere vnto the Citie of *Mordin*, ſeated (they ſay) on ſo high a Mountayne that no Bird flyeth ouer it. But now they haue but one Patriarke, and that hee of *Gifran*; alwayes a Monke of the Order of Saint *Anthonie*, and named *Ignatius*; ſtiling himſelfe the Patriarke of *Antioch*; who for the more conueniencie is remooued to *Carmit*. They haue a Biſhop ſtill reſiding in *Ieruſalem*, of which the Patriarke is alſo a *Iacobite*.

The *Georgians* differ not much from the *Grecians* in their opinions: not called (as ſome write) of Saint *George* their ſelected Patrone, but of their Countrey, ſo named long before the time wherein hee is ſuppoſed to haue liued; lying betweene *Colchos*, *Caucaſus*, the *Caſpian* Sea, and *Armedia*; heretofore *Iberia*, and *Albania*. A warlike people, infeſted on both ſides with the *Turkiſh* and *Perſian* Inſolencies. They haue a Metropolitan of their owne; ſome ſay, the ſame that is reſident in Mount *Sina*. They ſay, that they marrie within prohibited degrees, they are diuided into eighteene Biſhopprickes; and are not here to be diſtinguiſhed from the *Sorians*, nor they from them, being almoſt of one Religion: and called *Melchites*, heretofore of their Aduerſaries, which ſignifieth a King in the *Syrian* Tongue; for that they would not embrace the Hereſies of *Eutyches* and *Dioſcorus*, but obeyed the Edict of the Emperour, and Councell of *Chalcedon*. Their Patriarke is the true Patriarke of *Antioch*, who abides in *Damaſco*, for that *Antioch* lyes now wel-nigh deſolate. Their Biſhop is here poore, ſo are his ornaments; in their Proceſſions, for State, or in regard of his age, ſupported on both ſides. Their Muſickleſſe Inſtruments are Fannes of Braſſe, hung about with Rings, which they gingle in ſtops according to their marchings.

* See of them, *ſup.c.6.§.5.* long ſince wonne by *Aimerike*.

The *Maronites* are Chriſtians inhabiting Mount *Lybanus*, ſo called of *Marona*, a Village adioyning, or of *Maro* their Abbot. They vſe the *Chaldean* Tongue, and *Syrian* Character in holy matters. A limme they weare of the *Iacobites*, and once ſubiect to the Patriarke of *Antioch*: but wonne to the Papacie * by *Ioh. Baptiſta* a Ieſuite, in the dayes of *Gregorie* the Thirteenth, who ſent them a Catechiſme printed at *Rome* in the *Arabian* Language: ſo that now they doe ioyne with the *Latines*. An ignorant people, eaſily drawne to any Religion, that could not giue a reaſon for their owne: poore in ſubſtance, and few in number.

Fire from Heauen See before in *Fulcherius*, *ſup.c.2.*

But the *Greekes* doe here ſurpaſſe all the reſt in multitude; and the *Armenians* in brauerie, who in ſtead of Muſicall Inſtruments, haue Sawcers of Braſſe (which they ſtrike againſt one another) ſet about with gingles. All differ in habit, and moſt in Rites; yet all conioyne (the *Latines* excepted) in celebration of that Impoſtury of fetching fire from the Sepulcher vpon Eaſter Eeue. The *Turkes* deride, yet throng to behold it: the Galleries of the round Temple beeing peſtered with Spectators. All the Lampes within the Church are at that time extinguiſhed; when they often compaſſing the Sepulcher in a ioynt Proceſſion, are fore-runne and followed by the people with Sauage clamours (the women whiſtling) and franticke behauiours, befitting better the ſolemnities of *Bacchus*; extending their bare armes with vnlighted Tapers. At length the chiefe Biſhops approach the doore of the Sepulcher; but the *Æthiopian* Prieſt firſt enters (without whom, they ſay, the Miracle will not fadge) who after a long ſtay (meane-while the people hurrying about like mad-men) returnes with the ſacred flame, ſuppoſed at his Prayers to burſt out of the Sepulcher; whereat confuſedly they fire their Lights: and ſnatching them one from another, ſtriue who ſhould firſt conuey it to their particular Chappels; thruſting the flame amongſt their clothes, and into their boſomes, (but ſwiftly with-drawing it) perſwading ſtrangers that it will not burne them: kindling therewith all their Lampes, vnlighted with other fire vntill that day twelue-moneth.

Neſtorians.

But I had almoſt forgot the *Neſtorians*, ſo called of *Neſtorius*, by birth a *Germane*, who liued in the dayes of *Theodoſius*, and by him made Biſhop of *Conſtantinople*. Theſe hated of the reſt, in an obſcure corner, without Ceremonies or Pontificall habit, full of ſeeming Zeale and Humility, doe reade the Scriptures, and in both kinds adminiſter the Sacrament, denying the Reall Preſence: the Prieſt (not diſtinguiſhed from the reſt in habit) breaking the bread, and laying it in the palme of the Communicants hand; they ſipping of the Cup, which is held betweene his. They kiſſe the Croſſe, but pray not before it, nor reuerence they Images. They will not haue *Marie* to be called the Mother of God. Their chiefeſt Hereſie is, that they diuide the Diuinitie of Chriſt from his Humanitie. Their Doctrine diſperſed throughout all the Eaſt, by meanes of *Coſro* the *Perſian* King, who enforced all the Chriſtians within his Dominion (out of a mortall hatred that he bare to the Emperour *Heraclius*) eyther to forſake his Empire, or to become *Neſtorians*; as through a great part of *Cataia*. It is now embraced, but by few; moſt of that Sect inhabiting about *Babylon*. Their Patriarkall ſeate is *Muzal* in *Meſopotamia*, ſeated on the bankes of *Tygris*: their Patriarke not elected, but the dignitie deſcending from the Father to the Sonne. For Marriage is generally allowed in their Clergie; and when Widdowers, to marry againe at their pleaſure. They haue the Scriptures, and execute the Miniſterie in the *Chaldean* Tongue. They allow not of the Councell of *Epheſus*, nor any that ſucceeded it. All this while there were no leſſe then a thouſand Chriſtians, men, women and children, who fed and lodged vpon the pauement of the Temple. On Eaſter day about one of the clocke in the morning, the Nations and Sects aboue mentioned, with ioyfull clamours, according to their ſeuerall cuſtomes, circled the Church, and viſited the holy places in a ſolemne Proceſſion; and ſo for that time concluding their Ceremonies, departed.

Eaſter Solemnitie.

§. V.

§. V.

Viſiting of Emaus *and* Bethlehem, *and other places: Alſo other obſeruations of the* Ieroſolymitan *Holies.*

VPon Eaſter Munday wee hired certaine Aſſes to ride to *Emaus*, accompanied with a Guard, and certaine of the Friers. About the mid-way, at the foot of a hill, there are the ruines of a Monaſterie, built by Saint *Helena:* they ſay, in that place where *Ieſus* appeared to the two Diſciples. Here the *Latines* performed certaine deuotions, and tooke of the ſtones (as generally they did from all ſuch like places) preſerued as precious. *Emaus* ſtands ſeuen miles off, and Weſt of *Ieruſalem.* The way thither mountainous, and in many places as if paued with a continuall rocke; yet where there is earth, ſufficiently fruitfull. It was ſeated (for now it is not) vpon the South ſide of a hill, ouer-looking a little valley, fruitfull in Fountaines. Honoured with the preſence of our Sauiour, who there was knowne by the breaking of bread in the houſe of *Cleophas* his Cooſin-german, and afterward the ſecond Biſhop of *Ieruſalem.* In the ſelfe-ſame place a Temple was erected by *Paula* (a *Roman* Ladie, of whom we ſhall ſpeake hereafter) whoſe ruines are yet extant, neere the top of the Mountaine; vnto which the *Arabians* would not ſuffer vs to aſcend, who inhabite below in a few poore Cottages, vntill we had payed *Caphar* they demanded. This Citie was burnt in the *Iewiſh* warres, by the commandement of *Varus*; and vpon the deſtruction of *Ieruſalem*, re-edified by the *Romanes*; who in regard of their victorie, called it *Nicopolis.* In the yeere 131. throwne downe by an earth-quake, it was foureſcore and twelue yeeres after reſtored by the Emperour *Marcus Aurelius*; and afterward dignified during the gouernment of the Chriſtians with an Epiſcopall Sea, being vnder the Metropolitan of *Cæſarea. Nicephorus*, and the *Tripartite* hiſtorie report of a miraculous Fountaine by the high-way ſide, where *Chriſt* would haue departed from the two Diſciples: who when he was conuerſant vpon earth, and wearied with a longer iourney, there waſhed his feet; from thenceforth retayning a curable vertue againſt all diſeaſes. But relations of that kind, haue credite onely in places farre diſtant. In our returne, wee inclined a little to the left hand, and after a while aſcended the top of a Mountaine, (whoſe Weſterne valley was the field, they ſay, of that battell, when the Sunne and Moone ſtood ſtill at the commandement of *Ioſua.*) Out of the ruines of an ancient building, a ſmall Moſque is aduanced; where they hold that the Prophet *Samuel* was buried, who had his Sepulchre in *Rama* on Mount *Ephraim*; though diuers other Townes ſo ſeated, are ſo called, which ſignifieth *High* in their Language. But our guides were well practiſed in that precept:

Emaus.

Nicopolis.

Of Streames, Kings, Faſhions, Kingdomes askt, there ſhowne;
Anſwer to all: th'vnknowne relate as knowne.

Atque aliqua ex illis dum regum nomina quærunt
Quæ loca, qui mores, quæue feruntur aquæ:
Omnia reſponde; nec tantum ſi qua rogabit,
Et quæ neſciris, vt bene nota refer. *Ouid.*

who endeauour to bring all remarkable places within the compaſſe of their proceſſions. The *Mahometans* either deceiued with this tradition, or maintayning the report of their profite, would not ſuffer vs to enter but at an exceſſiue rate; which wee refuſed to part with. The next Mountaine vnto this, doth weare on his Crowne, the ruines of a Caſtle that belonged to the *Machabees*. Another more humble, and neerer the Citie, preſenteth a pile of ſtones, ſquare, flat, and ſolid: the Sepulchre, they ſay, of the ſeuen brethren who were tortured to death by *Antiochus*, whom I rather iudge to haue beene buried at *Moden*, the ancient ſeat of that Familie; which ſtands on the vttermoſt confines of the Mountaines of *Iudea*, where were to be ſeene ſeuen Sepulchres of white marble, each bearing a Pyramis on his ſquare; ſaid by *Ioſephus* to haue ſerued in his time for Sea-markes. From hence we approached the North-weſt ſide of the Citie, where in the Vineyards are ſundry places of buriall hewen out of the maine rocke; amongſt the reſt, one called the Sepulchre of the Prophets. The firſt entrance large, and like the mantle-tree of a chimney, cut curiouſly on the out-ſide: through which we crept into a little ſquare roome, (euery one carrying a light in his hand) the ſides cut full of holes (in manner of a Doue-houſe:) two yards deepe, and three quarters ſquare. Out of that roome wee deſcended by two ſtreight paſſages into two other roomes, likewiſe vnder ground: yet more ſpacious, and of better workmanſhip, but ſo rounded with the Sepulchres as the former; neighboured with a Vault, which ſerues for a Ciſterne, and filled with a liuing Fountaine. A little beyond, vpon the Weſt ſide of a large ſquare Court, hewen into the rocke ſome three fathoms deepe, and entred vnder an arch of the ſame, there is another manſion for the dead, hauing a porch like to that of the Prophets: and garniſht without (amongſt other figures) with two great cluſters of Grapes, in memoriall of thoſe, as they ſay, which were brought by the ſpies into the hoſt of the *Hebrewes.* On the left hand you creepe through a difficult deſcent, which leadeth into faire roomes vnder the ground, and one within another, benched about with coffins of ſtone bereaft of their couers, there being ſome bones yet remayning in ſome of them. This is famed to bee

Sepulchres.

the houſhold Monument of certaine of the Kings of *Iuda*. In which there is nothing more admirable, then is the artificiall contriuing of the doores, the hinges and all, of the ſelfe-ſame ſtone, vnſeperated from the rocke without other ſuppliment. Hitherto (if not further) by all likelihood the old Citie extended. From hence we returned to the Couent.

Berſhebas Bath.

Turpentine tree.

Simeons houſe.

Starre of the wiſe-men.

Abacuck.

Elias.

Iacob.

Rachels Sepulchre.

Dead Sea.

Dauids Ciſternes.

The day following wee rode towards *Bethlehem*, which ſtands about ſixe miles South from *Ieruſalem*. Going out from the gate of *Ioppa*, and turning on the left hand by the foot of Mount *Sion*. Aloft on whoſe vttermoſt angle ſtood the Tower of *Dauid*, (whoſe ruines are yet extant) of a wonderfull ſtrength, and admirable beautie, adorned with ſhields, and the armes of the mightie. Below on the right hand of the way in our paſſage, they ſhewed vs a Fountaine at the Southſide of a ſquare *Serraglio*; deliuered to be that wherein *Berſheba* bathed. North of which, the valley is croſſed with a ruinous Aquaduct, which conueyed water vnto the Temple of *Salomon*. Aſcending the oppoſite Mountaine, we paſſed through a Countrey, hilly and ſtony: yet not vtterly forſaken of the Vine, though onely planted by Chriſtians, in many places producing Corne, here ſhadowed with the fig-tree, and there with the Oliue. Sundry ſmall Turrets diſperſed about, which ſerue for ſolace as well as for ſafe-guard. Some two miles from the Citie, on the left hand, and by the high-way ſide, there groweth a Turpentine-tree yet flouriſhing, which is ſaid to haue affoorded a ſhelter to the Virgin *Marie*, as ſhee paſſed betweene *Bethlehem* and *Ieruſalem*. This tradition how euer abſurd, is generally beleeued by thoſe Chriſtians: a place of high repute in their deuotions. Towards the Weſt about two miles off, on a little hill ſtands an ancient Tower: which is ſaid, to haue beene the habitation of *Simeon*. A mile beyond the foreſaid Tree, in the midſt of the way there is a Ciſterne, vaſt within, and ſquare at the mouth; which is called the Ciſterne of the Starre. For that (as they ſay) the wiſe-men of the Eaſt, there firſt againe did ſee that conducting Starre, which went before them to the place of our Sauiours natiuitie. A little on the right hand there are the ſmall remaynes of an ancient Monaſterie, built, they affirme, in that place where the Angell tooke vp *Abacuck* by the haire of the head, and conueyed him to *Babylon*. Halfe a mile further, on the left ſide of the way, there is another Religious houſe, but in good repaire, in forme of a Fortreſſe, and enuironed with high walls, to withſtand the inſolencies of the Infidels; poſſeſſed by the *Greeke Coloieros*, and dedicated to *Elias*. Hard by there is a flat rocke, whereon they told vs that the Prophet accuſtomed to ſleepe; and that it beares as yet the impreſſion of his bodie. Indeed there are certaine hollowes in the ſame, but not by my eyes apprehended to retayne any manly proportion. As farre beyond are the decayes of a Church, which ſtood (as they ſay) in the place where the Patriarch *Iacob* inhabited. About a mile further Weſt of the way, and a little off, ſtands the Sepulchre of *Rachel*, (by the Scripture affirmed to haue beene buried here about) if the entireneſſe thereof doe not confute the imputed antiquitie: yet kept perhaps in repaire by her offſpring, as a Monument of venerable memorie. The Tombe it ſelfe reſembleth a great Trunke, couered with a Cupolo mounted on a ſquare, which hath on each ſide an ample arch ſuſtayned onely by the corners. This is enuironed with a foure-ſquare wall; within which ſtand two other, little, but of the ſame proportion; kept, and vſed for a place of prayer by the *Mahometans*. Below it on the ſide of a Mountaine ſtands the ruines of that *Rama*, whereof the Prophet: *A voyce was heard in Rama, Rachel weeping for her children, &c.* From this ridge of the hills, the Dead Sea doth appeare as if neere at hand: but not ſo found by the traueller, for that thoſe high declining Mountaines are not to be directly deſcended. Within halfe a mile of *Bethlehem*, ſeparated from the ſame by a valley, and a little on the left hand of the way, are the Ciſternes of *Dauid*, whereof he ſo much deſired to drinke, and when they brought him of the water, refuſed it: a large deepe Vault, now out of vſe, hauing onely two ſmall tunnels at the top, by which they draw vp the water.

Bethlehem.

Adonis.

Saint *Maries.*

And now wee are come to *Bethlehem*, where in a Grot at the Eaſt ſide of the Citie, employed for a Stable (the Inne being peſtred with ſtrangers) the Virgin fell in trauell, and produced vnto the world a Sauiour. In this Caue from the time of *Adrian*, vnto the raigne of *Conſtantine*, they celebrated the impious lamentation of *Adonis* (much honoured by the *Syrians*) who aboue had his Statue ſhadowed with a groue of Myrtles: which the vertuous *Helena* ſubuerted, and erected thereupon this goodly Temple yet entire, and poſſeſt by the *Franciſcans* of *Ieruſalem*, of whom ſome few are here continually reſident; called Saint *Maries* of *Bethlehem*: in forme repreſenting a Croſſe the ſtalke whereof compriſeth the bodie; entred at the lower end through a Portico ſuſtayned with ſixteene Pillars. The roofe, in the midſt, is lofty, flat, and (if I forget not) of Cedar: the Sides, of the ſame fabricke, but much more humble, are vpheld with foure rankes of Pillars (ten in a row) each of one entire marble, white, and in many places beautifully ſpeckled; the largeſt, and faireſt that euer I ſaw, whoſe vpper ends doe declare that they haue in part beene exquiſitely gilded: The walls are flagged with large tables of white marble, wel-nigh to the top; the reſt adorned with Moſaique painting, although now greatly defaced. It is both here reported, and recorded by hiſtorie, that a *Sultan* of *Egypt* allured with their beautie, ſet certaine Maſons a worke, to take downe thoſe Tables, with intent to haue tranſported them vnto his Caſtle of *Cairo*; when a dreadfull ſerpent iſſued out of the wall, and brake in pieces ſuch as were remoued: ſo that terried therewith, he deſiſted from his enterpriſe. The three vpper ends of the Croſſe, doe end in three Semi-circles, hauing in each an Altar. In the midſt the Chancell, roofed with a ſtately Cupolo, couered without with Lead, and garniſhed within with Moſaique figures.

This Church is left for the moſt part deſolate, the Altars naked, no Lamps maintained, no Seruice celebrated, except at times extraordinary: yet are there a few poore *Greekes* and *Armenians*, who inhabite within on the right hand of the entrance, and in the oppoſite corners. Adioyning on the left hand, ſtands the Monaſtery of the *Franciſcans*, entred through the Church, ſufficiently ſpacious, but of no commendable building; accommodated with diuers Gardens, and enuironed with defencible walls; at whoſe North-weſt corner a tottered Tower doth challenge regard for the waſte receiued in that places protection. They brought vs into their Chappell, not ſlightly ſet forth, and dedicated to Saint *Katherine*, hauing Indulgences conferred thereupon from Mount *Sina*. From which wee deſcended with Lights in our hands, and then were led by a narrow long entry into a little ſquare Caue, ſupported in the midſt with a Pillar of the Rocke. On the left hand, an Altar, and vnder that a paſſage into a Vault; wherein, they ſay, that the *Infants* ſlaine, by the bloudy Edict of *Herod*, were buried. Out of this Caue or Chappell, there are two other entries: in that on the right hand, ſtands the Sepulcher of *Euſebius* the Confeſſor, and Diſciple vnto Saint *Ierome*: this directeth into another Grot, wherein are two Tombes, in forme not vnlike vnto Altars: the farther contained the body of *Paula* a *Romane* Ladie, deſcended of the ancient families of the *Gracchi* and *Cornelij*. She built foure Monaſteries neare adioyning to this Temple, (whoſe ruines do yet giue teſtimony of her pietie,) one ſhe planted with men; the three other with Virgins, who neuer paſt the bounds of their Couents but on Sundayes onely, (and then attending on their ſeuerall Gouerneſſes) to performe the Oraſons in the Church, and Caue of the Natiuitie: her ſelfe the Abbeſſe of one of them, and ſo for the ſpace of twentie yeares did continue. She likewiſe built an adioyning Hoſpitall for Pilgrims, whoſe ruines declare it to haue beene no meane Fabricke. The other Tombe did couer the body of Saint *Ierome*, who liued in her time, and in the Monaſterie which ſhee had founded: his bones, together with the bones of *Euſebius*, were tranſlated to *Rome*, and ſhrined in the Church of *Santa Maria Maggiore*; ouer which, Pope *Sixtus Quintus* hath erected a ſumptuous Chappell. Out of this we paſt into another Grot, which they call his Cell; wherein hee lay (as they ſay) full fiftie yeares and ſixe moneths, and there twice tranſlated the Bible. Returning into the aforeſeid Chappell of the Innocents, by the other entry we paſſed into a Vault or Chappell, twelue foote wide, fortie long, and fifteene in height: the ſides and floore all lined with faire white Marble: the compaſſed roofe adorned with Moſſe-worke, and Moſaique Gilding, though now much periſhed. At the vpper end, in an arched Concaue, ſtands an Altar garniſhed with a Table of the Natiuitie. Vnder this a Semi-circle; the ſole ſet forth with ſtones of ſeuerall colours, in the forme of a Starre: and in the midſt a Serpentine, there ſet to vphold the memory of that place where our Sauiour was borne: the credite whereof I will neither impeach, nor inforce. In this Citie it was, and in a ſtable; nor is the report by the ſite refuted, though vnder ground, hewne out of the liuing Rocke, as is the reſt before ſpoken of. For he that trauels through theſe Countries, will not wonder to ſee ſuch Caues imployed to like vſes. Neither is it likely, that they that ſucceeded thoſe times ſo neerely, ſhould erre in the place ſo celebrated in their deuotions, and beautified with ſuch coſt. On either ſide of this Altar in the Corners, there are two equall aſcents, which Land on the oppoſite out-ſides of the Chancell, cloſed with doores of Braſſe cut through, through which they paſſe in their ſolemne Proceſſion. Now on the South ſide, and neere vnto the foote of the ſtaires, you deſcend by three ſteps into a leſſer Grot: ſeparated onely from the former, by three fine Columnes of diſcoloured Marble, which ſeeme to ſupport the ouer-hanging Rocke. On the Weſt ſide there is a Manger hewne out in a Concaue, about two foote high from the floore, and a little way hallowed within: wherein, they ſay, that our New-borne Sauiour was laid by the Virgine; now flagged about with white Marble, as the Rocke that roofes it; at the left end ſuſtained with a ſhort Serpentine. In the bottome of this Manger, and iuſt in the middle, a round Serpentine is ſet, to denote the place where he lay, which retaineth, as they would make vs beleeue, the effigies of Saint *Ierome*, miraculous framed by the naturall veines of the ſtone, in reward of his often and affectionate kiſſes. But ſurely, they bee the eyes of Faith that muſt apprehend it: yet preſent they it in Picture. On the oppoſite ſide of this Grot, there is a Bench in the Rocke, not vnlike to an Altar: where the *Magi* of the Eaſt, that were conducted hither by the Starre, diſpoſed, (as they ſay) of their Preſents.

Monaſterie of *Franciſcans*.

Innocents Sepulcher.

Paulas Sepulcher.

Much difference was betwixt the ancient and later Monaſtaries and Monkes. Thoſe liker our Vniuerſities, free from vow, and fitted with arts and ſanctitie, as Seminaries of the Church: The Nuns and Pilgrimes alſo much differed from the later more degenerate. S. *Ierome* himſelfe, this Noble *Paula* and her daughter *Euſtochium* are witneſſes hereof.

Place of the Natiuitie.

Saint *Ieromes* natural Image

Magi.

Theſe places be in the keeping of the *Franciſcans*, and not leſſe reuerenced then *Caluarie*, or the Sepulcher, viſited alſo by the *Mahometan* Pilgrimes. Where Lamps ſtill burning do expell the naturall darkneſſe; and giue a greater State thereunto, then the light of the day could affoord it. *Baldwine* the ſecond did honor this place with an Epiſcopall Sea (being before but a Priorie) adioyning thereunto, together with the Church of *Aſcalon*, many Townes and Villages. In the place where this Citie ſtood, there are now but a few poore Cottages ſtanding. Moſt of the few Inhabitants *Greekes* and *Armenians*, who get a beggerly liuing by ſelling vnto ſtrangers the Models of the Sepulcher, and of the Grot of the Natiuitie; cut in wood, or caſt in ſtone, with Croſſes, and ſuch like Merchandizes, and in being ſeruiceable vnto Pilgrims.

Iacobs fielde.

Angels apparition to the Shepheards.

Our Ladies Well.

After dinner we deſcended a foote into the Valley which lyeth Eaſt of the Citie, fruitfull in paſturage, where *Iacob* fed his flocke (at this day called his field) neere the Tower of *Adar*; but more famous for the Apparition of the Angels, who there brought to the Shepheards the glad-tidings of our Saluation. In the midſt of the field, on the ſelfe-ſame place, as is ſuppoſed, and two miles diſtant from *Bethlehem*, Saint *Helena* erected a Church, and dedicated it to the Angels; now nothing but ruines. Returning from thence, and turning a little on the left hand, we came to the Village where thoſe Shepheards dwelt, as yet ſo called: in the midſts whereof there ſtandeth a Well; the ſame, as the rumor goeth, that the bleſſed Virgine deſired to drinke of, when the churliſh Villagers refuſing to draw her vp water, it forth-with miraculouſly flowed to the brim; greedy to paſſe through her bleſſed lips, and ſatisfie her longing. Of this the *Arabs* would not ſuffer vs to drinke before we had giuen them Money. Neerer to *Bethlehem*, and at the foote of the hill, are the ruines of a Chappell, where *Ioſeph* (as they ſay) had his dwelling, at ſuch time as the Angell commanded him to flie into *Ægypt*. Neere the top, and not farre from the backe of the Monaſterie, there is a Caue containing two roomes, one within, another deſcended into by a narrow entrance, and in ſome places ſupported by Pillars. In this it is ſaid, that *Ioſeph* hid our Sauiour and his Mother, whilſt he prepared things neceſſarie for his iourney. The ſtone thereof puluerated, and often waſhed, of much a little will remaine, and not vnlike to refined Chalke; which taken in drinke, is ſaid to haue a Soueraigne vertue, in reſtoring Milke both to Women and Cattell, much vſed by the *Moores* themſelues for that purpoſe. Ouer which ſtood one of the Nunneries built by *Paula*, now onely ſhewing the foundation, and wherein ſhe dyed. Theſe places ſeene, we re-entred the Monaſterie, and there repoſed our ſelues the night following.

Bezec.

Bethſur.

Eunuchs Baptiſme.

Iohn Baptiſts Wilderneſſe.

Zacharies houſe

Elizabeth and *Marie.*

Each of vs beſtowing a piece of Gold on the Vicar, betimes in the morning we departed, bending our courſe to the Mountaines of *Iudæa*, lying Weſt from *Bethlehem*: neere to which, on the ſide of the oppoſite hill, we paſt by a little Village, called (as I take it) *Bezec*; inhabited onely by Chriſtians: mortall (as they ſay) to the *Mahometans*, that attempted to dwell therein. About two miles further we paſſed by *Bethſur*, ſeated in a bottome betweene two rocky Mountaines, once a ſtrong Fort: firſt built by *Rhoboam*, and after repaired by the *Machabies*: famous for ſundry ſieges; being in the vpper way betweene *Ieruſalem* and *Gaza*, where wee ſaw the ruines of an ample Church; below that, a Fountaine not vnbeholding by Art, whoſe pleaſant Waters are forth-with drunke vp by the earth that produced them. Heere, they ſay, that *Philip* baptized the Eunuch; whereupon it retaineth the name of the *Æthiopian* Fountaine. And no queſtion, but the adioyning Temple was erected out of deuotion to the honour of the place, and memorie of the fact. Yet ſeemeth it ſtrange vnto me, that a Chariot ſhould be able to paſſe thoſe rocky and declining Mountaines, where almoſt a Horſe can hardly keepe footing. Hauing trauelled about a mile and a halfe further, we came to the Caue where *Iohn* the Baptiſt is ſaid to haue liued from the age of ſeuen, vntill ſuch time as hee went vnto the Wilderneſſe by *Iordan*, ſequeſtred from the abode of men, and feeding on ſuch wilde nouriſhment as theſe vninhabited places affoorded. This Caue is ſeated on the Northerne ſide of a deſart Mountaine (onely beholding to the Locuſt tree) hewne out of the precipitating Rocke, ſo as difficultie to be aſcended or deſcended to: entred at the Eaſt corner, and receiuing light from a window in the ſide. At the vpper end there is a Bench of the ſelfe-ſame Rocke, whereon (as they ſay) he accuſtomed to ſleepe; of which, who ſo breakes a piece off, ſtands forth-with excommunicate. Ouer this, on a little flat, ſtands the ruines of a Monaſterie, on the South ſide naturally walled with the ſteepe of the Mountaine: from whence there guſheth a liuing Spring, which entreth the Rocke, and againe burſteth forth beneath the mouth of the Caue; A place that would make ſolitarineſſe delightfull, and ſtand in compariſon with the turbulent pompe of Cities. This ouer-looketh a profound Valley, on the far ſide hem'd with aſpiring Mountaines; whereof ſome are cut (or naturally ſo) in degrees like Allies, which would bee elſe vnacceſſably fruitfuleſſe, whoſe leuels yet beare the ſtumps of decayed Vines, ſhadowed not rarely with Oliues and Locuſts. And ſurely I thinke, that all, or moſt of thoſe Mountaines haue beene ſo husbanded, elſe could this little Countrey haue neuer ſuſtained ſuch a multitude of people. After wee had fed of ſuch prouiſion as was brought vs from the Citie, by other of the Fraternitie that there met vs, wee returned towards *Ieruſalem*, leauing the way of *Bethlehem* on the right hand, and that of *Emaus* on the left. The firſt place of note that wee met with, was there where once ſtood the dwelling of *Zacharie*, ſeated on the ſide of a fruitfull hill, well ſtored with Oliues and Vineyards. Hither came the bleſſed Virgine to viſite her Couſin *Elizabeth*. Here died *Elizabeth*, and here in a Grot on the ſide of a Vault or Chappell, lies buried: ouer which a goodly Church was erected, together with a Monaſterie; whereof now little ſtandeth but a part of the Wals, which offer to the view ſome fragments of painting, which ſhew that the reſt haue beene exquiſite. Beyond, and lower is our Ladies Fountaine, (ſo called of the Inhabitants) which maintaineth a little current through the neighbouring valley. Neere this, in the bottome, and vttermoſt extent thereof, there ſtandeth a Temple, once ſumptuous, now deſolate; built by *Helena*, and dedicated to Saint *Iohn Baptiſt*, in the place where *Zacharie* had another houſe where the Prophet was borne, in a roome hewen out of the rocke; of principall deuotion with thoſe Chriſtians: poſſeſt, as the reſt, by the beaſtly *Arabians*, who defile it with their Cattell, and employ it to the baſeſt of vſes. Tranſcending the leſſe ſteepe hills, and paſſing through valleys of their Roſes voluntarily plentifull; after a while wee came to a Monaſterie ſeated in a ſtreight betweene two rockie Mountaines, enuironed with high walls, and entred by a doore of Iron; where a Biſhop of the *Georgians* hath his reſidence, who curteouſly entertayned vs. Within they haue a handſome Chappell, at the vpper end an Altar, and vnder that a pit, in which they ſay that the Palme did grow (but rather, if any, the Oliue, whereof that place hath ſtore) of which a part of the Croſſe) was made: for it was framed (as they report) of foure ſeuerall woods; the foot of Cedar, the bole of Cypreſſe, the tranſome of Palme, and the title of Oliue. This is called therevpon the Monaſterie of the holy Croſſe. Where in ſtead of Bells they ſtrike on a hollow beame (as the *Grecians* doe in the Temple of *Golgotha*) to ſummon their aſſemblies. Betweene this and *Ieruſalem*, we ſaw nothing worth noting, that hath not beene ſpoken of already.

Roſe valleys.

Monaſterie of the holy Croſſe.

The day following, wee went to reuiew the remarkable places about the Citie. Paſſing by the Caſtle of the *Piſans*, on the left hand entring at a little ſquare paſſage, wee were ſhewed a ſmall Chappell, the doore and windowes rammed vp; for that (as they ſay) the *Mahometans* became mortally ſicke, that, though but by chance did come into it, ſtanding where ſtood the Temple of Saint *Thomas*. From hence wee were brought to the Palace of *Annas*, deſtroyed by the Seditious in the time of the ſiege, where now ſtandeth a Church dedicated to the bleſſed Angels, and belonging to the *Armenians*, who haue their dwellings about it. Within the Court there is an old Oliue tree, enuironed with a low wall; vnto which, it is ſaid, that they bound our Sauiour: Turning on the right hand, wee went out at a Port of *Sion*. South and not farre from thence, on the midſt of the mount is the place, as they ſay, where Chriſt did eate his laſt Supper; where alſo after his reſurrection, the doores being ſhut, hee appeared to his Apoſtles; where they receiued the holy Ghoſt; where *Peter* conuerted three thouſand; and where, as they ſay alſo, they held the firſt Councel, in which the Apoſtles Creed was decreed. Here *Helena* built a moſt ſumptuous Temple including therein a *Cœnaculum*, where that marble Pillar was preſerued that ſtood before in the Palace of *Pilate*, to which they tyed our Sauiour when they whipped him. This Church ſubuerted by the *Saracens*, in the ſelfe-ſame place the *Franciſcans* had a Monaſterie erected, who in the yeere 1561. were remoued by the *Turkes*: they building here a Moſque of their owne, into which no Chriſtian is permitted to enter. Yet not in the reſpects aforeſaid, ſo reuerenced by the Infidels, but in that it is deliuered by tradition (and not vnlikely) that *Dauid* had there his Sepulchre. Betweene this, and the walls of the Citie, the *Franckes* haue their buriall, where lie ſixe *Engliſh-men*, ſent (as may bee ſuſpected) vnto their long-homes not many yeeres ſince, though coloured by the *Franciſcans*, in whoſe Monaſterie they lay, with pretence of Diuiue vengeance for the ſuppoſed murder of their *Drogaman*. Seuen they were in all, all aliue and well in one day, ſixe dead in the other; the out-liuer becomming a conuert to their Religion. Turning a little on the left hand, we came to a ſmall Church, incloſed within a ſquare wall, arched within, with a walke on the top in manner of a Caue; the habitation of the *Armenians*, who haue of this Church the cuſtodie. Heere flouriſhed the proud Palace of *Caiphas*, in which our Sauiour was buffetted, ſpit vpon, and ſo ſpitefully reuiled. Here *Helena* built a faire Church to Saint *Peter*; but that deſtroyed, in the roome thereof this leſſe was erected, and dedicated to Saint *Sauiour*. On the right hand in the Court, they vndertake to ſhew where the fire was made, by which *Peter* ſtood when he denied his Maſter: and at the ſide of the Church doore, the chapter of a Pillar, whereon the Cocke crowing did moue him to contrition. At the vpper end of the Church, vpon a large Altar lieth a *Stone*, that (as they ſay) which was rolled againſt the *mouth of the Sepulchre*.

Chappell vnlucky to *Mahometans.*

Laſt Supper.

Dauids Sepulchre.

Engliſhmen murthered by Friers.

Palace of *Caiphas.*

Peters Deniall.

Graue-ſtone.

From hence we deſcended into the valley of *Gehinnon*, which diuideth Mount *Sion* from the Mountaine of *Offence*, ſo called for that *Salomon* by the perſwaſion of his wiues there ſacrificed to *Chamoch* and *Molech*; but now by theſe Chriſtians called the Mountaine of *Ill counſell*, where they ſay, the Phariſes tooke counſell againſt Ieſus; whoſe heighth yet ſhewes the reliques of no meane buildings. This valley is but ſtreight, now ſeruing for little vſe; heretofore moſt delightfull, planted with Groues and watered with Fountaines; wherein the *Hebrews* ſacrificed their children to *Molech*. On the South ſide of this valley, neere where it meeteth with the valley of *Iehoſaphat*, mounted a good heighth, on the ſide of the Mountaine is *Aceldama*, or the field of bloud; purchaſed with the reſtored reward of Treaſon, for a buriall place for ſtrangers. In the midſt whereof a large ſquare roome was made by the mother of *Conſtantine*: the South ſide walled with the naturall rocke; flat at the top, and equall with the vpper leuell. Out of which ariſeth certaine ſmall Cupolos open in the midſt to let downe the dead bodies. Through which we might ſee the bottome all couered with bones; and certaine Corſes but newly let downe: it being now the Sepulchre of the *Armenians*. A greedy Graue; and great enough to deuoure the

Gehinnen.

Aceldama.

the dead of a whole Nation. For they ſay, (and I beleeue it) that the Earth thereof within the ſpace of eight and fortie houres, will conſume the fleſh that is laid thereon. The like is ſaid of Saint *Innocents* Church-yard in *Paris* : and he that ſees the multitude of bones, that are there piled about it, the daily burials (it being a generall Receptacle for ſtrangers) and ſmalneſſe of the circuit, may be eaſily induced to credit. And why might not the Earth be tranſported from hence, as well as that at *Rome* in *Campo Sancto*, brought thither in two hundred and ſeuentie ſhips by the commandement of the aforeſaid Empreſſe? which though changing ſoyles retayneth her vertue : it being alſo a place of buriall for Forreiners. In the Rocke about there are diuers Sepulchers, and ſome in vſe at this day : hauing great ſtones rolled againſt their mouthes according to the ancient cuſtome. Beyond on the point of the Hill, a Caue hewne out of the Rocke, conſiſting of ſeuerall Roomes, is ſaid to haue hidden ſixe of the Apoſtles in the time of Chriſts Paſſion : firſt made without doubt for a Sepulcher; and after ſeruing for an Hermitage: the Roofe of the larger Roome retayning ſome ſhew of gilding. Below, where the Valley of *Gehinnon* and *Iehoſaphat*, like two conioyning ſtreames doe trent to the South, there is a dry Pit; where the Prieſts are ſaid to haue hid the ſacred fire when the *Iewes* were carried captiue into *Babylon* : and ſeeking it after their returne did find it conuerted into water. But *Nehemiah* cauſed it to be ſprinkled on the Altar: when forth-with with the beames of the Sunne it miraculouſly flamed. This Valley of *Iehoſaphat* (ſo called of that good King) from hence extendeth full North, and then enclineth a little to the Weſt, firſt preſenting (though naturall) no other then a large dry Ditch to the Eaſt of the Citie contracted betweene it, and the ouer-pearing Hils of the oppoſite *Oliuet*. It is ſaid to be about two miles long, and if it be ſo, but ſhort ones: where broadeſt fruitfull; watered by the Torrent *Cedron*, which runneth no longer then fedde with ſhowres: loſing his intermitted ſtreames in the Lake of *Aſphaltis*. It was alſo called the Valley of *Cedron*, and of the King: where the generall Iudgement ſhall be, if the *Iewes* or *Latines* may be beleeued; who ground their opinions vpon the Propheſie of *Ioel* : which I will not gain-ſay, ſince ſome of our Diuines haue of late ſo laboured to approue it. Of the ſame opinion are the *Mahometans*. In the wall aboue it, there is a window not farre from the Golden Gate: where they ſay, that *Mahomet* ſhal ſit whilſt Chriſt doth execute Iuſtice. Paſſing to the Citie ſide of the Valley, at the foot of the Hill, and Eaſt of the South-eaſt corner, is the place where the Prophet *Eſay* was ſawne in ſunder by the Commandement of *Manaſſes* his Grand-father by the Mother: and there buried, where there is a little Pauement vſed for a place of Prayer by the *Mahometans*. Cloſe below this ſtood the Oke *Roguel*, where now a white Mulbery is cheriſhed. North of it, in a gut of the Hill (aboue which in the wall ſtood the Tower) was the fiſh-poole of *Siloe* : contayning not aboue halfe an Acre of ground, now dry in the bottome : and beyond the Fountayne that fed it : now no other then a little Trench walled in on the ſides, full of filthy water : whoſe vpper part is obſcured by a Building (as I take it a Moſque) where once flouriſhed a Chriſtian Church built by Saint *Helena*. Depriued of thoſe her ſalubrious ſtreames; yet held in honour for their former vertues. Paſſing along wee came to our Ladies Fountayne (vpon what occaſion they ſo call it, is not worth the relating) in a deepe Caue of the Rocke, deſcended into by a large paire of ſtaires, and repleniſht with pleaſant waters. Here the Valley ſtreightning, and a little beyond no broader then ſerues for a Channell to the Torrent, on the other ſide ſtands the Sepulcher of *Zacharie*, who was ſlaine betweene the Temple and the Altar: all of the naturall Rocke, eighteene foot high, foure ſquare, and beautified with Doricke Columnes of the ſame vnſeparated ſtone, ſuſtayning the Corniſh, and topt like a pointed Diamond. Cloſe to this there is another in the vpright Rocke; the Front like the ſide of an open Gallerie, ſupported with Marble Pillars, now betweene rammed vp with ſtones. Within a Grot, whither *Iames* retyred (as they ſay) after the Paſſion of our Sauiour, with purpoſe neuer to haue receiued ſuſtenance vntill he had ſeene him : who in that place appeared vnto him after his Reſurrection. In memoriall whereof the Chriſtians erected a Church hard by; whoſe Ruines are now ruined. A little farther there is a ſtone Bridge of one Arch, which paſſes the Torrent. In a Rocke at the foot thereof, there are certayne Impreſſions : made (as they ſay) by our Sauiours feet when they led him through the water. At the Eaſt end of this Bridge, and a little on the North, ſtands the Pillar of *Abſolon*; which he here erected in his life time, to retayne the memorie of his name, in that his Iſſue Male fayled, (but he was not buried therein) being yet entyre and of a goodly Fabricke : riſing in a loftie ſquare; below adorned with halfe Columnes, wrought out of the ſides and corners of the Doricke forme : and then changing into a round, a good height higher doth grow to a point in faſhon of a Bell : all framed of the growing ſtone. Againſt this there lyeth a great heape of ſtones which increaſeth daily. For both *Iewes* and *Mahometans* paſſing by, doe throw ſtones againſt it : yet execrating *Abſolon* for his Rebellion againſt *Dauid*. Adioyning there is a large ſquare, but lower by far, which hath an entrance like the Frontiſpice of a Porch cut curiouſly without; the earth almoſt reaching to the top of the entrance : hauing a Grot within hewne out of the Rocke : ſome ſay, a Kingly Sepulcher; perhaps appertayning to the former. A little more North and vp the Torrent, at the foot of *Oliuet*, once ſtood the Village *Gethſemani*; the place yet fruitfull in Oliues : and hard by the delightfull Garden wherein our Sauiour was betrayed.

Fleſh deuouring Earth.

Caue.

Valley of *Iehoſaphat.*

Cedron.

Eſay ſawne.

Siloe.

Zacharies Sepulcher.

Abſolons Pillar.

Stone throwing.

Gethſemani.

They point out the place where he left two of his Diſciples, and a little higher the third when he went to pray, and with all the place where he was taken. In this Garden there is alſo a ſtone, whereon they ſay that our Lady ſate, and beheld the Martyrdome of Saint *Steuen*, who ſuffered on the ſide of the oppoſite Hill. Without the ſaid Garden, in the ioyning of two wayes, they ſhewed vs the place, as they will haue it, where Saint *Thomas* ſtood, when incredulous forſooth of our Ladies Aſſumption, ſhe let fall her Girdle to informe his beliefe.

And now we are come to the Sepulcher of the bleſſed Virgin, made thus, as it is, by the Mother of *Conſtantine*. Before it a Court; the building aboue ground, a ſquare pile onely, flat at the top, and neatly wrought, like the largeſt Portico to a Temple. You enter at the South-ſide, and forth-with deſcend by a goodly paire of ſtaires of fiftie ſteps: about the midſt of the deſcent, are two ſmall oppoſite Chappels; in that on the right hand are the Sepulchers of *Ioachim* and *Anna*; in that on the left of *Ioſeph*: the Parents and Spouſe of the Mother of Ieſus. Theſe ſtaires doe leade you into a ſpacious Church, ſtretching Eaſt and Weſt, walled on each ſide, and arched aboue with the naturall Rocke. Vpon the right hand in the midſt there is a little ſquare Chappell, framed of the eminent Rocke, but flagged both within and without with white Marble, entred at two doores. At the far ſide her Tombe, which taketh vp more then the third part of the Room, now in forme of an Altar: vnder which, they ſay, that ſhe was decently buryed by the Apoſtles; and the third day after aſſumed into Heauen by the Angels. In this there burneth eighteen Lamps continually; partly maintained by the Chriſtians, & partly by the *Mahometans*, who haue this place in an eſpeciall veneration. Neere the Eaſt Semicircle of the Church, there ſtandeth a great Altar (ouer which the little light that this darke place hath, doth deſcend by a Cupolo.) neere the Weſt another, but both vnfurniſhed: and by the former a Well of excellent Water. In a Canton of the Wall, right againſt the North end of the Sepulcher, there is a Clift in the Rock, where the *Turkes* do affirme, that our Lady did hide her ſelfe, when perſecuted by the *Iewes*; into which I haue ſeene their women to creepe, and giue the cold Rocke affectionate kiſſes. The oppoſite Canton is alſo vſed for an Oratory by the *Mahometans*, who haue the keeping of the whole, and will not ſuffer vs to enter of freecoſt. Remounting the ſame ſtaires, not farre off on the left hand, towards the Eaſt, and not aboue a ſtone caſt from the Garden of *Gethſamani*, a ſtraite paſſage deſcendeth into a vaſt round Caue, all of the naturall Rocke, the Roofe confirmed with Arches of the ſame, receiuing a dimme light from a little hole in the top, in times paſt all ouer curiouſly painted. The place, they ſay, where Chriſt did pray, when in that bloudie agonie he was comforted by the Angels. From hence wee bent our courſe to the Citie. High on the Hill, where three wayes meete, and vpon the flat of a Rocke, is the place where Saint *Steuen* (who bore the firſt Palme of Martyrdome) was ſtoned to death. The ſtones thereabout haue a red ruſt on them; which, they ſay, giue teſtimonie of his bloud-ſhed. A little aboue, we entred the Citie at the gate of Saint *Steuen*, (where on each ſide a Lion Retrograde doth ſtand) called in times paſt the Port of the Valley, and of the flocke; for that the Cattell came in at this gate, which were to be ſacrificed in the Temple, and were ſold in the Market place adioyning. On the left hand there is a ſtone bridge, which paſſeth at the Eaſt end of the North wall into the Court of the Temple of *Salomon*: the head to the Poole *Betheſda*, vnderneath which it hath a conueyance, called alſo *Probaticum*, for that the Sacrifices were therein waſhed ere deliuered to the Prieſts. It had fiue Ports built thereto by *Salomon*; in which continually lay number of diſeaſed perſons. For an Angell at certaine ſeaſons troubled the water; and he that could next deſcend thereinto was perfectly cured. Now a great ſquare profunditie, Greene, and vneuen at the bottome, into which a barren Spring doth drill from betweene the ſtones of the North-ward Wall, and ſtealeth away almoſt vndiſcerned. The place is for a good depth hewne out of the Rocke, confined aboue on the North-ſide with a ſteepe Wall, on the Weſt with high Buildings (perhaps a part of the Caſtle of *Antonia*) where are two doores to deſcend by, now all that are, halfe choked with Rubbidge; and on the South with the Wall of the Court of the Temple: whereof it is fit that ſomething bee ſpoken; although not ſuffered to enter without the forfeiture of our liues, or renouncing of our Religion.

Sepulchers of the bleſſed Virgin and her Parents.

Turkiſh womens deuotion to the bleſſed Virgin.

Betheſda.

I will not ſpeake of the former forme, and magnificencie thereof, by ſacred Pens ſo exactly deſcribed. Firſt built by *Salomon*, deſtroyed by *Nebuchadnezzar*, re-edified by *Zerubabel*, (yet ſo far ſhort of the firſt in glory, that thoſe wept to behold it, who had beheld the former) new built or rather ſumptuouſly repayred by *Herod* the Great; and laſtly, vtterly ſubuerted by *Titus*. The *Iewes* aſſayed to re-edifie it in the Reigne of *Adrian*, of whom he ſlue an infinite number, leuelled it with the floore, and threw the Rubbidge into the Valley of *Iehoſaphat*, to make it leſſe ſteepe, and the place leſſe defenceable, planting in the Roome thereof a Groue, which hee conſecrated vnto *Iupiter*. Afterward *Iulian* the Apoſtata, to diſproue the Propheſie of our Sauiour, did licence the *Iewes* to re-build it, furniſhing them with mony out of his Treaſurie: when loe, a terrible Earth-quake ſhooke downe what they had begun; and a flame burſting forth, deuoured the Workmen, reported by *Amianus Marcellinus* a Pagan, and liuing in thoſe times. But who built this that now ſtandeth, is doubtfull. Some doe attribute it to the Chriſtians; others to a Prince of the *Arabians*, (which is confirmed by the Chriſtians of theſe Countries) and hee

Salomons Temple.

the

Mount *Moria.*

Golden Gate.

Turkiſh Propheſie.

the *Saracen Omer*, next Succeſſor vnto *Mahomet*. Seated it is vpon Mount *Moria*, n the South-eaſt corner of the Citie; without doubt in the very place where *Salomons* ſtood: the more eminent building conſiſting of an eight ſquare round of a blewiſh ſtone; adorned with adioyning Pillars, and Tarraſt aboue. In the midſt of the ſheluing Roofe, another vpright aſpireth, though leſſe by far, yet the ſame in forme and ſubſtance with the former, being couered ouer with a Cupolo of Lead. To the Weſt of this a long building adioyneth, like the bodie of a Church, compaſt aboue, and no higher then the vnder Tarras of the other, but like it in colour. Now the Court (the ſame with that of the old Temple) is iuſt foure ſquare euery way, about a flights ſhoot ouer. In the Eaſt Wall, which is alſo a Wall to the Citie, ſtands the *Golden Gate*, (ſo called in that it was gilded) which belonged onely to the Temple, through which Chriſt paſſed twice; firſt in triumph, and after a Captiue. It is ſaid that the Emperour *Heraclius* returning from his *Perſian* Victory, attempted to haue entred thereat in all his glory; but was miraculouſly prohibited, vntill he had put off all his Princely Ornaments; in a ſimple habite bearing that part of the Croſſe of Chriſt on his ſhoulders, which he had recouered from the *Perſians*. This Gate is now rammed vp by the *Turkes*, to preuent as ſome ſay, a Propheſie: which is; that the Citie ſhould there be entred by the Chriſtians. A part of the South-ſide, is alſo incloſed with the wall of the Citie. The reſt not inferiour in ſtrength, ſurrounded with a deepe Trench hewne into the Rocke: though now much choaked, heretofore inhabited in the bottome like a ſtreet. In the midſt of this out-court, there is another; wherein the aforeſaid Moſque doth ſtand, raiſed ſome two yards aboue it, and garniſhed on the ſides with little Turrets, through which aſcended; all paued with white Marble (the ſpoile of Chriſtian Churches) where the *Mahometans*, as well as within, doe performe their particular Orayſons. Sundry low buildings there are adioyning to the wall: as I ſuppoſe, the Habitation of their *Santons*. In the midſt of that, on the South-ſide, there is a handſome Temple couered with Lead; by the Chriſtians called the Church of the *Purification of the Virgine:* now alſo a Moſque. *Godfrey* of *Bullein*, with the reſt of the Citie tooke this place by aſſault, and ſlue within the circuit thereof tenne thouſand *Saracens*. By him then made a Cathedrall Church: erecting Lodgings about it for the Patriarch and his Canons. Into which there are now but two entranees: that on the Weſt; and this Gate ouer the head of the Poole *Betheſda* (called of old the Horſe-gate, for that here they left their Horſes, it beeing not lawfull to ride any further) reſembling the Gate of a Citie. One thing by the way may bee noted: that whereas our Churches turne to the Eaſt. The Temple of *Salomon* regarded the Weſt, perhaps in reſpect of Mount *Caluarie*.

Ioachims houſe.

Pilates Palace.

Iudgemeut place.

Sanctum Sanctorum.

Repaſſing the aforeſaid Bridge, (ſeeing we might proceed no farther) on the North-ſide of the ſtreet that ſtretcheth to the Weſt, now in a remote corner, ſtood the Houſe of *Iaachim*, where a goodly Church was built to the honour of Saint *Anna*, with a Monaſterie adioyning: of which ſome part yet remayneth, but polluted with the *Mahometan* Superſtition. Turning backe, we tooke vp the ſaid ſtreet to the Weſt: not far onward, at the left hand ſtood the Palace of *Pilate*, without all queſtion the Caſtle of *Antonia*, neere adioyning to the wall of the Temple, where now the *Sanziacke* hath his Reſidence; depriued of thoſe lofty Towers, and ſcarce appearing aboue the wals that confine it. On the right hand, at the far end of a ſtreet that pointeth to the North, ſtood the ſtately Manſion of *Herod:* of which ſome ſigne there are left, that witneſſe a periſhed excellency. Now at the Weſt corner of that of *Pilates*, where the wall for a ſpace doth turne to the Eaſt, there are a paire of high ſtaires which leade to the place of Iuſtice, and Throne of the *Romane* Preſident, where the Sauiour of the World, was by the World condemned. The ſtaires that they ſay then, were called *Scala Sancta*, I haue ſeene at *Rome* neere Saint *Iohns* in the *Lateran*; tranſlated thither by *Conſtantine*. Three paire there are in one Front, diuided but by wals: the middlemoſt thoſe: being of white Marble, and eighteene in number; aſcended and worne by the knees of the Suppliants, who deſcend by the other. At the top there is a little Chappell called *Sanctum Sanctorum*, where they neuer ſay Maſſe: and vpon this occaſion. A holy Father in the Roome adioyning, hauing conſumed moſt part of the night in his Deuotions, is ſaid, an houre before the dawning, to haue ſeene a proceſſion of Angels paſſe by him, ſome ſinging, and others perhaps that had worſe voyces, bearing Torches: amongſt whom Saint *Peter* with the Euchariſt; who executed there his Pontificall Function: and that done returned. This rumored the day following about the Citie, numbers of people flockt thither; who found the Roome all to bedropt with Torches in confirmation of this Relation. Whereupon decreed it was, that not any (as not worthy) ſhould ſay Maſſe on that Altar. Now the way betweene the place of thoſe ſtaires and Mount *Caluarie*, is called the *Dolorous way:* alongſt which our Sauiour was led to his Paſſion: in which they ſay, (and ſhew where) that hee thrice fell vnder the weight of his Croſſe. And a little beyond there is an ancient Arch that croſſeth the ſtreet, and ſupporteth a ruined Gallerie: in the Eaſt-ſide a two arched window, where *Pilate* preſented Chriſt to the people. An hundred paces farther, and on the left hand there are the Relikes of a Church, where they ſay that the bleſſed Virgin ſtood when her Sonne paſſed by, and fell into a trance at the ſight of that killing Spectacle. Sixtie ſixe paces beyond (where this ſtreet doth meete with that other which leadeth to Port *Ephraim*, now called the Gate of *Damaſcus*) they

Dolorous way.

ſay, that they met with *Simon* of *Cyrene,* and compelled him to aſſiſt our Sauiour in the bearing of his burthen. Turning a little on the left hand, they ſhewed vs where the women wept, and he replyed; *Weepe not for me you Daughters of Ieruſalem, &c.* Then turning againe on the right, we paſſed vnder a little arch, neere which a houſe aſcended by certain ſteps; the place where *Veronica* dwelt, who gaue our Sauiour, as they ſay, a Napkin as he paſſed by the doore, to cleanſe his face from the bloud which trickled from his Thorne-pierſt browes; and ſpittle wherewith they had deſpitefully defiled him: who returned it againe enriched with his liuely counterfeit, now to be ſeene at *Rome* vpon Feſtiuall dayes, in Saint *Peters* Church in the *Vatican.* Fronting the far end of this ſtreet, an ancient Gate which ſtood in the Weſt wall of the old Citie, yet reſiſts the ſubuerſions of time, called by *Nehemia,* the old Gate; by the *Iebuſites* the Port of *Iebus,* and the Gate of Iudgement; for that the Elders there ſate in Iuſtice: through which the condemned were led to execution vnto Mount *Caluarie:* then two hundred twentie paces without, and a little on the left hand; though now almoſt in the heart of the Citie. From hence we aſcended the Eaſt-ſide of Mount *Caluarie* (eight hundred paces from the Palace of *Pilate*) and ſo deſcended into the Court of the Temple of the Sepulcher. Right againſt it are the ruines of loftie buildings, heretofore the *Alberges* of the Knight Hoſpitallers of Saint *Iohns.* Turning to the South we were ſhewed, where once ſtood the dwelling of *Zebedeus,* in which *Iames* and *Iohn* were borne heretofore a Collegiat Church, but now a Moſque. A little higher wee came to the *Iron Gate,* a paſſage in times paſt betweene the vpper Citie, and the neather (which gaue way vnto *Peter* conducted by the Angell) built by *Alexander* the Great: who hauing taken *Tyrus,* and the Sea-bordering Cities of *Phœnicia* and *Paleſtine,* begirt *Ieruſalem* with his Armie: when on a ſudden the Gates were ſet open, *Iaddus* the High Prieſt iſſuing forth, clothed in his Pontificall Habit, and followed with a long trayne in white Rayments: whom *Alexander* eſpying, aduanced before the reſt of the company; and when he drew neere fell proſtrate before him. For it came vnto his remembrance, how once in *Dio* a Citie of *Macedon,* conſulting with himſelfe about his *Aſian* Enterprize, he had ſeene in a Viſion one ſo apparelled, who bid him boldly proceed, and told him that the God whom he ſerued would protect his Armie, and make him Lord of the *Perſian* Monarchie. Then hand in hand they entred the Citie, the High Prieſt conducting him vnto the Temple, where hee ſacrificed vnto God according to the manner of the *Hebrewes: Iaddus* expounding vnto him the Propheſies of *Daniel,* which foretold of his victories. From thence we proceeded vnto the Houſe of Saint *Marke,* of which an obſcure Church in the cuſtodie of the *Sorians* doth retayne the memory. And beyond, we came to the Church of Saint *Iames,* ſtanding in the place where he was beheaded; erected by the *Spaniards,* together with an Hoſpitall, and now poſſeſt by the *Armenians.* This ſeene, we returned to the Couent.

Simon of *Cyrene*

Veronica.

Zebedees houſe.

Saint *Iames.*

The day following, wee went out (as before) at the Port of *Sion.* Turning on the left hand along the wall, wee were ſhewed the place where *Peter* wept, when hee had denyed our Sauiour; dignified once with a Church, and whereof there now remayneth ſome part of the foundation. Right againſt it there is a Poſterne in the wall, formerly called Port *Eſquelme;* at which they bore forth the filth of the Citie. The foundation of this part of the wall is much more ancient, and much more ſtrong then the reſt, conſiſting of blacke ſtones of a mightie ſize. Not farre beyond, we croſſed the Valley of *Ichoſaphat,* and mounted the South end of Mount *Oliuet,* by the way of *Bethania.* Hauing aſcended a good height, on the right hand they ſhewed vs where *Iudas* hanged himſelfe (the ſtumpe of the Sycamore, as they ſay, not long ſince extant) being buried in a Grot that adioyneth. Neerer the top where Chriſt curſed the fig-tree; many there growing at this preſent. Deſcending the Eaſt-ſide of the Mountaine, a little on the left hand, we came to a deſolate Chappell, about which diuers ruines; the Houſes heretofore of *Simon* the Leper. From thence we deſcended vnto the Caſtle of *Lazarus,* (whereof yet there is ſomething extant) the Brother to *Marie* and *Martha:* cloſe vnder which lyes *Bethania,* (two miles from *Ieruſalem*) now a tottered Village, inhabited by *Arabians.* In it the Vault where Chriſt rayſed *Lazarus* from death; ſquare and deepe, deſcended into by certaine ſteps. Aboue are two little Chappels, which haue in either of them an Altar: where ſtood a ſtately Church erected by Saint *Helena:* and after that an Abbey, Queene *Miliſend* the Foundreſſe. A little North of *Bethania,* we came to the ruines of a Monaſterie, now leuell with the floore, ſeated in the place vnto which the penitent *Marie* retyred from the corrupting vanities of the Citie. South-ward of this, and not far off, ſtood the Houſe of *Martha,* honoured likewiſe with a Temple, and ruinated alike. Equally diſtant from both, there is a ſtone, whereon, they ſay, that our Sauiour ſate, when the two Siſters intreated him to reſtore life to their Brother now foure dayes buryed: the Pilgrime that breakes off a piece thereof, ſtands excommunicated. A little aboue, there is a Fountayne of excellent water, deepe ſunke into the Rocke, (by which we refreſhed our ſelues with prouiſion brought with vs) called the Fountayne of the Apoſtles. Now we aſcended Mount *Oliuet* againe, by another way more inclining to the North. Vpon the right hand, and not far from the top, ſtood *Bethfage,* whoſe very foundations are now confounded; from whence Chriſt paſt vnto *Ieruſalem* in triumph vpon an Aſſes Colt: euery Palme-ſunday by the *Pater-guardian* ſuperſtitiouſly imitated.

Sion Port.

Peters penance.

Iudas

Bethania.

Lazarus.

Marthas houſe

Bethfage.

Quarantena.
Dead Sea.
Iordan.
Ierico.
Balme.

Here looke we backe, and for a while ſuruey the high mountaine *Quarantania*, the low Plains of *Iericho*, *Iordan*, and the *Dead Sea*; which we could not goe to, by reaſon of our tardy arriuall, the Pilgrims returning on the ſelfe-ſame day that wee came vnto *Ieruſalem*. Vndertaken but once a yeere in regard of the charges, then guarded by a *Sheck* of the *Arabians*, to reſiſt the wild *Arabs*, who almoſt famiſhed on thoſe barren Mountaines (which they dare not husband for feare of ſurpriſall) rob all that paſſe, if inferiour in ſtrength: yet payed wee towards that conduct, two Dollars apiece to the *Sanziack*. *Iordan* runneth wel-nigh thirtie miles from *Ieruſalem*; the way thither by *Bethania*; made long and troubleſome by the ſteepe deſcents and labyrinthian windings; being to the iudgement of the eye, not the fourth of that diſtance. In this the Pilgrims waſh themſelues, and bring from thence of the water, ſoueraigne (as they ſay) for ſundry diſeaſes. A great way on this ſide the Riuer, there ſtands a ruined Temple, vpon the winding of a crooked channell, forſaken by the ſtreame, (or then not filled but by inundations) where Chriſt (as they ſay) was baptized by *Iohn*. On the right hand ſtood *Ierico*, a Citie of fame (and in the time of the Chriſtians an Epiſcopall Sea) beautifull in her Palmes, but chiefly proud of her *Balſamum*, a Plant then onely thought particular vnto *Iurie*, which grew moſt plentifully in this valley, and on the ſides of the Weſterne Mountaines which confine it, being about two cubits high, growing vpright, and yeerely pruned of her ſuperfluous branches. In the Summer they lanced the rine with a ſtone, (not to be touched with ſteele) but not deeper then the inward filme; for otherwiſe it forthwith periſhed: from whence thoſe fragrant and precious teares did diſtill, which now are onely brought vs from *India*; but they farre worſe, and generally ſophiſticated. The bole of this ſhrub is of leaſt eſteeme, the rine of greater, the ſeed exceeding that, but the liquor of greateſt, knowne to be right in the curdling of Milke, and not ſtayning of garments. Here remayned two Orchards thereof in the dayes of *Veſpaſian*; in defence of which, a battell was fought with the *Iewes* that endeauoured to deſtroy them. Of ſuch repute with the *Romanes*, that *Pompey* firſt, and afterwards *Titus* did preſent it in their triumphs as an eſpeciall glorie: now vtterly loſt through the barbarous waſte and neglect of the *Mahometans*. Where *Ierico* ſtood, there ſtandeth a few poore Cottages inhabited by the *Arabians*. The valley about ten miles ouer, now producing but a ſpiny graſſe; bordered on the Eaſt with the high *Arabian* Mountaines, on the Weſt with thoſe of *Iurie*; amongſt which, *Quarantania* the moſt eminent, in that wilderneſſe where Chriſt for fortie dayes was tempted by the Deuill, ſo high, that few dare attempt to aſcend to the top; from whence the Tempter ſhewed him the Kingdomes of the earth; now crowned with a Chappell, which is yet vnruined. There is beſides in the ſide an Hermitage, with a Ciſterne to receiue raine-water; and another Grot, wherein the Hermites were buried. Here Saint *Ierome* (as they ſay) fulfilled his foure yeeres penance.

Mount *Oliuet.*
Chappell of the Aſcenſion.
Foot-print.
Cell of *Pelagia.*

But now returne wee to the ſummit of Mount *Oliuet*, which ouer-toppeth the neighbouring Mountaines, whoſe Weſt ſide doth giue you a full ſuruey of each particular part of the Citie, bedect with Oliues, Almonds, and Fig-trees; heretofore with Palmes: pleaſantly rich when husbanded, and now vpbraiding the barbarous with his neglected pregnancy. So famous in ſacred hiſtories, and ſo often bleſt with the preſence of Chriſt, and apparition of Angels. It is not much leſſe then a mile in heighth, ſtretching from North to South, and hauing three heads. On the middlemoſt (and that the higheſt) there ſtandeth a little Chappell, of an eight ſquare round, at euery corner a Pillar, mounted on three degrees, being all of white marble, and of an elegant ſtructure: within it is not aboue twelue foot ouer, paued with the naturall rocke, which beareth the impreſſion of a foot-ſtep, they ſay, of our Sauiours; the laſt that he ſet vpon earth, when from thence he aſcended into Heauen: A place in honour inferiour vnto none, frequented by Chriſtians, poſſeſt by *Mahometans*, yet free to both their deuotions. Built it was by the mother of *Conſtantine*, and couered like the Sepulchre, with a ſumptuous Temple (whoſe ruines yet looke aloft) together with a Monaſterie. On the South-ſide of which, they ſhewed vs the Cell of *Palagia*; a famous, rich, and beautifull Curtizan of *Antioch*, who conuerted by the Biſhop of *Dimiata*, retired hither vnknowne, and here long liued in the habite and penurie of an Hermite, being not till dead, diſcouered for a woman. Deſcending, wee were ſhewed by the way, where our Sauiour taught them the *Pater noſter*, where hee fore-told of the deſtruction of *Ieruſalem*, where the Apoſtles made the *Creede*, where hee wept ouer the Citie, (a paued ſquare, now a *Mahometan* Oratorie) and ſuch like traditions, not much worthy the mentioning. So croſſing the valley by the Sepulchre of the bleſſed Virgin, we entred the Citie at the gate of Saint *Steuen*; returning the ſame way (as the day before) to the Monaſterie.

Much of the day, and all the night following we ſpent in the *Church of the Sepulchre*: they then concluding the ceremonies and ſolemnities of that Feſtiuall. The next day wee prepared for our departure. Wee agreed with certaine *Muccermen* (ſo call they their Muliters) of *Aleppo* (who had brought a *Portugall* hither with his *Ianizarie*, and interpreter then newly come from *India*) to carrie vs vnto *Tripoly*, and to defray all charges (our diet excepted) for ſixe and twentie Dollars a man, and for halfe ſo much as if we went but to *Acre*, greatly to the diſpleaſure of *Atala* the *Drogaman*; that would not vndertake our conuey vnder a greater ſumme:

who found a time to effect his malice; yet his little paines wee rewarded with foure Dollars. *Caphar* and Aſſe hire about the Countrey had coſt vs ſixe Sultanies. We gaue money to the Frierſeruants, and that not niggardly, conſidering our light purſes and long iourney; whereof the *Pater-guardian* particularly enquired, leſt their vow of pouertie they ſhould couetouſly infringe (or rather perhaps defraud his deſire) by retayning what was giuen, to their priuate vſes: A crime with excommunication puniſhed: yet that leſſe feared, I ſuppoſe, then detection. They vſe to marke the armes of Pilgrims with the names of *Ieſus*, *Maria*, *Ieruſalem*, *Bethlehem*, the *Ieruſalem* Croſſe, and ſundry other Characters, done in ſuch manner as hath beene declared before. The *Pater-guardian* would needs thruſt vpon vs ſeuerall Certificates, which returned him as many *Zecchines*: he deſired that we would make their pouertie knowne, with the dignitie of thoſe ſanctified places: as a motiue to reliefe, and more frequent Pilgrimages.

§. VI.

His returne. Obſeruations of memorable places by the way. Of Mount Carmel, Acon, Sidon, Tyrus *of* Facardin, Emer *of* Sidon *his Greatneſſe.*

LEauing behind thoſe friendly *Italians* that accompanied vs from *Cairo* (being now alſo vpon their returne) on the firſt of Aprill we departed from *Ieruſalem*, in the companie of that Apothecarie (now Knight of the Sepulchre) and the *Portugall* before mentioned; together with an *Alman* and a *French-man*; all bound for *Tripoly*. Wee returned by the way which we ſtrayed from in our comming; leſſe difficult to paſſe; the Mountaines more pleaſant and fruitfull, neere the Citie there are many Sepulchres and places of ruines, here and there diſperſed. On the right hand, and in ſight, is *Silo*, of a long time a ſtation for the Arke of the Couenant, the higheſt Mountaine of *Iury*, bearing on the top ſome fragments of a Citie. North of it on another, the remaynes of that *Rama Sophim* (with more likelihood of the truth then the other) which was the habitation of *Samuel*: whoſe bones are ſaid to haue beene tranſlated vnto *Conſtantinople*, by the Emperour *Arcadius*. After foure miles riding wee deſcended into the valley of *Terebinth*, famous, though little, for the ſlaughter of *Golias*. A Bridge here croſſeth the Torrent, neere which the ruines of an ancient Monaſterie, more worthie the obſeruing for the greatneſſe of the ſtones, then fineneſſe of the workmanſhip. Hauing rid foure miles further, they ſhewed vs *Moden*, the ancient ſeate of the *Macchabees*, toward the North, and ſeated on the top of an aſpiring hill, which yet ſupporteth the reliques of a Citie: whereof there ſomething hath beene ſpoken already. Beyond, by the high-way ſide there is another Monaſterie, not altogether ſubuerted: of late inhabited by ſome of the *Franciſcans*, who beſet one night by the *Arabs*, and not able to maſter their terrour, quitted it the day following. About a ſtones caſt off, there ſtandeth a Church, now deſolate, yet retayning the name of the Prophet *Ieremie*. But whether here ſtood that *Anatboth* or no that challengeth his birth, I am ignorant. About three miles further, wee paſſed by a place, called *Sereth*, where by certaine ruines there ſtandeth a pile like a broken Tower, engrauen with *Turkiſh* Characters, vpon that ſide which regardeth the way; erected as they ſay, by an *Ottoman* Emperour. Now hauing for a while deſcended thoſe Mountaines that neighbour the Champaine, we came to the ruines of an ancient building, ouer-looking the leuell: yet no leſſe excelling in commodious ſituation, then delicacie of proſpect. They call it, *The houſe of the Good Thiefe*. Perhaps ſome Abbey erected in that place; or Caſtle here built to defend this paſſage. Vpon the right hand there ſtandeth a handſome Moſque, euery way open, and ſupported with Pillars, the roofe flat, and charged on the Eaſt end with a Cupolo, heretofore a Chriſtian Chappell. This is ten miles from *Rama*, whither we came that night; and wet as we were, tooke vp our lodgings on the ground in the Houſe of *Sion*: nothing that day befalling, ſaue the violence done vs by certaine *Spaheis*, who tooke our Wine from vs; and payments of head-money in ſundry places, vnto which we were neither chargeable nor troubleſome.

Shilo.

Vale of *Terebynth.*

Moden.

Ieremie.

Good thiefes houſe.

Not vntill noone next day departed we from *Rama*: trauelling through a moſt fruitfnll Valley. The firſt place we paſſed by was *Lydda*, made famous by Saint *Peter*, called after *Dioſpolis*, that is, the Citie of *Iupiter*, deſtroyed by *Ceſtius*; here yet ſtandeth a Chriſtian Temple, built, as they ſay, by a King of *England* to the honour of Saint *George*, a *Cappadocian* by birth, aduanced in the Warres to the dignitie of a *Tribune*, who after became a Souldier of Chriſt; and here is ſaid to haue ſuffered Martyrdome vnder *Diocletian*. Others ſay, that there neuer was ſuch a man, and that the ſtorie is no other then an allegorie. The *Greeks* haue the cuſtodie of this Church, who ſhew a Scull, which they affirme to be Saint *Georges*. In the time of the Chriſtians it was the ſeate of a Suffragan, now hardly a Village. Eight miles from *Rama* ſtands the Caſtle of *Augia*, built like a Caine, and kept by a ſmall Garriſon. A little beyond, the *Muccermen* would haue ſtaid (which wee would not ſuffer, being then the beſt time of the day for trauell) that

Rama.

Lydda.

Saint *Georges* Temple built by a King of *England.*

Turkiſh knauerie, brauerie, ſlauerie.

Goodly Forreſt.

Silent riding.

Shining Flies.

they might by night haue auoided the next Village, with the payments there due: where wee were hardly intreated by the procurement of *Attala*, who holds correſpondencie with the *Moores* of thoſe quarters. They would not take leſſe then foure Dollars a man (when perhaps as many Medeins were but due) and that with much iangling. They ſought occaſion how to trouble vs, beating vs off our Mules, becauſe forſooth, wee did not light to doe homage to a ſort of halfe-clad Raſcals; pulling the white Shaſh from the head of the *Portugal* (whereby he wel hoped to haue paſt for a *Turke*) his Ianizarie looking on. Here detayned they vs vntill two of the clocke the next morning, without meate, without ſleepe, couched on the wet earth, and waſhed with raine; yet expecting worſe, and then ſuffered vs to depart. After a while wee entred a goodly Forreſt, full of tall and delightfull Trees, intermixed with fruitfull and flowrie Launes. Perhaps the earth affoordeth not the like; it cannot a more pleaſant. Hauing paſſed this part of the Wood (the reſt inclining to the Weſt, and then againe extending to the North) we might diſcouer a number of ſtragling Tents, ſome iuſt in our way, and neere to the skirts of the Forreſt. Theſe were *Spaheis* belonging to the Hoſt of *Morat Baſſa*, then in the Confines of *Perſia*. They will take (eſpecially from a Chriſtian) whatſoeuer they like; and kindly they vſe him if he paſſe without blowes: nor are their Commanders at all times free from their inſolencies. To auoid them, we ſtrucke out of the way, and croſſed the pregnant champaine to the foote of the Mountaynes, where for that day we repoſed our ſelues: when it grew darke, wee aroſe, inclining on the left hand, mingling after a while with a ſmall Carauan of *Moores*; enioyned to ſilence, and to ride without our Hats, leſt diſcouered for Chriſtians. The clouds fell downe in ſtreames, and the pitchie night had bereft vs of the conduct of our eyes, had not the Lightning affoorded a terrible light. And when the raine intermitted, the Aire appeared as if full of ſparkles of fire, borne too and fro with the wind, by reaſon of the infinite ſwarmes of Flies that doe ſhine like Glow-wormes, to a ſtranger a ſtrange ſpectacle. In the next Wood we out-ſtript that Carauan, where the theeuiſh *Arabs* had made ſundrie fires; to which our footmen drew neere to liſten, that we might paſſe more ſecurely. An houre after mid-night the skie began to cleere, when on the other ſide of the Wood we fell amongſt certaine Tents of *Spaheis*; by whom we paſt with as little noiſe as we could, ſecured by their ſounder ſleepings. Not farre beyond, through a large Glade betweene two Hils, we leiſurely deſcended for the ſpace of two houres (a Torrent ruſhing downe on the left hand of vs) when not able longer to keepe the backs of our Mules, we laid vs downe in the bottome vnder a plump of Trees on the farre ſide of a Torrent. With the Sunne we aroſe, and found our ſelues at the Eaſt end, and North ſide of Mount *Carmel*.

Mount *Carmel*.

Elias his houſe.

Friars *Carmelites*.

Tortora.

Caſarea.

Mount *Carmel* ſtretcheth from Eaſt to Weſt, and hath his vttermoſt Baſis waſht with the Sea, ſteepeſt towards the North, and of an indifferent altitude: rich in Oliues and Vines when husbanded; and abounding with ſeuerall ſorts of Fruits and Herbs, both medicinable and fragrant: now much ouer-growne with Woods and Shrubs of ſweet ſauour: celebrated for the habitation of *Elias*, whoſe houſe was after his death conuerted into a Synagogue; where Oracles, it is ſaid, were giuen by God; called by *Suetonius* the God *Carmelus*, whoſe words are theſe, intreating of *Veſpaſian: In Iudea conſulting with the Oracle of the God Carmelus, the Oracle aſſured him, that whatſoeuer he vnder-tooke ſhould be ſucceſſefull.* Where then was nothing more to be ſeene then an Altar. From hence proceeded the Order of the Friar *Carmelites*, as ſucceſſors to the children of the Prophets there left by *Elias*; who had their beginning in the Deſarts of *Syria*, in the yeere 1180. inſtituted by *Almericus* Biſhop of *Antioch*, and ſaid to haue receiued their white habite from our Ladie, whom *Albertus* the Patriarke of *Ieruſalem* tranſported firſt into *Europe*. There is yet to be ſeene the remaynes of their Monaſterie, with a Temple dedicated to the bleſſed Virgin; vnder which a little Chappell or Caue, the ancient dwelling of *Elias*. This is inherited by an *Emer* of the *Arabians*, who after the ancient cuſtome of that Nation doth liue in Tents, euen during the Winter, although poſſeſt of ſundrie conuenient houſes; whoſe Signiorie ſtretcheth to the South, and along the Shoare. Within his Precinct ſtands the *Caſtle of the Perigrines*, vpon a cape, almoſt ſurrounded with the Sea, now called *Tortora*, built by *Raimond* Earle of *Toloſa* for their better ſecuritie, and after fortified by the *Templers*. Ten miles South of this, ſtood that famous *Caſarea* (more anciently called the Tower of *Strato*, of a King of *Aradus* the Builder ſo named, who liued in the dayes of *Alexander*) in ſuch ſort re-edified by *Herod*, that it little declined in magnificencie from the principall Cities of *Aſia*; now leuell with the Floore, the Hauen loſt, and ſituation abandoned.

Chiſon, *Tabor*, *Hermon*.

Belus.

We paſſed the Torrent *Chiſon*, which floweth from the Mountaynes of *Tabor* and *Hermon*; and gliding by the North skirts of *Carmel*, diſchargeth it ſelfe into the Sea. *Carmel* is the South bound to the ample valley of *Acre*; bounded on the North by thoſe of *Saron*, on the Weſt it hath the Sea, and it is incloſed on the Eaſt with the Mountaines of *Galile*. In length about fourteene miles, in bredth about halfe as much; the neerer the Sea the more barren. In it there ariſe two riuolets of liuing, but peſtilent waters, drilling from ſeuerall mariſhes; the firſt is the Riuer of *Belus*, called by *Plinie Pagida* and *Palus*, and *Badas* by *Simonides*; whoſe ſand affoordeth matter for Glaſſe, becomming fuſable with the heate of the Fornace. *Strabo* reports the like of diuers places thereabout. And *Ioſephus* ſpeaking of this, declareth, that adioyning thereunto, there is a pit an hundred cubits in circuite, couered with Sand like Graſſe; and when borne away (for there-with they accuſtomed to Ballace their ſhips) it forth-with filled againe, borne thither by winds from places adiacent: And moreouer, whatſoeuer Minerall was contained therein, conuerted into Glaſſe; and Glaſſe there laid, againe into Sand. Neere to this pit ſtood the Sepulcher of *Memnon*, the Sonne of *Tythonus*.

Glaſſe-ſand.

Memnons Sepulcher.

Hauing rid ſeuen or eight miles along the skirts of the hils, we croſſed the Valley, and anon that other Riuolet a little aboue, where it falleth into the Road of *Acre*; where to our comfort, we eſpyed the Ship that brought vs to *Alexandria*, with another of *London*, called the *Elizabeth Conſort*: when entring the Towne, we were kindly entertained by our Country-men. Here ſtayed we, the reſt of our company proceeded vnto *Tripoly*; this being the mid-way betweene it and *Ieruſalem*. But our *Muccerman* would not reſt ſatisfied with halfe of his hire, according to our compact, whom we were glad to be rid of for twentie Dollers a man: our Oaths being bootleſſe againſt a *True Beleeuer*, for ſo do they tearme themſelues.

Ship of *London*.

Turkiſh Muſulman.

This Citie was called *Ace* at the firſt, a refuge for the *Perſians* in their *Ægyptian* warres: Then *Ptolomais* of *Ptolomy* King of *Ægypt*: *Colonia Claudij*, of *Claudius Caſar*, who heere planted a Colony: Afterward *Acon*, and now *Acre*. Seated on a leuell, in forme of a Triangular Shield: on two ſides waſht with the Sea; the third regarding the Champaine. The carkaſſe ſhewes that the body hath beene ſtrong, double immured, fortified with Bulwarkes and Towers; to each wall a ditch, lined with ſtone, and vnder thoſe diuers ſecret Poſternes. You would thinke by the ruines, that the Citie rather conſiſted wholly of diuers conioyning Caſtles, then any way mixed with priuate dwellings; which witneſſe a notable defence, and an vnequall aſſault; or that the rage of the Conquerors extended beyond Conqueſt: the huge Wals and Arches turned topſie-turuey, and lying like Rockes vpon the foundation. On the South ſide lyes the Hauen, no better then a Bay; open to the Weſt, North-weſt, and South-weſt winds, the bottome ſtony, and ill for their Cables. There are the ruines of a Palace, which yet doth acknowledge King *Richard* for the founder, confirmed likewiſe by the Paſſant Lion. An hundred yeares after, it remained with the Chriſtians, and was the laſt receptacle in the Holy Land, for the Knights *Hoſpitalers* of Saint *Iohns* of *Ieruſalem*, called thereupon Saint *Iohn de Acre*; to whom a goodly Temple neere the South ſide of the Citie was conſecrated, which now ouer-toppeth the reſt of the ruines. In a Vault thereof a great maſſe of Treaſure was hid by the Knights of the Order, which made knowne from time to time vnto their Succeſſors, was fetcht from hence about forty yeares ſince by the Gallies of *Malta*, the Inhabitants abandoning the Towne vpon their landing. In the yeare 1291. beſieged by an hundred and fiftie thouſand *Mahometans*, *Acre* receiued an vtter ſubuerſion, which the *Mamalucks* after in ſome ſort repaired, and loſt it at laſt with their name and Empire, vnto the *Turkiſh Selimus*. It is now vnder the *Sanziack* of *Saphet*, and vſurped with the reſt of that Prouince, by the *Emer* of *Sidon*. In the Towne there are not aboue two or three hundred Inhabitants, who dwell heere and there in the patcht-vp ruines; onely a new Moſque they haue, and a ſtrong ſquare Cane (built, where once was the Arſenall for Gallies) in which the *Francke* Merchants ſecurely diſpoſe of themſelues and their Commodities: who for the moſt part bring hither ready Monies, (*Dutch* Dollers being, as generally throughout *Iury* and *Phœnicia*, equiualent with Royals of eight, elſe-where leſſe by ten Aſpers) fraughting their ſhips with Cottons that grow abundantly in the Countrey adioyning. Here haue they a *Cadee*, the principall Officer. The *Engliſh* are much reſpected by the principall *Moores*: inſomuch, as I haue ſeene the ſtriker ſtricken by his fellow, a rare example amongſt the *Mahometans*, which I rather attribut to their policie then humanitie, leſt by their quitting of the place they ſhould be depriued of their profit, they being the onely men that doe maintaine that trading. Here wraſtle they in Breeches of oyled Leather, cloſe to their thighs, their bodies naked and anointed according to the ancient vſe, who rather fall by conſent, then by ſlight or violence. The Inhabitants doe nightly houſe their Goats and Sheepe for feare of Iaccals (in my opinion no other then Foxes) whereof an infinite number doe lurke in the obſcure Vaults, and reedy Mariſhes adioyning to the Brooke; the Brooke it ſelfe abounding with Torteſſes.

Acon See of it King *Richard* and his Nephew Earle *Richards* Acts, *ſup. c.* 4.

Reſpects of *Engliſh*.

Wreſtling.

Iaccals.

Foure daies we ſtayed at *Acre*; in which time we vainely expected the leiſure of the Merchants to haue accompanied vs to *Nazareth*, diſtant from hence about fifteene miles: who goe by one way and returne by another, for feare of the *Arabs*. Now a ſmall Village of *Galily*, ſeated in a little Vale betweene two hils, where are the remaines of a goodly Temple (once the Chaire of an Arch-biſhop) erected ouer the houſe of the bleſſed Virgine: whereof there is yet one roome to be ſeene, partly hewne out of the liuing Rocke; amongſt thoſe Chriſtians of great veneration. But the *Romaniſts* relate, that the roome wherein ſhe was borne, was borne by the Angels (at ſuch time as the Countrey was vniuerſally poſſeſſed by the Infidels) ouer Seas and ſhores to a Citie of *Illyria*. But when thoſe people grew niggardly in their Offerings, it was rapt from thence, and ſet in the Woods of *Picenum*; within the poſſeſſions of a Noble Lady, named *Lauretta*, frequented by infinite numbers of Pilgrimes. When many miſcarrying by the ambuſhment of Theeues, who lurking in the Woods adioyning, the bleſſed Virgine commanded

Bleſſed Virgins houſe.

Lady of *Lauretta*.

*It is like, made by ſome *Abiſſine*, for they picture Chriſt blacke, like themſelues.

the Angels to remooue it vnto a certaine Mountaine belonging vnto two Brethren, where ſhee got much riches, and ſumptuous apparell, by the beneuolence of her Votaries, and her charitable miracles. By which meanes the two Brethren grew alſo rich, and withall, diſſentions about the deuiſion of their purchaſes. Whereupon it was once more tranſported by thoſe winged Porters, and ſet in the place where as now it ſtandeth, neere to the *Adriaticke* Sea, and not farre from *Ancona*, yet retaining the name of *Lauretta*. In which is her Image (made as they ſay, by Saint *Luke*) of the hue (though a *Iew*) of a *Blackamore* *. This Conclaue hath a couer of Marble, yet not touched by the ſame, included within a magnificent Temple, adorned with Armors and Trophies; and beſet with Statues and Tables, repreſenting her miraculous cures and protections: And well hath ſhe beene paid for her labour: her Territories large, her Iewels ineſtimable; her apparell much more then Princely, both in coſt and varietie; her Coffers full: of whom, though the *Pope* be a yearely borrower, yet are they doubly repleniſhed by the firſt, and latter Spring-tides of deuotion. Now at *Nazareth*, no Chriſtian is ſuffered to dwell by the *Moores* that inhabit it. Moſt of the old Citie ſeemeth to haue ſtood vpon the hill that adioyneth, which beares the decayes of diuers other Churches. *Nazareth* gaue the name of *Nazaretans* vnto Chriſtians, called here corruptly *Noſtranes* at this preſent.

Spouts of water.

Sidon.

Vpon the eight of Aprill we went aboord the *Trinitie*, and hoiſed Sailes for *Sidon*: the winds fauourable, and the Seas compoſed; but anon they began to wrangle, and wee to ſuffer. Spouts of water were ſeene to fall againſt the Promontorie of *Carmel*, the tempeſt increaſed with the night; and did what it could to make a night of the day that enſued. But the diſtemperature and horror is more then the danger, where Mariners be *Engliſh*, who are the abſoluteſt vnder heauen in their profeſſion; and are by forreiners compared vnto Fiſhes. About foure of the clocke we came before *Sidon*, the Ship not able to attaine to the Harborage of the Rocke, which is enuironed by the Sea, and the onely protection of that rode for ſhips of good burthen: but ſome of vs were ſo ſicke, that we deſired to be ſet a ſhoare in the Skiffe, (a long mile diſtant) which was performed, but not without perill.

Tripolis.

Alexandretta, or *Scanderoone*.

Phœnicia is a Prouince of *Syria*, interpoſing the Sea and *Galily*, ſtretching North and South from the Riuer of *Valanus*, to the Caſtle of the *Peregrines*, which is on the farre ſide of Mount *Carmel*. The chiefe Sea-bordering Cities of *Phœnicia*, are *Tripolis*, *Biblis*, *Beritus*, *Sidon*, *Tyrus*, and *Ptolomais*, now called *Acre*. *Tripolis* is ſo called, becauſe it was ioyntly built by *Tyras*, *Sidon* and *Aradus*. It is ſeated vnder *Libanus*, and commanded by a well-furniſhed Cittadell, manned with two hundred *Ianizaries*. Before it, there is an ill-neighbouring banke of Sand, which groweth daily both in greatneſſe and neereneſſe; by which they haue a Propheſie, that it ſhall in proceſſe of time be deuoured. The Towne and Territories are gouerned by a *Baſſa*. Two miles off, and Weſt from it, is the heauen, made by a round piece of Land adioyning to the maine by an Iſthmos; the mouth thereof regarding the North. On each ſide a Bulwarke kept by an hundred *Ianizaries*, and planted with Ordnance to defend the entrance. Hither of late the *Grand Signior* hath remoued the Scale, which was before at *Alexandretta*, a Towne in the furtheſt extents of the Streights, beyond the Riuer *Orontes*, moſt contagiouſly ſeated by reaſon of the Mariſhes and loftie bordering Mountaines (towards the North, being part of *Taurus*) which depriue it of the rarifying Sunne, for no ſmall part of the day; inſomuch, that not many forreiners eſcape that there linger any ſeaſon, who goe not a ſhoare before the Sunne bee high mounted, and returne againe ere too low declining: Notwithſtanding, the Merchants doe offer great ſummes of Money to haue it reſtored vnto that place, as more conuenient for their Traffick with *Aleppo*, (the principall Mart of that part of *Aſia* for Silkes, and ſundry other Commodities) from thence but three daies iourney, being eight from *Tripoly*: which the *Turke* will not as yet aſſent to, for that diuers ſhips haue beene taken out of that Rode by Pirats, there being no Forts for protection, nor no fit place to erect them on. A thing vſuall it is betweene *Tripoly* and *Aleppo*, as betweene *Aleppo* and *Babylon*, to make tame Doues the ſpeedy tranſporters of their Letters; which they wrap about their Legges like Ieſſes, trained thereunto at ſuch time as they haue young ones, by bearing them from them in open Cages. A Fowle of a notable memory. *Sidon* is at this day contracted within narrow limits, and onely ſhewes the foundations of her greatneſſe; lying Eaſtward of this that ſtandeth, and ouer-ſhadowed with Oliues. There is nothing left of Antiquitie, but the ſuppoſed Sepulcher of the Patriarke *Zebulon*, included within a little Chappell amongſt theſe ruines, and held (eſpecially by the *Iewes*) in great veneration. The Towne now being, is not worth our Deſcription; the Walls neither faire nor of force; the Hauen decayed, when at beſt but ſeruing for Gallies. At the end of the Peir, ſtands a paltry Blocke-houſe, furniſhed with ſutable Artillery. The Moſque, the Bannia, and Cane for Merchants, the onely buildings of note.

Zebulons Sepulcher.

Emers of *Sidon*.

The Inhabitants are of ſundry Nations and Religions, gouerned by a ſucceſſion of Princes, whom they call *Emers*: deſcended, as they ſay, from the *Druſes*, the remainder of thoſe *French* men which were brought into theſe parts by *Godfrey* of *Bullen*, who driuen into the Mountaines aboue, and defending themſelues by the aduantage of the place, could neuer be vtterly deſtroyed by the *Saracens*. At length they affoorded them peace, and libertie of Religion; conditionally that they wrote the white Turbant, and paid ſuch duties as the naturall ſubiect. But in tract of time they fell from the knowledge of Chriſt: nor throughly embracing the other, are indeede of neither. As for this *Emer*, he was neuer knowne to pray, nor euer ſeene in a Moſque. His name is *Faccardine*, ſmall of ſtature, but great in courage and atchieuements: about the age of forty, ſubtile as a Foxe, and not a little inclining to the Tyrant. He neuer commenceth battell, nor executeth any notable deſigne, without the conſent of his* mother. To his Towne hee hath added a kingly Segnioury, what by his ſword, and what by his Stratagems. When *Morat Baſſa* (now principall *Vizier*) came firſt to his gouernement of *Damaſco*, he made him his, by his free entertainment and bounty: which hath conuerted to his no ſmall aduantage, of whom he made vſe in his contention with *Frecke* the *Emer* of *Balbec*; by his authority ſtrangled. After that he pickt a quarrel with *Ioſeph Emer* of *Tripoly*, and diſpoſſeſt him of ***Barut*, with the territories belonging thereunto, together with *Gazer*, about twelue miles beyond it; a place by ſituation inuincible: This *Ioſeph* hated of his people for his exceſſiue tyranny, got to bee made *Seidar* of *Damaſco* (which is Generall of the Souldiery) and by that power intended a reuenge. But in the meane ſeaſon *Faccardine* ſackt *Tripoly* it ſelfe, and forced the *Emer* to flie in a *Venecian* ſhippe vnto *Cyprus*: where againe he imbarqued in a *French-man*, and landed at the Caſtle of the *Pare-grines*; and there by *Achmet* the *Arabian* (formerly mentioned) entertained, hee repayred to *Damaſco*, entred on his charge, conuerting his whole ſtrength vpon the *Sidonian*, now in the field; and ioyned with *Ali Baſſa* his confederate. In a plaine ſome eight miles ſhort of *Damaſco*, the armies met; the *Damaſcens* are foiled, and purſued to the gates of the City: The Conquerors lodge in the ſuburbs, who are remoued by the force of an hundred and fifty thouſand *Sultanie*. This battel was fought about the midſt of Nouember in the yere of our Lord 1606. Three months after a Peace is concluded amongſt them. But the ſommer following, *Morat* the Great *Vizier* hauing ouerthrowne *Ali Baſſa* of *Aleppo*, that valiant rebell (who in three maine battels withſtood his whole forces; hauing ſet vp an order of *Sedgmen* in oppoſition of the *Ianizaries*.) they ſought by manifold complaints to incenſe him againſt the *Emer* of *Sidon*, as confederate with the traytor; which they vrged with gifts, receiued and loſt: for the old *Baſſa* mindfull of the friendly offices done him by the *Emer* (corrupted alſo, as is thought, with great ſummes of money) not only not moleſteth, but declareth him a good ſubiect. Hauing till of late held good correſpondency with the City and Garriſon of *Damaſco*, they had made him *Sanziacke* of *Saphet*. Now, when according to the gouernement of *Turkie*, which once in 2 or 3 yeeres doth vſe to remoue the Gouernours of Cities and Prouinces; and that another was ſent by the *Damaſcens* to ſucceede him, he refuſed to reſigne it; notwithſtanding tendring to the *Teſtadar* or Treaſurer the reuenue of that *Sanziackry*; this was the firſt occaſion of their quarrell. Hee got from the improuident Peaſants the Caſtle of *Elkiffe*, which he hath ſtrongly fortified, and made the receptacle of Treaſure: And the Caſtle of *Banies* from the *Shecke* that ought it, by a wile (which ſtandeth on a hill by it ſelfe, and is indeede by nature inuincible.) For the *Emer* in peaceable manner, pitching his tents not farre from the wall, was kindely viſited and entertained by the *Sheck*: when deſirous to ſee it, he conducted him vp, hauing not aboue twenty or thirty in his company, but thoſe priuately armed; leauing order that the reſt ſhould aſcend by twoes and by threes, and ſo ſurpriſed it without bloud-ſhed, planting the inhabitants in other places within his Dominions, and ſtrengthning this with a Garriſon. Out of the Rock whereon it is mounted ariſeth one of the two heads of *Iordan*. His Signiory ſtretcheth from the Riuer of *Canis* (which they call *Celp*) to the foote of mount *Carmel*. In which the places of principall note, are *Gazir*, *Barut*, *Sidon*, *Tyrus*, *Acre*, *Saffet* (which was *Tyberias*) *Diar*, *Camer*, *Elkiffe*, *Banias*, the two heads of *Iordan*, the lake *Semochonthis* (now called *Houle*) and ſea of *Tyberias*, with the hot bath adioyning; *Nazareth*, *Cana*, and mount *Tabor*. *Saffet* is his principall City, in which there abide a number of *Iewes*, who affect the place, in that *Iacob* had his being thereabout before his going downe into Ægypt.

* She is ſuppoſed skilfull in blacke Arts.

*Olim Berytus.

The *Grand Signior* doth often threaten his ſubuerſion, which he puts off with a ieſt, that hee knowes he will not this yeare trouble him, whoſe diſpleaſure is not ſo much prouoked by his incroching, as by the reuealed intelligence which he holds with the *Florentine*; whom he ſuffers to harbour within his Hauen of *Tyrus*, (yet excuſing it as a place lying waſte, and not to be defended) to come aſhoare for freſh-water, buyes of him vnderhand his prizes, and furniſheth him with neceſſaries. But deſignes of a higher nature haue been treated of betweene them, as is well knowne to certaine Merchants imployed in that buſineſſe. And I am verily perſwaded, that if the occaſion were laid hold of, and freely purſued by the Chriſtians, it would terribly ſhake, if not vtterly confound the *Ottoman* Empire. It is ſaid for a certainty that the *Turke* will turne his whole forces vpon him the next Sommer: And therefore more willingly condeſcends to a Peace with the *Perſian*. But the *Emer* is not much terrified with the rumor (although he ſeekes to diuert the tempeſt by continuance of gifts, the fauour of his friends, and profeſſed integritie:) for he not a little preſumeth of inuincible forts, well ſtored for a long warre; and aduantage of the mountaines: hauing beſides forty thouſand expert ſouldiers in continuall pay; part of them *Moores*, and part of them Chriſtians: and if the worſt ſhould fall out, hath the ſea to friend, and

His intelligence with the *Florentine*.

His ſtrength.

the

Cuſtome.

Iuſtice.

Iniuſtice.

Antilibanus very old.

the *Florentine*. And in ſuch an exigent intendeth, as is thought, to make for Chriſtendome, and there to purchaſe ſome Signorie; for the opinion is that he hath a maſſe of Treaſure, gathered by wiles and extortions, as well from the Subiect, as from the Forreiner. Hee hath coyned of late a number of counterfeit *Dutch* Dollers, which he thruſteth away in payments, and offers in exchange to the Merchant: ſo that no new *Dutch* Dollers, though neuer ſo good, will now goe currant in *Sidon*. He hath the fift part of the increaſe of all things. The *Chriſtians* and *Iewes* doe pay for their heads two Dollers apiece yearely, and head money he hath for all the Cattell within his Dominions. A ſeuere Iuſticer, re-edifies ruinous, and replants depopulated places; too ſtrong for his Neighbours, and able to maintayne a defenſiue warre with the *Turke*: but that it is to be ſuſpected that his people would fall from him in regard of his tyrannie. Now as for the Merchants, (who are for the moſt part *Engliſh*) they are entertayned with all courteſie and freedome; they may trauell without danger with their Purſes in their hands, paying for cuſtome by three in the hundred. Yet theſe are but Traines to allure them, and diſguiſe his voracitie; for if a Factor dye, as if the Owner, and hee his Heire, hee will ſeize on the goods belonging to his Principals, and ſeeme to doe them a fauour in admitting of a Redemption vnder the value, ſo that they doe but labour for his Harueſt, and reape for his Garners. For ſuch, and ſuch-like eatings they generally intend to forſake his Countrey. The Merchandizes appropriate to this place are Cottons, and Silkes, which here are made in the Mulbery Groues, in indifferent quantitie. Other Commodities (which are many, and not courſe) they fetch from *Damaſco*: two dayes iourney from hence; interpoſed with the Snow-topt Mountaynes of *Antilibanus*, ſo exceeding cold, that a *Moore* at our being here, returning from thence in the company of an *Engliſh* Merchant, periſhed by the way: the heate then exceſſiue great in the Valleyes on both ſides.

Damaſcus. See here Maſter *Biddulph* in the next Chapter.

Damaſcus is ſeated in a Plaine enuironed with Hils, and watered with the Riuer *Chryſoras*: deſcending with a great murmure from the Mountaynes; but after awhile hauing entred the plaine becommeth more gentle; ſeruing the Citie ſo abundantly, that few houſes are without their Fountaines, and by little Riuolets let into their Orchards: then which the habitable earth affoordeth not more delicate for excellencie of fruits, and their varieties: yet ſubiect to both the extreames of weather; rich in Trades, and celebrated for excellent Artizans. We were deſirous to haue ſeene it, but were aduiſed not aduenture, becauſe of the lawleſſe *Spaheis* there then reſiding in great numbers. The people about *Sidon* are greatly giuen to the nouriſhing of Cattel, (hauing notwithſtanding not many) inſomuch as Beefe and Veale are ſeldome here to bee had, but when by chance they doe breake their legges or otherwiſe miſcarrie. They fother them in the Winter (for they cut no graſſe) with ſtraw, and the leaues of Trees, whereof many doe flouriſh continually.

Sarepta.

Sarapanta.

Our ſhip returning to *Alexandria*, and carrying with her two of our fellow Pilgrimes; on the fiue and twentieth of Aprill we returned alſo towards *Acre* by Land in the company of diuers *Engliſh* Merchants: the Champaine betweene the Sea and the Mountaynes fruitfull though narrow; and croſſed with many little Riuolets. After fiue miles riding wee came to a ſmall ſolitarie Moſque not far from the Sea; erected, as they ſay, ouer the Widdowes houſe that entertayned *Elias*; cloſe by it are the foundations of *Sarepta*. It was the Seate of a Biſhop, and ſubiect vnto *Tyrus*. Right againſt it, and high mounted on the Mountayne, there is a handſome new Towne now called *Sarapanta*. Beyond on the left hand of the way are a number of Caues cut out of the Rocke, the Habitations, as I ſuppoſe, of men in the Golden Age, and before the foundation of Cities. Theſe are mentioned in the Booke of *Ioſua*, and called *Mearah*, (which is the Caues of the *Sidonians*, and afterward called the Caues of *Tyrus*, a place then inexpugnable, and maintayned by the Chriſtians, vntill in the yeare 1167. it was by the corrupted Souldiers deliuered to the *Saracens*.

Palætyrus.

Rare Hoſpitalitie.

Wee croſſed a little Valley deuided by the Riuer *Elutherus* (now called *Caſmeir*) which deriues his originall from *Lybanus*, and glideth along with a ſpeedie courſe through a ſtrangely intricate Channell: guiltie of the death of the Emperour *Fredericke Barbaroſſa*, who falling from his Horſe as hee purſued the Infidels, and oppreſſed with the weight of his Armour was drowned therein, and buried at *Tyrus*. On the other-ſide of the Valley ſtands an ancient Cane, whoſe Port doth beare the pourtrayture of a Chalice. Fiue miles beyond wee came to a Village ſeated on a little Hill in the midſt of a Plaine, the ſame by all likelihood that was formerly called *Palatyrus*, or old *Tyrus*. Forget I muſt not the cuſtome obſerued by the Inhabitants hereabout, who retayne the old Worlds Hoſpitalitie. Be the Paſſenger Chriſtian or whatſoeuer, they will houſe him, prepare him extraordinary fare, and looke to his Mule, without taking of one Aſper. But the preciſe *Mahometans* will neither eate nor drinke with a Chriſtian: onely miniſter to his wants; and when he hath done, breake the earthen Diſhes wherein he hath fed, as defiled. Now through this Towne there paſſes a ruinous *Aquaduct*, extending a great way towards the South, and through the Champaine, ſeeming often to climbe aboue his beginning, and from hence proceedeth directly Weſt vnto *Tyrus*, which ſtandeth about two miles and a halfe below it.

Tyrus.

Tyrus was ſaid to be built by *Tyras*, the ſeuenth Sonne of *Iaphet*: re-edified by *Phœnix*, made a Colony of the *Sidonians*, and after the Metropolis of *Phœnicia*. The Citie was conſecrated to

Hercules, whoſe Prieſt was *Sicheus*. The Citizens famous for ſundry excellencies, and forreine Plantations.

But in the yeare 1289. it was ſubdued by the *Ægyptian Mahometans*, and from them by the *Ottoman Selymus*. But this once famous *Tyrus*, is now no other then an heape of Ruines; yet haue they a reuerent reſpect, and doe inſtruct the penſiue beholder with their exemplarie frailtie. It hath two Harbours, that on the North-ſide the faireſt, and beſt throughout all the *Leuant*, (which the Curſours enter at their pleaſure) the other choaked with the decayes of the Citie. The *Emer* of *Sidon* hath giuen it with the adiacent Territories, to his Brother for a poſſeſſion, comprehending ſixe miles of the Continent in length; two in breadth, and in ſome places three. A leuell naturally fertill, but now neglected: watered with pleaſant Springs; heretofore abounding with Sugar-canes, and all varietie of fruit Trees.

We paſſed by certaine Ciſternes, ſome mile and better diſtant from the Citie: which are called *Salomons* by the Chriſtians of this Countrey. I know not why, vnleſſe theſe were they which he mentions in the *Canticles*. Square they are and large; repleniſhed with liuing waters, in times paſt conueyed by the Aquaduct into the aforeſaid Orchards: but now vſeleſſe and ruined, they ſhed their waters into the Valley below, making it plaſhie in ſundry places: where the Aire doth ſuffer with the continuall croking of Frogs. Within night, wee came vnto certayne Tents that were pitched in thoſe Mariſhes, belonging to the *Emers* Brothers Seruants, who there paſtured their Horſes. Where by a *Moletto* the Maſter of his Horſe (whoſe Siſter he had marryed) we were courteouſly entertayned. The next morning after two or three houres riding, we aſcended the Mountaynes of *Saron*, high and woodie; which ſtretch with intermitted Vallies, vnto the Sea of *Galilie*, and here haue their white Cliffes waſht with the ſurges; called *Capo Bianco* by the Mariner: frequented (though forſaken by men) with Leopards, Bores, Iaccals, and ſuch like ſauage Inhabitants. This paſſage is both dangerous and difficult, neighboured by the precipitating Cliffe, and made by the labour of man: yet recompenſing the trouble with fragrant Sauours, Bayes, Roſemary, Marioram, Hyſope, and the like there growing in abundance. They ſay, that of late a Thiefe purſued on all ſides, and deſperate of his ſafetie, (for rarely are offences here pardoned) leapt from the top into the Sea, and ſwum vnto *Tyrus*, which is ſeuen miles diſtant; who for the ſtrangeneſſe of the fact was forgiuen by the *Emer*. A little beyond we paſſed by a ruinous Fort, called *Scandarone*, of *Alexander* the builder; heere built to defend this paſſage: much of the foundation ouer-growne with Oziers and Weeds, being nouriſhed by a Spring that falleth from thence into the Sea. A *Moore* not long ſince was heere aſſailed by a Leopard, that ſculkt in the aforeſaid Thicket; and iumping vpon him, ouerthrew him from his Aſſe: but the beaſt hauing wet his feet, and miſt of his hold, retyred as aſhamed without further violence: within a day or two after he drew company together to haue hunted him, but found him dead of a wound receiued of a Bore. The higher Mountaynes now comming ſhort of the Sea, doe leaue a narrow leuell betweene. Vpon the left hand on a high round Hill, wee ſaw two ſolitarie Pillars, to which ſome of vs rid, in hope to haue ſeene ſomething of Antiquitie; where we found diuers others laid along, with the halfe buried foundation of an ample building. A mile beyond we came to a Fort maintayned by a ſmall Garriſon of *Moores*, to prohibit that paſſage if need ſhould require, and to ſecure the Traueller from Theeues; a place heretofore vnpaſſable by reaſon of their out-rages. The Souldiers acquainted with our Merchants, freely entertayned vs, and made vs good cheere according to their manner of Diet: requited with a Preſent of a little Tobacco, by them greedily affected. They alſo remitted our *Caphar*, vſing to take foure Dollers apiece of the ſtranger Chriſtians. From hence aſcending the more eminent part of the Rockie and naked Mountaynes, which heere againe thruſt into the Sea, (called in times paſt, *the Tyrian Ladder*) by a long and ſteepe deſcent we deſcended into the Valley of *Acre*. Diuers little hils being here and there diſperſed, crowned with Ruines (the Couerts for Theeues) and many Villages on the skirts of the bordering Mountaynes. Ere yet night, we reentred *Acre*.

Salomons Ciſternes.

Saron.

Scandarone.

A Leopard.

Tobacco.

Now is our Author ſhaping his courſe for *England*; and we haue a further *Aſian* Diſcouerie to make. Thankfull to him for his paines (which haue eaſed vs of further ſearch in the many many Holy Land Pilgrimes, which I haue in diuers Languages) wee will ſeeke a new Pilgrime to be our Guide, both in *Syria*, and in the parts adioyning. And loe, *Ieruſalem* ſo pleaſeth vs, that once againe we will trauell thither with Maſter *Biddulph*, following him from *Conſtantinople* to *Aleppo*, and thence by Land to *Ieruſalem*, the Nauill and Centre of many our Pilgrimes and Pilgrimages.

CHAP. IX.

Part of a Letter of Maſter WILLIAM BIDDVLPH *from* Aleppo.

THe * dolefull and lamentable beginning of your laſt Letter made mee exceeding ſorrowfull; for therein you acquainted me with the death of bleſſed Queene *Elizabeth*, of late and famous memory; at the hearing whereof, not onely I and our *Engliſh* Nation mourned, but many other Chriſtians who were neuer in Chriſtendome, but borne and brought vp in Heathen Countries, wept to heare of her death, and ſaid, ſhe was the moſt famous Queene that euer they heard or read of ſince the World beganne. But the ending of your Letter comforted vs againe, and mitigated our mourning. And (as my dutie was) I appointed one day to bee kept holy, which wee ſpent in Prayer, and Preaching, and Thankſgiuing vnto God for the happie aduancement of ſo Noble, Wiſe, Learned, and Religious a King ouer vs. And in ſigne of ioy, we feaſted and triumphed in ſuch ſort, that the very Heathen people were partakers with vs of our ioy. After my departure from *Conſtantinople*, the firſt place wee touched at, was the two Caſtles at the *Helleſpont*, about two hundred and twentie miles diſtant from *Conſtantinople*, where the order is, for all ſhips to ſtay three dayes, to the end that if any ſlaues be run away from their Maſters, or Theeues haue ſtolne away any thing, they may thither be purſued in three dayes, before the ſhips paſſe: And then at three dayes end, the ſhip muſt be ſearched for goods, *contra bando*, and the *Grand Signiors* Paſſe ſhewed for all the Paſſengers in the ſhip; and then (their vſuall duties payed) they may ſet ſaile and away. Yet if the Maſter of the ſhip pay extraordinarily, they may more ſpeedily bee diſpatched: and many giue very liberally (when they haue a good winde) rather than they will be ſtayed many houres. From thence we came to *Chios*, where we ſtayed a few dayes. From *Chios* wee ſet ſayle with a very good wind, which brought vs amongſt the fiftie three Iles in the *Arches*, called *Cyclades*, or *Sporades*: And then, by a contrary wind, wee were driuen to *Samos*, which is an Ile before *Ionia*, ouer againſt *Epheſus*, where we anchored vntill wee had a good wind, and then ſayled by *Andros*, an Ile, one of the *Cyclades*, and had a very good wind vntill we came to *Rhodos*, commonly called *Rhodes*, which is an Ile in the *Carpathian* Sea, neere *Caria*, where we were becalmed. It is called the *Carpathian* Sea of *Carpathus*, an Ile in the middeſt betwixt *Rhodes* and *Creet*. From *Rhodes* we came to *Cyprus*, a famous and fruitfull Iland in the Sea *Carpathium*, betweene *Cilicia* and *Syria*, which was once conquered by *Richard* the Firſt, King of *England*. In this Ile, *Venus* was greatly honoured. There is ſtill a Citie therein called *Paphia*, built by *Paphus*, who dedicated it to *Venus*. But the chiefeſt Cities in *Cyprus* are *Famoguſta* and *Nicoſia*. There is great ſtore of Cotton-wooll growing in this Iland, and exceeding good Wine made here, and the beſt Dimetey, with other good Commodities. From hence a *French* Gentleman (who came in our ſhip from *Conſtantinople*,) imbarked himſelfe for *Ioppa*, with a purpoſe to goe to *Ieruſalem*. *Ioppa* is not two dayes ſayling from *Cyprus* with a good wind: and *Ioppa* is but thirtie miles from *Ieruſalem* by Land. *Cyprus* was vnder the gouernment of the Signiorie of *Venice*; but now it is inhabited by *Greekes*, and gouerned by *Turkes*.

* The former part of this Letter is omitted: the later alſo pruned in ſome things to preuent tedious repetitions, of thoſe things which you haue had in others.

Fame of Q. *Elizabeth.*

That is, goods forbidden.

Rhode.

Cyprus.

Ioppa.

But our ſhip from *Cyprus* went to *Tripoly* in *Syria*, a Citie on the mayne Land of *Syria*, neere vnto Mount *Lybanus*, which is a Mountayne of three dayes iourney in length, reaching from *Tripoly* neere to *Damaſcus*. Whileſt our ſhip ſtayed in the Roade at *Tripoly*, I and ſome others road vp to Mount *Lybanus*, to ſee the Cedar Trees there, and lodged the firſt night at the Biſhops houſe of *Eden*, who vſed vs very kindly. It is but a little Village, and called by the *Turkes*, *Anchora*, but moſt vſually by the *Chriſtians* there dwelling, it is called *Eden*, not the Garden of *Eden*, (which place is vnknowne vnto this day) but becauſe it is a pleaſant place, reſembling in ſome ſort the Garden of *Eden*, (as the ſimple Inhabitants thereof ſuppoſe) therefore it is called *Eden*. This Biſhop was borne in the ſame Pariſh, but brought vp at *Rome*: his name was *Franciſcus Amyra*, by whom I vnderſtood, that the Pope of *Rome* many yeeres ſince, ſent vnto the Chriſtians inhabiting Mount *Lybanus*, to perſwade them to embrace the *Romiſh* Religion, and yeeld themſelues to the Church of *Rome*, making large promiſes vnto them if they would ſo doe: whereof they deliberated long, but in the end yeelded, vpon condition they might haue libertie to vſe their owne Lyturgie, and Ceremonies, and Lents (for they ſtrictly obſerue foure Lents in the yeere) and other Cuſtomes. Euer ſince which time, the Pope hath and doth maintayne ſome of their Children at *Rome*. Theſe Chriſtians which dwell vpon Mount *Lybanus*, are called *Maronites*, they are very ſimple and ignorant people, yet ciuill, kinde, and courteous to Strangers. There are alſo many *Turkes* dwelling on the ſame Mountayne, and an *Emeer* or great Lord, called *Emeer Vſeph*, who gouerneth all the reſt, both *Chriſtians* and *Turkes*, beeing himſelfe a *Mahometan*, yet one who holdeth the gouernment of Mount *Lybanus*, in deſpight of the Great *Turke*, and hath done a long time.

Tripoly in *Syria.*

Lybanus.

Eden not the Garden.

From *Eden* we rode ten miles further vp the Mountayne, to ſee certayne Cedar Trees, where we ſaw foure and twentie tall Cedar Trees growing together, as bigge as the greateſt Oakes, with diuers rowes of branches one ouer another, ſtretching ſtraight out, as though they were kept by Art. Although we read of great ſtore of Cedars which haue growne on Mount *Lybanus*, yet now there are very few, for we ſaw none but theſe foure and twentie, neither heard of any other but in one place more. At theſe Cedars many *Noſtranes* met vs, and led vs to their Villages. From theſe Cedars wee returned toward *Tripoly*, another way, deſcending by the ſide of the Mount towards a Village of the *Maroniticall Chriſtians*, called *Hatcheeth*, where (as we were deſcending downe the ſide of the Mountaine) all the men, women and children, came out of their Houſes to behold vs: And when we were yet farre off riding towards them, they gaue a ioyfull ſhout altogether ioyntly, to expreſſe their ioy for our comming. And when we came neere, their women with Chaffing-diſhes of coles burnt Incenſe in our way, and their *Caſſeeſes*, that is, their Church-men (with blue Shaſhes about their heads) made croſſes with their fingers towards vs (as their manner is in ſigne of welcome) and bleſſed vs, giuing God thankes that he had brought *Chriſtian Frankes*, * of ſuch far Countries as they vnderſtood we were of, to come to viſit them.

Cedars were plentifull in *Salomons* time, but now very rare.

* The Weſterne Chriſtians are ſo called thorow all the Eaſt, euer ſince the *Hieroſolymitan* Expeditions by *Godfrey Bullon*.

So ſoone as we were diſmounted from our Horſes, the chiefe *Sheb*, with all the reſt of their ancienteſt men, came and brought vs to the chiefe houſe of the Pariſh, called the Towne-houſe or Church-houſe, and there ſpread Carpets and Table-clothes on the ground (as their manner is) and made vs all ſit downe; and euery one that was able, brought Flaskets of ſuch good cheere as they had, to welcome vs, which was many Bottles or Ingeſters of exceeding good Wine, with Oliues, Sallets, Egges, and ſuch like things, as on the ſudden they had readie, and ſet them before vs; and both by the cheerefulneſſe of their countenances, geſtures of their bodies, and preſents of ſuch preſent things as they had, expreſſed their gladneſſe for our comming; and would alſo haue prepared Hens, Kids, and other good cheere, but we would not ſuffer them. This was about eleuen or twelue of the clocke. They would haue had vs continue with them all night, and with great importunitie craued it; but we vnderſtanding that the Patriarch was but three miles off, at a Village called *Sharry*, we went to ſalute him, who hearing of our comming (albeit he were at a Feaſt amongſt all his Neighbours) came to meete vs, and ſaluted vs, and brought vs all in amongſt his Neighbours into a Roome foure ſquare, and round about beſet with Carpets and Table-clothes on the ground, and ſuch cheere as the ſeaſon of the yeere did affoord, ſet thereon, and made vs all ſit down, and conferred with vs of our Country, and many other matters, ſauing matters of Religion, for the poore man had no *Latine*, and little Learning in any other Language; only he had the *Syracke*, (which was his naturall Language) with the *Turkiſh* and *Arabian* Tongue. After wee had ſpent one houre with him, we left him with his Neighbours at *Sharry*, where we found him, for he could not conueniently come from them: for their manner is, when they feaſt, to ſit from mid-day vntill mid-night, and ſometimes all night, neuer altogether riſing from their good cheere, but now and then one by Inter-courſes, as occaſion requireth, returning againe ſpeedily. Yet hee ſent with vs three men to bring vs to his owne houſe, neere vnto a Village (foure miles diſtant from *Sharry*) called *Boloza*, but vulgarly *Blouza*, from whence we deſcended downe the ſide of another part of the Mountayne, and in the middle of the deſcending of this Mountayne was the Patriarkes houſe, called *Kanobeen Kadiſcha Mir-iam*, in the *Syriacke* Tongue, but in *Latine*, *Cœnobium Sancta Maria*; that is, *The Monaſterie of Saint* Marie. Ouer againſt the Patriarkes houſe is an high ſteepie Mountayne, from whence the water runneth downe into a deepe Valley betwixt the Patriarkes Houſe and the Hill, and in the fall, the water maketh an exceeding great noyſe, like vnto that *Catadupa* in *Æthiopia*, where the fall of *Nilus* maketh ſuch a noyſe, that the people are made deafe therewith that dwell neere it. This place is ſome-what like vnto it in fall, but not in effect: for this water beeing not ſo great as *Nilus*, maketh not the like noyſe, neither worketh the like effect. There is alſo an extraordinarie Eccho thereabout.

Sheb, ſignifieth an ancient man.

One ſide of the Patriarkes houſe is a naturall Rocke, the other of hewen ſtones and ſquared Timber: a very ſtrong Houſe, but not very large, nor ſpecious to behold. So are alſo many of their Houſes, in moſt of their Villages, built againſt a Rocke, as a Wall vnto one ſide of it, eſpecially *Emeer Vſeph* his Houſe, the greateſt part thereof being hewed out of the liuely Rocke, and the paſſage or deſcending vnto it ſo narrow and dangerous, that it is counted inuincible, which maketh him to hold out againſt the *Turke*, and to domineere in this Mountayne, will he, nill he.

That is, Lord *Ioſeph*.

It is a moſt intricate Mountayne with Hils and Valleyes, Woods and Riuers, and fruitfull Paſtures, Oliues, Vines, and Fig-trees, Goates, Sheepe, and other Cattle. It is alſo exceeding hauing Snow on the top all the yeere long.

At this Monaſtery of Saint *Marie* (which is the Patriarkes Houſe) wee lodged all night, and both on Saturday at Euening Prayer, and on Sunday at Morning Prayer, we both heard and ſaw the manner of their Seruice in the *Syriacke* Tongue, both read and ſung very reuerently, with Confeſſions, Prayers, Thankeſgiuings, the Pſalmes of *Dauid* ſung, and Chapters both out of the Old Teſtament, and the new diſtinctly read. It reioyced me greatly to ſee their Order: and I

Set formes of Prayers.

[illegible] ~~orded in theſe~~ ancient *Chriſtians* called ~~*Nazarites*, the~~ Antiquitie ~~of vſing ſet formes of~~ Prayers in Churches, and alſo the neceſſitie thereof, that the people might haue ſomething to ſay *Amen* vnto, beeing read in their Mother Tongue, that they may learne to pray priuately, by thoſe Prayers which they daily heare read publikely. This is too much neglected in *England*, God grant reformation thereof.

But foure Pariſhes in all the World which ſpeake *Syriack*.

There is no place in all the World, but foure Pariſhes or Villages on this Mountaine, where they ſpeake the *Syriacke* Tongue naturally at this day. And theſe are theſe foure Villages, which I named before; at all which places wee had kind entertainment, *viz.* Firſt, *Eden*, called by the *Turkes*, *Anchora*. Secondly, *Hatcheeth*. Thirdly, *Sharry*. Fourthly, *Boloza*, called vulgarly *Blouza*. And theſe people are called *Noſtranes*, *quaſi Nazaritans*, as it were *Nazarites*, and none but they. But more generally they are called *Maronites*, but this name is common to them with others.

Mount *Lybanus*.

There are dwelling on one ſide of Mount *Lybanus*, towards the foot of the Mountayne (and in ſome other places in that Countrey) a kind of *Chriſtians*, called *Druſies*, who came into the Countrey with King *Baldwine*, and *Godfrey* of *Bullen*, when they conquered that Countrey, (whoſe Predeceſſors or Anceſtors are thought to haue beene *Frenchmen*) and afterwards when the *Saracens* recoured it againe, theſe men (whom they now call *Druſies*) fled into the Mountaynes to ſaue themſelues; and there dwelling long, in the end their Poſteritie forgat all Chriſtianitie, yet vſed ſtill Baptiſme, & retained ſtill the names of *Chriſtians*, whom the *Turcomen* call *Raſties*, that is, Infidels, becauſe they eate Swines fleſh, which is forbidden by the *Turkes* Law.

Druſies.

Turcomanny.

Theſe *Turcomanny* are kind, and ſimple people, dwelling alwayes in the fields, following their flockes, borne and brought vp, liuing and dying in Tents, and when their flockes and heards remooue, then all their men, women and children remoue with their houſhold-ſtuffe, and houſes too, which are but Tents made to remooue, after the manner of the ancient *Iſraelites*: & where they find good paſture, there they pitch their Tents; the men following their flocks of ſheepe and heards of Cattle, the women keepe their Tents, and ſpend their time in ſpinning, or carding, or knitting, or ſome houſhold huſwiferie, not ſpending their time in goſſipping and gadding abroad from place to place, and from houſe to houſe, from Ale-houſe to Wine-tauerne, as many idle Huſwiues in *England* doe. Yet ſometimes are theſe ſimple ſoules abuſed by *Ianizaries*, who in trauelling by them, take from them perforce victuals for themſelues and for their horſes, and giue them nothing but ſore ſtripes, if they but murmure againſt them. But when *Chriſtian* Merchants paſſe by them, they will (of their owne accord) kindly preſent them.

Ianizaries, are Souldiers.

We returned from Mount *Lybanus* to *Tripoly*, by ſuch an intricate way, that if we had not had a Guide with vs, wee ſhould haue loſt our ſelues. Neere vnto *Tripoly* there is a Plaine at leaſt one mile in length, full of Oliue-trees and Fig-trees. At the foot of this Mountayne, neere vnto *Tripoly*, there is a ſandie Mount which hath ariſen (in the memorie of ſome olde men there yet liuing) where there was none before; and it groweth ſtill bigger and bigger, and there is a Propheſie of it, that in time it ſhall ouer-whelme the Towne. *Tripoly* hath the Etimologie (as ſome ſay) of two *Greeke* words, *viz.* τρεις and πολις, becauſe the Citie hath bin thrice built. Firſt, on a Rockie Iland, where it was ouer-whelmed with water. Secondly, on the *Marine* neere vnto the Sea, where it was often ſacked by *Curſares*. And now thirdly, a mile from the Sea, where it is annoyed with ſand. Our ſhip being not readie to ſet ſaile at our returne from the Mount, but ſtaying partly to diſpatch their buſineſſe, and partly for a good wind; we trauelled by Land two dayes iourney, to ſee *Tyrus* and *Sidon*, hard by the Sea. And at *Sidon* we ſaw the Tombe of *Zabulon*, the Sonne of *Iacob*, held in great eſtimation and reuerent account at this preſent day.

A Mountayne of Sand.

Tyrus & *Sidon*.

Sur, or *Syria*.

Tyrus is now called (by the *Turkes*) *Sur*, becauſe there beginneth the Land of *Syria*, which they call *Sur*; *Tyrus* is deſtroyed, and no ſuch Citie now ſtanding, onely the name of the place remayneth, and the place is ſtill knowne where it ſtood. Eight miles from *Tyrus* towards the Eaſt, is the Citie *Sarepta*, of the *Sidonians*, where the Prophet *Elias* raiſed the Widdowes Sonne from death to life. We ſaw alſo *Baruta*, where ſometimes was a great Trade for Merchants, but from thence they remoued it to *Damaſcus*, and from *Damaſcus* to *Tripoly*, and of late, from *Tripoly* to *Sidon*. *Ioppa* is not far from theſe parts, oftentimes Barkes come from the one to the other. At our returne we went abroad, and preſently ſet ſaile for *Scanderone*, (as it is now called by *Turkes*:) otherwiſe called *Alexandretta* by the *Chriſtians*, which is the very bottome and vtmoſt border of all the Streights. The Aire is very corrupt, and infecteth the bodies, and corrupteth the bloud of ſuch as continue there many dayes, partly by reaſon of the dregs of the Sea, which are driuen thither: and partly by reaſon of two high Mountaynes which keepe away the Sunne from it a great part of the day. And it is very dangerous for ſtrangers to come on ſhoare, before the Sunne be two houres high, and haue dryed vp the vapours of the ground, or to ſtay on ſhoare after Sun-ſetting. The water alſo neere vnto the Towne are very vnholſome, comming from a Mooriſh ground; but at the Fountayne, a mile off, there is exceeding good water to drink. It is far more healthfull to ſleepe aboard then on the ſhoare. *Scanderone* is in *Cilicia*, and *Cilicia* is the Countrey *Caramonia*, (as it is now called) in the leſſer *Aſia*, and is diuided into two parts, *viz.* *Torcher* and *Campeſtris*. It hath on the Eaſt, the Hill *Amanus*: on the North, *Taurus*: on the Weſt, *Pamphilia*: on the South, the *Cicilian* Sea.

Scanderone. Bottome and border of all the Streights.

Scan-

7

Scanderone is the Port for *Aleppo*, where all our Merchants land their goods, and ſend them vp to *Aleppo* vpon Camels. The Carauans vſually make three dayes iourney betwixt *Scanderone* and *Aleppo*. Whiles our Camels were preparing, wee tooke boat and went to an ancient Towne by the Sea ſide, called at this day *Byas*, but of old, *Tarſus*, a Citie in *Cilicia*, where Saint *Paul* was borne, mentioned *Act.* 22. 3. which Towne is arched about (as many of their Cities are) to keepe away the heat of the Sunne, which Arches they call *Bazars*. At the Gardens neere *Tarſus* (and likewiſe at other Gardens within three miles of *Scanderone*) wee ſaw great ſtore of Silke-wormes, which at the firſt bee but little graines like vnto Muſtard ſeed: but by the bearing of them in womens boſomes, they doe gather an heat, whereby they come vnto life, and ſo proue wormes; they keepe them in Tents made of reeds with one loft ouer another full of them, and feed them with leaues of Mulberie trees; theſe wormes (by naturall inſtinct) doe faſt often, (as ſome report) euery third day.

Tarſus in *Cilicia*

Silkewormes.

Here we ſtayed certaine dayes to auoyd the infection of *Scanderone*. The Mountaines which obſcure *Scanderone*, and make it more vnhealthfull, I take to be a part of *Taurus*, which is a great and famous Mountaine, beginning at the *Indian* Sea, and riſing into the North, paſſeth by *Aſia* vnto *Mœotis*, bordering vpon many Countries, and is called by many names. Sometimes it is called *Caucaſus*, which is the higheſt Hill in all *Aſia*, which parteth *India* from *Scythia*, and is part of the Hill *Taurus*. Sometimes it is called *Amanus*, which Hill parteth *Syria* from *Cilicia*. And ſometimes it is called by other names, according vnto the Sea coaſts along which it extendeth. About *Scanderone* there are many rauenous beaſts, about the bigneſſe of a Foxe, commonly called there *Iackalles*, engendred (as they ſay) of a Fox and a Wolfe, which in the night make a great crying, and come to the graues, and if there haue beene any Corſe buried the day before, (if the graue be not well filled, with many great ſtones vpon it) many of them together, with their feet, doe ſcrape vp the earth, and pull vp the corps and eate it.

At our returne from *Tharſus*, *Edward Roſe* our Factor marine, prouided vs horſes to ride to *Aleppo*, and a *Ianizarie*, called *Parauan Baſhaw* with two *Iimmoglans* to g[redacted]ſarie victuals for our ſelues to ſpend by the way, for there are no Innes nor Victualing-houſes in that Countrey, but trauellers take victuals for themſelues, and prouender for their Horſes with them. Our Merchants and Paſſengers making haſte to be gone from this contagious and peſtiferous place *Scanderone* (which one very well called, *The bane of Francks*) left their goods with the Factor marine to be ſent after them, becauſe the *Malims* and *Muckremen* (as they call the Carriers) were not yet come downe with their Camels to carrie them vp: but we met them at the Fountaine of fiſhes neere vnto *Scanderone*. About eight miles from *Scanderone*, we came to a Towne called *Bylan*, where there lieth buried an *Engliſh* Gentleman, named *Henrie Moriſon*, who died there comming downe from *Aleppo*, in companie with his brother Maſter *Phines Moriſon*, who left his Armes in that Countrey with theſe Verſes vnder written.

Edward Roſe.

Malims are chiefe Carriers.

Muckremen ſet Horſes to hire.

Bylan.

Maſter *Moriſons* trauels are ſince printed in a large volume by themſelues, where the Reader may feaſt himſelfe with the rarities and varieties of many Kingdomes.

To thee deere Henry Moriſon | *Hath left this fading memorie,*
Thy Brother Phines *here left alone:* | *For Monuments, and all muſt die.*

From *Bylan* wee came to the Plaine of *Antioch*, and went ouer the Riuer *Orontes* by Boate, which Riuer parteth *Antiochia* and *Syria*. *Antioch* Plaine is very long and large, at leaſt ten miles in length. We lodged the firſt night at *Antiochia* in *Piſidia*, an ancient Towne about fiue and twentie miles from *Scanderone*, mentioned *Act.* 11. 26. where the Diſciples were firſt called *Chriſtians*. Here we lodged in an houſe, but on the bare ground, hauing nothing to ſleepe on, or to couer vs, but what wee brought with vs, *viz.* a Pillow, and a Quilt at the moſt, and that was lodging for a Lord.

Orontes.

Antiochia in *Piſidia.*

This *Antioch* hath beene, as a famous, ſo an exceeding ſtrong Towne, ſituated by the Sea, and almoſt compaſſed (at the leaſt on both ſides) with exceeding high and ſtrong Rockes. The Inhabitants at this day are *Greekes*, but vnder the gouernement of the *Turke*, but for matters of Religion, ordered and ruled by their Patriarchs, for the *Greekes* haue foure Patriarchs to this preſent day, *viz.* The Patriarch of *Antioch*, the Patriarch of *Ieruſalem*, the Patriarch of *Alexandria*, the Patriarch of *Conſtantinople*, who ruleth all the reſt. Yet as the *Iewes*, ſo alſo the *Greeks* to this day are without a King, and both they, and their Patriarchs are but ſlaues to the great *Turke*.

And although their Patriarch of *Conſtantinople* be counted their chiefe Patriarch: yet I haue knowen one *Mileſius* (a learned man indeed) who was firſt Patriarch of *Conſtantinople*, preferred to the place by Maſter *Edward Barton*, an *Engliſh* Gentleman, and Lord Ambaſſadour for Queene *Elizabeth* of famous memorie, who for his wiſedome, good gouernement, policie, and Chriſtian carriage, hath left an immortall fame behind him in thoſe Countries, to this preſent day, and lieth buried at an Iland of the *Greekes*, within twelue miles of *Conſtantinople*, called *Bartons* Iland to this day. After whoſe death, this good man *Mileſius* was by the *Greekes* diſplaced from being Patriarch of *Conſtantinople*: (which they durſt not doe whiles Maſter *Barton* was liuing) becauſe, being a man of knowledge, he laboured to reforme the *Greekes* from many of their ſuperſtitious cuſtomes. Whereupon (preſently after the death of Maſter *Barton*) they ſaid, their Patriarch was an *Engliſh-man*, and no *Greeke*, and therefore manzulled him, that is,

Maſter *Barton.* Before him Maſter *Hareborn* was Ambaſſador.

Bartons Iland.

diſplaced him. Yet bearing ſome reuerence towards him for his learning, they made him Patriarch of *Alexandria.* And being there Patriarch, hee excommunicated the Patriarch of *Antiochia,* becauſe he accepted of reliefe at the Popes hand, and made him come to *Alexandria,* to humble himſelfe vnto him, and acknowledge his fault before he would ſuffer him to execute his Patriarchs office.

Henry Lello.

The *Engliſh* Ambaſſadors with the Great *Turke* haue beene, 1. Maſter *Hareborn.* 2. Maſter *Barton.* 3. Sir *Henr. Lello.* 4. Sir *T. Glouer.* 5. Sir *Paul Pinder.* 6. Sir *Ioh. Aires.* 7. Sir *Thomas Roe,* now Lieger there for his Maieſtie.

Maſter *Henry Lello* (a learned, wiſe, and religious *Engliſh* Gentleman, ſometime Student in *Oxford,* and afterwards at the Innes of the Court) ſucceeded Maſter *Barton* in his place, and in many things exceeded him, eſpecially in his religious carriage and vnſpotted life: and had not the times beene more troubleſome in his Regiment, then in the time of his Predeceſſor Maſter *Barton*; he would euery way haue gone beyond him. Hee firſt of all reformed his familie, and afterwards ſo ordered himſelfe in his whole carriage, that he credited our Countrey: and after ten yeeres gouernement of the *Engliſh* Nation there, hee returned into his Countrey with the teares of many, and with generall good report of all Nations there dwelling or ſoiourning; and is worthily by his excellent Maieſtie rewarded with Knighthood for his good ſeruice. If *Mileſius* had liued, this good Gentleman would haue reſtored him to *Conſtantinople,* as he placed many other Arch-biſhops both at *Salonica,* (of old called *Theſſalonica*) and elſewhere.

In the Mountaines betwixt *Scanderone* and *Aleppo,* there are dwelling a certaine kind of people, called at this day *Coords,* comming of the race of the ancient *Parthians,* who worſhip the Deuill, and alledge for their reaſon in ſo doing, that God is a good man, and will doe no man harme, but that the Deuill is bad, and muſt bee pleaſed, leſt hee hurt them. There was one of our Carriers a *Muccreman* and *Malim,* named *Abdel Phat,* who was ſaid to be of that Race and Religion. There is alſo, although not in the direct way, (yet for ſafety and pleaſantneſſe of the way, it is ſometimes taken in the way to *Aleppo*) an ancient Citie called *Achilles,* where one *Aſan Baſhaw* ruleth like a King (paying duties to the *Turkes*) ſucceſſiuely from his Predeceſſors, comming of the houſe of *Sanballat,* who hindred the building of the Temple of *Ieruſalem,* who is called to this day, *Eben Sumbolac,* that is, The ſonne of *Sanballat:* and all his kinred call one another, *Ammiogli,* that is, Brother *Ammonite*; for they account themſelues of the race of the *Ammonites.* This *Aſhan Baſhaw* is now old, and (for the moſt part) referreth all matters of gouernement to his Kinſman *Vſeph Bege,* that is, Lord *Ioſeph.*

Achilles.

Sanballat.
Nehe. 4. 1.

The ſecond night, in our trauell from *Scanderone,* we lodged at a place called, *The Gardens,* in the open fields, hauing the ground to our Bed, a ſtone to our Pillow (as *Iacob* in his trauell had) and the Skie to our couering. And many poore Trauellers in theſe parts (who come vnprouided) haue nothing but the aire for their ſupper, except they can meet with the fruits of Trees, or Herbs of the fields. Wee met in ſome places with Villages of Tents, where our *Ianizarie Parauan Baſhaw* (being partly feared and partly loued amongſt them) brought vnto vs from them, Bread and Water often times. Their Bread is made all in Cakes, after the ancient manner, as *Abraham* entertayned Angels with hearth Cakes. At one place we had alſo preſented to vs very good ſweet Goats milke, and alſo good ſowre milke, turned by Art, which is the moſt common diſh in thoſe hot Countries.

Cakes.

Hanadan.

Ieremie his Sepulchre.

Sambouſes are little Paſties. Muclebite, a diſh made of Egges and Herbs.

The day following, we came about noone to a Village, called *Hanadan,* eight miles on this ſide *Aleppo,* ouer againſt which Village, on the right hand, on the top of the hill, there is (as the *Iewes* report) the Sepulchre of the Prophet *Ieremie.* At this Village *Hanadan* there are many Pigeon houſes, whereof the poore people make much profit, bringing them to *Aleppo* to ſell. At this Village we dined with Muſmelons, Sambouſes, and a Mucclebite. And after dinner, we ſlept an houre or two (as the cuſtome of the Countrey is) and then rode forwards towards *Aleppo,* whither we came by fiue of the Clocke, and were kindly entertayned at *Cane Burgol* by the worſhipfull *Richard Colthurſt* Eſquire, Conſull for the *Engliſh* Nation there.

Aleppo.
In the title of *Pſal.* 60.

Aram Sobah, ſome thinke to haue beene that Citie which is now called *Aleppo.* And of this *Aram Sobah* I find mention made, 2. *Sam.* 8. 3, 4, 5. And alſo in the title of the ſixtie Pſalme, where mention is made of the ſalt Valley which is but halfe a dayes iourney from *Aleppo,* which is a very great Plaine, without graſſe growing on it, the very ſand whereof is good Salt naturally: after raine, being dried againe by the Sunne, they gather it. There is alſo a little Iland or Mountaine in the midſt thereof, plaine on the top, which yeeldeth the beſt Salt. Some *Iewes* there dwelling, doe alſo ſay, that *Aleppo* was the Citie *Sephernaim:* but I thinke it to be a better Citie, which ſome ſay, was called *Apollonius:* but I know no reaſon for it, except it were built by one of that name. Howſoeuer, it ſhould ſeeme this Citie *Aleppo* hath often changed her name, and that, if it were not *Aram Sobah,* yet to be built not farre from the place where *Aram Sobah* ſtood. But the *Turkes* (changing the names of all places where they come) call *Aleppo* at this day, *Halep,* which ſignifieth Milke, becauſe it yeeldeth great ſtore of Milke.

Aleppo is inhabited by *Turkes, Moores, Arabians, Iewes, Greekes, Armenians, Chelſalines, Noſtranes,* and people of ſundry other Nations. The *Turkes* come of *Magog* the ſonne of *Iapheth.*

The *Moores* are more ancient dwellers in *Aleppo* then *Turkes,* and more forward and zealous in *Mahometiſme* then *Turkes:* yea all the Church-men amongſt the *Turkes* are *Moores* (whom the *Turkes* count a baſe people in regard of themſelues, and call them *Tits.*) Yet their Church-men they haue in great reuerence; and not onely theirs, but they reuerence Church-men of all Nations, and call them holy Men, Saints, and men of God. I my ſelfe haue had great experience hereof, both in the place of my abode at *Aleppo*, and in my iourney towards *Ieruſalem*, and in other places. In *Aleppo*, as I haue walked in the ſtreetes, both *Turkes* and *Moores*, and other Nations, would very reuerently ſalute me after the manner of their Countrey: yea, their very Souldiers, as I haue walked in the Fields, with many other of our Nation, without a *Ianeſarie* to guard vs, though they haue beene many hundreds together, yet haue they not offered either me or any of my companie wrong, for my ſake, but haue ſaid one to another, *Hadab Caſſies*; that is, *This is a Church-man, and therefore take heede what you doe vnto him, for he is a good man, &c.* At *Ieruſalem* many ſtrangers of ſundry Nations vnderſtanding that I was an *Engliſh* Preacher, came and kiſſed my hand, and called me the *Engliſh* Patriarke. Yea, in all my ten yeeres Trauels, I neuer receiued, neither was offered wrong by any Nation but mine owne Countrey-men, and by them chiefly whom it chiefly concerned to protect me from wrongs: yet haue I found them moſt forward to offer me wrong, onely for doing my dutie, and following the order of our Church of *England*: knowing that I had none of the Reuerend Fathers of our Church to defend me. So would it be in *England*, if we had not the Reuerend Fathers in God the Lord Biſhops of our Church to protect vs. All other Nations, both Heathen and Chriſtian, goe before vs herein, in reuerencing and prouiding for their Church-men. The *Turkes* honour their *Muftie* (which is their chiefe Ruler in Eccleſiaſticall matters, next vnder the *Grand Signior*) as an Angelll: The *Noſtranes*, *Greekes*, *Armenians*, *Chelſalines*, and Chriſtians of all other Nations, performe double honour vnto them: onely in *England*, where there is a more learned Miniſterie (I ſpeake by experience) then in any Nation in the world, they are leaſt of all regarded: Which maketh our Aduerſaries, the Papiſts, ſay, (as I haue heard ſome of them ſpeake in my hearing, many thouſand miles from *England*) that if wee our ſelues were perſwaded of the truth of our Religion, wee would reuerence our Church-men as they doe, and not ſcorne them and contemne them as we doe.

Turkes reuerence Church-men of all ſorts.

They alſo account fooles, dumbe men, and mad men, *Santones*, that is, Saints. And whatſoeuer ſuch mad men ſay or doe, though they take any thing out of their houſe, or ſtrike them, and wound them, yet they take it in good part, and ſay, that they ſhall haue good lucke after it. And when ſuch mad men die, they Canonize them for Saints, and erect ſtately Monuments ouer their graues, as wee haue here many examples, eſpecially of one (who being mad) went alwayes naked, whoſe name was *Sheb Boubac*, at whoſe death they beſtowed great coſt on his funerall, and erected an houſe ouer his graue, where (to this day) there are Lampes burning night and day, and many idle fellowes (whom they call *Darniſes*) there maintained to looke vnto his Sepulchre, and to receiue the offerings of ſuch as come to offer to *Sheb Boubac*, which they take to themſelues, and there is no weeke but many come out of the Citie of *Aleppo* and other places, to offer. For this Sepulchre is built on an Hill, three miles from *Aleppo*, betweene the Kings Garden and the Fountaine of Fiſhes. If any be ſicke, or in danger, they vow that if they recouer or eſcape, they will offer ſo much money, or this or that good thing to *Sheb Boubac*. There is alſo ſuch another Bedlam Saint in *Aleppo* yet liuing, whom they call *Sheb Mahammet* a *Santone*, who goeth alwaies naked, with a Spit on his ſhoulders; and as hee goeth thorow the ſtreetes, the Shop-keepers will offer him their Rings; and if hee thruſt his Spit thorow their Rings, they take it for a fauour and ſigne of good ſucceſſe: The like account they make, if hee take any thing from their Shop-boards, or box them or any of their houſe: yea, they are yet more mad vpon this mad man then ſo, for both men and women will come vnto him, and kiſſe his hand, * or any other part, ſometimes his thighs, and aske him counſell, for they hold that mad mens ſoules are in Heauen talking with God, and that hee reuealeth ſecrets vnto them. In regard whereof, the *Baſhawes* themſelues oftentimes, and chiefe Captaines will come vnto him with ſome preſent, and kiſſe ſome part of his naked body, and aske him whether they ſhall goe to battell or not, and what ſucceſſe they ſhall haue in warre: And looke whatſoeuer he ſaith, they hold it for an Oracle. Not long ſince, the *Turkes* had a victorie againſt the Chriſtians; and at their returne, they reported that this naked *Santone*, *Sheb Mahammet* of *Aleppo*, was ſeene naked in the field, fighting againſt their enemies, and that by his helpe they ouer-came them, although hee were not neere them by many thouſand miles. Whereby you may ſee how the Deuill doth delude them ſtill, as hee did their Fore-fathers at the firſt by *Mahomets Machiaueilian* deuices.

Mad and fooliſh ſanctitie.

Sheb Boubac.

Sheb Mahammet a naked *Santone*.

* *Cotouicus pag.* 455. [illegible]n.*Hieroſ.* & *Syr.* mentioneth this naked foole, and ſaith, that each other day hee waſheth his naked body at the Fountaine of the great *Can*, and preſently the water is reputed holy; drunke and carried to ſicke folkes by the *Moores*. His Cell is like *Vulcans* ſhop, where he lyeth on the ground, is attended with *Daruiſes*, which beg almes, and gather Beaſts bones to make fire, ſometimes he, ſometimes they ſinging. Some women deſiring iſſue, kiſſe his genetall member (which is alway naked) and depart ioyfull. Hee ate Flies, Dogs eyes raw, and with his Spit vſed to purſue any Dog hee ſaw, to that purpoſe, &c. A fit glaſſe to looke vpon ſuperſtition.

Their *Daruiſes* alſo they haue in ſuch reputation, that oftentimes great *Baſhawes*, when they are in disfauour with the King, and feare either loſſe of life, or goods, or both, to auoide danger, will turne *Daruiſes*, and then they account themſelues priuiledged perſons from the rigour of their Law. The witneſſe of a *Daruiſe* or of a Church-man, will paſſe better then any mans witneſſe beſides, yea, better then *Shereffes* whom they account of *Mahomets* kindred, and they are knowne from others by their greene Shaſhes, which no man elſe may weare: for greene they account *Mahomets* colour, and if they ſee any Chriſtian wearing a garment of that colour, they will cut it from his backe, and beate him, and aske him how he dare preſume to weare *Mahomets*

Daruiſes.

mets colour, and whether hee bee Kin to God or not? This I haue knowne put in practiſe vpon Chriſtians (not acquainted with the cuſtomes of the Countrey) ſince my comming: one for hauing but greene Shoee-ſtrings, had his Shooes taken away. Another wearing greene Breeches vnder his Gowne (being eſpied) had his Breeches cut off, and he reuiled and beaten.

Syntana Fiſſa.

The *Turkes* haue no Printing amongſt them, but all their Law and their Religion is written in the *Moriſco* tongue, that is, the *Arabicke* tongue. And he is accounted a learned man amongſt them, that can write and reade. And as for the *Latine* tongue, hee is a rare man amongſt them that can ſpeake it. Some few amongſt them haue the *Italian* tongue: and many (eſpecially in and about *Conſtantinople*) ſpeake the vulgar *Greeke*, that is, *Romeica* tongue. For in *Conſtantinople* there are as many *Grecians* and *Hebrues* as *Turkes*. The poore, amongſt the *Moores* and *Turkes* at *Aleppo*, beg oftentimes in the ſtreetes, in the name and for the ſake of *Syntana Fiſſa*, who was (as they ſay) a Whore of Charitie, and would proſtitute her ſelfe to any man *Bacſheeſe* (as they ſay in the *Arabicke* tongue) that is *gratis* freely.

Diet of the *Turkes*.
Pilawe.

The Diet of the *Turkes* is not ſumptuous, for the moſt common diſh is *Pilaw*, which is good ſauory meate made of Rice, and ſmall morſels of Mutton boyled therein, and ſometimes roſted Buckones, (that is, ſmall bits or morſels of fleſh.) Their more coſtly fare is *Sambouſes* and *Muclebites*. *Sambouſes* are made of Paſte, like a great round Paſtie, with varietie of Herbes and meates therein, not minced, but in Buckones. A *Muclebite* is a diſh made of Egs and Herbes. Their ſmaller *Sambouſes* are more common, not ſo big as a mans hand, like a ſquare Paſtie, with minced meate therein. They haue alſo varietie of *Helloway*, that is, ſweet meates compounded in ſuch ſort, as are not to be ſeene elſewhere. The poorer ſort feede on Herbes and Fruits of the Trees. Their moſt common drinke is *Coffa*, which is a blacke kinde of drinke, made of a kind of Pulſe like Peaſe, called *Coaua*; which being grownd in the Mill, and boiled in water, they drinke it as hot as they can ſuffer it; which they finde to agree very well with them againſt their crudities, and feeding on Herbes and raw meates. Other compounded drinkes they haue, called *Sherbet*, made of Water and Sugar, or Hony, with Snow therein to make it coole; for although the Countrey bee hot, yet they keepe Snow all the yeere long to coole their drinke. It is accounted a great curteſie amongſt them to giue vnto their friends when they come to viſit them, a Fin-ion or Scudella of *Coffa*, which is more holeſome then toothſome, for it causeth good concoction, and driueth away drowſineſſe. Some of them will alſo drinke *Berſh* or *Opium*, which maketh them forget themſelues, and talke idlely of Caſtles in the Ayre, as though they ſaw Viſions, and heard Reuelations. Their *Coffa* houſes are more common then Ale-houſes in *England*; but they vſe not ſo much to ſit in the houſes, as on Benches on both ſides the ſtreets, neere vnto a *Coffa* houſe, euery man with his Fin-ion full; which being ſmoaking hot, they vſe to put it to their Noſes and Eares, and then ſup it off by leaſure, being full of idle and Ale-houſe talke, whiles they are amongſt themſelues drinking of it; if there be any newes, it is talked off there. They haue alſo excellent good fountaine waters in moſt places of that Countrey, which is a common drinke amongſt them, eſpecially in Summer time, and in their trauels at all times of the yeere.

Coffa.

Coffa houſes.

Water lighter there then here.

Some of our Merchants haue weighed their water and ours in *England*, when they haue come home, and haue found their water lighter then ours by foure ounces in the pound; and the lighter the water is, the more pleaſant it is to drinke, and goeth downe more delectably, as if it were Milke rather then water. In great Cities where the Fountaines are either farre off, or not ſo plentifull, there are certaine poore men, which goe about the ſtreetes from morning to night, with a Beares skinne full of water, ſewed vp and faſtned about his ſhoulders like a Tinkers Budget, with a Bole of Braſſe in his hand, and offereth water freely to them that paſſe by, except they giue them any thing in curteſie, (ſome ſeldome times.) The greateſt part of them are very curteous people amongſt themſelues, ſaluting one another at their meetings, with their hand on their breſt (for they neuer vncouer their head) with theſe words: *Salam Alike Sultanum*: that is, Peace bee vnto you Sir. Whereunto the other replyeth, *Alekem Salam*: that is, Peace be to you alſo. And ſometimes thus: *Elph Marhabba ianum.* Or in *Turkiſh*, thus: *Hoſh Geldanos, Sophi Geldanos*: that is, Welcome my deare friend. And in the Morning, *Subalkier Sultanum*, that is, Good morrow Sir: and in the Euening, thus, *Miſalker Sultanum*, that is, Good euen Sir. And when friends and acquaintance meete, who haue not ſeene one another many dayes before, they ſalute one another in *Turkiſh*, thus: *Neder halen?* that is, how doe you? In *Arabicke*, thus, *Iſh halac Seedi?* that is, How doe you Sir? And *Iſh babtac?* that is, how doth thy Gate? (meaning all within his Gate) and ſo proceed by particulars, to aske how doth thy Childe, Slaue, Horſe, Cat, Dog, Aſſe, &c. and euery thing in the houſe, except his Wife; for that is held a very vnkinde queſtion, and not vſuall amongſt them, And if a man come to their houſes, and at the doore enquire of the Children for their Father, they will anſwer him: but if he enquire for the Mother, they will throw ſtones at him and reuile him.

Salutations of the *Turkes*.

Their women (as hath beene ſhewed before) haue little libertie to come abroade, except it be on the Eeue before their Sabbath (which is Thurſday) to weepe at the graues of the dead, or to the *Bannios* or hot Baths to waſh themſelues (as the vſe of the Countrey is.) And when they come abroad, they are alwayes masked; for it is accounted a ſhame for a Woman to bee ſeene bare-faced: yea, they are ſo iealous and ſuſpicious ouer them, that Fathers will not ſuffer their owne Sonnes, after they come to fourteene yeeres of age, to ſee their Mothers.

Theſe bee their common ſalutations one to another. Their more ſpeciall ſalutations to great Perſonages are theſe. When a man commeth to ſalute the great *Turke*, or *Grand Signior* himſelfe (into whoſe preſence few are admitted except Ambaſſadours and great Perſonages) they are led betweene two by the armes, for feare of a ſtab, by which meanes one of their *Grand Signiors* was once killed, and when they returne, they goe backwards; for it is accounted a diſgrace to turne their backe parts to a great Man. In like manner they ſalute their *Baſhawes*, and other great Men (but not led by the armes) but with their hands on the breſt, bowing downe their heads to kiſſe the skirt of his Garment, pronouncing theſe words, *Ollah towal omrac Seedi*, that is, God prolong your dayes Sir. And ſo long as they talke with a *Baſhaw*, they ſtand with their hands on their breſt Maiden-like, and bow low at their departure, and goe backward. They neuer vncouer their heads vnto any man, no not to the King himſelfe; yea, it is a word of reproach amongſt them, to ſay, when they miſlike a matter, *I had as lieue thou ſhewedſt me thy bare heads.*

Names.

They call one another diuerſly, and not alwayes by their names, but ſometimes by their fathers Calling, Trade, or Degree: as *Eben Sultan*, that is, The ſonne of a King: *Eben Terzi*, The ſonne of a Taylor. And ſometimes by their fathers qualities, as *Eben Sacran*, that is, The ſonne of a Drunkard. And ſometimes by their Marks, as *Colac cis*, that is, A man without eares: *Cowſi Sepher*, that is, *Sepher* with the thin beard. And ſometimes by their Stature, as *Tow-ill*, that is, A tall man: *Sgire rugiall*, that is, A little man. And ſometimes by their Offices, as *I-aſgee*, that is, A Secretarie: *Nibe*, that is, A Clerke, &c. And ſometimes by their humours, as *Chiplac*, that is, A naked man: or, One who was of a humour to weare no cloathes but breeches. But their common word of curteſie either to ſtrangers, or ſuch whoſe names they know not, or whom they purpoſe to reuerence, is *Chillabee*, that is, Gentleman. And there is no man amongſt them of any degree, will refuſe to anſwere to any of theſe names. But if Nature haue marked them either with goggle eyes, bunch backs, lame legs, or any other infirmitie or deformitie, as they are knowne by it, ſo they are content to bee called by it. But they haue gone on pilgrimage to their holy Citie *Mecha*, where their Prophet *Mahomet* was buried, at their returne are called *Hogies*, that is, Pilgrims, as *Hogie Tahar*, *Hogie Mahammet*, *&c.* which is counted a word of great grace and credit amongſt them. And the witneſſe of an *Hogie*, will bee taken before any other.

There are alſo many *Arabians* in *Aleppo*, called vulgarly, *Arabs* or *Bedweens*. They haue two Kings at this day, *viz.* *Dandan* and *Aboriſha*; the one their lawfull King, the other an Vſurper; and ſome follow the one, and ſome the other, and are bitter enemies one to another; yet haue I ſeldome heard of any great warres betwixt them, for they ſeldome meet. They neuer come into any walled Townes or Cities, for feare of treaſon: but liue in Tents, and are here to day, and many hundred miles off within few dayes after. They are a baſe, beggarly, and roguiſh people, wandering vp and downe, and liuing by ſpoile, which they account no ſinne, becauſe they are *Mahomets* countrimen, and hee allowed them libertie to liue by theft. Yet their Kings doe no great harme, but take Toll or Tribute of the Carauans as they paſſe by, which if they pay willingly, they paſſe quietly, and are not robbed, but a little exacted vpon. One of their Kings hath often times pitched his Tents neere vnto the Citie of *Aleppo*, and many Merchants being deſirous to ſee them and their order, tooke occaſion to preſent him with ſome ſmall Preſent or other, which he tooke very kindly, and admitted them to his Table, and gaue them a Tent to lodge in all night: on the morrow for breake-faſt one of them made him a minſed Pie, and ſet it before him hot as it came out of the Ouen: And when he ſaw it cut vp and opened, and perceiued ſmoke to come out of it, he ſhrunke backe, fearing it had beene ſome engine to deſtroy him, and that the fire would follow after the ſmoake. But when hee perceiued no fire followed the ſmoake, he was content to taſte of it, and highly commended it, as the daintieſt diſh that euer he taſted of in his life.

Theſe *Arabian* Kings neuer keepe any money in their purſes, but ſpend it as faſt as they finde it, and when they want, with their Sword they ſeeke a new purchaſe. Some are Souldiers, fighting faithfully on any ſide that will giue them pay. Some of this roguiſh *Arabian* Race follow neither of their Kings, but wander from place to place in Caues and Rocks, and liue by their Sword, not onely robbing, but killing ſuch as they can ouer-come. Others of them (of a better minde) ſojourne in Cities of Trade and Traffique, and make themſelues ſeruants to any Nation that will ſet them on worke, and well reward them. Some of them are Horſe-keepers, ſome Baſtages, that is, Porters, and ſome vnder-Cookes in Kitchins, and are very ſeruiceable. But for the moſt part their Lodgings are on ſome Dunghill or other, or odde corner of the Citie, with ſome ſilly Tent ouer their heads. Their wiues weare Rings in their Noſes, either of ſiluer or braſſe, faſtned to the middle griſtle of their Noſe, and colour their Lips blue with *Indico*, and goe alwayes bare-legged and bare-footed, with Plates or Rings of braſſe aboue their ankles, and bracelets of braſſe about their hands. They are people which can and doe endure great hardneſſe and miſerie, both for Diet and Lodging. Their Women are skilfull in mourning and crying by

arte,

Art, and therefore they are hired to crie at the Funerals of *Turks* and *Moores* oftentimes, tearing their haire, and making all their face blue with *Indico*. There are here ſpoken ſo many ſeuerall Languages as there are ſeueral Nations here dwelling or ſojourning, euery Nation (amongſt themſelues) ſpeaking their owne language. And here are of moſt Nations in the World ſome, who either come with their Merchandiſe to ſell or buy commodities, or ſojourne here as ſtrangers, or elſe haue acceſſe and receſſe to this Citie as Trauellers. But of all Chriſtian languages, the *Italian* tongue is moſt vſed, and therewithall a man may trauell furtheſt. But of all the Orientall Tongues, theſe foure are moſt ſpoken in theſe parts, *Arabicke, Turkiſh, Armenian*, and *Perſian*, or *Agimeſco*. Beſides all theſe *Mahometans* (which I haue alreadie named) there are many *Iewes* in *Conſtantinople, Aleppo, Damaſcus, Babylon, Grand Cairo*, and euery great Citie and Place of Merchandiſe, throughout all the *Turkes* Dominions, who are knowne by their Hats: for they were accuſtomed to weare red Hats without brimmes at my firſt comming: But lately (the head *Vizier* being their enemie) they are conſtrayned to weare Hats of blue cloth, becauſe red was accounted too ſtately, and Princelike a colour for them to weare. They are of more vile account in the ſight of *Turkes* then *Chriſtians*; inſomuch that if a *Iew* would turne *Turke*, he muſt firſt turne *Chriſtian* before they will admit him to bee a *Turke*. Yea, it is a word of reproach amongſt the *Turkes*, and a vſuall proteſtation amongſt them, when they are falſly accuſed of any crime, to cleare themſelues they vſe to proteſt in this manner, *If this bee true, then God grant I may die a Iew*. And the *Iewes* in like caſes vſe to ſay, *If this be not a falſe accuſation, then God grant I may die a Chriſtian*, praying better for themſelues then they beleeue, and as all of them muſt be that ſhall bee ſaued. And the poore Chriſtians ſojourning and dwelling in theſe parts, doe hate them very vncharitably and irreligiouſly: (in that we reade *Rom.* 11. many Arguments prouing that they ſhall be conuerted againe) for on Good Friday in many places (eſpecially at *Zante*) they throw ſtones at them, inſomuch that they dare not come out of their houſes all that day, and yet are ſcarſe in ſafetie in their houſes, for they vſe to throw ſtones at their windowes and doores, and on the roofe of their houſes. On Thurſday about noone, the *Iewes* begin to keepe within doores, and continue there with their doores ſhut vntill Saturday about noone, for if they come forth before that time they are ſure to be ſtoned, but after noone on Eaſter Eeue if they come abroad, they may paſſe as quietly as euer they did. And ſome ignorant Chriſtians refuſe to eate of their meat or bread: their reaſon is, becauſe the *Iewes* refuſe to eate or drinke with Chriſtians to this day, or to eate any meate that Chriſtians kill. But it is not vnuſuall amongſt Chriſtians of better knowledge, to eate of the *Iewes* meat, which ordinarily they buy of them: for the *Iewes* to this day eate not of the hinder part of any beaſt, but onely of the former parts, and ſell the hinder quarters of their Beefe, Mutton, Kids, Goats, &c. to Chriſtians.

Iewes ſtoned on good Friday.

Superſtition.

They obſerue ſtill all their old Ceremonies and Feaſts, Sacrifices onely excepted. Yet ſome of them haue confeſſed, that their Phyſicians kill ſome Chriſtian Patient or other, whom they haue vnder their hands at that time, in ſtead of a Sacrifice. If a man die without Children, the next Brother taketh his Wife, and raiſeth vp ſeed vnto his Brother: and they ſtill marrie in their owne Kindred. Many of them are rich Merchants: ſome of them Drogomen, and ſome Brokers. Moſt of them are very craftie and deceitfull people. They haue no Beggers amongſt them, but many Theeues, and ſome who ſteale for neceſſitie, becauſe they dare not begge. All matters of controuerſie betwixt themſelues, are brought before their *Cakam* to decide, who is their chiefe Churchman. Moſt of the *Iewes* can reade *Hebrew*, but few of them ſpeake it, except it be in two places in *Turkie*, and that is at *Salonica*, formerly called *Theſſalonica*, a Citie in *Macedonia*, by the Gulfe *Thermaicus*; and at *Safetta* in the Holy Land, neere vnto the Sea of *Galile*: Which two places are as it were Vniuerſities, or Schooles of learning amongſt them.

Two Vniuerſities.

Amongſt all the ſorts of Chriſtians, there is amongſt the *Maronites* an ancient companie of Chriſtians, called vulgarly *Noſtranes*, quaſi *Nazaritans*, of the Sect of the *Nazarites*, more ciuill and harmeleſſe people then any of the reſt. Their Countrey is Mount *Lybanus* (as I wrote vnto you heretofore) but many of them dwell at *Aleppo*, whereof ſome of them are *Caſſiſes*, that is, Church-men; ſome of them are Cookes, and ſeruants vnto *Engliſh* Merchants and others; ſome Artificers: All of them liue ſomewhat poorely, but they are more honeſt and true in their conuerſation then any of the reſt, eſpecially at their firſt comming from Mount *Lybanus* to dwell in *Aleppo*; and many, during their continuance there, if they bee not corrupted by other wicked Nations there dwelling: in whom I obſerued more by experience then I heard of them, or noted in them when I was amongſt them at Mount *Lybanus*. And eſpecially for the manner of their marriage, and how they honour the ſame.

They buy their wiues of their Fathers (as others there dwelling, doe) but neuer ſee them vntill they come to be married, nor then neither vntill the marriage be ſolemnized betwixt them: for there is a partition in the place where they meet to be married, and the Man and his Friends ſtand on the one ſide, and the yong Woman and her Friends on the other ſide, where they may heare, but not ſee one another, vntill the *Caſſies* bid the yong Man put his hand thorow an hole in the wall, and take his Wife by the hand. And whiles they haue hand in hand, the Mother of the Maid commeth with ſome ſharpe inſtrument made for the purpoſe, and all to bepricketh the new married mans hand, and maketh it bleed. And if hee let her hand goe when hee feeleth his hand ſmart, they hold it for a ſigne that hee will not loue her: But if hee hold faſt (notwithſtanding the ſmart) and wring her hard by the hand vntill ſhee crie, rather then hee will once ſhrinke, then he is counted a louing man, and her friends are glad that they haue beſtowed her on him. And how they honour Marriage aboue others, I obſerued by the naming of their firſt man-child. For as amongſt vs the women, when they are married, loſe their Surnames, and are ſurnamed by the husbands ſurname, and children likewiſe; ſo amongſt them the father loſeth his name, and is called by the name of his eldeſt ſonne, in this manner. I haue knowne a *Noſtrane*, whoſe name was *Mou-ſe*, that is, *Moſes*, who hauing a man-child, named him *Vſeph*, that is, *Ioſeph*, and then was the father no more called *Mouſe*, *Moſes*, but *Abou Vſeph*, that is, The father of *Ioſeph*. Another whoſe name was *Vſeph*, named his eldeſt ſonne *Pher-iolla*, after which he was no more called *Vſeph*, but *Abou Pher-iolla*, The father of *Pher-iolla*. Another man called *Iubrael*, that is, *Gabriel*, his ſonne at the time of Baptiſme being named *Mouſe*, hee alwaies after was called *Abou Mouſe*, that is, The father of *Moſes*: ſuch an honour doe they account it to be the father of a man-child.

Theſe *Noſtranes* reuerence their *Caſſiſes* greatly, and kiſſe their hand whereſoeuer they meet them: yet are moſt of them altogether vnlearned, hauing onely the knowledge of the *Syriac* Tongue, wherein their Lyturgie is read. They keepe their Feaſts at the ſame time as wee doe; *viz.* Chriſtmaſſe, Eaſter, and Whitſuntide: and at Chriſtmaſſe on the Twelfth day in the morning, called *Epiphanie*, their young men haue a cuſtome (betimes in the morning) to leape naked into the water: I could neuer heare any reaſon of their ſo doing, but *Vzanſa de preaſe*, The cuſtome of their Countrey. And though it bee then very cold, yet they perſwade themſelues, and others, that then it is hotter then at any other time, and that the water then hath an extraordinarie vertue to waſh away their ſinnes. On Munday in Eaſter weeke and Whitſun weeke, theſe *Noſtranes* goe with their *Caſſiſes* to the graues of the dead, and there kneele downe, and burne incenſe, and pray at euery graue.

Lyturgie read.

The *Chelfalines* are Chriſtians, dwelling vpon the borders of *Perſia*, betweene *Meſopotamia* and *Perſia*, at a place called *Chelfa*. Theſe bring Silke to *Aleppo* to ſell. They are plaine dealing people: If a man pay them money, and (by ouer-reckoning himſelfe) giue them more then their due, though there be but one piece ouer, ſo ſoone as they perceiue it, though it bee many dayes after, they will bring it backe againe, and reſtore it, and thinke they ſhall neuer returne ſafely into their Countrey, if they ſhould not make reſtitution thereof. Theſe people perſwade themſelues, and report vnto others, that they dwell in that place which was called *Eden*, whereinto *Adam* was put to keepe it and dreſſe it.

Eden.

The *Greekes* in *Aleppo* are very poore, for they are there (for the moſt part) but Brokers or Baſtages, that is, Porters; and many of their women as light as water, maintayning their husbands, themſelues, and their families, by proſtituting their bodies to others. And their owne husbands are oftentimes their Pandars or procurers to bring them Cuſtomers. But the *Greekes* that liue at *Conſtantinople*, are many of them great Merchants, and very rich; but exceeding proud, and ſumptuous in apparell, euen the baſeſt of them, and eſpecially their women, who though they be but Coblers wiues, or poore Artificers wiues, yet they goe in Gownes of Sattin, and Taffata, yea, of Cloth of ſiluer and gold, adorned with Precious ſtones, and many Gemmes, and Iewels about their neckes and hands. They care not how they pinch their bellies, ſo that they may haue fine apparell on their backes. And at the time of their Marriage, the women condition with their husbands to find them decent apparell, and conuenient diet, and bring them before their Patriarch of *Conſtantinople* to confirme it; which, if it be not performed accordingly, if they complaine to their Patriarch, they are diuorced preſently, and ſhee taketh an other man to her husband, better able to maintayne her: and hee may marrie another woman if hee pleaſe.

Coblers wiues in Sattin Gownes.

He inſtanceth of one *Sophia*, which for breuitie is omitted.

And both at *Conſtantinople*, *Aleppo*, and other places of *Turkey*, where there is trafficking, and trading of Merchants, it is no rare matter for Popiſh Chriſtians of ſundry other Countries, to *Cut Cabine*, (as they call it) that is, to take any woman of that Countrey where they ſoiourne, (*Turkiſh* women onely excepted, for it is death for a Chriſtian to meddle with them) and when they haue bought them, and enrolled them in the *Cadies* Booke, to vſe them as wiues ſo long as they ſoiourne in that Countrey, and maintayne them gallantly, to the conſuming of their wealth, diminiſhing of their health, and endangering of their owne ſoules. And when they depart out of that Countrey, they ſhake off theſe their ſweet-hearts, and leaue them to ſhift for themſelues and their children. And this they account no ſinne, or at leaſtwiſe ſuch a ſinne as may be waſhed away, with a little holy water. And theſe are the vertues which many Chriſtians learne by ſoiourning long in Heathen Countries.

Euery *Baſhaw* who hath gouernement ouer others in a Citie or Countrey, tyranniſeth ouer thoſe which are vnder their regiment; and ſometimes ſtrangleth, ſometimes beheadeth, and ſometimes puts vnto terrible tortures thoſe who offend. Yea, oftentimes without offence; onely becauſe they are rich and haue faire houſes, the *Baſhaw* will lay to their charge, ſuch things as he himſelfe knoweth to be vntrue, and put them to death that hee may ſeize vpon his goods. There was a *Sheriffe* or a *Green-head* in *Aleppo*, whom they account *Mahomets* kindred, who offending the *Baſhaw*, and brauing him in termes, as though he durſt not puniſh him, hee cauſed one of his Officers to goe with him home, and when he came before his owne doore, openly in the ſtreet to breake both his legs and armes, and there let him lie, and no man durſt find fault, or giue him food; or Phyſician, or Chirurgion come to him; or wife or ſeruants take him into houſe, but there he lay all day, and ſhould ſo haue continued vntill hee had died for hunger, or Dogs eaten him, had not his friends giuen money to the *Baſhaw* to haue his throat cut, to rid him out of his paine. And this is a common puniſhment amongſt them. And ſometimes for ſmall offences, they will lay a man downe on his backe, and hoyſe vp his feet, and with a cudgell giue them three hundred or foure hundred blowes on the ſoles of their feet, whereby many are lamed. And ſome they ſet on a ſharpe ſtake naked, which commeth from his fundament vp to his mouth, if he find not fauour to haue his throat cut ſooner. And ſome are ganched in this manner; they are drawne vp by a rope faſtned about their armes, to the top of a Gazouke or Gibbet full of hookes, and let downwards againe, and on what part ſoeuer any hooke taketh hold, by that they hang, vntill they die for hunger. And ſome in like ſort are drawne ouer a Gibbet, and they being compaſſed about the naked waſte with a ſmall cord, the cord is drawne by two men to make them draw vp their breath, and ſtill pulled ſtraighter and ſtraighter, vntill they be ſo narrow in the waſte, that they may eaſily be cut off by the middle at one blow, and then the vpper part is let downe on a hot grid-iron, and there ſeared vp, to keepe them in ſenſe and feeling of paine ſo long as is poſſible, and the neather part is throwne to the Dogs, &c.

They, whom they call *Franckes* or Free-men, liue in greater ſecuritie amongſt them then their owne People, by reaſon that they are gouerned by Conſuls, of their owne Nation, and thoſe Conſuls alſo are backed by Ambaſſadours, for the ſame Nations which are alwaies Liegers at *Conſtantinople:* and when their Conſuls abroad are offered wrong, they write vnto the Ambaſſadours, how, and by whom they are wronged: and then the Ambaſſadour procureth from the Great *Turke*, commandements to the *Baſhaw* of *Aleppo* to redreſſe their wrongs, and puniſh ſuch as offend them. Otherwiſe there were no dwelling for *Francks* amongſt them, but they ſhould be vſed like ſlaues by euery ſlaue. And notwithſtanding, their Conſuls and Ambaſſadours to, yet they are oftentimes abuſed by *Turkes*, both in words and deeds. In words they reuile them, as the *Ægyptians* did the *Iſraelites*, and call them *Gours*, that is, Infidels; and *Cupec*, that is, Dog; and *Canzier*, that is, Hog; and by many other odious and reproachfull names. And though they ſtrike them, yet dare they not ſtrike againe, leſt they loſe their hand, or be worſe vſed. They alſo oftentimes make *Auenias* of them, that is, falſe accuſations; and ſuborne falſe witneſſes to confirme it to be true: and no Chriſtians word will be taken againſt a *Turke*, for they account vs Infidels, and call themſelues *Muſſelmen*, that is, True beleeuers.

This miſerie abroad will make vs loue our owne Countrie the better when we come thither. And that is the beſt leſſon which I haue learned in my trauels, *Mundi contemptum*, that is, The contempt of the world. And Saint *Pauls* leſſon, *Phil.* 4.11. In whatſoeuer ſtate I am, therewith to be content. Oh how happie are you in *England*, if you knew your owne happineſſe! But as the prodigall ſonne, vntill he was pinched with penurie abroad, neuer conſidered the plentie of his fathers houſe: So many in *England* know not their owne felicitie, becauſe they doe not know the miſeries of others. But if they were here in this Heathen Countrie, they would know what it is to liue in a Chriſtian Common-wealth, vnder the gouernment of a godly King, who ruleth by Law and not by luſt; where there is plentie and peace, and preaching of the Goſpel, and many other godly bleſſings, which others want. And GOD long continue his mercies to our noble King *Iames*, and his whole Realmes, and giue vs grace as farre to excell other Nations in thankfulneſſe as we doe in happineſſe. And thus for preſent I commend you to the moſt gracious protection of the Almightie IEHOVAH, beſeeching him, (if it be his will) to ſend vs a ioyfull meeting, both in this world, and in the world to come. *Amen.*

Part of another Letter of Maſter WILLIAM BIDDVLPH, *from* Ieruſalem.

WOrſhipfull and my ſingular good friend, I being now (by the prouidence of GOD) at *Ieruſalem, Captus amore tui, raptus honore loci*, for the loue I beare to you, and delight I conceiue in this famous place, where our ſweet Sauiour Chriſt vouchſafed once his bleſſed bodily preſence; I could not but remember you with ſome ſalutation from hence, hauing ſuch choice of Meſſengers (by reaſon of the great concourſe of people vnto this place at this preſent, from ſundry places of Chriſtendome) to tranſport my Letters vnto you: Nothing doubting but that as my former Letters (which I haue heretofore written vnto you both from *Aleppo*, and other places) concerning my former voyages, and ſuch things as (by diligent obſeruation) I noted in my trauels, were acceptable vnto you; ſo that this ſhall be much more acceptable, both in regard of the Place from whence it came, as alſo of the matter ſubiect herein contayned; beeing my Voyage from *Aleppo* in *Syria Comagena*, to *Ieruſalem*, vndertaken this preſent yeere 1600. not moued as Pilgrims with any ſuperſtitious deuotion to ſee Relikes, or worſhip ſuch places as they account holy; but as Trauellers and Merchants, occaſioned by Dearth and Sicknes, Peſtilence, and Famine in the Citie where we ſoiourne: which two are ſuch fellow-like companions, that the *Græcians* diſtinguiſh them but by one Letter, calling the Peſtilence λοιμὸς, and the Famine λιμὸς: By reaſon whereof all Trafficke was hindred, and thoſe Merchants whom they call *Frankes*, or *Freemen*, either remoued to other places; or ſuch as ſtayed in the Citie, cauſed their gates to bee ſhut vp, and came not abroad vntill *Sol* entred into *Leo*, which is vſually the twelfth or thirteenth day of Iuly, at which time the Plague ſtill ceaſeth in this place, though it bee neuer ſo great, and all that are then ſicke, amend; and ſuch as then come abroad, need not feare any danger. The *Turkes*, *Moores*, *Arabians*, and other *Mahometans*, neuer remooue for feare of any ſickneſſe, nor refuſe any mans company infected therewith; for they ſay, euery mans fortune is written in his fore-head, and that they ſhall not dye before their time; not knowing what it is to tempt God, and to refuſe ordinary meanes. But in this *interim*, from the beginning of this ſickneſſe (which was in March) vntill the expected and vndoubted end, when the Sunne entreth into *Leo*, we whoſe names are ſubſcribed (for cauſes aboue mentioned) tooke our Voyage from *Aleppo* towards *Ieruſalem*, hauing Letters of commendation, from *Clariſſimo Imo* the *Venice Conſul*, and ſundry others of the chiefe *Italian* Merchants, to their *Padres* at *Ieruſalem*, for our kind vſage there, with libertie of conſcience.

The Plague ceaſeth by influence of the Heauens.

Anno Dom. 1600. The ninth of March, after Dinner we ſet forth, garded with *Ianizaries*, and accompanied with ſundry *Engliſh*, *Italian*, and *French* Merchants, who in kindneſſe rode with vs ſeuen or eight miles, to bring vs on the way, and then returned to *Aleppo*. But moſt of our *Engliſh* Merchants brought vs to *Cane Toman*, ten miles from *Aleppo*, where we made merry with ſuch good cheere as we brought with vs. For there was nothing to be had for money but Goates Milke, whereof we had as much as we would. Here we purpoſed to haue ſlept all night, but hauing no other Beds but the hard ground, with *Iacobs* Pillow (a good hard ſtone) vnder our heads, vnaccuſtomed to ſuch Downe Beds, we could not ſleepe, but ſpent the time in honeſt mirth vntill it was paſt mid-night, and then our friends tooke their leaue of vs, and returned towards *Aleppo*, and we proceeded in our iourney towards *Ieruſalem*. The night beeing darke, and the way dangerous and theeuiſh, our *Ianizarie*, *Byram Baſhaw*, willed vs euery one to take a match lighted in our hands, and to whirle it about, that the fire might be ſeene the further, to terrifie the Theeues, leſt they ſhould ſurprize vs on the ſudden. And when wee came to ſuſpitious places (as Caues, Rockes, Barnes, or odde Cottages in the way) our *Ianizarie* vſed to ride before; and as Fowlers beate vpon Buſhes for Birds, ſo hee (with his Launce) would ſtrike and beate vpon ſuch places, leſt wild *Arabs* (which lye lurking in ſuch places) ſhould ſteale vpon vs on the ſudden. When the day appeared, our way was pleaſant and comfortable vnto vs, vntill we came to a Village called *Saracoope*, whither we came about noone, the tenth of March. And becauſe our *Seiſenars* or Sumptor Horſes (which carryed prouiſion for Man and Horſe, as the cuſtome of the Countrey is) were tyred, and we our ſelues alſo (for want of ſleepe the night paſt) wearied and hungry, wee were conſtrayned to lodge there all night on the hard ground by our Horſe heeles, in an old Cane diſtant from *Cane Toman* eight and twentie miles.

Cane Toman.

Saracoope.

The eleuenth of March, betimes in the morning wee departed from *Saracoope*, and came betimes in the after-noone to a fine Village called *Marrah*, where there is a very faire new Cane builded by *Amrath* (commonly called *Morat*) *Chillabee*, ſometimes *Deſterdare*, that is, Treaſurer of *Aleppo*, and afterwards of *Damaſcus*, who for the refuge of Trauellers, and their protection againſt Theeues, built a ſtately ſtrong Cane like vnto Leaden Hall in *London*, or rather the Exchange in *London*, where there are faire vpper Roomes for great men in their Trauels, and the neather Roomes are for ordinary Trauellers and their Horſes, but in hot weather the beſt make choiſe to ſleepe on the ground in low Roomes, rather then in their Chambers. The Founder hereof alſo ordayned, that all Trauellers that way ſhould haue their entertaynment there of his coſt. Hee alloweth them Bread, Pillaw, and Mutton, which our *Ianizaries* accepted off; but we ſcorning reliefe from the *Turkes* without money, ſent vnto the Village, where (beſides our owne prouiſion which wee brought with vs) wee had alſo other good things for money. *Marrah* is diſtant from *Saracoope*, foure and twentie miles.

Marrah.

Maner of their Canes.

The twelfth of March was a very raynie day, yet we trauelled all the forenoone, vntill wee came to a Village, called *Laemine*, which afarre off made ſhew of a very faire Village; but when we came thither, wee found it ſo ruinous, that there was not one houſe able to ſhroude vs from the extremitie of the ſhowre: the Inhabitants thereof hauing forſaken it, and fled into the Mountaynes to dwell, for feare of the *Ianizaries* of *Damaſcus*, who trauelling that way vſed to take from them, not onely victuals for themſelues, & Prouender for their Horſes without mony, but whatſoeuer things elſe they found in their houſes. Onely there was a little Church or Chappel in good preparation, wherinto (for a little mony) we obtayned leaue to enter, our ſelues with our horſes & carriage, & there we brought out our victuals, & refreſhed our ſelues, and baited our

Laemine.

Wretched ſlauerie.

Miſerable Pouertie.

horſes, and reſted vntill it left rayning. After the ſhowre, while our Horſes were preparing, we walked into the fields neere vnto the Church, & ſaw many poore people gathering Mallows and three leafed graſſe, and asked them what they did with it: and they anſwered, that it was all their food; and that they boyled it, and did eate it: then wee tooke pitie on them, and gaue them bread, which they receiued very ioyfully, and bleſſed God that there was bread in the World, and ſaid, they had not ſeene any bread the ſpace of many moneths. The ſhowre ceaſing, wee rode from this Chappell and Village of Lacke money (I ſhould haue ſaid *Lacmin*, but might ſay, lacke men and money too) and rode forward vntill wee came vnto a Village or Towne called *Tyaba*, where (becauſe it was neere night) we deſired to lodge; but could not bee admitted into any houſe for any money, whereupon our chiefe *Ianizarie, Byram Baſhaw* went into an houſe, and offered to pull man, woman, and child out of the houſe, that wee might bring in our Horſes, and lodge there our ſelues. But when we ſaw what pittifull lamentation they made, we intreated out *Ianizarie* either to peſwade them for money, or to let them alone. And vnderſtanding that there was a faire Citie in our way, ten miles off, wee fiue, with our *Ianizarie*, beeing well horſed, rode thither, and left our carriage with the reſt of our company at *Tyaba*, to come to vs betimes in the morning.

Tyaba.

Aman.

This Citie is now commonly called *Aman*, but of olde it was called *Hamath*, 2. *Kings* 17. Here we lodged in a faire Cane, but on the cold ground, and vpon the hard ſtones, and thought our ſelues well prouided for, that wee had an houſe ouer our heads to keepe vs dry. *Hamath* is from *Marrah*, about fiue and thirtie miles. On the fourteenth of March wee trauelled from *Hamath*, a pleaſant way, & a ſhort dayes iourney, to a fine Towne called vulgarly *Hemſe*, but formerly *Hus*, diſtant from *Hamath*, but twentie miles. This is ſaid to haue beene the City where *Iob* dwelt, and is to this day called by the Chriſtians inhabiting in thoſe borders, *Iobs* Citie. And there is a fruitfull Valley neere vnto it, called the Valley of *Hus*, and a Caſtle not farre off, in the way to *Tripoly*, called *Hus* Caſtle to this day. But I make ſome doubt whether *Iob* were euer at place, for *Iob* is ſaid to haue dwelt amongſt the *Edomites*, or wicked *Idumaans*: and *Idumaa* bordered vpon *Arabia Fœlix*, and not neere *Syria*, where this Citie called *Hus* ſtandeth.

Hemſe.

Iobs Citie.

Hus.

On the fifteenth day of March, we went from *Hus* towards *Damaſcus*, which is foure dayes Iourney off, and all the way (vntill we came within ten miles of *Damaſcus*) is a Deſart, vn-inhabited, and a Theeuiſh way; onely there are erected in the way certayne Canes to lodge in. But if they bring not prouiſion with them both for man and horſe, and ſome Quilt or Pillow to ſleepe on, the hard ſtones muſt be their Bed, and the Aire their Supper: for ſome of their Canes are nothing but ſtone wals to keepe out Theeues. In Cities they haue very ſtately Canes, but not for Trauellers, but for themſelues to dwell in; for euery rich man calleth his houſe a Cane. But the Canes that ſtand in high wayes, are in Charitie erected by great men, for the protection of Trauellers; but moſt of them are very badly kept, and are worſe than Stables. Our firſt dayes Iourney from *Hus* was a very vncomfortable and dangerous Deſart: wee ſaw no Houſe all the way vntil we came vnto a Village called *Haſſia*, where we lodged in an old Caſtle diſtant from *Hus* two and twentie miles.

Haſsia.

Charrab.

The ſixteenth of March, from *Haſſia*, we rode to an ancient Chriſtian Towne called *Charrab*. where our prouiſion being ſpent, we made ſupply thereof, and bought Bread and Wine of the Chriſtians there dwelling. It is inhabited by *Greekes* and *Turkes*, but gouerned by *Turkes* only. There is but one Church in the Towne, which is dedicated to Saint *Nicholas*, by the Chriſtians who firſt builded it. But both *Chriſtians* and *Turkes* pray therein: the *Chriſtians* on the one ſide or Ile of the Church, and the *Turkes* on the other. But the *Chriſtians* are ouer-ruled by the *Turkes*, and conſtrained to find them Oyle to their Lampes in the Church. For the *Turkes* not only burne Lampes in their Churches euery night, but during the whole time of their Lent they beſet the battlements of their Steeples round about with Lampes. But when their Lent is ended, they burne Lampes in their Steeples onely once a week, and that is on Thurſday at night, which is the Eeue before their Sabbath. After wee had refreſhed our ſelues heere, halfe the day being not yet ſpent, we roade from hence to a poore Village called *Nebecke*, or (as they pronounce it) *Nebbkeh*, where we lodged in an old Cane, diſtant from *Haſſia* ſeuen and twentie miles. And vnderſtanding at this place, that the way that wee were to paſſe on the morrow, was full of *Arabs*, and that two dayes before, many men were found in the way killed by them, we feared to goe any further. Yet meeting with company contrarie to expectation, March the ſeuenteenth we went forwards, and ſaw no houſe nor company all the day long beſides our ſelues, vntill we came to a Village called *Cotiſey*, where wee lodged in a very ſtately new Cane, built by *Synan Baſhaw*; and not altogether finiſhed. This Cane doth farre exceed that at *Marrab*, (before mentioned) for hereunto is adioyned a faire new Church and a Bazar, that is a Market place where Trauellers may buy many good things. Heere is alſo meate for Trauellers, and Prouender for their Horſes to be had of the Founders coſt. And in the middle of this Cane, there is a faire large Fountayne of water, of hewed ſtones foure ſquare, wherein there is exceeding good water for Trauellers to drinke, and Chambers for their Lodging: but if they will haue any Beds, they muſt bring them with them, or ſleepe on the hard ground, as moſt men that trauell that way are wont to doe.

Nebecke.

Cotiſey.

Excellent Cane.

Dangerous way.

The eighteenth of March, from *Cotiſey*, wee had not much more then twentie miles to *Damaſcus*. The firſt ten miles was a Deſart, and dangerous way, and we hardly eſcaped danger; for an *Arabian* Horſeman ſeeing vs come, ſtood as a Spie in our way, to view our ſtrength, and marked euery one of vs very narrowly, and what weapons we had; and then rode vp an high Mountayne, as faſt as if it had beene plaine ground, to acquaint his companions what a prey hee had found for them. Whereupon our *Ianizarie* caſt aſide his vpper garment, being a Gamberlooke, and bad vs all make readie our Weapons, and hee himſelfe rode before vs with his Launce on his ſhoulders, expecting their comming vpon vs ſuddenly: but they hauing eſpyed (from the top of the Mountayne) fiftie *Ianizaries* of *Damaſcus* at the leaſt, with their *Iimmoglans* comming after vs, came not, and ſo by the prouidence of God wee eſcaped their hands. The other part of our way to *Damaſcus*, was a pleaſant Plaine of tenne miles in length, hauing many fruitfull Villages, fine Riuers, and pleaſant Gardens thereon. At our entrance into this Plaine or Valley, riding downe an Hill, we beheld the proſpect of *Damaſcus* ten miles off, whither we came about two of the clocke in the afternoone, and tooke vp our Lodging in the middle of the Citie, at a Cane called in *Moriſco, Cane Nebbe*, that is, The Cane of the Prophet; but by the *Turkes*; *Cane Haramin*, where we hired three Chambers for our money, and our Seruants bought our meate, and dreſſed it themſelues, as they did alſo all the reſt of the way where wee could get any thing. To this end we tooke a Cooke with vs, and other Seruants from *Aleppo*, to dreſſe our meate, and to looke to our Horſes. Heere we met with *Frenchmen*, and other *Chriſtians*, ſtaying for company to goe to *Ieruſalem*.

At *Damaſcus* many *Iewiſh* Merchants, and *Greekes*, and others, knew ſome of vs, and came to ſalute vs, and preſent vs with ſuch good things as they had, both Wine, and Bread, and Kiddes, and Fruit, &c. and lent vs very good Beds with ſheets and other furniture, which refreſhed well our wearied bodies.

The nineteenth and twentieth of March, wee ſtayed at *Damaſcus* to reſt our ſelues, and ſee the Citie.

Damaſcus.

Damaſcus is a moſt ancient Citie, and as *Eſay* ſpake of it in his time, *The head of Aram is Damaſcus, Iſa*.7.8. ſo *Damaſcus* is the chiefeſt Citie of *Syria* to this day. The ſituation thereof is moſt pleaſant, being built on a plaine ground, ſtrongly walled about, and a ſtrong Caſtle therein, with many fine Riuers running on euery ſide of it, eſpecially *Abanah*, and *Pharpar*, mentioned, 2.*Kings* 5. which now are diuided into many heads. The *Turkes* ſay, that their Prophet *Mahomet* was once at *Damaſcus*, and that when he ſaw the pleaſant ſituation of it, and beheld the ſtately proſpect of it, excelling all others that euer hee ſaw before; refuſed to enter into the Citie, leſt the pleaſantneſſe thereof ſhould rauiſh him, and moue him there to ſettle an Earthly Paradiſe, and hinder his deſire of the heauenly Paradiſe. It hath alſo many pleaſant Orchards, and Gardens round about the Citie, and ſome wayes for the ſpace of a mile, and more about the Citie there are many Orchards, and great varietie of fruits: ſome called *Adams* Apples, and *Adams* Figs, and ſundrie other ſtrange Fruits. *Damaſcus* is called by the *Turkes*, *Sham*, and they call it, the Garden of *Turkie*, becauſe there is no place in all the *Turkes* Dominions, eſpecially in *Syria*, that yeeldeth ſuch abundance of Fruit. Here we ſtayed two dayes and three nights to reſt our ſelues, and ſee the Citie. And hauing a *Greeke* to our Guide, he ſhewed vs firſt a ſtately *Muſkia*, or *Turkiſh* Church erected in the place where the Temple of *Rymmon* ſtood, mentioned, 2.*Kings* 5. And two other memorable matters, mentioned, *Acts* 9.25.*viz.* the place where the Diſciples let downe *Paul* in the night through the wall in a Basket, whereof the Chriſtians there dwelling keepe an exact memoriall; taking vpon them to demonſtrate the very place of the wall; which we not beleeuing, they confirmed it with this reaſon, that *Damaſcus* was * neuer ouercome; and that there haue beene Chriſtians dwelling there euer ſince the time of *Paul*, and therefore might keepe a memoriall of the very place: But to let the place paſſe, the thing it ſelfe we know to be true. He ſhewed vs alſo the houſe of *Ananias*, which is vnder the ground, whereinto we were led, downe a paire of ſtaires from the ſtreet, as it were into a Celler; and the doore being vnlocked, we entred with Candels into the place, where we ſaw two darke Chambers, where a man cannot ſee to reade in the day time without Candels, here they ſay, he liued in ſecret for feare of the *Iewes*. Many Chriſtians comming thither to ſee that place, with a coale write their names on the wall, and there are ſo many names there alreadie, that there is ſcarce roome for any other to ſet his name. Some of them report *Damaſcus* to bee built in the place where *Kain* killed his Brother *Abel*. And ſome ſay it is neere it, and offered to bring vs to the place; but we refuſed.

The pleaſant ſituation.

Store of fruits.

* *Damaſcus* was wonne from the Chriſtians by the *Saracens*

Saint *George*.

They take vpon them alſo at *Damaſcus*, to demonſtrate the place where Saint *George* was buried, ſo they doe likewiſe at *Aleppo*, but I thinke the one to bee as true as the other. There is a fine Towne neere vnto *Damaſcus*, about two or three miles diſtant on the ſide of an hill, called *Salbia*, from whence a man may behold the proſpect of the Citie of *Damaſcus* moſt pleaſantly, with the Gardens and pleaſant places about it.

Salbia.

Pilgrimage to *Mecha*.

At *Damaſcus* we met many thouſand *Turkes*, going on Pilgrimage towards *Mecha* in *Arabia*, to viſit *Mahomets* Sepulchre, as they vſually doe euery yeere about their *Byram* time; for

Hogies.

An Angell-deuill.

they hold, that whoſoeuer once in his life time ſhall not goe on Pilgrimage to *Mecha*, to ſee the Sepulchre of their Prophet, ſhall neuer enter into Paradiſe. And therefore ſome of them goe thither often in their life time, partly for deuotion, and partly to buy Merchandiſe. For there are brought thither at that time of the yeere, great ſtore of Commodities from *India*, *Perſia*, and other places; and none may buy or ſell there but *Mahometans*. And it is forbidden to all Chriſtians vpon paine of death, to come neere *Mecha* within fiue miles: partly, leſt they ſhould marre their Markets; but chiefly, leſt they ſhould ſee their folly or rather madneſſe in worſhipping an Iron Sepulchre; after the ſight whereof, many of their old men (which thinke neuer to come thither againe) vſe to pull out both their eyes, after they haue ſeene ſo holy a ſight. And whoſoeuer (ſay they) dyeth in his Pilgrimage thither, or returning from thence, is ſure to goe to Heauen preſently. And they that haue beene there but once, are alwaies after called *Hogies*, that is, Pilgrims: and are called by that name in this manner. If his name before were *Mahomet*, he is at his returne called *Hogie Mahomet*. If before *Muſtapha*, hee is alwaies after called *Hogie Muſtapha, &c.* And they that haue beene often at *Mecha* and returne againe, are called Great *Hogies*. And euery yeere when the Carauan of Pilgrims returne from *Mecha*, hee that hath beene there oftneſt, is called, *The great Hogie:* and is greatly honored of them all, for hee rideth before them all in more ſtately apparell then they, with Flowers and Garlands about his Horſe, and when they come neere any great Citie, the chiefeſt men in the Citie ride forth to meet him, and bring him into the Citie with great ſolemnitie. They falſly affirme, that this their Temple at *Mecha* in *Arabia*, was built by *Abraham*, and they prepare themſelues with greater care to goe to worſhip there, then many Chriſtians doe when they come to the Lords Supper, for they diſburden their hearts of all hatred and malice, and reconcile themſelues one to another, &c. Otherwiſe they hold that all their labour is loſt, and that they ſhall bee neuer awhit the better for their Pilgrimage. But if they forgiue one another, and repent them for their former ſinnes, they thinke there to obtaine full remiſſion of all their ſinnes, and that at their returne they are pure and without ſpot.

Daria.

Place of *Pauls* conuerſion.

* *Mueco furor* Sauli, *liber eſt conuerſio* Pauli.

Saſſa.

March twentie one, we departed from the Citie of *Damaſcus*, and about fiue or ſix miles from the Citie, paſſed by a Village called *Daria*; neere vnto which, we ſaw a great multitude of men, women, and children on their knees, in the high way: and by that time they had ended their deuotion, we drew ſo neere as to ſalute them; and asking what they were, it was told vs, that they were all Chriſtians of ſundry Nations, *viz. Armenians, Greekes, Chelſalines, Noſtranes*, and ſundry others, who went to *Ieruſalem*, to viſit and worſhip the holy places there. We asked further, what they meant to fall on their knees in that place: they anſwered vs, that it was the place where * *Paul* was conuerted, and that it was their cuſtome when they trauelled that way, to fall on their knees, and pray vnto God to conuert them. They were in number at the leaſt foure or fiue hundred people, there was a *Greeke* Patriarke, and an *Armenian* Biſhop in their companie. Many of them knew vs, (hauing ſeene vs in *Aleppo*) and ſaluted vs by our names. Wee rode a while in companie together, and lodged all together that night at a Cane, called *Saſſa*, diſtant from *Damaſcus* ſix and twentie miles.

Arabia Petrea.

Ill way.

Great cold.

Conetra.

March twentie two, we rode before the reſt of the companie. Our way that we trauelled all this day, was exceeding bad, rockie, wateriſh, and barren, called *Arabia Petrea*, where our Horſes oftentimes ſtucke faſt in the puddles and myrie places, and ſomtimes ready to breake their owne legs, and their Riders necks, among Rocks and Stones, it was neither pleaſant going on foot, nor riding this way, for there was no path nor euen ground, but huge ſtones and Rocks ſo neere together, that our Horſes could goe but a foot-pace, and oftentimes met with ſuch Mariſhes and Quagmires, that wee were conſtrained to goe farre about before wee could find better waies to paſſe ouer. It is alſo exceeding cold in this place alwaies (in reſpect of other places in that Countrey) for there are neither Trees nor Houſes, nor high Hils to keep away the violence and force of the Windes. The Carauans that trauell vſually that way betwixt *Damaſcus* and *Egypt*, ſay, that this dayes iourney troubleth them more then all the reſt, and that they neuer paſſe by that way, but they leaue two or three of their Camels behind them, ſome misfortune or other befalling vnto them. Wee ſaw alſo in ſundry places this way, the carkaſſes of many dead Camels, which haue miſcarried amongſt the Rocks. It is alſo a very theeuiſh way, full of wilde *Arabs:* yet (by the prouidence of God) we came ſafely that day to *Conetra*, where we lodged in a good Cane, diſtant from *Saſſa* eight and twentie miles.

Walking wondred at.

Cut doublet.

In a Bazar (like vnto a Cloiſter) adioyning to the Cane, wee tooke pleaſure to walke vp and downe ſome few turnes, which the *Turkes* beholding, wondred at vs: (for it is not their cuſtome in thoſe hot Countries, to walke vp and downe as wee doe in cold Countries, but to ſit ſtill on the ground like bruite Beaſts) and one of them came vnto vs, and asked vs what wee meant to walke vp and downe in ſuch ſort, and whether wee were out of our way, or out of our wits. If your way (ſaid hee) lyeth toward the vpper end of the Cloiſter, why come you downewards? And if at the nether end, why goe you backe againe? It ſeemed no leſſe ſtrange vnto them, to ſee a Chriſtian with a cut Doublet: and they called him foole, and asked him what he meant to make holes in his Coate: for they neither cut nor pinke any of their Garments, but wearing them all plaine, ſparing for no coſt, to guard them with lace of ſiluer and gold, if they be able. And ſuch as weare long haire on their heads, the *Turkes* call Slouens, and account them ſauage Beaſts; for they themſelues weare no haire on their heads at all, but ſhaue them euery weeke once, and keepe them warme with a Turbant of white Shaſh, made of cotton Wooll, which they neuer vncouer in their ſalutations to any man, but bow their heads, with their hands on their breaſts. But if a man haue a faire long beard, they reuerence him, and ſay hee is a wiſe man, and an honorable perſonage. But if they haue no beards at all, they call them (if they be yong) *Bardaſſes*, that is, *Sodomiticall Boyes*. But if they be men growne, and haue no beards, they call them fooles, and men of no credit; and ſome of them refuſe to buy or ſell with ſuch, and ſay, they haue no wit, and that they will not beleeue them, &c.

Long haire.

Long beards.

The three and twentieth of March, we had a more pleaſant way; for the firſt ten miles wee rode thorow the fields, and a very pleaſant Parke. But when we came out of this Parke or Forreſt, we were ſomewhat troubled, partly by reaſon of the bad way, and partly by bad people in the way. The people did more trouble vs then the way; for there ſate amongſt the Rocks, in our way, many *Turkes* and *Arabs*, with Maces of Iron, and other weapons, who ſtayed vs, and demanded *Caphar* or toll money; we were glad to giue them content, that we might paſſe ſafely by them. But the Carauan of Chriſtians, who came after vs, though they were many hundreds, yet ſome of them being not able, ſome not willing to pay ſo much money as they demanded, were ſhrewdly beaten with their Iron Maces. There was a Ieſuit in their company, who eſcaped not without ſtripes, whereat (as I haue heard) he reioyced, and counted it meritorious, in that he ſuffered ſuch miſery in ſo holy a voyage. And in my hearing at *Ieruſalem*, one of his companions told him, that he merited much to ſuſtaine ſuch trauell and labour, and be at ſo great coſt and charges, and ſuffer ſo many ſtripes for Chriſts ſake: but I know, had it not beene more for loue of his purſe then for loue of Chriſt, he might haue eſcaped without ſtripes, yea, with theſe kind ſpeeches, *Marhabbah Ianum*, that is, *Welcome my friend or ſweet-heart*. At another place in my Trauels, I heard a Frier bragging of his good workes, and ſaying, that hee had done ſo many good workes, that if he ſhould kill three men, his good workes would make ſatisfaction, and merit remiſſion for them all. Here I may fitly take occaſion to teach thoſe that purpoſe to trauell into *Turkey*, how to behaue themſelues. If they bee ſet vpon by Theeues, they may defend themſelues in their trauels, if they be ſtrong enough; but if they be polling officers (as theſe were) they muſt not bee contradicted. But neither in their Cities, nor in their trauels may they ſtrike againe, though they be abuſed and beaten by any man (except they bee Theeues and Robbers) for if they doe, they ſhall either bee put to death, or haue their hand cut off. Neither if a man receiue a box on the eare at any of their hands, muſt he giue one bad word, or looke frowningly vpon him that ſmote him: for then hee will ſtrike him againe, and ſay, What, *Goure?* Doſt thou curſe me, and wiſh that the Deuil had me? but hee muſt kiſſe his beard, or the skirt of his Garment, and ſmile vpon him, and then he will let him paſſe.

Pleaſant Park.

Caphar-cuſtomers.

Much good do him with ſuch Merits.

Friar Merit-monger.

An admonition for Trauellers.

Baſe thraldome.

At the foot of this Mountayne there is an old Cane, where vſually Trauellers lodge: but it being not yet noone, we reſolued to trauell eighteene miles further, to the Sea of *Galile*. At the foot of this ſtony Hill, hard by this Cane, there runneth a pleaſant Riuer, which diuideth *Syria* from *Galile*. And ouer this Riuer there is a faire Bridge, the one end whereof is out of the Holy Land, the other in it. This Riuer is called *Iordan*, the head whereof commeth from Mount *Lybanus*, and maketh three Seas. The firſt, is the waters of *Maron*, which we left on our right hand, about ten miles off. The other, on the left hand, which lay in our way as wee ſhould trauell. The ſecond, is the Sea of *Galile* or *Tiberias*, or Lake of *Genezereth*. The third, is the Sea of *Sodome*, called *Mare mortuum*, where the Riuer *Iordan* endeth. The Bridge that croſſeth this Riuer *Iordan* at the entrance into the Holy Land, is called *Iacobs* Bridge; for two cauſes. Firſt, it is ſaid, that there *Iacob* met his brother *Eſau*. Secondly, that there *Iacob* wreſtled with an Angell.

Iacobs Bridge.

The firſt part of *Canaan* called *Galile*, beginneth at this Bridge, and to this day it is a very pleaſant and fruitfull Countrey. After wee were entred into *Galile*, about two miles from the Bridge, our *Ianiſarie* asked vs whither wee would goe vp to a Mountayne, and ſo to *Saphetta* neere vnto Mount *Carmel*, which is a place of leaning for *Iewes*; or keepe the lower way, and goe by the Sea of *Galile*, which is the pleaſanter way: and thereof we made choiſe: and tooke *Saphetta* in our way afterwards.

About ſeuen miles from *Iacobs* Bridge, our Guide brought vs to a Well, adorned with marble Pillars, and couered with ſtone, which hee ſaid to haue beene the Pit whereinto *Ioſeph* was put, when his Brethren ſold him to the *Iſhmalites*. But it ſeemed to vs incredible: firſt, becauſe that was a drie Pit, and this is full of ſweet water. Againe, *Iacob* dwelt at *Hebron* twelue miles beyond *Ieruſalem*, and his Sonnes kept Sheepe in *Shechem*. And that drie Pit whereinto they put *Ioſeph* was at *Dothan* (which we ſaw afterwards) and this Pit which they ſhewed vs with marble Pillars, was in *Galile*; not neere *Dothan* nor *Shechem* where *Ioſephs* Brethren kept their Fathers Sheepe. But by others of better iudgement, we vnderſtood that this alſo was called *Ioſephs* Pit, or Well, becauſe it was built by one *Ioſeph*, not *Ioſeph* the ſonne of *Iacob*, but ſome other. But the

Ioſephs Pit.

Minium.

ignorant people which trauell that way, are apt to beleeue any thing that is told them. About ten miles from this Well, we came to a Cane, called by the *Moores Minium*, but by the *Turkes Miſſia*, hard by the Sea of *Galile*, where we lodged all night, hauing trauelled that day by computation ſixe and thirtie miles.

Sea of *Galile.*

Tiberias and *Bethſaida.*

Geneſareth.

Cana.

The foure and twentieth of March we rode along by the Sea of *Galile*, which *Ioh.6.1.* is called by two names, *viz.* the Sea of *Galile* or *Tiberias*. *Galile*, becauſe it is in *Galile*: and *Tiberias*, becauſe the Citie *Tiberias* was built by it, and *Bethſaida* an other ancient Citie; of both which we ſaw ſome ruinous walls. And it is ſaid in that Chapter (*Ioh.6.1.*) that Ieſus went ouer the Sea of *Galile*: and in an other place, that he went beyond the Lake. And, *Luke* 9. 10. it is ſaid, that he went into a ſolitarie place, neere vnto a Citie, called *Bethſaida*, which place of *Iohn*, I learned to vnderſtand better by ſeeing it, then euer I could before by reading of it. For, ſeeing that *Tiberias* and *Bethſaida* were both Cities on the ſame ſide of the Sea, and Chriſt went from *Tiberias* to, or neere vnto *Bethſaida*; I gather thereby, that our Sauiour Chriſt went not ouer the length or breadth of that Sea; but ouer ſome Arme, Boſome, or Reach thereof, *viz.* ſo farre as *Tiberias* was diſtant from *Bethſaida*; which is alſo confirmed in that it is ſaid elſewhere, *A great multitude followed him on foot thither*; which they could not haue done, if hee had gone quite ouer the Sea, to the other ſide among the *Gergeſens*, which is out of the Holy Land. And therefore this Sea of *Galile*, is alſo called the Lake of *Geneſereth*, becauſe the Countrey of the *Gergeſens* is on the other ſide the Lake, from whence the Swine ran head-long into the Sea and were choaked therein: and as that place was out of the Holy Land; ſo the people which then inhabited it, were as farre from holineſſe, when they requeſted our Sauiour Chriſt to depart out of their Coaſts. And ſuch like holy people inhabit there ſtill, *viz.* wild *Arabs* and *Turks*, &c. Wee ſaw alſo (neere vnto this Sea) the place where that Towne (mentioned, *Ioh.2.1.*) called *Cana* of *Galile* ſtood, where our Sauiour Chriſt at a marriage turned Water into Wine; in place whereof there ſtandeth now a poore Village, inhabited by *Turks*. This Sea of *Galile* is (by computation) in length eight leagues, and in breadth fiue leagues, and euery league is three miles, and then it encloſeth it ſelfe into a narrower compaſſe, carrying but the breadth of an ordinarie Riuer vntill it come to *Sodome*, where it endeth, which is called *Mare Mortuum*, that is, The dead Sea.

After we had rode about ſeuen miles by the Sea of *Galile*, we left it on our left hand, and aſcended vp a Mountayne on the right hand. This Mountayne was not very ſteepie, but exceeding pleaſant and fertile, for (being the Spring-time) it was ſo beſet with ſuch varietie of flowers among the greene graſſe, that they ſeemed to fleere in our faces, and to *laugh and ſing* (as the *Pſalmiſt* ſpeaketh) as wee went, *Pſal.* 65. 13. This is ſaid to bee that Mountayne, mentioned *Ioh.* 6. 9. where our Sauiour Chriſt wrought a miracle, in feeding fiue thouſand men with fiue Barley loaues, and two Fiſhes.

Saphetta a Iewiſh Vniuerſitie.

Mourning with Tymbrels.

When we came to the top of the Mountayne, we ſaw *Saphetta* on the right hand, a Vniuerſitie of the *Iewes*, where they ſpeake *Hebrew*, and haue their Synagogues there. The Citie *Saphetta* is ſituated on a very high Hill with three tops, and ſo the Citie hath three parts; one part is inhabited by *Iewes*, the other two by *Turks*. We asked ſome *Iewes*, whom we knew formerly to haue beene Merchants of *Aleppo*, what they meant to leaue their Trade and to liue there: They anſwered, they were now old and came thither to die, that they might be neerer to Heauen. The *Iewes* haue here more libertie then in any part of the Holy Land. They dare not come to *Ieruſalem*, for feare leſt the Chriſtians there dwelling, ſtone them. Whiles we were at *Saphetta*, many *Turkes* departed from thence towards *Mecha* in *Arabia*. And the ſame morning they went, we ſaw many women playing with Timbrels, as they went along the ſtreet, and made a yelling or ſhriking noiſe as though they cryed. We asked what they meant in ſo doing? It was anſwered vs, that they mourned for the departure of their Husbands, who were gone that morning on Pilgrimage to *Mecha*, and they feared that they ſhould neuer ſee them againe, becauſe it was a long way and dangerous, and many died there euery yeere.

I-nel Tyger.

All the way which we trauelled this day, was very pleaſant; and all the Ground both Hils and Dales very fruitfull, according as it is deſcribed by *Moſes*, *Deut.* 8. 7, 8. and *Deut.* 11. 10, 11. And we came that day, about two of the clocke in the afternoone to a Village, called in the *Arabick* tongue *I-nel Tyger*, that is (by interpretation) The Merchants Eye, wherein there are two very faire Caſtles for Trauellers to lodge in from danger of wild *Arabs*, which abound in thoſe parts: we tooke vp our lodging in the neereſt Caſtle, which is the faireſt.

Tabor.

Mount *Tabor.*

After we had refreſhed our ſelues, and ſlept a while: being hard by Mount *Tabor*, wee deſired to aſcend to the top of it, and tooke *Ally* (one of our *Ianiſaries*) and rode towards the Mountaine. But vnderſtanding that it was very dangerous, by reaſon of wild *Arabs*, which lodged in Caues, and Rocks, and Buſhes, about the Mountaine, wee hired ſome of the principall *Arabs* to goe with vs, and guard vs from the reſt. And as wee went, wee beheld the proſpect of the Mountaine to be very pleaſant, ſomewhat ſteepie, but not very high (in reſpect of ſome other Mountaines thereabout) nor very large, but a comely round Mountaine, beſet with Trees and thicke Buſhes, which at that time of the yeere flouriſhed greene: wee rode ſo farre as wee could for ſteepineſſe, and then left ſome of our Seruants at the foot of the Mountaine to keepe our

Horſes, and tooke vpon vs to clamber vp on foot, which wee ſhould neuer haue beene able to haue done, had there not beene very high Graſſe, Sprigs, and Buſhes to hold by. One of our *Arabs* went vp before vs, as faſt as if it had beene euen ground, but we came very ſlowly after, which he perceiuing, would looke backe, and often vſe theſe words to cheere vs, *Gel, gel, gel*, that is, Come, come, come; and ſometimes theſe, *Iſh halac Seeadi*, How doe you Maſters. Wee were almoſt all out of breath, and one of our companie cried, *For the loue of God let vs returne, for I can goe no further; Oh, I ſhall die, I ſhall die.* Whereupon, one of vs being neerer the top then he himſelfe ſuppoſed (to cheere the reſt) ſaid, *Come cheerefully, I am on the top*; which ſomewhat heartned the reſt: otherwiſe they had all gone downe againe. Being on the top, we reſted a while to take breath; and then we walked vp and downe the top of the Mount, and ſaw onely one houſe, or rather low Cottage vninhabited, hauing onely two darke roomes in it, meete for Foxes or Iaccals to lodge in, and ſaw no ſigne of any other Tauerne or Tabernacle. Onely we vnderſtood, that (many yeeres ſince) there was a Monaſterie there inhabited by Popiſh Friers, but being moleſted by the *Arabs*, tooke away the holineſſe with them, and left the Mountaine behind them; yet ſtill they call this Mount *Tabor*, in *Italian*, *Monte Santo*, that is, the Holy Mountaine: as if there were ſome inherent holineſſe in the Mountaine. And two dayes after we had beene there, came a Ieſuit and two Friers with a yong Gentleman of *Paris* in *France*, who was a Proteſtant, and ſome other companie with them, who had a deſire to aſcend to the top of this holy Mountaine, and went all together vntill they were wearie, which was at the foot of the Mountaine, and in the heate of the day: wherefore the *French* Gentleman ſaid, he would ſtay for them there vntill they returned, but was himſelfe already wearie, and would goe no higher; the Ieſuit and Friers reproued him, and called him foole, and told him he did not know what hee might merit by going to the top of that holy Mountaine. Merit (ſaid the Gentleman) what may I merit? Thou maieſt merit (ſaid they) fiftie yeeres pardon. The Gentleman, to breake a ieſt with them, asked them whether hee might merit fiftie yeeres pardon for the time paſt, or for the time to come: If (ſaid he) for the time paſt, I am not ſo old (for he was but twentie two yeeres of age) if for the time to come, he did not thinke hee ſhould liue ſo long. They anſwered him, if he did not liue ſo long, he might giue the yeeres which remained, to his friends. Yet could they not perſwade him to goe vp any higher. When we had ſeene enough this Mount, returned againe to the Caſtle, with good ſtomacks to our Supper, and wearied bodies, deſiring reſt. *Tabor* is diſtant from *Galile* not much aboue twentie miles.

Top of *Tabor*.

Conference betwixt a Ieſuite and a Proteſtant.

Merit-mongers.

The fiue and twentieth of March, being the feaſt of the Annunciation of the Virgin *Mary*, and (according to the computation of our Church of *England*) the firſt day of the yeere 1601. we trauelled ouer very pleaſant fields all the way, the fields of *Baſan*, not farre from the Mount *Baſan*, where there was exceeding good Paſture, and fat Cattell: onely wee wanted good water to drinke, and our Wine was ſpent, and the day exceeding hot. Wee ſaw in our way ſome remnants of that old Tower or Fortreſſe, mentioned 2.*Kings* 5.24. where *Gehazi* the Seruant of *Eliſha*, ouer-tooke *Naaman*, and tooke of him two Talents of ſiluer, and two change of Garments. We ſaw alſo many other places worthy obſeruation, but (for want of a good Guide) we knew not the names thereof, for the *Turkes* inhabiting thoſe Countries, haue giuen new names to moſt places. This was the pleaſanteſt daies iourney we had in our whole trauell. I neuer ſaw more fertill ground and pleaſant fields, and ſo much together, all the whole day, from Mount *Tabor*, to a Village called vulgarly *Ienine*, but of old *En-gannim*, whereof wee reade, *Ioſh.*15.34. Neere vnto this Village is the place where *Iabel* beheaded *Siſera*, mentioned *Iudg.*4.21. *En-gannim* is diſtant from Mount *Tabor* twentie two miles. It is a very pleaſant place, hauing fine Gardens, and Orchards, and Waters about it. We ſtayed here all the day (the ſix and twentieth of March) becauſe (the *Turkes Romadan*, which is their Lent, being ended) on this day beganne their Feaſt called *Byram*; and our *Ianiſarie* was loth to trauell on that day, being their Feaſt day, and ſo much the rather, becauſe his name alſo was *Byram*.

Mount *Baſan*.

Gehazis Tower.

En-gannim.

Turkiſh Byram.

The ſeuen and twentieth of March, riding from *En-gannim*, wee were endangered twice: Firſt, by certaine Theeues dwelling neere vnto *En-gannim*, who made vs pay *Caphar*, or pole money twice, once at *En-gannim*. And when we departed from thence, they purſued vs with Bowes and Arrowes, and other weapons: we withſtood them long in parley; at length euery man prepared his inſtruments of death ready for battell. Our *Ianiſaries* Kinſman, *Fatolla*, had his Musket ready, and being about to giue fire, was ſtayed by our *Ianiſarie*, who ſaw not onely theſe *Arabs* preſent very deſperate, with their Bowes and Arrowes ready drawne, but meſſengers alſo ſent to raiſe vp all the whole rabblement thereabout vpon vs; hee told vs, wee were beſt giue them content, or elſe we were all but dead men: wherefore, to auoide further danger, we gaue them their owne deſire, vpon condition, they would purſue vs no further nor ſuffer any of their companie to moleſt vs: the chiefeſt of them anſwered, *Stopherlo, Stopherlo*, that is, God forbid, God forbid, we ſhould doe you any harme, if you pay vs what we demand; which we did with all ſpeede, and rode away from them, being glad we were rid of them.

Double Knauerie.

About ten miles from them, wee rode through a Wood (a very fit place to harbour Theeues, who had killed certaine men trauelling that way the day before, and tooke away both a man and

Dangerous Wood.

Sychar.

Iacobs Well.

Pleaſant water

and Horſe from the Carauan which followed after; and a woman alſo riding on an Aſſe with their carriage) and (as our Guide told vs) he neuer trauelled that way but he ſaw ſome men killed: and therefore bade vs all charge our Peeces, and ſhoot off when he bade vs, though we ſaw no bodie, leſt the wilde *Arabs* ſhould ſet vpon vs on the ſodaine, lying in ambuſh, which wee alſo did in a place moſt dangerous, to daunt the enemies before wee ſaw each other. But before wee came vnto the moſt dangerous place, there ouertooke vs many *Turkes* well armed, who dwelt in *Ieruſalem*, and were glad of our companie thither. And ſhortly after wee had diſcharged euery man his piece, we ſaw a great companie of *Arabs* on an high Mountaine neere vnto our way, yet out of the reach of our ſhot, who perceiuing vs to bee too ſtrong for them, durſt not ſet vpon vs. And ſo (by the prouidence of God) wee came that night to an ancient and famous Citie, (ſituated in a fruitfull valley betwixt two Mountaines) called *Sychar*, a Citie in *Samaria*, mentioned, *Iohn* 4. Neere whereunto wee ſaw *Iacobs* Well, where our Sauiour Chriſt asked water of the woman of *Samaria*. Wee came thither in good time, for wee were exceeding thirſtie, and dranke thereof liberally and freely. The water thereof goeth downe very pleaſantly, like vnto Milke. From *Iacobs* Well we went into the Citie, and lodged in a very ancient and ſtately Cane, but very badly kept. It had beene better for vs to haue ſlept by *Iacobs* Well, as others did; for here we ſlept on the hard ſtones neere vnto a Chappell in the middle of the Cane, vnder two or three great Fig-trees and Mulberrie-trees, where we were ſcarce ſafe from theeues, for we had ſome things ſtollen from vs in the night, whiles wee ſlept vnder the Trees on faire broad ſtones, whereunto we aſcended by a faire ſtone paire of ſtaires, ſixe or ſeuen ſteps from the ground. *Sychar* is diſtant from *En-gannim*, ſeuen and twentie miles.

Beere.

Ieruſalem.

The nine and twentieth of March, wee departed from *Samaria* to *Ieruſalem*, and met many Souldiers in ſeuerall companies by the way, who knowing our *Ianizarie*, and other *Turkes* in our companie, let vs paſſe by them quietly, and gaue vs the *ſalam aliek*, that is, *peace be vnto you.* The firſt part of this dayes iourney was ſomewhat pleaſant; but, the neerer we came to *Ieruſalem*, the more barren and tedious our way was. About ten of the Clocke we came to a great Forreſt, or Wilderneſſe full of Trees and Mountaines. When wee were on the top of this Mountaine, we ſaw the maine Sea on our right hand, and ſmall Ships ſayling towards *Ioppa*. About three or foure of the clocke, we came to a ruinous Village called *Beere*, but of old (as it is reported) *Beerſheba*, which in former times was a great Citie: And it is ſaid to be the place where *Ioſeph* and *Mary* comming from *Ieruſalem* (the feaſt being ended) miſſed the Child *Ieſus*, and ſought him ſorrowing; and returning to *Ieruſalem*, found him in the Temple amidſt the Doctors, hearing them and poſing them. Our purpoſe was to lodge here all night, being all of vs wearie and hungrie, and all our prouiſion ſpent. But finding nothing here to be had for money, either for Man or Horſe; and vnderſtanding that *Ieruſalem* was but ten miles off, wee went on in our way ſomewhat faintly, fiue or ſixe miles, and then beholding the proſpect of the Citie, wee were ſomewhat cheered and reuiued, and ſolaced our ſelues with ſinging of Pſalmes, vntill wee came neere vnto the Citie. Many *Greekes* dwelling in *Ieruſalem*, ſeeing vs afarre off, came to meet vs, ſuppoſing their Patriarch had beene in our companie, who came two or three dayes after vs.

Ioppa gate.

Maſter *Timberley* hath publiſhed a booke of his Voyage.

We diſmounted from our Horſes at the Weſt gate of the Citie, called *Ioppa* gate, or the Caſtle gate; which is a very ſtrong gate of Iron, with thirteene Peeces of Braſſe-ordnance planted on the wall about the gate. Wee ſtayed in the porch of the gate, and might not be admitted into the Citie, vntill wee were ſearched by an Officer (as the manner is.) In the meane time there came to vs two *Italian* Friers, *viz. Padre Angelo*, and *Padre Aurelio*, and kiſſed our hands, and bade vs welcome, and told vs, that two other *Engliſhmen* were at their houſe, *viz.* Maſter *Timberley*, and Maſter *Borell.*

When we were ſearched without the gate by a *Turkiſh* Officer, and deliuered vp our weapons to the Porter to keepe for vs in the gate-houſe vntill our returne (becauſe no Chriſtian may enter into *Ieruſalem* with weapons) theſe two *Padres* led vs to their Monaſterie; at the gate whereof wee were ſearched againe by another *Turkiſh* Officer before wee might enter into the houſe. For the office of the former Searcher at the gate of the Citie was onely to receiue the weapons of all Chriſtians, and deliuer them ſafe to them againe at their departure. But this Searcher went further and ſearched all our carriage, which he cauſed to be opened, to ſee whether we had any Gun-powder, or any other engins there. For they are very ſuſpicious of all Chriſtians, fearing, leſt for deuotion to the place, they ſhould worke treaſon; therefore they ſuffer not Chriſtians to enter into the Citie weaponed, leſt they make inſurrection againſt them when they are many together, and conquer the Citie, as heretofore they haue done. To this end alſo is the Citie walled about with ſtrong walls, and fortified with foure ſtrong gates, and a Caſtle, (but by *Sultan Solyman*) and euery gate well planted with Ordnance for feare of Chriſtians. And partly for hope haue they enuironed this Citie with ſuch ſtrong walls, that Chriſtians for deuotion to the place, might come and build within the walls, and bee ſubiect to the *Turke*. For though their walls be large and ſtrong, yet there is great roome within the walls to build more houſes then are there, for there are fields of Corne within the walls of the Citie;

and the houſes ſtand very thin, ſcattered, and diſperſed, here one, and there two or three together; there is not one faire ſtreet in all *Ieruſalem* as it now is.

Entertaynment with the Friers.

After they had thus narrowly ſearched all our carriage, euen to our caſes of Bottles, we were admitted into the Monaſtery; at the entrance wherinto, met vs Maſter *Timberley*, and Maſter *Boreel*, and then *Signior Franciſcus Mannerbu*, the *Padre Guardian* of the Monaſterie, and all the reſt in order, and bade vs welcome, and led vs into a faire Parlour, and ſet good cheere before vs, and ſerued vs themſelues. After Supper we deliuered them our Letters which wee had brought from the *Venice* Conſull of *Aleppo*, and other *Italian* Merchants there, in our behalfe. Which when they had read, the Guardian ſaid, our cuſtome is, when ſtrangers come to vs, to call them the firſt night to Maſſe, and to Confeſſion, and to giue euery man a Candle to hold in his hand at Maſſe time; and at night to waſh their feet and to bring them to bed, and to many other ceremonies, during the whole time of their continuance there. But as for vs, they vnderſtood by Letters what we were; and told vs that we were ſo highly commended by their Patrons and Benefactors, the *Venice* Conſull, and Merchants of *Aleppo*, that if they ſhould ſhew vs halfe the fauour which was required at their hands, they ſhould themſelues lie without doores, and ſuffer vs to rule and dominiere at our pleaſures. And that therefore they would not vrge vs to any thing againſt our conſciences, but giue free libertie both of perſons and conſciences, as if wee were in *England*, or in our owne houſes elſewhere; and ſo much the rather, becauſe they vnderſtood our Merchants were rich, and hoped to gaine by vs. In regard whereof, although it were Lent, wherein they eate no fleſh, yet offered vs Hens, Egges, Milke: any thing that was there to be had for money, they requeſted vs to command it. And during the time of our continuance there, he commanded one *Padre Aurelio* to attend vpon vs, and ſee that wee wanted nothing; and another of his brethren, one *Padre Angelo*, to be our guide abroad, and to ſhew vs all ancient Monuments and places worth ſeeing, either in the Citie, or out of the Citie.

Theſe kind ſpeeches being vſed, they brought vs to our chambers where wee ſhould lodge all night, and prouided for euery man ſeuerally a good neat Bed with faire ſheets, and all things very wholſome and handſome, where wee ſlept ſweetly, and refreſhed our wearied bodies all that night very comfortably.

An admonition to ſuch as trauell to *Ieruſalem*.

But although they dealt thus kindly with vs (at the inſtance of their Benefactors) in giuing vs libertie of conſcience, yet they deale not ſo with others. For ſome I doe know who haue beene there, and made no conſcience to doe as they haue done. Wherefore, I admoniſh thoſe who haue a deſire to trauell to *Ieruſalem* hereafter, to take heed to themſelues, that they make not ſhipwracke of conſcience; for if they come not well commended, or well moneyed, or both, there is no being for them, except they partake with them in their idolatrous ſeruices. True it is, that the *Turkes* giue libertie of conſcience vnto all that come thither; but they giue not entertaynment vnto any Chriſtians in their houſes. And the *Greeke* Patriarchs are poore, and not able to protect ſuch as come vnto them for refuge. Theſe *Padres*, though they bee Papiſts, yet haue they rich Benefactors, and want nothing, and (for the moſt part) very kind and curteous to ſtrangers in all things, libertie of conſcience onely excepted, wherein they ſeeke to make others like vnto themſelues, and to ſeduce them from their Faith, and to winne them to the Church of *Rome*: and offer vnto them who haue money in their purſes, to make them Knights of the Sepulcher; but no good *Engliſh* Subiect will accept of that order of Knighthood; for at the receiuing thereof, they ſweare to bee true to the Pope, and to the King of *Spaine*, and to other things, which no man can doe with a good conſcience. And this kindneſſe and libertie of conſcience, which wee found amongſt them, wee imputed not ſo much to the men, as to our owne money: for it coſt vs *charo, viz.* one hundred Duckets for our entertaynment.

After wee had reſted one night in *Ieruſalem*, the firſt day wee walked about the Citie our ſelues without our guide, onely to view the Citie, wee found it exceeding hot, and hotter then it is vſually at Midſummer in *England*: It ſeemed ſtrange vnto mee, how it ſhould once bee ſo cold, that *Peter* ſhould creepe to the fire, and now (at the ſame ſeaſon) ſo hot that wee could not indure the heate of the Sunne. But after I had beene there a few dayes, the very place reſolued that doubt: for there fall great deawes, and before the Sunne haue dried it vp, it is cold, and in the night ſeaſon (about that time of the yeere) ſomewhat cold, as I felt by experience when I ſlept in the fields all night. And *Peter* hauing watched with Chriſt in the night, might well be cold in the morning, before the heat of the Sunne had expelled cold.

But here wee will breake off, hauing with Maſter Sandys *his eyes curiouſly viewed* Ieruſalems *Holies in the former Chapter.*

Chap.

CHAP. X.

The Iourney of EDWARD BARTON *Eſquire, her Maieſties Ambaſſador with the* Grand Signior, *otherwiſe called the Great* Turke, *in* Conſtantinople, SVLTAN * MAHVMET CHAN. *Written by Sir* THOMAS GLOVER *then Secretarie to the Ambaſſador, and ſince employed in that Honourable Function by his Maieſtie, to* SVLTAN ACHMET. *Two Letters are alſo inſerted, written from* Agria, *by the ſaid Ambaſſador* BARTON.

*If any think it ill that a Chriſtian Ambaſſador ſhould accompany the *Turke* in this warre againſt Chriſtendom: they may pleaſe to vnderſtand, that his intents were to doe ſeruice to the Chriſtians, if occaſions were offered for peace: as alſo he did in deliuerie of the Emperors Seruants here mentioned, &c

FIrſt, the Ambaſſador well mounted, and his two ſpare Horſes, with a Coach with foure Horſes; next before him his *Chauſes*, and an Enterpreter, with three *Ianizaries*: and before the *Chauſes*, and *Ianizaries*, his men, (beeing twelue in number) in Liueries rode before him, and foure Gentlemen next after him: and foure Coaches with the Chriſtian Captiues (being three and twentie in number) the Family of *Signior Crotskij*, the Emperour his late Ambaſſador in *Conſtantinople*, which hee redeemed from the Great *Turke*, and had licence to carrie them a long with him, and to ſend them into their owne Countrey, allowing and giuing him the foure Coaches, with two Horſes in each Coach, and a man to tend on euery Coach. Laſtly, thirtie ſixe Camels for carriage of prouiſion, and to euery ſixe Camels, two men to attend on them, to lade and vnlade as occaſion ſerued (which in *Turkiſh*, are called *Deuedzilers*) of them there were twelue in all wayting on the Camels: More the *Chauſes* man and another *Turke*, called *Mahomet*, who was recommended to the Ambaſſadour to be his Lackey, to runne by his Horſe vntill wee came to *Agria*.

Now on Friday being the ſecond day of Iuly, 1596. the ſaid Ambaſſador parted his houſe (which is in the Vines of *Pera*,) and tooke his Iourney, hauing to accompany him that firſt day, Maſter *Iohn Sanderſon* Merchant (who was by him left an Agent or *Logotenent* vntil his returne) *Ionas Aldrich* Merchant, and *Iohn Field* a Phyſician: who brought him that day vnto a place, called *Aquadulce*, and there pitched their Tents, remayning there that night, and the next day enſuing. On Sunday morning at Sunne riſing, we departed from *Aquadulce*, and came to *Ponte Piccolo*, about mid-day, which is ſome fifteene miles diſtant from *Aquadulce*, and there wee pitched our Tents. On Munday, before the breake of the day, parted thence about ten of the clocke in the morning, and arriued at *Ponte Grande*, which is about twelue miles diſtant; where hauing pitched our Pauillions the Ambaſſadour ſent his *Chaus*, and the *Drogue-men*, with the *Grand Signior*, his Commiſſion to the *Cady* of the ſaid Towne, for his allowance of prouiſion, who ſent him fiue Sheepe, two hundred Loaues of Bread, fiue Meatres of Wine, one loade of Hay, with twentie Kylowes of Barley.

Or *Selimbria*.

On Tueſday, before day, we parted *Ponte Grande*, and by Sun-riſing wee came to a ſmall Village, called *Combergaſi*, where the Ambaſſador his people broke their faſt, and after an houres ſtay parted thence, and came to a Towne, called *Celebria*, about eleuen a clocke, which is ſome ten miles diſtant from our laſt Lodging. There alſo the Ambaſſadour ſent his Commiſſion to the *Cady* of the ſaid Towne, who ſent him three Sheepe, two hundred Loaues of Bread, ten Meaters of Wine, one loade of Hay, and twentie Kyllowes of Barley, wee pitched our Tents a quarter of a mile diſtant from the Towne; and an houre within the night, the Moone being vp, parted thence.

Bulgaria.

The twentieth, wee were to paſſe through a great Wood, betwixt two Mountaynes that day, and in the night to keepe watch. Theſe men are *Bulghars*, beeing appointed by the *Grand Signior*, to guard all Trauellers (I meane of the Campe) that come that way, for which ſeruice the ſaid *Bulgharians* pay no Tribute to the *Turke*. Then wee came to a Village, called *Seruia*, which is at the entrance betweene thoſe two Mountaynes, and no other paſſage but one that goeth to *Wallachia*, all the Countrey elſe within theſe Mountaynes, beeing as it were enuironed with mightie ſteepe, woodie hils, as though they were wals of ſtrong Cities; this was the paſſage that *Iulius Caſar* paſſing out of *Seruia*, loſt ſo many thouſand men before he could gaine it; for this paſſage is as though it were hewen or cut out betwixt theſe two Mountaynes. At the mouth or rather the entrance on the North-ſide, it is fortified with a mightie great wall from Mountayne to Mountayne, and a ſtrong Caſtle in the midſt, with a great Gate to paſſe thorow, there is yet to be ſeene part of the wals, or rather fragments: the wals adioyning to the Gate are maruellous looſe, and ſhake, readie to fall: ſome two houres before night, we came to the foot of the Mountayne, and there pitched our Tents a mile from a Towne, called *Erchpnia*; being from *Tartarb ſardgi* eight and twentie miles, this day and nights trauell was all betwixt theſe two Mountaynes.

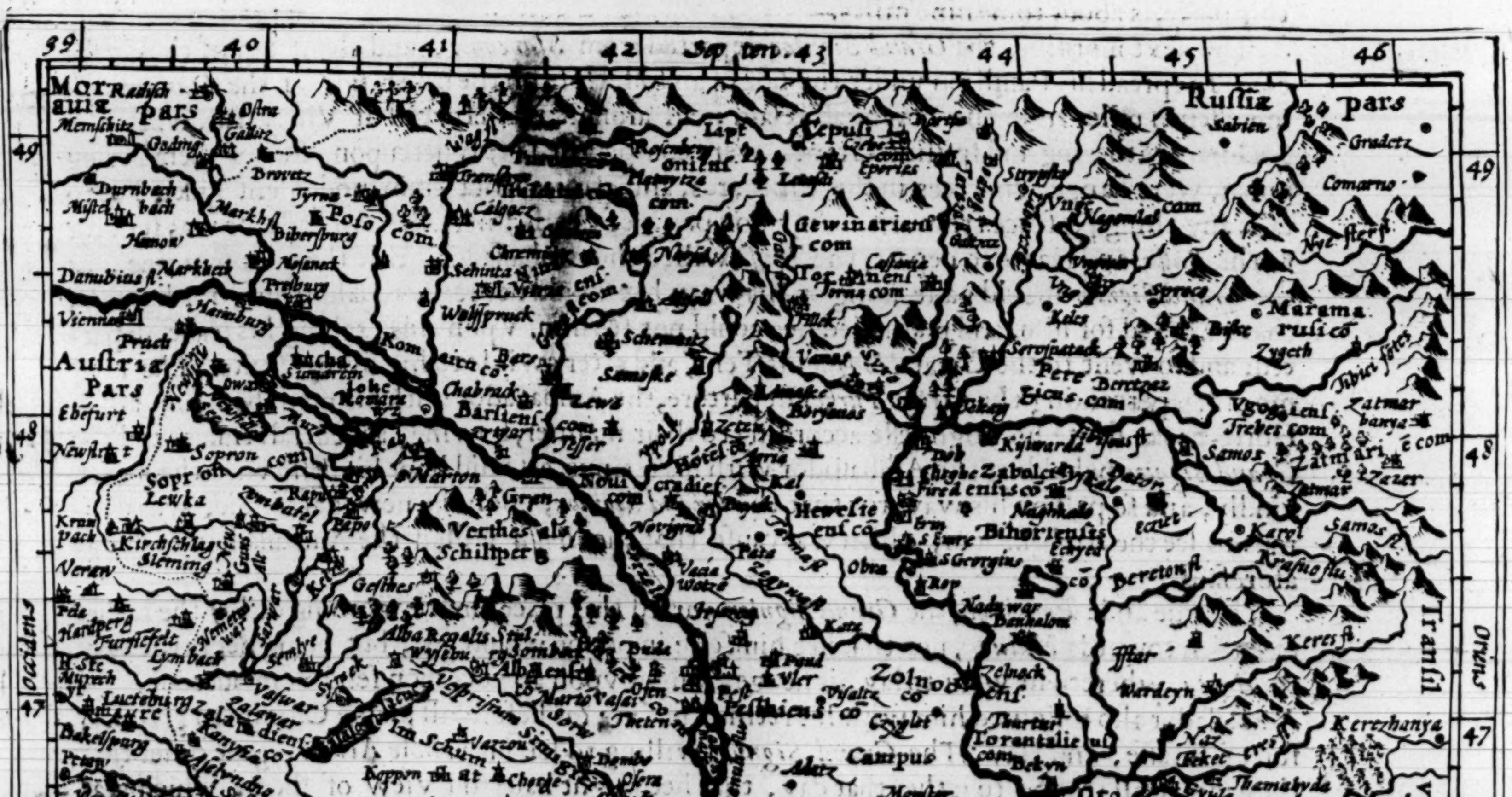
The fiue and twentieth, we came to the mouth or entrance of a ſtrong paſſage beeing tenne miles long betwixt two Mountaynes, the way winding in and out, as it were, hewen, or cut out of the Mountaynes, on both ſides verie loftie: this place is of a wonderfull ſtrength for reſiſting of the Enemies: Now little after mid-day, we came to pitch our Tents towards the end of the ſaid paſſage, by a faire Riuer ſide.

The ſixe and twentieth, paſſing along the Riuer ſide, on the high way, wee found two men moſt miſerably put to death, hauing each of them a ſtake thruſt in at his Fundament, through his bodie, and ſo out by his necke; the ſtake being ſet vp right on end: the cauſe was for killing of a *Ianizarie*, they being Chriſtians. The *Grand Signior* paſſing by, cauſed them ſo to ſuffer.

The eight and twentieth, we came to a Towne, called *Neeſa*, and a little before our comming to the ſame, we ſaw two men ſtaked as afore-ſaid, who were *Tranſiluanians*, came purpoſely to ſpie and view the Campe: alſo at this Townes end, there were of Chriſtians heads flead, and ſtopt full of Hay hanged on poſts by ſtrings, to the number of three hundred which foure moneths before were ſlaine by *Turkes*, vnder *Mahomet Baſſa*, at *Boſna*: From the entrance of the ſtraight paſſage to this place are ten miles, and from *Soſpa* to this place all high Mountaynes, rockie and troubleſome to trauell: theſe Mountaynes part *Seruia* and *Sclauonia*, this Citie is ſituated in a verie delectable Valley, hauing towards the Weſt-ſide a faire Plaine, that ſtretcheth it ſelfe towards *Albania* and *Macedonia*, here we reſted all that day and night. *Neeſa.*

The third of Auguſt, wee came to ſpread our Tents cloſe by the mayne Campe, halfe a mile diſtant from *Belgrado*, which is a maruellous great Plaine adioyning to the Citie, and about the midſt of the Campe, the *Grand Signior* his Pauillion is alwayes placed; and now hard by his Pauillion by force of hands was raiſed a ſmall Hill, vpon which was growne a Haw-thorne, cut artificially ſpreading, which made a maruellous good ſhadow: euery Euening the Great *Turke* would aſcend into it to view his Campe, and to be ſeene of his people, being a cuſtome amongſt the *Turkes*, his Souldiers in the Wars to ſee their King, once in foure and twentie houres.

Hondivs *his Map of* **Hungarie.**


HUNGARIA
Mill Germanica
Septentrio
Meridies
Occidens
Oriens
Moraviæ pars
Austriæ Pars
Russiæ pars
Transilvaniæ Pars
Danubius fl.
Danubius flu
Vienna
Presburg
Gran
Buda
Pest
Zolnok
Campus
Calmanus
Colacza
Marons Campus
Belgrad
Griechisch Weissenburg
Temeswar
Bosna
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Abraham Baſſa Chiefe *Vizier.*

The ſeuenth, the Ambaſſador went to the chiefe *Vizier*, *Abraham Baſſa*, about the Captiues he had in his charge, and inconference with him preſently, the ſaid ſlaues were ſent for, and beeing brought before the *Baſſa*, in the preſence of the Ambaſſador and other *Viziers*, and great perſonages, their deliuerance being pronounced, to be ſent by the Ambaſſador into their Countrey, it was granted by them all; whereupon the ſaid ſlaues kiſſing the *Baſſa* his feet, as the manner of the *Turkes* is for ſuch a grace; and the Ambaſſador alſo giuing them thankes, tooke his leaue and ſo departed, carrying his Captiues along with him to his Pauillion.

Chriſtians deliuered.

The thirteenth, about *Qumdi*, the Ambaſſador with his company departed from *Belgrado*, riding by the South-weſt end of the Caſtle, came to the Riuer *Laua*, neere where it entreth into the *Danubium*, to paſſe the bridge purpoſely made for the *Grand Signior*, his Armie to paſſe the ſame, which bridge is artificially builded vpon fortie fiue great Boats made for that purpoſe like Lighters, but much broader, deeper and flat bottomed, the length of the ſame bridge is ſome one hundred paces, the breadth betwixt the Rayles fortie foot: for ſpace of eight dayes the Armie was going ouer, in ſuch ſort; as a man could not paſſe for the continuall preſſe of the people.

Bridge of Boates.
Armie eight dayes in paſſing.

Next morning, the *Grand Signior* parted thence, and ſome two houres after, the Ambaſſador followed: now the ordinarie riding of the Great *Turke*, was in this manner (not ſpeaking of the whole Armie, which went before and followed him, but only of thoſe that attended on his owne perſon) before him rides one thouſand of the braueſt and beſt armed Horſemen, euery one with his Lance. Next them ſome three hundred *Chauſes*; then one hundred Foot-men next before him, with Bowes & Arrowes; then followes his Youths, all for the moſt part at mans ſtate (called *Ichoglans)* about ſome three hundred clothed in Gownes of *Brocado*, of Gold and Siluer, all of one faſhion, and a Cap on their heads, made in manner of a French-hood, of courſe red cloath: in the midſt amongſt them, are fortie or fiftie men riding on Camels, Horſes and Mules, who play on Drummes, Fifes, and many other ſorts of Inſtruments, continually all the way along: after theſe follow ſome fortie Coaches; then his ordinary Seruants, as Stable-men, Kitcheners and ſuch like: this day trauelling till about eleuen of the clock, we came and ſpread our Tents, as neere the *Grand Signiors* Pauillion as we could, and cloſe by the *Danubium*: whence we came, to this place, is about ſome nine miles.

Slanconie.

The next morning, the *Grand Signior* departed from *Slanconie*, and about ten of the clocke came to ſpread his Pauillion vnder the ſide of an hill, cloſe on the other ſide of the *Danubium*, ſome ſeuen miles from the Towne aforeſaid; all alongſt this Hill full of Vineyards, where the Souldiers gathering and ſpilling Grapes, were complayned of; whereupon, ſixe of them beeing taken, were hanged on Trees in the Vineyards, and after, a ſtrict commandement giuen not to take any thing perforce from any man, vpon paine of death: here the Ambaſſador was ſent for to the *Baſſa*, and readie to depart, the *Baſſa* willed the Ambaſſador, that the next morning, as the *Grand Signior* ſhould paſſe along on his way, hee ſhould bee ready to ſalute him, for hee ſaid, that he asked for him, and maruelled hee could not ſee him. Vpon this, taking his leaue, departed; and ſo went to the Great *Hodgia* his Tent, and after awhile to his owne Tents. The next morning, perceiuing the Great *Turkes* departure, the Ambaſſador with his men about him, all on Horſe-backe ſalute his Highneſſe according to their manner, bowing, at ſeuerall times, and the *Grand Signior* beholding the Ambaſſador with his retinue, alſo did bow himſelfe vnto them very kindly, and ſo paſt on his way, for that the *Grand Signior*, vpon the newes aforeſaid, was deſirous to ſee the Ambaſſadour, which was cauſe that the *Baſſa* willed the Ambaſſadour to doe as aforeſaid.

The fiue and twentieth, the *Grand Signior* parted this place (in the morning early) the rather to haſten towards *Hatuan*, not that hee himſelfe in perſon would goe, but being neere the way to *Agria*, whereto he went to lay his ſiedge, might vpon any occaſion ſend more ſuccour; the Ambaſſador alſo followed him with his retinue, finding (as before) all plaine Champion grounds, full of Graſſe, and Hay; The *Grand Signior* willing to ſee his whole Armie, gaue order that they ſhould all troope together that day, that hee might haue full view of them, which was done accordingly, and a ſight almoſt vncredible, ouerſpreading a Plaine, further then any man could diſcerne. The Ambaſſador, to haue a full view of them, mounted a ſmall Hill, about the midſt of that Plaine, ſomewhat higher then the reſt; from whence beholding them with great wonder, round about ſo farre as could not be diſcerned, the Plaine was ouer-ſpread (as aforeſaid) with people and carriages. And about *Quindi*, we came to ſpread our Pauilions neere vnto a ruinated Towne; for that there was no body dwelling in the ſame, we did not demand the name, being from the place wee came, ſome twelue miles: All along this way wee ſaw many reliques of Caſtles and Townes, which by theſe warres, afore-time, and now, haue beene, and are deſtroyed and pulled downe.

Huge Armie.

Quindi, is their *Veſpers* or Euen-ſong, about three or foure in the afternoone, at which time they call to Prayers from their ſteeples.

The twelfth of September, the *Grand Signior* remoued neere *Agria*, within full ſight thereof, and there hath laid his ſiege, commanding a Turret of wood to bee made very high, to the end hee might view the whole Campe, to ſee all what paſt at his pleaſure. All the way from *Belgrado*, hetherto newes were bruited, that *Maximillian* was vnder *Vatia*, where hee kept long Councell, yet hitherto (though he had full power of the Emperor) makes no ſhow nor ſigne to meete the great *Turke*, or ſuccour *Agria*. The ſame night the *Ianiſaries* built and entred their Trenches, placing good ſtore of Artillarie therein; hauing *Abraham Baſſa* the *Viſere*, and *Aſſan Baſſa* the *Beglerbie* of *Grecia*, to their guard, and began to beate the Eaſt part of the Caſtle; alſo *Gi.far Baſſa* and *Mahomet Baſſa*, the North part, the *Baſſa* of *Natolia* and *Caramania*, the Weſt part. The thirteenth, the ***Hungarians*** ſet their Suburbs on fire, which were very well fenced with a high Wall, yet diſtructing their forces, fearing that the *Turkes* once entring the ſame, ſhould make a Fortreſſe of offence, fired the ſame, and fled vnto the Caſtle: Now the *Turkes* perceiuing them to be gone vp into the Caſtle, ſcaled the out wals of this Towne, and tooke ſuch pilledges as the fire had left there: The chiefeſt of the Inhabitants of this Citie, fled into the Countries thereabouts, before the *Grand Signior* his approaching to the ſaid ſiege, and the reſt retyred themſelues into the Caſtle, as aforeſaid, with as much goods as they could. The foureteenth, the *Turkes* entred, and burned and ſpoyled the reſt of the Suburbs, with a great Church, but were ſoone repelled, and the Church, with the reſt, for that time was well defended. The ſame day *Cigalla* was appointed out *Skire*, with a troope of light Horſe-men, to ſee that no ſuccour ſhould come to the Caſtle.

The twentieth, *Turkes* giuing fire to a Mine, it proued contrarie to their mindes, the force comming forth, and not into the Caſtle: After which, the defendants perceiuing it tooke courage, and aſſaulted the Trenches of the venturers, whom they found vnprouided of defence; ſlew many, and taking ſome of them and their Banners, retired into the Caſtle with their prey, and there ſet the Banners vpon the wals, to terrifie the *Turkes*. The two and twentieth at night, the *Turkes* filled the Caſtle Ditches with Wood and Hay, but becauſe they were not ready, or deuiſed to couer the ſame with earth, as it ought to be; the defendants ſeeing it, preſently with Wild-fire conſumed it; ſo for that time fruſtrated their deſire, yet continuing their batterie, made foure ſeuerall places of the Caſtle wals aſſaultable. The three and twentieth, by night had they prouided ſufficient wood, and other matter to fill the Ditches; in the meane time, the *Beglerbie* of ***Ianik*** being ſent hither to the ſiege, without order from the *Grand Signior* or the chiefeſt *Baſſa*, and word being brought, the Emperour was ſtrong in thoſe parts, if pardon had not beene gotten for him, he had loſt his head; yet preſently was ſent backe againe from whence he came, vpon his owne proper coſt and charges, and that was his penaltie for the offence.

The foure and twentieth, the *Turks* giuing fire to a Mine, had made a great breach, and thereupon gaue a generall aſſault, which indured moſt fearefully on both ſides, for the ſpace of an houre; yet at laſt the *Turkes* were beaten backe. After a little reſt made, began a new aſſault, which continued two houres; in the which, the *Turkes* got the better, gayning the wals and the Artillery on the ſame, which preſently they turned vpon the Caſtle. The twentie fiue, the *Turks* gaue an aſſault vpon the inner part of the Caſtle, but repulſed with a great ſlaughter. The twentie ſixe, the *Turks* attempting to vndermine the Caſtle, and preſently thereupon, to giue a generall aſſault: but the Chriſtians hauing by ſome meanes knowledge thereof, to hinder the *Turkes* they ſhould not giue fire thereunto, and to haue more time themſelues to countermine theirs, went and caſt great quantitie of vnbeaten corne on that ſide the wall, ſo that the *Turks* could not wel ſtand to come nigh to dig or bring powder, ſo for that day the aſſault was deferred. The eight & twentieth, in the morning, firſt fired a Mine which caſt vp the Caſtle wall, the breadth of two Carts, and preſently vpon the ſame, gaue a new aſſault; but becauſe the *Ianiſaries* was not backed, the aſſault tooke no effect, but about two houres after, refreſhing themſelues, and gathering more ſtrength, about mid-day began the aſſault afreſh, which indured till night; but becauſe of the great raine that at the inſtant fell, they preuailed not, though on both ſides many ſlaine, and the Caſtle put in great ieopardie. On Wedneſday the nine and twentieth, and Thurſday the thirtieth, ſtill skirmiſhing for all it rained.

The firſt of October, as before ſaid, continually skirmiſhing, it chanced that an *Engliſh-man* a Trumpeter, fled out of the Caſtle, and being taken by the *Turkes*, was brought to the *Grand Signior*, and being examined, aduiſed him of the weake eſtate thereof: according to whoſe report, in the morning being Saturday the ſecond of October, it was rendred vpon condition they might depart with Bag and Baggage: which was granted. The third, being licenced to depart according to the *Grand Signior* his promiſe, vnder the charge of the *Beglerbie* of *Natolia*. At their departure forth of the Caſtle, they were ſpoyled of their goods carried with them, and moſt of them ſlaine by the *Spahies*, *Ianiſaries* of *Hatuan*, and other *Turks*, not without ſuſpition of the *Grand Signior* his knowledge, becauſe he vſed no ſeuere puniſhment for the breaking of his commandement, and his owne promiſe. There were in number about one thouſand Souldiers, and as many more men, women, and children Inhabitants, which were ſaued and kept to remaine Subiects there: the chiefe Captaines were kept and promiſed their libertie. The chiefe was *Honvger*, *Signior Paulo*: The Coronell *Gulielmo Trozka*, *Iohannes Iacobus*; *Comes Atarne Bohemo*, *Iohannes Kinskye de Tetan*; and Count *Rugero Italiano*.

A Letter written by Maſter *Edward Barton* Ambaſſador, to Maſter *Sanderſon*; inſcribed *Al Molto Mag. Sig. Gio. Sanderſon, &c.*

These two letters written by the Ambaſſador his owne hands, I haue for his ſake and theirs inſerted, giuen me by Maſter *Sanderſon.*

Louing friend, I haue written twice vnto you, as well from Bellograd *as alſo* Solnok, *of what in my voyage hitherto had paſſed, but my Letters were intercepted and torne, brought vnto my hands againe, and being of no great importance, I will no more reply them, but aduiſe you of the* Grand Signior, *and our arriuall at* Agria, *which happened the twelfth of September, and the ſelfe ſame night he made his trenches and batteries in ſix ſeuerall places; the* Vice-Roy *in one place, the* Beglerbie *of* Grecia *in another, the* Beglerbie *of* Natolia *in the third, the* Ianiſaries *in the fourth,* Ieſſer Baſſa Eunuch *in the fifth,* Mahemed Baſſa Gera *in the ſixt;* Cigal Ogli *was Captaine ouer the light Horſemen, to ſcoure the coaſts on all ſides, that no ſuccour ſhould come, and to learne aduice of the Emperours proceedings and deſignes.*

The thirteenth, the Inhabitants ſet all their Suburbs on fire, which might be little leſſe then Gallata, *which though they were well defenced with a ſtrong wall, yet the defendants being few in number, and diſtruſting to their owne ſtrength, left the defence of them, and retired themſelues within the Caſtle. The ſixteenth, the* Ianiſaries *offered a generall skirmiſh, euen vnder the Gate of the Caſtle, where on both ſides many were ſlaine, but the* Hungars *keeping themſelues cloſe within the wals, and the* Ianeſaries *tyred, ſoone retired. The ſeuenteenth, eighteenth, and nineteenth, they intended to vndermine the Caſtle, and the twentieth, put fire thereto, but not ſucceeding to their mindes (though they valiantly attempted to enter the breach) they gaue courage to the defendants to make iſſue to mutuall damage. The foure and twentieth, the aſſailants hauing made another breach, valiantly entred the ſame, but not being ſeconded with freſh forces, were repelled, yet two houres after, in the ſame day, taking on them better courage, and more valiantly ſeconded, gaue a new aſſault, when by chance, a woman in the Caſtle ſetting, by chance, fire on a Barrell of Powder, and the Souldiers of the Caſtle thinking it was a Mine fired in the Caſtle, for feare thereof retiring themſelues, gaue the* Turkes *courage to enter a ſmall but ſtrong Baſtion, builded for defence of a weake part of the Caſtle, which they valiantly euen to the laſt defended; and euer after, with myning and counter-myning, continuall aſſaults and skirmiſhes on both parts fighting, to the extreame loſſe of the defendants. The firſt of October, an* Engliſh *Trumpetter eſcaped out and fled to the* Vice-Roy, *requiring life and libertie, and declaring the weakeneſſe of the Caſtle, was brought before the* Grand Signior, *to whom likewiſe he made like relation; according to whoſe reports, the next day being Saturday the ſecond of October, the Caſtle was rendered, with compact that all the Souldiers ſhould ſafely retire whither beſt they liſt, and the Inhabitants to remaine continuall Inhabitants, and owners of their former poſſeſſions; the latter of which promiſes was obſerued, but the firſt was broken, becauſe the Inhabitants of* Hatuan, *a Caſtle belonging to the* Grand Signior, *two dayes iourney thence, together with the* Tartars, *aſſaulted the ſaid Souldiers a mile from* Agria *in their departure, and cut them all in pieces, becauſe* Maximillian *with the Emperours forces, hauing a moneth ſince taken* Hatuan, *did moſt cruelly, without compaſſion, put all the Inhabitants to the ſword. Hence the* Grand Signior *doth within fiue daies determine to goe towards* Buda *vncertaine vpon what deſigne. From* Solnok *I ſent my* Drogueman *to* Buda *with the Emperours Ambaſſador his familie, and in* Buda *I releaſed fiue other, with all which companie, conſiſting of ſeuen and twentie, I receiued Letters from my* Drogueman, *and the Gentleman in* Buda *releaſed; that they departed from* Peſt *the thirteenth of December toward the Emperours Court, God ſend mee a good anſwer ſpeedily. And I pray you ſend this aduice for* England; *Commending me to* Iu. Field, *and Doctor* Sette Cotte, *and Maſter* Peter Gallant, *with* Sign. Ant. Peron, *and the* French *Secretarie: this ſift of October,* 1596.

Sette Cotte had beene *Iew, Chriſtian, Turke,* of all, and therefore no Religion: now a rich *Turke. Gallant* a rich Merchant, *Peron* a rich *Grecian.*

Your aſſured, E. BARTON.

Part of another Letter written likewiſe by the ſaid Ambaſſadour from *Agria*, to Maſter *Sandy* the *Engliſh* Conſull at *Aleppo*.

I Thinke that at your reſidence with me, you remember how that the Grand Signior *had made me grant of the libertie of all the Emperours Ambaſſadors his family, which now he hath performed, and I haue ſent them by my* Drogueman *vnto the Emperour, euen twentie eight perſons of which number diuers were Gentlemen of account, ſo that I hope my ſeruice therein ſhall be gracefull to his highneſſe, and acceptable to his Maieſtie, and of delight to you and the reſt my good friends, whom I could not leaue vnaduiſed thereof, as alike of the* Manſulling *of the* Baſſa, *and ſucceſſe of* Abraham Baſſa, *late high Treaſurer, now* Baſſa *of that place, to whom, as to my very good friends, I will earneſtly commend you, and the reſt of my Countriemen and friends, &c.*

The *Poliſh* Ambaſſadour departed from *Agria*, hauing with him three *Ianiſaries*, and two Girles, which the *Ianiſaries* tooke at *Agria* the ſame day, the Ambaſſadour hauing occaſion to goe to the *Baſſa*, at his returne his *Chauſes* carried him through the Citie of *Agria*, which was burned and ſpoyled to the ground, and lying a mile beyond the Towne, vpon a great Plaine, the poore Chriſtians that were licenced to depart out of the Caſtle, lay all ſlaine there ſcattered. Returning back, we ſaw vnder the Caſtle wals of Chriſtians that were ſlaine at the ſiege a great number heaped vp together cloſe to the wall., about two fathome high, all naked frying in the Sunne, beſides in diuers other places many more. Comming along to our Pauillion, wee ſaw with certaine *Ianiſaries* fiue women and children, the one of fiue yeeres, and the other ſucking the mothers breſt; thoſe women and children the *Ianiſaries* made purchaſe of, at rendring vp of the Citie, and the Caſtle of *Agria*. The Girle of fiue yeeres of age, the Ambaſſadour bought for ten Chekines; Here the *Grand Signior* ſtayed till the Caſtle was againe repaired.

The tenth, came newes that Chriſtians were within three daies iourney of the Campe, wherevpon *Gieffer Baſſa*, and the *Beglerbie* of *Grecia*, were ſent to view the Chriſtians Campe; who more ventrous then wiſe, entring the clawes of the Chriſtians, were wholly diſcomfited, & moſt of their retinue ſlaine, and purſued to the *Turks* campe; for which cauſe they were both depoſed. Yet *Aſſan Baſſa* was preferred to the *Beglerbie* of *Grecia*, which fiue daies before was taken from him. Now *Cigalla* was made General together with *Aſſan Baſſa*, and appointed to go on the Chriſtians: but *Agria* wals being already repaired, the *Grand Signior* reſolued himſelfe to go in perſon, and departed from *Agria* on the fourteenth, trauelling all that day, till about *Quindie*, then came to ſpread his Tents or Pauilions. Next morning proceeding on his iourney, about ten of the clocke hee came in ſight of the Chriſtians, and within halfe an houre after, began to skirmiſh with them, they being intrenched neere to their Campe, by two old Churches or Chappels vpon a great Plaine, neere to a long puddle or Mare ground, of ſome foure miles long, all alongſt a ſmall banke or hill, in breadth ſome ſeuen or eight Rods; and beyond this, vpon this hill or banke aforeſaid, had the Chriſtians incamped themſelues. About mid-day, at the aproaching of the *Grand Signior*, they skirmiſhed freſhly, and ſome *Turkes* intrenched themſelues neere vnto one of theſe Churches aforeſaid, theſe continuing all day skirmiſhing, as aforeſaid, where both ſides ſhewed great valour, but ſmall bloud ſhed, in reſpect of ſuch infinite forces as were there, eſpecially of *Turkes*. The *Ianiſaries* in particular, brauely entred the Chriſtians Trenches, but not being ſeconded, were moſt of them put to the Sword; and the Chriſtians perceiuing no ſeconds, valiantly marched forwards, and gained the *Turkes* Trenches, put them to flight with ſome ſlaughter. Now the night approaching, and raine withall, the *Grand Signior* retired with his Pauilions, ſome mile off: the Ambaſſadour alſo with his companie, ſeeking to plant themſelues for that night, not finding his carriages, was conſtrained to reſt in the open field without any Tent, or ought elſe ouer his head, and neither meat nor drinke. The Ambaſſador was faine to ſend two of his *Ianiſaries* to ſeeke for ſomewhat for him and his Companie, as alſo for their Horſes; at length they brought ſome twelue Okes of Bisket, whereof ſome part wee eate, and the reſt gaue our Horſes: alſo *Beniamin Buſhop* hauing formerly vnder *Agria* bought a *Dutchman*, Slaue to the *Turks*, who riding all day with vs, and being ill at eaſe, the ſame night he dyed with his Horſe in his hand.

The ſixteenth, when after a troubleſome night, approached the day, that bloudy day, that dreadfull day to the *Turkes*, but moſt vnfortunate to the Chriſtians: In the morning newes being brought, that the Chriſtians had forſaken the *Turkes* Trenches, and retired to their owne; the *Turkiſh* Horſe-men that ſeeing, aſſaulted them valiantly, and though they found good incounter, yet repulſed the Chriſtians. Now againe, when the Chriſtians had ſet their forces in good order, they brought their maine campe forth, and ſoone repelled the *Turks*, where the poore *Ianiſaries*, being Foot-men, were all put to the Sword, ſome two thouſand perſons, the Chriſtians ſeeing the *Turkes* flie, followed in braue Martiall manner: The Foot-men Harquebuſes, before them the light Artillerie, and after them the Horſe-men in warlike manner, whoſe approaching ſo terrified the *Turkes*, that without reſpect of their Emperour, and their liuings depending on him, they fled in moſt ſhamefull wiſe, ſo that the Chriſtians without reſiſtance, approached euen nigh the Pauilions of the *Grand Signior*. At which time I leaue to the world, to conſider what fright the *Grand Signior* was in, ſeeing all his Armie flie; yet incouraged by ſome about him of his chiefe Officers, cauſed his Banners Imperiall, to march forwards vpon the Chriſtians; and he with his Bow and Arrowes *ſhot thrice, and as ſome ſay, ſlue three Chriſtians*. Now the *Tartars*, for feare of the Harquebuſes, gathered themſelues about the *Grand Signior* his Pauillion, and houering a little off, and *Haſſan Baſſa* who had the charge of the reward (leſt the Chriſtians Horſe ſhould aſſault the *Grand Signior* on the backe ſide) approaching with all the *Grecian* light horſemen, who taking the right ſide of the Chriſtians, were al ready on the face encountred with thoſe who inuironed the *Grand Signior*, and on the other ſide, by the *Tartars*, were on the ſudden ſo frighted, that the Horſe-men forſaking the Artillerie and guard of the Foot-men, fled without order, and being purſued, many of them were ſlaine; but the poore footmen ſoone incompaſſed by the troopes of *Turkes* Horſe-men, were all moſt cruelly without blow offering or ſhew of reſiſtance, put to the Sword; many of the Horſe-men by benefit of the night, eſcaped to the Mountaynes of *Agria*.

Turkes flee.

The ſeuenteenth in the morning, there came to the Ambaſſadors Pauillion, two great *Chauſes* from the *Baſſa,* who willed him to goe with them to view the place where the Chriſtians had encamped themſelues: which he did, taking foure *Ianizaries,* his owne two *Chauſes,* two *Spaheis,* and his owne men. Now miſſing one of his *Ianizaries,* his fellow not hauing ſeene him all that day, riding along at the entrance of the Chriſtians Campe, found the ſaid *Ianizarie* ſlaine, whom the Ambaſſador ſhewed the *Chauſes,* & ſo paſt along; the foreſaid *Chauſes* ſhewed the Ambaſſadour what place they had choſen for their Armie; which, if they had kept themſelues within that compaſſe, and let the *Turkes* aſſault them ſtill as they began, and they but to defend themſelues, in ſmall time would haue wearied the *Turkes,* and done them great damage; and little hurt to themſelues: for onely but at two muddy watery places (by the foreſaid old Chappels) could the *Turkes* come neere them to doe any great harme: for hardly could a Horſe paſſe, for being layed in, ſo that no poſſibilitie was for the Chriſtians to haue any great repulſe. But paſſing thoſe places, aſſaulting and skirmiſhing with the *Turkes* was their ouerthrow. Thus theſe *Chauſes* led the Ambaſſador from the one end to the other, which is about two miles long, and a very great Plaine, and Woods at the end thereof. There was all their Ordnance left behind them, and much Armour which the Chriſtians that fled caſt away, to goe with more ſpeed when the *Turkes* purſued them ſo neere. When they came to the end thereof, ſome which fled, being ouertaken, lay ſlayne, both Horſe-men and Foot-men. There was left great ſtore of Wheat, Meale, Bread, Butter, Cheeſe, Bacon, Sauſages, Beefe, and other prouiſion. Now, the Ambaſſador returned to his Pauillion, bringing theſe two *Chauſes* with him to dinner; which done, they tooke their leaue and departed. After this conqueſt, the *Grand Signior* reſted in his Pauillions there three dayes.

The nineteenth, the *Grand Signior* rayſed his whole Armie, bending his courſe homewards, arriuing at *Conſtantinople* on Sunday, being the twelfth of Decemb. 1596. at which time he was receiued with great pompe, and before his entrance, the Ambaſſadour, being placed by the chiefe *Vizere,* that when the *Grand Signior* came, hee went and ſaluted him, as the manner amongſt them is, and kiſſed his hand; which done, he returned to his Horſe. The Agent aforeſaid, with a freſh Horſe, and a troope of more then twelue met; hauing met him foure miles off from *Conſtantinople,* and about midday came to his owne houſe in the Vines of *Pera,* God be thanked, and his holy and bleſſed Name, for this, and our preſeruation in ſo dangerous a Voyage, and for all other his infinite goodneſſe towards vs, be praiſed for euermore. *Amen.*

The Ambaſſador reported to Maſter Iohn Sanderſon, *that the* Hodiee *or Schoole-maſter of the Great* Turke, *encouraged him in this extremitie to get vpon his Horſe, wrapping himſelfe in* Mahomets *Flag, and to take theſe three* * *Arrowes, and ſhoot them toward the Chriſtians Campe, vſing theſe words following,* Biſmilla Rohmane Roheim; *which hee did.* Cigallogli *encouraged the* Turkes *to turne vpon the Chriſtians then buſied in pillaging, and put them to flight. After which ſeruice* Cigallogli *(before Manſul'd or put out of his place of High Admirall) came to the* Turke, *who embraced and kiſſed him, ſaying, he deſerued not onely his place againe, but the Kingdome.*

* This holy Flag, and theſe Arrowes ſeeme to be reliques, and of holy eſteeme as thoſe three words alſo.

The Reader may informe himſelfe more fully of this Battel, and the Chriſtians ſpoile through greedineſſe of ſpoile, in *Knolles,* or other Writers of the *Turkiſh* Sorie. This our Author hath alſo written his Voyage, from thence ſent by the Ambaſſador into *Poland,* alſo from *Conſtantinople* to *Tripolis* in *Syria,* 1601. from *Conſtantinople* to *Aleppo,* 1602. into *England,* 1603. and againe from *Conſtantinople* to *England,* 1604. But I feare my Reader will bee wearie of *Turkie*: from whence yet yee may not, ſhall not depart, till yee haue beene made ſpectators of a Tragicall Comedie, and a Comicall Tragedie (Comicall, I hope to vs, if the ſinnes of Chriſtendome preuent not, to the *Turkes* a Tragedie) the moſt diſmall that euer yet befell the *Ottomans.* In the firſt, the ſame man is both Author and Actor; in the next, you haue a *Choragus,* to whom wee owe much for this, for former his learned and honourable ſeruices, both full of Raritie and Varietie, the parents of Wonder and Delight.

CHAP. XI.

The Trauels and Aduentures of Captaine IOHN SMITH *in diuers parts of the world, begun about the yeere* 1596.

§. I.

His Trauels thorow France, Italie, *and on the Sea coaſts of* Europe, Africa, *and* Aſia: *His entertaynment and exploits in the Emperours warres againſt the* Turke: *his ſubtile Stratagems, valorous Combats, Applauſe, Aduancement, Honour.*

IN his youth, when *France* and *Netherlands* had taught him to ride a Horſe, and vſe his Armes; with ſuch rudiments of Warre as his tender yeeres in this Martiall Schoole could attayne vnto; he was deſirous to ſee the World, and trie his fortune againſt the *Turke*. Opportunitie caſting him into the companie of foure *French* Gallants well attended, fayning to him they were deuoted that way; ouerperſwaded him in the *Low Countries*, to goe with them into *France*: with ſuch ill weather as winter affoordeth, in the darke night they arriued in the broad ſhallow inlet of S. *Valereys* in *Piccardie*. A worſe winter, and darker night accompanied him, namely his *French* Gallants; which, liking well his apparell, and thinking him better furniſhed with money then themſelues, plotted with the Maſter of the ſhip, who conueyed them and his Trunks aſhoare; and left him aboord till the Boat could returne, which was not till next day towards euening. The reaſon he alleaged was, the Sea was ſo high he could come no ſooner: And that his pretended *French* Lord was gone to *Amiens*, where they would ſtay his comming. Which treacherous villanie, when diuers other Souldiers Paſſengers had vnderſtood, they had like to haue ſlaine the Maſter: and had they knowne how, would haue runne away with the ſhip.

A *French* cheater pretending himſelfe to be the Lord *Deprean* and his company, coozen him of his Clothes, Trunkes, and Money.

One of the Souldiers, called *Currianuer*, compaſſionating his iniurie, aſſured him this great Lord *Deprean*, was onely the ſonne of a poore Lawyer of *Mortaine* in *Bas Brittagine*, and his attendants *Curſel*, *La Nelie*, and *Monſerat*, three younger Brothers, as arrant cheaters as himſelfe; and if he would accompanie him, he would bring him to their friends, and in the interim ſupplie his wants. Thus trauelling by *Diep*, *Codobeck*, *Honfleu*, *Pount Rodemer* in *Normandie*, they came to *Caen* in *Bas Normande*. Where both the Noble *Currianuer*, and many of his friends kindly welcommed him, and brought them to *Mortaine*, where hee found their friends, as hee had promiſed him, but to ſmall purpoſe. Yet the bruit occaſioned the Ladie *Columber*, the Baron *Larſhan*, the Lord *Shaſge*, and diuers other honourable perſons to ſupplie his wants, and to giue him kind entertainment with them, to recreate himſelfe as long as he would. But ſuch pleaſures little ſuted with his poore eſtate: and his reſtleſſe ſpirit could neuer find content to receiue ſuch noble fauours as he could neither deſerue, nor requite. Whereupon, wandring from Port to Port, to find ſome Man of Warre, he ſpent that he had, and in a Forreſt, neere dead with griefe, a rich Farmer found him by a faire fountaine vnder a tree. This kind Peſant relieued him againe to his content, to follow his intent. Not long after, as he paſſed through a great Groue of trees betwixt *Pounterſon* and *Dinan* in *Brittaigne*, it was his chance to meet *Curſell*, more miſerable then himſelfe. Without any word they both drew, and in a ſhort time *Curſell* fell to the ground: where, from an old ruinated Towne the Inhabitants ſeeing them, were ſatisfied, when they heard *Curſell* confeſſe what formerly had paſſed; and that in the diuiding what they had ſtolne from him, they fell by the eares among themſelues: but for his part hee excuſed himſelfe to be innocent, as well of the one as of the other. In regard of his hurt, *Smith* was glad to bee ſo rid, directing his courſe to an honourable Lord, the Earle of *Ployer*: who (during the Warres in *France*) with his two brethren had beene brought vp in *England*; by whom he was better refurniſhed then euer. When they had ſhewed him Saint *Malo*, Mount Saint *Michael*, *Lambal*, Saint *Brieux*, *Lanion*, and their owne faire Caſtle of *Tunkadeck Guigan*, and diuers other places in *Brittaigne*, and their *Cornwall*; taking his leaue he tooke his way to *Renes*, the *Brettons* chiefe Citie; and ſo to *Nantes*, *Poytiers*, *Rochell*, and *Bordeaux*. The rumour of the ſtrength of *Bayon* in *Biskay* cauſed him to ſee it: And from thence tooke his way from *Leskar* in *Bearn*, and *Pow* in the Kingdome of *Nauarre* to *Tolouſe*, *Vizers*, and *Carcaſſon* in *Gaſcoigne*; *Narbonne*, *Montpellier*, *Nyſmes*, and *Poundegale*, in *Langedock*, and through the Countrey of *Auinion* by *Arles*, to *Merſelles* in *Prouence*.

Currianuer, a kind *Frenchman*.

Diep.
Caudebecq.
Honfleu.
Caen.

Hee meets *Curſell*, & wounds him in fight. Theeues fall out without ſatisfaction to the true man.

Earle of *Ployer*.

Saint *Malo*, Saint *Michael*, *Lamballe*, Saint *Brieux*, *Lanion*, places of note in *Brittaigne*.

Renes.
Nantes.
Rochell.
Bordeaux.
Baione.
Leſcar in *Bearn.*
Carcaſſon.
Narbonne.
Nyſmes.
Marceille in *Prouence.*

Hondivs *his Map of France.*

OCEANVS BRITANNICVS
OCEANVS AQVITANICVS
OCCIDENS
HISPANIAE PARS
NAVARRA
GERMANI
ITALI
London
Dover
Plimmouth
Lisard point
Antwerpen
Coln
Paris
Orleans
La Rochelle
Bordeaux
Pampelona
Pyrenei montes
Mil. communia Galliae

Toulon.

An inhumane Act of Popiſh charitie.

Entertayned by a Brittaigne Captayne.

Lampedoſa.
Alexandria.

Scanderone.
Cyprus.
Rhodes.
Archipelagus.
Cephalonia.

A deſperate Sea-fight.

There embarking himſelfe for *Italie*, the ſhip was inforced to *Toulon*; and putting againe to Sea, ill weather ſo grew vpon them, they anchored cloſe aboord the ſhoare, vnder the little Ile of Saint *Marie* againſt *Nice* in *Sauoy*. Here the inhumane Prouincials with a rabble of Pilgrims of diuers Nations going to *Rome*, hourely curſed him not onely for a Hugonot, but ſaid, his Nation were all Pirats; rayling on his dread Soueraigne Queene *Elizabeth*, and that they neuer ſhould haue faire weather ſo long as he was aboord them. There diſputations grew to that paſſion, that they threw him ouerboord; yet GOD brought him into that little Ile, where were no Inhabitants. The next morning hee eſpied two ſhips more ride by them, put in by the ſtorme; which fetched him aboord, well refreſhed him, and ſo kindly vſed him, that hee was well contented to trie the reſt of his fortunes with them. After he had related vnto them this former diſcourſe: what for pitie and for loue of the Honourable Earle of *Ployer*, this Noble *Britton* his neighbour, Captaine *La Roſhe* of Saint *Malo*, regarded and entertayned him. With the next faire wind they ſayled along by the coaſt of *Corſica*, and *Sardinia*, and croſſing the Gulfe of *Tunis*, paſſed by Cape *Bona*, to the Ile of *Lampadoſa*; leauing the coaſt of *Barbarie* till they came at Cape *Roſato*, and ſo along by the *African* ſhoare for *Alexndria* in *Egypt*. There hauing deliuered their fraught, they went to *Scanderone*; and after keeping their courſe by *Cyprus*, and the coaſt of *Aſia*; ſayling by *Rhodes*, the *Archipelagus*, *Candia*, and the coaſt of *Græcia*, and the Ile *Cephalonia*; they lay to and againe a few dayes, betwixt the Ile of *Corfu*, and the Cape of *Otranto* in the Kingdome of *Naples*, in the entrance of the *Adriaticke* Sea, till they mette with an *Argoſie* of *Venice*, which it ſeemes, the Captaine deſired to ſpeake with: whoſe vntoward anſwer was ſuch as ſlue them a man. Whereupon preſently the *Britton* gaue them his broad ſide, then his ſtearne, and his other broad ſide alſo; and continued his chaſe Peeces till hee gaue ſo many broad ſides one after another, that the *Argoſies* Sayles and tackling were ſo torne that ſhee ſtood to her defence, and made ſhot for ſhot. Twice in one houre and halfe the *Brittons* boorded her, yet they cleered them ſelues. But clapping her aboord againe, the *Argoſies* fired him, with much danger to them both, but was preſently quenched. This rather augmented the *Brettons* rage, then abated his courage; and hauing re-accommodated himſelfe againe, he ſhot her ſo betweene wind and water, that ſhee was ready to ſinke: then they yeelded. The *Brettons* loſt fifteene men, ſhee twentie, beſides diuers hurt: the reſt went to worke on all hands; ſome to ſtop the leakes, others to guard the priſoners, which were chayned; the reſt to rifle her. The Silkes, Veluets, Cloth of gold, and Tiſſue; Peaſters, Chickines, and Sultanies, they vnloaded in foure and twentie houres in wonderfull ſtore: whereof hauing ſufficient, and tyred with toyle, they caſt her off with all her companie, with as much good Merchandize as would haue fraughted ſuch another *Britton*.

Argoſie taken and rifled by a ſhip of *Brittaine*.

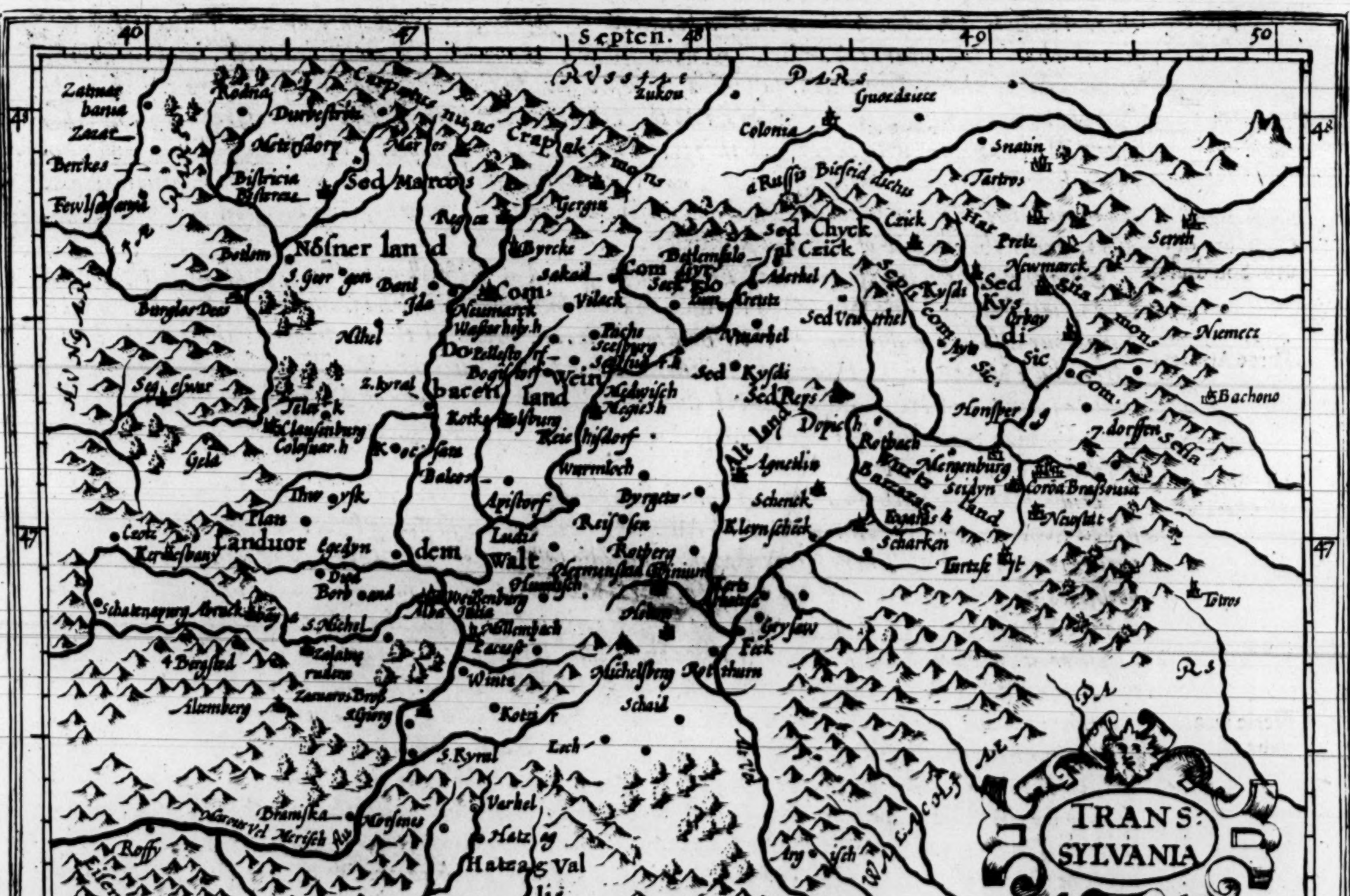
To repaire his defects he ſtood for the coaſt of *Calabria*; but hearing there were ſixe or ſeuen Galleys at *Meſina*, he departed thence for *Malta*: but the winde comming faire, hee kept his courſe along the coaſt of the Kingdome of *Sicilia*, by *Sardinia* and *Corſica*, till hee came to the Road of *Antibo* in *Piemont*, where he ſet *Smith* on ſhoare, with fiue hundred Chickenes, and a little Box which he had, worth neere as much more. Here he embarqued himſelfe for *Legorne*, being glad to haue ſuch an oportunitie and meanes to better his experience, by the view of *Italie*: and hauing paſſed *Tuſcanie*, *Veterbo* and many other Cities, as *Rome*, and Saint *Peters* Patrimonie, he went downe the Riuer *Tyber*, to *Ciuita Vecha*: where hee embarqued himſelfe to ſatisfie his eye with the faire Citie of *Naples*, and her Kingdomes Nobilitie, returning by *Capua*, *Rome*, and *Siena*, he paſſed by that admired Citie of *Florence*, the Cities and Countries of *Bolonia*, *Ferrara*, *Mantua*, *Padua*, and *Venice*: whoſe Gulfe he paſſed from *Malamaco*, and the *Adriaticke* Sea for *Ragouza*, ſpending ſometime to ſee the barren broken Coaſt of *Albania* and *Dalmatia*, to *Capo de Iſtria*, trauelling the Mayne of poore *Sclauonia*, by *Tubliano*, till hee came to *Gratz* in *Stiria*, the Seat of *Ferdinando* an Arch-duke of *Auſtria*, (now Emperour of *Almaine*) where hee met an *Engliſh* and an *Iriſh* Ieſuite: who acquainted him with many braue Gentlemen of good qualitie: eſpecially with the Lord *Eberſbaught*, to whom hee gaue experiments of ſuch concluſions, as he proiected to vndertake: hee preferred him to Baron *Kizell*, Generall of the Artillery: and he to a worthy Colonell, the Earle of *Meldritch*, with whom going to *Vienna* in *Auſtria*, hee made him Captaine of two hundred and fiftie Souldiers, vnder whoſe Regiments how he ſpent his time, this inſuing Diſcourſe will declare, as it is written in a Booke intituled, The Warres of *Tranſiluania*, *Wallachi*, and *Moldauia*, written by **Franciſco Ferneza** a Learned *Italian*, Secretarie to *Sigiſmundus Bathor* the Prince.

Smith ſet on ſhoare at *Antibo*, in *Piemont*. *Legorne*, or *Liuorno*.

Rome. *Sienna*. *Florence*, &c.

Sclauonia. *Gratz* in *Stiria*. *Vienna*.

HONDIVS *his Map of* Tranſiluania.


Septen.
40
47
48
49
50
46
Carpathus mons
Crapak mons
Russiae Pars
Zukou
Colonia
Guordziece
Snatin
Tartros
Rodna
Durbestrik
Bistricia
Sed Marcos
Nösner land
Zatmar bania
Zaxat
Berckes
Bottom
S. Gerrgen
Burglar Dees
Dobacen
Com.
Neumarck
Weinland
Medwisch
Claussenburg Colosuar.h
Gela
Thorysk
Landuor
dem
Ludis walt
Hermenstad Cibinium
Weissenburg Alba Iulia
S. Michel
Schatznayburg
Bergstad
Altemberg
Rotberg
Michelsberg
Rotthurn
Schaid
S. Kyrul
Bhanisska
Marous vel Merisch flu.
Hatzag Vallis
Varhel
Roffy
Eisernthor mons
Valkapu h.
Transalpina
Hausasleewlde h.
Greif
Sed Chyck
Czick
Sed Kysdi
Sed Reps
Alt land
Agnetlin
Schenck
Kleynschenck
Rotbach
Mergenburg
Burtzeland
Corona Brassouia
Newstatt
Tartsch
Scharken
Fock
Geyssaw
Sed Kysdi
Sed Orbay
Sic
Honsper
7 dorffen sessa
Bachono
Niemecz
Sereth
Newmarck
Prelz
Har
Totros
Arg isch
Altasu
Walachiae Pars
TRANS: SYLVANIA
Miliaria Germanica comunia

Extracts of Captaine *Smiths Tranſyluanian* Acts, out of *Fr. Fer.* his Storie.

Olimpach relieued.

Speech by Torches.

A good ſtratagem.

Another ſtratagem.

Smith made Captaine of 250. Souldiers.

A*Fter the loſſe of* Caniza, *the* Turkes *with twentie thouſand beſieged the ſtrong Towne of* Olimpach, *ſo ſtraitly, as they were cut off from all intelligence and hope of ſuccour, till* Iohn Smith *an* Engliſh *Gentleman, acquainted Baron* Kizell, *Generall of the Arch-Dukes Artillerie, that he had taught the Generall his worthy Friend, ſuch a Rule, that hee would vndertake to make him know any thing he intended, and haue his Anſwere; would they bring him but to ſome place, where he might make the flame of a Torch ſeene to the Towne.* Kizell *inflamed with this ſtrange inuention;* Smith *made it ſo plaine, that forth-with he gaue him Guides, who in the darke night brought him to a Mountaine, where he ſhewed three Torches equi-diſtant from each other, which plainly appearing to the Towne, the Gouernour preſently apprehended: and anſwered againe with three other fires in like manner, each thus knowing the others being and intent.* Smith, *though diſtant ſeuen miles, ſignified to him theſe words.* On Thurſday at night I will charge on the Eaſt, at the Alarme ſally you: *Eberſpaught* anſwered he would. *And thus it was done, Firſt, he writ his Meſſage, as briefe you ſee, as could be; then diuided the Alphabet in two parts thus:* A B C D E F G H I K L *with one Light, the other Letters following with two,* M N O P Q R S T V W X Y Z. *The firſt part from* A *to* L *is ſignified by ſhewing and hiding one Linke ſo oft as there is Letters from* A *to that Letter, you meane; the other part from* M *to* Z, *is mentioned by two Lights in like manner; the end of a word is ſignified by ſhewing of three Lights, euer ſtaying your Light at that Letter, you meane, till the other may write it in a Paper, and anſwere by his ſignall, which is one Light. It is done, beginning to account the Letters, by the Lights euery time from* A *or* M: *by this meanes, alſo the other returned his Anſwere, thereby each vnderſtanding other. The Guides all this time, hauing well viewed the Campe, returned to* Kizell, *who doubting of his power, being but twentie thouſand, was animated by the Guides which related that the* Turkes *were ſo diuided by the Riuer in two parts, that they could not eaſily ſecond each other. To which* Smith *added this concluſion, that two or three thouſand pieces of Match, faſtened to diuers ſmall Lines of two hundred fathome in length, beeing armed with Powder, might all bee fired and ſtretched at one inſtant, before the Alarme, vpon the Plaine of* Eyſnaburge, *ſupported betweene two ſtaues, at each Lines end: in that manner, would ſeeme as if they were ſo many Musketiers: which was ſo put in practice, as being diſcouered by the* Turkes, *they prepared to encounter theſe falſe fires, thinking there had bin ſome great Armie; whilſt* Kizell *with his Forces entred the* Turkes *quarter. They now ranne vp and downe as men amazed, and it was not long ere* Eberſpaught *was pell mell with them in their Trenches: in which diſtracted confuſion, a third part of the* Turkes *that beſieged that ſide towards* Konbrucke *were ſlaine, many of the reſt drowned, and fled: the other part of the Armie was ſo buſied to reſiſt the falſe fires, that* Kizell *before the morning had put in two thouſand good Souldiers into the Towne, and with ſmall loſſe was retyred: the Garriſon was alſo well relieued with that which they found in the* Turkes *Quarter: Which cauſed the* Turkes *to rayſe their Siege, and returne to* Caniza, *and* Kizell *with much honour was receiued at* Kerment: *and occaſioned the Author a good reward and preferment, to bee Captaine of two hundred and fiftie Souldiers, vnder the conduct of Colonell* Meldrich.

Three Armies.

A generall Rumour of a generall Peace, now ſpread it ſelfe all ouer the face of thoſe tormented Countries: but the Turke intended no ſuch matter, *but leuied Souldiers from all parts he could, and the Emperour alſo by the aſſiſtance of the Chriſtian Princes, prouided three Armies: the one led by the Arch-duke* Matthias, *the Emperours Brother, and his Lieftenant Duke* Mercurie *to defend low* Hungarie; *the ſecond by* Ferdinando *the Arch-duke of* Stiria *and the Duke of* Mantua *his Leiftenant to regaine* Caniza: *the third by* Don Gonſago *Gouernour of high* Hungarie *to ioyne with* Baſta, *to make an abſolute Conqueſt of* Tranſiluania.

The ſiege of *Alba Regalis.*

Fierie Dragons.

Duke Mercurie *with an Armie of thirtie thouſand (whereof neere ten thouſand were* French) *beſieged* Stolewiſenburg, *otherwiſe called* Alba Regalis, *a place ſo ſtrong by art and nature that it was thought impregnable. There hapened many a bloudie ſally, ſtrange ſtratagems and valiant Exploits on bothſides by ſeuerall Nations; but in briefe, Earle* Meldritch *by the information of three or foure Chriſtians eſcaped out of the Towne. Captaine* Smith *tooke occaſion vpon the great Aſſemblies, thronging together at euery Alarme, to put in practice the fierie Dragons, which hee had demonſtrated him and the Earle* Von Sults *at* Comora, *which he thus performed. After hee had prepared fortie or fiftie Earthen round bellied Pots prepared, with mixtures, Powder and Bullets, as experiences had taught him, (though with exceeding danger) he ſo fitly placed them in ſlings, graduated ſo neere as they could to theſe Aſſemblies, and other places of aduantage, that at mid-night vpon the Alarme, it was a fearefull ſight to ſee the ſhort flaming courſe of their flight in the Ayre: but preſently after the fall, the lamentable noyſe of the miſerable ſlaughtered* Turkes *was moſt terrible; beſides, they fired that ſtrong Suburbe, at the Port of* Buda, *in two or three places, which ſo troubled the* Turkes *to quench, that had there beene any meanes to haue aſſaulted them, they could hardly haue reſiſted the fire and their Enemies.*

This Citie being taken by the incredible Aduentures of the Duke, the Earle Roſeworme *with the other Colonell and Captaines, which had beene in poſſeſſion of the* Turkes, *more then fiftie yeares: the*

Turke ſent preſently Aſan Baſſa with theeſcore thouſand, if it were poſſible to re-gaine it: the Duke vnderſtanding this, with twentie thouſand met him: where fiue or ſixe thouſand were ſlaine, with the Baſſa of Buda, and foure or fiue Zanzackes.

A Batrell, and the Baſſa of Buda ſlaine.

Duke Mercurie diuiding his Armie, ſent the Earle Meldrich (of whoſe Company was Captaine Smith in this encounter) to aſſiſt the Lord Baſta, Generall for the Emperor Rodulph, againſt Sigiſmundus Bathur, the Prince of Tranſiluania: who was beyond all mens beliefe, newly returned from Polonia: and eſtabliſhed in his Eſtate; the Earle neither finding pay, nor ſuch regard as he expected, perſwaded his Troupes rather to ſerue the Prince againſt the Turkes, then Baſta againſt the Prince. The Souldiers worne out with theſe payleſſe Trauels, vpon hope to make Bootie of what they could get from the Turke, were eaſily perſwaded to follow him whereſoeuer: eſpecially to helpe to re-gaine or ranſacke his Fathers Country then poſſeſſed by the Turkes, which (they hard) notwithſtanding thoſe Warres, were rich and vnſpoyled. The Prince glad of ſo a braue a Commander, and ſo many expert and ancient Souldiers, made him Campe-maſter of his Armie, gaue him all neceſſaries elſe hee could, and what freedome they deſired to ranſacke the Turkes.

The Earle hauing made many incurſions into the Land of Zarkain, amongſt the rockie Mountaines, where the people were ſome Turkes, ſome Tartars, ſome Iewes, but moſt Banditos, Renegadoes, and ſuch like, which ſometimes he forced into the Plaines of Regall: where is a Citie, not only of men and Fortifications, ſtrong of it ſelfe; but ſo enuironed with Mountaines, and the paſſage ſo difficult, that in all thoſe warres, no attempt had beene made vpon it to any purpoſe. Hauing ſatisfied himſelfe with the ſituation and thoſe paſſages, amongſt which he had many a ſharpe encounter: at laſt, with eight thouſand he pitched his Campe before it. The Inhabitants ſcorning ſo ſmall a number, ſallied in ſuch abundance, that about one hundred and fiftie were ſlaine on both ſides, and the Turkes chaſed ſo neere the Ports, that the Towers ſmall ſhot and Ordnance cauſed the Earle to retyre.

Regal beſieged.

The next day Zachell Moyzes, Lieutenant Generall to the Prince, came with foure thouſand Foote and Horſe, and foure and twentie Peeces of Ordnance, but in regard of the ſituation of the place, they did more feare then hurt them: till they had ſpent neere a moneth in raiſing their Mounts and Batteries; which ſlow proceeding the Turkes daily derided, and as fearing leaſt they ſhould depart ere they aſſaulted the Citie, ſent this challenge to any Captaine in their Armie: That to delight the Ladies who did long to ſee ſome Courtlike paſtime, the Lord Turbaſhaw did defie any Captaine that had the command of a Companie, which durſt cumbat with him for his head. The matter being diſcuſſed, was accepted. But ſo many queſtions grew for the vndertaking, that it was denided by lots, and the lot fell vpon Captaine Smith, before ſpoken of. Truce being taken for that time, the Rampiers all beſet with faire Dames, and men in Armes, the Chriſtians in Batalia; Turbaſhaw, with a voice of Hoboyes entred the field, well mounted and armed: on his ſhoulders were fixed two paire of great wings, richly garniſhed with gold, ſiluer, and precious ſtones, a Ianiſarie before him, bearing his Launce; on each ſide, another leading his Horſe; where long he ſtayed not before Smith with a noiſe of Trumpets (onely a Page bearing his Lance) paſſing by him, with a curteous ſalute, tooke his ground with ſuch good ſucceſſe, that at the ſound of the charge he paſſed the Turke thorow the ſight of his beauer, face, head, and all, that hee fell dead to the ground; where alighting, vnbracing his Helmet, he tooke off his head, leauing the Turkes his body, and ſo returned without any hurt at all. The head he preſented to the Lord Moyzes the Generall, who kindly accepted it, and with ioy to the whole Armie, he was generally welcome.

Three ſingle combats.

The firſt onely with Lances.

Manner of Turbaſhas entrance.

C. Smith enters.

Turbaſha ſlaine

The death of this Captaine, ſo ſwelled in the heart of one Grualgo his vowed friend, as rather inraged with madneſſe then choller, he directed a particular Challenge to the Conquerour, to regaine his friends head, or loſe his owne, with his Horſe and Armour for aduantage: which, according to his deſire, was the next day vndertaken, as before. Vpon the ſound of the Trumpets their Launces flew in pieces, vpon a cleere paſſage, but that the Turke was neere vnhorſed: their Piſtols were the next, which marked Smith vpon the Placket; but the next ſhot, the Turke was ſo wounded in the left arme, that not able to rule his Horſe, and defend himſelfe, he was throwne to the ground, and ſo bruiſed with the fall, that he loſt his head, as his friend before him, with his Horſe and Armour; but his bodie and his rich apparell, was ſent backe to the Towne.

The ſecond combat twixt Smith and Grualgo with Piſtols.

Grualdo ſlaine.

Euery day the Turkes made ſome ſallies, but few skirmiſhes would they indure to any purpoſe, our workes and approaches being not yet aduanced to that height, and effect as neceſſitie required. To delude time, Smith with many incontradictable perſwading reaſons, obtained leaue, that the Ladies might know he was not ſo much enamored with their Seruants heads, but if any Turke of their ranke would come to the place of Combat to redeeme them, hee ſhould haue his alſo vpon the like conditions, if they could winne it. The Challenge preſently was accepted by Bony Molgro. The next day both the Champions entring the field, as before, each diſcharging their Piſtols, hauing no Launces, but ſuch martiall weapons as the Defendant had appointed, no hurt was done. Their Battle-axes were the next, whoſe piercing bils made ſometimes the one, ſometimes the other, to haue ſcarce ſence to keepe their Saddles: eſpecially the Chriſtian receiued ſuch a wound, that he loſt his Battle-axe, and failed not much to haue fallen after it: whereat the ſuppoſing conquering Turke had a great ſhout from the Rampiers. The Turke proſecuted his aduantage to the vttermoſt of his power: yet the other, what by the readineſſe of his Horſe, and his iudgement and dexteritie in ſuch a buſineſſe beyond all mens expectation, by Gods aſſiſtance, not onely auoyded the Turkes violent blowes, but hauing drawne his Faulchion, pierced the Turke ſo vnder the

Third combat with Battle Axes.

C. Smith endangered. Drawes his Faulchion, and kills Bonny Molgro.

Cullets through backe and body, that although he alighted from his Horſe, hee ſtood not long ere hee loſt his head, as the reſt had done.

His honorable returne.

This good ſucceſſe gaue ſuch incouragement to the Armie, that with a guard of ſixe thouſand, three ſpare Horſes, before each, a Turkes *head vpon Launces, hee was conducted to the Generals Pauilions with his preſents.* Moyſes *receiued both him and them with as much reſpect as the occaſion deſerued, imbracing him in his armes, gaue him a faire Horſe richly furniſhed, a Cymiter and Belt worth three hundred Ducats, and* Meldrich *made him Sergeant Maior of his Regiment. The Towne with an incredible trouble and danger was aſſaulted, and at laſt taken perforce, where the Earle remembring his Fathers death, cauſed all he could find beare Armes to be put to the Sword, and their heads to bee ſet vpon ſtakes, round about the walls, in the ſame manner as they had ſerued the Chriſtians when they tooke it. Then he ſacked* Varatzo, Solmos, *and* Kuprouka, *whereto had retired the remnant of this Den of Theeues, leauing fiue thouſand dead (though he loſt neere as many, yet) with all the ſpoyle and two thouſand priſoners (moſt women and children) he returned to* Eſenberge, *not farre from the Princes Pallace, where hee incamped. The Prince comming to view the Armie, preſented with the Priſoners, and ſixe and thirtie Enſignes (after his accuſtomed manner, hauing giuen thankes to God) he was acquainted what ſeruice* Smith *had done at* Olimpach, Stolewiſenberge, *and* Regall; *for which, with great honor and ſolemnitie, he gaue him three* Turkes *heads in a Shield for Armes, with an oath euer to weare them in his Colours, his picture in gold, and three hundred Duckats yeerely for a penſion.*

Made Sergeant Maior.
Regall taken.

Varatzo, Solmos, Cuprouka.

Prince of *Tranſiluania* honoreth Captaine *Smith.*

During all this time, Baſta *and the Prince being capitulating of a peace, the Emperour had raiſed new forces for* Baſta *to inuade* Tranſiluania; *which cauſed the Prince to condeſcend to the Articles propounded him: which when* Moyſes *vnderſtood, then in field with the whole Armie (that hated the* Germans *as well as* Turkes) *he gaue battell to* Baſta. *Betwixt them in ſixe or ſeuen houres, more then ſixe or ſeuen thouſand on both ſides were ſlaine.* Moyſes *thus ouerthrowne fled to the* Turkes, *and his ſcattered Troopes, ſome one way, ſome another. The Prince excuſed himſelfe of this vnexpected accident, made compoſition for his diſperſed Troopes, yeelded himſelfe to* Baſta; *and all his Countrey and Subiects to the Emperours obedience.*

Bloudie battell of Chriſtians.

Baſta *thus poſſeſſed of* Tranſiluania, *drew all the Chriſtians of thoſe old Regiments of* Sigiſmundus, *of whoſe greatneſſe and true affections, he was moſt ſuſpitious, vnder the conduct of* Rodoll Voyuad *of* Walachia, *forced out by* Ieremy, *put in by the* Turke. *In this Armie of thirtie thouſand, Captaine* Smith *was one, who (vnder his noble Colonell holding the ſame places he had before) had many ſeuerall imployments in euery dangerous incounter, which would be too voluminous particularly to relate, before they could draw Prince* Ieremy *to battaile, where (as it is recorded) two thouſand on both ſides, lay dead in the fields; but* Ieremy *fled, and* Rodol *had the victorie, and thereby againe his Soueraigntie.*

Smiths imployments vnder the *Vayuod* of *Walachy.*
Bloudie battell twixt the two *Vayuods.*
Thirtie thouſand *Tartars.*

Meldrich *not long after with thirteene thouſand, was ſent againſt the ſtragling eſcaped Troopes of* Ieremy, *which ioyning with ſome* Tartars, *forraged the frontiers towards* Moldauia; *but when they heard it was the* Crimme Tartar *and his two ſonnes, with thirtie thouſand, and that* Ieremy *which had eſcaped, lay with fifteene thouſand in Ambuſcado for him, about* Langanow, *hee retired towards* Rotenton, *a ſtrong Gariſon for* Rodoll: *But they were ſo inuironed with theſe helliſh numbers, that they could make no great haſte for skirmiſhing with their Scoutes and Forragers: Yet by getting through a wood in a thick Fog, meeting two thouſand loaden with pillage, and two or three hundred Horſe and Cattell, the moſt of them were ſlaine or taken priſoners, who told* Meldrich *where* Ieremy *lay, expecting the* Crimme Tartar. Meldrich *intending to make by him his paſſage by force, was aduiſed of a pretie ſtratagem by Captaine* Smith, *which preſently ſo accommodated two or three hundred Trunkes, with wild-fire vpon the heads of Launces, charging the enemie in the night, gaue fire to the Trunkes, which blaſted forth ſuch flames and ſparkles, amazing not onely the Horſe but alſo the Foot, that by the meanes of this flaming incounter, their owne Horſes turned tailes with ſuch furie, as by their violence ouerthrew* Ieremy *and his Armie, without any loſſe at all to* Meldrich. *But of this victorie they not long triumphed; for, being within three leagues of* Rotenton, *in the Valley of* Vereſt Horne; *the* Tartar *with fortie thouſand had ſo beſet him, that they were forced to fight with this matchleſſe number, where neere thirtie thouſand were ſlaine. The Earle, with ſome fifteene hundred eſcaped, but the reſt were all ſlaine or taken priſoners:* as the Hiſtorie at large will plainly ſhew, the times, place, chiefe Commanders, with the manner and order of their battels, and fights, to which I referre you.

A memorable ſtratagem at the battell of *Rottenton.*

§. II.

Diuers valiant Engliſh-men *in this battell. Captaine* SMITH *taken, ſold, ſent into* Turkie, *and ouer the Black Sea to* Tartaria. *His admirable eſcape and other trauels in diuers parts of Chriſtendome.*

IN this diſmall battell, *Nederſpol, Veltus, Zarnaua, Mauazo, Bauell,* and many other Earles, Barons, Colonels, Captaines, braue Gentlemen and Souldiers were ſlaine. Giue me leaue to remember the names, and honor the memories of our owne Country-men in thoſe exploits, which as reſolutely as the beſt, in the defence of Chriſt and his Goſpell ended their daies, *Batchelor, Hardwicke, Thomas Milemay, Robert Mullynax, Thomas Biſhop, Roger Compton, George Dauyſon, Nicholas Williams,* and one *Iohn* the *Scot.* Theſe all did what men could doe, and when they could doe no more, left there their martyred bodies, in teſtimonie of their Martiall minds, onely Enſigne *Carlton,* and Sergeant *Robinſon* eſcaped. But *Smith* amongſt the ſlaughtered dead bodies, with toyle and wounds lay groning, till being found by the Pillagers that he was able to liue, and perceiuing by his Armour and habit, that his ranſome might be better to them then his death, they led him Priſoner with diuers other. Well they vſed him till his wounds were cured, and at *Axopolis* they were all brought into the Market place and ſtripped, that the Merchants might ſee their limbs and wounds, (who had Seruants vpon purpoſe to try their ſtrengths) and there ſold like beaſts. *Smith* fell to the ſhare of *Baſha Bogall,* who ſent him forth-with to *Andrinopolis,* and ſo for *Conſtantinople* to his faire Miſtris for a Slaue. By twentie and twentie chained by the necke, they marched in Fyle to this great Citie, where they were deliuered to their ſeuerall Maſters, and he to his young *Charatza Tragabigzanda.*

Engliſhmen ſlaine.

Enſigne *Carlton* and Sergeant *Robinſon* eſcape.

Captaine *Smith* taken.

Captaine *Smith* ſold.

This Noble Gentlewoman tooke ſometimes occaſion to ſhew him to ſome friends, or rather to ſpeake with him, and becauſe ſhe could ſpeake *Italian,* would faine her ſelfe ſicke when ſhee ſhould goe to the *Banias,* or weepe ouer the graues, to know how *Bogall* tooke him Priſoner, and if he were, as *Bogall* writ to her, a *Bohemian* Lord conquered by his hand, with many more which he had with him, whom hee would preſent her ere long, whoſe ranſomes ſhould adorne her with the glory of his Conqueſts. But when ſhee heard him proteſt he knew no ſuch matter, nor had euer ſeene *Bogall* till hee bought him at *Axopolis,* and that hee was an *Engliſh-man,* onely by his aduentures made a Captaine in thoſe Countries: to try the truth, ſhee found meanes to find out many which could ſpeak *Engliſh, French, Dutch,* and *Italian;* to whom he relating the moſt part of thoſe former paſſages, (which they honeſtly reported to her) ſhee tooke as it ſeemed, much compaſſion on him. But hauing no vſe for him, leaſt her mother ſhould ſell him, ſhe ſent him to her Brother the *Tymor Baſhaw* of *Nalbrits,* in the Country of *Cambrya* in *Tartaria.*

But let vs remember his paſſing notes in the ſpeculatiue courſe from *Conſtantinople,* by *Sander, Pelus, Pannaſamuſa, Laſtilla,* to *Varna,* an ancient Citie vpon the blacke Sea, where hauing little more libertie then his eies iudgement, he might ſee the Townes with their ſhort Towers, in a moſt excellent plaine, pleaſant, and fertile Countrey, full of Villages, and diſperſed faire buildings, as well in *Sagonia* as *Romania.* But from *Varna,* nothing but the blacke Sea, till he came to the two Capes of *Taur* and *Pergillo,* which are two muddy Promontories, at the entrance of the Straight *Niger,* which hath a very deepe Channell, and as he coniectured, ten leagues long, and three broad. At the entrance of the *Diſabachi* Sea, are a great many of high blacke Rocks on each ſide the Channell to ones thinking, which they ſaid were onely Trees, Weedes, and Muds, throwne from the in-land Countries by the inundations, and by the violence of the Currant caſt there by the Eddy: of which as they ſayled, they ſaw many without ſight of Land, ſeeming like high Rockes on low Ilands, which are onely great flats of Oſie Quagmires, where infinite heapes of Trees doe ſticke; and by their waight, time, and multitudes, though the boughes rot, the bodies they ſay, haue made many of thoſe Oſie Flats firme Land in many places: Thus ſayling this *Diſſabachi* Sea, till hee came betwixt *Suſack* and *Curaske,* onely two viſible Townes appeared at the entrance of the Riuer *Bruago.* In ſixe or ſeuen daies ſayle, hee ſaw foure or fiue, ſeeming ſtrong Caſtles of ſtone, with flat tops and Battlements about them; but ariuing at *Cambria,* he was according to their cuſtome, well vſed. The Caſtle was of a large circomference, ten or twelue foote thicke in the foundation. Some ſixe foote from it a Palizado, and then a ditch round about, fortie foot broad, full of water: on the one ſide of it a Towne all of low flat houſes, but no great matter as it ſeemed; yet it keeps all that Country in admirable awe and ſubiection. Three daies he reſted there, then it was two daies iourney to *Nalbrits,* the *Timors* habitation, a place not of much leſſe ſtrength then *Cambria,* where ſometimes reſideth this *Tymor Nalbrits,* Brother to the Ladie *Tragabigzando.* To her vnkind Brother this kind Ladie writ ſo much for his good vſage, that hee halfe ſuſpected as much as ſhe intended. For ſhee told him, he ſhould there but ſoiourne to learne the language: and what it was to be a *Turke,* till time made her Maſter of her ſelfe. But the *Tymor* her Brother diuerted, and peruerted all this to the worſt of crueltie: for within an houre after his arriuall, hee cauſed his Drugman to ſtrip him naked, and ſhaue his head and beard as bare as his hand, a great Ring of Iron with a long ſtalke bowing like a Sickle about his neck, and a coate made of Vlgrayes haire, much like Haire-cloath, guarded about with a piece of an vndreſſed skinne. There were many other Chriſtian Slaues, but more then two hundred Forſados, and he being the laſt, was Slaue of Slaues to them all. Among thoſe ſlauiſh fortunes, there was no great choiſe, for the beſt was ſo bad, a Dog could hardly haue liued to indure: and yet for all their paines and labour, no more regarded then a Beaſt. The *Tymor* and his friends fed vpon Pillow, which is boyled Rice and Garnancis, with little bits of Mutton or Buckones, which is roſt pieces of Horſe, Vlgry, or any Beaſt. *Samboſes* and *Muſelbits* are great dainties, and yet but round pies full of all ſorts of fleſh chopped, with

How he was ſent into *Tartaria.*

Varna.

A deſcription of the *Diſabachi* or blacke Sea.

Cambria.

Shauing of Slaues, and hard vſage.

varietie

Millet.

Their Attire.

Houſes.

No houſes but moueable Tents.

varietie of Hearbs. Their beſt drinke is *Coffa*, made of a Graine, called *Coaua*, boyled with water and *Sherberke*, which is onely Hony and Water. Mares Milke, or the Milke of any Beaſt, they hold reſtoratiue; but all the Comminaltie drinke pure Water. Their Bread is made of this *Coaua*, which is a kind of blacke Wheate, and *Cuſcus* a ſmall white Seed like Millet in *Biskany*. Our common victuall, was the Intrals and Offall of Horſes and Vlgryes; of this cut in ſmall pieces, they will fill a great Cauldron; which being boyled, and with *Cuſcus* put in great bowles in the manner of Chafing-diſhes, they ſit about it on the ground; after they haue raked it through as oft as they pleaſe with their fowle fiſts, the remainder was for the Chriſtian Slaues. Some of this broth they would temper with *Cuſcus*, like Butter for Fritters, and putting the fire off from the hearth, powre there a bowle full, then couer it with coales till it be baked, which ſtued with the remainder of the broath, and ſmall pieces of fleſh, was an extraordinary daintie. The better ſort are attired like *Turkes*, but the plaine *Tartar* weareth halfe a blacke Sheepes skinne ouer his backe, two of the legges tyed about his necke, the other two about his middle; with another ouer his belly, and his legges tyed in like manner behind him: then two skinnes more made like a paire of Baſes, ſerue him for Breeches, with a little Cap cloſe to his skull of courſe blacke Felt, and they vſe exceeding much of this Felt for Carpets, for Bedding, for Coates, and Idols. Their houſes are much worſe then your *Iriſh*: but the In-land Countrey hath none but Carts and Tents, which they euer remoue from Countrey to Countrey, as they ſee occaſion, driuing with them infinite troups of blacke Sheepe, Cattle, and Vlgryes, eating vp all before them as they goe.

The *Tartars* of *Nagi.*

For the *Tartars* of *Nags*, they haue neither Towne nor Houſe, Corne nor Drinke, but Fleſh and Milke; and liue all in Hordias, three or foure thouſand of them in a company, all liuing in great Carts, fifteene or ſixteene foot broad, which is couered ouer with ſmall Rods, wratled together in the forme of a Birds-neſt turned vpwards, and with the Aſhes of bones, tempered with Oyle, and a Clay they haue, & Camels haire, they loome them ſo wel, that no weather wil pierce them, and yet they are very light. Each Hordia hath a Murſe, which they obey as King. Their gods are infinite, but the *Crimme Tartar* and the *Tauricks*, obey *Murtiſſalla Mahomets* chiefe Prophet. One thouſand or two thouſand of thoſe glittering white Carts drawne with Camels, Deere, Bulls, and Vlgryes, they bring round in a Ring, where they pitch their Campe, and the Murſe with his chiefe Alliances are placed in the midſt: They doe much hurt when they get any Strogs, which are great Boats, vſed vpon the *Edle* a Riuer we call *Volga*, to them that dwell in the Countrey of *Poroulog*, and would doe much more, ~~were it not~~ for the *Muſconits* Gariſons that there inhabite.

How *Smith* eſcaped his captiuitie.

All the hope he had euer to be deliuered from this thraldome, was onely the loue of *Tragabigzanda*, who ſurely was ignorant of his bad vſage; for although he had oft debated the matter with ſome Chriſtians, which had beene there long Slaues, they could not find how to make any eſcape, by any reaſon or poſſibilitie. But God beyond Mans expectation or imagination, helpeth his Seruants when they leaſt thinke of helpe, as it hapned to him. In this miſerable eſtate, he became a Thraſher at a Grange in a great field, more then a league from the *Tymors* houſe. The *Baſſa* as he oft vſed to viſite his grounds, viſited him, and tooke occaſion ſo to beate, ſpurne and reuile him, that *Smith* forgetting all reaſon, beate out his braines with his bat: and ſeeing his eſtate could not be worſe then it was, he cloathed himſelfe in his cloathes, hid his body vnder the Straw, filled his Knapſacke with Corne, ſhut the doores, mounted his Horſe, and ranne into the Deſart at all aduenture: Two or three daies thus fearefully wandring he knew not whither, and well it was hee met not any to aske the way. Thus being euen as one taking leaue of this miſerable world, God did direct him to their great way or Cuſtragan, as they call it, which doth croſſe thoſe large Territories, and is generally knowne among them by theſe markes.

In euery croſſing of this great way, is planted a Poſte, and in it ſo many bolts with broad ends, as there are waies, and euery bolt hath the figure painted ouer it, that demonſtrateth to what part that way leadeth, as that which pointeth towards the *Crimmes* Countrey, is marked with a halfe Moone: if towards the *China*, the picture of the Sunne; if towards the *Georgians* and *Perſia*, a blacke man full of white ſpots; if towards *Muſcouy*, the ſigne of a Croſſe; if towards the habitation of any other Prince, the figure whereby his Standard is knowne. To his dying ſpirits thus God added ſome comfort in this melancholy iourney, wherein if hee had met any of that vild generation, they had made him their Slaue, or ſent him backe againe to his Maſter. Sixteene daies he trauelled in this feare and torment after that croſſe, till hee arriued at *Axopolis*, vpon the Riuer *Don*, a Garriſon of the *Muſcouits*. The Gouernor after due examination of thoſe hard euents, tooke off his Irons, and ſo kindly vſed him, that he thought himſelfe newly riſen from death.

Axopolis.

The deſcription of *Cambria*, and his paſſage to *Ruſsia*.

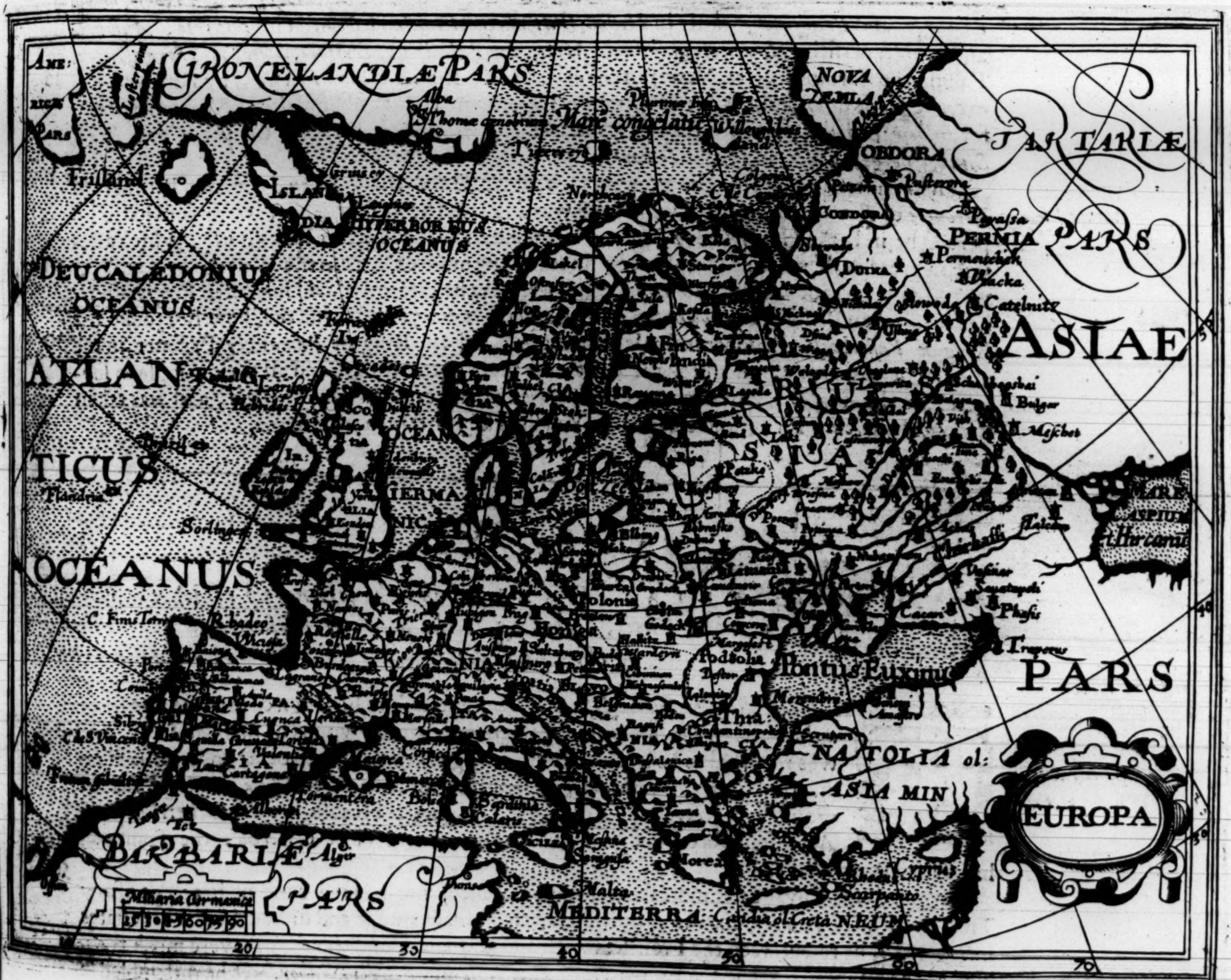
Bruapo.

Don, or *Tanais.*

The moſt he could learne of theſe wild Countries was this, that the Countrey of *Cambria* is two dayes Iourney from the head of the great Riuer *Bruapo*, which ſpringeth from many places of the Mountaynes of *Inagachi*, that ioyne themſelues together in the Poole *Kerkas*, which they account for the head, and falleth into the Sea *Diſſabach*: which receiueth alſo the Riuer *Don*, and all the Riuers that fall from the great Countrey of the *Circaſſi*, the *Caitaches*, the *Tauricaci*, *ricaces*, *Pricopes*, *Cumania*, *Coſſunka*, and the *Crymme*, through which Sea hee ſayled, and vp the Riuer *Bruapo* to *Nalbrits*, and thence through the Deſerts of *Circaſſi* to *Exopolis*, as is related, where he ſtayed with the Gouernour, till the Conuoy went to *Coragnaw*, then with his Certificate how he found him, and had examined him, with his friendly Letters he ſent him by *Zumalacke* to *Coragnaw*, whoſe Gouernor in like manner ſo kindly vſed him, that by this means, he went with the ſafe conduct to *Letch* & *Donka*, in *Cologosk*, and thence to *Birniske*, & *Newgrade*, in *Seberya*, by *Kezachica* vpon the Riuer *Niger*, in the Confines of *Littuania*. From whence with as much kindneſſe he was conueyed in like manner by *Coroskie*, *Duberosko*, *Duzihell*, *Drohobus*, and *Oſtroge* in *Volonia*. *Shaſlaw* and *Laxco* in *Podolia*, *Halsco* and *Collonia* in *Polonia*, and ſo to *Hermonſtat* in *Tranſiluania*. In all his life he ſeldome met with more reſpect, mirth, content and entertaynment, and not any Gouernour where he came, but gaue him ſomewhat as a Preſent beſides his charges, ſeeing themſelues ſubiect to the like calamitie. And becauſe our Authour hath ſo thorowly trauelled *Europe*, I haue here preſented *Hondius* his Map of *Europe*.

A faire ſhunſhine after a ſtorme.

HONDIVS *his Map of* Europe.


GRONELANDIÆ PARS
Mare congelatum
NOVA ZEMLA
TARTARIÆ PARS
OBDORA
PERMIA
ASIAE PARS
Frisland
Island
HYPERBOREUS OCEANUS
DEUCALEDONIUS OCEANUS
ATLANTICUS OCEANUS
Podolia
Polonia
Pontus Euxinus
NATOLIA ol: ASIA MIN
EUROPA
BARBARIÆ PARS
MEDITERRA
Candia ol Creta
Cyprus
Miliaria Germanica
20
30
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60
70

Through thoſe poore continually forraged Countries there is no paſſage, but with the Carauans or Conuoyes; for they are Countries rather to bee pittied then enuyed, and it is a wonder any ſhould make Warres for them. The Villages are here and there a few Houſes of ſtreight Firre-trees, laid heads and points aboue one another made faſt by notches at the ends, more then a mans height, and with broad ſplit boards pinned together with woodden pinnes thatched for couerture: in ten Villages you ſhall ſcarce find ten Iron Nayles, except it bee in ſome extraordinarie mans Houſe. For their Townes, *Exopolis*, *Lech*, and *Donka* haue Rampiers made of that woodden walled-faſhion, double, and betwixt them Earth and Stones, but ſo latched with croſſe Timber, they are very ſtrong againſt any thing but fire, and about them a deepe Ditch, and a Pallizado of young Firre-trees, but moſt of the reſt haue only a great Ditch caſt about them

His Obſeruations in his Iourney to *Tranſiluania*, and through the midſt of *Europe*.

them

All Lords, or Slaues.

them, and the Ditches Earth is all their Rampier, and the toppe on it round, well enuironed with Palizadoes; Some haue ſome few ſmall Peeces of ſmall Ordnance and Slings, Curriours and Muskets; but their generalleſt Weapons are the *Ruſſe* Bow and Arrowes. In their wayes you ſhall find pauements ouer Bogges, only of young Firre-trees laid croſſe ouer one another for two or three houres Iourney, or as the paſſage requires, and yet in two dayes trauell, you ſhall ſcarce ſee ſixe Habitations. Notwithſtanding, to ſee how their Lords, Gouernours, and Captaines are ciuilized, well attyred and accoultred with Iewels, Sables, Horſes, and after their manner with curious Furniture, it is wonderfull; but they are all Lords or Slaues, which makes them ſo ſubiect to euery Inuaſion.

Sigiſmunds Teſtimoniall.

In *Tranſiluania* he found ſo many good friends, that but to ſee and reioyce himſelfe after all thoſe Encounters to ſee his Natiue Countrey, he would euer hardly haue left them, though the Miracle of Vertue, their Prince was abſent. Being thus glutted with content, and neere drowned with ioy; he paſſed high *Hungaria, By-fylecke, Tocka, Caſſouia*, and *Vnaderawa*, by *Vlmitch* in *Morauia*, to *Prague* in *Bohemia*: at laſt he found the moſt generous Prince *Sigiſmundus* with his Colonell at *Lipſwicke* in *Miſenland*, who gaue him his paſſe, intimating the ſeruice hee had done, and the honours he had receiued with fifteene hundred Duckets of Gold to repaire his loſſes. With this he ſpent ſometime, to viſit the faire Cities and Countries of *Dreſden* in *Saxonie, Mandabourge*, and *Brunſwicke* Caſtle in *Heſſen, Wittenberge, Vlme* and *Minikin* in *Bauaria*, *Auſburge* and her Vniuerſitie, *Hanna, Franckford, Mets*, the *Palatinate, Wormes, Spire*, and *Strawſburge*. Paſſing the Cardinalſhip to *Nancey* in *Loraine*, and the Kingdome of *France*, by *Paris* to *Orleance*, he went downe the Riuer of *Leyer*, to *Angers*, and imbarked himſelfe at *Nants* in *Britania* for *Bilbow* in *Biskanie*, to ſee *Burgos, Valiodolid, Squeriall, Madrill, Toledo, Cordua, Cuede Ryall, Siuill, Cherges, Cales*, and Saint *Lucars* in *Spaine*.

His returne for *England*.

Then vnderſtanding that the Warres of *Mully Shaſh* and *Mully Sedan*, the two Brothers in *Barbarie* of *Fez* and *Moroco* (to which hee was animated by ſome friends) were concluded in peace, he imbarked himſelfe for *England* with one thouſand Duckets in his Purſe, which after with a great deale more hee employed, in ſearching more dangers in the Weſt *Indies*, and the vnknowne parts of vnciuilized *America*, where how he diſcouered and inhabited *Virginia*, how hee was taken Priſoner by *Powhatan*, their Emperor 1607. and deliuered, how hee tooke the King of *Paſpahegh*, Priſoner in ſingle Combate, and the King of *Pamavuke* Priſoner in the middeſt of his Armie, and brought thirtie of their pettie Kings, and all their people in ſubiection to the *Engliſh*: How ſince hee hath ſearched, and cauſed a new *England*, and was taken Priſoner by *French* Pirats, and eſcaped: You ſhall after heare in fitter place.

CHAP. XII.

The death of SVLTAN OSMAN, *and the ſetting vp of* MVSTAFA *his Vncle, according to the Relation preſented to His Maieſtie.*

Pretence of viſiting *Mecha*.

THe *Grand Signior Sultan Oſman* diſcontented ſince his diſgrace in *Poland*, as ſoone as he came to *Conſtantinople*, pretended a Iourney vpon the *Emir de Saida*, who was reported to be in Rebellion, hauing taken Armes to other ends. But being diuerted from this purpoſe by the great inſtance of the *Viziers*, and that it would not ſo well ſerue his ſecret Deſignes, becauſe hee muſt then keepe an Armie on foote; hee gaue out that hee would viſite *Mecha*, the Tombe of his falſe Prophet.

To make this Voyage the more ſecure, in appearance, hee ſeemed content to accept of any Treatie with the *Polacks*, euen to conditions both of diſaduantage and diſhonour; for his eſtates in *Hungarie*, he re-enforced the Frontiers with diuers troupes, and though hee were much troubled at the league betweene the Emperour of *Germanie* and *Bethlem Gabor*, yet he diſſembled it ſo, as that he would not diſpleaſe the *Tranſiluanian*, but rather offered new ſuccours, and forbearance of his Tribute. From the Incurſions of the *Coſſacks*, hee hoped to aſſure himſelfe, by the treatie of the *Poles*, and in occaſion of breach, he had the *Tartars* readie to requite them (it being both their trades to liue vpon ſpoile and robberie) and for more ſecuritie hee appointed twentie Gallies to keepe the Blacke Sea. The common people and *Viziers* that loued reſt, and knew not the Deſigne, were much troubled and diſcontent at this Iourney, who made many Remonſtrances to him of the inconuenience and danger to leaue the ſeat of his Empire to the truſt of a Deputie, in a time when *Bethlem Gabor* was newly reconciled to the *Germane* Emperour, and therefore not to be truſted; and the *Polacks* newly reconciled to him, and therefore to bee miſtruſted. Diuers other reaſons were made to him, many Petitions deliuered from the Church-men, Lawyers, and from all Eſtates. But melancholike Reuenge had wholly poſſeſſed him, ſo that by no meanes he could be perſwaded to deſiſt. The Souldierie paſſed ſo farre, as to threatten publikely, and to proteſt, they would not follow, but rather ſet vp another King in his abſence that ſhould ſtay among them. In concluſion, carried by his owne fate to deſtruction: the ſeuenth of May, hauing firſt commanded away all his Gallies to the *Leuant*, and thereby diſpoſed away many of his Souldiers, he began to paſſe ouer his Tents and Pauilions to *Aſia* ſide, with great quantities of Treaſure: The *Ianizaries* and *Spahees*, who had alſo ſecret Intelligence vpon the King, his owne words and actions betraying ſome further Deſigne then a Pilgrimage (for he made preparations to carrie away all his Iewels and Treaſure, euen defacing his Palace, and taking from Churches, and his Wardrobes, whatſoeuer could be conuerted to Bullion) ſuddenly met at the *Hippodrome* in the Citie vpon a word giuen; and from thence ranne to the *Seraglio* in tumult, but without Armes, and there according to their barbarous mutinies cryed out for the King (hauing firſt taken order to ſtop the paſſage of any thing vpon the water) who appearing to them, asked what this inolencie meant, and what they pretended. They then by the mouth of a multitude (for they had no head but that of the Monſter) demanded firſt that hee ſhould not proceed in his purpoſe to goe to *Mecha*, nor into *Aſia*, but that he muſt abide in the Citie. Secondly, they would haue deliuered to their furie the Great *Vizier De-lauir Baſſa*, the *Hoia*, or Confeſſor of the King, the *Caſhariaga* Gouernour of the women, the *Teſterdar*, or Treaſurer, the *Cadde Leskar*, or Chiefe Iuſtice, and ſome others, as Enemies to the State, and conſenting to this Voyage, which they pretended would be the ruine of the Empire. The firſt, after a little diſpute, the King granted vnto them; promiſing to giue ouer his Iourney, but they not content, exacted it in writing. To the ſecond, he replyed, that it was diſhonour to him to haue his Seruants ſo vſed without order of Iuſtice: but perſwaded them to haue patience to ſtay vntill Saturday, the next *Diuan*, or publike Councell, where they ſhould all appeare, and if they were found culpable, they ſhould receiue puniſhment; not meaning to performe any of this, but to get time and allay their peſent furie. Theſe fellowes not content with this moderate anſwere, vndertooke to know that they were guiltie, and therefore that they needed no other witneſſe, tryals, nor Iudge, but themſelues, and with extreme clamour, called to haue them deliuered. But the King refuſing to giue them any other ſatisfaction, and they vnprepared for force, returned into the Citie, which now was all in feare, euery houſe and ſhop ſhut vp, expecting a generall ſacke. But they followed the way of their owne hatred, and firſt went vnto the houſe of the *Hoia*, which they brake and pillaged: but not finding him, they proceeded to the Great *Viziers*, who made ſome defence, and (they being vnarmed) beate him off; and ſo they ſeparated being now Euening, but yet kept a Guard in ſome parts of the Towne.

1622.

Ianizaries mutinie.

This night the King made an attempt to ſend ouer to *Aſia* ſide, but was preuented; and to fortifie and defend his *Seraglio*, which is walled ſtrongly about, and hath alway in it of houſehold Seruants about three thouſand, but it ſeemes no man would arme in his cauſe. For the next morning, the Mutiners aſſembled againe, and taking their Armes, went firſt to the *Mufti*, or Arch-prieſt among them, and forced him and diuers others to accompany them to the Court, where they anew demanded theſe men, but with more inſtance and furie. In the meane time the *Hoia*, *Caddee Leskar*, and *Teſterdar* fled, and were yet neuer heard off. The *Vizier* retyred to the King, and perſwaded him earneſtly to goe ouer in perſon in his owne Boates (which from his Garden he might eaſily doe) to *Aſia*, and there to take Horſe, and he would ſecure him from all perill; but the King would not mooue, bidding him ſtay confident and aſſured that hee would puniſh theſe Rebels.

The wiſe old man ſeeing this conſtancie or obſtinacie, deſired leaue to ſhift for himſefe, which he either tooke or obtayned, and ſo got away to the Hermitage of a Saint renowmed amongſt them, who (like himſelfe) betrayed him to a Captaine of the *Ianizaries*; yet did him the fauour as not to deliuer him to the multitude, but carried him backe to the Kings Houſe. At this time it was diſputed in the *Seraglio*, about the deliuerie of theſe Officers, the Emperour refuſing, the Rebels clamouring and threatning; inſomuch, as he began to feare they would breake in, and in their rage doe worſe then was yet pretended. Whereupon, whether by the Kings order, or by his owne conſent (willing to bee the Peace-offering) the *Vizier* went out to them, and with a good aſſuredneſſe demanded what they ſought of him, and wherein he had offended: But they anſwered him with their Swords, and ſuddenly cut him in pieces.

Saint Knaue.

The Emperour ſeeing their furie ſo out-ragious, had now more cauſe to doubt, and retyred himſelfe then too late, when hee had loſt his braue Counſellor; would haue fled into *Aſia*, and could not, but conueyed himſelfe into a priuate place, prepared by his *Buſtengi Baſſa*, or chiefe Gardiner. The Rebels continue without in their madneſſe, asking for the King, and for more Sacrifices. But the Seruants proteſting they knew not where he was, they ſaid, they muſt haue a King, and if he would not appeare, they would make another; and hauing awhile attended, they reſolued to enter the Palace (but firſt tooke a generall Oath not to ſacke the Imperiall Throne, which they called their houſe and their honour) and there ſeeking for the King, not able to find him, they extorted by confeſſion the *Caſlariaga*, and ſlue him, and then they demanded

Grand Signior flight.

Muſtafa made King.

for *Muſtafa*, Vncle to *Oſman*, by him formerly depoſed, a man eſteemed rather holy (that is franticke) then wiſe, and indeed fitter for a Cell, then a Scepter. The King the firſt day of this tumult had put *Muſtafa* into a Vault with two *Negro* women, without bread or drinke, in which eſtate theſe new Electors found him almoſt naked, and halfe pined. At firſt ſight, hee thought they had beene the Meſſengers of death: but that feare paſſed ouer, he begged of them a Cup of water. Whom they tooke, and inſtantly proclaimed their Emperour, which hee was loth to accept, *vti pudebat aucti nominis*; How vnſtable are the Eſtates of the greateſt Princes! *Quem dies videt veniens iacentem, hunc vidit dies fugiens regnantem*; He that was now in the Iawes of death, naked, ſtarued, and dying for thirſt, is become the Emperour, and may drinke Gold, or the bloud of men..

They as yet not knowing what was become of *Oſman*, and loth to truſt *Muſtapha* in the Palace, carried him in triumph to the old *Seraglio*, and there left him, departing to the ſacke of the *Viziers* houſe, and ſo in the Euening to their Rendeuous, where they kept both good guard, and good order in the Citie, from fires and other Inſolencies. *Sultan Oſman* amazed with theſe newes, ſo ſoone as they had left the Court, came out and called to Councell in the night, *Huzein Baſſa*, late *Vizier* in the *Poliſh* Warre, and the *Aga* of the *Ianizaries*, both faithfull to him, and demanded their aduice; firſt, hauing ſent to the old *Seraglio*, to practiſe the women there, to ſtrangle *Muſtafa*; but ſome taking his part, a new vprore beganne in the houſe betweene that Sexe: and the Souldiers that kept watch, taking the Alarum, entred in, and reſcued him, and from thence remooued him to the Chambers of the *Ianizaries*, where they guarded him for that night, in an ill Lodging. All this while *Oſman* conſults what courſe to take. Theſe two his friends, and ſome others, tell him, that the caſe was deſperate, and could not bee cured but by a deſperate remedie. And they agreed that the *Aga* ſhould goe and perſwade with the *Mofti*, and that the King in the morning ſhould ſuddenly preſent himſelfe to the Souldiers at their owne doore, and make experience, what his Preſence, his ſubmiſſion, and his beneuolence promiſed could worke, to moue them to Loyaltie, or compaſſion; which counſell early in the morning they put in practice. The King accompanied with the *Mofti*, (who neuer conſented to his depoſing, though he fauoured the Souldiers againſt the *Vizier*) with *Huzein Baſſa*, and about twelue Horſe-men, went directly to the *Ianizaries* Colledge where *Muſtafa* was kept, and there in teares made them an Oration, offering great recompence, repenting of his errour; and finally, inuoked them by the merits of his Father and all his Anceſtors to haue ſome pitie vpon their true Maſter. The multitude *(tam prona in miſericordiam, quam immodica ſæuitia fuerat)* now knew not what to doe; a ſilent murmure ranne among them, and they were halfe conuerted: But the *Aga* of the *Ianizaries*, thinking to merit of the King, and beginning to plead vnſeaſonably for him, with ſome harſh words of vpbraidure, *Vt natura Maris omni flatu venti turbida*, anew moued their furie, ſo that they cryed out Treaſon, and fell vpon him and *Huzein Baſſa*, and cut them into pieces, euery man taking a part of their fleſh to ſatisfie their reuenge. The *Mofti* would ſpeake, but is withdrawne by ſome, for reſpect to his place, and with difficultieis conueyed away. Now the poore *Oſman* ſees his friends ſlaine, and knowes not which way to conuert himſelfe, but binding vp his eyes with a Napkin, expects death as the laſt of their furie; But they carrie him firſt before *Muſtafa*, and accuſe him as the diſturber of the Peace of the Empire, and demand ſentence againſt him, *more vulgi ſuum quiſque flagitium alijs obiectantes*. The forſaken Prince pleades for life, and the new King knowes not how to condemne, but nods and agrees to all that is propounded. At laſt, they conſult with themſelues, and put him vpon an Horſe (an inſolent *Spahee* changing Turbants with him) and ſent him away Priſoner to the ſeuen Towers vnder good guard, and then returned to their new Maſter, and placed him in the *Seraglio* and Imperiall Throne, where he hath need to haue good Broths and nouriſhment to reſtore his decayed bodie.

New mutinie.

Muſtafa enthronized.

The Souldiers thinke all is done, and (onely ſacking the houſes of *Huzein Baſſa*, and ſome others their conceiued Enemies) returne in quiet to their ſeuerall Lodgings, and haue no further malice. But the new *Vizier Daout Baſſa*, made by *Muſtafa*, knew well, if *Oſman* liued, that this ſtorme might paſſe ouer, and hee would as eaſily and by the ſame meanes returne to his Eſtate, as hee fell from it, *Vulgus vt mos eſt, cuiuſq; noui motus cupidum*. Therefore hee conſulted with ſome few intereſſed in *Muſtafaes* preferment, and thereby obnoxious to *Oſman*, to ſearch how many of the Royall bloud were left aliue, and reſolued if there remayned two, to make an end of *Oſman*. Two of his Brothers were found, the one about twelue, the other about ſeuen yeares of age: and thereupon the *Vizier* went himſelfe to the Priſon with a packe of Hangmen, and gaue order to ſtrangle the vnfortunate Prince: who now hauing had no reſt in two nights, and thinking himſelfe ſecure for a ſeaſon, was newly falne aſleepe: but awaked by the comming of theſe Meſſengers, asked what newes, ſaying, hee did not like their ſudden intruſion. They at firſt ſtood amazed, and the King made ſhew to defend himſelfe; but a ſtrong Knaue ſtrooke him on the head with a Battle-axe, and the reſt leaping vpon him, ſtrangled him with much adoe. Thus one of the greateſt Monarkes in the World is firſt affronted by mutined troupes, his owne ſlaues, almoſt vnarmed, and few in number, no man taking vp a

Oſmans brethren.

Oſman ſlaine.

Sword to defend him: and they who began this madneſſe, not meaning to hurt him, by the increaſe of their owne furie, which hath no bounds, depoſe him againſt their owne purpoſe, and at laſt expoſe his life againſt their will, to the counſels of other men, whom they equally hate. And now they mourne for their dead King, as freſhly as they raged vnreaſonably, knowing they haue ſtayned their honour, being the firſt of their Emperours they euer betrayed, and that they haue ſet vp another that in all likelihood they muſt change for diſabilitie: *Nonnunquam tulit documenta ſors maiora, quam fragili loco ſtarent ſuperbi.*

This is the laſt act of the fite of *Sultan Oſman*: but his intents and great deſignes, which drew vpon him this fatall blow, I ſuppoſe will not bee vnworthy the communication, the Practices, Reaſons, Secrets, and Counſels of all Actions being the Soule of Hiſtorie, and *res geſta* but the bare carkaſſe: and I am perſwaded, as many Ages haue not produced ſo ſtrange an Example of the incertaintie of humane greatneſſe; ſo in the diſpoſition thereof, and in the wayes leading thereunto, there is ſeene euidently the wonderfull prouidence of God, in confounding of the counſels of the worldly wiſe, who had laid a foundation of new greatneſſe, whereby he aſpired the vniuerſall Monarchie, ambitious of the honour of *Traian*, in whoſe time the decayed Empire was ſaid, *Primum mouere lacertos, & ſenectutem Imperij, quaſi reddita iuuentute reuiuiſcere.* And laſtly, the world may ſee vpon how weake foundations this Monarchie was at firſt builded, but it is now ſhaken and corrupted; how their Kings are ſubiect to the rage of a few Slaues, how Anarchie hath prepared it an eaſie prey to any able hand, that would attempt it. From the Inuaſion of *Poland*, all theſe changes took their beginning. *Sultan Oſman* aduanced to the Throne in his youth, full of heate and bloud, being of a great and haughtie ſpirit, very couragious, ſtrong of bodie, and a mortall hater of Chriſtians, enuious of the glory of his Anceſtors, and ambitious to rayſe his name aboue any of theirs, had proiected in himſelfe the Conqueſt of the Remaynes of the bordering *Europe*. But to ſo great deſignes he had one vice that reſiſted all hope of proſperitie, which was extreme Auarice, and he fell into the latter times and decrepit age, *Vbi vires luxu corrumpebantur, contra veterem diſciplinam & inſtituta maiorum, apud quos virtute quam pecunia res militaris melius ſtetit.* His firſt enterprize was that of *Poland*, mooued by the Incurſions of the *Coſſacks*, which yet he vndertooke of his owne head, without the counſell of any his *Viziers* (who in a Monarchie growne to the height by eaſe and wealth, and perhaps, *longa dominatione inertes*, are euer corrupt and lazie) and againſt the liking of all the Souldiers, who now contrarie to their Inſtitution being marryed, and Fathers of a Family, entred into Trades, receiuing nothing in Warre more then in Peace, *prater pericula & labores*, are not eaſily drawne from their owne Chimneies. This action he thought ſo eaſie, as he had diſpoſed of his Conqueſt, and deuided the liue Lions skinne. But being met vpon the Borders with a poore Armie in compariſon, he was firſt arreſted at *Chotyn* a little Fortreſſe, which he was faine to leaue behind him vntaken. And then ſeeking to aduance into the plaine Countrey, by forcing the Trenches of the Chancellor of *Poland*, oppoſed againſt him, he could neuer procure his *Ianizaries* to fight, though engaging his perſon once or twice beyond the regard of his qualitie, and his owne Troupes readie to mutinie againſt him, or to forſake him, he was at laſt enforced to rayſe ſhamefully his Campe, and to accept of any Treatie to ſaue his outward honour. In this attempt he loſt aboue one hundred thouſand Horſes for want of Fodder, and foureſcore thouſand men for want of fighting: for they would rather dye, running, or pillaging, or eating, then in the face of the Enemie. For this diſgrace he conceiued ſo inward and rooted an indignation againſt the *Ianizaries*, and ſo iuſtly, that he often lamented himſelfe, and complayned hee was no King, that was ſubiect to his owne ſlaues, vpon whom he ſpent great Treaſures, and yet they would neither fight in Warre, nor obey in Peace, without exacting new bounties and Priuiledges. *Delauir Baſſa* a man of great wit and courage, lately called from the Eaſterne parts, where hee had long gouerned with honour, who came in, though late, yet in a very braue and Warlike Equipage, aboue all other his Captaines, was ſuddenly made Great *Vizier*, the former *Huzein Baſſa* being in the ſame diſgrace, common with the Souldier, though not in the ſame fault. This man was neuer bred at Court, but had liued many yeares in Action, and ſo had neither Faction nor Dependance heere, but ſtood vpon himſelfe and his owne merit: And beeing now vnlooked for, and aduanced to this high dignitie, he wrought vpon the Kings diſcontent, and nouriſhed it: and in concluſion, brake with him, that it was true, he was no Emperour, nor could be ſafely aliue, while the *Ianizaries* had the power which they lately vſurped. Informing him, that they were corrupted from their ancient Inſtitution, and were lazie Cowards, giuen ouer to Eaſe and Luſt, *Et animo per libidines corrupto, nihil honeſtum inerat.* But if his Maieſtie would pull vp his ſpirits, and follow his aduice, hee would prouide him a new Souldioury about *Damaſcus*, and from the *Coords*, of men euer bred in the Frontier, Hardneſſe, and Warre, of great Courage and Experience, and that of them hee ſhould erect a new *Militia*, that ſhould wholy depend of him, entertayning onely fortie thouſand in pay, which ſhould alway be his Guard, and that in the diſtribution of euery Prouince, he ſhould conſtitute that the *Beghler-begh* in his Gouernment ſhould trayne ſome of the Inhabitants, who in all occaſions of making a great Armie, ſhould be in readineſſe, and hereby hee ſhould ſpare infinite Treaſures ſpent

Oſmans ambition.

His auarice & vnſeaſonable attempts againſt *Poland*.

Ianizaries peruerſe.

Delauir Baſſa.

The *Coords*.

vpon theſe Drones that eate vp his Eſtate; And with men of new ſpirits and hopes, hee ſhould be enabled to doe greater matters, then any of his Anceſtors: but withall he deſired the King to communicate this counſell to no man, nor to truſt his life vpon anothers ſecrecie. *Delauir Baſſa* neuer reuealing himſelfe to any but the King, who extremely pleaſed with this aduice, that flattered his owne humour, conſented, and remitted all to the *Viziers* direction, who was a true Souldier, and a very wiſe man, able by his credit in *Aſia*, to performe all hee had vndertaken: for he was exceedingly beloued in thoſe parts, very rich, and had kept *Damaſcus*, whereof he was Gauernour, for himſelfe in the laſt Rebellion. Vpon this concluſion betweene them, it was firſt agreed, that the King ſhould pretend to goe in perſon againſt the *Emir de Zaida*, who was moued to take Armes really to aſſiſt in the deſigne: but they vſed it, to colour the departure of the Emperor; which when it was well weighed, it was found, that then the Army of the *Ianizaries* muſt be kept together, which could not agree with their ends. Hereupon the iourney of *Mecha* was diuulged, that the King might, vnder the ſhadow of an holy pilgrimage, goe out with a ſmal trayne, and diſperſe thoſe who were ſuſpected to him. And for this preparation was made, but ſomwhat too groſly by melting of all the Plate, Saddles, furniture of houſe, Lamps of Churches, and whatſoeuer could more eaſily be conueyed away in metal, with all the Iewels and treaſurie. This gaue the firſt ſuſpicion, which was confirmed by diuers vnaduiſed words let fall from the King, of diſdayne againſt the cowardize of the *Ianizaries*, and that he would ſhortly find himſelfe ſoldiers that ſhould whip them; & laſtly, diſmiſſing all his houſhold, except ſome few elect, the diſcontented obſerued and betrayed him. *Delauir Baſſa* kept his owne ſecret, and in the meane time prepared by his friends in *Aſia* 10000. about *Damaſcus*, 10000. from the *Coords*, beſides thoſe in readineſſe of the *Emir de Zaida*, and all vpon pretence of defending the borders of *Perſia*, who hauing intelligence of ſome change in thoſe parts; And gaue order that all theſe ſhould meet the King at *Damaſcus*, where he would preſently cut off his Guard, and ſtay there, vntill he had regulated his new Armie, and diſcipline, and then to returne triumphant to *Conſtantinople*, and vtterly root out the order of *Ianizaries*, *Spaheis*, and *Timariots*, and to exauctorate all their Captaines and Officers to ſettle a new gouernment, and to change the name of the Citie. And theſe things ſucceeding, he then reſolued with his new Souldiers to attempt the recouerie of his honour in Chriſtendome: in the meane time to hold a diſſembled frienſhip there in all parts. Certainely, this was a braue and well-grounded deſigne, and of great conſequence for renewing of this decayed Empire, languiſhing vnder the inſolencies of lazie ſlaues, if God had not deſtroyed it: It being very true, that the *Turkiſh* Emperour ſtands at the deuotion of his owne troops for peace or warre, life or death, and is in effect nothing but the Steward or Treaſurer of his *Ianizaries*. If this proiect had taken effect, what euents it might haue produced by a Ciuill Warre, is not eaſie to iudge. For doubtleſſe, the Souldiourie here would haue ſet vp another King, and maintayned him as well as they could, and this *European* part had beene in danger to haue beene torne away by the diuiſion. Beſides, *Delauir Baſſa* hauing the King and the Treaſurie in his poſſeſſion, and his owne credit ſo great, and his inclination, *velle imperare*, once diſcouered, it may well be thought that he had ſome ends of his owne to ſhare a part of this mightie eſtate: If on the other ſide, the *Vizier* had proued true and faithfull, the reformation and new erection of the Diſcipline of Warre, and the encreaſe of Treaſure conſequent to the diſmiſſion of the old *Militia*, would haue beene fearefull to all Chriſtendome: But, *Vbi eſt ſapiens? Vbi diſquiſitor ſeculi huius? Nonne infatuauit Deus ſapientiam mundi huius? Perdam ſapientiam ſapientum, & vanam reddam intelligentiam intelligentium.* It is a great queſtion whether is the wiſer wiſh, that theſe Counſels had ſucceeded or not: for either diuiſion and ſubuerſion, or a new proſperitie and enlargement of their Dominion had neceſſarily followed.

Vnaduiſed threats.

Lazie Slaues.

Obſeruations.

Some obſeruations vpon this occaſion, will not be very impertinent to thoſe that deſire to know as well the diſpoſition and vſe, as the things themſelues. Firſt, in the purpoſe of the Souldier, not at all to violate or hurt the King, much leſſe to depoſe and murther him; but onely to take away thoſe about him, whom they thought aſſiſtants in this proiect: yet the furie once on foot, they proceeded by miſſenſible ſteps, to the vttermoſt of outrage, againſt many innocents in that buſineſſe, though otherwiſe obnoxious, and againſt the Throne and life of their owne Emperour, vbi furor ingruat innocentes ac noxios iuxta cadere. *Secondly, in the degrees, that yet the King had not falne thus low, if firſt hee had not loſt that awe and reuerence which alway attendeth vpon Maieſtie, by vnſeemely offices, done by him in the ſtreets and Tauernes, apprehending many Souldiers for pettie faults, like a Conſtable, making his perſon common, cheape, and deſpiſed among them which were wont onely to be ſeene and feared, as ſomewhat* ſupra humanitatem. *And this he did alſo in hatred and diſdayne of thoſe that had in the Warre forſaken him. And now in this laſt act, if his owne obſtinacie had not plunged him into deſtruction, but that he had ſoftned them by a ſeaſonable yeelding to time, he had preuayled onely by time. Thirdly, in the order, That theſe Mutiners hauing no head, or direction, kept that reglement, that they tooke oath in their furie, in hot bloud, in the Kings yard, not to diſhonour, ſpoyle, nor ſacke the Imperiall Throne, neither committed nor ſuffered any inſolence nor violence in the Citie to the Neutrals, but rather proclaymed peace and iuſtice. Fourthly, in the conſequents, that at the third dayes end, all was at quiet, and all men in their trade, as if no ſuch thing had hapned; Onely the* Ianizaries *ſuffered no Diuan nor Councell,*

vntill

Oſmans dream.

vntill they had receiued a Donatiue, as Guerdon of their iniquitie, in which alſo the infinite waſte of Treaſure is worthie of conſideration, which muſt of neceſſitie be exceedingly exhauſted by three changes in foure yeeres, and by the late Warres in Perſia *and* Poland*: For euery* Ianizarie *in the Citie, abſent or preſent, whoſe roll is about fortie thouſand, receiue fiue and twentie Chequins gold, beſides* Spaheis, Iamoglans, *and other orders at euery alteration, which amounts in all neere to two millions. And now theſe fellowes all liuing, that haue taſted the ſweet of proſperous mutinies,* haud ignari ſumma ſcelera incipi cum periculo, peragi cum præmio, *they haue taken ſuch a head as cannot ſafely be ſuffered on, nor ſecurely be taken off. Fiftly, of certaine preſages that fore-ran, it being related to mee from the mouth of a* Gadee, *inward with the King a moneth before the tumult: That* Oſman *dreamed in the night, that he thought to ride a Camell, and being mounted, he could not force him to goe by faire meanes nor ſtripes, and that then he deſcending in a rage, the bodie of the beaſt vaniſhed, and left the head in the Kings hand. Who next day troubled at this fancy, ſent to a learned Man, familiar with him, for the interpretation. Hee excuſed himſelfe as vnfit to giue opinion in a matter of that conſequence, but perſwaded* Oſman *to ſend to the* Mufti. *Hee alſo craued pardon, but withall ſaid, there was none ſo fit to interprete it, as* Muſtafa *the Kings Vncle, and now Emperour, who is eſteemed a holy man,* that hath Viſions, and Angel-like ſpeculations, *in playne termes,* betweene a mad man and a foole. *The King repayres to* Muſtata, *who briefly tells him, The Camell ſignifies his Empire: his riding, abuſe in gouernement: his deſcenſion, his diſpoſition: the vaniſhing of the bodie, the reuolt of his Subiects: the head remayning in his hand, onely a bare Title; and that hee ſhould ſhortly die within few moneths, and loſe his Kingdome, but the emptie name of Emperour ſhould accompanie him to his Graue.*

Conference betwixt the Emperors Ambaſſador and the *Vizier*.

A ſecond of leſſe conſequence in the Vizier Delauir Baſſa, *from whom the Lord Ambaſſador hauing receiued particular friendſhip about ſixe dayes before this vprore, he went to viſit, and hauing no other buſineſſe but to perſwade him to ſtay the King from this intended Pilgrimage, the Ambaſſador gaue him many reaſons in the preſent eſtate of their owne affaires, eſpecially the Treaty of* Poland *yet depending. To which the* Baſſa *replyed very grauely. Then the Ambaſſador vrging the feare of ſome tumult, collected from the licentious ſpeeches rumoured in the Towne, and he was bold to deale plainely, ſincerely, and friendly, That if any ſuch thing ſhould happen, the fault would bee imputed to the* Baſſa, *as being of authoritie to perſwade the King, whom his qualitie and youth would excuſe, but all the furie would be diſcharged vpon the greateſt Miniſter; deſiring him to conſider the euent, at leaſt, to take his affection in the beſt part. The old* Renard *ſtayed a while from replie: at laſt, ſmiling to himſelfe at the Ambaſſadour, who perſwaded him againſt that which was his owne counſell, he gaue him a finall anſwere, that there was no remedie, he durſt not hazard himſelfe to oppoſe the Kings reſolution: but aſſured him, hee would ſo order the matter, as this iourney ſhould not proceed ſo farre as was expected. The Ambaſſador concluded for himſelfe, deſiring then that he would leaue him a particular recommendation to the* Chimacham *or Deputie as his friend. To which hee ſodainly replied, Trouble not your ſelfe, nor feare; I will neuer remoue ſo farre, but that I will leaue one of my legs in this Citie to ſerue you: which the poore man fulfilled; for being murthered in few dayes after, one of his legs whole and entire, was hanged in the* Hippodrome, *the moſt publike place of the Citie. Laſtly, in things yet to come, and ſo probably to be ſuſpected, That the Souldiours in* Aſia, *who haue now loſt their hopes, will not ſit downe by this affront, but rather will attempt ſome reuenge, for the death of that King who was their Martyr; or that ſome great* Baſſaes *farre remoued from Court, will apprehend this occaſion, not to obey an Vſurper, ſet vp by treaſon; And vpon this colour ground their owne ambitions, or that all euery where will fall into combuſtion and inteſtine Warre; For I dare not hope, that God will open the eyes of Chriſtian Princes to ſee the littleneſſe of their owne vnciuill quarrels, while this mightie Monarchie inuiteth them to concord, and to diuide it as a proſtituted ſpoyle.*

The continuation of the Storie, preſented to the Kings Maieſtie from the ſame perſon.

The *Capiaga*.

On Saturday euening, the firſt of Iune following, the *Capiaga* or *Maior Domo* of the *Seraglio*, hauing receiued a ſecret order to remoue the brethren of *Oſman* from their lodgings, and in the night to ſtrangle them: as he was performing his command, ayded with a few of his *Carnifices* to carrie away the Princes, they cried out: the Pages running to the noiſe, and encouraged by the *Caſliaraga*, who had ſome ſuſpicion, without further examination kill the *Capiaga*, now almoſt euery order hauing riſen againſt their owne head. That night they ſent ſecretly to the *Ianizaries* and *Spaheis*, to informe them what they had done, and in the morning early hanged his bodie in the *Hippodrome* for a publike ſpectacle. The Souldiers returned in furie to Court, in fauour of the Pages, and demanded inſtice againſt thoſe that had conſented to this wicked order; which had made an end of all the *Ottoman* race, onely this *Muſtafa* being left aliue, who is ſo holy a Saint, that he will not people the world with ſinners, nor indure any women about him. The innocent King proteſts he knowes nothing of this purpoſe: and if his command were procured, it was gotten by ſubreption, and he is eaſily beleeued. But his mother another *Liuia*, and the new *Vizier*, *Daout Baſſa*, who had her daughter to wife, were vehemently ſuſpected. It was a day of Diuan or Councell: But theſe Souldiers would ſuffer none, vntill they had an account of this Treaſon. The *Vizier* denies all; the mother is a woman, and hidden in the houſe: yet it is very likely, they both were guilty to vphold and ſecure their owne authoritie. It being rumoured, that the *Vizier* determined to place ſubdititiouſly, in the roome of the elder Prince, his owne Sonne, and very like him, and ſo to gouerne *Muſtafa* for a

Daout Baſſa degraded.

New Vizier ſeuere.

time, and by his remoue, to eſtabliſh himſelfe and his Race for euer. But now ſomewhat muſt be done to appeaſe the people; Therefore *Daout Baſſa* is degraded from his Office, and one *Huzein Baſſa* newly arriued from the Gouernment of *Cairo*, aduanced to his place, with promiſe of further examination. Since, the furie once ouer, there hath beene no great ſearch nor diſcouery made. I thinke the *Sultans* Chequines haue quieted the matter. This new *Vizier*, a man here without friends, yet very rich, of a ſtubborne and obſtinate nature, reported iuſt in his wayes, but peremptorie and inflexible; *Audax, ferox, & prout animum intendit prauus aut induſtrius eadem vi:* one from whom all men may expect much good, or much ill; Begins his gouernment roughly, vndertakes to puniſh inſolencies early, and profeſſeth a reformation, or to bee a Sacrifice. A man fit for theſe times that are deſperate: For the worſt will be, that hee muſt at laſt endure their furie. In the meane time he procures a little awe, and hath reſtored the face of Iuſtice: yet I am perſwaded it cannot laſt long, the Ghoſt of *Oſman* will not bee at reſt, vntill there are ſome *Parentalia* made vnto him. The nature of this *Vizier* is vnſupportable; But if he preuaile, and once ſettle, he will anew change the King, and lay an Obligation vpon the Brethren of *Oſman*; For he will neuer thinke himſelfe ſecure vnder a man gouerned by an inſolent woman, *Dominandi auida:* And what aſſurance can he haue in that Prince, *Cui non iudicium, non odium eſt niſi indita & iuſſa?* And though I cannot fore-ſee the particulars, and where the Sore will breake out, yet I am ſure the whole body is ſicke; and Princes of Chriſtendome ſhall haue breath three yeares, before they ſhall haue cauſe to feare this State, whoſe preſent King is *Mentis inops*, and the next in expectation, a Child, vnfit for action, and all the great men and Souldiers decayed, mutined and corrupted.

And now tyred with this Tragicall ſight and contemplation, we will commend you to other Pilgrims, who ſhall guide you thorow the Deſarts, to the tops of the holy Mountains, Oreb *and* Sinai, *and after thoſe Holies, recreate your eyes with an admirable Spectacle of the* Mamalukes, *fine feates of Actiuitie, that profit and pleaſure may conclude this Booke.*

CHAP. XIII.

Mount Sinai, Oreb, *and the adioyning parts of* Arabia, *deſcribed out of the foure Iournals of* BREIDENBACH, BAVMGARTEN, BELLONIVS, *and* CHRISTOPHER FVRER *of* Haimendorf.

* *Chriſtop. Furer. Alexandrian* Patriarch of the *Greekes.*

Sues.

Darius Dike.
Red Sea.

*This Red king was *Edom*, or *Eſau*, whoſe Land that Sea waſheth (and from which *Sal.* ſet forth his *Ophyrian* Voyage) He is moſt likely Author of that name of *Red Sea.*
Camels.
Corall.
Toro.

THE nine and twentieth of October, 1565. we* ioyned our ſelues to the Carauan, hauing before obtained Letters commendatorie from the Patriarch of the *Greekes*, which dwelleth at *Cairo* to the Friers of Mount *Sinai*. They tell of this Patriarch, that he for proofe of his Religion in contention with a *Iew*, before the *Baſſa* fiue and thirtie yeares before, drunke a draught of poyſon without harme, which the *Iew* doing, dyed. At this time, he was one hundred and three yeares old. I had with me three Pilgrims. Nouember the third, we departed from *Cairo*, and on the fift, came to the ſhoare of the Red Sea, two miles from which in times paſt *Sues* flouriſhed. The next day, we ſaw at the right hand of the Red Sea, that ditch which lyeth betwixt it and *Nilus*, which *Darius*, and after *Ptolomæus* made thirtie foote deepe, one hundred foote broad, ſeuen and thirtie miles in length, and there ceaſed, finding the Red Sea higher three cubits, then the Land of *Ægypt*. The Region is deſart, and not inhabited, wherein they vſe Camels dung for want of Wood. The Water of the Red Sea, is of the colour that other Seas are of. But the Land adioyning, is Red and Mountainous, whence it is called the Red Sea, or from the Sunbeames reflected on that Sea from thoſe Mountaines. *Curtius* ſaith, from a King called *Erythrus**, (which ſignifieth Red.) Here firſt we ſaw the place where the *Iſraelites* had paſſed thorow that Sea on dry Land. After that, we ſaw *Mara*, where *Moſes* by caſting in a piece of wood, made the water ſweete, which ſtill ſo continueth, ſauing that from the neighbour Sea, it is ſomewhat brackiſh: and here our Camels dranke, which in fiue daies they here firſt did, which is the more to be admired for their great burthens, ſome bearing ſixe hundred pounds; others, foure hundred or fiue hundred pounds weight. Here waſhing in the Red Sea, I hurt my foot on a ſharp Corall, whereof here is great ſtore, both Red and White. On the ſeauenth of Nouember, after midnight, was an Eclipſe of the Sunne, and our *Ethiopian* Companions continued (as long as it continued) beating Baſons. The next day, we went fortie *Italian* miles: and the day after forſooke the Red Sea, declining on the left hand towards the Mountaines. The tenth, we left the Carauan, which went the right-hand way toward *Thoro*. Wee went towards the left hand, and in a Valley ſaw that Tree which is called *Spina Chriſti*, or Gum Arabike, whereof they ſay Chriſts Crowne of Thornes was made. The eleuenth, we ſaw the tops of Mount *Sinai*, and admired the height thereof. The twelfth, we ſaw a Viper or Aſpe, whitiſh and skaly on the belly, on the backe white and ſpotted, with two little hornes on the fore-head. The thirteenth, we came to the Monaſterie of Saint *Katharine* in a narrow Valley, at the foot of Mount *Sinai*, built of ſquare ſtones, founded (as they ſay) by the Emperour *Iuſtinian*, ſtrong, high, and compaſſed with pleaſant Gardens. The length of it, is one hundred twentie fiue paces. In it we ſaw the Sepulchre of Saint *Katharine*; after that wee ſaw a Chappell built on that place, where they ſay was the Buſh in which firſt God appeared to *Moſes*. It hath fifteene Temples, twenty fiue Chappels, and diuers little Cels, in which *Greeke* Calogeri doe keepe. In the adioyning Valley is a Hill of maruellous aſpect, as if it were all burnt and couered with Aſhes, where (they ſay) *Moſes* kept *Iethros* ſheepe. Neere the Monaſtery, before Mount *Sinai*, is the place in Mount *Horeb*, in which God commanded *Moſes* to goe into *Egypt* to deliuer the *Iſraelites*.

S. Katharines.

The foureteenth of Nouember, by a wayleſſe and broken way, (which the Monkes by ſteps or ſtaires, ſuch as they are, haue indeuoured to make better) wee aſcended Mount *Sinai*. And when we had paſſed the two gates, which in old times were ſhut, we came to three Temples or Chappels; one of Saint *Barbara*, the ſecond of Saint *Marina*, the third of *Elias* the Prophet. Round about are ſome houſes, whilome the Monkes dwellings. In *Elias* his Temple, behind the Altar, is a Caue, in which (they ſay) the Prophet lay hid, when hee fled from *Ieſabel*. On the left hand, beneath the top of the Mountaine, is the place where *Moſes* deſired to ſee God. On the top of Mount *Sinai*, towards the Eaſt is a little Temple; and on the left hand a Chappell. Heere entred, our Monke-guide ſaid prayers in *Greeke*, and we ſung the Decalogue, Lords Prayer and Creed in *German* Rithmes. And this is the place where God gaue to *Moſes* the Tables of the Law, written with the finger of God. There is a Chappell in which the *Mahumetans* doe their deuotions. Eight paces thence is a Caue, in which *Moſes* after his ſecond fortie daies Faſt, receiued the Tables of the Law. After theſe ſights, wee deſcended the Hill, where comming to a certaine Ciſterne, we refreſhed our ſelues with meat. And going a little lower, we ſaw a broken and hollow Rocke on the left hand, wherein *Iohn* the *Ægyptian* Hermite liued with great auſteritie, and writ the Booke, called *Scala Paradiſi*. It cannot bee entred but creeping: within on the right hand, is a ſtone as it were a bed, and another againſt it like a ſeat; aboue, a hole whereby light deſcendeth, ſufficient to reade by. Deſcending hence on the left hand, in a certaine Valley is the Temple of Saint *Iohn Baptiſt*, with a Garden, Vineyard, and little houſe. Againſt it is another Temple of Saint *Anne*; and on the left hand, on the top of the Rocke, is a Caue couered with ſtone, in which two Brethren of a King comming to ſee the place, ſetled their abode till death.

Mount *Sinai*. *Bellonius* calleth this Mount *Horeb*. So *Baumgarten*, and indeed all theſe hils are part of *Sinai*, which yet κατ᾽ἐξοχὴν is giuen to the higheſt top, which ſome for deuotion to that Saint, now call Saint *Katharines* Mount.

Rocke of *Iohn* the Hermite.

Βασιλβρονε.

After this we aſcended another Hill, whence beſides many Regions the Red Sea may be ſeene. In the Valley thereof is *Pantaleons* Temple, & an Hermitage. Hence with great labour we deſcended into a Valley, by a broken and dangerous way, ouer againſt Saint *Katharines* Mount, wherein is the Monaſterie of fortie Fathers and diuers houſes, ſometimes the habitations of Hermits. There is a Church of Saint *Onophrius*, and a pleaſant Garden, with various and excellent fruits. Hauing lien all night in this Monaſterie, the next morning, with farre greater labour and danger then before, we climbed the high and inacceſsible hill of Saint *Katharine*: on the top whereof is a ſharpe Rocke, whereon toward the Eaſt is built a low Chappell, fifteene foote long, and ten broad, in the midſt whereof is a Monument, in which ſometime the body of Saint *Katharine* was kept. Heere our Monke ſaid his prayers, and we ſung *Veni Sancti Spiritus* in our vulgar tongue. This Mountaine of Saint *Katharine* is farre higher then the other two, *Horeb* and *Sinai*, which both ſeeme hillocks, not hils to this. In the top we looked to the Red Sea, and *Thora*. Deſcending neere the Nets of *Horeb*, we ſaw the Rocke which being ſtricken with *Moſes* his Rod, powred forth water like a Fountaine. In the former part are yet ſeene twelue rifts or clefts, and as many behind, but leſſe perſpicuous: but the former part doth ſtill ſo liuely repreſent the tokens of the miracle, as if water had but lately guſhed thence. That former part is twelue cubits, the whole thickneſſe fiftie two foot. On the left hand of the Valley, is the Temple of the Holy *Apoſtle*, with a notable Garden, and againſt it another of Saint *George*, with a flouriſhing Garden. Betwixt this Temple and the Monaſtery of Saint *Katharines*, is a round Caue cut into the Rocke, fiue and thirtie foote large, in which they ſay *Aaron* made the golden Calfe. The laſt night we abode in Saint *Katharines* Monaſterie: and the ſixteenth of Nouember departing, paſſed by *Raphidim*, the eleuenth Manſion of the *Iſraelites*, and thence by diuers places of their two yeares Peregrination, where the Tabernacle and Arke were made.

Sinai.

Monaſtery of Saint *Katharine* higher then *Sinai* and *Horeb*: by *Sinai* vnderſtand ſome other riſing of that hill, beſides the higheſt of all: for all is *Sinai*, as the following Authors ſhew: and this of S. *Katharine* the higheſt top of them all.

The eighteenth we came to *Thora*, which Citie is on the ſhoare of the Red Sea of no luſtre; the Hauen ſmall, in which ſhips laden with Spices out of *Arabia*, *Abaſſia*, and *India*, reſort. In this Citie wee ſaw a Mermaids skinne taken there many yeares before, which in the lower part ends Fiſh-faſhion: of the vpper part, onely the Nauill and Breaſts remaine, the armes and head being loſt. The Inhabitants are moſt Chriſtians, liue like the *Greekes*, and performe their Holies in the *Arabicke* tongue. No *Iew* may enter this Citie, nor goe to Mount *Sinai*, the Chriſtians hauing priuiledge (as we were told) to kill them. I ſaw there one *Iew* which farmed the Cuſtomes of the Chriſtians. The twentieth of Nouember, hauing the wonted teſtimonie of

Tore

Mermaid.

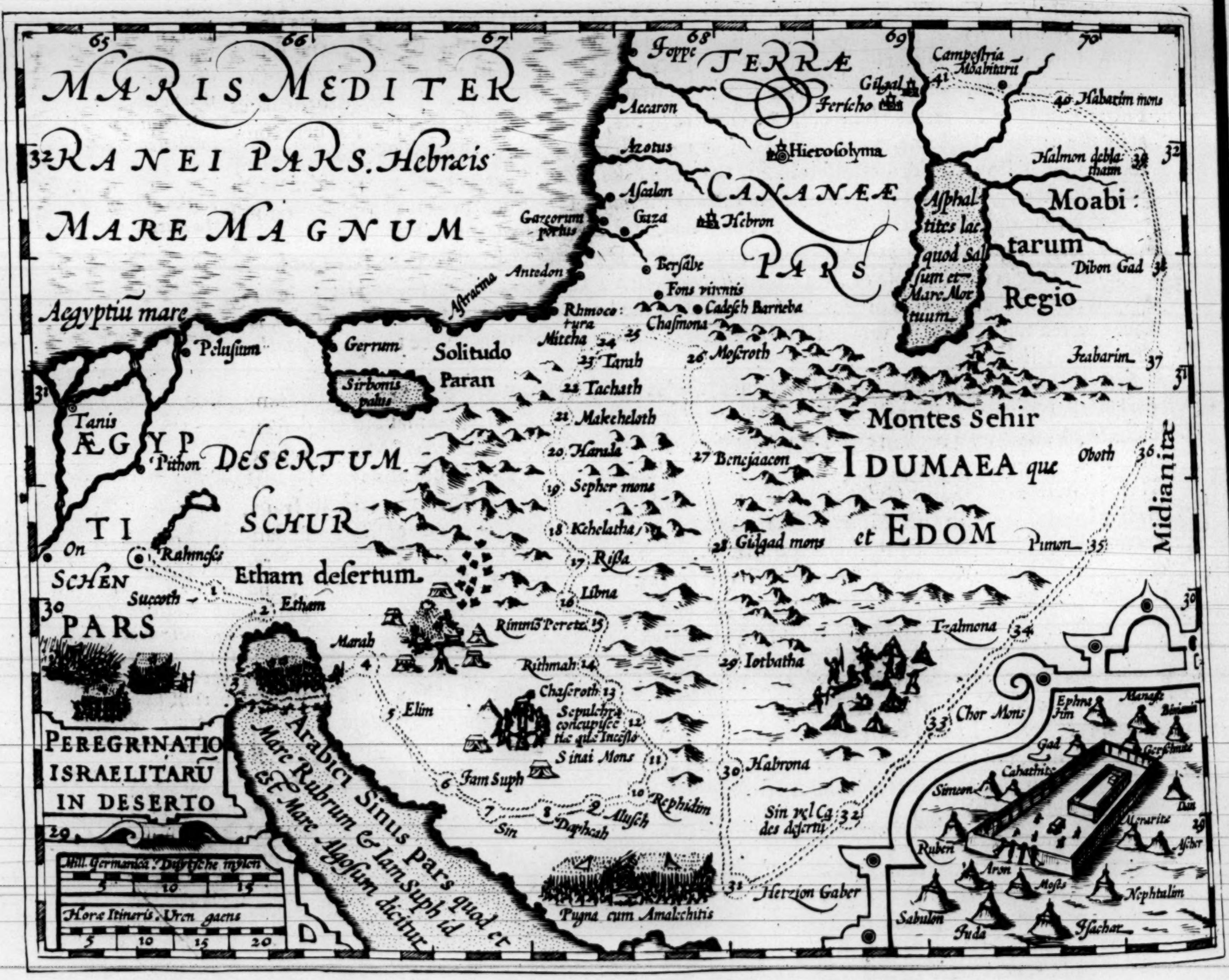
the chiefe of the Monaſterie, and giuen him certaine Duckets of Gold, we departed from *Thora*, and in our departure to *Cairo*, not farre thence ſaw the twelue Fountaines, and ſeuentie Palme-trees where the *Iſraelites* encamped: But the trees are now much more. The foure and twentieth we found the Carauan new arriued where we had left them. The nine and twentieth, wee paſſed the Valley againſt *Pihahiroth*, betwixt *Magdalo* and the Sea againſt *Baalſephon*. The thirtieth, we came ſafe to *Cairo*. At this time was no froſt there, nor wet as with vs, but all freſh and flouriſhing, the Corne and Fruits ripe, as with vs in Summer. The Graſſe groweth not as with vs, but is ſowne by hand, &c.

Exod. 14.

Egyptian ſeaſons.

For the better vnderſtanding of theſe Relations, and for addition of things heere omitted, I haue thought good to giue you *Bellonius*, which almoſt twentie yeares before had made the ſame Voyage, and *Breidenbachius*, then *Chamberlaine*, and after Deane of *Mentz*, which *Anno* 1483. had trauelled out of the Holy Land to *Sinai*, and thence to *Ægypt*; and laſtly, *Martin Baumgarten*, a *German* Knight, whoſe peregrination hapned *Anno* 1507. I haue alſo here added for further Illuſtration, the Map of the *Iſraelites* peregrination in the Deſart, here after mentioned. 10

HONDIVS *his Map of the* Iſraelites *peregrination in the Deſart.*


PEREGRINATIO ISRAELITARŪ IN DESERTO
MARIS MEDITERRANEI PARS. Hebræis MARE MAGNUM
Aegyptiū mare
Pelusium
Gerrum
Sirbonis palus
Solitudo Paran
Astracina
Antedon
Gazeorum portus
Rhmocotura
Tanis
ÆGYPTI SCHEN PARS
Pithon
On
Rahmeſes
Succoth
DESERTUM SCHUR
Etham desertum
1 Etham
2
3
4 Marah
5 Elim
6 Jam Suph
7 Sin
8 Daphcah
9 Aluſch
10 Rephidim
11 Sinai Mons
12 Sepulchra concupiſcē tiæ quæ Inceſſo
13 Chaſeroth
14 Rithmah
15 Rimmō Perete
16 Libna
17 Riſſa
18 Kehelatha
19 Sepher mons
20 Harada
21 Makeheloth
22 Tachath
23 Tarah
24 Mitcha
25
26 Moſeroth
27 Benejaacon
28 Gilgad mons
29 Iotbatha
30 Habrona
31 Herzion Gaber
32 Sin vel Cades deſerti
33 Chor Mons
34 Tzalmona
35 Punon
36 Oboth
37 Jeabarim
38 Dibon Gad
39 Halmon deblathaim
40 Habarim mons
41 Campeſtria Moabitarū
Pugna cum Amalechitis
Arabici Sinus pars quod et Mare Rubrum & Iam Suph id est Mare Algoſum dicitur
Ioppe
TERRÆ CANANÆÆ PARS
Accaron
Azotus
Aſcalon
Gaza
Berſabe
Fons viventis
Cadeſch Barneba
Chaſmona
Hierosolyma
Hebron
Iericho
Gilgal
Aſphaltites lacus quod Salsum et Mare Mortuum
Moabitarum Regio
Montes Sehir
IDUMAEA quæ et EDOM
Midianitæ
Ephraim
Manaſſe
Biniamin
Gad
Gerſonitæ
Cahathitæ
Simeon
Dan
Merarite
Aſcher
Ruben
Aron
Moſes
Nephtalim
Sabulon
Iuda
Iſachar
Mill. Germanica. Duytsche mylen
5 10 15
Horæ Itineris. Uren gaens
5 10 15 20
65 66 67 68 69 70
32 31 30 29

Bellonius in company of the Lord of *Fumet*, attended with twentie *Ianizaries* for his Guard, 60 went from *Cairo* 1547*. Their prouiſions were water of *Nilus*, a Camels load of Bisket, and many Muttons killed, and the fleſh ſhred (the bones being taken out) into ſmall gobbits, and boyled with Onions and Suet till all the liquor was conſumed, then ſeaſoned with Salt and Spices, and put vp in Veſſels: which continued ſo freſh, that fifteene daies after being heated with Onions, they ſeemed as freſh as if they had beene firſt dreſſed. It was in September when the

Bellonius.

* So it ſeemeth by his Preface.

Prouiſion for food in the Deſart.

the nights were very cold, and the day exceeding hot, for which cauſe they trauelled much by night, and in three iourneys came to the Well of *Suez*, in a Caſtle a mile and halfe from the Towne, the water of which is brackiſh. They haue there a huge Ciſterne for rayne-water, which ſeldome happeneth, but then with great vehemence, ſo that once or twice a yeere it is filled. The Well is deep, and the water is drawne by a wheele turned with Oxen; vpon the wheele are two ropes with many Pitchers faſtned, which emptie themſelues into a Ciſterne vnderneath; a thing vſuall in *Egyptian* Gardens. By the way as we trauelled grew Ambroſia, Sena, Roſe of *Ierico*, Colocynthis, Acacia *, a peculiar kind of Geniſta, and many other vnknowne plants. Beyond *Suez* we entred a wide Plaine all greene with Sena, growing of it ſelfe. Wee found Vipers, and Cameleons differing from the *Egyptian*, white and red: Capars as high as dwarfe Fig-trees, the Capars as big as Egges and the ſeed biting like Pepper; the leaues continue greene perpetually, the Wooll is finer then Silke, and whiter then Cotton. The firſt Village which after *Suez* we encountred in our way toward *Sinai* was called *Pharagou*, not hauing aboue three or foure houſes builded, the people dwelling vnder Palm-trees, (for it ſeldome raineth) or vnder Rockes in Caues. Here were Pomgranats, Oliues, Figs, Peares, and other Trees profitable by fruit and ſhade, The Cattell and Fowles are there much leſſe then in *Egypt*.

Deep Well of *Suez*.

* *Spina Chriſti*, or *Gummi Arab.*

Capars.

Pharagou.

Tree-caue-dwellers.

The aſcent of the Mountaine is by hand-made ſteps for Camels; for Horſes can very hardly paſſe: which when we had aſcended, we had two miles to paſſe betwixt round hills, here and there diſperſed, of differing quantitie, before wee came at the Monaſterie of Saint *Katharine*; and although we began to aſcend the Hill at breake of day, it was after-noone before wee came thither. The Monkes are Chriſtian *Maronites*, which obſerue the *Greeke* Rites, of diuers Nations, *Syrians*, *Greekes*, and *Arabians*. Pilgrims haue no place of entertaynment but the Monaſterie, which is ſituate at the foot of Mount *Horeb*, watered by a Spring thence flowing, cleere, ſweet, coole, and excellent. It is walled with high walls againſt enemies, and hath alſo a Moſqued for *Arabs* and *Turkes*. In the vallies are pleaſant Gardens, where Vines, Pulſe, Herbs, and fruitfull Trees grow, eſpecially Almonds. Mount *Sinai* when the Sunne riſeth, ouer-ſhadoweth *Horeb*, which is from it a mile and halfe; and on the top of *Sinai* yee may view ouer *Horeb* the Region beyond full of Rockes and Hills, vnto the Eaſterne Plaine where *Ieruſalem* ſtandeth: to the Weſt, nothing but *Arabia Deſerta*; and North-weſt, the Region waſhed by the Mediterranean Sea (but not the Sea it ſelfe) fiue dayes iourney thence. Southward are eaſily diſcerned both the ſhoares of the Red Sea extended like an *Engliſh* Bow, and the *Æthiopian* Deſarts and Mountaines, where ſtands the Monaſterie of Saint *Macarius*, and Saint *Antonie*. When wee came to the top wee found it hard ſtone of Iron colour, yet not without plants: for *Abſinthium ſeriphium*, which beareth the Worme-ſeed, *Panax aſclepium*, *Conyza*, and *Eupatorium Arabum* groweth about the Mountaine. In height it expells *Oeta* and *Ida*, but ſeemes lower then *Olympus*. The Plaine on the top is not much greater then that of the greateſt Pyramis, that is, foure paces, but a little lower much larger, and is aſcended with great difficultie. It is not ſo cold as the Alpes, nor ſo hot as the low Plaines of *Europe*. We lay all night in S. *Katharines* Monaſterie, and the next day were ſhewed the penſile receptacle of S. *Katharines* bones, hanging in the Church, which is adorned with goodly Pictures and Relicks. The Rock which *Moſes* ſtrucke with his Rod is a ſolid ſtone, right vp, of colour and qualitie like *Thebaick* Stone, of which Obelisks and *Pompey's* Pillar in *Alexandria* were made, then which no Stone more reſiſts Iron.

Sinai.

Monkes or *Caloieri.*

Height of *Sinai.*

Plants.

* The Author doubted of the truth.

But the Legend of Saint *Katharine* is better knowne by Deane *Breidenbach*, a man ſeeming more deuout then *Bellonius*, who with the Earle of *Solms*, and *Philip de Bichen* a *German* Knight, firſt viſited *Ieruſalem*, and the holy places of *Palaſtina*; and thence paſſed together to *Sinai*, aboue ſixtie yeeres before. Their iourney was by *Gazera*, where they ſaw a huge Fig-tree which bare figs ſeuen times in the yeere. Thence wee departed (ſayth he) on the ninth of September. On the eleuenth, wee paſſed a ſandy Plaine, ſo large that we could ſee no end, but the Sea on the Weſt. At laſt, wee came into *Cawath* or *Cades*, where wee had raine, which there is ſeldome. Now were wee come into a true Deſart, vtterly without all ſigne of habitation. We ſaw ſmokes ſometimes, but they aroſe of ſands moued with the wind. On the twelfth, we came to *Gayon*: on the thirteenth to the Brook *Wadalar*, where was ſtore of *Coloquintida*. On the fourteenth, to *Magare* and *Gebelbelel*, where we ſaw nor man, nor beaſt, nor bird, but Oſtriches. The fifteenth, into a very cold Deſart, the earth white like Chalke, and the ſand like burnt Lime, called *Mynſchene*. The ſixteenth, wee could ſee no end toward the Eaſt, and it is ſaid to reach without habitation two moneths iourney, yea as ſome thinke, to the torrid Zone which continueth to the terreſtriall Paradiſe: that day we came to *Alberok*. The ſeuenteenth to *Meſmar*, to the foot of the Hill *Caleb* which ſeemeth made by hand. The eighteenth, we trauelled the *Salt Land*, where the deaw, hills, vallies, ſtones, and ſand, are like Salt. The nineteenth, we came to mountaynous places, and ſaw Mount *Sinai* and *Horeb* on the left hand, and the Red Sea on the right, foure dayes iourney diſtant. The way was rockie and præcipitious. The twentieth, the *Spina Chriſti* with their ſent refreſhed vs, but the Mountaines were rockie and barren, of colour betwixt blacke and red, and the ſtones in the Sun ſhine ſeemed as if anoynted with Oyle. There we ſaw a great beaſt bigger then a Camell, and our

Breidenbachs Iourney. *Anno* 1483.

Gaza.

Dreames of a burning Zone, and earthly Paradiſe.

Note.

Qui amant ipſi ſibi ſomnia fingunt.

Guide ſaid it was an Vnicorne: and there we ſaw a Shepheard with his flocke, which ſeemed to vs a maruellous ſight. At euen, wee ſtayed at a place called *Scholie*. This comfort wee had from our Ladie and S. *Katharine*, that after mid-night we ſaw a Star brighter then the reſt, to ariſe from the South, which we called S. *Katharines* Star, and directed vs before day ſtanding ouer Mount *Sinai*. On the one and twentieth, we ſaw Mount *Sinai*, higher then the other Mountayns, and came to *Abalharoch*, a Plain euery way enuironed with hils, where *Moſes* kept *Iethroes* ſheep. The two and twentieth, wee came to another Plaine of the Red Sand, and the Hils were red, reaching to the Roots of *Sinai*. Wee had a very bad way, and entred the Monaſterie of Saint *Katharine*, at the Root of Mount *Sinai*.

Miracle of our Ladie, or rather a Monkes Tale.

Indulgences.

The ſpecialties of *Horeb*.

The foure and twentieth of September, taking victuals with vs for two dayes, wee aſcended *Horeb*, and there ſaw the Fountayne, which when the Monkes were once leauing the place for Todes, Serpents and noyſome Creatures moleſting them, they were by the bleſſed Virgin commanded to ſtay, and doubting whether it might be an illuſion, as they were praying, this Fountayne ſprang vp amongſt them, and ſtill continueth: and here is our Ladies Chappell. We paſſed higher to an Arch of ſtone, which they ſay, no *Iew* can paſſe. Then comming to the toppe of that Hill wee came to the Plaine whence *Horeb* riſeth without coniunction of any other Hill, where are three Chappels within one wall, of *Marina*, *Elizeus* and *Elias*: in each of which is ſeuen yeares Indulgence, and as many Lents. On the top of *Horeb* is a little faire Chappell ſhut with an Iron doore, where the Decalogue in two Tables was giuen; wee put off our ſhooes to enter, and proſtrating our ſelues, kiſſed the place where *Moſes* receiued the Law. Fifteene paces off is the Caue where he faſted fortie dayes. Ouer it a Moſchee, where the *Moores* daily reſort in honour of *Moſes*. There is a great Ciſterne, called *Moſes* Well. This Mountayne riſeth round, and is not coherent to other Mountaynes, and from the Monaſterie to the top thereof are about ſeuen thouſand ſteps aſcending, beſides thoſe which are gone on plaine ground. In the former Chappell is plenarie Remiſſion of all ſinnes.

S. *Katharines* Legend. See hereof in *J. di Caſtro ſup. pag.* 1141.

The top of *Sinai*, now called S. *Katharines* Mountayne.

Monaſtery impoſſible to bee found. Friers, Lyers, this is true.

Plenary pardons.

Hauing refreſhed our ſelues with food we deſcended towards the Weſt, a dangerous way, and came to the Monaſtery of fortie Saints, and after a little reſt aſcended *Sinai* by a harder way, by Breaches, Rockes, Ouer-hanging Stones, Precipices, Steepes and exceeding heate of the Sun; refreſhed in the way by two Springs. After much ſweat wee came to the toppe on the fiue and twentieth of September, euen to the holy place where the Angels had brought from *Alexandria*, the bodie of the glorious Virgin and Martyr *Katharine*, in which place it lay three hundred yeares guarded by Angels, till it was reuealed to a certaine Abbot, that it ſhould be thence tranſlated to the Monaſterie where now it is. We with much ioy kiſſed the place, and meaſured our bodies in the place, which is a ſtonie Plaine, ſtill hauing the Impreſſion of a humane bodie, not made by Arte, but formed by the touch of that ſacred bodie. The Red Sea ſeemed but three leagues diſtant, being two dayes Iourney. We might thence ſee the Deſerts of *Thebaida*, where *Anthonie* and the old Heremites liued, and diuers barren Ilands in the Red Sea, and the Deſerts of *Elim* and *Sin*. Alſo a place in which they ſaid was a Monaſtery, the Bels whereof might be heard at all Canonicall houres, but the houſe no man could find. In the deſcent we came to Saint *Katharines* Well, and cut twigs of that kind (they ſaid) whereof *Moſes* burning-not-burned-Buſh was, good for the falling ſickneſſe: After much labour wee came to the Monaſterie of fortie Saints which the Pagans had martyred, and now there are but two Monkes of Saint *Katharines* which keepe there. The Edifices are of Mudde and Reeds, except the Church and the Wall encompaſſing. In their Garden is a Chappell in the Caue where *Onophrius* liued an Anchorite. Here we did eate, and then compaſſed *Oreb*, to returne to Saint *Katharines* Monaſterie. Wee found at the foot of the Mount, the Rocke of *Oreb*, where *Moſes* ſmote twice and water flowed. On the ſixteenth of September, we confeſſed our ſelues, and prepared to ſee the Relikes of Saint *Katharine*, and the Tombe being opened, kiſſed the ſame, and rubbed our Iewels. The Tombe was in the right ſide of the Quire, and therein the head, two hands and ſome other members, the reſt diſperſed thorow the World. Neare to it is the Chappell where the burning Buſh grew. In both theſe places is plenary pardon, as alſo many Chappels thereabouts haue great Indulgence. In the twelue Pillars of the Church are many Relikes, and their Pictures hanging by. There is alſo a Moskee.

Manna.

The Monkes of Saint *Katharines*, are of Saint *Baſils* Order: they vſe Brazen Rings in ſtead of Bels: they are Proprietaries, buy, ſell, worke with their hands, contentions continually, abſtinent in dyet, vſe rough Garments: in their Garden is the place where the Golden Calfe was made, the Stone againſt which *Moſes* brake the Tables, the Water of Curſing which *Moſes* made the people drinke, and we ſaw a Calfe of Stone ſtanding on the toppe of a Hill therein, which they ſaid (and what can bee ſaid which ſome Fooles will not beleeue?) that if any went vp, hee could not find it, whereupon ſome ſay, that the Deuill carryed the Molten Calfe thither. In this Valley and the others adioyning to *Sinai*, is found Manna only in Auguſt and September, which the Monkes gather and ſell to Strangers. It fals toward day like Dew or Froſt on the graſſe and leaues, and beeing gathered runnes together like Pitch, and at the heate of the Sunne or Fire is melted, taſteth like Honey, and cleaues to the Teeth. The Abbot of that Monaſterie is conſtrained

ned to giue food to one hundred *Arabs* daily. All Nations may be receiued into their Order, but *Iacobites* and *Armenians*; but beeing receiued muſt obſerue the *Greeke* Rites. The ſeuen and twentieth of September wee departed. The firſt of October, wee came to the common way which leades from *Gazeia* to *Cairo*, and by another way to *Thor*, where the *Indian* ſhips arriue without Iron-workes, becauſe they paſſe by Mountaynes and Rockes of Load-ſtone which would attract them. Wee came to the place in the Red Sea, where the *Iſraelites* paſſed on dry Land. Next day going along by the ſhoare, we came to the imperfect workes, whereby the Red Sea ſhould haue beene conueyed to *Nilus*.

Tale of Load ſtones.

Martinus à Baumgarten, the fift of October, 1507. departed from *Cairo*, and came on the tenth to the Ditch, and the other paſſage. There are ſeene ſtill to this day; * as *Oroſius* alſo teſtifieth the foot-prints of Chariots and Horſemen on the ſhoare, which howſoeuer by any confuſed, ſoone recouer the like forme. On the ſeuenteenth, we came to Saint *Katharines*. Thence in the night by Moone light, we aſcended *Horeb* by almoſt ſeuen thouſand ſtaires of ſtone, beſides the greater part naturall. Neere to the Church where *Moſes* receiued the Tables (the Mountayne and others adioyning ſtill ſhine like to molten Copper) is a Moſchee of *Saracens* ouer the place where he faſted fortie dayes in a Caue, which Caue the *Saracens* ſtill vſe to get Prophets, and account the iſſue there generated, holy. Deſcending from *Horeb*, by the Weſt we came to a Valley twixt it and *Sinai*, in which was the Monaſtery of the forty Saints, where hauing fed we aſcended *Sinai* with great danger, with wounded hands, ſliding feete by the looſeneſſe of the ſtones, creeping knees, breathleſſe breſts; the Monkes our Guides ſcarſly able to diſcerne the true Mountayne amongſt ſo many Hill-tops, * of like ſemblance. The way beeing marked out by certaine ſtones ſet by Pilgrimes, brought vs at laſt to the top, where a freſh Spring refreſhed vs. Thence returned to the Monaſterie of the fortie Monkes, and compaſſing *Horeb* we came to the Rocke in the Root of *Horeb*, which *Moſes* ſmote twice: a ſquare ſtone, with one ſharpe point faſt to the earth, with twelue marks according to the number of the twelue Tribes. A little off is the place where *Dathan* and *Abiron* were ſwallowed: by night we got to S. *Katharines*, ſo wearie, that the next day we could ſcarſly ſtand on our feet. In our returne, we were often ſet on by *Arabs*, which liue in ſubiection to no man, wearied with the Camels hard pace, and more with Famine (which made vs ſometime halfe aſleepe, and dreaming of victuals, reaching to receiue them, fall off our beaſts) we got at laſt to *Cairo*. There wee ſaw a *Ziraph*, ſpeckled white and higher then any beaſt I had euer ſeene, the necke ſo long, that it exceeds a mans armes twice ſtretched out, the head of a Cubit, the breſt high, the backe low, eyes pleaſing, eating any thing which was giuen it. We ſaw alſo an *Indian* Oxe of a ſhorter bodie and greater head then ours, with great blunt knottie Hornes. The *Mamalukes* are of ſuch autheritie, that they doe what they liſt to any *Saracen*, turne him out of his houſe, and dwell in it as long as they pleaſe. No *Saracen* may ride or beare Armes in the Citie, but are ſlaues to theſe ſlaues, giue way, riſe, kiſſe their knees and feet, (their hands as a great great bountie.) Their mad Men and Penitents are eſteemed Saints, and may goe into any houſe and eate, drinke, yea, lye with the woman freely, and that Iſſue forgotten is eſteemed holy: they are honoured whiles they liue, and when they are dead haue Monuments and Temples, and to touch or bury them is a matter of eſteeme. One wee ſaw ſitting as naked as hee was borne on the Sands, and heard him commended for that he medled not carnally with Women or Boyes, but Female Aſſes or Mules.

* No late Writer hath mentioned this, and I doubt out of *Oroſius*, it hath growne into the Authors Text.

Prophane holies.

Sacra ſacerrima.

* This ſheweth the reaſon of Furrers, affirming Saint *Katharints* to bee a higher hill then *Sinai*, which is but the higheſt top of *Sinai*, whereof are many tops.

Camelopardalis.

Mamalukes tyrannie.

Egyptian ſlauerie.

Beaſtly Saint.

Of the *Mamalukes* hee reporteth, that *Tongobardinus* the *Soldan* entertayned him in his Palace, ſhewed him his houſe of women, whereof thirtie fiue were there preſent, dallying and talking, exceeding fragrant. The next day ſhewed him a great ſight, where almoſt ſixtie thouſand *Mamalukes* were aſſembled, ſtanding with great reuerence and ſilence all in white and like habit. The *Soldan* alſo with a large blacke beard horned or mitred Diademe in a Summer open Roome and white Raiment: not farre from him his Pope (whom they call *Calipha*) *Socienus* ſate, a browne man, and beneath him the *Turkiſh* Embaſſador. Beneath the Caſtle was a large Plaine prepared before to that purpoſe, in the middeſt whereof were three heapes of Sand, fiftie paces diſtant, and in each a Speare erected with a marke to ſhoote at, and the like ouer againſt them, with ſpace betweene for ſixe Horſes to runne abreſt. Heere did the yonger *Mamalukes* gallantly adorned, vpon their Horſes running a full careere, yeeld ſtrange experiments of their skill, not one miſſing the marke, firſt, with caſting Darts, and after with their Arrowes, as they ran: and laſtly, trying their ſtaues. Others after this, in the like Race of their running Horſes, ſhot with like dexteritie diuers Arrowes backwards and forward. Others in the midſt of their Race alighted three times, and (their Horſes ſtill running) mounted againe, and hit the Marke neuertheleſſe. Others did hit the ſame, ſtanding on their Horſes thus ſwiftly running. Others three times vnbent their Bowes, and thrice againe bent them whiles their Horſes ran, and miſſed not the Marke: neither did others, which amidſt their Race, lighted downe on either ſide, and againe mounted themſelues: no, nor they which in their ſwifteſt courſe leaped and turned themſelues backwards on their Horſes, and then (their Horſes ſtill running) turned themſelues forwards. There were, which whiles their Horſe ranne, vngirt their Saddles thrice, at each time ſhooting, and then againe girding their Saddles, and neuer miſſing the Marke. Some ſitting in their

Tongobardinus his Wiues.

Socienus the *Calipha.*

Mamalukes actiuitie.

their Saddles, leaped backwards out of them, and turning ouer their heads, ſetled themſelues againe in their Saddles and ſhot, as the former, three times. Others laid themſelues backwards on their running Horſes, and taking their tayles, put them into their mouthes, and yet forgot not their ayme in ſhooting. Some after euery ſhot drew out their Swords, and flouriſhed them about their heads, and againe ſheathed them. Others ſitting betwixt three Swords on the right ſide, and as many on the left, thinly clothed, that without great care euery motion would make way for death, yet before and behind them touched the Marke. One ſtood vpon two Horſes running very ſwiftly, his feet looſe, and ſhot alſo at once three Arrowes before, and againe three behind him. Another ſitting on a Horſe neither bridled nor ſadled, as hee came at euery Marke aroſe and ſtood vpon his feete, and on both hands hitting the Marke, ſate downe againe three times. A third ſitting on the bare Horſe, when hee came to the Marke lay vpon his backe and lifted vp his legges, and yet miſſed not his ſhoot. After all this they ranne with like ſwiftneſſe (for all theſe things, which, where is the Vaulter that can doe on his Imaginarie Horſe ſtanding ſtill? theſe did running) and with their ſtaues carryed away thoſe Markes, as triumphing ouer their innocent Enemie. One of them was killed with a fall, and two ſore wounded in theſe their Feats of Actiuitie. They had an old graue man which was their Teacher. If I haue long detayned thee in this Spectacle, remember that the Race of *Mamalukes* ſhould not bee forgotten, the rather, becauſe their name is now razed out of the World; and this may ſeeme an Epitaph on their Sepulchre, after whom none perhaps are left able to doe the like, nor in all *Franciſcus Modius* his Triumphall Pandects to be paralelled.

The end of the eighth Booke.

PEREGRINATIONS, AND DISCOVERIES BY LAND OF ASSYRIA, ARMENIA, PERSIA, INDIA, ARABIA, AND OTHER IN-LAND COVNTRIES OF *ASIA*, BY *Engliſhmen* and Others; Moderne and Ancient.

THE NINTH BOOKE.

CHAP. I.

A brieſe Compendium of the Hiſtorie of Sir ANTHONY SHERLEYS *Trauels into* Perſia: *And employed thence Ambaſſadour to the Chriſtian Princes;* * *penned by himſelfe, and recommended to his Brother Sir* ROBERT SHERLEY, *ſince that ſent on like Ambaſſage by the King of* Perſia.

* This Summarie is alſo in his owne words, but many things which pertayne rather to his minde then bodies trauels, in diſcourſes of cauſes, &c. are left out not for want of worth, but of roome: this worke looking another way. The ſtudious may reade the Author himſelfe, the Hiſtorie we haue extracted

§. I.

The Cauſes of his going to Perſia, *and ſtrange Accidents in the way.*

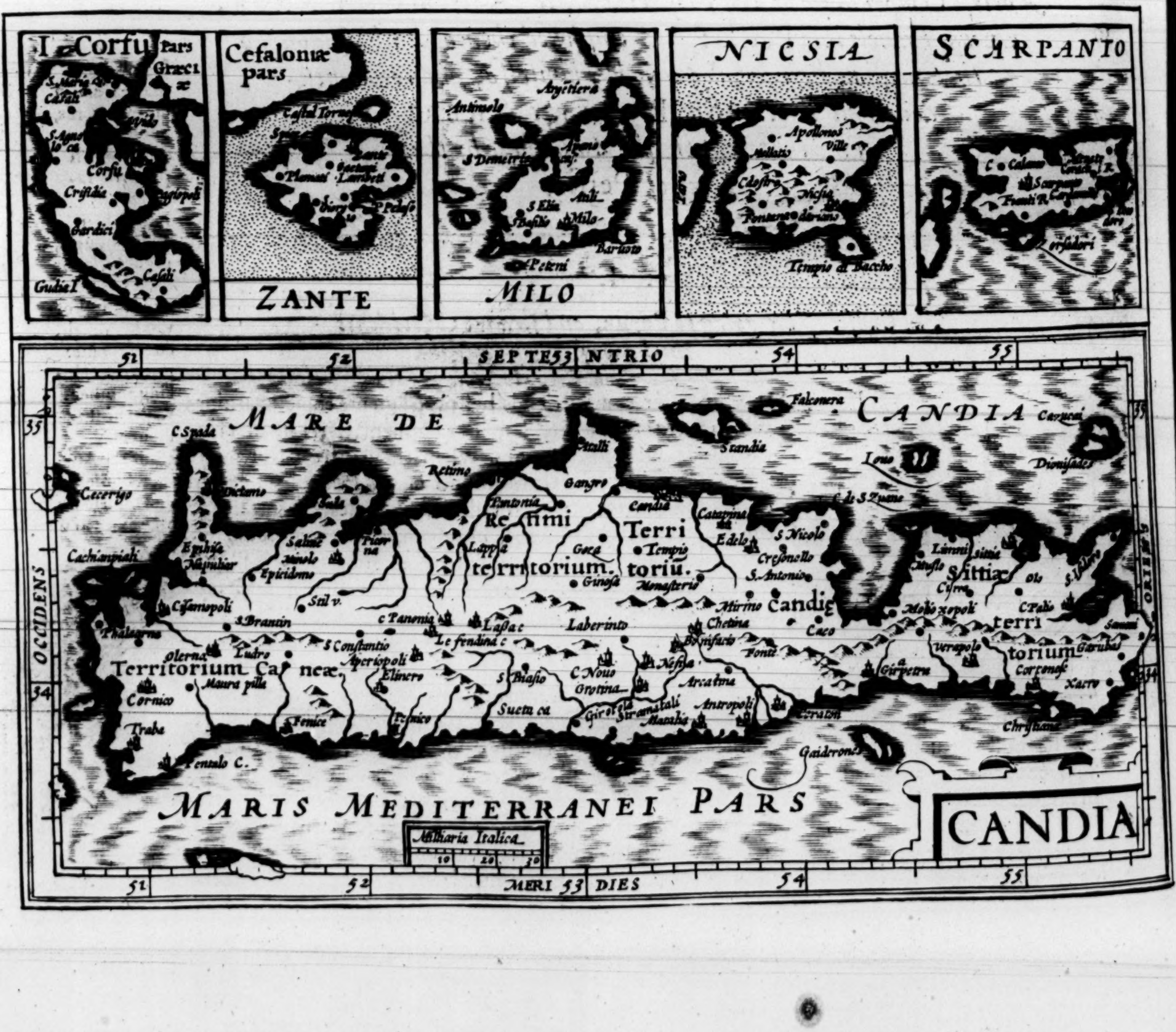
IN my firſt yeares, my friends beſtowed on me thoſe Learnings which were fit for a Gentlemans ornament, without directing them to an Occupation, and when they were fit for agible things, they beſtowed them and me on my Princes Seruice, in which I ran many courſes, of diuers Fortunes, according to the condition of the Warres, in which, as I was moſt exerciſed, ſo was I moſt ſubiect to accidents: With what opinion I carryed my ſelfe (ſince the cauſes of good or ill muſt be in my ſelfe, and that a thing without my ſelfe) I leaue it to them to ſpeake; my places yet in authoritie, in thoſe occaſions were euer of the beſt; in which, if I committed errour it was contrarie to my will, and a weakneſſe in my iudgement; which, notwithſtanding, I euer induſtriated my ſelfe to make perfect, correcting my owne ouer-ſights by the moſt vertuous Examples I could make choice of: Amongſt which, as there was not a Subiect of more worthineſſe and vertue, for ſuch Examples to grow from, then the euer-liuing in honour and condigne eſtimation, the Earle of *Eſſex*: as my reuerence and regard to his rare Qualities was exceeding; ſo I deſired (as much as my humilitie might anſwere, with ſuch an eminencie) to make him the patterne of my ciuill life, and from him to draw a worthy modell of all my actions. And as my true loue to him, did transforme mee from my many imperfections, to be, as it were, an imitator of his vertues; ſo his affection was ſuch to mee, that hee was not onely contented, I ſhould doe ſo; but in the true Nobleneſſe of his minde gaue mee liberally

Earle of *Eſſex*.

Likelihood of wars betwixt the Pope and *Cæſare*, for the Dutchy of *Ferrara*.

the beſt Treaſure of his mind in counſelling me ; his fortune to helpe me forward, and his verie care to beare me vp in all thoſe courſes, which might giue honour to my ſelfe, and inworthy the name of his friend : in ſo much, that after many actions, into which (peraduenture) he prouoked my owne ſlackneſſe. The Duke of *Ferrara* dying, and leauing *Don Cæſare d'Eſte* Inheritor of that Principalitie, who by his birth could indeed challenge nothing iuſtly being a Baſtard ; notwithſtanding, in the worlds opinion, hee was moſt likely to haue beene eſtabliſhed in that ſucceſſion, through the long continuance of the gouernment in that name. The Earle holding opinion, that the Dukes greateſt neceſſitie at the firſt muſt be of incouragement, and Captaines ſent me preſently (though the leaſt amongſt many) accompanied with diuers Souldiers of approued valour, and procured the Count *Maurice*, Generall of the States Army, to write him Letters of as much comfort, as could be giuen from ſo braue a Prince, and ſo famous an Eſtate: and though my iourney was vnder-taken in the dead of Winter, and I left no paines vntaken to accelerate it; yet before I could arriue in *Italy*, I found the Duke giuen ouer to quieter reſolutions, and *Ferrara* yeelded to the Pope; himſelfe ſatisfying himſelfe with *Modena* & *Rhegium*, of which he now beareth the Title. Which when I had aduertiſed the Earle of, as he who neuer had his own thoughts limited, within any bounds of honorable and iuſt ambition. So he alſo deſired, that thoſe whom he had choſen into a neereneſſe of affection, ſhould alſo anſwere both his owne conceit of them, and ſatisfie the world in his election of them : wherefore, not willing I ſhould returne, and turne ſuch a voyce as was raiſed of my going to nothing ; as vnwilling that I ſhould by a vaine expence of Time, Money and Hope, be made a ſcorne to his, and (through him) to my enemies : He propoſed vnto me (after a ſmall relation, which I made vnto him from *Venice*) the Voyage of *Perſia*. Hauing with theſe Aduertiſements receiued ſtrength to my owne mind, large meanes, and Letters of fauour and credit to the Company of Merchants at *Aleppo*.

HONDIVS *his Map of* Candie.


I. Corfu pars Græciæ
Corfu
Cefalonæ pars
ZANTE
MILO
NICSIA
SCARPANTO
SEPTE 53 NTRIO
51
52
54
55
MARE DE CANDIA
OCCIDENS
ORIENS
Falconera
Standia
Retimo
C. Spada
Cecerigo
Territorium Caneæ
Retimi territorium
Terri toriu.
Candia
Sittia terri torium
Laberinto
Gaidronisi
MARIS MEDITERRANEI PARS
CANDIA
Milliaria Italica
10
20
30
MERI 53 DIES

I imbarked my ſelfe at *Venice* for *Aleppo*, in a *Venetian* ſhip, called the *Morizell*, the foure and twentieth of *May*, 1599. Fiue and twentie daies the ſhip was ſayling betweene *Malmocko* the Port of *Venice*, and *Zant*; in which ſpace one of the worſt in the Ship, a Paſſenger to *Cyprus*, vſed moſt ſcandalous ſpeeches of her Maieſtie, which being brought vnto me, not onely moued with the dutifull zeale which a Subiect oweth to his Prince; but euen with that reſpect which euery Gentleman oweth to a Lady, I commanded one of my people to giue him a fit reward for ſo vile an abuſe: which was no ſooner done, but the Ship was all in an vprore. And though the cauſe of the act was iuſt, and ſo vnderſtood by diuers principall Merchants, which went to *Zant*; and that the puniſhment was nothing proportionable to the ſceleratneſſe of the fact; yet through the inſtigation of one *Hugo de Potſo*, a *Portugall* Factor, which was going to *Ormus*, (though they ſhewed all to be ſatisfied, becauſe they durſt doe no other, yet) when we were to haue departed in the Ship from *Zant*, they would no more receiue vs, ſo that we were forced to hire a Carramoſall to carrie vs to *Candy*, where we receiued moſt honorable entertainment, (the comming of Strangers thither being a thing ſo vnuſuall, that the Duke deſired to ſhew the Magnificence of the great *Signiorie* to vs that came firſt, and peraduenture ſhould bee the laſt for a long time.

Duke of *Candy* vnder the ſtate of *Venice*.

From thence in the ſame Carramoſall we departed to *Cyprus* and *Paphos*, where wee found nothing to anſwere the famous Relations giuen by ancient Hiſtories of the excellency of that Iland, but the name onely, (the borbarouſneſſe of the *Turke*, and Time, hauing defaced all the Monuments of Antiquitie) no ſhew of ſplendor, no habitation of men in a faſhion, nor poſſeſſors of the ground in a Principalitie; but rather Slaues to cruell Maſters, or Priſoners ſhut vp in diuers priſons: ſo grieuous is the burthen of that miſerable people, and ſo deformed is the ſtate of that Noble Realme. Notwithſtanding, the Redemption of that place and people were moſt facile (being but foure thouſand *Turkes* in the whole Iland.)

Cyprus.

From *Paphos* we went to the *Salines* in a little hired Barke, where we found the *Morizell*, in which wee came to *Zant*. The *Portugall* and his Complices preſently went on ſhoare to the *Subbaſſa* of the place, (for ſo is called the Gouernor there) and told him diuers Pirats who had loſt their ſhips, were come into the Harbour in a ſmall Boat, amongſt whom were ſome Boyes and Youths, worth much Money; beſides, I know not what Iewels and Treaſure we had amongſt vs, with the which he would giue him a good preuent alſo, if he would ſend ſome of his Souldiers and take vs. At this Oration of his, were preſent certaine *Armenian* Paſſengers, who had knowne vs in the ſhip, which moued with the enormitie of ſo vile an act (that Chriſtians ſhould ſell and betray Chriſtians to *Turkes*, and that vpon no cauſe of offence, which they were witneſſes of, we ſhould be perſecuted with ſuch a kind of inhumane crueltie) with all ſpeed poſſible hired a Boat themſelues for *Alexandretta*, came with it vnto vs, prouided in it victuals for vs, and the Maſters themſelues to loſe no time; and beſeeching vs, with teares in their eyes, to flie from thence with all ſpeed poſſible, relating vnto vs the ſcelerat Treaſon conſpired againſt vs, and our imminent perill. Wherefore we inſtantly changed into that Boat, and perceiuing a Frigat a farre off, rowing towards vs for haſte, left moſt of our things behind vs, and yet could not make ſo much ſpeed, but that the *Ianizaries* which were in the Frigat, and chaſed vs, beſtowed ſome ſhot vpon vs, and had peraduenture ouertaken vs, if the night had not ended their chaſing vs, and our dangers.

A ſtrange deliuerance.
Wickedneſſe of a *Portugall*.

This Boat in which we were, was an ordinary Paſſenger betweene *Cyprus* and *Alexandretta*, a ſmall way off, onely a night and a halfe ſayling, and halfe a daies ſayling: So that by reaſon the Maſter was vnlike to miſtake his way, much leſſe ſo iuſt contrary as hee did, towards two houres in the night, we met another paſſage-Boate, put off from *Famaguſta*, holding the courſe which we intended. The night was faire, with the ſhining of the Moone and Star-light; yet, by reaſon of the difference in ſayling, wee firſt loſt ſight of that Boate, then by our different courſe, the Maſter of ours, in ſtead of *Alexandretta*, going for *Tripoly*, which certainely was a great worke of God to preſerue vs. The other Boat, at breake of the day, being taken at the entrance of the Port of *Alexandretta*, by certaine *Turkiſh* Pirats, who put all to the ſword that were in it, and hearing of vs, we had rowed ſo farre into the Riuer *Orontes*, before they could recouer vs, that they durſt no further proſecute that prey. There we found a goodly Countrey, repleat euen naturally with all the bleſſings the earth can giue to man, for the moſt part vncultiuated here and there (as it were) ſprinkled with miſerable Inhabitors, which in their faſhion ſhewed the neceſſitie they had to liue, rather then any pleaſure in their liuing.

Another deliuerance.

From thence we ſent our Interpreter to *Antiochia*, to prouide vs Horſes to bring vs thither, which he returned within two daies after, and with them wee proceeded thither, full of great care how we ſhould eſcape from thence. The *Turke* hauing giuen certaine ſcales to trade in, out of which, as it was vnlawfull for any to conuerſe; ſo it muſt needs be an vneuitable peril for ſo great a company, when the ſame great Prouidence, which at firſt defended vs from the former hazards, gaue vs the good hap to meete with two *Ianizaries*, *Hungariſh*-runnagates, who vnderſtanding that we were Chriſtians, compelled againſt our diſpoſitions into that place, our intention to be a viſitation of *Ieruſalem*, and withall, our feare of ſome great preiudice by our being arriued out of the diſtinguiſhed places for all Chriſtians; hauing told vs firſt, that they themſelues had beene Chriſtians, and though they had, for reaſons beſt knowne to themſelues, altered that condition; yet they wiſhed well to thoſe which ſtill were ſo, and eſpecially, to all of thoſe parts: and afterwards cheerefully comforting vs, inuited vs to lodge in their houſe, ſecuring vs, by a number of proteſtations, from al dangers; which as they courteouſly offered, ſo (if I may giue ſo faire a terme, to ſuch a people) they honorably performed: For being by the *Cady* of *Antiochia* required to preſent vs vnto him, they did not onely deny vs, as bound vnto it by the lawes of hoſpitalitie, in reſpect of their promiſe, as they themſelues ſaid; but called fiftie other *Ianizaries* of *Damaſco*, their friends to defend vs, if the *Cady* ſhould haue offered violence.

Thoſe *Ianizaries* of *Damaſco*, amongſt other Garriſons, were appointed as thoſe of *Cairo* againſt the inuaſions of the *Arabs*, who are through all thoſe Prouinces, a people diſperſed, liuing in Tents, without a cercaine place of abode, remouing their habitations according to the ſeaſons, and their owne Commodities: part of which, who are remooued on that ſide of *Euphrates*, which is of *Meſopotamia*, now called *Diarbech*, are peaceable to the *Turke*, and not much infeſtious to Trauellers. Their King being a *Saniacke* of the *Turkes*, and by that Title holding *Ana* and *Der*, two Townes vpon the Riuer, which pay him his ſtipend. The other, vpon the other ſide towards *Ægypt*, through all *Arabia Petra*, and *Deſerta*, and ſpreading as farre as the limits of *Arabia Felix*; being in multitudes, and not poſſible bee brought to a quiet and well-formed manner of liuing, are dangerous to Strangers, and continuall ſpoylers of thoſe parts of the *Turkes* Dominions, which euery way border vpon them: for the ſafetie of which (as I ſaid) thoſe two Garriſons of *Cairo* and *Damaſco* were inſtituted; the firſt, of twelue thouſand, the other of fifteene hundred *Ianizaries*. Thoſe *Ianizaries* (which were appointed for the ſafetie of the Prouinces, and had their firſt priuiledges, not onely for a reward to their vertues; but to binde them by ſuch rewards, to anſwere the Princes confidence in them) now obey no authoritie which calleth them to other Warres: but by combining themſelues in a ſtrength together, tyrannize the Countries commitied to their charges: in ſuch a ſort, that they are not onely Princes (as it were) ouer the people, but doe alſo terrifie the greater Miniſters, (a great weakneſſe in the very *Baſis* of ſo huge an eſtate) want of neceſſary prouiſion for the warres in all thoſe parts; not ſpeaking of thoſe for peace, ſithence the ruine of the Prouinces, for the moſt part, and the miſery of thoſe poore flocke of people, which doe liue in the parts inhabited, are onely the meanes to giue him peace. Yet the negligence of the Princes Chriſtian, will not make vſe of theſe extreame defects of his to amplifie their Dominions, to eternize their Honours; and (that which is the greateſt) to glorifie God, which hath made them Princes, onely to execute his iudgements. I will leaue them, and ſpeake of my *Ianizaries* rare diſpoſition vnto me, who did not onely performe their promiſe in defending me in *Antiochia*, but deliuered me ſafely from them into our *Engliſh* Conſuls hands in *Aleppo*: from whom, and from all the Merchants there abiding, I receiued ſuch an entertainment, with ſo carefull, ſo kind, and ſo honourable a reſpect, as I muſt needs ſay, they were the onely Gentlemen, or the moſt benigne Gentlemen that euer I met withall. For my company being ſo great, that it was no light burthen vnto them; beſides, gaue an occaſion to the *Turkes* condition of getting to make quarrels for that end: ſo that they were not onely at expence by defraying me and mine, but at more by preſeruing vs from oppreſſion amongſt them. I had not beene fully one moneth expecting a commoditie of paſſage by Carauan into *Perſia*: but that the *Morizell* arriued, who preſently had the aduice of my being at *Aleppo*: And though that *Hugo de Potſo* threatned as much as an ill mind, and great purſe could make him hope to preuaile againſt me by; and queſtionleſſe had raiſed ſome great trouble againſt me, if he had come ſafe to *Aleppo*. Yet euer the firſt prouidence which ſaued me before, determined ſo well alſo for me then, that foure miles from *Aleppo* he dyed: by which meanes I was preſerued from perill, and thoſe honeſt Merchants (my friends) from great trouble.

Inſolence of *Ianizaries* in thoſe times of *Mahomet*, Father to the *Muſtapha*.

Engliſh Conſull at Aleppo. Merchants bounty.

A happy deliuerance from danger.

After ſixe weekes ſtaying in *Aleppo* (a weariſome time to my ſelfe, being drawne from thence continually by the inſtigation of my deſire, which longed for the accompliſhment of the end, that I propoſed to my ſelfe, and as chargeable a time for my friends, which would needs make me a burthenſome gueſt vnto them) the *Tafterdall*, which is the Treaſurer, and the great *Cady*, which is (as it were) the Lord Chiefe Iuſtice of *Babylon*, arriued at *Aleppo*, from thence to goe by the Riuer of *Euphrates* to the place of their Regiment. With thoſe, as diuers others went, ſo did I alſo, for the more ſecuritie of my Voyage (their company being euer defended, beſides with the reſpect of their perſons, with a good company of *Ianizaries*) to *Birr*, which is the place of imbarkment. Diuers of our Merchants brought me, and left me not vntill I was boated. Thirtie daies we were going vpon the Riuer to *Babylon*, reſting euery night by the ſhoare ſide: In all which way we found few Townes; onely *Racha*, *Ana*, *Derrit*, and otherwiſe as little habitation, except heere and there a ſmall Village: and one of better reputation, which is the landing place, thirtie miles from *Babylon*, called *Phalugium*. To tell wonders of things I ſaw, ſtrange to vs, that are borne in theſe parts, is for a Traueller of another profeſſion then I am, who had my end to ſee, and make vſe of the beſt things; not to feed my ſelfe and the world with ſuch trifles, as either by their ſtrangeneſſe might haue a ſuſpition of vntruth: or by their lightneſſe adde to the reſt of my imperfections, the vanitie or ſmalneſſe of my iudgement. But becauſe I was deſirous to certifie my ſelfe truly of the eſtate of the *Turke*, in thoſe parts through which I paſſed, vnderſtanding where we lodged one night, that the Campe of *Aboriſci*, King of thoſe *Arabs*, which inhabite the Deſart of *Meſſopotamia*, was a mile off; I hazarded my ſelfe in that curioſitie to goe into it, and ſaw a poore King with tenne or twelue thouſand beggerly Subiects, liuing in Tents of blacke Haire-cloath: yet ſo well gouerned, that though our cloathes were much better then theirs, & their want might haue made them apt enough to haue borrowed them of vs; we paſſed notwithſtanding through them all in ſuch peace, as we could not haue done, being Strangers, amongſt ciuiller bred people. That day, as it hapned, was the day of Iuſtice amongſt them, which was pretty and warlike. Certaine chiefe Officers of the Kings, mounting on horſe-backe, armed after their manner, with their Staues, Targets, Bowes and Arrowes; and ſo giuing iudgement of all Caſes, which the people brought before them. The King gaue vs good words, without any kind of barbarous wondring, or other diſtaſtfull faſhion. But when we returned to our Boat, we found the Maſter of his houſe, Maſter of our Boat, with a ſort of his *Arabs*: and in concluſion, we were forced to ſend his Maſter three Veſtes of cloath of Gold, for beholding his perſon. This is that King of the *Arabs*, which I ſaid before, was a *Saniacke* of the *Turkes*; and for that place held of the *Turke*, *Ana* and *Dirr*, two Townes vpon the Riuer.

Aboriſci King of the *Arabs* viſited.

Manner of Iuſtice.

As ſoone as we came to *Babylon*, hauing put the ſtocke which I had all into Iewels and Merchandize, to carry the faſhion of a Merchant; at the *Dogana*, which is the Cuſtome-houſe, all (whatſoeuer) was ſtayed for the *Baſſa*: and (as I perceiued) not ſo much for any great vſe which he meant to ſpeake of thoſe things; as for the ſuſpition which hee had of me, and mine extraordinary company bearing much cauſe thereof with it; and becauſe I gaue out I had more goods comming with the Caranan by Land, to binde me not to ſtart from thence. In the meane time, by very neceſſitie, hauing left me nothing in the world; what extreame affliction I was in, by that meanes, for the preſent: and in what iuſt cauſe of feare for the future, euery man may eaſily iudge. I had my Brother with me, a young Gentleman, whoſe affection to me, had onely led him to that diſaſter, and the working of his owne vertue: deſiring in the beginning of his beſt yeares, to inable himſelfe to thoſe things, which his good mind raiſed his thoughts vnto. I had alſo fiue and twentie other Gentlemen, for the moſt part: the reſt, ſuch as had ſerued me long, onely carried with their loues to mee, into the courſe of my fortune. I had no meanes to giue them ſuſtenance to liue, and leſſe hope to vnwrap them from the horrible ſnare, into which I had brought them, being farre from all friends, and further from counſell, not vnderſtanding the language of the people, into whoſe hands I was falne, much leſſe their proceedings: onely thus much I knew, they were *Turkes*, inhumane in their natures, and addicted to get by all meanes iuſt and vniuſt.

Sir *Robert Sherley*, ſince Embaſſador from the King of *Perſia* to His Maieſtie.

A hard diſtreſſe.

But I will leaue my ſelfe a little in that great ſtraight, and ſpeake of *Babylon*; not to the intent to tell ſtories, either of the huge ruines of the firſt Towne, or the ſplendor of this ſecond: but becauſe nothing doth impreſſe any thing in mans nature more, then example, to ſhew the truth of Gods Word, whoſe vengeance, threatned by his Prophets, are truely ſucceeded in all thoſe parts. *Niniue* (that which God himſelfe calleth, That great Citie) hath not one ſtone ſtanding, which may giue memorie of the being of a Towne: one *Engliſh* mile from it, is a place called *Moſul*, a ſmall thing; rather to bee a witneſſe of the others mightineſſe, and Gods iudgement, then of any faſhion of Magnificencie in it ſelfe. All the ground on which *Babylon* was ſpred, is left now deſolate, nothing ſtanding in that *Peninſula*, betweene the *Euphrates* and the *Tigris*, but onely part, and that a ſmall part of the great Tower. The Towne, which is now called *Bagdat*, and is on the other ſide of *Tigris*, towards *Perſia* (onely a ſmall Suburbe in the *Peninſula*) but remoued from any ſtirpe of the firſt; to which men paſſe ordinarily by a Bridge of Boats, which euery night is diſſolued, for feare either of the *Arabs*, or ſome ſtorme vpon the Riuer, which might carrie away the Boats, when there were no helpe readie. The buildings are after the *Moriſco* faſhion, low, without ſtories; and the Caſtle, where the *Baſſa* is reſident, is a great vaſt place, without beautie or ſtrength, either by Art, or Nature; the people ſomewhat more abſtinent from offending Chriſtians, then in other parts, through the neceſſitie of the Trade of *Ormus*: vpon which ſtandeth both the particular and publike wealth of the State. Victuals are moſt abundant, and excellent good of all ſorts, and very cheape; which was a mightie bleſſing for mee, which had nothing but a generall Wardrobe of clothes, not in our Coffers, but vpon our backes; which we were forced to make money of by piece-meale, according to the falling of the Lot, and our neceſſitie; and with that liued: and if feeding-well had beene all, which we had cauſe to care for, we alſo liued well.

The ruines of *Babylon*.

Niniue.

Bagdat.

A hard diſtreſſe.

But after one moneth was paſt, and time faſtned euery mans eyes more firmely vpon vs: One day a *Florentine* Merchant (whom I had onely knowne in the way betweene *Aleppo* and *Babylon*, by a riding acquaintance) came vnto mee, and after a little other diſcourſe, told mee, that there was a great muttering amongſt diuers great men there, what I was, and what my deſignes might bee; that he found me to be dangerouſly ſpied after: and wiſhed mee to haue regard, (if

A ſtrange prouidence.

A Carauan of *Perſian* Pilgrimes.

A ſtrange and extraordinary kindneſſe of a *Florentine* Merchant, called *Victorio Specero.*

Santon Pilgrimage

Courdines.

not to my ſelfe) yet to ſo many, which he did imagine were impawned in that misfortune by my meanes. And though it were true, that hee came vpon the motion of an honeſt, pious, and charitable heart; yet I was ſo fearefull of an *Italian* Merchant, that I did rather imagine him to be the ſpie, then lightly to haue beene an inſtrument of his preuention. Therefore agreeing with him in the complement onely, I anſwered determinately in the reſt; that I knew no iuſt cauſe of perill, therefore I feared none; and if there were any curious eyes vpon me, becauſe of the number of my companie, the Carauan comming, they ſhould ſee good vſe made of them all: and vntill that time I would haue patience with their looking and ſpeaking. Him I thanked for his kindneſſe, and offered my ſelfe largely vnto him, as though I had leaſt ſuſpected him; though in truth I did moſt: and moſt vniuſtly. For, two dayes after he returned to me againe, and as a man moued in his very ſoule with anguiſh, told me, that within ten dayes the Carauan of *Aleppo* would arriue; in the meane time, beſeeched me not to couer my ſelfe longer from him, who did ſo truely wiſh me well, not ſo much for my perſon (which he could know little) but becauſe his conceit was, that I would not haue hazarded my ſelfe in ſuch a iourney, but for ſome great end, which he did beleeue well of; and beſides, in charitie to a Chriſtian, and ſo many Chriſtians with me: ſaying, that there was a Carauan of *Perſian* Pilgrims, arriued two dayes ſince from *Mecca* without the Towne, who were forced to take that way (though the longeſt) by reaſon of the Plague, which raigned very exceedingly in thoſe places, by which they ſhould haue paſſed. Hee was not ignorant of my wants, for which hee alſo had prouided; and taking me by the hand, beſeeched me againe to beleeue him, and to goe preſently with him to the Carauan: which I did, not being able to anſwere, through admiration of ſo generous a part in him, and an amazement, with a thouſand diuers thoughts ſpred vpon mee. When I came there, hee brought me to a *Vttorin*, of whom hee had alreadie hired Horſes, Camels, and Mules for mee; and I found a Tent pitched by his ſeruants: and then opening his Gowne, hee deliuered mee a bag of *Chequins*, with theſe very words: The God of Heauen bleſſe you, and your whole companie, and your enterpriſe, which I will no further deſire to know, then in my hope, which perſwadeth me that it is good; My ſelfe am going to *China*, whence if I returne, I ſhall little need the repayment of this courteſie, which I haue done you with a moſt free heart; if I die by the way, I ſhall leſſe need it: but if it pleaſe God ſo to direct both our ſafeties with good prouidence, that we may meet againe, I aſſure my ſelfe, that you will remember mee to be your friend; which is enough, for all that I can ſay to a man of your ſort. And almoſt, without giuing me leaſure to yeeld him condigne thankes (if any thankes could bee condigne) for ſo great and ſo noble a benefit, he departed from mee. And as I heard afterward from him by Letters from *Ormus*, he receiued much trouble after my departure, through his honourable deſire to perfect the kindneſſe which he had begun. For, imagining that by the continuall ſpies, which claue to my houſe, that my flight could not be ſecret: hee had no ſooner left mee in the Carauan, but that he changed his lodging to mine, ſaying that I had done the like to his; and went to the *Cady*, telling him that I was ſicke, deſiring his Phyſician to viſite mee, knowing well enough that the *Cady* had none, but onely to giue colour to my not appearing in the Towne. The *Cady* anſwered, he was ſorrie for my ſickneſſe, and would ſend to the *Baſſa* for his Phyſician, which *Signior Victorio Specera* (for ſo was this honourable *Florentine* called) would by no meanes; hoping, as hee ſaid, that my ſickneſſe would not bee ſo great, as would require the trouble of his Highneſſe. By this meanes fiue dayes paſſed before I was miſſed; and when I was once diſcouered to be gone, fiftie *Ianizaries* were ſent after mee, to bring mee backe againe: the Carauan hauing diuided it ſelfe by the way, whereof one part went a viſitation of a *Santon* in the Deſarts of *Samarone*; and the other paſſed the right way for *Perſia* by the Mountaines, gouerned by a Prince of the *Courdines*, called *Cobatbeague*. The *Ianizaries* hearing of them to be paſt, and thinking that all had beene ſo, they returned: and that noble-minded *Florentine* was forced to pay fiue hundred Crownes, to make his peace with the *Baſſa*.

My frailtie gaue mee a continuall terrour, during thoſe thirtie dayes, in which wee wandred with that companie of blinde Pilgrims through the Deſarts; not knowing what God had wrought for my ſecuritie, and thoſe which were with mee, by that good man, *Signior Victorio*. At the end of which wee arriued in the King of *Perſia's* Dominions, hauing firſt paſſed a great tract of good and ill Countries, the Deſart places of which being onely ſand, gaue no meanes for Inhabitants to liue: the fruitfuller parts were vſed by certaine people, called *Courdines*, liuing in Tents, knowing no other fruit of the earth, but what belonged to the ſuſtenance of their Cattell, vpon the Milke, Butter, and Fleſh, of which they liue, ruled by certaine particular Princes of their owne, which giue partly an obedience to the *Turke*, and part to the *Perſian*, as they are neereſt the Confines of the one or the other. Yet in that ſimplicitie of liuing (not being without that contagion of all Mankind, of all Prouinces, and of all States, ambition of getting ſuperioritie, and larger Dominion) ſome Warres daily grow in amongſt them, euen to the extirpation of a whole Nation: as we found freſhly, when we paſſed by one of thoſe Princes, called *Hiderbeague*, all whoſe people were deuoured by the ſword, or carried away captiue by *Cobatbeague*; and himſelfe remayned onely with ſome twentie ſoules, in certaine poore Holes in a Rocke.

The preciſe ſumme, which I receiued of the *Florentine*, I ſet not downe, to preuent the ſcandales of diuers, who meaſuring euery mans mind by the ſtraightneſſe of theirs, will beleeue no act, which doth not ſymbolize with themſelues: but ſo much it was, that being thirtie dayes vpon the way to the Confines; then fifteene from the Confines to *Caſbine*, where wee attended one moneth the Kings arriuall; it was not onely ſufficient to giue vs aboundant meanes for that time, but to clothe vs all in rich apparell, fit to preſent our ſelues before the preſence of any Prince, and to ſend extraordinarily in gifts, by which wee inſinuated farre into the fauour of thoſe, which had the authoritie of that Prouince, during our abode, and expectation of the Kings comming: in which time we were well vſed, more by the opinion, which they had, that the King would take ſatisfaction by vs, then by their owne humours; being an ill people in themſelues: and onely good by the example of their King, and their exceeding obedience vnto him. The Gouernour viſited mee once; *Marganabeague*, Maſter of the Kings houſe, (whom I had won vnto me by Preſents) came oftentimes to ſee mee: beſides (as it ſeemed) being more inwardly acquainted with the Kings inclination, fitted himſelfe more to that, then others did, which knew it leſſe.

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§. II.

Of ABAS *King of* Perſia, *his Perſon, Vertues, Perils, Eſcapes, Aduancement, Gouernment, and Conqueſts.*

AND now that I am in *Perſia*, and ſpeake of the Kings abſence; ſince hee is both one of the mightieſt Princes that are, and one of the excellenteſt, for the true vertues of a Prince, that is, or hath beene; and hauing come to this greatneſſe, though by right; yet through the circumſtances of the time, and the occaſions, which then were, ſolely his owne worthineſſe, and vertue, made way to his right: beſides, the faſhion of his gouernment differing ſo much from that which wee call barbarouſneſſe, that it may iuſtly ſerue for as great an *Idea* for a Principalitie, as *Platoes* Commonwealth did for a Gouernment, of that ſort. I hold it not amiſſe, to ſpeake amply firſt of his Perſon, the nature of his People, the diſtribution of his Gouernment, the adminiſtration of his Iuſtice, the condition of the bordering Princes, and the cauſes of thoſe Warres, in which hee was then occupied; that by the true expreſſion of thoſe, this diſcourſe may paſſe with a more liuely, and a more ſenſible feeling.

His Perſon then is ſuch, as well-vnderſtanding Nature would fit for the end propoſed for his being, excellently well ſhaped, of a moſt well proportioned ſtature, ſtrong, and actiue; his colour ſomewhat inclined to a man-like blackneſſe, is alſo more blacke by the Sunnes burning: his furniture of his mind infinitely royall, wiſe, valiant, liberall, temperate, mercifull, and an exceeding louer of Iuſtice, embracing royally others vertues, as farre from pride and vanitie, as from all vnprincely ſignes, or acts; knowing his power iuſtly what it is; and the like acknowledgement will alſo haue from others, without any gentilitious adoration; but with thoſe reſpects, which are fit for the maieſtie of a Prince; which foundeth it ſelfe vpon the power of his State, generall loue, and awfull terrour. His fortunes determining to make proofe of his vertue, draue him (in his firſt yeeres) into many dangerous extremities; which hee ouercomming by his vertue, hath made great vſe of, both in the excellent encreaſe of his particular vnderſtanding, and generall tranquillitie, ſtrength of his Countrey, and propagation of his Empire. For the Lawes, and Cuſtomes, or both, of that Kingdome, being ſuch, that though the King haue a large encreaſe of Iſſue, the firſt-borne onely ruleth; and to auoide all kind of cauſe of ciuill diſſention, the reſt are not inhumanely murthered, according to the vſe of the *Turkiſh* gouernment, but made blind with burning Baſons: and haue otherwiſe all ſort of contentment and regard fit for Princes children. *Xa-Tamas* King of *Perſia* dying without Iſſue, *Xa-Codabent*, his brother was called blind to the Kingdome; who had Iſſue, *Sultan Hamzire Mirza* the eldeſt, who ſucceeded him, and this preſent King called *Abas*.

The eldeſt Sonne of the King remayned at the Court of his Father, adminiſtring all that, which his Fathers defect of light vnabled him to doe. *Abas* the ſecond Sonne, twelue yeares of age vnder the gouernment of Tutors, held the Prouince of *Yaſde*; and (as Courts are full of Rumours, and ſuſpition neuer wanteth in Princes, eſpecially which haue ſuch imperfections, as they are compelled to take knowledge of) the vertues of *Abas*, by which hee bound to him the hearts of his Prouincials, ſpred themſelues further, and ſo to the Court; where they were increaſed to ſuch a condition, as altered the Father, and Brothers reioycing in them, to an opinion that his winning of the affections of the people, proceeded not from any other worthineſſe, but artifice; which had the intent of it ſtretching to the Crowne: which tooke ſuch hold in the Fathers minde, worne with age and griefe, and ſore with his late miſfortunes, that hee reſolued ſecretly his death: The newes of which being brought to *Abas*, ſpeedily by the meanes of ſecret friends; not onely to himſelfe, but to his Gouernours (which as they were the greateſt of the

Abas his flight to the King of *Coraſan.*

the ſtate, ſo they were not vnfriended in the Court) being ſo farre from any ſuch deſigne, that he had no ſort of prouiſion at hand to defend himſelfe; hee fled to the King of *Coruſan*, a Countrey of the *Tartars*, limiting vpon the Eaſt of *Perſia*, euer infeſtuous to that State, not more in their owne diſpoſition (being a people giuen to ſpoyle, vnquiet, and which cannot liue in reſt) then through their dependance vpon the *Turke*, whoſe Religion they profeſſe (which the *Perſians* do not, but much altered) and whoſe Penſionaries they were, by which they were bound in all ſeaſons, when the *Turke* was tyed to the Chriſtians wars, to diuert the *Perſian* from looking to the commoditie of ſuch a time; beſides, on occaſions, the *Turke* vſed to tranſport great forces of them ouer the *Caſpian* Sea into *Siruana*; and from thence paſſed them into *Hungarie*; eyther the longer way by Land, or the ſhorter by Sea, ouer *Negropont*. To this King *Abas* was exceeding welcome, and cheriſhed, and honoured like his owne Sonne. Shortly after the flight, the Father dyed, and *Sultan Hamzire Mirza*, his Sonne, ſucceeded him, who renewed the Truce with the *Turke*, through the neceſſitie which hee had to vſe the moſt, which his ſtrength and power could yeeld him, to ſuppreſſe a great Rebellion of the *Turcomans*: whom, at the laſt, he ſo brake with diuers Battels, and all other ſort of afflictions, that they deliuered him vp their Princes, and then themſelues. Their Princes he beheaded, and of them, ſlue twentie thouſand of the ableſt for the warres, aſſuring his peace with them by their extremeſt ruine; and as he was, by all reports, a moſt braue, and warlike Prince, hauing pacified his owne State, and deſirous to recouer, not onely what was freſhly loſt; but all which was formerly taken from the *Sophies* Kingdome, by the power of the *Ottomans*; vnited all his thoughts, and all his Councels to that one great end; which all finiſhed with his life, ending it ſelfe by Treaſon of his Princes (not without perſwaſion of the *Turke*) when hee had fit yeares, minde, and courage; and meanes ioyned with occaſion, to haue made himſelfe the greateſt Prince of many Ages: all which though they made his death miſerable, yet the manner was more miſerable, beeing vilely ſlaine by his Barber retyring halfe drunke from a Banquet, to which hee was prouoked by the Conſpirators, which preſently parted the State betweene them; euery man making himſelfe abſolute Prince of thoſe Prouinces, which they had in gouernment; and parting the Royall Treaſure amongſt them for their reciprocall mayntenance, diſpoſed themſelues vnitely to reſiſt the comming in of *Abas*; whom notwithſtanding they did not much feare, hauing promiſe of the *Turke*, that hee ſhould be detayned in *Coraſſan* where he was refuged: and knowing that he had neither Men nor Money, nor yeares to giue him any incouragement to attempt againſt them, who had ſoone confirmed themſelues, both with giuing good ſatiſfaction to the people, and with liberalitie to the Souldioury; and their entrance into the State being without oppoſition, and ſo, without offence, made the foundation both more ſure and more facile.

The King murthered.

Abas in the meane time, whoſe iuſt Title made him King, aſſured himſelfe that both the murder of his Brother, and this parting of the State, had the *Turkes* counſell concurring with thoſe Princes Impietie: and not doubting but the King of *Coraſſan* was alſo perſwaded to detayne him reſolued notwithſtanding by his neceſſitie, began to deale boldly with him for his aſſiſtance againſt his Rebels, the King of *Coraſſan*, though pre-occupyed by the *Turke*, yet deſirous to bee his Friend afarre off, and alſo doubting the ſucceſſe of *Abas*, neither hauing yeares, nor experience, nor Friends; In fine, being deſtitute of all reaſonable hope, not to mooue the *Turkes* diſpleaſure vpon ſuch a diſaduantagious condition, was notwithſtanding contented to ſee whether ſome thing might be mooued by ſuch a helpe as ſhould not appeare to be giuen by him, but rather voluntarie followers of *Abas* his fortune: he gaue him three thouſand Horſe onely to put him in poſſeſſion of that State, which by his vertue, and fortune, is growne now ſo great, that it hath deuoured all the States of the *Tartars*, extended it ſelfe ſo farre as *Cabull* to the Eaſt; the *Arabian* gulfe downe to *Balſaracke* on the South; within three dayes Iourney of *Babylon* on the Weſt; and to *Tauris* on the North; embracing the whole Circumference of the *Caſpian* Sea vnto *Aſtracan*, which is the vttermoſt of the *Moſcouites* Dominion, and *Seruane* of the *Turkes*, which lyeth vpon that Sea: an Empire ſo great, ſo populous, and ſo abundant; that as it may compare with moſt of the greateſt that euer were, ſo is it terrible to the *Turkes* which is the greateſt that now is; though I doe thinke verily, *That in* Aſia *the* Perſian *hath as great an extent of Territories, as the* Turke, *and better inhabited, better gouerned, and in better obedience and affection*, I am ſure he hath. With this ſmall troupe, the King of *Perſia*, guided by his infinite Royall courage, entred *Perſia*. But as *thoſe which are wicked, are euer ſo well inſtructed in the Art of their poſeſſion, that they neuer want Inſtruments in themſelues to deuiſe, and in others to act thoſe counſels which muſt euer be waking, to maintayne what they haue gotten by their ſcelerateneſſe.* So their Spyes haſtened, with ſuch diligence, to giue thoſe Rebels notice, of their Kings being on foot, that the next of them to him, had time to arme great forces, and encountred him in a Prouince, called *Siſtane*: and though his inuincible ſpirit, without any ſparke of feare, made him aduenture to fight vpon ſo vnequall termes, as was three thouſand againſt twentie thouſand: he found by his experience, that *Maieſtie and right, is nothing without power to beare them vp: and that no exquiſite vigour of the minde, can reſiſt the violence of ſiniſter fortune, nor oppreſſion of many hands.* Yet did Fortune ſo much care (for ſo great vertue) that ſhe gaue him way to eſcape to the Mountaynes,

The *Perſian* Greatneſſe.

Siſtane.

all the reſt of the ſmall troupe beeing cut in pieces. This victory aſſured the Rebels (as they thought) from all further danger; the King of *Perſia*, whoſe owne minde euer comforted him, with a ſtedfaſt aſſurance of his greatneſſe, to which hee is now growne, hauing recouered the Mountaynes, liued amongſt the Heardeſ-men for three monethes vnknowne, changing continually from place to place, without any certaine abode, accompanied onely with ten or twelue followers, which were of his firſt Gouernours, and other young Gentlemen brought vp with him from his child-hood. But being now no longer able to temporize with his great deſire, reſoluing to proue the laſt, and the vttermoſt of his fortune, and remembring how much loue and affection thoſe of *Yaſd* had ſhewed towards him in the time of his gouerning them, and how much he had truly deſerued of them, determined to ſhew himſelfe in that Prouince; and prooue what effect the Maieſtie of his perſon, the iuſtice of his cauſe, and former obligation would worke in them: which, though it were a foundation prooued euer falſe, almoſt by all experiences, *The peoples affections euer raiſing mens hopes, and ruining their perſons:* Yet it prooued otherwiſe with this King; who was no ſooner certainly knowne in thoſe parts, but numbers of people came flocking to him, armed and appointed for the warres: in ſuch ſort, that before any prouiſion could be made againſt him (this being an accident ſo farre remoued from all ſort of ſuſpition) he had a power together, too ſtrong to bee eaſily ſuppreſſed; which was no ſooner heard by *Ferrat Can*, a great Prince, and diſcontented with the alteration of the gouernment (to whoſe ſhare none of that partition had falne, his fortune being ſuch, that at the time of the other Kings death, he had none of the Prouinces to adminiſter, and they were parted onely betweene them, which held them) hee I ſay, with his Brother, and a company of ſome ten thouſand, came and ioyned themſelues to the forces of the King. Neither were the men ſo welcome, as that *Ferrat Can* (being a wiſe Prince, and a great Souldier) grew a partie, and ſuch as the King alſo ſtood in need of: Neither did the King loſe any ſort of opportunitie, but hearing of the Aſſembly which certaine of the Princes were making in the neereſt Prouinces vnto him, with all ſpeed fell vpon them, and ouerthrowing them followed them as farre as *Caſbin*.

Ferrat Can.

In the meane time, thoſe of *Shyras*, *Aſphaan*, *Caſſan* aſſiſted by the Kings of *Gheylan*, and *Mazandran*, gather mightie forces; the *Turkes* armed at *Tauris*, and the Prince of *Hamadan*, hauing called in a ſtrength of the *Courdines*, to his aſſiſtance, was marching alſo towards *Caſbin*: So that the King was likely to bee ſo incloſed with all theſe Armies, that his firſt victory would rather haue proued a ſnare to his intrapment; then important, as he hoped, to the ſumme of his affaires: Whence he reſolued to helpe, with Art, that which hee was much too weake to accompliſh by ſtrength. Wherefore he leaueth *Ferrat Can* in *Caſbin* with ſome fiue thouſand men, accompanied with *Zulpher* his Brother; and himſelfe, with the reſt of his power marched towards the *Can* of *Hamadane*. *Ferrat Can*, according to the deliberation taken betweene the King and him, ſhewed himſelfe altered from the Kings part, writeth to the Rebels, which were all, in a groſſe, aduanced as farre as the mid-way betweene *Caſſan* and *Caſbin*, and offereth not onely to ioyne that ſtrength which he had with them, but to mutinie the Kings Armie, which was lodged in the Mountaynes towards *Hamadane*, in a ſhew to keepe thoſe ſtraights, to giue impeachment to the paſſage of that other Army; but indeed to protract time onely, and to expect the euent of his other counſels. The other *Cans* rebelled eaſily, and deſirouſly imbraced *Ferrat Cans* propoſition, haſted the Army towards *Caſbin*, which they entred without difficultie, both by the nature of the place, which is not of any ſtrength, and conueyance of *Ferrat*. There were many dayes ſpent in Counſell, and at laſt it was concluded, ſince the ſuppreſſion of the King was certaine, being abandoned by him which was his onely Captaine and Counſellour; by ſo great a part of his ſtrength; and vpon the confidence which *Ferrat* gaue them to mutine the reſt; that it would prooue too dangerous to call in thoſe forces of the *Turkes*, which were in readineſſe for their ſuccour. Not knowing whether they ſhould ſo eaſily free themſelues of them againe, if they were once entred: They feared the *Turkes* purpoſes, and as much feared to know them; therefore to auoid the danger of being compelled to experience them, they determined to write to the *Baſſa* of *Tauris*, that the warre was ſo certaine to bee finiſhed by themſelues, that they would reſerue fauour till a more vrgent opportunitie: and with that deliberation a principall man was diſpatched with a Preſent for the *Baſſa*. Of this, the King had preſent aduice, by a confident Meſſenger, and alſo that few nights after, the principals of the Army were to meete together at *Ferrats* houſe, inuited to a great Banquet; which being vnderſtood by him, electing fiue thouſand of his beſt men, and beſt horſing, with great and cloſe Iourneyes, hee came to *Caſbin*; where hauing ſecretly diſpoſed his people in the Mountayne, couered with the quarter of *Ferrats* Troupe, he expected the ſigne which was to be giuen him. The Prince (as it was appointed) failed not of comming, nor he of his ſigne to the King, nor the King to accompliſh his reſolution. For *Ferrat* hauing protracted the Banquet the moſt part of the night, when the whole companie was heauie with Wine and ſleepe, the King was receiued into the houſe with three hundred men, where without any vproare, hee ſlue all thoſe which were inuited, to the number of threeſcore and ten; the Seruants and Pages being ſo ſuddenly taken hold of, and with ſuch dexteritie, that without any mouing of other Rumours, the ſame faſhion of Feaſt of Singing and of Dancing, con-

Slie ſtratagem.

continued all the night; and in that ſpace all the reſt of thoſe people, which the King had with him, were appointed, in the breaking of the day, to make the greateſt ſhew, and the greateſt noyſe that they could vnder the foote, of the Mountayne, as though all the Army had beene there, marching to the Towne. When the Alarme beganne to bee hot in the Towne, and euery man fell to his Armes, and repaired to *Ferrats* Lodging, where they ſuppoſed their Princes to haue beene; the King hauing diſpoſed his three hundred men which were ſhut fitly in the houſe, and *Zulpher* hauing his fiue thouſand all in a troope, in the great place, the threeſcore and ten *Cans* heads were ſhewed, all laced vpon a ſtring, and hung out of a Tarras; vpon which the King preſently ſhewed himſelfe, accompanied with *Ferrat Can*; whereas the Maieſtie of the King, the terrour of the ſight repreſented before them, the feare of the Armie, which they ſaw (as they thought) at hand, *Zulpher* and *Ferrat Cans* power amongſt them, which they perceiued turned againſt them; their being deſtitute of Commanders, and the guiltineſſe of their owne conſciences, for their rebellion, ſtrooke them into ſo dead an amazement, that they ſtood readie, rather to receiue all miſchiefe, then that they had either courage, or minds, or counſell to auoide it.

But vpon offer of pardon, they cryed out, *Let the King liue, let the King liue*; we are all King *Abas* his ſlaues, and will not ſuffer to liue any of his Enemies: and there was more trouble to defend the poore people of *Caſbin* from ſacking by them (their Towne euer hauing beene a well diſpoſed Harbour for the Rebels) then to turne their hearts and armes to the Kings part. Beſides, the ſuccours which the *Gheylan* and *Mazandran* had ſent the Rebels, were with great difficultie ſaued, and returned to their Countries by the King of *Perſia*, with commandement to tell their Maſters, that as the poore men were not culpable, which obeyed their Princes authoritie, by whom they were ſent againſt him, and for that innocencie, hee had giuen them their liues; ſo that he would not be long from ſeeking his reuenge vpon their Maſters, which had more iuſtly deſerued it, by his neuer prouoking them to any offence. And when hee came with his Armie thither, he would proue, by thoſe mens acknowledgement vnto him, whether they could diſcerne by the benefits they had already receiued of him in the gift of their liues, which they had forfeited vnto him, by bearing Armes with Rebels againſt him, what better hopes they might conceiue of him, if they would diſpoſe themſelues to deſerue good of him. In this meane time, the fame of this great ſucceſſe, flew to both the Armies about the Mountaynes of *Hamadan*: which, as it comforted the Kings with exceeding ioyfulneſſe; ſo it entred into the others with ſuch a terrour, that they preſently vaniſhed, euery man retyring to his beſt knowne ſafe-guard, that part of the Warre ending with the blaſt onely of the fortune of the other, with little expence of time, labour and bloud: which beeing vnderſtood by the King, hee raiſed *Oliuer-Dibeague* to the title of a *Can*, and ſent him, with thoſe forces which he had to *Hamadan*, to ſettle the Countrey in a good forme of gouernment, and to eaſe it from the oppreſſion of the other diſperſed Troupes. *Zulpher* he alſo called *Can*, and ſent him to *Ardouile*, which frontireth vpon *Tauris*, with an Army conſiſting of foure and twentie thouſand men, in ſhew to quiet the Countrey, but indeed, to preuent any mouing of the *Turkes*. And becauſe hee knew, that as his State ſtood then weake, rayſed (as it were) freſhly from a deadly ſickneſſe, it was not fit for him (at that time) to bind himſelfe to wraſtle with ſuch an Enemie, by taking knowledge of his ill diſpoſition towards him; he diſpatched Embaſſadours to *Conſtantinople*, to *Tauris*, and to the *Baſſa* of *Babylon*, to congratulate with them, as with his friends, for the felicitie of his fortune; and to ſtrengthen himſelfe, by Alliance, alſo the more firmely, againſt the proceeding of any thing which the *Turk* might deſigne againſt him, either then or in future time; he required the Daughter of *Simon Can*, one of the Princes of the *Georgians*, to wife, which was, with as readie an affection performed, as demanded.

Whiles that Lady was comming from her Father, the King vnderſtanding that the *Cans* Son of *Hiſphaan* held yet ſtrong the Caſtle, and whether he gaue it out to amaze his Armie, which now began to looke for ſatisfaction, for the great trauels and dangers which they had paſſed, or whether he had heard ſo indeed; true it is, that he gaue out, that the moſt part of the Treaſure of the former Kings of *Perſia*, was by the conſent of the Rebels, for ſecuritie, kept together in that Caſtle: to receiue the which, and to chaſtiſe that Rebell, the King marched thither with a part onely of his Armie, leauing the reſt at *Caſbin*, which was Frontier to *Gheylan* againſt which his purpoſe carryed him. Without much trouble hee expugned the Fort at *Hiſphaan*, beeing a large Circumference onely of Mud-wals, ſomewhat thicke, with Towers, and certaine ill Battlements, and ſuppreſſed that Rebell; but Treaſure he found none, for the indignation whereof, he made the World beleeue, diſmantled the Caſtle. His owne neceſſitie to content the Army, and his Armies neceſſitie to aske contentment, drew him ſuddenly backe from thence to *Caſbin*, where hee had not ſtayed many dayes (for daily ſatisfaction with hope hauing no reall meanes) but that the Queene arriued, honourably accompanied with two thouſand Horſe, and *Byraicke Myrza* her Brother. The Marriage was ſoone diſpatched, thoſe Countries vſing few Ceremonies in ſuch caſes: and God bleſſed them both ſo happily, that within the tearme of leſſe then one yeare, ſhe brought him a gallant yong Prince who is now liuing, called *Sophir Mirza*.

The King vnwilling to oppreſſe his Countrey, and deſiring to reuenge himſelfe vpon the Kings of *Gheylan*, and *Mazamdran*, to enlarge his Empire, and to content his Souldiers; hauing a flouriſhing Armie, both in men, and the reputation of his preſent victory; reſolued all vnder one, to increaſe his State, honour himſelfe, eaſe his Countrey, and ſatisfie his Souldiers with the Enemies ſpoyles. *Gheylan* is a Countrey cut off from *Perſia*, with great Mountaynes hard to paſſe, full of Woods (which *Perſia* wanteth, being here and there onely ſprinkled with Hils, and very penurious of fuell, onely their Gardens giue them Wood to burne, and thoſe Hils, which are ſome Faggots of Piſtachios, of which they are well repleniſhed) betweene thoſe Hils there are certaine breaches, rather then Valleyes; which in the Spring, when the Snow diſſolueth, and the great abundance of Raine falleth, are full of Torrents; the *Caſpian* Sea includeth this Countrey on the Eaſt: betweene which and the Hils, is a continuing Valley, ſo abounding in Silke, in Rice, and in Corne, and ſo infinitely peopled, that Nature ſeemeth to contend with the peoples induſtry; the one in ſowing of men, the other in cultiuating the Land; in which you ſhall ſee no piece of ground which is not fitted to one vſe or other: their Hils alſo (which are Rockes towards *Caſbin*) are ſo fruitfull of Herbage, ſhadowed by the Trees, as they ſhew, turned towards the Sea, that they are euer full of Cattell, which yeeldeth Commoditie to the Countrey, by furniſhing diuers other parts. In this then lay the difficultie moſt of the Kings Enterprize, how to enter the Countrey.

Gheilan and Mazandran.

Populous and fertile.

Yet before the King would enter into this Action, hee called vnto him to *Caſbin*, all Gouernours, and all Adminiſtratours of Iuſtice, whoſoeuer had occupyed thoſe Functions, during the vſurped Rule of the *Cans*, through all his Prouinces; with the Kinſmen, Friends and Children of the ſaid *Cans*: beſides, that all men of power, as *Mirzaes*, *Cans*, *Sultans*, and *Beagues*, which are principall Titles of Dukes, Princes, and Lords, ſhould repayre thither, without excuſe of Age, Sickneſſe, or any other pretence whatſoeuer: which beeing done, hee appointed new Gouernours and Officers of all ſorts; hee cleered all his Prouinces for three yeares, for paying any Tribute-Cuſtome, or any other ordinary or extraordinary Exaction whatſoeuer. His Chiefe *Vizier* he made one *Haldenbeague* a Wiſe man, excellently ſeene in all Affaires, of great Experience; but ſuch a one as was onely his Creature, without Friends or Power: him hee commanded to paſſe through all his Prouinces, accompanied with the *Xa-Hammadaga*, who is, as it were, Knight Marſhall, to cleere them from Vagabonds, Robbers, and ſeditious Perſons. *Ologonlie*, which had followed him in all his Aduerſitie (a man of great Worthineſſe) hee made Bearer of his Great Seale, which is an Office there, liker the Lord Priuie Seale, then Chancellour. (The place of the *Vizier* comprehending in it, the Office of Chancellour, and High Treaſurer) him hee alſo aduanced to the dignitie of a *Can*. *Baſtana*, an Ancient approoued man, both for Fidelitie and other Worthineſſe, hee made principall *Aga* of his Houſe; which is as great Chamberlaine. *Curchibaſſchie* Captaine of his Guard, which is a General-ſhip of twelue thouſand ſhot, who attend at the Port by turnes, two hundred and fiftie euery quarter, except when the King goeth to the Warres, that they are all bound to be preſent. *Ferrat Can* he made his Generall.

The meanes by which King Abas ſetled the quiet of Perſia.

Thus hauing wiſely and prouidently placed through all his Eſtates, thoſe who muſt be moſt aſſured to him, their Fortunes depending onely vpon him, hauing no more ſtrength, nor authoritie in themſelues, then they receiued from him: and hauing all the great ones in his Armie with him, or ſuch of them as could not bee able to follow him, eyther by their few, or many yeares, or ſickneſſe, ſo ſecurely left at *Caſbin*, that they could not by themſelues, or any other, moue any Innouation. And moreouer, hauing diſpatched all thoſe, and keeping their perſons with him which had any Obligation to the former *Cans*, ſecured by that meanes (as much as the counſell of any man could ſecure himſelfe) from perill at home: hauing called *Oliuer di Can* from *Hamadan*, and appointed him a Succeſſor for that Gouernment with ten thouſand new men, he ſet himſelfe forward to his Enterprize, with his old Troupes, and great part of his rebelled Army, with no greater courage and counſell then Fortune: for thoſe men which were remitted by him to *Gheylan*, and *Mazandran*, (as thoſe which had bin ſome-what exerciſed in the wars) hauing, with ſome more, adioyned vnto them the guard of the Streights, from which the mayne Armie of the Kings was ſome foure leagues remoued (remembring the benefit of the King, better then their faith to their Princes) at the very ſight of the firſt Troupes, retyred themſelues from the places left to their confidence in charge; which aduantage beeing followed by *Ferrat*, with the Alarme giuen, fell ſo iuſtly vpon that Army, that what with the vnexpected terrour of the Streights abandoning, and their being ſurprized in diſorder, the Army was facily broken, with the death of two of the Kings, and an infinite ſlaughter of people, which had beene much greater if the Woods had not couered them from the furie of their Enemies. The greateſt of thoſe Kings hauing eſcaped with much difficultie (accompanied euer with the terrour of the perill from which hee had eſcaped) neuer ended his flight, vntill hee came into *Seruane*; and from thence went to *Conſtantinople*, to deſire ſuccour from the *Turke*, where hee yet liueth. The other which remayned, beeing but one, without any great difficultie or alteration of Fortune, was ſuppreſſed.

The Countrey beeing firſt ſpoyled, and ranſomed at a great rate, which they might well beare, by reaſon of their great Riches, which they had gathered together through a long peace, and the Kings Armie excellently well ſatisfied; hee diſpatched inſtantly Embaſſadors to the *Turke*, the *Georgians*, and his old Friend, the King of *Coraſſan*, to giue them an account of this new victorie: not doubting, but as it would bee exceeding pleaſant to ſome; ſo it would be as bitter to others: and leauing *Ferrat Can* to gouerne the Countrey, and *Oliuer Dibeague*, as his aſſiſtant, but to be commanded by him, hee returned himſelfe full of glorie, and great victorie into *Perſia*, diſpoſing himſelfe to reduce his State to that excellent forme of gouernment which now it hath.

Firſt then, after his arriuall in *Caſbin*, hauing heard by his *Vizier*, and the Relation of *Xa-Hammadaga*, who had not onely ſpoyled the Subiects in their ſubſtances; but alſo of all Orders, and iuſt forme of gouernment, which it now hath; and giuen them, by that meanes, more matter of diſ-vnion, then vnion; inſomuch, that they were full of Theeues, of Vagabonds, of Factions, and ſuch like Inſolencies: hee iudged it fit, to reduce it to the more peaceable and obedient, to giue it in thoſe caſes, a good condition of gouernment: Wherevpon, hee preſently diſpatched that *Xa-Hammadaga*, a terrible, and reſolute perſon, with full power and authoritie, for the Reformation of thoſe Diſorders; who in ſhort time, though with more terrible Examples, reduced all the Prouinces to a vnite Tranquilitie, with mightie reputation.

Whileſt hee was buſied in that Adminiſtration; the King, to ſhew that it was neceſſitie, that counſelled to giue him that exceſſiue authoritie, and to preſerue 'it from beeing odious to himſelfe, appointed in the chiefe Citie of euerie Prouince, a Gouernour elected of thoſe of moſt valour: to him he ioyned two Iudges of Criminall and Ciuill Cauſes, a Treaſurer, two Secretaries, with an excellent Preſident, and two Aduocates generall, for the cauſes both particular and generall of the whole Prouince; Beſides the particular Aduocate of euery Citie, which ſhould bee reſident in that Metropolis. Theſe determined all Cauſes within themſelues of thoſe Prouinces in which they had the Adminiſtration; and becauſe they ſhould neither bee burthenſome to the Prouinces, nor corrupted in paritializing; the King paid them their ſtipend, enioyning them vpon paine of life to take no other ſort of reward. And becauſe ſuch things, and Cauſes might fall out, as by reaſon of the importance of them, or appellations of the parties might bee brought before himſelfe, becauſe hee would euer know what hee did, and bee continually informed, not onely of the generall State of the Prouinces, but of their particular Adminiſtration; he ordayned Poſts once euery Weeke from all parts, to bring all ſort of Relations to the Court; for which cauſe alſo he willed that one of the two generall Aduocates ſhould euer bee Reſident there, who receiuing thoſe Relations preſenteth them to the *Vizier*, and hee to the King. The *Vizier*, ſitteth euery morning in counſell about the generall State of all the Kings Prouinces, accompanied with the Kings Councell, Aduocates Reſident, and the Secretaries of State; there are all Matters heard, and the Opinions of the Councell written by the Secretaries of State; then after Dinner, the Councell, or ſuch a part of them as the King will admit, preſent thoſe Papers, of which the King pricketh thoſe hee will haue proceed; the reſt are cancelled; which being done: the Councell retyre them againe to the *Viziers*, and then determine of the particular buſineſſe of the Kings Houſe. The King himſelfe euery Wedneſday, ſitteth in the Councell publikely, accompanied with all thoſe of his Councell, and the foreſaid Aduocates: thither come a floud of all ſorts of people, rich and poore, and of all Nations without diſtinction, and ſpeake freely to the King in their owne Caſes, and deliuer euery one his owne ſeuerall Bill, which the King receiueth; pricketh ſome, and reiecteth other, to bee better informed of. The Secretaries of State preſently record in the Kings Booke thoſe which hee hath pricked, with all other Acts, then by him enacted; the which Booke is carryed by a Gentleman of the Chamber, into his Chamber, where it euer remayneth: and woe be to his *Vizier*, if after the King hath pricked, Bill, or Supplication, it be againe brought the ſecond time.

The people.

When hee goeth abroad to take the Ayre, or to paſſe the time in any exerciſe, the pooreſt creature in the World may giue him his Supplication: which hee receiueth, readeth, and cauſeth to bee regiſtred; and one requeſt, or complaint, is not ordinarily brought him twice: and though theſe bee great wayes, wiſe wayes, and iuſt wayes, to tye vnto him the hearts of any people; yet the nature of thoſe is ſo vile in themſelues, that they are no more, nor longer good, then they are by a ſtrong and wiſely tempered hand made ſo: The Countrey not beeing inhabited by thoſe nobly diſpoſed *Perſians*, of which there are but a few, and thoſe few are as they euer were: But being mightily waſted by the Inundation of *Tamberlaine*, and *Iſmael* afterward making himſelfe the head of a Faction, againſt the *Ottomans*, and by that reaſon, forced to re-people his Countrey to giue himſelfe ſtrength of men againſt ſo potent an Aduerſary, calling in *Tartars*, *Turcomans*, *Courdines*, and of all ſcumme of Nations; which though they now liue in a better Countrey, yet haue not changed their bad natures: though as I ſaid, ſo carefull and true Princely a regard of the King for the eſtabliſhment of good and iuſt Orders, for the gouernment of this Countrey, in equitie, generall ſecuritie, and tranquilitie;

had beene of ſufficient abilitie to haue bound the hearts of people vnto him : Yet knowing what his were, and to leaue no meanes vnacted which might both aſſure them more, and himſelfe with them; becauſe he knew, that their owne diſpoſitions, which were euill, would neuer rightly iudge of the Cauſe of many rigorous Examples that had paſſed : which by that fault in them, had ingendred him hatred amongſt them; to purge their mindes from that ſickneſſe, and gaine them the more confidently, hee determined to ſhew, that if there were any cruell Act brought forth, it did not grow from himſelfe, but from neceſſitie, wherefore he diſplaced, by little, finding particular occaſions daily againſt ſome or other, all the whole *Tymarri* of his Eſtate; as though from them had growne all ſuch Diſorders, as had corrupted the whole gouernment, ſending new ones, and a great part of them *Gheyluners* to their Poſſeſſions, with more limited authoritie, and more fauourable to the people; the old ones part he caſhiered, part he diſtributed in *Gheylan* and *Mazandran,* which hee had new conquered, ſo that by that Arte, the people beganne to reſt exceeding well ſatisfied, and himſelfe the more ſecured; thoſe which ſucceeded them beeing bound to his Fortune; and thoſe which were remooued alſo, beeing diſpoſed in the new conquered Prouinces, which they were bound to maintayne in ſecuritie, for their owne Fortunes, which depended onely vpon their preſeruing them for the King.

Colonies.

When all theſe things were done, and the King beganne to thinke himſelfe throughly eſtabliſhed, for a long time, both from intrinſicke and extrinſicke dangers. The *Turkes* forces being ſo occupyed in the Warres of *Hungarie*, that hee had no leiſure to looke to his increaſing the *Tartars* of *Corraſan* his Friends, by the old Hoſpitality which he had receiued from their King: and if not his Friends, yet cold Enemies, ſuch as would be long reſoluing, before they would attempt any thing to his preiudice. There fell out a new occaſion to trouble both the peace of his minde and Countrey, if it had not beene preuented with great dexteritie, celeritie, and fortune. For *Ferrat Can*, not regarding his benefits downe to the King, knowing too well his owne worthineſſe, and attributing vnto that, the ſucceſſes of all the Kings Fortunes, and for ſo great cauſes, not being able to limit his mind within any compaſſe of ſatisfaction, not reſting contented with the place of Generall, nor gouernment of *Gheylan,* nor with the honour to be called the Kings Father, but deſpiſing that *Haldenbeague* ſhould be *Vizier*, and not himſelfe all, which had giuen the King all; began to take counſell to innouate, and alter the things with the *Baſſa* of *Sernan*, and *Tauris*. *So dangerous are too great benefits from a Subiect to a Prince, both for themſelues and the Prince, when they haue their minds only capable of merit, and nothing of dutie.*

Theſe practiſes of his were moſt dangerous, for which hee did more aſſure himſelfe, to haue laid a ſtrong foundation for the diſcontentment of thoſe *Timari*, which the King had ſent into his gouernment, and ſo had they beene, queſtionleſſe, if *Oliuer di-Can*, through his true zeale to his Maſters ſeruice; and, perhaps, a little enuy at the others greatneſſe, had not made him ſo watchfully diligent, that hauing gathered his intentions by very momentall circumſtances, hee gaue the King from time to time notice of them, which at the firſt were negligently receiued, and rather taken as matter of emulation, then truth. But when thoſe very ſame aduertiſements euer continued, and *Oliuer di-Can*, was not at all terrified from ſending of them; neither by the Kings neglecting them, nor rebuke, and that *Mahomet Shefia* was alſo ſecretly arriued in the Court, with more particular and certaine aduice, that the *Baſſa* of *Seruan* had ſent a great ſumme of money to *Ferrat*, which was receiued on a certayne day, and in a certaine place. The King hereupon preſently ſent *Xa-Tamaſcoolibeague*, his chiefe Fauourite, to will *Ferrat Can*, for very important affaires, for the determining of which his preſence was requiſite, to repaire to the Court; which he excuſed, through his indiſpoſition, which he ſaid to be ſuch, that he could not poſſibly trauell: ſo that perſiſting in that deniall, when *Xa-Tamas Coolibeague* perceiued that he would not be perſwaded, he returned with all expedition to the King; who aſſuring himſelfe the more by the deniall, of the former related accuſations, inſtantly commanded his guard of twelue thouſand *Courtchies* to be in a readineſſe; with which, and a thouſand of the *Xa-Hammagaes* he vſed ſuch celeritie, that he preuented the newes of his comming, and was ſooner arriued at *Ferrats* houſe then he had almoſt opinion that his Meſſenger had beene returned; yet, although amazed with his owne guiltineſſe, and the Kings ſudden comming, he made ſhift to make great ſhew of the indiſpoſition which he had ſo long counterfeited.

The King, as ſoone as he came vnto him, ſaid; That he had taken a great iourney to viſite him in his ſickneſſe, and to bring him the Cure thereof; and hauing commanded all out of the Chamber, but themſelues onely alone (as the King himſelfe told me) he vſed ſuch like ſpeeches vnto him: Father, I doe acknowledge, that firſt from God, then from you, theſe Fortunes which now I haue, haue receiued their being. And I know, that as a man, I may both erre in my merit to God, and in my well deſeruing of your ſeruice. But my intention (I can aſſure you) is moſt perfect in both: the time of my eſtabliſhment in my eſtate, hath beene ſo ſmall, that I could ſcarce vſe it ſufficiently to performe my generall dutie towards my people, ouer whom (by Gods permiſſion) I am appointed: much leſſe to prouide for euery particular ſatisfaction, as I mind and will doe; which you principally, as a Father to me, both in your yeares, and my election

The Kings gracious ſpeech to *Ferrat.*

ſhould haue borne withall. But ſince ſome ill ſpirit hath had power to miſleade your wiſedome ſo farre, as to make you forget your great vertue; you ſhall once receiue wholeſome counſell from me, as I haue done often from you, &c. *Ferrat* neither excuſed nor confeſſed, but indifferently anſwered the King, as ſory to haue giuen cauſe of offence, and infinitely reioycing (as he ſeemed) that the King had ſo royally pacified himſelfe with him: and not daring to refuſe to goe with the King, deſiring him to vſe ſome few daies in the viſiting of the Country: in which time he hoped that God, and the comfort of his preſence, would raiſe him from his infirmitie. The King hauing ſtaid ſome eight or ten daies in the Countrey, was ſooner haſtned thence then he thought, by the newes of the Queenes death, who was deceaſed by a ſudden and violent ſickneſſe after his departure: ſo that with great ſpeed taking *Ferrat* with him, and leauing Lieutenant in the Countrey, for *Ferrat*, *Mahomet Sheſia*, he returned to *Hiſphaan*, where after ſome dayes ſpent in ſorrow, (for his great loſſe) he ſent to *Alexander*, the other *Can* of the *Georgians*, to demand his Daughter, by that meanes to binde againe that league, which might haue beene diſſolued by the death of the other Queen: In that Embaſſage went *Xa-Tamas Coolibeague*, who returned with the Lady within few moneths.

In the meane time, the Brother to that King of *Coraſan*, who had ſo royally and carefully brought vp the King of *Perſia*, when he fled from the wrath of his Father, rebelled againſt his Brother, ſlue him, and all his Children, but onely one; whoſe Tutors fled with him into the Mountaines, and ſo eſcaped the preſent danger, and perſecution of that Tyrant. Diuers other alſo, as they had beene in eſtimation or fauour with the old King, fearing for that the violence of the preſent authoritie, and others onely diſcontented with the alteration, and the wicked meanes of it, fled into *Perſia*, by whom the King hauing largely and perfectly vnderſtood the ſtate of things, hauing ſo faire a way both to ſhew an infinite royall point of gratitude, to that one poore poſteritie of the murdered King, for great obligations to the Father; and withall, to aſſure himſelfe in future times and occaſions, from that certaine enemy, which had euer hung like a dangerous Cloud ouer his State, vſually breaking into terrible Tempeſts, as it was, or ſhould be carried againſt him by the breath of the *Turke:* though he knew thoſe *Tartars* ſo obſtinate enemies to his Gouernment and Religion, that if they had the moſt odious reaſons of diſvnion amongſt themſelues, yet that they would combine againſt him, without repoſing himſelfe vpon any hope to bee holpen by thoſe partialities, which the refuged vnto him ſeemed to promiſe: but confident onely in the Iuſtice of the Cauſe which he intended, in his owne force, vertue, wiſedome and fortune; he reſolued to gather his Armie, and to goe for thoſe parts, to which he was, beſides his owne diſpoſition mightily inſtigated by *Ferrat Can*, whoſe feare and ambition being without meanes of end, gaue him aſſurance by place of Generall which he held, to haue ſome faire opportunitie giuen him to end them, with the Kings ruine, and without his owne danger.

Ferrats treaſon.

Thirtie thouſand men the King tooke with him for that warre, twelue thouſand Harquebuſiers which bare long pieces, halfe a foote longer then our Muskets, ſleightly made: the Bullet of the height of Caliuer, which they vſe well and certainely: and eighteene thouſand Horſe, which may ſeeme a ſmall troope in theſe places, where the warres are carried with innumerable multitudes. But the King of *Perſiaes* iudgement agreeth with that of the *beſt experienced Captaines, that multitudes are confuſers of Orders, and deuourers of Time, and of thoſe meanes which nouriſh the Warres; and are good for no other vſe, but to make a warre ſoone breake off, and to conſume the world.* This Army being choſen out from all his Forces, of elected good men, hee carried into *Coraſan* with wonderfull expedition, and had taken it vtterly vnprouided, if *Ferrat Cans* aduertiſement had not preuented his celeritie, who had not onely giuen notice to them, but to the *Baſſa* of *Tauris* of the Kings purpoſe, and his owne reſolution, promiſing them a certaine victorie, and the deliuery of the Kings owne perſon. A daies iourney the King paſſed peaceably into the Countrey, without the ſight onely of an enemy: himſelfe with fiue thouſand of the beſt men, accompanied with diuers of the principalleſt, was a kind of Vaunt-guard to the reſt, which followed with *Ferrat Can*, *Zulphir Can*, and *Oliuer di Can*, which marched ſoftly. The King by that meanes was farre aduanced; and being almoſt aſſured in himſelfe, that through the celeritie of his comming, he ſhould find yet no enemy ſufficiently able to reſiſt him, and more confidently by the perſwaſion of *Ferrat Can:* ſome ſixe hundred Horſe vnder the leading of *Vſeph-Aga* (which were ſent to diſcouer before the Kings troope) fell vpon fiftie thouſand of the enemy; vpon which ſight he would faine haue retired: but being ſo farre ingaged that hee could not, and vnable to reſiſt ſo great a force, with the loſſe of almoſt all his company, hee was beaten backe to the Kings Groſſe: who by the duſt riſing a farre off, and the great noyſe following, imagining what it was indeed, with a great and ready courage prouided himſelfe ready to fight, and diſpatched Meſſenger vpon Meſſenger, to command *Ferrat Can* to aduance vnto him. To the firſt *Ferrat* anſwered, that it was but a troope of ſome few Raſcals, and deſired the King to march on, and not trouble himſelfe nor his Army, and to diuers the like. At the laſt, when young *Haſſan-Can* came from the King, and told him the Kings danger, and that certainely the whole Force of the enemy had charged him; hee began to ſhew feare, and to call a Councell of the Commanders, then to know what they were beſt to reſolue of for the ſauing of the Army; ſince the King had ſo raſhly loſt himſelfe. Which when *Oliuer di-Can* heard, vpbraiding him of Treaſon, called vpon all thoſe which loued the King to follow him; and putting Spurs to his Horſe, being followed by *Courtchibaſſa*, and moſt of the Kings Guard, and many other, with all poſſible haſte ſpeeded to the King, who by this time was forced to ſuſtaine and retire as well as he could, without diſorder or ſhew of feare. But when this Troope of *Oliuer di-Can* was ſeene, his men receiued new courage; and the enemy which dependeth more vpon *Ferrats* treaſon, then their owne valour, beganne to be exceeding amazed, doubting that it had beene the whole Army, and that *Ferrat* had exchanged his Treaſon from his Maſter to them: Wherefore ſlacking their firſt fury, and rather ſtanding at a gaze then fighting, the King commanded *Vſeph-Aga* to charge them throughly afreſh, and not to giue them time to take new courage: which he did with ſo good fortune, that lighting vpon the Vſurper of *Corazan* and his Sonne, he ſlue them both with his owne hands; from which grew the firſt maine flight of the enemy, and the beginning of the victorie for the King. The chaſe was deſperatly followed, ſo that in that battell and the chaſe, were ſlaine thirtie thouſand men, with the Vſurper King and his Sonne; and diuers of the principall of the Countrey taken. That night the King pitched his Tents in the place of the battell, and being informed by *Oliuer di-Can* and the whole Army, which cryed out with open mouth of *Ferrats* Treaſon, tempered the outward ſhew of his indignation with a compaſſionate feeling of mans errors and frailtie; excuſed the conſtraint and neceſſitie, of the Iuſtice which he was forced to doe: proteſting, that though for his States and owne preſeruation, he was at laſt compelled to giue his Iuſtice place, aboue the power of his loue and Obligation: yet what the Father had rent from himſelfe by the violence of his owne miſdeeds, his Sonne ſhould find ripened for him, who ſhould be heire of what his Father had well merited by his former ſeruices, as he hoped he would be of his vertue; praying God, that his Fathers vices onely might dye with himſelfe. Which when he had ſaid, he gaue *Oliuer di-Can* the Generalſhip of his Army, and appointed him to doe execution vpon *Ferrat*, who being reſolued of that iudgement which his double offence had brought vpon him, attended ready in his Tent without feare to dye, or deſire to liue, and there receiued that puniſhment, which was vnworthy of his excellent parts, if he had made that true vſe of them which he ſhould.

The Vſurper ſlaine.

Zulpher Can his Brother fled to the Port of the Kings Tent, and there proſtrated himſelfe on the ground, and obtained pardon. Next day, the King marched farther into the Countrey, and ſo daily aduanced on without obſtacle, the Keyes of all their Townes meeting him by the way; and at the laſt, an Embaſſage from the whole State, with a generall ſubmiſſion: which when he had receiued, hauing ſpent ſome time in the ſetling of ſuch a Gouernment as was ſecureſt for himſelfe, and hauing receiued the young Prince, Sonne to the firſt King, and diuers others of the principall of the Countrey hauing left order with *Xa-Endibeague*, whom hee left there with the beſt part of his Army, which he increaſed afterwards to thirtie thouſand men, to extirpate all thoſe which were likelieſt, either through their Obligation to the Vſurper, or through their owne particular intereſt, to make innouation, hee returned with that young Prince, and thoſe Priſoners into *Perſia*.

§. III.

The Kings triumphant entry into Casbin, *entertainment of the Authour and his Company. Other remarkable obſeruations of the Kings Iuſtice, Bountie, treatie of Warre, and* Muſtaphas *Embaſſage.*

THE moſt part of this time I was at *Caſbin*, courteouſly vſed by *Marganobeague*, the Maſter of the Kings houſe, any not amiſſe by any. When the King was come within ſixe miles of *Caſbin*, hee ſtayed there ſome three daies, to the intent to make his entry with ſuch an eſtimation of his victorie, as was fit for ſo great and happy a ſucceſſe of Fortune: and in truth, I thinke that hee did it moſt to declare the greatneſſe of it to vs that were Strangers, by ſuch a ſtrange demonſtration. The night before hee entred, there were thirtie thouſand men ſent out of the Towne on foote with Horſe-mens ſtaues, vpon which were faſtned Vizards of ſo many heads: All thoſe in the morning, when we were commanded to meete him, (the Gouernour hauing prouided vs Horſes) wee found marching in battell array towards the Towne; and before the two heads of the King and his Sonne, foure Officers of Armes, ſuch as they vſe, bearing in their hands great Axes of ſhining Steele, with long helues; after thoſe Battalions, followed the *Xa-Hammadagaes* Horſe-men; after thoſe, a number of Gentlemen of the Kings Court; after thoſe, one hundred Spare-horſes, with as many of the Kings Pages; after thoſe the Priſoners, accompanied with *Baſtan-Aga*, then a great ranke of his chiefe Princes: amongſt whom were all the Embaſſadors, which vſed to be reſident in his Court; then followed the young Prince of *Corazan*, accompanied with *Xa-Tamas-Coolibeague*, the

The Kings Triumphant entry into *Caſbin* after his victory.

the Kings principall Fauorite, and then the King himſelfe alone; and after him, ſome fiue hundred Courtiers of his Guard. *Marganobeague* was with vs, and making vs large paſſage through all thoſe Troops.

Sir *Anthony Sherleis* firſt ſalutation, and ſpeech to the King.

When we came to the King wee alighted, and kiſſed his Stirrop: my ſpeech was ſhort vnto him, the time being fit for no other: *That the fame of his Royall vertues had brought me from a far Countrey, to be a preſent ſpectator of them, as I had beene a wonderer at the report of them a farre off: if there were any thing of worth in me, I preſented it with my ſelfe to his Maieſties ſeruice. Of what I was, I ſubmitted the conſideration to his Maieſties iudgement, which he ſhould make vpon the length, the danger, and the expence of my Voyage onely to ſee him, of whom I had receiued ſuch magnificent and glorious Relations.*

The Kings anſwere.

The Kings anſwere vnto me was infinite affable: *That his Countrey whilſt I ſhould ſtay there, ſhould be freely commanded by me, as a Gentleman, that I had done him infinite honour, to make ſuch a iourney for his ſake, onely bid me beware that I were not deceiued by rumours, which had peraduenture, made him other then I ſhould finde him: It was true, that God had giuen him both power and mind to anſwere to the largeſt reports which might be made good of him; which if he erred in the vſe of, hee would aske counſell of me, who muſt needs haue much vertue in my ſelfe that could moue me to vndergoe ſo much, and ſo many perils to know that of another.* And that he ſpake ſmiling, willing me to get on horſe-backe: which when I had done, he called *Haldenbeague*, his *Viſeire*, and *Oliuer di-Can* his Generall, and commanded them to take my Brother and me betwixt them, and my company was diſpoſed by *Marganobeague*, amongſt the reſt of the Kings Gentlemen of his Court: and in that order, the King entred *Caſbin*, and paſſing to the great place, he alighted with the chiefeſt of his Princes and Officers, whom he cauſed to bring vs with them, and went into a kind of banquetting houſe, in which there were ſtaires to aſcend by into a Tarras, where the King ſate downe, and the greateſt of thoſe Princes, and wee among them. This Tarras looked vpon the place, where after we had beene a little, and beheld ſome of the Court exerciſing themſelues at *Giuoco-di-canna*, that great troope was ſuddenly vaniſhed, ſo without all ſort of rumour, that it bred infinite wonder in me, conſidering how much tumult we made in theſe parts, in the diſpoſing of a farre leſſe company. Whilſt wee ſate there, the King called me againe vnto him, and when I had confirmed in more words, the very ſame I had before ſaid vnto him: Then ſaid hee, *You muſt haue the proofe of time to ſhew you, either the errors or the truth of theſe rumours, ſince you can make no iudgement of what you haue yet ſeene, which is but the perſon of a man, and this enemineence which God hath giuen me, for any thing you know, may be more through my fortune then my vertue. But ſince your paines and trauell hath had no other aſpect but to know me, we muſt haue a more intrinſicke acquaintance to perfect that knowledge; and how you will indure the faſhions of my Countrey, you can iudge beſt you ſelfe which are Maſter of your owne humor: This I will aſſure your of, you ſhall want no reſpect from my people, nor honour from my ſelfe; and therewith bid mee fare-well for that preſent, committing me and my company to* Baſtan-Aga, *to be conducted to my lodging.*

Sir *Anthony Sherleis* preſent to the King of *Perſia.*

Next morning I ſent the King a Preſent, of ſixe paire of Pendants of exceeding faire Emeralds, and maruellous artificially cut; and two other Iewels of Topaſſes, excellent well cut alſo; one Cup of three pieces ſet together with gold inameled; the other a Salt, and a very faire Ewer of Cryſtall, couered with a kind of cut-worke of ſiluer and gilt, the ſhape of a Dragon; (all which, I had of that Noble *Florentine*) which his Maieſtie accepted very graciouſly, and that night I was with my brother inuited by him to a Banquet, where there was onely *Byraicke Myrza*, and *Sultan Alye*, with *Xa-Tamas-Coolibeague*, his chiefe Minion; there hee had diuers diſcourſes with mee, not of our apparell, building, beautie of our women, or ſuch vanities; but of our proceeding in our Warres, of our vſuall Armes, of the commoditie and diſcommoditie of Fortreſſes, of the vſe of Artillerie, and of the orders of our gouernment: in which, though my vnskilfulneſſe were ſuch, that I knew my errours were greater then my iudgement, yet I had that felicitie of a good time, that I gaue him good ſatisfaction, as it ſeemed. For in my diſcourſe, hauing mentioned the hauing of certaine Models of Fortification in ſome Bookes at my Lodging, which were onely left mee in the ſpoyle which was made of mee at *Babylon:* Next day after dinner he came thither with all the principalleſt of the Court, where he ſpent, at leaſt, three houres in peruſing them, and not vnproperly ſpeaking of the reaſons of thoſe things himſelfe. Next night he ſent for me againe, into a place which they call *Bazar*, like our Burſe; the ſhops and the roofe of which were ſo full of lights, that it ſeemed all of a fire. There was a little Scaffold made where hee ſate, and as euery man preſented him with diuers ſorts of fruits, ſo hee parted them ſome to one, ſome to another, and there hee continued ſome foure houres; in which time he tooke mee aſide, with my Interpreter, and asked me very ſadly, *Whether I would content my ſelfe to ſtay with him; not for euer, for that were too a great wrong to my friends, who ſhould loſe me from their comfort, being diuided ſo farre from them; for my owne fortune he would not ſpeake of, but onely thus much; ſince I had told him I was a Subiect to a Prince, he knew, that then my fortune alſo muſt depend vpon the will and fauour of that Prince; and he aſſured himſelfe, that he was as able, and more deſirous to doe mee good then any: therefore if I would reſolue to giue him that little ſatisfaction; he ſhould perſwade himſelfe the more confidently, that the cauſe of my comming was*

Models of fortification.

The *Bazar.*

ſuch as I told him, the loue of his perſon and nothing elſe. I anſwered him, *I could ſay no more to his Maieſtie then I had alreadie done; that a report onely of his excellent vertues had brought me thither, that a better experience had bound me ſo faſt to him and them, that as he was Maſter of my mind, ſo he ſhould be of my perſon and time, which were both ſubiect to his command. For thoſe things of fortune, they were the leaſt things that I regarded, as His Maieſtie well ſaw by my great expence thither, onely to ſatisfie my ſight: but as I knew my ſelfe infinitely honoured by His Maieſtie, vouchſafing to ſerue himſelfe of me; ſo that was to mee aboue all other fortunes and ſatisfactions.* His Maieſtie ſeemed wonderfully well content with my anſwere, and that night began to ſhew mee extraordinarie publicke fauour, and ſo continued all the time of his being in *Caſbin*, daily encreaſing by ſome or other great demonſtration.

Sixe weekes he ſtayed there, giuing his accuſtomed audience to the people: In which time I ſaw the notableſt example of true vnpartiall royall Iuſtice, that I thinke any Prince in the world could produce: The Gouernour of *Caſbin* was appointed to that adminiſtration, in the maine ſeruice of the Kings State when the Rebels were firſt ſuppreſſed; a man exceedingly and particularly fauoured of the King: he taking the aduantage of the time, which being troubled, gaue him liuely colour, to make great profit vpon the people, and confident in the Kings fauour, abuſed both the one and the other by extreme extortions; his iudgement was, *That all his goods, and lands, ſhould be ſold, for the ſatisfaction of thoſe men whom he had ſpoyled: and if any thing wanted, ſince the King, by giuing him that authoritie, was partly the cauſe of thoſe exceſſes, hee condemned himſelfe to pay the reſidue out of his Treaſurie. That if any thing aduanced, it ſhould be giuen to his Children, with a grieuous Edict, that no ſuccour ſhould bee miniſtred vnto himſelfe. For that, ſince death was a concluder of his offence, ſhame, and the memorie of it, hee ſhould not die; but goe, during his life, with a great yoke, like a Hogs-yoke, about his necke, haue his noſe and eares cut off, and haue no charitable reliefe from any, but what he gayned with his hands: that he might feele in himſelfe the miſerie which poore men haue to get, and what a ſinne it is to rent from them by violent extortion, the birth of their ſweat and labour.*

A memorable puniſhment of extortion.

The King of *Perſiaes* iudgement vpon an Extortioner.

This Iudgement ſtrooke a mightie amazement into all the Great men preſent, and gaue an infinite ioy and comfort to the people. The *Turkes* Embaſſador, which was there, after he had ſtood ſilent a great while, as a man halfe diſtracted, ſware publikely, that he ſaw before his eyes, his Maſters ruine: being impoſſible that ſuch fortune and vertue, as the King was accompanied with, could receiue any obſtacle. That night he made ***Marganobeague*** Gouernour of ***Caſbin***, being well admoniſhed by that great example of his dutie. ***Conſtantino***, a braue young Gentleman, being a Chriſtian of ***Georgia***, he called ***Mirza***, and gaue him the gouernement of ***Hiſphaan***; and me alſo he called ***Mirza***; telling me, that he would prouide condignely for mee. And becauſe he had an vrgent occaſion to goe poſt to ***Caſſan***, I ſhould receiue his pleaſure by ***Marganobeague***; who brought me, the next morning, a thouſand Tomanas, which is ſixteene thouſand Duckets of our money: fortie Horſes all furniſhed; two with exceeding rich Saddles, plated with Gold, and ſet with Rubies and Turkeſſes, the reſt either plated with Siluer, or Veluet embroidered, and gilt; ſixteene Mules; twelue Camels laden with Tents, and all furniture, both for my Houſe and Voyage; telling me withall, that this was but a ſmall demonſtration of the Kings fauour, by which I might (notwithſtanding) conceiue what better hopes I might gather: and that it was his Maieſties pleaſure I ſhould follow him to ***Caſſan***: in the houſe where I was, I ſhould leaue a keeper, being his Maieſties pleaſure to beſtow it on mee: and that there were ten ***Courtchies*** which ſhould attend mee the next morning, to ſerue mee in my Iourney.

Sir *Anthonie* made a *Mirza*.

The rich Preſent ſent him by the King.

All this while I moued nothing to the King of that which was the mayne purpoſe of my comming: I tooke time to deeme by the proceeding of other deliberations, of the way which I ſhould take; and to make my ſelfe learned in the purpoſe of his actions, by his nature, and inclination; beſides, not onely to get, firſt a kind of poſſeſſion in his owne affection, but of all his Great men; eſpecially of thoſe whom I did imagine would be beſt and ſtrongeſt aſſiſters of my purpoſe: the King knowing how potent a vniter of mens minds the ſelfe-ſame Religion is for tranquillitie of an Eſtate: and the like diſ-vniter ſeuerall Religions are for the diſturbance of the peace of an Eſtate, hee is exceeding curious and vigilant to ſuppreſſe, through all his Dominions, that Religion of ***Mahomet***, which followeth the interpretation of ***Vſſen*** and ***Omar***, and to make his people cleaue to that of *Aly*: not (as I Iudge) through any conſcience which carrieth him more to the one then the other; but firſt to extirpate intrinſicke factions, then to ſecure himſelfe the more firmely againſt the *Turke*, who being head of that part which followeth ***Omar*** and ***Vſſen***, ſhould haue too powerfull away into his Countrey, if his peoples hearts were inclined vnto him by the force of Religion. Therefore he doth not onely ſtriue to roote it out, but to defile it, and make it odious; hauing in vſe, once a yeere, with great ſolemnitie, to burne publickly, as maine Heretiques, the Images of ***Vſſen*** and ***Omar***: then doth hee cauſe his Great men publikely (in ſcorne of their inſtitution) to goe with a Flagon of Wine, carried by a Footman, and at euery Village, or where they ſee any aſſemblie of people, to drinke; which himſelfe alſo vſeth, not for the loue of the Wine, but to ſcandalize ſo much more the contrarie Religion;

Kings care of Religion for Policie.

ligion: that by ſuch a kind of profaning of it, they may weare the reſpect of it out of the peoples hearts: which when it fayleth with reuerence in Religion, the Pillars thereof are vtterly broken. Yet there are of the very greateſt, exceeding preciſe *Turkes*, if they durſt doe other for their owne fortunes ſake, then couer, with all artifice, that infection.

Ten dayes I was betweene *Caſbin* and *Caſſan*, where arriued, I receiued more gracious demonſtrations from the King, then I could hope for, or wiſh: being farre beyond my preſent merit, and my Iudgement how to deſerue it at all. Foure dayes his Maieſtie ſtayed there, after my comming; in which time there paſſed many Triumphs at *Ginoco-di-canna* in the day, and good Fireworkes in the night: at which I was euer preſent with himſelfe, with no leſſe reſpect, then if I had beene his brother, as he alſo called me, and continued that name afterward all the time of my being in *Perſia*. The ſecond day of his Iourney, from thence, towards *Hiſphaan*, hee called me vnto him, my brother and my Interpreter; and (after ſome few diſcourſes) *hee began to tell vs the whole hiſtorie of thoſe his fortunes which I haue diſcourſed: and ioyned that hee vnderſtood, the* Turke *had ſent him a faire ſword (hee did beleeue) to cut off his head withall, if* Ferrat Cans *treaſon had well ſucceeded: for after the Meſſenger arriued at* Tauris, *vnderſtanding how God his great prouidence, had not onely mightily preſerued, but giuen him that famous victorie ouer his enemies, hee had ſent for new order to* Conſtantinople, *which came to no other end, but to call him backe againe. But the beſt was, the more the Prince hated him, the more his Subiects loued him, hauing receiued newes at* Caſſan, *of ten thouſand ſoules of* Courdines *which had abandoned their poſſeſſions vnder the* Turke, *and required ſome waſte land of him to inhabit in; which he had giuen them.*

And though this diſcourſe opened ſomewhat largely the Kings heart vnto mee, I durſt bee no bolder, at that time, then to ſay, It was euer, almoſt impoſſible to preſerue a quiet amitie betweene two ſo great Potentates, as himſelfe, and the *Turke*, &c. at *Hiſphaan*, ſaid the King, We ſhall haue leaſure enough both to deliberate and reſolue of ſome good things; and with that called ſome other, who entertayned him with diſcourſes of Hunting, and Hawking, in which he is much delighted, and vſeth them with great magnificence: neuer going to any of theſe ſports, but that he carrieth forth aboue fiue hundred Dogs, and as many Hawkes, nothing riſing before him but it is game. For Flies, he hath Sparrowes; for Birds, Hobbies and Marlins; for the greateſt ſort, ſome Hawke or other; and for Roe-deare Eagles; he hath particular *Agaes* for his Hawkes and Dogs, and other Officers to them a great number.

The particulars of his generall anſwer, yee may ſee in his owne booke: as alſo the Kings anſwer.

The King of *Perſia* his hawking and hunting.

The next day, I ſingled out *Oliuer Di-Can*, with whom, (after a few complements) *I communicated the Kings diſcourſe with me, of his firſt troubles, and latter fortunes; extolling His Maieſtie as it was fit; and beſides, giuing the greateſt honour to himſelfe, without flatterie, that I could deuiſe; then I told him of my anſwere to the King, and on purpoſe I ſaid, I feared, that it might turne to my harme, being newly planted in the Kings fauour, ſubiect to the enuie of the Court, and wanting a tongue to ſpeake for my ſelfe: and that to intermeddle in ſo great and perillous matters, it could not chuſe but awake ſome couered malice, to take occaſion to worke me ſome damage. But my confidence was ſuch, firſt in the Heroicke mind of the King himſelfe, then in the generous diſpoſition of his Excellencie, that I ſhould be protected from perill for this fault, as I would preſerue my ſelfe with more cautell hereafter.* Hee anſwered mee, that *the Kings affection vnto me was ſuch, that no man durſt lift vp a thought againſt mee: which the Court knew well. For himſelfe, as he knew not the conditions of our Courts, ſo I might miſtake thoſe of theirs: if enuie bare ſo great a ſway with vs, we had lighter Princes, and men of more preſumption. In this Court there was not a Gentleman but the King: the reſt were ſhadowes which moued with his bodie. But in this which I had ſaid to the King, if I had intended it, to moue him to warre in ſo fit a time againſt the* Turke, *I had done well: and aſſured me, that both hee, and* Xa-Tamas-Coolibeague, *would with all their powers concurre with me to bring it to an eſſentiall deliberation; though, ſaid hee, there bee three Dogs,* Haldenbeague, Baſtan-Aga, *and* Courtchy Baſſa, *that will mainly oppoſe themſelues againſt it: yet in the conſcience of my dutie, which I owe to his Maieſtie, I aſſure my ſelfe, that there is no ſecure way, either for the preſeruation of his perſon, or eſtate, but that. Therefore, ſince you haue begunne in ſo happie an houre to breake the Ice of ſo great and ſo good an enterpriſe, follow it without feare, ſince God will proſper your good intention in it, and wee will ſecond you, with all the ſtrength and induſtrie which wee haue.* This was all which I deſired, to bee aſſured of ſome friend; eſpecially ſuch a one, as might haue both opinion and credit of wiſedome and fauour with the King.

Kings entrance into *Hiſphaan*.

The Kings entrance into *Hiſphaan* was there of the ſame faſhion that it was at *Caſſan*; differing onely in this, that for ſome two *Engliſh* miles, the wayes were couered all with Veluet, Sattin, and cloth of Gold, where his Horſe ſhould paſſe. After he had beene ſetled there fourteene dayes, remembring what *Oliuer Di-Can* had ſaid vnto mee, I determined to loſe no more time. Therefore taking the opportunitie of the Kings being alone with mee, and my brother in a Garden, with my Interpreter onely and *Xa-Tamas-Coolibeague*, I ſpake vnto him to this effect: *That my affection, growne onely vpon the fame of his Maieſtie, had guided me from a farre Countrey into his preſence; by which I found his Royall vertues, ſo farre exceeding the relation which I had heard, that as I did admire them, ſo I had a kind of forceable mouing in my nature to deſire condigne fortunes to accompanie them: Beſides, my particular obligation to his Maieſtie was ſo great,*

Sir *Anthonie Sherleys* perſwaſiue to the *Perſian*, to make warre againſt the *Turke*.

that I was bound, not onely to ſay what I thought fit for his ſeruice, but to doe as much as my life might accompliſh for the ſame. There could no deliberation be grounded vpon a greater foundation of equitie, then that which had his end onely directed to the recouery of that, which was by force and violence vſurped from his State: nor nothing more honourable for a Prince then to bee able without hazard, not onely to reuenge priuate and publike wrongs, but to recouer their members againe to his ſeate, by his wiſedome and vertue, which haue beene ſeparate either by the defect or fortune of his Predeceſſors; *All this, both publike and priuate profit, followed ſo great an increaſe of State, (increaſing in all points the force of his State) and his poore Subiects, which were throwne out of their poſſeſsions, either through their true deuotion to his Maieſtie, which could giue them no peace vnder another gouernment, or through the extreame tyranny of the* Turke, *ſhould be recouered againe to their owne, with his infinite glorie and vtility. The facilitie ſhewed it ſelfe diuers waies, principally in his owne fortune, wiſedome, and vertue; againſt which, there was no likely reſiſtance, eſpecially when there was no equall obſtacle, then the reputation of his late victories ioyned with the other, would finde or make a way through all difficulties; then his* Militia *which was freſh and vncorrupted, then the incapacitie of the* Turke, *his corruptions of gouernment, want of obedience, ſundry rebellions, and diſtractions from any poſsibilitie, of being able to make any potent reſiſtance againſt his Maieſties proceedings, by his warres in* Hungarie, *which his Maieſtie might aſſure the continuance of, if it pleaſed him to inuite the Princes Chriſtian to his amitie, which he ſhould offer vpon that condition: by which alſo, he ſhould receiue one other worthy benefite fit for ſuch excellent parts, as hee moſt richly aboundant in, not to conclude the true knowledge of them in that one corner of the world: but with making theſe great Princes knowne vnto himſelfe, he ſhould make his owne worthineſſe likewiſe knowne vnto them. Neither (as I ſaid at the firſt to his Maieſtie) though theſe were great points to moue ſo great a ſpirit, intending to glory and great things, as his was, that they were ſo important as other were. For theſe might either be deferred, or not at all acted, being bound vnto them by no greater neceſſitie then his owne will, counſelled by good reaſon. But his caſe was ſuch, that hee muſt reſolue; both for the ſecuritie of his eſtate and perſon, to make or endure a warre.*

As I was proceeding, *Haldenbeague* the *Vizeire, Baſtan-Aga*, and *Oliuer di-Can* came in: the King preſently called them, and told them what I was propounding vnto him; vpon which the *Vizier* ſwelling againſt me, anſwered inſtantly. Your Maieſtie may now perceiue that true, which ſome of your Seruants haue beene bold to tell you, at the firſt comming of theſe Chriſtians, and many times ſince, that they were ſent to diſquiet your Maieſties tranquilitie of your State, and to embarke you in dangerous enterprizes for other interreſſes, &c.

The *Vizeirs* diſſwaſiue oppoſition, is long, and here omitted.

Oliuer di-Can anſwered, that there was difference betweene a propoſition, which was onely mooued to be counſailed of, and a perſwaſion. That hee thought I counſailed nothing, (much leſſe perſwaded) but onely propounded that to the King, which if it were not then fit to be executed, for reaſons that I knew not in the preſent condition of the Kings affaires; yet I deſerued not ſo bitter a cenſure, ſince Princes ought to heare all, and elect the beſt, &c. The King then commanded *Baſtan-Aga* to ſpeake freely alſo what he thought, who after a reuerence vnto him, hauing repeated the Arguments paſt, commended them all (as it is his faſhion apparantly to offend no body: but what he doth in that qualitie is ſecretly) and then as though hee meant no ſuch matter, diuiding what he would ſpeake into two points, the warre, and my perſon, he proceeded, &c. When he had ended, I beſeeched his Maieſtie to vouchſafe to heare me once more, which he ſaid was needleſſe, and the day farre ſpent; therefore ſince euery man had already ſpoken their opinion, he would alſo ſay ſomewhat of his owne, and referre the farther deliberation of things vntill another time. *The propoſition which* Mirza Antonio *(ſaith he) made vnto me, is queſtionleſſe in it ſelfe ſuch an one, as I muſt not onely thanke him for propounding it, by which it hath receiued life, but I muſt alſo prouide for the execution of it, that the life which it hath may bee vſed to good purpoſe. (His long anſweres to their reaſons are omitted) For the* Tartars *which I haue as ſubiected, if I were* Oliuer di-Chan, Haldenbeague, *or* Baſtan-Aga, *I could thinke of few better meanes to aſſure my ſelfe of their rebellions, then thoſe which they haue propounded: except one addition of ſuffering them to enioy their ancient Order, Lawes, and their particular courſe of Iuſtice. But as I am borne with a mind of another conſtitution, I can ſecure them better by giuing them to their owne naturall Prince, and him to them. For to whoſe Father I was ſo much bound, that through the royaltie of his diſpoſition, I hold my life, and had the beginning of what I am, I can doe little for the Sonne, and no gratefull act at all for the memory of the Father, if I cannot giue him a Kingdome which is the leaſt part of what I am. To conclude as good deliberations in their many points, muſt be grounded vpon the example of the paſt, the experience of the preſent, and the iudgement of the future: and the* Turke *hath beene euer heauy to my State in long paſſed, and late paſſed times, and is now by ſome accidents partly proceeding from himſelfe, partly from others (in all likelihood) eaſie to be perpetually aſſured: which point of time that giueth ſo good an occaſion if it be let paſſe, may giue him power (for a mind he can nor will neuer want) to be vntollerable againe hereafter; or if not vntolerable, at the leaſt dangerous. We haue two great powers of our minds, the one a wiſe power of vnderſtanding, by which we penetrate into the knowledge of things; the other a ſtrong power of reſoluing, by which we execute things well vnderſtood: and now that we haue iudged of all, we muſt reſolue of ſomewhat; and of that which is probablieſt beſt. Therefore*

The *Perſian* Generall his anſwere to the *Vizeirs* diſſwaſiue, is for like cauſe omitted.

The Kings cenſure and concluſion of the conſultation.

The Kings concluſion of the conſultation.

our neceſſitie, our honour, and our iuſtice calling vs againſt the Turke*, and ſince with all theſe concurreth ſo good an opportunitie: he muſt be the maine end of which wee will determine: and becauſe to prepare vs to that end amongſt many other circumſtances, the ſending to the Princes Chriſtian hath beene intimated as one of the moſt neceſſarie: wee ſhall doe well in the generall good vſe which wee muſt make of this interpoſition of time, to doe alſo that. For though it bee true, that their intereſſes will euer make ſuch a propoſition acceptable: yet where there is a proffer of ſuch a condition, as beareth with it a kind of Obligation, as it is of more honourable faſhion for vs, ſo it addeth grace and reputation and more ſtrength to it, or any ſuch like purpoſe. For neither will I relie ſo much vpon my owne power, or fortune, or the preſent benefit which I meane to beſtow vpon theſe of* Coraſan*, that I will forget I haue offended them, and to arme my ſelfe with all the beſt aduice I can, againſt the ſiniſter working of any fortune. Neither will I ſo much preiudicate the opinion, which I deſire the world (without vaine oſtentation) ſhould hold me, and my Miniſters, as that my enterpriſes ſhould not haue a way giuen them by the wiſeſt and beſt weighed counſell, and perfect concurrence made betweene my fortune well iudging of my counſell, and all proper occaſions. As for* Mirza Antonio *(for ſo hee euer called mee) what hee is to me you all muſt know, and my eſtimation of him: which I aſſure my ſelfe to be grounded vpon a good and true iudgement, ſince he hath beene the firſt and onely propounder of the manifeſt point of all other, which doth or may concerne me moſt. So for that matter of ſending, in which there is more diuerſitie of opinions about the forme of circumſtance, then eſſentiall matter of ſubſtance, I will remit it to his fidelitie and true affection to me, to diſpoſe as he ſhall in thoſe two great workes in a noble minde, find meeteſt for my honour, and conuenient, and certaineſt for the effecting. Yet this muſt I tell you and him, which hath not yet been thought of, that a great Prince, as I am, muſt receiue a deniall for an iniurie: and I had rather not know them at all, then with knowing them to be alſo offended by them, though (this I ſay alſo) that he cannot be iudged to haue authoritie to command their wills, therefore muſt be blameleſſe in all, except in the lightneſſe of his imagination, vpon which ſlender occaſion hee ought not, for the credite of his owne iudgement, to haue formed a Counſell.* Before I could frame one word of replie, he roſe, and hauing talked a little while alone with *Xa-Thamas Colibeague*, he called my Interpreter, and held him ſome quarter of an houre in a very earneſt ſpeech: which was, to command him (as he afterwards told mee) not to let mee know what his *Vizier* had ſaid againſt mee, but charged him to animate mee to loue his People, and alſo to confirme (in all hee could) my affection and well-hearted intention to his owne ſeruice. And wee parted with a mutuall ſhew of great ſatisfaction. Many dayes after, when I would begin to enter into a new diſcourſe of thoſe deliberations, he would preſently turne himſelfe to ſpeake of other matters. In this faſhion more then one moneth paſſed, in which I had no comfort of my deſire, but onely that which *Xa-Thamas Colibeague* and *Oliuer Di-Chan* gaue me, and the Kings exceeding fauour which rather encreaſed then decreaſed towards me.

In this time (as though all the ſtrength of that ill ſpirit, who euer rayſeth the vttermoſt of his skill and power to preuent all good purpoſes had conſpired to ouerthrow the well proceeding of this good buſineſſe.) There came newes to the Court, that *Mahomet-Aga* Generall of the *Ianizaries* of *Bagdat* was entred into the Kings Gofines, as Ambaſſadour from the *Turke*, with a rich Preſent, and maruellous honourable traine: And that thoſe of *Ormus* had ſtayed by force ſixteene ſlaues which were ſent by the Great *Mogore* to the King; with nine other which *Oliuer Di-Chan* had bought in thoſe parts, and the Merchants for their more ſecuritie had ſent them with thoſe of the kings. This raiſed the courages of thoſe which oppoſed themſelues to the mayne buſineſſe, alienated mightily the hearts of *Oliuer-Chan*, & *Xa-Thamas Colibeague* from all, and exaſperated the King himſelfe ſo much againſt them, that his ordinarie ſpeech was no other, but that he would ſhortly learne to haue a reſpect vnto him, which did ſo exceedingly fill my very ſoule with perplexitie and anxietie, that I fell into a very dangerous ſickneſſe, in which the King neuer fayled daily to viſite mee himſelfe; and finding that the recordation of thoſe things did aggrauate both the griefe of my mind, and vnquiet of my bodie, he forbad that any in my preſence ſhould ſpeake more of it, but onely comfort me with all ſort of diſcourſe of recreation, with ſo royall and ſo gracious a regard, that hee ſhewed apparantly enough, that few accidents could diſpoſe his mind from any reaſonable contentment which hee might giue mee. In the meane time *Mahomet-Aga* arriued at the Court, whom the King ſent his *Vizier* and *Courtchibaſſa* to meet, accompanied with a thouſand Horſe of the principall of the Court, and of the Citie. Theſe (no queſtion) gaue him large inſtructions, and as large hopes; which if he had guided alſo rightly, he might haue done his Maſter great ſeruice, and himſelfe infinit honour: but through his owne too haſtie greedineſſe, aſſurance, and deſire, he preuented himſelfe whileſt he ſtriued firſt beyond that which was indifferently good, then beyond that which was better, and at the laſt beyond all reaſonable (and I thinke his owne) hopes. For firſt being proudly confident vpon the greatneſſe of his Maſter; then vpon the difficultie of the King of *Perſians* preſent eſtate, to be moued to offend ſo potent a Neighbour; then vpon ſo great and ſtrong a faction in the Court; beſides, hauing heard by them that the Kings minde was altered from thoſe of *Ormus*, and that *Oliuer-Chan* alſo was then likewiſe alienated from his firſt cenſure through the particular wrong done vnto himſelfe. Hee left the right way of mouing by degrees ſo great a

Sir *Anthonies* ſickneſſe.

buſineſſe to carrie it euen without agitation or danger: And as though with knowing the circumſtances he had attayned the end, he ouerthrew his Maſters intention, his owne honour, and almoſt loſt his life, if the Kings infinite clemencie had not either deſpiſed or pittied his errour.

The proud meſſage deliuered by the *Turkes* Ambaſſadour to the King of *Perſia.*

The day of his audience was honoured with all the Princes of the Kings Court, and my ſelfe being too weake through my long ſickneſſe, the King commanded that my brother ſhould bee preſent alſo; where after a magnificent oration of his Maſters potencie in all conditions of force, he told the King, *That he was ſent to admoniſh him to remayne conſtant in the truce with his Maſter; to require reſtitution of thoſe* Courdines *which without licence had abandoned their poſſeſſions in his Maſters Prouinces, and contrarie to the termes of amitie were entertayned by him. That his Maſter alſo demanded the reſtitution of* Coraſſan *to the former gouernment, in the alteration of which, though he knew his Greatneſſe and Maieſtie violated, yet he could yeeld ſo much from what hee ought to doe to the King of* Perſias *yeeres and heat of valour; that he would content himſelfe with that ſatisfaction. Then he aduiſed him to force his nature, and couer this vaine glimmering of fortune with iudgement and good counſell; which euer would aduiſe him to maintayne and preſerue his eſtate, rather with warie then violent counſels. This his Maſter demanded of him to obliterate (by the facile granting of it) all greater iniuries; wiſhed his Maieſtie to conſider well of the Demand, the condition of the Demander and his owne:* Denials euer to ſuch Potentates being receiued for mayne offences; that it was euer a wiſe determination to yeeld to the authoritie of Time, and neceſſitie, and to auoide by that good iudgement, vrgent perils, and ſiniſter conditions: nothing being a more ſecure repaire, then to ſtrike ſayle againſt inſupportable tempeſts, it many times hapning, that the too great valour of men vſed with too great confidence is bitterly perſecuted, and ſometimes oppreſſed with an vnhappie courſe of fortune: againſt the current of which, when once through errour it breaketh forth, no humane force or wit can make any reſiſtance. And becauſe all men for the moſt part are blind in diſcerning the iudgement of good or ill counſels, from their end, celebrating them when they proſper with a falſe argument from the ſucceſſe: *His Maieſtie ſhould giue a great example of true wiſedome, not to be ſo much ouerborne with the preſent delight, or future hopes, extracted from thoſe firſt proſperous ſucceſſes, as not to bee able to lift vp his eyes to ſee the clouds which hee had raiſed by ſome of them: which if they were not preuented, would breake forth into extreame Tempeſts. To conclude, he ſaid that his Maieſtie muſt bee ſo farre from thinking to weaken his Maſter by cunning and by artifice, and ſo to keepe his Armes farre from him; that hee muſt reſolue ſuch courſes to be ſeruile: and to execute apparantly and preſently onely, Princely, and like himſelfe; ſo that eyther hee muſt prooue himſelfe a Friend, or declare himſelfe an Enemy. The firſt would merit any priuate grace, which ſhould be no ſooner deſerued then attayned; the other would giue glorie and honour to the Victor, euer deare and honeſt to the winner, precipitious and ſhamefull to the loſer. And not ſpeaking of the inuincibleneſſe of his Maſter, God himſelfe would iudge the firſt vniuſt Infringer of an Amitie ſworne to his great Name.*

The King of *Perſias* his Anſwere to the *Turkes* Ambaſſadour.

The King without any thing mouing from his accuſtomed grauitie, tempering the Iuſtice of his indignation with the true magnanimitie of his minde, anſwered him to this effect. That *as the greatneſſe of riches and Treaſure were often pernicious to Princes; ſo were abundance of men, and largeneſſe of Dominions, to ſuch as were too weake to gouerne them: therefore that extolling the Magnificencie of his Maſter (which might breed wonder and terrour in thoſe who were not capable of greatneſſe, was no moouer of him to decline from any part of that which belonged to his owne greatneſſe. He had receiued the* Courdines *(oppreſſed by the tyrannie of cruell Miniſters) into his protection; and as their comming to him proceeded of their owne will, ſo their returne from him ſhould bee voluntarie, and not through his conſtraint.* Coraſſan *he had iuſtly taken from an Vſurper, and would reſtore the lawfull Prince, who ſhould receiue the benefit from his munificence: and not from any point of the* Turkes *inſtance. But wherefore ſhould hee bee bound to giue a ſtricter account of his actions to the* Turke, *then became equall Princes to aske the one of the other; as though the Lawes of ruling had but one Moderator, before whoſe Tribunall they ſhould be all preſented?* Tauris *belonged to his Predeceſſors; ſo did* Sieruan, *ſo did* Dierbech; *and what Iuſtice had his King to detayne them? If none other but by the potencie of his Armes; the ſame point of Iuſtice he had alſo to preſerue what hee had alreadie gotten: and to vindicate alſo thoſe vniuſtly detayned from him. If hee will breake the Truce made betweene my Father and him, and continued by my Brother and mee, vpon ſo manifeſt vniuſt Cauſes; as the Warre was neuer proſperouſly prouoked againſt our State by his Predeceſſors nor himſelfe, but through ſome ſtrange accident, errour, or our diſunion: ſo beleeue that it will now breake forth to his owne deſtruction. Yet I doe not denie but that I had rather, both to preſerue what I haue, and to recouer what my Anceſtors haue loſt, by equitie then bloud; and by force of Reaſon, rather then of Armes: which if I cannot, I will certainly amend by vertue what I haue erred in by cunctation. My power and glory is yet ſoundly whole, and more increaſed through the merit of* Modeſtie, which was neuer yet deſpiſed by the greateſt which haue beene among men: and is eſteemed by God himſelfe. *Wreſting of Acts could not deceiue Oaths; which as they were made to God; ſo the iudgement of their breaking or abuſing would euer be in God, and his memory, care and power. For* Mahomet-Aga *himſelfe; though hee had forfeited the Priuiledges of an Ambaſſadour, by executing vnder that Title a contrarie Office; if I ſhould (ſaid hee) preſently and condignely puniſh you, both the memory of your preſent Fortune (into* *which pride and folly hath throwne you) and my glorie would be darkned; and the puniſhment would bee followed with a ſudden forgetfulneſſe; but if I free you (as I will) from your puniſhment, though I cannot from the fault, I ſhall be an eternall memory to the World of* Clemencie, *and leaue you a great precept either of more iudgement, or leſſe employment: vntill you can make your ſelfe fitter for ſuch a one as this, to which you haue beene vnworthily elected.*

§. IIII.

The Kings condeſcending to Sir ANTHONIES *Motion, employing and furniſhing him in Ambaſſage to Chriſtian Princes. Two Friers.*

The next morning the King came vnto me, and after ſome other Diſcourſes, hee told me he had well conſidered of my Propoſition, which though otherwiſe hee had no great inclination vnto, both, becauſe of the great ſeparation by diſtance, and difficult meanes of correſpondencie, which could bee made betweene the Princes Chriſtian and himſelfe, beſides the ſmall neceſſitie he had of them (God hauing giuen him ſo ample, ſo rich, and ſo warlike a Dominion) and if he had, their owne diſ-vnion amongſt themſelues gaue him ſmall hope of any great good effect in what he ſhould propound vnto them: Beſides the derogation from his owne greatneſſe to a demander of their Amitie, whoſe Predeceſſors had ſought it of his by diuers meanes, and vpon great conditions. Yet to ſhew me how deare an eſtimation hee held of me, hee was contented not to ſee what belonged to himſelfe, but onely to regard my ſatisfaction: which he willed me to determine of, and aſſured me of the effecting of it whatſoeuer it was.

Sir *Anthony Sherley* confirmeth the King in his purpoſe of ſending to the Princes of Chriſtendome.

And after I had giuen his Maieſtie thankes which were conuenient for ſo high a fauour, I told him that I had propounded nothing but that which the future experience, and preſent reaſon of things would proue not onely infinitely auaileable, but alſo neceſſary for his honour, profit and ſecuritie: to which counſell I was readie and deſirous to adde my owne perill, which could by no other meanes bring an anſwerable benefit to the greatneſſe of it ſelfe, but onely in the true eſtimation which I made of the merit of his Maieſties vertue, and my infinite affection to his ſeruice. The neceſſitie of his State, I knew either counſelled him to prouide for a Warre; or to make a Warre: *Priuate cogitations hauing their progreſſe of ſuch a condition, that they may take (as themſelues will) either more or leſſe of fortune; but thoſe which had raiſed their thoughts to the ſublimitie of Dominion are no more in their owne power: hauing no meane to ſtep vpon betweene the higheſt of all, and precipitation.* For his Maieſtie to ſleepe longer, called vpon by ſo mayne Reaſons which did euidently demonſtrate vnto him the ineuitable danger (if not ruine) of his State, and contrariwiſe, the certaine addition which his Maieſtie might make to his Glorie and State, would ſeeme to thoſe that did not rightly vnderſtand the excellencie of his Maieſties heart, ſuch a weakneſſe in him, as is incident to thoſe which haue not power to temper felicitie, from glutting themſelues with the abundant fruits of preſent proſperitie; though they haue a patient forced vigour to withſtand aduerſitie. That the *Turke* was to be vanquiſhed, his owne Rebels had ſhewed, which haue ouercome with ſmall forces his great power in ſundry Encounters. If his *Militia* hath had heretofore more vigour and valour, it is now changed through pleaſure, eaſe, and ſurfeitings by (their Princes Example) with great corruptions; which a more vertuous Prince may reduce to their ſoundneſſe: his Maieſties wiſdome ſhould worke immediately vpon the preſent generall defect and errour. Neither ſhould hee make a proportionable concurrence betweene his facts and wiſedome, if hee did loſe time in doubtfull deliberations, in ſuch a caſe which did euidently ſhew him that if he might ſecurely continue in peace, yet that peace was more pernicious vnto him then Warre: leeſing ſo many faire occaſions of propagating his Empire, and making his Eſtate eternally inuincible, & too dangerous to be attempted againe by the *Turke*: when there ſhould be ſo equall a ballance of potencie, as would bee betweene them, but by the recouerie of his owne, if his deſire and fortune, and vertue diſpoſed no more vnto him then that which was iuſtly his owne, and was vniuſtly detayned from him. For thoſe Rebellions of the *Turkes* they were likely rather to increaſe then diminiſh: ſuch manner of people euermore eaſily conſenting in vnitie in Warre, then in peace to be commanded, or yeeld obedience: And *the greateſt powers which are, haue beene, or may be, which vnited beare all before them, the violence of their ſtrength, once diuided either by time, by patience, or by diuerſitie of Fortune (which cannot be at all times, and in all places alike) may be and are ſubuerted.* The Warre it ſelfe will open and diſcloſe many hidden and ſwelling wounds, which are now onely couered by ignorance, and others detracting of their determination. And though it be true that the Princes Chriſtian bee farre deuided; and ſome of them incumbred with particular Deſignes amongſt themſelues, through the paſſions of their priuate intereſts; yet the Emperour (who is the greateſt in Title, and by his Alliance of the moſt power) is already ingaged againſt the *Turke:* which Warre hee wil more or leſſe proſecute according as he ſhal haue more or leſſe hopes. And what greater (almoſt aſſurance of proſperous ſucceſſe) can he haue then the coniunction with your Maieſtie, whoſe power and vertues he ſhall know? And the mouing of both your ends being the ſame, can loſe no propertie in their working, by the large ſeparation or diſtinction of places. The Pope alſo (who carryeth a Supreme Authoritie among Princes, to mooue them to thoſe things which ſhall beſt preſerue, or augment the limits of his Church) animated by your Maieſties great name and offer; will aſſuredly vſe the vttermoſt of the ſtrength, of his authoritie and induſtrie, to reconcile all particular enmities, and to combine all hearts to that Generall Warre, in which euery particular is truly much intereſſed; if they conſider their conſcience to their profeſſion, and the danger wherewith they all haue beene threatned, by that great Enemies potencie: diuers Princes hauing alreadie by it ſuffered the vttermoſt of ruine.

Neither ſhall your Maieſty deſpaire, but that all may bee perſwaded to ſo honourable and pious an action, *being a propertie in mans nature to follow, that which hath beene contrarie to their diſpoſition to begin:* And if they all ſhould not; yet the Emperour, Pope, and King of *Spaine*, abſolutely will imbrace the Amitie, honour the name of your Maieſtie, and vnite themſelues in any termes of Princely Alliance: and your Maieſtie ſhall haue an eternall glory amongſt all; for inuiting them all to ſo Noble, Generous, and Royall an Action: and at the leaſt, draw great Intercourſe of Merchants of all thoſe parts; which will giue an entrance to a kind of ſociableneſſe, and that will proceed to a common reſpect, *And ſo to a mutuall friendſhip which will giue the communication and knowledge of many things hidden (both in the knowledge, vſe and profit of them) for want of ſuch an Intercourſe.* Your Maieſtie alſo wiſely deſireth to take away all reputation from the *Turkiſh* Religion, through your Dominions, both by ſcandalizing it publikly, and puniſhing it in particular perſons: Sithence, *Hereſie in all Religion cauſeth Diuiſion, and the corrupted part becommeth a pernicious Enemy to the Prince who ſupporteth the contrarie; From it ariſe as from a mayne turbulent Spring, Treaſons, Conſpiracies, ſecret Conuenticles, and Seditions.*

Beſides, the greateſt and largeſt way, which the *Turke* hath into your Dominions, is the faction of his Sect; as *Iſmael* your Predeceſſor had, of that which your Maieſtie profeſſeth, to deuide your State from him: Hee is an abſolute and Tyrannous Enemy to the Chriſtians; Your Maieſties Religion, hath a charitable opinion of them: and if drinking of Wine, burning of their Prophets Images, and ſuch leſſe apparances be in your Maieſties opinion effectuall things to eſtrange the people hearts from that Religion, by a contrary vſe, with thoſe Opprobries, to the other; a greater meanes your Maieſtie may worke by: in giuing libertie of Chriſtian Religion, ſo much abhorred of their part and ſecuritie of Trade, goods and perſon to Chriſtians, by which you ſhall bind their Princes; expreſſe the charitie of your Law, ſerue your ſelfe in diuers things of them which haue beene hidden vnto you, both for your vtilitie, ſtrength and pleaſure: and more inure your people to deſpiſe the other Religion, by ſo contrary, ſo apparant and ſo great effect. Neither can they euer be dangerous to your Maieſty, their increaſe being alwayes to be limited by your will. This alſo will giue your Maieſtie great fame, ſince by their meanes you ſhall recouer auaileable Inſtruments both to preſerue and augment your Eſtate by: as Founders of Ordnance, Makers of all ſorts of Armes, and Munition. So that though it may ſeeme a ſtrange Act in your Maieſtie to bee contented to inlarge Chriſtians, ſo new and ſo great a fauour, yet *ſince all great Examples euer haue in them ſome thing of an extraordinarie qualitie, thoſe are to bee made vſe of that repaire by publike profit, thoſe particular diſguſts which priuate men may receiue of them:* I know that *it is for the moſt part a fallacious ambition which imbraceth greedily new and dangerous things, but to determine and execute fit and conuenient things, is the proper effect of wiſdome and courage.* Your Maieſtie knoweth your preſent Eſtate, remembreth the courſes of times paſt; and the excellencie of your iudgement weigheth, that which may ſucceed hereafter. *No man receiueth harme but from himſelfe;* nor your Maieſtie can ſuffer none but from that which your ſelfe will determine of your ſelfe: you are inuited to no act depending vpon fortune, but ſuch a one as ſhall haue his foundation, vpon Counſell, Reaſon and Iudgement. My ſatisfaction ſhall be aboue all other greateſt if your Maieſtie reſolue of that which wil be moſt ſecure, honourable and commodious for your Perſon, State, and particular Subiects.

The King of *Perſiaes* reſolution to employ Sir *A Sherley* as his Ambaſſadour.

Well ſaid the King, you would then haue mee to write to as many of the Chriſtian Princes as are greateſt amongſt them, who if they will apply themſelues to our purpoſe may draw all other leſſer vnto it, by the example of their authoritie; or at the leaſt (if they will not conſent in that point) will command their Merchants to repaire to our Dominions: ſo that wee and they may haue ſome good friendly vſe the one of the other. The Letters you ſhall appoint to be written to as many, and to whom you will, with priuiledge for Merchants, and the ſecure profeſſion of their Religion and peaceable poſſeſſion of their goods, and perſons, in as ample ſort as your ſelfe will deuiſe; and not onely for them but for all Chriſtians whatſoeuer, which for curioſitie to ſee, or loue to mee, will take paines to come hither; or for any purpoſe ſoeuer: beeing impoſſible their purpoſe can at any time be ill towards vs, which wiſh them in all things ſo wel. And becauſe you haue bin the Mouer and Perſwader of this buſineſſe, you alſo ſhall be the Actor

Sir *Anthonie Sherley* his acceptance of the employment.

of it, aſſuring my ſelfe that my Honour cannot be more ſecurely repoſed in any mans hands, then your owne: both in that I iudge of your owne diſpoſition; and more, in that which I know of your Obligation to me; beſides, *There is none ſo proper an Executor of any Enterprize, as hee which is the firſt deuiſer of it:* I humbly thanked his Maieſtie for his confidence; and excuſed my inabilitie to performe ſo great a charge; *Many men being more fitter to propound then to execute: That requiring a particular valour and experience, which I had not.* Notwithſtanding, ſince I would not giue his Maieſtie cauſe to ſuſpect, that I had intimated ſuch a thing vnto him; as eyther was ſo dangerous to carrie, or impoſſible to effect, that I durſt not for thoſe cauſes vndertake it: I would onely beſeech of his Maieſtie one of his Princes, eyther to be my Superiour or Equall in the Ambaſſage, or ſuch a one as might be abſolutely my Inferiour, for a Teſtimonie, onely of my aſſured comming from his Maieſtie. All which hee promiſed: commended my Reaſon and Prouidence in that point; and offering alſo Preſents of great value, and worth to accompany his Letters, which ſhould bee goodly Carpets, Swords and Daggers couered with Gold, and Iewels, Plumes according to their Countrey faſhion, and other things worthy to bee eſteemed, both for the price and rareneſſe. Then he told me I muſt recouer my ſelfe, ſtrengthen my minde and come abroad, that he might feaſt me before my departure.

The *Perſian* magnificence in their ſolemne Feaſts.

For thirtie dayes continually, the King made that Feaſt in a great Garden of more then two miles compaſſe, vnder Tents pitched by certaine ſmall courſes of running water, like diuers Riuers, where euery man that would come, was placed according to his degree, eyther vnder one or other Tent, prouided for abundantly with Meate, Fruit, and Wine, drinking as they would, ſome largely, ſome moderately without compulſion. A Royaltie and Splendor which I haue not ſeene, nor ſhall ſee againe but by the ſame King: euer to bee prayſed for the conſtant Antiquite, if not for the reaſon of the expence. The ioy of the Feaſt was much augmented by *two great Fortunes,* which gaue themſelues at that time to the King; which were theſe: The *Tartars* of *Buckehawrd* (which haue euer beene of greateſt reputation amongſt all thoſe of the Orient, both for their valour in Armes and Wealth) moued vnto it through their owne diuiſions; the Captaines of which being of validitie and proper induſtry, to enflame the Ciuill diſſentions, and vnfit to temper their alternate good ſucceſſes, by the fame of the King of *Perſiaes* Iuſtice in Gouernment, and the felicitie which followed all his Enterprizes, were brought to conſent vnitely in one to ſend, and deliuer themſelues and their Countrey vnder his ſubiection. And the Great *Mogor* King of *Labor* mooued by the like fame, ſent a great Ambaſſador to deſire a Marriage betweene his eldeſt Sonnes Daughter, and *Cephir Micza* eldeſt Sonne to the King of *Perſia,* with a mightie Preſent, and as mightie offers both of readie money, and to pay thirtie thouſand men in any Warre, which the King of *Perſia* ſhould vndertake for ſeuen yeares.

Two great fortunes which befell the King during his Feaſt.

Firſt, The ſubmiſſion of the *Tartars* to his Crowne.

Secondly, The rich Preſent with the Alliance of the great *Mogor* offered to the *Perſian.*

The comming of two Friers to inſinuate with Sir *Anthonie Sherley.*

In this time came vnto me a *Portugall* Frier, named *Alphonſo Cordero,* of the Order of the *Franciſcans* Secular, and an other *Armenian* Frier of *Ieruſalem,* with a Meſſage from an other Frier of better eſtimation, called *Nichola Di-Meto:* the effect of which was this, that hee had beene Inquiſitor generall of the *Indies,* and his time being finiſhed, as alſo, hauing receiued commandement from the Pope and King of *Spaine* to returne, and for ſome other important cauſes to the Chriſtianitie of theſe parts, not beeing willing to attend the tedious Voyage of the *Portugall* Fleet by Sea, choſe rather the hazard to goe ouer Land.

But when hee came, though this inſinuation of his were like a good meane; and ſhewed to proceed from the beſt condition of ſpirits; Yet he did much degenerate from the name of a Chriſtian, much more of a Religious man, of a true Subiect to his Prince, and of a Pious wiſher to thoſe things which tended to the generall good of the whole Common-wealth of Chriſtendome.

For I vſed him with all thoſe duties and reuerences which I could poſſibly deuiſe, or any ambitious heart could deſire: which gaue (as it fell out) but a freer paſſage to the iniquitie of his ſoule; to my great griefe, preiudice of the eſtimation in thoſe parts of Religious men; and to the moſt infinite affliction of the other *Franciſcan,* that can bee expreſſed; hee beeing certainly a good man, and as farre as his vnderſtanding guided him, zealous to perſwade others to bee ſo, helping to expreſſe by a ſincere and holy Example of life what he wanted in Diſcourſe. But *vbi Dei numen prætenditur ſceleribus, ſubit animum timor, ne fraudibus humanis vindicandis, diuini iuris aliquid immixtum violemus.* For which reaſon I will ſay only this: that to free my ſelfe from the vnexpected croſſes which daily roſe againſt my buſineſſe, I preſſed the King as hotly (as ciuilly I could) for my diſpatch: which hee granted mee at the thirtie dayes end: hauing appointed *Aſſan Chan* a gallant young Prince to goe with mee: when it was concluded that *Aſſan Chan* ſhould goe, and his prouiſions were all ready, my Commiſſion and Patent (for the principall points of my buſineſſe) ſealed; the King marryed him to an Aunt of his, much againſt his Princes will and more to my griefe; none other of the great Ones hauing a ſpirit to apprehend only ſuch a Voyage, much leſſe a heart to performe it.

Sir *Anthonies* Enterprize hindred by his owne inſtrument.

So that beeing inſtantly ſued to by *Cuchin-Allibi* a Courtchie of ſixe *Thomans* Stipend by the Yeare, and in diſgrace alſo, for ſome ill part that hee had played, I (preſſed thereunto by the *Vizier* and *Baſtan Aga*) ſpake vnto the King that hee might goe with mee, in the forme onely of a Teſtimonie, though honoured with ſome good words in the Letters, for the better reputation of the Buſineſſe: which the King was exceeding backward in conſenting vnto, deſiring mee eyther to goe alone, or better accompanied.

At the laſt, I was vrged to take that fellow, and the King content to let him goe: But would beſtow on him no more then fiftie *Tomans* for the whole expence: which hee called alſo caſt away. Him I left to bring the appointed Preſent after mee; and the Letters to the particular Princes; which were then readie at my departure not ſealed, and the Preſent not throughly prouided: my ſelfe deſiring to free my ſelfe from the Court, where euery occaſion was receiued by thoſe, which were contrary to the Enterprize, to hinder it.

The cauſes for which the King of *Perſia* detained Sir *Robert Sherley.*

After I had taken my leaue of the King, the morning before my departure he came to find me againe at my Houſe: and after a little other ſpeech he ſaid vnto mee, *That my abſence from him would exceedingly grieue him, his affection to me being true, and his hopes of me many. If hee had bin furniſhed of any fit to haue vndergone the management of this Affaire, hee would neuer haue enioyned me to ſo much trauaile, and ſo many perils, but that I knew his Court to bee ignorant of the Language and properties of our parts, and ſince he was prouoked by mee to ſend thither, hee knew that I would bee contented with my labour to keepe him and his, from all ſorts of ſcorne. That my Brother was young, and therefore the more to be tendered, and not euery day to be expoſed to new labours; his loue to vs both made him carefull in that point, but more particularly his infinite deſire of my returne; which he thought would be more aſſured by ſo deare a pawne: And by daily Relation which I ſhould receiue of his Royall vſage, I ſhould alſo be daily inuited to returne howſoeuer. If I met with ſuch Fortunes as would bee worthy to make me ſtay from him; or ſuch accidents as had power to hinder me by their neceſſitie; the company of my Brother ſhould giue him great ſatisfaction in my abſence. And if the worſt ſhould happen vnto me, he did deſire euer to haue a Subiect ſo neere vnto me, vpon whom he might make a declaration vnto the World, both of what qualitie his owne minde was; and of what condition his true and Royall affection towards me was.*

Sir *Robert Sherleys* Anſwere to the King of *Perſia.*

Before I could anſwere this infinite fauourable and gracious ſpeech of his: my Brother, whoſe minde, apprehending that his ſtaying with the King, might bee of wonderfull effect, to keepe his minde conſtant in the reſolution which he had taken: and gheſſing at many occaſions which might happen in my abſence, anſwered the King preſently thus. That our two ſoules were ſo vnitely conioyned, that our wils were diuided in nothing, our affections to his Maieſty, and our deſires to ſerue him were the ſame, and ſuch as they could not bee ſeparated from his Commandements. But becauſe hee did deſire to haue one of vs, which was himſelfe, to remaine with him, he would doe it, &c.

Theſe words of his were graciouſly and tenderly receiued of the King, and after ſome teares on all parts, the King and himſelfe hauing brought mee ſome ſixe miles, wee all parted, they for the Court, my ſelfe for my Iourney, hauing firſt left with my Brother, my heart certainly, not onely for the coniunction which Nature had made betweene vs, but alſo for thoſe *worthy ſparkes, which I found in him likely to bee brought to great perfection by his Vertue, which cannot leaue working in any, which will giue them way, much more in him, who will make way for them.*

CHAP. II.

Sir ANTHONIE SHERLEY *his Voyage ouer the* Caſpian *Sea and thorow* Ruſſia: *taken out of* W. PARRY *his Diſcourſe of the whole Voyage of Sir* ANTHONIE, *in which he accompanied him; publiſhed*

1601.

VPon the *Caſpian* Sea (which wee were to croſſe) wee were two monethes before we landed: which time we endured with much paine, and no leſſe feare, hauing (beſides the naturall roughneſſe of the Sea) very much foule and ſtormy weather: by reaſon whereof we had beene like to haue ſuffered ſhipwracke, which twice ſtrooke on ground, ſo that we were conſtrayned to diſburden the ſame of a great part of our ſubſtance. Howbeit in the end God ſo bleſſed vs, that in two moneths wee came to our wiſhed Harbour. Where beeing arriued, the Gouernour hauing Intelligence of our Landing, ſent a Captaine with a Guard to receiue vs, and to conduct vs to the Caſtle of *Haſter-caune*, * where was landed but the day before, an Ambaſſadour that the King of *Perſia* had ſent a moneth before, onely to make our paſſage through the Emperour of *Ruſſia* his Countrey. From which Caſtle to *Muſco* Towne, we were by Riuer and by Land, ten weekes paſſing. All which time Sir *Anthonie* and his Company, with the other Ambaſſadours and their

* *Aſtracan.*

Attendants, were all at the charge of the *Ruſſian* Emperour (for ſo is the cuſtome of that Countrey, to all Trauellers of that nature, as long as they are paſſing through his Dominions) who eats ſuch meate as is brought before them *gratis*, hauing withall, a Guard ſet ouer them, ſo that they are little better then Priſoners, as long as they are within the limits of his Territories.

Valga.

Caſſan.

From *Haſter-caune* wee paſt by Boate along the mightie Riuer of *Volgo*, vntill wee came to a Towne named *Negſon*, which was ſeuen weekes paſſage. In which time, we ſaw nothing worthy the noting, but three or foure woodden Caſtles or Block-houſes to guard that Riuer, which Riuer doth bring maruellous great Commodities to the Emperour, and to the whole Countrey. Diuers *Tartars* paſſing from place to place about that Riuer, liuing in little Houſes made vpon Wheeles, and are carryed too and fro, hauing abundance of Cattell, liue ſo in ſubiection to the Emperour, paying him Tribute, &c. One onely faire Citie wee ſaw all that while called *Caſſane*, wherein we were: from whence we paſſed to *Negſon* aforeſaid, where by the way fell out a Iarre betweene Sir *Anthonie* and the other Ambaſſadour, becauſe Sir *Anthonie* preſumed to reprehend him for diuers miſdemeanors which he committed, to the diſhonour of his King and Countrey: Inſomuch, that had we not had guard in our Company, one of vs had killed another. Leauing here a while, I will turne againe to the Frier, * who was by this time growne into mortall hatred with his fellow Frier, of whom before I ſpake, whoſe name was *Alfonſo*, a Frier of the Order of Saint *Francis*. Which Frier had acquainted Sir *Anthonie*, that Frier *Nicolao* had ſpent his life moſt lewdly in the *Indies*, the particularities whereof he at large related. Moreouer, hee told him, that by reaſon of his licentious life, the King of *Spaine* had ſent for him, becauſe hee did much more hurt then good in thoſe parts, but neuer would come vntill now that he was going thither-ward. He alſo told Sir *Anthonie*, that that Preſent which he deliuered the King of *Perſia* in his owne name, was ſent by a Friend of the Kings from *Ormus*, by another, who had withall, a Letter to the King. Which Bearer, (being of his Acquaintance) hee inueigled and inticed by the gift of fiftie Crownes, and faire words, to deliuer him the Preſent, together with the Letter to carry to the King, who finally preuailed with him. And when he came to *Perſia*, hee ſuppreſſed the Letter, but deliuered the Preſent in his owne name, as before is declared.

* He hath told in the former part of his ſtory, of the Friers Whoredomes, Adulteries, Sodomies, &c. to lothſome to blot our paper.

Vpon diſcouery of which villanies, Sir *Anthonie* tooke him Priſoner, and carryed him along with him, as one depriued of former libertie. And being come to *Negſon*, we ſtayed there neere hand a moneth. Towards the end whereof the Emperour ſent a great man of his Court thither, for to accompany and conduct vs to *Muſco*, who gaue the preheminence to the *Perſian* Ambaſſador, in that he was Ambaſſadour to the Emperour from the *Perſian*, and Sir *Anthonie* but a Paſſenger through his Countrey, as he eſteemed him, and ſo did vſe him at his pleaſure, to Sir *Anthonies* ſmall contentment, vntil we came to *Muſco*, where we were entertayned in the beſt ſort they could, with a crue of *Aquauita*-bellyed Fellowes, clad in Coates of Cloth of Gold: which ſhew being ended, for the firſt encounter, thoſe Coates were put vp againe into the Treaſurie or Wardrobe, and we ſhut vp in Priſon for ten dayes, yea all acceſſe of others to vs, or we to them was thereby vtterly barred. In which time wee ſent to entreate, that either our *Engliſh* Merchants might bee permitted to come to vs, or that wee might goe or ſend to them for neceſſaries, becauſe we were not fitted with Clothes (as we thought) conuenient for the Emperors preſence. Whereupon the Lord Chancellor ſent for the Merchants, enquiring of them what Sir *Anthonie* was, and whether they durſt giue him any credit. To whom they replyed, that hee was nobly deſcended, and allyed euen to the beſt men of *England*: yea, and that they would giue him credit for as much as they were worth. Hereupon they had libertie to ſend vs ſuch neceſſaries as we ſent for, but no libertie to come to vs, much leſſe we to them. The tenth day we were ſent for to come before the Emperour after their order, which was, to lay downe in a note, how euery man ſhould be marſhalled in comming (being all on Horſebacke) wherein the *Perſian* Ambaſſadour was appointed by the Emperour to haue the firſt and chiefe place, the next, that *Perſian* that was ſent but to accompany Sir *Anthonie*, and the laſt of the three ſhould be Sir *Anthonie* himſelfe. Which when Sir *Anthonie* perceiued, he vtterly refuſed to goe in that Order, becauſe that he, to whoſe truſt and charge the whole buſineſſe had beene committed, and by whom the ſame was ſolely procured: by which *Perſia* likewiſe ſhould be infinitely benefited (ſpecially hee being a Chriſtian, and they Pagans) ſhould bee put hindermoſt in the march, that was the foremoſt in the matter.

Sir. *Anthonies* refuſall to goe.

By the meanes of which refuſall, he purchaſed the Emperors diſpleaſure: and to manifeſt the ſame, firſt, he took the Frier from Sir *Antonie*, and gaue him his libertie to go whither he thought good. Next, he daily ſent his great Dukes to examine Sir *Anthonie* vpon diuers friuolous particularities, to proue, if they thereby might grope out ſome matter of aduantage againſt him. Thus daily he was extremely vexed and moleſted by the Emperour, the *Perſian* Embaſſadour, withall ſetting on the Frier vnder-hand, to deuiſe all the villanie hee could againſt him, as to ſay, he knew Sir *Anthonie* to be but a man of meane parentage, and alſo, that he was come but as a Spie through the Countrey for purpoſes tending to his owne good, and not of *Perſia* and Chriſtendome, as he pretended. Whereupon they tooke all the Kings Letters from him, and opened them, to know the purport thereof.

Frier a Lyer.

So

Soone after, Sir *Anthonie* and the Frier were brought before the Commiſſioners to be further examined: where Sir *Anthonie* (being inflamed with Choler, by reaſon of his exceeding ill vſage, notwithſtanding the goodneſſe of the cauſe of his comming) demanded whether the Emperour did euer purpoſe to ſend any Embaſſadours to any other Countries; Proteſting, that if euer he met with them in any parts of the world, beſides their owne, he would indeuour to let them know he was not halfe ſo well intreated in *Ruſſia*, as the cauſe of his comming of right deſerued, and the Emperour, by the lawes Diuine and Ciuill ought to haue performed, and the rather, becauſe he was a Chriſtian, ſuch as he pretends himſelfe to bee, and came (as became a Chriſtian) for the generall good of all Chriſtendome, the *Perſian* being ſtirred vp thereunto by his onely meanes. Whereupon the Frier in termes thwarted Sir *Anthonie*, whoſe bloud already boyled, with the exceſſe of his cholers heat, which as then abounded. And being by that graceleſſe and vngratefull Frier further prouoked, he (not able, though inſtantly hee ſhould haue died for it) to ſuppreſſe his heat, gaue the fat Frier ſuch a ſound box on the face (his double cauſe of choler redoubling his might, deſire of reuenge withall augmenting the ſame) that downe falls the Frier, as if he had beene ſtrucke with a Thunder-bolt. Which being done, (with that courage and high reſolution which well appeared in his lookes, words, and deeds) they forthwith gaue ouer examination, becauſe they had too farre examined Sir *Anthonies* patience, which well they with feare (as I thinke) ſaw, and the Frier (almoſt paſt feare) did farre better feele. Whereupon they went inſtantly to the Emperour, and informed him of all that had hapned, and how Sir *Anthonie* was reſolued. For which (as by the euent it appeared) he was vſed the better. For from thence forwerd we had libertie to goe to the *Engliſhmen*, of whom wee were very honourably entertayned, and royally feaſted. Howbeit wee were conſtrayned to remayne there ſixe moneths, expecting euery day (for all this) ſome miſchiefe to be done vnto vs, or to be ſent into ſome part of his Countrey to bee kept, where wee ſhould not haue heard from our friends in haſte, which we feared worſe then death. Yet, in the end, wee were eſtſoones ſent for before the Priuie Councell, where Sir *Anthonie* had his charge to bee gone, which was no ſmall ioy to vs all.

S. A. ſtriketh the Frier.

Offering of a Bell and an Image to a Friery.

But the day before we left *Muſcouia*, it was my fortune to ſee the King, and his Queene, in ceremonious and triumphant manner paſſing out of the Citie, with a great Image, and a huge Bell, to offer to a certaine Friery ſome thirtie miles off, which was performed in this ſort. Firſt, all the morning diuers troops of Horſe paſſed out of the Citie, to ſtand readie to receiue him at his comming out of the gate. About midday the King ſetting forwards, his Guard formoſt, all on horſe-backe, to the number of fiue hundred, all clad in ſtammell Coats, riding in ranke, three and three, with Bowes and Arrowes, and Swords girt to them, as alſo Hatchets vnder the one thigh. After the Guard, were led by twentie men, twentie goodly Horſes, with very rich and curious Saddles, and ten more for his Sonne and Heire apparant, being a child of twelue yeeres of age. After which was led in like ſort, twentie beautifull white Horſes, for the Queenes Chariots, hauing onely vpon them a fine ſheet, and on their heads a crimſon veluet Bridle. After them came a great number of Friers in their rich Coapes, ſinging, carrying many Pictures, and Lights. After them followed the greateſt part of the Merchants of the Citie. Next them was led the Kings Horſe, for that day, together with his ſonnes: the Kings Saddle and furniture moſt richly beſet with Stones of great price and beautie. Then followed the Patriarch, with all the Arch-biſhops, Biſhops, and great Prelates ſinging in their Coapes, very rich and glorious, hauing huge Images borne before them, being very richly inlayed with precious Gemmes of diuers colours, and Lights about them. Then followed the King himſelfe, who had in his left hand his Sonne aboue mentioned, and in his right hand his Cap. Next him came the Queene, ſupported on either ſide by two old Ladies, her face euen thickely plaiſtered with painting, as were the other Ladies (according to the cuſtome of the Countrey) her bodie very groſſe, her eyes hollow and farre into her head, attended with ſome threeſcore very faire women (if painting (which they hold a matter religious) deceiued not the iudgement of mine eye.) All whoſe apparell was very rich, beſet with Pearle curiouſly wrought, hauing white Hats on their heads, with great round Bands laden with Pearle. Wee neuer ſaw Hats worne by any woman in the Countrey, but by them onely. Next vnto them were drawne three huge Chariots; the firſt, with ten faire white Horſes, two and two; the ſecond, with eight; and the third, with ſixe in like order: which Chariots were all very rich and gorgeous within and without. After which all the Noblemen paſſed in Coaches. Then was carried, in a great Chiſt, the forenamed Image, guarded by a Great man and State of the Countrey, with ſome fiue hundred vnder his command, for the guard aud conuoy of that Image. And laſt of all came that huge Bell, being of twentie tunne weight, drawne by three thouſand and fiue hundred men (not being poſſible to be drawne by Oxen or Horſes) in manner following. They faſtned ſixe exceding long hawſers, or mightie great Cable-ropes in ſixe lengths to the frame whereon the Bell was placed. In this ranke of ropes were placed thoſe three thouſand fiue hundred men, with little cords ouer their ſhoulders, faſtned to the great hawſers, drawing after the manner of our Weſterne Barge-men here in *England*.

Proceſſion.

Painting.

Image.

Huge Bell drawne by 3500. men.

The poiſe of the Bell was ſo great, that paſſing along the ſtreets of *Muſco* (being paued with great ſquare pieces of Timber ſet cloſe one by another) the wood of the frame or carriage whereon the Bell was drawne, ſet the timber of the ſtreets on fire, through both the woods chafing together, ſo that ſome were faine to follow hard after, to throw on water, as the timber began to ſmoke. And thus was this Bell and the Image conueyed to the Friery, as hath afore beene ſaid.

The next day following wee tooke our iourney (that is to ſay, in mid May) towards Saint *Nicolas*, to take ſhipping, which was ſome ſixe weekes paſſage by land and riuer. During all which time, we ſaw nothing in a manner, but Woods and water. But being come to the Sea ſide, being the place where we were to take ſhip, we ſtayed there one moneth for prouiſion for our iourney. In which time we were diuers times inuited aboord *Engliſh* ſhips, where wee were royally banquetted at the Agents charges and the Merchants. To the ſolemnization of which Banquets wee had three hundred great ſhot. And as wee ſtayed there, one Maſter *Megricke* a Merchant came from *Muſco*, and brought the Friers two Letters with him, reporting that the Lord Chancellour, in ſatisfaction of the wrong and ill vſage hee extended to Sir *Anthonie*, ſent after the Frier to the borders, who tooke both his Letters and all his ſubſtance that he had deceitfully and lewdly gotten in many yeeres before in the *Indiaes* from him, leauing him not ſo much as his Friers Weede: and whether hee cauſed his throat to bee cut, it was vncertaine, but not vnlike.

Frier puniſhed

Stode.

From hence we tooke ſhip for *Stode*, being ſixe weekes vpon the Sea ere wee could recouer it. In which time wee were continually toſſed and tumbled with contrarie Winds: and once had beene like to haue beene vtterly caſt away, ſo that wee all were ouerwhelmed in deſpaire, as we were at point to be in the Sea, but that (by Gods protection and direction) we (paſt all expectation) fell vpon the Flie. Where, (hauing diuers Letters of Sir *Anthonies* to his friends in *England)* I parted from him (he holding his courſe toward the Emperour of *Germanie:)* from thence I came to the *Teſſell*, then to the Firme: ſo to the *Hage:* from the *Hage* to *Vliſſing:* and finally, from thence to *Douer*, where I landed in the midſt of the moneth of September, in the three and fortieth yeere of the Queenes Maieſties Raigne, and in the yeere of our Lord God 1601.

Chap. III.

Two Voyages of Maſter Iohn Newberie, *One, into the Holy Land; The other to* Balſara, Ormus, Perſia, *and backe thorow* Turkie.

I Iohn Newberie Citizen and Merchant of *London*, deſirous to ſee the World, the eighth of March, 1578. according to the computation of the Church of *England*, began a Voyage from the Citie of *London* to *Tripolie* in *Syria*, and thence to *Ioppe* and *Hieruſalem*, and the Countrey round about adioyning, which I performed in paſſing through *France* to *Marceils*, where I embarqued my ſelfe, and paſſing through the *Leuant* or Mediterrane Sea, arriued in *Tripolie* the thirteenth day of May; and within few dayes after at *Ioppe*, and thence at *Hieruſalem*, and the chiefe places thereabout: And ſpending a moneth in viſiting the Monuments of thoſe Countries, I returned to *Ioppe* the tenth of Iune, 1579. And the fifteenth of the ſaid moneth arriued againe in *Tripolie*; from whence ſhortly after I viſited Mount *Libanus*, and returning ſpeedily to the ſaid Port of *Tripolie*, I embarqued my ſelfe in a ſhip of *Marceils*, the firſt of Iulie, and the three and twentieth of the ſaid moneth, I put in at *Candia*; and the ſeuenth day of September, arriued ſafely in *Marceils*, and paſſing through *France* by *Lions*, *Paris*, *Roan*, and *Diepe*. The tenth of Nouember of the aforeſaid yeere 1579. by Gods helpe arriued ſafely in *London*.

I the ſaid *Iohn Newbery* * being incouraged by the proſperous ſucceſſe of my former Voyage to *Tripoly*, *Hieruſalem*, and Mount *Lybanus*, vndertooke a farre more long and dangerous voyage, by the Straights of *Gibraltar*, the Mediterranean Sea, the aforeſaid *Tripoly*, and downe the Riuer of *Euphrates*, as farre as the Citie of *Ormus* in the Gulfe of *Perſia*, and from thence through the Countrey of *Lar*, and the moſt Eaſterne parts of *Perſia*, to *Media*, *Armenia*, *Georgia*, *Carmania*, *Natolia*, and ſo to *Conſtantinople*, and from thence by the Blacke Sea, called in old time *Pontus Euxinus*, into the Mouth of the Riuer *Danubius* by ſhipping, and ſo a great way vp the ſaid Riuer, paſſing by the parts of *Bugdania* and *Valachia*, at length landing, I came to *Caminetz*, the firſt Frontier Towne of *Poland*; and paſſing through that Kingdome, arriued in *Pruſſia*, and came to *Elbing*, and *Dantzk*, and *Quinsborow*, where imbarquing my ſelfe, I paſſed through the Sound of *Denmark*, and arriued at *Hull* in *England*, and ſo ouer land trauelled to *London*, whither I came the laſt day of Auguſt, 1582. making my voyage in the ſpace of two yeeres, lacking nineteene dayes. This voyage at large I performed in this manner.

* This Voyage (as the former) for Time, is before that of Sir *Anthonie Sherley*; but that in honour of the Perſon and employment hath and deſerueth precedence.

The nineteenth day of September, 1580. accompanied with Maſter *William Barret* an *Engliſh* Merchant. I departed from *London* in a good ſhip, called the *White Hinde*, and the fifteenth of Nouember came to *Sonthie* in *Candie*. The one and twentieth we arriued at the Citie of *Candia*. The ſixt day of December wee ſet ſayle with our ſhip from *Fraſchia* on our voyage: and the eight at night, we had like to haue runne vpon the Ile of the *Rhodes*, ſetting our courſe Eaſt from the Ile of *Scarpanto*. The eighteenth day we had ſight of *Cyprus*.

The Citie of *Candia*.

The Ile of *Scarpanto*.

The firſt day of Ianuarie we arriued in *Tripoli*. And the third and fourth dayes, our ſhip called the *White Hinde*, diſcharged all her goods. The *French-men* brought fortie Barrels of Tinne on Shoare in their Boat. The fifth day of Ianuarie at night, there was ſuch a ſtorme, that in the Roade of *Tripoli* there were two ſhips caſt away, and the *French-mans* Boat.

They arriue at *Tripoli* in *Syria*, the firſt of Ianuarie.

The fourteenth of Ianuarie, 1580. after the account of the Church of *England*, Maſter *William Barret* and I departed from *Tripoli*, and lodged the ſame day at an houſe called a *Cane*; and the next day after, we paſſed by a Caſtle to the Sea-ward, called *Draa*. The ſixteenth day, we paſſed by a ſtrong Caſtle, called *Ewſen*. The ſeuenteenth, wee lay at *Mowaa*. The eighteenth day in the morning about nine of the clocke, wee came to *Metteni*: and within halfe an houre after, Maſter *William Barret* rode with our *Ianizarie* to *Aman*, which is within three leagues of *Metteni*. The nineteenth day in the morning, wee came to *Sibi* a Caſal: and the ſame day about noone I came to *Aman*; and ſtayed there ſome ſixe dayes. The fiue and twentieth, wee came from *Aman*, and the ſame night ſlept at a Village, called *Det*. The ſix and twentieth, at *Marra*. The ſeuen and twentieth from thence, and the ſame day we came to *Ledeghe*, where great ſtore of Soape is made: that night we lay at a Village, called *Sarraket*, neere to *Syrmin*: and the eight and twentieth day came to the Citie of *Aleppo*. The Caſtle ſtandeth to the Southward off the Towne. The one and thirtieth of Ianuarie, wee had a great banquet made vs in the houſe of the *French* Conſul. The one and twentieth of Februarie about nine of the clocke in the morning, was ſeene in *Aleppo* an extraordinarie Starre or Comet, which aſcended from the North, and deſcended toward to North-weſt.

Draa.
Ewſen.
Mowaa.
Metteni.
Sibi.
Aman.
Det.
Marra.
Sarraket.
Aleppo.

The nineteenth of March in the morning, I departed from *Aleppo* with an hyred ſeruant of mine, called *Iacomo de Franciſco*, to proceed on mine intended voyage to *Ormuz*, lying in the Mouth of the *Perſian* Gulfe. And about two of the clocke in the afternoone I paſſed by *Boab*, where is an high Tower vpon an Hill: and the ſame night I came to a Village, called *Halſe*. And the twentieth day we departed from thence, and the ſame day came to *Bir*. The Towne of *Bir* ſtandeth vpon the Eaſt ſide of the Riuer *Frat* or *Euphrates*: and the water commeth directly from the North, and deſcendeth to the South. Here is great ſtore of Linnen cloth made, and great ſtore of Waxe: here is alſo great ſtore of Corne and Fiſh, and Cordouan skins, and Hony. At *Bir* the Merchants doe pay for euery ſumme or packe of all commodities, one Sehid or Madin, for Toll. After we had hyred vs a Barke and furniture for our voyage, wee ſet forward; and the ſix and twentieth day, wee paſſed by a Village to the Eaſt of the Riuer, called *Raick*; and the ſame day in the euening by a Mountaine to the Weſt of the Water, where is one houſe with one Tower on the top of it. And there the *Arabians* offered to ſhoote at vs. The next day in the morning, we paſſed by a Caſtle, called *Balleſſe*, which is ruinated, and ſtandeth on the Weſt ſide of the Riuer. And about noone the ſame day by a Towne, called *Gabbar*, which ſtandeth vpon a Mountaine to the Eaſt of the Riuer. The eight and twentieth day, we paſſed by an old Towne where is a Caſtle all ruinated, and lyeth cloſe vpon the Water to the Eaſtward, which is called *Racca*: and it ſtandeth North North-eaſt of the Water. The thirtieth day in the morning, we paſſed by a Towne and a Caſtle all ruinate, which lyeth to the Weſt of the Water, and is called *Balladac*; which in times paſt was the Chriſtians. The ſame night wee came to a Towne, called *Dier*, which lyeth alſo to the Weſt of the Riuer, and is inuironed with the Water round about. Here the Patron of our Barke ſold his Hony, for nine Aſpers the Rotila: and one Rotila of *Bir* maketh two Rotilas there.

This Maſter *William Barret*, was the firſt *Engliſh* Conſul in *Aleppo*, as appeareth by Maſter *Eldreds* Relation.

Boab.
Halſe.
Bir.
Raick.
Balleſſe.
Gabbar.
Racca.
Balladac.
Dier.

The firſt day of April, 1581. from *Dier*, and the ſame night we lay neere vnto a Caſtle, called *Rab*, which lyeth to the Weſt of the Water. The ſecond day in the morning, wee paſſed by *Aſhar*, a ſmall Towne, which lyeth to the Weſt of the Water. The third day in the morning, we paſſed by *Subercan*, which lyeth to the Eaſt of the Water, and is all ruinate, and in times paſt was the Chriſtians. The fourth day we paſſed by a Village, called *Manalle*, to the Weſt of the Riuer. And the ſame night to *Anna*, which lyeth vpon both ſides of the Water, but to the Weſt is the greateſt part: But the Eaſt ſide reacheth farther then the other, as may bee perceiued by the Date Trees and Houſes. This Towne of *Anna* is very long, and there is about the middle of it a Caſtle, which is inuironed with Water, as alſo diuers Ilands to the number of fourteene or fifteene, which lye all to the Northward of the Caſtle, except two or three. Here are great ſtore of Dates, Oranges, Pomgranats, Figs, Limons, Corne, and Muttons. The eight day we departed from thence, and went but very little way, by reaſon of very great winde and ſtormie weather: which began the fifth, and continued vntill the eleuenth day: and the winde was moſt commonly at North-eaſt. The tenth day, wee came to *Addetta*, and the ſame night to *Gebbar*, which lyeth to the Eaſt of the Water; and there we were at a wedding. The eleuenth day we

Aprill, 1581.

Rab.
Aſhar.
Subercan.
Manalle.
Anna.
Addetta.
Gebbar.

Heit.
Pitch boyling out of the ground continually.
Ambar.
Feluge.
Searching for money.
Bagdet.
* *Babylon.*
Maſter *William Hareborne*, and Maſter *William Barret.*
Bourac.
Menil.
Amor.
Sekia.
Kendege.
Gurna ſtandeth on the Point, where the Riuers of *Furro* and *Bagdet* doe meet.

departed from *Gebbar*, and the ſame day came to *Heit*, where is a Caſtle to the Weſt of the Riuer: and a little from the Caſtle to the South-weſt, is a place, where Pitch boyleth out of the Ground continually; ſo that all the ſandie ground toward the Riuers ſide is ouer-flowed therewith. Diuers Camels haue fallen into theſe Springs, but none of them could be ſaued. All the way betweene *Anna* and *Heit* are continually on both ſides the Riuer Houſes, and Date Trees, with Corne and diuers Fruits. The twelfth day wee departed from *Heit*. The thirteenth day we came to *Ambar*, which is a village, and lyeth on the Eaſt ſide of the Riuer. The fourteenth we went from thence, and the ſame morning arriued at *Feluge*; where the goods are landed that come from *Bir*. There I was ſearched for money, and the Searcher found all that I had; but in conſideration that he ſhould keepe it ſecret, I gaue him two Sehids, and to him that writeth vp the goods two Sehids more; which they receiued, and yet wrote vnto *Bagdet*, that I had foure bags of money. So that about three or foure miles from *Bagdet* met with vs an Officer to accompanie vs to the Towne, becauſe they would be ſure of the money. Notwithſtanding, by the meanes of one *Muſtafa a Turke*, I gaue this Officer three and thirtie Madins, wherewithall he was content, and kept it ſecret. So, ſhortly after we came to the Market place, where I was ſearched, but no money could bee found. There wee remayned about two houres, and then went into a Can. The next day in the morning wee went ouer the Water, and were no ſooner out of the Boat, but we were ſearched, but nothing found. From thence we went into the *Hammam*, and ſo returned to our lodging. The fourteenth day about eight of the clocke at night, we went from *Feluge* by land, in the companie of an hundred Aſſes. The fifteenth day about one of the clocke in the afternoone, wee came to *Bagdet*. The ſixteenth day of April, I did ſee Barley that was ripe and cut downe, neere to *Bagdet*. Old * *Bagdet* ſtandeth to the North of *Bagdet*, about twentie or fiue and twentie miles. The ſeuenteenth day, we paſſed through *Bagdet*. One Caſtle ſtandeth to the South-eaſt of the Towne, vpon the South ſide of the Water, and another to the North-weſt of the Water vpon the North ſide, where the *Baſſa* doth keepe his Court, whoſe name is *Haſſan Baſſa*. The twentieth day, there was a Chriſtian which came into the Can to call vs forth: but becauſe wee did not vnderſtand him, wee remayned ſtill in the Magaſin. So, preſently came foure for to ſearch vs, and they found our money. The two and twentieth day, I wrote Letters to Maſter *William Hareborne*, and Maſter *William Barret*, by a Merchant of *Aleppo*, and directed my Letters to Maſter *Iohn Blanch*, Conſul of the *French* Merchants in *Aleppo*. The foure and twentieth day in the euening, I went from *Bagdet*. The ſix and twentieth day at night, we paſſed by a Towne, called *Bourac*, which lyeth to the Weſt of the Water, and is all ruinated. And a little below that ſtandeth a Tower in the middle of the Riuer. The ſeuen and twentieth, we paſſed by a Towne, called *Menil*, which lyeth to the Eaſt of the Water: and there is but one Tower ſtanding. The ſame day, by a place called *Amor*, which lyeth cloſe vpon the Water to the Eaſtward, and is a ſmall Caſal. The thirtieth day in the morning, wee paſſed by a Towne, called *Sekia*, which lyeth to the Eaſt of the Water: and the ſame day by a very long Village, named *Kendege*, to the Eaſt of the Water, and it is all ruinated. Alſo the ſame day in the euening, we came to *Gurna*, which is a Caſtle, and ſtandeth vpon the Point where the Riuer of *Furro* and the Riuer of *Bagdet* doe meet. And vpon the South ſide of *Furro*, right ouer againſt this Caſtle is another Caſtle, about the greatneſſe of this. And about three miles farther in the Riuer, toward *Balſara*, to the South of the Water, is another.

May 1581.
Balſara.
Cuſtome.

The firſt day of May, 1581. I arriued in *Balſara*. At the Waters ſide at *Balſara*, the merchandiſe that enter within the Can, pay vpon euery Summe or Camels burden three Madins and three quarters; ſixteene Veſſennes of *Balſara* make one Kintall of *Aleppo*. The carriage of euery ſumme of goods from *Bagdet* to *Balſara*, coſteth by water ſixe Shehides. And for the carriage from *Balſara* to *Bagdet*, vpon euery Veſſene two Madins. And the carriage of one hundred Veſſenes from *Balſara* to *Ormuz*, coſteth twentie Larins, and from *Ormuz* to *Balſara* twentie Larins. The Cuſtome in *Balſara* is vpon euery fourteene Shehides one. And for Glaſſe, and ſuch like commodities, accordingly. Clothes, Kerſies, and all kinde of Silkes, pay vpon euery twentie one. And vpon euery ten Veſſenes or ten Rotilas, there are three to bee allowed for Tarr or Waſte: and vpon all Spicerie accordingly. The Towne of *Balſara* ſtandeth to the Eaſt South-eaſt of the Riuer: and without the Towne are diuers *Baſars* or Market places, and their Houſes are made of Canes or great Reedes. And their Corne lyeth all on heapes without the Towne vpon the ground couered with Mats, and is ſold by the weight. There are about *Balſara* foure Gates; and a little from the North Gate lye ten peeces of Ordnance great and ſmall, beſides two Baſiliſcoes, that lye vnder the wall at the entring of the Gate. Their building is of Brick, which is made of a certaine kind of ſtuffe, that may be cut with a knife. There is without the Towne a very high Pole ſet vp, which is of three pieces; and vpon the top of it a Cup of Tinne or Lead; and there they runne with their Horſes, and ſhoote at the Cup; and he that hitteth the Cup gayneth a Shaffe. At *Balſara* the Water doth ebbe and flow, as it doth in *England*, and in no other places adioyning vpon the Ocean Sea. The *Turke* won *Balſara* about the yeere 1550. The Veſſene of Maces is worth in *Balſara* thirteene Duckats, and Nut-megs fiue or ſixe Duckats: Soape is worth fifteene Shehids the Veſſene, and Almonds foure and twentie Shehids the Veſſene: Galles are worth ten Larins the Veſſene.

The thirteenth day of May, 1581. I embarked my ſelfe at *Balſara*: and the ſixteenth wee valed downe about three flight ſhot. Halfe a dayes iourney from the Towne, to the Eaſt of the Riuer lye eight or ten Bulwarks, and beyond them all is a Caſtle vpon the Point of a Land. The two and twentieth day in the afternoone, wee came to an Anchor, becauſe it was too much winde. The three and twentieth in the morning, we ſayled vntill ten of the clocke, and then came to an Archor, becauſe they were afraid to put to Sea toward night. The Mariners are all beaſts. The foure and twentieth day in the morning, we put to Sea with a faire winde: and the ſame day by noone, we were at the Sea. And all that morning, wee kept our courſe South, and when wee were at the Sea, South or South South-eaſt. The fiue and twentieth day in the morning, we had ſight of a Mountaine of *Aggemy*, a day ſhort of *Aboſha*: and then we kept our courſe Eaſt South-eaſt. And the ſame day, we arriued at an Iland, called *Carreghe*, which belongeth to the Countrey of *Haggemy*, and left it to the South of vs. The ſixe and twentieth day, we landed in the Iland of *Carege*: and there is great ſtore of Onions, and Wells of freſh water; and in the middle of the Iland is a Caſal. The Iland is about two miles broad and two miles long. And to the North-weſt of it lyeth a ſmall Iland very low in the water. The ſeuen and twentieth day in the morning, wee ſet ſayle from *Careghe*; and the ſame day paſſed by the low Land of *Perſia*, which lyeth vnder the high Mountaines. And in diuers places are certaine Gulfs like Riuers. The ſame day in the euening, wee were at *Abouſher*, which is a Caſtle. And from thence wee kept our courſe South South-eaſt to goe cleere of the Land: it is very high Land. The nine and twentieth day in the morning, the Boat went on ſhoare for water; and I went alſo on ſhoare with the Boat: and the water which we tooke did ſtinke, and was full of mud and vermine. And in this order is all their water in the Countrey of *Caſſel-Baſh*. The laſt day of May, we paſſed by a very high Cliffe, and vpon it is a Rocke like vnto a Barne, which lyeth Eaſt and Weſt, and to the Weſt end of it lyeth a round Rocke, which is like an Hay-cocke, about two yards high. And this Cliffe is within three dayes ſayling of *Ormuz*. And there the ſhips put off from the Land that goe for the Ile of *Baharem*: and there we kept our courſe North-eaſt. The Weſt end of this Cliffe is white like Chalke or Snow. This day, one of our Mariners being ſick, another of his fellowes came with an hot Iron and burnt him in the ſole of the foote. Another they would haue left in an Iland becauſe he was ſicke, who anſwered, That hee truſted they did not take him for a Hen.

They enter into the *Perſian* Gulfe.

The Ile of *Carreghe*, or *Carge*.

Abouſher a Caſtle.

A very high Cliffe.

The Ile of *Baharem*, where the excellent pearles are gotten.

The ſecond day of Iune came a Boat aboard of vs, which came from *Ormuz*, and was bound for the Ile of *Baharem*. The ſame day, wee paſſed by a Mountaine which is like a Caſtle, and vpon the top of it is a Rocke like vnto a little watch houſe. The fourth day of Iune we tooke in freſh water. The ſeuenth day, we departed from the place where wee tooke in water; and the ſame day we arriued at an Iland, called *Shie*, which is vnder the *Portugals*: and vpon the Weſt end of it are two companies of Date Trees, and two round Knobs like two Hay-cocks, and it is a plaine Iland. The aforeſaid ſeuenth day at night, wee came to an Anchor at *Shie*: and to the South of it lyeth a ſmall Iland, where they fiſh for Pearles. The eight day wee went on ſhoare there. The ninth day, we departed from *Shiche*, and the ſame day we landed at *Necchel*, which is about foure leagues diſtant. I paid for carrying of my things on ſhoare at *Necchel* two Larins, and for landing of them fiue Larins. The women here weare long Mantles, which they draw after them like a traine: and farther in the Countrey they weare their Garments with three ſlits, one before, and one on either ſide; and their ſleeues are like the ſleeues of Morris-dancers. And they haue round about their eares pack-threed ſewed. Alſo they weare great Rings in their Noſes; and about their Legs, Armes, and Necks, Iron hoopes.

Iune.

Shie or *Seche*, an Iland vnder the *Portugals*.

A ſmall Iland to the South of *Shie* or *Seche*.

Necchel. They land here.

The eleuenth day, we departed from *Necchel*. The twelfth day in the morning, we came to a great Caſal, called *Melgor*, where lyeth a Captaine called *Shiagh*: and here we remayned three dayes, and were in great danger of being taken ſlaues, but God kept vs. This Caſal lyeth betweene the Mountaines. The fourteenth day in the euening, wee left this wicked place, where I paid ten Larins for my part. The women here may throw their Dugs ouer their ſhoulders. The eighteenth day, we came to a Caſal, called *Geſſer*, and the ſame day from thence. The nineteenth day, wee lodged at *Bender*. The twentieth, wee departed from *Bender*, and the ſame euening came at an Iland, called *Left*. And right ouer againſt *Bender*, lyeth an Iland, called *Baſſedor*; and theſe two Ilands are vnder the *Portugals*. And *Geſſer* and *Bender*, which are on the mayne Land, are vnder *Abrehem Can*, and ſometimes were vnder the King of *Ormuz*. The one and twentieth day, I went on Land on the Ile of *Left*: And here the women weare Iron hoopes, and a number of other things about their Necks, Legs, and Armes. The two and twentieth day of Iune, 1581. I arriued at *Ormuz*, and preſently was carried before the Captaine, whoſe name was *Don Gonſaluo*. The ſame day I hyred an houſe for ſixe Larins. The Caſtle of *Ormuz* ſtandeth to the North of the Towne, and ſome thing to the Eaſtward. Diuers both men and women here vſe to ſlit the lower part of their eares more then two inches, which hangeth downe to their chin. There were in my companie from *Necchel* to *Ormuz* one *Turke*, and one *Moore* of *Labor*, and one *Moore* of *Fez* in *Barbarie*, and fiue *Perſians*, and twelue *Moores* of *Aleppo*, *Aman*, and other places, and one *Noſtrane*, a *Chriſtian*, and my man, who was a *Greeke*: and all

Melgor, a great Caſal.

Geſſer, a Caſal.

Bender.

Left, an Iland.

Baſſedor, an Iland.

He came to *Ormuz* the two and twentieth of Iune, 1581.

theſe

Improbus extremos currit Mercator ad Indos.

theſe at *Melgor* ſware vpon a Booke that I was a Chriſtian of *Aleppo*, and had wife and children, and an houſe there.

The cauſe of the exceſſiue heat in *Ormus*.

Long-clawed Swine.

A Caſtle called, The great *Maſtango*.

Iulie.

Michael Stropene.

It is a great miracle to ſee the Mountaines of *Ormus*, all of Salt, and as hard as a Flint ſtone: and this Salt is very good for diuers diſeaſes. All the Iland is ſalt, and the very ground where the Towne doth ſtand is ſalt: which is the cauſe of the exceſſiue heat that is there. From eight of the clocke in the morning vntill the Sunne goe downe, it is not poſſible for any bodie, that is not vſed to the Countrey, to paſſe either with ſhooes or bare-foot, where the Sunne doth lie, it is ſo extreme hot. The Swine in *Ormus* haue clawes of a quarter of an ell long, and ſome longer. The *Portugals* doe hold a Caſtle ouer againſt *Ormus*, in the Countrey of the King of *Lar*, where they keepe ten or twelue Souldiers: the name of which Caſtle is called, The great *Maſtango*. The ſeuenth day of Iulie, my man *Iacomo*, which was a *Greeke*, went from mee to one *Michael Stropene* a *Venetian*, being, as I ſuſpect, entiſed thereunto by him, to vnderſtand my ſecret purpoſes: and in very deed, in my laſt Voyage into theſe parts, in the yeere 1583. this *Michael Stropene* betrayed me and my companie to the Gouernour of *Ormus*.

Of his and Fitches impriſonment at *Goa*, ſee *Linſchoten*.

He departeth from *Ormus*, the firſt of Auguſt, 1581.

Bender gomrow.

Cowrſtan a Caſal.

Ourmangel.

Lar.

After I had ſpent ſixe weekes in this Citie, and informed my ſelfe the beſt I could, of the Trade and Cuſtomes of the place, I departed from *Ormus* the firſt day of Auguſt at night, and left *Signior Victorio*, a friend of mine, with his goods behind. The ſecond of Auguſt about midnight, I arriued at *Bender gomrow*, where the *Portugals* keepe a Caſtle with ſeuen or eight Souldiers, within it. And this *Bender gomrow*, which is on the mayne land, was ſometimes the Kings of *Lar*, and after that *Abreham Cans*, and ſo it came to the King of *Ormus*. The fift day at night we departed from *Bender gomrow*: and the eighth day we lodged at a Caſal, called *Cowrſtan*. The tenth day at *Ourmangel*: there is a Spring of freſh water, which runneth through the middle of it. The fourteenth day in the morning we came to the Citie of *Lar*. Two Mauns of *Ormus*, make three Mauns of *Lar*: two hundred ſeuentie and two Mauns of *Ormus* merchandiſe, which are eight hundred and ſixteene Lerra of *Bountaki*, coſt the carriage from *Bender gomrow* to *Lar*, twentie Larins and an halfe. And one Aſnillo will carrie one hundred Maun of *Lar*, which are two hundred Lerra of *Bountaki*. The fifteenth day, I hired one *Mouſa* a *Iew*, for ſixe moneths to be my ſeruant, for thirtie Larins the moneth. At *Bender gomrow* all goods that goe for *Perſia* pay vnto the *Portugals* vpon euery ſumme or load one Sadan.

Debaccow a Caſal.

Berre a Caſal.

Olous.

Gouen.

The foure and twentieth day of Auguſt, 1581. about noone I departed from *Lar*. And at *Lar* euery ſumme of merchandiſe payeth at the paſſing out of the gate one Tanger, which is twelue Pull. And the fiue and twentieth day wee paſſed downe a very high Mountaine; and the ſame day paſſed by a Caſal, called *Dehaccow*. And this fiue and twentieth day at night lodged at a Caſal, called *Berre*. And to the South of the Towne is an old Caſtle vpon an high Mountaine. The ſixe and twentieth day we came to a place, where I bought three Hendomies for one Tanger, and they are as ſweet as Sugar. The ſeuen and twentieth day we lodged at *Olous*. The nine and twentieth, we departed from *Olous*: and neere vnto it is a very great Caſal, called *Gouen*, which hath Angour and Corma plentie. And this night we payed at our Baite vpon euery ſumme fiue Pull: And at *Gouen* endeth the Countrey of *Lar*. The laſt day of Auguſt, I paſſed ouer the greateſt Mountaine that euer I ſaw, and left it to the Southward of vs.

September.

Gaarrom.

Demonder.

Mecocal.

Cawger.

Cheſimon.

Cowel a Caſal.

Shiras.

Sargon.

The firſt of September in the morning, wee came to a Citie, called *Gaarrom*: and the ſame day, to a Caſal, called *Demonder*, where ſtandeth an high Columne alone. About *Gaarrom* is great ſtore of Rice and Cotton wooll growing. And here the Sheepe haue Lambs twice euery yeere. The ſecond day of September, we came to *Mecocal*, where we had ſtinking water: and the ſame day payed a dutie of two Tanger vpon euery Bar. The third day we came to *Cawger*, and the ſame day at night we payed a Beſt vpon euery Bar. The fourth day we came to a faire Can, called *Cheſimon moddafar*: and the ſame day wee had raine. The fifth day wee came to *Cowel*, which is a Caſal neere to *Shiras*: this night we payed a dutie vpon our goods. The ſixth day in the morning, we came to the Citie of *Shiras*. Betweene *Lar* and *Shiras* is great ſtore of Wolues, Partridges, and Pheaſants. There are in *Shiras* fiue high Towers, and the higheſt is in the middle of the Towne. To the North of the Towne is a Gate of very faire coloured ſtone, which is a little beyond the Horſe-mart: and without this Gate are all the Sheepe and Goats ſold, that ſerue for the Towne. The higheſt and furtheſt Tower in *Shiras* is neere to the Can that I lay in, and is builded with yellow, greene, white, and purple ſtone. The women ride here vpon Horſes like men. It is a Towne that hath great ſtore of victuals and fruits. Iron, Lead, Caſder, Cochonillio, Braſill, Linnen cloth, Foutas, and all wares that come out of *India*, are very well ſold here. Braſill is worth ſixe Mamodies the Maun, and Cochonillio one hundred and fiftie Mamodies. Certaine ſmall Laton that commeth from *Sindi* are ſold in *Shiras* for twelue Shehides the piece. In this Towne is made great ſtore of Mauward and Gebib, which are carried for *India*. The Maun of Cloues is worth in *Shiras* fiftie Shehides, Nutmegs thirtie, Pepper ſeuen and twentie. From *Lar* to *Shiras* we went the moſt part North-weſt and to the North, we ſtayed in this Towne from the ſixth day till the two and twentieth. The two and twentieth of September, we departed from *Shiras*, and the ſame day came to *Sargon*, a Towne vnder a Mountaine in a pleaſant Valley. The three and twentieth in the morning, wee paſſed vnder a great Mountaine, and neere vnto the Eaſt of it is a ſmall Riuer: and the ſame day in the forenoone, we came to a Village, called *Auglamor:* and neere vnto that is another, called *Augalm.* The foure and twentieth in the morning, wee paſſed ouer a narrow Bridge, and the water runneth to the South: and the ſame day we lodged at a Village called *Moyſſe*; where we payed vpon euery ſumme of goods, one Gasbi. And while wee lay here there paſſed through the Towne a number of Sheepe, Goats, and Camels, with poore people, and their houſhold-ſtuffe. The fiue and twentieth day from *Moyſſe*, and the ſame day came to a Village, called *Seſmon Dermal.* The ſixe and twentieth in the morning, wee paſſed ouer a very high Mountaine, vpon the top whereof are two Springs of very good water, and the ſame day we came to *Augow:* and to the North-eaſt of the Village is a ſtony Bridge, and very good water paſſeth vnder it: And here we found a man hurt with Theeues. The ſeuen and twentieth we went from *Augow*, and the ſame day we reſted at *Hauſapaus*, which ſtandeth vnder a Mountaine, and hath to the Weſt of it vpon a little Hill, a ſmall round white Caſtle: And here is Bread, Cheeſe, Hens, Raiſins, and Milke. The eight and twentieth day we went from *Hauſapaus*, and the ſame day we reſted at *Cuskeſar*, where is nothing but a round houſe vpon a Hill: but there is a new Can a building. The nine and twentieth day we went from *Cuskeſar*, and the ſame day reſted at *Gerdoun.* And this day we ſaw many Theeues vpon the Mountaines. The thirtieth day we departed from *Gerdoun*, and the ſame day came to *Yeſtacas*, which ſtandeth vpon a Rocke in a deepe Valley: and here wee found Bread, Ennap, and Battegh. Here I payed twice as much Toll as in any other paid.

Auglamor.
Augalm.
Moyſſe.
Seſmon Dermal.
Augow.
Hauſapaus.
Cuskeſar.
Gerdoun.
Yeſtacas.

The firſt day of October we departed from *Yeſtacas:* and the ſecond day in the morning wee came to *Boial*, which is a Village of great ſtore of fruit. And here wee met with the *Baſſa* of *Shiras*, which had in his companie about a thouſand Camels, beſides Horſes, and Aſnillios. And here are many Villages and Houſes together. The ſecond of October at night wee left *Boial*, and the third day lodged at *Moydar.* The fourth day we departed from *Moydar*, and the ſame day I came to the Citie of *Hiſpahan*, where the King of *Perſia* ſometimes keepeth his Court. At the entring in of the gate of *Hiſpahan*, groweth on either ſide of the gate a Cheſt-nut tree, one to the Eaſt, and another to the Weſt, then we paſſed ouer many waters: and at the entring into the principall Towne is a Caſtle to the South-weſt of the gate. And here they haue in their Hamam a certaine Ointment to anoint their bodies withall, which is called *Dowa*, which taketh away all the haire of a mans bodie. To the Eaſt of *Hiſpahan* is a very long and great Valley, where are many Villages and Houſes. The carriage of one hundred Mauns of Merchandiſe from *Shiras* to *Hiſpahan*, coſteth ſeuentie Shehides, and from *Hiſpahan* to *Caſſan* ſixtie Shehides. *Hiſpahan* is a Citie that vſeth great ſtore of Anil, maketh the greateſt ſtore of Muskaille, and hath the beſt Cotton that euer I ſaw. The Maun of Cotton wooll is worth here twelue Shehides; and the Maun of Rice, ſeuen Beſte; the Maun of Dracken, two Beſte; and the Maun of Ennap, two Beſte; the Maun of Non, three Beſte; and Laghem, foure Beſte. The Cattal of Sugar is worth here foure hundred Tomaun, and Anil fortie Mamodies the Maun. The Maun of *Hiſpahan* is one and an halfe of *Shiras.* Alſo at the entring in and going out of the gates of *Hiſpahan*, euery Hemmel payeth one Gasbi. The ſeuenth day of October, I came out of the Can at *Hiſpahan.*

October.
Boial.
Moydar.
Hiſpahan, now the chiefe Citie of *Perſia.*

The ninth day of the ſaid moneth I departed from *Hiſpahan*, and the ſame day lodged at *Sen.* The tenth day from *Sen*, and the ſame day at *Sheſers Can:* and alſo this day at night, at a great Village called *Calenda*, which hath great plentie of all ſorts of fruits. The eleuenth day from thence, and the ſame day at *Shen*, alſo a Towne of great ſtore of fruit. And this day in the morning, we deſcended downe a very high Mountaine. At *Calenda* euery ſumme of goods payeth one Gasbi. The twelfth day we went from *Shen*, and the ſame day we came to *Garratcoy*, and the ſame day departed from thence, and in the afternoone reached vnto the Citie of *Caſſan.* And preſently vpon the comming of any Caffell to *Caſſan*, there is one that doth take a note of all the goods, what it is, and how much of euery ſort: which note he deliuereth to the *Vizier*, which is the name of the Gouernour of *Caſſan*, which is greater then a *Baſha.* To the South-weſt or Weſt of this Towne, is all Mountaynous, and to the North of it are diuers Villages and Valleys; and to the South-eaſt is a low Mountaine, and white, as if it were by the Sea ſide. The fourteenth day at the comming of the Caffell to *Caſſan*, they brought newes that ſeuen ſhips of the *Portugals* were arriued in *Ormus* from *Goa.* The Carauan *Baſha* had for guarding of the Caffel from *Lar* to *Caſſan*, twentie Tomaun, which were in number fiue hundred Camels. The ſumme of an Aſſe, which is two Mauns of *Lar*, coſteth the carriage from *Lar* to *Caſſan*, ſixtie Mamodies. The ſeuenteenth day of October, went a Caffel from *Caſſan* to *Caſbin.* From *Yeſd*, which is ten daies iourney to the South from *Caſſan*, commeth great ſtore of Cotton-wooll, and cloath made of Cotton; and the Maun of Cotton-wooll is worth in *Caſſan*, eight Mamodies, Crems is worth ſixe Tomaun the Maun. The vſe is in this Citie, when they burie their dead, that three carrie the Corps to the graue, two before and one behind. Wood is ſold in *Caſſan* for one Beſte the Maun. He that writeth vp the goods that come to *Caſſan*, taketh vpon euery Tomaun that is ſold in the Towne, one Mamodie: and the like order is in *Tauris.* There was a Caffel of one

Sen.
Sheſers Can.
Calenda.
Shen.
Garratcoy.
Caſſan.
Yeſd.

hundred and fiftie Camels comming from *Ormus* to *Caſſan*, all carried away by two hundred Theeues; therefore men muſt goe ſtrong in thoſe theeuiſh parts. The Batman of *Caſſan* maketh two and an halfe of *Aleppo*. Pepper is worth the Maun in this Citie, fortie Shehides, Meckhickan and Beſpeſſa ſeuentie Mamodies, Drachen one hundred Shehides, and Angarra ſixe Mamodies the piece. And eightie make fiftie Mauns of *Tauris*, which is foure hundred and fiftie Lerras of *Venice*. Gingebel fortie Shehides: Silke eightie Shehides. And ſixe Mauns of Silke make one Maun of all other things.

Nouember.
Senſen.
Caſmoua.
Caum, a great Citie.
Gaſſarawau.
Sowwa.
Daung.
Sang.
Arraſſan.
A good note.
Kirra.
Paſſen.
Auſſar.
Deſſa.
Sultanas.
Caueſſeras of the *Shangh*.
Froſt, cold winds, & ſnow, from the eleuenth the foureteenth of Nouember.
Sangas.
Necpaw.
Sarcham.
Meyannau.
Turkeman.
Haggegaw.
Auaſpeng.
Teuris or *Tauris*

The fourth day of Nouember we departed from *Caſſan*, and the ſame day lodged at a Caſal, called *Senſen*: the Can is old, and ſtandeth to the Eaſtward of the Village. And this Caſal ſtandeth vpon a round rotten hill like a Caſtle: and to the Weſt of it, is a rew of ſmall Trees, and two great Trees in the rew. And neere to *Senſen* is a Village, called *Bedra*, which hath a ſmall Caſtle. The fifth day from *Senſen*, and the ſame day we reſted at *Caſmoua*; which is a ſmall Village in a great Plaine, and hath an old Caſtle ſtanding to the South of the Towne. And here we paid vpon Barr one Gasbeke. The ſixt day from *Caſmoua*, and the ſame day at *Coum*, which is a very great Citie. And to the Eaſt South-eaſt of the Towne, are diuers greene Towers, whereof three ſtand together, beſides ſixe others very high. And to the North of the Towne is a bridge of ſtone. The ſeuenth day we departed from *Coum*, and the ſame day we came at *Gaſſarawau*, which is a new Can to the Eaſtward of the high-way. And here wee paid vpon euery ſumme of goods on Gasbeke. The eight day we departed from *Gaſſarawau*, and the ſame day we came to a Citie, called *Sowwa*: and we lay all night in a great field, incloſed with a wall round about. The ninth day, we went from *Sowwa*, and the ſame day wee came to *Daung*, which ſtandeth to the Weſt of the high-way. And here we paid vpon euery Barr one Gasbeke. The tenth day we departed from *Daung*, and the ſame morning paſſed by another Mangel, called *Sang*: and the ſame day we came to *Arraſſan*, which is a Village that hath diuers houſes built like Hay-cocks. And heere a Theefe would know of me of what place I was. And at *Arraſſan* we paid vpon euery ſumme of goods one Gasbeke. It is alwaies very good for a man that will trauaile, to apparell himſelfe according to the order of euery Country, wherein he ſhall trauaile. The eleuenth day we departed from *Arraſſan*, and the ſame day we came to *Kirra*, which ſtandeth vpon a little round hill. The twelfth day from *Kirra*, and the ſame day at *Paſſen*, where is great ſtore of Wall-nut-trees and Wine: and heere two draughts coſt me one Mamodie. The thirteenth from *Paſſen*, and the ſame morning paſſed by a Village, called *Auſſar*; and to the South of way are two old Towers. Alſo the ſame day we came to *Deſſa*, which is nothing but a Can: And heere comming ſomewhat late in the euening, wee could get neither Bread nor Water. The foureteenth we departed from *Deſſa*, and the ſame morning paſſed by a towne, called *Sultanas*; which we left to the South-weſt of the way. Alſo the ſame day we came to *Caueſſeras* of the *Shangh*, which is a Can, and new built, and the Water is farre from the Can. The eleuenth day of Nouember it began with froſt, and very cold and great winds; and the foureteenth day in the euening, being at the Kings houſe, it began to ſnow. The ſixteenth day, we departed from *Caueſſeras* of the *Shangh*, and the ſame day we came to a Towne, called *Sangas*. The ſeuenteenth day we went from *Sangas*, and the ſame day we came at a Can, called *Necpaw*. The eighteenth day we departed from *Necpaw*, and the ſame day we came to *Sarcham*, where we found a *Sultan*, and therefore lay without the Can. The nineteenth wee departed from *Sarcham*, and the day we came to a Towne, called *Meyannau*, where is great plentie of victuals. And here the Batman of Bread is ſold for ſixe Gasbekes, and ſeuen Gasbekes is one Beſte. And this morning we met at the entring into the Mountaines twentie Theeues, and preſently after paſſed ouer a bridge, and then ouer a very high Mountaine, where the high-way is paued with ſtone. And neere vnto this *Meyannan* is a very long bridge of Bricke: and heere their Bricke is much like vnto ours; and heere are Muſicians like vnto ours. The twentieth wee departed from *Meyannau*, and the ſame day we came to a Village, called *Turkeman*: and at *Meyannau* wee met with the reſt of our Caſſel. The one and twentieth wee went from *Turkeman*, and the ſame morning paſſed by two Cans, the one called *David Derhauer*, and the other *Abás*. Alſo the ſame day, we came to a Village called *Haggegaw*, whither we came late in the night. The two and twentieth day we departed from *Haggegaw*, and the ſame day we came to a Village, called *Auaſpeng*, where are many ſmall trees. The three and twentieth wee departed from *Auaſpeng*, and the ſame day we came to the great Citie of *Teuris* or *Tauris*.

Armenians, and their Church Rites.

Neere vnto *Teuris* is much Medow ground. This weeke all the *Armenians* keepe faſt. They follow the orders of the *Greekes*: for euery Wedneſday and Friday they faſt, and euery Saturday eate fleſh, except it be Eaſter Eeue. The ſixe and twentieth day of Nouember, I was at their Church in *Teuris*: where firſt they ſung Pſalmes, and then went to Maſſe: And the Prieſt went round about the Altar three times. The firſt time he cenſored, the ſecond time hee carried the Booke about, and the third time the Chalice. At the beginning of Maſſe, euery man doth kiſſe one another; and after Maſſe kiſſe the Booke, and take holy Bread: and the poore haue pottage and bread giuen them. An hundred Mauns of Merchandize of *Teuris* coſt the carriage from *Caſſan* to *Teuris* by Menel, one hundred and twentie Shehides. I paid for my ſelfe and eightie two

Mauns of Merchandize, eightie ſeuen Mamodies, and I was accounted for fiue and thirtie Batmans. The Batman of *Teuris* maketh nine Lerra of *Venice*, Darchen is worth the Maun in *Teuris*, fiftie Shehides, full full eight and twentie, gold and ſiluer of Bountaki thirtie Ducats the Lerra, euery dram one Beſt, Silke one hundred Shehides. The ſeuen and twentieth of Nouember, I paide in *Teuris* for my tribute twelue Shehides and two Beſtes. Alſo I paide for ſafe conduct betweene *Caſſan* and *Teuris*, ten Shehides. In *Teuris* I vnderſtood, that a yeere before my comming thither, there was one *Thomas* here with diuers *Engliſh-men*, who ſold Cremes for one Tomaun and an halfe, and Kerſies for one hundred Shehides the piece. In *Teuris* is a kind of ſilke Sattin, called Atlas, of nine or ten Gaſſe long euery piece, and it is ſold for three Merchel and an halfe the piece, and the beſt for foure Croyſh, which are good wares for *Arſingam*, and *Arſerom* in *Armenia*. In *Teuris* I ſold one and twentie Mauns of Mechic, at three Mamodies the Maun, which amount to ſixe hundred ninetie three Mamodies. The Batman of *Wan* or *Van* is two and an halfe of *Teuris*. Neere vnto *Teuris* to the Northward, is a very high Mountaine, where Snow doth lie continually. The firſt day of December, 1581. in the Euening, wee departed from the Citie of *Teuris*, and the ſame night lodged at a Village called *Souffion*, and here is Wine that is very ſtrong, but not pleaſant. The third day from *Souffion*, and the ſame day at a Towne called *Merent*, where are two high old Towers, and two blunt, ſtanding neere together. And herevpon newes of the paſſing by the Towne of a *Baſſa*, there went out fiue hundred Horſe-men. The fourth day from *Merent*, and the ſame day at *Iolfa*: and there is a Bridge of wood vpon Boates, there was a ſtone Bridge, but it is broken. And *Aras* is the name of the Riuer which runneth before the Towne, and the Towne ſtandeth vnder a Mountayne. There are in this Towne three thouſand Houſes, and they haue ſeuen Churches, and the richeſt pay euery houſe twentie Merchel a yeere, and the reſt according to their abilitie. The fifth day from *Iolfa*, and the ſame day we lodged at a good Towne called *Naxnan*, which hath great plentie of victuals, and eſpecially Angour, and alſo hath Silke. And in the middle way betweene *Iolfa* and this Citie, is a very high round Rocke, much like vnto a Caſtle. The ſeuenth day from *Naxnan*, and the ſame day at a Village called *Potta*. And about ten miles to the North-weſt of this Village, is *Noahs* Arke vpon a Mountayne, which is ſomewhat high, and hath alwayes Snow lying vpon it, and no man may goe vp it: But they ſay that Saint *Iokemo* went vp to the top, and in the *Armenian* tongue it is called *Aſſe Maſis*. And at the foot of this Mountayne, is a Church of the *Armenians*. The eighth day from *Potta*, and the ſame day we came to a Village called *Cambellelea*. This eighth day I was vnder the Arke, and there are two high Mountaynes together, which I left to the Weſt, and they are about three miles aſunder, but the higheſt and that to the Northward of the Weſt, is that whereupon the Arke did reſt. The ninth day from *Cambellelea*, and the ſame day at *Errewan*; here euery Hemel of Silke payeth fiue Chekins. At the time of the laſt warres in *Perſia*, there were many Chriſtians taken ſlaues in *Errewan*, and other places. And thoſe of *Arſingam* ranſomed ſeuen thouſand. Fourteene Batman of *Teuris* are twelue of *Errewan*. In *Errewan* are very many Chriſtians, and yet there is a Church ſtanding of the Chriſtians. To the Northward of this Towne, about a mile, is a ſtone Bridge, and vnder it, paſſeth a Riuer called *Sanguina*, which commeth out of the Riuer *Aras*, or *Araxis*: and about foure dayes from *Errewan* or *Reinan*, it meeteth with the Riuer of *Aras* or *Araſh* againe. The twelfth day wee departed from *Errewan*, and lodged the ſame day at a Caſal of Chriſtians, called *Echimaſſen*, and here are fiue old Churches, and one of them is ouerthrowne, becauſe a brother and a ſiſter married themſelues together in the ſaid Church. The thirteenth day from *Echimaſſen*, and the ſame morning we paſſed by certaine old Towers, where in times paſt, was a Citie called *Sowmarin*. And in *Echimaſſen* wee paide two and twentie Shehides for a bribe. And here are many Lyons, for within ſixe moneths they haue carried away out of this Caſal ſeuen and thirtie perſons; and the day before we came thither, was a child carried away out of his mothers armes. Betweene *Naxnan* and *Errewan* is a place where they dig Salt out of the ground. The ſaid thirteene day at night we lay by the Riuers ſide, where hath beene in times paſt a Caſal. The fourteenth day at a Caſtle called *Dagſwan*, and without the Towne is an old Church of the Chriſtians. At this place euery ſumme of goods that commeth out of *Perſia*, payeth two Aſpers, and if it goeth not to *Arſerom*, then it payeth fiue *pro cento*. A Hen is worth here eight Auctſhas. The fifteenth day from *Dagſwan*, and the ſame day at a Caſal called *Seraffa*, and here wee lay in a great houſe, and neere to the Caſal paſſed ouer a Bridge. The ſixteenth day from *Seraffa*, and the ſame day at a Caſal called *Cappannac*, and neere vnto *Seraffa* is a Church of Saint *Chriſtopher*. The ſeuenteenth day from *Cappannac*, and the ſame day at a Caſal called *Comatſeur*. The eighteenth day from *Comatſeur*, and the ſame day at a Caſal called *Shew banc cupres*: and neere vnto this Caſal is a ſtone Bridge, which a Sheepheard did build. And here all our Merchandizes were ſearched, and written vp by one that came from *Dagſwan*, and another of this Caſal that did write all things. The ninteenth day from *Shew banc cupres*, and the ſame morning paſſed by a Towne called *Haſſen gallawth*, where is a very ſtrong caſtle, with three wals. And here the houſes are built of Fir trees like vnto the houſes in the *Alpes*. Alſo the ſame day at a Caſal called *Bollomaſh*. The twentie one day from *Bollomaſh*, & the ſame day at *Arſerom*. And he that ſetteth prices vpon all commodities

This ſeemed to be Maſter *Thomas Hudſon* mentioned in the ſixth voyage to *Perſia*, in Maſter *Hac.* voyages.

Hee departed from *Teuris* or *Tauris*.

Souffion.

Merent.

Iolfa.

The Riuer *Aras* or *Araxis*.

Or *Naſsinan*.

Potta.

Noahs Arke.

Cambellelea.

Or *Reinan*.

Sanguin a Riuer.

Echimaſſen.

Sowmarin.

Salt growing in the ground.

Dagſwan.

Seraffa.

Cappannac.

Comatſeur.

Shew banc cupres.

Haſſen gallawth

Bollomaſh.

hath vpon euery hundreth that is ſold two Anil, is worth heere twentie Chekins the Batman.

Pretton.
Shennar.
Womens attire

Arzerum is a plentifull Towne for all kind of victuals, and hath three gates. In *Arzerum* one Batman of Mel or Deps, is worth two Auctſhas. And in this Towne one robbed three ſhops, and the next morning was hanged. After eight daies abode in this place, the nine and twentieth of December I departed from *Arzerum*, and the ſame day lodged at a great Caſall, named *Pretton*. The thirtieth day from *Pretton*, and the ſame day at a Caſall, named *Shennar*. From *Dagſwan* to *Arzerum*, the women goe in Gaskins like men: and vpon their heads they weare a high round trunke hanged with pieces of Siluer Money; and about that and their chin, they haue a large white cloath, which is all ſet round about with Buttons of Siluer: & alſo vpon their heads, they weare a piece of red Silke, which hangeth downe behind them, two or three yards vpon the ground with a fringe: and about their neckes they weare a Coller of Siluer, and thereunto are faſtned fiue or ſixe pieces of Siluer made very broad, and to ſome more. They are the moſt part blacke, and haue full faces, ſmall feet, great legs, great hands and armes, and their lips not ſmall.

Ianuary.
Gotter.
Gebeſſe.
Backerreg.
Bettarreg.
Arſingam.
The Riuer of *Ponnats* falleth into *Euphrates.*
Serperron.
Ardanſegh.
Shewbaning.
Andre.
Yeoltedder.
Longo.
Praſſa.
Tocat, Tocato.
Ackelcon.
Burghcarre.
Dadow.

The firſt day of Ianuary, we departed from *Shennar*, and the ſame morning paſſed by a Caſall, called *Gotter*. Alſo the ſame day wee came to a Crauanſall, called *Gebeſſe*, and the next morning paſſed by another of the ſame name. The ſecond day from *Gebeſſe*, and the ſame day at a great Caſal, called *Backerreg*, where is great plentie of Wine: and here the Batman is ſold for ſixe Parra. The third of Ianuary from *Backerreg*, and the ſame day at a Caſall, called *Bettarreg*, which is neere vnto *Arſingam*. Alſo the ſame day I went vnto *Arſingam*, which is within foure daies iourney of *Trebeſonda*. The weight and meaſure of *Arſingam*, do both agree with *Arzerum*: and here Merchel is worth fiftie foure Auctſhas. The cariage of a Mule from *Arzerum* to *Arſingam*, coſteth twelue Shehides; and from thence to *Tockat* three Duckats. To the Eaſt-ward of *Arſingam*, is a very ſtrong Caſtle, and to the South of the Towne a ſtone bridge, which paſſeth ouer the Riuer of *Ponnats*. And in this Valley are three hundred and ſixty Caſals of Chriſtians. The thirteenth day of Ianuary we departed from *Arſingam*, and the ſame day lodged at a Crauanſerras, named *Serperron*. The fourteenth day being Sunday, from *Serperron*: and the ſame day at a Caſal, called *Ardanſegh*: and this day wee paſſed ouer the Mountaines of *Chardalor*, with the greateſt ſnow, froſt and wind, that euer I was in, and were in danger to haue remained in the Mountaines all night. The 16. from *Ardanſegh*, the ſame day at a Caſal, called *Shewbaning*, which hath a ſmall Church ſtanding vpon a ſmall round Rock. The 17. from *Shewbaning*, the ſame day at a great Caſal, called *Andre*; which is out of the way, and ſtandeth vnder an hill, in a very pleaſant Valley. The eighteenth day from *Andre*, and the ſame day at *Yeoltedder*, a Caſal by the Riuers ſide: and this day wee paſſed by a very great Caſtle to the North of the water, vpon a very high Mountaine. The nineteenth from *Yeoltedder*, and the ſame day paſſed ouer a very high Mountaine: alſo the ſame day we lodged at a Caſal, called *Longo*; and here we met with the Carauan of *Tocat*: and at the foot of this Mountaine, we met with another Riuer. The twentieth day from *Longo*, and the ſame day at a Caſal, called *Praſſa*. The one and twentieth day from *Praſſa*, and the ſame day being Sunday wee came to *Tocat*, and by the way are two Caſals, the one called *Namnous*, and the other *Manec*: and *Namnous* is a very great Caſal, and hath many Chriſtians. And here they goe to plough with Oxen, one three yards from another. Neere to *Tocat* to the North-Eaſt of the towne, runneth the Riuer of *Ponnats*, and ouer it is made a great ſtone bridge: and to the North of the towne vpon a high Rock, is a very ſtrong Caſtle, and to the South of the town is a very high Mountaine, that is ſufficient to beate both the Towne and the Caſtle: and here all their houſes that are new built, are made like the building of Lions: and their Ploughs here haue no Coultors, but very long Shares. Tin is worth the Batman in *Tocato*, three hundred Auctſhas, Pambas, ſixtie two Auctſhas; and fiue and twentie graines of Silke, eighty Aſpers. The twentie foure and twentie fiue daies, arriued the Carauan with the Waftſhe: three Batmans of *Tocat* make ten Rotils of *Aleppo*. The *Iewes* wiues in *Tocat* were vpon their heads very high tires, much like vnto Miters. There is to the Caſtle of *Tocat* but one gate, and that is to the North; and all that part of the Towne are Chriſtians. The twenty nine, we departed from *Tocat*, and the ſame day paſſed ouer a ſtone bridge, where is a great Caſal: alſo the ſame day we came to another Caſal, called *Ackelcon*. The thirtieth day from *Ackelcon*, and the ſame day we paſſed by a little Caſal, called *Burghcarre*. Alſo the ſame day at a Village, called *Tackia*. The laſt day of January, from *Tackia*, and the ſame day at a Caſal, called *Dadow*. And neere to this *Dadow* to the North-eaſt, is a Towne, called *Amaſia*: and from thence is carried much Ennebet, and Yeuſſen to other places.

February.
Searradella.
Chagannadel.
Garom.

The firſt day of Februarie we departed from *Dadow*, and the ſame day came to a Caſal, called *Searradella*, which is parted into two parts. The ſecond day of Februarie, from *Searradella*, and the ſame day at a Caſal, called *Chagannadel*, and ouer it vpon a Mountaine is a great ſtone. The third day, from *Chagannadel*, and the ſame day at a Towne, called *Garom*: and to the South-eaſt of the Towne is a Caſtle. And here, and in *Tocat*, and in *Arſingam*, euery Hemmel of goods payeth two Auctſhas: and here are in the Towne, three Towers. And here the women goe with their viſages couered, and a white cloath about their middles, and another about their heads and ſhoulders, and their long pendant of frindge Silke hangeth downe behind them: and here the Batman of *Pambacke* is ſold for ſixtie two Auctſhas. The fourth day from *Garom*, and the ſame day at a Caſal, called ***Lout:*** and here is great plenty of Ennap; and this day wee paſſed ouer a very high Mountaine. And in ***Lout*** the Women weare a very high attire vpon their heads like an hat, and down before them to their eies, hangeth a broad cloath much like vnto a *French*-hood. The fifth day from ***Lout***, and the ſame day we came to a Caſal, called ***Mourt Larſarraie.*** And this day about fiue of the clocke in the afternoone, was an Earth-quake. Alſo this day the *Armenians* began their faſt for Saint *George*. This day we paſſed ouer a great Riuer, called *Caſalmach*, which runneth into the Blacke Sea, or *Pontus Exinus*. The ſixth day from *Mourt-Larſarrai*, and the ſame day at a Caſal, called *Allagour*, which ſtandeth vpon an hill: and heere we found many Theeues neere vnto the Riuers ſide vnder the ground. The ſeuenth day from *Allagour*, and the ſame day at a Caſal, called *Ennebea*. And this day the Carauan was greatly afraid of Theeues. And for theſe three daies all the way is no wood: but neere vnto the Waters ſide, is Hay and wilde-geeſe plentie: and this day we left the great Riuer *Caſalmach*. The eighth day from *Ennebea*, and the ſame day at a great Caſal, called *Sarracuſt:* and heere was a Bride carried about the Towne on horſe-backe, and diuers Women like Maskers. The tenth day from *Sarracuſt*, and the ſame day at a little Caſal, called *Saddar*. The eleuenth day from *Saddar*, and the ſame day at a Caſal, called *Erandrerra:* and it ſtandeth neere vnto a pleaſant Valley; and to the South of this place halfe a day is a Citie, called *Angria*, where moſt of the Grograms and Chamblets are made. The twelfth day from *Erandrerra*, and the ſame day at a Towne, called *Aaſh*, which ſtandeth in a Valley, and hath but one *Maddenna:* and from this Towne wee deſcended downe a very great Mountaine. The thirteenth day from *Aaſh*, and the ſame day at a Caſal, named *Ahemet Shalla*, whither we came late in the night. And from *Aaſh* commeth a Riuer, which runneth to the Weſt. The foureteenth day, from *Ahemet Shalla*, and the ſame day at a Village, called *Garacham*, which ſtandeth among the Mountaines: and the *Crauanſeras* ſtandeth alone. The 15. day from *Garacham*, and the ſame day at a Caſal, called *Gaye*. And this day we paſſed ouer the Mountaine *Chambelle:* and vpon this Mountaine we met with a Carauan going for *Tocat*, which carried great ſtore of Backam. The ſixteenth day from *Gaye*, and the ſame day at a Caſal, called *Carralla:* and this day we loſt our way. The ſeuenteenth day from *Carralla*, and the ſame day at at a Caſal, cald *Sowdegan:* and here is a very great Crauanſerras; and in this Country the women waſh with their feet: and this day we paſſed by a Riuer that runneth to the Eaſt. The eighteenth day from *Sowdegan*, and the ſame day at a Caſal, called ***Couſcherderrom.*** And at *Couſcherderrom* is a very faire Crouanſerras new built: and for the building thereof, a Merchant of *Agam* gaue a Hemmel of Silke. The twentieth day from *Couſcherderrom*, and the ſame day we paſſed through a Towne called *Bouſeiuc:* alſo the ſame day at a Towne, called *Baſarich*. And this day we were cold and wet with Snow. The one and twentieth day from *Baſarich*, and the ſame day we paſſed downe a very great Mountaine: alſo the ſame day we lodged at a Caſal, called *Korſhonnou*. The two and twentieth day from *Korſhonnou*, and the ſame day at a Caſal, called *Actſau*. The three and twentieth day from *Actſau*, and the ſame day we came to *Borſa*. The foure and twentieth day, three Theeues were executed in *Borſa*, which had robbed ſeuen or eight yeres between *Borſa* and *Stambol*. In *Borſa* all Strangers pay for cuſtome of their Merchandize three *per cento*. The Kintall of *Borſa* is fortie Hockies: and the Kintall of *Cremes*, is here worth eight thouſand Anctſhas. The ſixe and twentieth day, I went to the ***Hammam***, that is a mile without *Borſa* to the Weſt-ward; and the ſame day paſſed through foure woodden gates. And the Spout of this water commeth in from the South. There are in all foure of theſe Hammams.

Lout.

Mourt Larſarrai.

Caſalmach, a great Riuer running into the Black Sea.

Allagour.

Ennebea.

Sarracuſt.

Saddar.

Erandrerra.

Aaſh.

Garacham.

Gaye.

Carralla.

Sowdegan.

Couſcherderrom.

Baſarich.

Korſhonnou.

Actſau.

Borſa.

The firſt day of March at night, vntill twelue of the clocke, was to the Weſt of the Towne, a great light like fire. The fifth day of March in the euening, wee departed from *Borſa:* and this day paſſed ouer a ſmall Riuer, where is a ſtone bridge. Alſo this day wee lodged at a Caſal of Chriſtians, called *Peage*. The ſixth day from *Peage*, and the ſame day paſſed by a Gulfe of the Sea, where is a Towne, called *Gamlech*, and alſo paſſed by a Lake of freſh water, which is called *Bouchi*. Alſo this day we paſſed by two Crauanſerras: and by the way is great ſtore of Bay-trees growing: Alſo this day we came to *Samallech*, which is the *Skel*. The eight day from *Samallech*, and the ſame day we landed at the Tower, where they make light for the Ships that paſſe in and out of the Blacke Sea: and the ſame night wee came to *Skell*. The ninth day of March in the morning, we departed from *Skell*, and the ſame day came to *Galata* and *Conſtantinople*, by the *Turkes* corruptly called *Stambol*. The tenth day, we arriued in *Stambol*, the Carauan of *Neſt:* And the eleuenth day it was all burned, with one hundred and twentie Cargas more, and eightie thouſand crownes in Pepper; beſides great ſtore of other Merchandize. And the order is to hang him, that was the firſt cauſe of the fire. The fourteenth day, was a paſſage Boate with ſixtie or ſeuentie perſons loſt going ouer to *Samallech*; ſome *Chriſtians*, ſome *Iewes*, and ſome *Turkes*. The *Mufti* in *Conſtantinople*, is counted like the Pope of *Rome:* and he was the cauſe that all *Chriſtians* and *Iewes* were forced to leaue off their turbants. *Torra* is a great Citie in *Natolia*, three daies from the Sea: from whence come Grograms, Gaules, Silkes, and Cotton Wooll.

Peage.

Gamlech.

Bourchi.

Samallech.

The Tower where they make light for the ſhips.

Skell.

Conſtantinople, corruptly called *Stambol*.

The fourth day of Aprill, 1582. we tooke our Voyage from *Galata* neere *Conſtantinople*, and the ſame day lay at a Caſall, called *Tarrapea:* and from *Galata* hither came one *Anthonie* a Merchant of *Sio*, in company with me. And the ſame day I came from *Conſtantinople*, the *Grand*

Aprill, 1582. He departeth from *Conſtantinople*.

Tarrapea.

He taketh ſhip to goe by the Blacke Sea, vp the Riuer *Danubius.*

Siſſopoli.

Signiors Sonne went out of the Towne with three or foure thouſand Horſes. Alſo the *Grand Signior* had another young Sonne borne of two monethes old. The ſixth day of Aprill, 1582. wee departed from the Gulfe neere vnto *Tarrapea*, being imbarked in a Barke laden with Wines of *Candie*, which was to goe vp the Riuer of *Danubius*. The ſeuenth day in the morning, the wind came vp to the Eaſt North-eaſt with very ſtormie weather: and the ſame day wee returned to a Towne called *Siſſopoli*, which is a good Harbour. And heere are many Wind-mils, and great ſtore of Wine. And to the Eaſt of the Harbour are three Ilands: and heere they are all *Greekes*. Alſo the *Turke* doth make here many Gallies. And in this foule weather ſome of our company wept, and others cryed out: & our foreſaile ſplit with the great wind; and we were in greater danger; becauſe they could not of a long time get down their main ſaile. This great tempeſt that we had in the Blacke Sea, began vpon Saturday morning about one of the clocke, being the ſeuenth day of Aprill, as I ſaid before, and continued vntill Tueſday in the morning beeing the tenth day, with very great Snow and Cold, as if it had bin at Chriſtmas. The twelfth day we ſet ſaile from *Siſſopoli*, and the ſame night came to an anchor vnder a Cape of Land, where is a Caſal called *Emonna*.

Emonna. *Varna.* *Caliacca.*

The thirteenth day from *Emonna*, and this night we paſſed by a great Citie called *Varna*, which lyeth within a very great Gulfe, which is a very good Harbor. The fourteenth day in the morning we paſſed by a Caſtle called *Caliacca*, which ſtandeth vpon the Cape of a Land, and hath to the Eaſtward two ſmall Pillars, and neere vnto them a great ſtone much like a man. The fifteenth day in the morning, wee returned to the Caſtle of *Caliacca*: and the ſeuenteenth day toward night, ſet ſaile from this Caſtle. The nineteenth day in the morning, we entred into a mouth of the Riuer *Danubius*, called *Licoſtoma*. And at the entring in of the Riuer to the Southward is a Beacon: and the depth is on the North-ſide, but there is neuer aboue eight foot water. And the Countrey on the South-ſide of the Riuer is called *Dobis*: and the North-ſide is called *Bugdania*.

Bugdania.

The mouth of Saint *George.*

Dolcha.

The two and twentieth day about noone, we entred into the Riuer, where commeth the mouth of Saint *George*; and that mouth runneth to the Eaſt South-eaſt. And *Licoſtomo*, which we came forth off runneth to the Weſt, and then preſently againe to the North. Alſo this day we arriued at a Caſal, called *Dolcha*, which lyeth on the South-ſide of the Riuer. And here lye out from the Towne certaine ſmall Rocks into the water: And here our ſhip and the Merchant paid a ceraine ſmall dutie of two or three Crownes. And here Fiſh, Hens, and Egges are plenty.

The Riuer of *Kelle.*

A ſmall Iland.

Saxe.

The three and twentieth day we departed from *Dolcha* the ſame day about noone, we paſſed by the Riuer of *Kelle*, which is very broad, and runneth to the North-eaſt. Alſo this day wee paſſed by a ſmall Iland, which lyeth very neere *Saxe*. The foure and twentieth day about noone, wee came to a Towne called *Saxe*, which lyeth vpon the South-ſide of the Riuer. And ouer againſt this Towne is an Iland: and here the Riuer is very broad. And here we were to haue paid a Cuſtome, but paid nothing vntill our comming to *Tomourra*.

Tomourra, is alſo called *Ren*, by the *Vallachians.*

Apparell.

The foure and twentieth day in the afternoone from *Saxe*: and the fiue and twentieth day we arriued at *Tomourra*. And this *Tomourra* lyeth vpon the North-ſide of the Riuer, and is in *Bugdania*. In *Tomourra* the children go much after the order of *India*, with ſmall Rings of Wiar through their eares. And the women goe with great knobs of ſiluer hanging vpon the vpper part of their eares; and with a great Roll of Linen Cloth about their heads, much like a *Turkes* Turbant, and vpon that a ſmall cloth: and the vpper bodies of their garments are ſet round about with great knobs of ſiluer like buttons. And the yong Maids weare their haire pleyted, and thereupon diuers pieces of ſiluer hanging: and vpon the Crowne of the head a round broad Brooch of ſiluer ſet with ſtones; and their ſleeues great and ſhort; and about their armes two great hoopes of ſiluer, and at their Girdles fiue or ſix paire of Kniues: and about their neckes they weare nothing. The common ſort goe for the moſt part bare-footed. The fiue and twentieth day, we came to *Tomourra*, a Bark from *Conſtantinople*, which came from thence in eight dayes. The ſhip that I came in from *Conſtantinople*, was twentie ſeuen foot broad of my feet: and the poope more then thirtie foot high from the water, and could ſtow in hold but two Buts of heighth one vpon another, except it were in the middle. In this Town of *Tomourra* are ſold twentie Egges for an Aſper, and a good Hen for two Aſpers, and Beefe, Bacon Bread, Wine, Beere, and Mede plentie, and very good freſh fiſh more then of any thing elſe. Here are ſold for one Aſper two Pikes, either of them better then three ſpans long, & three Carpes either of them a ſpan & an halfe long. Alſo here is great ſtore of Sturgeons & Herings in this Riuer.

The order of making Cauiare.

They make Cauiare of three ſorts of fiſh.

The order of their making of Cauiare of their Sturgeons, is this. The Cauiare or Roe muſt be taken whole out of the Fiſh; and then ſlaſh it a little with a Knife, and ſo ſalt it wel, for three dayes and three nights, and put it in a Barrell or Fat, and make an hole vnderneath, that the water or Salt that commeth from the Cauiare may void forth: and after theſe three dayes are paſt, take it and waſh it very well with freſh water, vntill the Salt bee cleane gone from it: and after this put it in Barrels for the ſpace of other three dayes, & one muſt tread it downe with his clean feet: alſo you muſt make an hole vnder the Barrell for the water to void away; and then lay ſome great ſtones vpon it to preſſe it, and to make it hard: and after theſe three dayes bee paſt, take out the bottome and ſet in a new; and ſo it may be carried through out the World. And the names of the three fiſhes, of the Roes whereof they make it, are theſe: Sturgeon, and Mourrounna, and Merſlenne. And the beſt times of the yeare to make it in, are Iune and Iuly. In this

Towne of *Tomourra* are certaine Merchants of *Sio*, that are Lords of the ſame; and in times paſt it hath beene a faire Towne: But the *Tartars* haue two or three times ſpoyled it, and once they carried away fiftie perſons out of it, and the Countries neere adioyning. And about the yeare of our Lord 1530. the *Turke* ſubdued this Countrey and a great part of *Hungarie*, and all, as they ſay, by the Treaſon of the Prince of *Tranſiluania*.

The firſt day of May, 1582. wee landed our goods: And *Signior Iocamo Alberti* paid for fraught of euery Butte of his Wine ſixtie Aſpers from *Conſtantinople* to this place. This day in the Euening, we departed by Land from *Tomourra*, which is called *Ren*, in the Language of *Wallachia*. The fourth day of May, wee paſſed by a Caſal, where the Maſter of the Caſall would haue taken away our fore-mans Horſe: and the ſame day in the afternoone we paſſed ouer a long Bridge, and preſently after a ſmall Riuer called *Prut*.

May.
They land their goods.
They take their iourney again by land.
Tomourra is called *Ren* by the *Wallachians*.
The Riuer of *Prut*.

The ſixth day we departed from *Falchen*. The eighth day in the morning, we came to a little Towne calld *Hus*, which ſtandeth vnder the Woods ſide. The ſame day at night wee paſſed againe ouer the Riuer of *Prut*; and the next morning came to a Caſall, called *Padwellia*: and here one of our *Muckeres* Horſes were againe taken. The tenth day we came to a Caſall called *Sutſourre*, where we paſſed againe ouer the *Prut*. The eleuenth day in the morning, wee came to *Yas*, and here the Toll-maſter is a *Greeke*, and is called *Nicolla Neuerredde*. To the South of *Yas* is the Caſtle with a paire of Gallowes before it, and round about it is a wall of great trees of wood: and to the South-weſt of the Towne is a great Lake: and vpon the farther ſide of the Lake is a great Monaſterie. The women here goe in *Turkiſh* Gownes, and great Turbants, with two or three great boſſes ſet with ſtones on either ſide of their Turbants, and their Gownes downe before with the like, and in their eares great boſſes with a Chaine of ſmall Pearle made faſt to both their eares. And the Maides goe with an Attyre vpon their heads like vnto a Mitre, and vpon that their haire bound a croſſe: and ſome of the Children goe ſewed through their Eares with pack-thred like the *Indian* faſhion. The cuſtome of a Cloth in *Yas* is one Ducke of Gold, and of a Kerſie a Doller, and of euery Carpet that coſteth one hundred Aſpers, twelue Aſpers; and of euery Oxe and Cow foure and twentie Aſpers, except they belong to the Merchants of *Poland*, and then they pay but twentie Aſpers. And euery Butte of Wine payeth fiue Dollers and tenne Aſpers: And euery Butte of Muskadell, payeth in *Conſtantinople* ſixe Chechins, and in *Eluona* foure. The ſixteenth day in the afternoone, wee departed from *Yas*: And the ſeuenteenth day we lodged at *Steffennes*. The eighteenth day wee paſſed ouer the Riuer of *Prut*, which is three leagues from *Chotym*, and the ſame day at a Caſall called *Leues*, which ſtandeth in a Vale and hath a Lake of water ſtanding in the middle of it. The nineteenth day in the morning at *Chotym*, and to the North of the Towne is the Caſtle which lyeth neere to the Riuer of *Nyeſter*, and this Riuer parteth *Bugdania* and *Polonia*. The twentieth day about noone, we departed from *Chotym*, and the ſame day beeing Sunday, wee came to the ſtrong Frontier Towne of *Poland*, called *Camienitz*, which ſtandeth in a Valley: and the Caſtle ſtandeth to the Weſt of the Towne.

Hus.
Padwellia:
Sutſourre.
Yas.

This is like the Weſt *Indian* fortification.

Apparell.

Steffennes.
Leues.
Chotym.

In this Towne all Merchants Strangers pay cuſtome for their goods two and an halfe *per cento*. The women in *Camienitz* goe with their Coates cloſe bodied, and the neather bodies gathered like a Frocke: and vpon their heads a fine Cloth like a Call; and vpon that a long piece of white Lawne, that hangeth downe to the ground, and vpon that a blacke Veluet Hat. Their Girdles are ſet with great ſtuds of Siluer and Gold: and they are very faire women, but not very commendable for their Chaſtitie, for moſt of them will be drunke. They vſe in the morning to drinke much burnt Wine, and afterward Mede. And there are very few houſes in the Towne, but they ſell Beere and Mede; and the Borrow-maſters ſell Wine. And if a Gentlewoman goe abroad, all her men goe before her, and the Gentlemen ride before, and their men behind. The womens Garments are very long: and in the Villages by the way, the Maides goe with their haire hanging downe behind them, and a Garland vpon their heads: and they vſe to dance much like the *Moores*. The young Maides of *Camienitz* weare their haire pleyted, and bound vp about their heads, and with a blacke band of Veluet. The three and twentieth day we tooke our Iourney from *Camienitz*, &c.

Camienitz the frontier towne of *Poland* vpon the *Turke*.
Apparell.

His Iourney thorow *Poland* to *Dantrik*, and comming to *Hull* by Sea, is omitted.

CHAP. IIII.

Obſeruations of Maſter IOHN CARTWRIGHT *in his Voyage from* Aleppo *to* Hiſpaan, *and backe againe: publiſhed by himſelfe, and here contracted.*

§. I.

Of Euphrates, Orpha, Caraemit, *the* Curdi, Armenians, Bithlis, Van, *and* Arraret.

* A Carauan is a great many of Camels laden, not much vnlike our Carriers here in *England.*

Tedith a Village of note.

The Valley of Salt.

2.Sam.8.13.

HAuing reſted in *Aleppo* two monethes and better, Maſter *Iohn Mildenall* and my ſelfe tooke our leaue of the Conſull and Merchants, with a full intent and purpoſe to trauell vnto the great Citie *Labor*, in the Great *Mogors* Countrey in the Eaſt *Indies*: lodging all that night on a thinne *Turkiſh* Carpet in Woods-caine, where the * Carauan was aſſembled, to the end that wee might bee with the foremoſt: for delay in ſuch trauell doth produce great and ineuitable danger. From *Aleppo* wee ſpent three dayes Iourney vnto the bankes of *Euphrates*, paſſing by many Villages not worth the naming, and fertile Plaines, abounding with all ſort of prouiſion neceſſary for mans life. One of thoſe Villages is a Village of note vnto this day, called by the Countrey people *Tedith*, where the *Iewes* keepe a Monument in remembrance of the great Synagogue, holden there in the yeare from the Creation 3498. Neere vnto this Towne is the Valley of Salt memorable for that great ouerthrow which *Dauid* gaue the *Aramits*, when hee ſlue of them in one battell eighteene thouſand men. Here alſo *Campſon Gaurus* the Great *Sultan* of *Egypt* fought that deadly and mortall Battell with *Selymus* the firſt, the Great *Turke*; where hee loſt his life being trodden, without regard, to death, both by his owne Souldiers and purſuing Enemies.

Euphrates.

Time and manner of going downe the Riuer.

Being arriued on the bankes of *Euphrates*, we found it as broad as the *Thames* at *Lambith*; but in ſome places it is narrower, in ſome broader, running with a very ſwift ſtreame and current, almoſt as faſt as the Riuer of *Trent*. At this place doth this Riuer beginne to take his name, being heere all gathered into one Channell, whereas before it commeth downe from the Lake *Chieldor-Giol* in *Armenia*, in manifold armes and branches, and therefore is called by the Countrey people, by a name which ſignifieth a thouſand heads. Here it is that Merchants vſe to paſſe downe by Barke vnto *Babylon*, thereby to auoid and ſhunne the great charge and wearifomneſſe of trauell through the Deſart of *Arabia*. Which paſſage they make ſometimes in fifteene dayes, ſometimes in twentie dayes, and ſometimes in thirtie dayes, anſwerable to the riſing and falling of the Riuer: and the beſt time to paſſe thither is either in Aprill or October, when the Riuer doth ſwell with abundance of Raine. The Boates are flat-bottomed, becauſe the Riuer is ſhallow in many places; ſo that when they trauell in the Moneths of Iuly, Auguſt, and September, they find the Riuer at ſo low an ebbe, that they are faine to carry with them a ſpare Boat or two, to lighten their owne, if they ſhould chance to fall on the ſhoales. Euery night after Sun-ſet, they faſten theſe Boates to a ſtake, the Merchants lying aboord, and the Mariners vpon the ſhoare, as neere as they can vnto the ſame. In this paſſage downe the Riuer, you ſhall meet with diuers troupes of *Arabians*, who will barter their prouiſion of Dyet (for they care not for money) as Hennes, Kids, Lambe, Butter, and ſowre Milke, for Glaſſes, Combes, Corall, Amber, Kniues, Bread and Pomegranates, Pils, wherewith they vſe to tanne their Goats ſkinnes, in which they Churne with all. All of them, as well Women, Children, and Men are very good Swimmers, who oftentimes will ſwimme to the Barke ſide with Veſſels full of Milke vpon their heads. Theſe people are very theeuiſh, and therefore in your paſſage downe good watch muſt bee kept. But to returne where we left, wee were conſtrained by the deepneſſe of the Riuer to ferrie ouer our whole Carauan, which conſiſted of a thouſand perſons, beſides Camels, Horſes, Mules, and Aſſes, by reaſon of which multitude we ſpent a whole day in tranſporting ouer the ſaid Carauan. The gaines of which tranſportation yeelded the Ferriman a Shaughee, which is fiue pence *Engliſh* vpon a Beaſt.

Bir.

Meſopotamia.

Orpha.

* See *ſup.c.2.*

Being ouer the aforeſaid Riuer, wee arriued at *Bir* and entred into the famous Prouince of *Meſopotamia*; The *Turkes* doe call it *Diarbech*. This Prouince of it ſelfe is moſt fruitfull, but by the *Turkiſh* Warres much ruinated and waſted: neuertheleſſe, there are ſome Cities of great importance. About two dayes iourney from *Bir*, wee came to *Orpha*, a Citie of great account and eſtimation, which many ſuppoſe to haue beene the famous Citie *Edeſſa*. As yet there remayned certaine Monuments of *Baldwin* * in *Latine* letters. The aire of this Citie is very healthfull, the Countrey fruitfull, onely wood excepted, and therefore in ſtead thereof, they burne the dung of Camels and other beaſts, dried in the Sunne. This Citie is built foure-ſquare; the

Weſt part ſtanding on the ſide of a rockie Mountaine, and the Eaſt part trendeth into a ſpacious Valley, repleniſhed with Vineyards, Orchards, and Gardens: the walls are very ſtrong, furniſhed with great ſtore of Artillerie, and contayne in circuit three *Engliſh* miles: and for the gallantneſſe of the ſite, it was once reckoned the Metropoliticall ſeat of *Meſopotamia*, howſoeuer it is now tranſlated to *Caramida* or *Caraemit*. There is in this Citie a Fountaine full of fiſhes, ſo vſed to hand, that they will receiue any ſubſtance that ſhall bee offered vnto them: both *Iewes*, *Armenians*, and *Turkes* reported vnto vs, that this Fountaine was *Iacobs* Well; and that here hee ſerued his Vncle *Laban* twice ſeuen yeeres, for faire and beautifull *Rachel*. The gates of this Citie were much battered, a little before our comming, by *Eliazgee* the *Scriuano*, and the Rebels his followers; hee drew the Citizens to a compoſition of fiftie thouſand Chekins, and ſo departed. Memorable alſo is this Citie, then called *Carras*, for the great battell which was fought before it betweene the *Romans* and the *Parthians*, when *Marcus Craſſus* was Generall on the one ſide, and *Surena* on the other ſide.

Gen.29.13.27.

The *Scriuano* at the walls of *Orpha*. 1603.

Let the Geographer vſe his owne libertie: I giue you the Author.

At this Citie hauing paid our Cuſtome, which is a Doller on a ſumme of goods, our Carauan was licenced to depart: and at our ordinary houre, which was three of the clocke in the afternoone, we ſet forward towards the ancient Citie *Amida*, now called *Caramida* or *Caraemit*, fiue dayes iourney from *Orpha*, trauelling ſometimes ouer rough and craggie Mountaines, and ſometimes through moſt delightfull Playnes and Valleys: amongſt which there is one of note, enuironed about with a Pale of Mountaines, in ſuch wiſe that there is but one entrie and paſſage: where * *Aladeules* is ſaid to haue had his Paradiſe.

Caraemit.

At the end of fiue dayes trauell, wee arriued at *Caraemit*, which is to ſay, The blacke Citie, either for the ſtone wherewith it is built, being like vnto Iet in colour, or for the fertilitie of the ſoyle round about it, which is of a dusky colour. This Citie is ſeated vpon a maruellous high Rocke, and containeth in circuit very neere ſixe miles; and though it be ſufficiently fortified by nature, yet is it enuironed with a double wall: the outmoſt is ſomewhat decayed, but the inmoſt is well repaired, being fenced with great ſtore of Artillerie. It is gouerned by a *Baſſa*, who commandeth ouer twelue *Sanzacks*, and thirtie thouſand *Tymariots*: and is now become the Metropoliticall Citie of *Meſopotamia*. There were muſtred from this Citie, when *Amurat* the third inuaded *Perſia*, in the yeere 1578. twelue thouſand Souldiers, the Captaine being well checked by Generall *Muſtapha* for bringing ſo few. The Souldiers of this Citie for the moſt part are Archers, not of any courage, but very effeminate, and accuſtomed to the vſe of the *Scimatarre*. During our abode at this place (which was fourteene dayes) we lodged in a very faire Caine built of free-ſtone; for which lodging we payed to the Maſter of the Caine fiue Shaughes a piece: all which time nothing fell out worthie obſeruation, but the cruell execution of a petie malefactor, who hauing but pilfered away certaine ſmall wares, was mounted on a Camell, with his armes ſpread abroad, hauing two ſockets-holes bored in his ſhoulders blades, into which were ſet two flaring torches, dropping continually on his skin to his greater torment, and in the end, hauing carried him in this pitifull manner through the principall ſtreets of the Citie, they brought him to the place of execution, and there ganched him on a great Iron hooke, ſuffering him ſo to hang till he died. Paſſing through the South-gate of this Citie, wee payed to the Porter of the gate a Shaughee vpon a beaſt, deſcending from the Citie into a moſt fertile and fruitfull Plaine, where are many Gardens and Orchards, and places of great refreſhment.

* See hereof in M *Polo* long before. that time of *Senex de Monte*, which this *Aladeules* imitated, if the report be true.

A moſt cruell execution.

Through this Plaine runneth the great Riuer *Euphrates*, with a very ſwift current; and is as broad here ſometimes of the yeere as the *Thames* at *London* Bridge, but now was much dried vp, by reaſon of the heate in Summer, making thereby many Ilands and demi-Ilands, where the Citizens of *Caraemit* during the Summer ſeaſon doe vſe to pitch their Tents, to enioy the freſhment of the Aire and Riuer: but in the Winter it ſwelleth ſo aboundantly ouer the ſaid Ilands and bankes, that neither man nor beaſt is able to paſſe ouer: to auoide which inconuenience, there is, a mile diſtant from the Citie, a ſtone-bridge of twentie arches, made ouer the ſaid Riuer. This euening we pitched two miles from the Citie, and ſtayed all that night of purpoſe for ſome Merchants that were behind. Here wee exchanged our Camels, and in ſtead of them tooke Mules, a creature farre more fit to trauell ouer craggie Rockes and Mountaines then Camels: for now we were within a few dayes iourney, to paſſe ouer the high Mountaines of *Armenia*, called in Scripture the Mountaines of *Ararat*: which trauell with Camels is not onely laborious, but very dangerous, if the ground ſhould proue moiſt or ſlabby; for then being laden with great burdens, they cannot goe onwards, neither are they able to paſſe with their huge burdens, through the ſtreight paſſages which are in thoſe Mountaines.

Euphrates.

Two dayes iourney from *Caraemit*, we reſted at the foot of a great rockie Mountaine, being one of the Heads out of which *Tygris* floweth, and runneth downe with a ſwift current to *Balſara*, and ſo diſchargeth it ſelfe in the *Perſian* Gulfe. Strangely doth it iſſue out of three Rockes admirably hanging, that a man as he paſſeth vnder them, would imagine them to bee readie to fall on his head. And for the ſtrangeneſſe of the ſite, the *Turkes* haue builded three Bridges in the midſt of thoſe Rockes, to paſſe from one vnto another, thereby to behold Natures wiſedome

One of the Heads out of which *Tygris* floweth.

Three Bridges.

in framing them ſo wonderfull. Wee went to view the ſame, but through the huge ouer-falls, which came farre off within thoſe Mountaines, and the ſteepneſſe of the ſame, together with the hideous noiſe, and whiſtling murmuring, wee found not ſo great contentment aboue, as wee did beneath.

Gall trees.

Euphrates.

The next day we ſpent ouer many high Mountaines, on the top whereof grew great quantitie of Gall-trees, which are ſomewhat like our Oakes, but leſſer and more crooked: on the beſt tree in this place a man ſhall not gather a pound of Galls: at euening we pitched againe on the bankes of *Euphrates*; and in the morning paſſed the ſaid Riuer, but not by Barge as before, which was likely to haue bred no ſmall annoyance to our whole Carauan; for through the ſwiftneſſe of the ſtreame, and deepneſſe of the Channell, many Beaſts with their ladings had beene carried away and drowned, if there had not beene in time a ſhallow Foord diſcouered, which had in ſuch ſort raiſed the depth of the Channell, making as it were a ſhelfe for our Commodious paſſage: by helpe whereof there was not ſo much as one man or beaſt that periſhed.

The deſcription of the *Curdies*, a moſt theeuiſh people.

The *Curdies* worſhippers of the Deuill.

Manuſcute.

Indulgence.

Euphrates.

We were no ſooner ouer, but forth-with we were encountred with a certaine troope of people, called the *Curdies*, which ſome thinke to be a remnant of the ancient *Parthians*. This rude people are of a goodly ſtature, and well proportioned, and doe neuer goe abroad without their Armes, as Bowes and Arrowes, Scimatarre and Buckler, yea and at ſuch time, when a man for age is ready to goe downe to his graue. They doe adore and worſhip the Deuill, to the end hee may not hurt them or their Cattell, and very cruell are they to all ſorts of Chriſtians; in which regard, the Countrey which they inhabite, is at this day termed *Terra Diaboli*, the Land of the Diuell. They participate much of the nature of the *Arabians*, and are as infamous in their *Latrocinies* and robberies, as the *Arabians* themſelues. They liue vnder the commandement of the great *Turke*, but with much freedome and libertie. This theeuiſh company did ſundry times arreſt our Carauan, affirming that their Prince had ſent for a Dollar on a ſumme of goods, without the payment whereof (being fiue ſeuerall times demanded) wee ſhould not paſſe through their Countrey. One Village of note is there in this Countrey, wholly inhabited by the *Curdies*, being fiue daies iourney from *Caraemit*, and three daies iourney from *Bitcliſh*, called by the Countrey people *Manuſcute*. This Towne is ſeated in a moſt fertile and fruitfull Valley, betweene two Mountaines, abounding with Paſture and Cattell: and about a mile from it, is an Hoſpitall dedicated to Saint *Iohn* the *Baptiſt*, which is much viſited as well by *Turkes* as *Chriſtians*, who ſuperſtitiouſly affirme, that whoſoeuer will beſtow either a Sheepe, Kid, or ſome piece of Money to releeue the poore of that place, ſhall not onely proſper in his iourney, but obtaine forgiueneſſe of all his ſinnes. To the Gouernour of this Village, wee paied for our cuſtome a Shaughee on a ſumme of goods, and ſo were diſmiſſed. The next day following, we paſſed ouer many craggy and ſteepe Mountaines, and at the laſt reſted our ſelues and wearied beaſts on the banke of *Euphrates*, being the out-moſt bounds on this ſide of *Meſopotamia*, and ſo entred the day following on the Borders of *Armenia* the great, which is by ſome diſtinctly diuided into three parts; the North part whereof being but little, is called *Georgia*: the middle part *Turcomania*: and the third part by the proper name of *Armenia*.

It is now called *Turcomania*, and was the firſt ſeate of the *Turkes*, after their firſt comming out of *Scythia*, who left their naturall ſeates, and by the *Caſpian* Ports paſſing through the *Georgian* Countrey, then called *Iberia*, neere vnto the *Caſpian* Sea; firſt ceaſed vpon this part of *Armenia*, and that with ſo ſtrong an hand, that it is by their poſteritie yet holden at this day, and of them called *Turcomania*.

Armenian manners.

Women Archers.

At our firſt entrance into this Countrey, we trauelled through a goodly, large, and ſpacious Plaine, compaſſed about with a rew of high Mountaines, where were many Villages, wholly inhabited by *Armenians*; a people very induſtrious in all kind of labour: their Women very skilful and actiue in ſhooting, &managing any ſort of weapon, like the fierce *Amazones* in antick time; and the women at this day, which inhabit the Mountaine *Xatach* in *Perſia*. Their families are very great; for, both Sons, Nephewes, and Neeces, doe dwell vnder one roofe, hauing all their ſubſtance in common: and when the Father dyeth, the eldeſt Sonne doth gouerne the reſt, all ſubmitting themſelues vnder his Regiment. But when the eldeſt Sonne dyeth, the gouernment doth not paſſe to his Sonnes, but to the eldeſt Brother. And if it chance to fall out, that all the Brethren doe dye, then the gouernment doth belong to the eldeſt Sonne of the eldeſt Brother, and ſo from one to another. In their dyet and cloathing, they are all fed and clad alike, liuing in all peace and tranquilitie, grounded on true loue and honeſt ſimplicitie.

The *Armenians* are a populous Nation.

The *Armenians* gouerned by two Patriarchs

To diſcourſe how populous this Nation is at this day, is needleſſe, ſince they inhabit both in *Armenia* the greater, and *Armenia* the leſſe; as alſo in *Cilicia*, *Bithynia*, *Syria*, *Meſopotamia* and *Perſia*. Beſides the principall Cities of the *Turkiſh* Empire, be much appopulated with them, as *Bruſia*, *Angori*, *Trabiſonda*, *Alexandria*, *Grand-Caire*, *Conſtantinople*, *Caffa*, *Aleppo*, *Orpha*, *Cara-emit*, *Van*, and *Iulpha*: for that they are very laborious in tranſporting Merchandize from one Citie to another, by which meanes, through the cuſtomes which are paid in euery Citie, the Coffers of the *Grand Signior* are wonderfully inriched. This people haue two Patriarchs, to whom they giue the name of Vniuerſall: the one keepeth his ſeate in the Citie of *Sis* in *Caramania*,

mania, not farre from *Tharſus*: the other in the Monaſtery of *Ecmeazin*, neere vnto the Citie *Eruan* in this Countrey. Vnder theſe two Patriarchs are eighteene Monaſteries, full fraight with Friers of their Religion; and foure and twentie Biſhopricks. The maintenance allowed in times paſt vnto each of theſe two Patriarchs, was a Maidin on an houſe; each Patriarch hauing vnder him twentie thouſand houſholds: but now that large beneuolence the great *Turke* hath ſeaſed into his owne hands; and therefore now they are conſtrained to liue on the Almes of the people, going continually in Viſitation from one Citie to another, carrying their Wiues and whole family with them.

The people of this Nation haue amongſt them the Chriſtian * Faith, but at this day it is ſpotted with many abſurdities. They hold with the Church of *Rome* in the vſe of the Croſſe, affirming it to be meritorious, if they make the ſame with two fingers, as the Papiſts vſe; but idle and vaine if with one finger, as the *Iacobites*. They adorne their Churches in euery place with the ſigne of the Croſſe, but for other Images they haue none, being profeſſed enemies againſt the vſe of them. In keeping ancient Reliques they are very ſuperſtitious, and much deuoted to the bleſſed Virgin *Mary*, to whom they direct their prayers. They imitate the *Dioſcorians* in eating Whit-meats on Saturday, which to doe on Wedneſday and Friday were a deadly ſin: neuertheleſſe, they will not refraine from the eating of fleſh on euery Friday, betweene the Feaſt of the Paſſouer & the Aſcention. They abſtain fiue Sabboths in the yeare from eating fleſh, in a remembrance of that time which the Gentiles did ſacrifice their Children vnto Idols. They celebrate the Annunciation of the Virgin *Marie* on the ſixt of Aprill, the Natiuitie of our bleſſed Sauior on the ſixt of Ianuary, the Purification the fourth of February, and the Transfiguration the 14. of Auguſt. The miniſtration of their Liturgie or Seruice, is performed in their natiue language, that all may vnderſtand: but in their Seruice of the Maſſe for the dead, they are moſt idolatrous, vſing at the ſolemnizing thereof, to ſacrifice a Lambe, which they firſt lead round about the Church, and after they had killed it and roſted it, they ſpread it on a faire white Linnen cloath, the Prieſt giuing to each of the Congregation a part and portion thereof. They are (vnleſſe ſome few families) ſo farre from yeelding obedience vnto the Sea of *Rome*, that they aſſume all Antiquitie vnto themſelues, as hauing retained the Chriſtian Faith from the time of the Apoſtles. Many Ieſuites and Prieſts haue beene ſent from *Rome*, to bring this oppreſſed Nation vnder her gouernment, but they haue little preuailed; for neither will they yeeld obedience, nor be brought by any perſwaſion to forſake their ancient and inueterate errours, to become more erronious with her.

* The Religion of the *Armenians* is ſpotted with many abſurdities.

Croſſings and Croſſes.

Lamb-ſacrifice

Hauing well refreſhed our ſelues amongſt theſe Villages, wee proceeded in our ordinary trauell, but ere we had paſſed two miles, certaine troopes of *Curdies* incountred our Carauan, with a purpoſe and intent to haue robbed the ſame, but finding themſelues too weak to contend with ſo great company, they departed vntill the next day following, when againe they met with vs in a very narrow paſſage betweene two Mountaines, where they made a ſtay of our whole Carauan, exacting a Shaughee on euery perſon, which to purchaſe our peace we willingly paied; and ſo arriued that euening at *Bithlis* an ancient Citie, but a Citie of much crueltie and oppreſſion, where little Iuſtice and right is to be found to releeue diſtreſſed paſſengers.

This Citie ſtandeth in a pleaſant Valley, by which runneth a little Riuer, falling out of the Mountaines *Anti-Tauris*, it was once a Towne in the Confines of the *Perſian* Kingdome, bordering vpon *Meſopotamia*, and had a Caſtle kept with a Garriſon of *Perſian* Souldiers, before ſuch time as *Solyman* the Magnificent did conquer theſe Countries, which was in the yeare 1535. In which yeare there was a memorable battell fought betweene the two great *Baſſaes* of *Caire* and *Syria*, conducted by *Vlemas* the *Perſian* Traitor; and *Delymenthes* a right Nobleman of *Perſia*. The two *Baſſaes* and *Vlemas* were commanded by *Solyman* (in his returne from the ſpoile of *Tauris*) to follow him with eighteene thouſand good Souldiers in the rereward of his Army, to receiue and repreſſe the ſudden aſſaults of the *Perſians*, if need ſhould require. But *Delymenthes* with fiue thouſand *Perſian* Souldiers purſued the *Turkes*, and ouertooke them in the aforeſaid Valley; and being furthered in this venterous deſignement, both by the darkneſſe of the night, and the abundance of raine which fell at the ſame inſtant, as if it had beene wiſhed for, on a ſudden got within the *Turkes* Campe: where the *Perſian* Souldiers, as Wolues amongſt Sheepe, did ſuch ſpeedy execution amongſt the ſleepy *Turkes*, that the two great *Baſſaes* and *Vlemas* had much adoe to get to horſe, and ſaue themſelues by flight. Few of all that great Army eſcaped the ſword of the *Perſians*. There was three great *Sanzacks* ſlaine, one taken, and the other fled, eight hundred *Ianizaries* ſeeing themſelues forſaken of their Captaines, laid downe their Harquebuſſes, and other Weapons, and yeelded themſelues vpon *Delymenthes* his word. In memoriall thereof they ſtill keepe that day (which was the thirteenth of October) as one of their ſolemne Holy-daies. In *Bithlis* we ſtayed two daies; and at our departure paied vnto the Gouernor of the ſaid Citie, a Dollar on a ſumme of goods, and ſo ſet forwards towards the great Citie *Van*, three daies iourney farther. In which trauell we had a very weariſome and painefull iourney, ouer high Mountaines and craggy Rockes, the way being exceeding narrow, that a beaſt could hardly paſſe with his burthen, without much heauing and tumultuous ſhouldering. The

Bithlis.

The great battell fought betweene two great *Baſſaes* & *Delymenthes*, a valiant Noble man of *Perſia*.

which

Hand made paſſage.

Arctamar lake.

The *Ecmenick* Ilands.

which narrow paſſages the *Turkes* told vs, was by the commandement of *Amurat* the third, the Great *Turke*, cut through by the maine induſtrie of labourers, for his Armie to paſſe, like that incredible worke, which *Haniball* with Vinegar wrought vpon the *Alpes*. In this place our trauell was very dangerous, by reaſon of a brackiſh Lake or little Sea, called, The Lake *Arctamar*, which was vnder the Rocke, ouer which wee paſſed, and wee enforced to ride ſhoaling on the ſide of the ſaid Rocke, that had not our Mules beene ſure of footing, both they and we had periſhed, with an inſupportable downe-fall in that Sea. Two miles from this ſhoare in the aforeſaid Lake are two Ilands, called, The *Ecmenicke* Ilands, inhabited onely by *Armenians*, and ſome *Georgians*, which two Ilands doe bring forth and yeeld ſuch ſtore of Cattell, and plentie of Rice, Wheat, and Barley, the Garners and Store-houſes for all the Countrey round about.

The Lake *Arctamar* called in ancient time *Martiana*.

Being arriued at *Van*, our Carauan reſted in the Suburbs of the ſaid Citie, not daring to preſume to enter the Citie, by reaſon that the *Baſſa* was gone to fetch in a rebel, that was riſen vp in thoſe parts; in whoſe abſence the Citie, vnder the *ſub-Baſſa*, was no better gouerned then it ſhould bee. On the Weſt ſide of this Citie lieth a pleaſant and delightfull Plaine, wherein the *Ianizaries* twice a weeke doe exerciſe themſelues after their manner in the feats of Warre. On the North ſide runneth the Lake *Arctamar*, called in antique time the *Moore* or *Mariſh*, *Martiana*, or *Margiana*, or *Mantiana*. Out of this Lake is caught yeerely an innumerable quantitie of Fiſh like our Herring, which being dried in the Sunne, they diſperſe and ſell them ouer all the Countrey thereabout.

The deſcription of *Van*.

Solyman after ten dayes ſiege tooke the Citie *Van*.

This Citie is double walled with hard quarrie ſtone, and is the ſtrongeſt Towne in all theſe parts, being fortified with great ſtore of braſſe Ordnance, and a ſtrong Caſtle mounted on an high Rocke, to command and defend the Citie. It was once vnder the gouernement of the *Perſian*, but *Solyman* the Magnificent in the yeere 1549. with a puiſſant Armie did beſiege the ſame, which after ten dayes ſiege was yeelded vnto him by the *Perſian* Gouernour, vpon condition, that the *Perſian* Souldiers there in Garriſon, might with life and libertie depart with their weapons, as Souldiers: which was by *Solyman* granted, and ſo the Citie was ſurrendred vp into his hands from the *Perſian* King, who neuer ſince could get the ſame into his poſſeſſions. It is gouerned now by a *Baſſa*, who hath vnder him twelue thouſand *Timariots*.

Gnuſher.

Ararat.

The Riuer *Araxis* ſpringeth out of the Hill *Taurus*.

Naſſiuan.

Reiuan.

The Riuer *Cirus*.

The Riuer *Canac*.

At this Citie we ſtayed fiue dayes, paying a Doller on a Summe of goods, and paſſed from thence to a *Turkiſh* Village, called *Gnuſher*, the houſes ſtanding in two ſeuerall places, the one rew fit for the Winter, and the other for the Summer ſeaſon. Here wee began the aſcent of the high Mountaines of *Ararat*, and about noone-tide we beheld *Bruz*; the very creſt of the *Periardi* Mountaines, now called *Cheilder Monte*, the hills of *Periardo*. Theſe Mountaines ſo called, are very famous by the riſing of many notable great Riuers, which doe ſo fructiferate the Countrey thereabouts, that the barbarous people call it *Leprus* (which is to ſay, *Fruitfull*) *viz.* Firſt, the Riuer *Araxis*, which running out of a certaine *Mariſh*, with many armes doth wonderfully enrich that Champaine and drie Countrey. This Riuer ſpringeth out of the hill *Taurus* in this part, where *Periardo* is ſituate, on the ſide of the Hill *Abo*, and ſo runneth by Eaſt euen to the confines of *Seruan*, and windeth it ſelfe towards the Weſt, and by North, where it is ioyned with the Riuer *Cirus*, and then paſſeth to *Artaxata*, now called *Naſſiuan*, a Citie of the *Armenians*, right againſt *Reiuan* another Citie, and ſo watereth *Armenia*, and courſing along the Plaine of *Araxis*, diſchargeth it ſelfe into the *Caſpian* Sea, on the one ſide by South leauing *Armenia*, and on the other ſide by North leauing the Countrey *Seruania*; whoſe chiefe Citie is *Eris*. The Riuer *Cirus* likewiſe ſpringeth out of *Taurus*, and ſo deſcending into the Champaines and Plaines of *Georgia*, charging it ſelfe, and being greatly encreaſed with other Riuers, it is ioyned with *Araxis*, and ſo maketh his iſſue alſo into the *Caſpian* Sea. This Riuer the Inhabitants of the Countrey at this day call by the name of *Ser*, in their owne Language, but the *Turkes* call it *Chiur*. Out of theſe Mountaines alſo ſpringeth the Riuer *Canac*, which maketh (as it were almoſt) an Iland, a little on this ſide the Citie *Eris*, and afterwards vnite it ſelfe in the Channell with *Araxis*, and ſo runneth into the *Caſpian* Sea.

The Mountaine *Anti-Taurus*.

The Mountaine *Gordæus*.

Two other Mountaines are of great note in this place; the one is *Anti-Taurus*, now called *Mons Niger*, The blacke Mountaine, which runneth vp into *Media*; and the other *Gordæus*, the tops of which Mountaines are couered continually with white and hoary Snowes. The Mountaine *Gordæus* is enuironed with many other petie Mountaines, called the *Gordæan* Mountaines; on the tops whereof (as wee paſſed) wee found many ruines and huge foundations, of which no reaſon can be rendred.

Gordiæus Mons, whereon *Noahs* Arke reſted.

The *Turkes* call the Mountaine *Gordiæus Augri-daugh*, the *Armenians Meſſis-Saur*: it is ſo high, that it ouer-tops all the Mountaines thereabout. There iſſueth out of the foot of this Hill a thouſand little Springs, whereof ſome doe feed the Riuer *Tygris*, and ſome other Riuers, and it hath about it three hundred Villages inhabited by *Armenians* and *Georgians*; as alſo an ancient Monaſtery dedicated to Saint *Gregorie*, very large and ſpacious, able to receiue *Shaugh Tamas* the great King of *Perſia*, and moſt of his Armie, who for the auſtere and ſtrict life that he ſaw in thoſe Religious men, made him to ſpare it, and to change his determination, hauing a full purpoſe before to haue deſtroyed it. About this Monaſterie groweth great plentie of Graine, the Graine being twice as big as ours, as alſo Roſes and Rheubarb, which becauſe they haue not the skill to drie it, that Simple is of no eſteeme or value. On the top of this Mountaine did the Arke of *Noah* reſt, as both *Iewes*, *Turkes* and *Armenians* affirmed. Some Friers of Saint *Gregories* Monaſterie told vs, that euen at this day ſome part of the Arke is yet to be ſeene on the top of this Mountaine, if any could aſcend thither; but the way (as they ſay) is kept by Angels, ſo that whoſoeuer ſhall preſume to goe vp (as once a Brother of that Monaſterie did) ſhall be brought downe in the night ſeaſon, from the place which hee had gayned by his trauaile in the day time before.

Rheubarb.

Monkiſh tale.

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§. II.

Of Araxis, Chiulfal, Sumachia, Derbent, Sechieres, Aras, Tauris, Soltania, Caſbin, Argouil, *and* Gilan.

FRom the foot of this Mountaine, we ſpent a dayes iourney further towards *Chiulfall*, which day wee trauelled through very many narrow Lanes in thoſe Mountaines, and very deepe Valleys, wherein the Riuer *Araxis* with moſt outragious turnings and windings, and his many ruſhing down-falls amongſt the Rockes, doth euen bedeafe a mans eares, and with his moſt violent roaming in and out, doth drowne and ouerwhelm, whoſoeuer by miſerable chance falleth downe head-long from the top of thoſe narrow paſſages, which are vpon the Mountaines. And vpon the creſts of the ſaid Mountaines, on the ſide of the ſaid narrow paſſages, there grow moſt hideous Woods and antique Forreſts, full of Beeches: Trees like Poplers carrying Maſt fit for Hogs, and Pine-trees; where the horrour of darkneſſe, and ſilence which is oftentimes interrupted, onely by the whiſtling winds, or by the crie of ſome wild beaſts, doe make the poore paſſengers moſt terribly afraid.

The Riuer *Araxis*.

At length our Carauan ferried ouer the foreſaid Riuer, and ſo we arriued at *Chiulfal*, a Towne ſituated on the frontiers betweene the *Armenians* and the *Atropatians*, and yet within *Armenia*, inhabited by Chriſtians, partly *Armenians*, partly *Georgians*: a People rather giuen to the trafficke of Silkes, and other ſorts of wares, whereby it waxeth rich and full of money, then inſtructed in weapons and matters of warre. This Towne conſiſteth of two thouſand houſes, and ten thouſand ſoules, being built at the foot of a great rockie Mountayne in ſo barren a ſoyle, that they are conſtrained to fetch moſt of their prouiſion, onely Wine excepted, from the Citie *Naſſiuan*, halfe a dayes iourney off, which ſome thinke to be *Artaxata*, in the confines of *Media*, and *Armenia*. The building of *Chiulfal* are very faire, all of hard quarrie ſtone: and the Inhabitants very courteous and affable, great drinkers of Wine, but no brawlers in that drunken humour, and when they are moſt in drinke, they powre out their prayers, eſpecially to the Virgin *Mary*, as the abſolute commander of her Sonne Ieſus Chriſt, and to other Saints as Interceſſors. It is ſubiect and tributarie to the Scepter of *Perſia*, and contrariwiſe, both by nature and affection great enemies to the *Turke*. This Towne was much indangered in the warres betwixt *Amurat* the great *Turke*, and *Mahomet Codibanda* the *Perſian* King, ready to bee ſwallowed vp of both. One while the *Baſſa* of *Reiuan*, on the great *Turkes* behalfe, made an inrode vpon them with a thouſand and fiue hundred Harquebuſiers, whom they were faine to pacifie with a very bountifull preſent, excuſing themſelues, that if they had beene backward in bringing vnto him their voluntarie tributes, it was done for feare, leſt they ſhould haue fallen into the diſpleaſure of *Mahomet Codibanda* their King: who no doubt, if he ſhould haue vnderſtood any ſuch matter, would haue beene ready to deſtroy their Countrey, and depriue them of their libertie and liues. The *Baſſa* was no ſooner departed with this anſwer and their preſent, but forthwith *Aliculi-Cham* was ſent by the *Perſian* King with three thouſand Souldiers, and with this direction, that if the Countrie were ſubdued by the *Turkes*, he ſhould fight againſt it: and if it had voluntarily yeelded it ſelfe vnto them, he ſhould not onely recouer it, but alſo burne it, and bring away all the chiefe men of the Countrey for priſoners and ſlaues. To auoide which danger, theſe poore *Chiulfalini* were glad to preſent the *Perſian* Prince with great and more liberall gifts, then they did their enemie *Baſſa*. Thus theſe miſerable people, in the midſt of Armes and Squadrons of the enemie, were conſtrained, what with preſents, and what with lies, notably to preſerue their liberties, and their liues in ſafetie.

The deſcription of *Chiulfal*.

The *Chiulfalines* great drinkers of Wine, but no quarrellers in drinke.

Cup-deuotion.

Chiulfal much indangered in the laſt warres betweene the *Turke* and the *Perſian*.

Within a dayes iourney and a halfe of this Towne, is the *Chalderan* Plaines; memorable for the battell fought there, on the ſeuenth day of Auguſt, in the yeere 1514. betweene the two great Emperours *Iſmael* King of *Perſia*, and *Selymus* the firſt, Emperour of the *Turkes*. In which battell, *Selymus* loſt aboue thirtie thouſand men. At *Chiulfal* we ſtayed eight dayes, and paſſed againe the Riuer *Araxis*, leauing the noble Kingdome of *Armenia*, called now *Turcomania*, becauſe of the *Turcomanes* a people that came out of *Scythia* (as before wee noted) who liue as Sheepheards in their Tents, but the natiue people giue themſelues to husbandry, and other ma-

The mortall battell fought betweene *Selymus* the firſt, Emperour of the *Turkes* and *Hiſmael* the Sophie of *Perſia*.

nuall ſciences, as working of Carpets and fine Chamlets, we were no ſooner ouer, but wee entred into *Media*; which by ſome is diuided into *Media Atropatia*, and *Media* the Great.

Atropatia exceeding fruitfull.

Sumachia.

A moſt barbarous ſpectacle in *Sumachia.*

The whole Countrey is very fruitfull, and watred with the Riuer *Araxis*, and *Cyrus*, and other Riuers that are famous, euen in antique Writers. Diuers Cities are there in this Kingdome, but my purpoſe is to ſpeake onely of thoſe which we ſaw in theſe parts. viz. *Sumachia*, *Derbent*, *Sechi*, *Eres*, and *Aras*. *Sumachia* is the Metropoliticall City of *Siruan*; and lyeth betweene *Derbent* and *Eres*; where the Kings of *Siruan* vſed to keepe their great and ſumptuous Courts, chiefly inhabited by *Armenians* and *Georgians*. In this City our *Engliſh* Merchants did trafficke much, and had an houſe giuen them by *Obdowlocan*, in the yeere 1566. (as reuerend Maſter *Hackluit* doth relate) who then raigned there vnder the *Perſian* King. In this Citie wee ſaw the ruines of a moſt cruell and barbarous ſpectacle, that is to ſay, a Turret erected with free ſtone and Flints, in the midſt of which Flints, were placed the heads of all the Nobilitie and Gentrie of that Countrey: which fell out on this occaſion. This Countrey of *Siruan*, in time paſt was of great renowne, hauing many Cities, Townes, and Caſtles in it; the Kings thereof being of great power, able to wage warre with the Kings of *Perſia*, but through their diuerſitie in Religion, the *Perſian* made a conqueſt of them, razing downe to the ground their Cities, Townes, and Caſtles, that they ſhould not rebell, and alſo putting to death their Nobilitie and Gentrie, and for the greater terrour of the people, placed their heads in the foreſaid Turret.

The *Perſian* Prince puniſheth the Inhabitants of *Sumachia*, with diuers kinds of tortures and deaths.

About a mile diſtant from this Towne, is the ruines of an old Caſtle, once eſteemed to be one of the ſtrongeſt Caſtles in the world, and was beſieged by *Alexander* the Great, a long time before hee could winne it. And a little further off, was a Nunnery moſt ſumptuouſly builded, wherein was buried (as they told vs) the body of *Ameleke Canna*, the Kings Daughter, who ſlew her ſelfe with a Knife, for that her Father would haue forced her (ſhee profeſſing chaſtitie) to haue married with a Prince of *Tartary*: vpon which occaſion the Virgins of this Countrey doe reſort thither once a yeere to lament her death. This Citie is diſtant from the *Caſpian* Sea, with Camels ſeuen dayes iourney, and from *Derbent* ſixe dayes iourney; it was in the yeere 1578. yeelded vp vnto *Muſtaffa*, the Generall of the *Turkiſh* Armie, without reſiſtance, who preſently did ſurprize the Citie, intreating all the Inhabitants in friendly manner, without doing or ſuffering any outrage to bee done vpon them; but for this their Infidelitie in voluntarie yeelding themſelues to follow the Religion of the *Turkes*, when as they were not induced thereunto by any neceſſitie; *Emirhamze* eldeſt Sonne to *Mahomet Codibanda* King of *Perſia*, comming with his Armie into *Seruan*, did with great crueltie puniſh the miſerable and infortunate Commons of this Citie, making their houſes euen with the ground, deſtroying both the old and new walls thereof, and bringing the whole land to nought, that ſometimes was ſo deſired, a receit of the *Turkes*.

Derbent builded by *Alexander* the Great. *Caucaſiæ Portæ.* The great Wall which *Alexander* built betweene *Derbent* and *Teflis.*

Sixe dayes iourney from this Citie, lyeth *Derbent*; This Citie hath ſundrie names giuen vnto it by Writers: Sometimes it is called *Derbent*, becauſe it is in figure narrow and long: and ſometimes *Demir-Capi*, becauſe there were the Iron Gates, that were ſometimes the entrance into *Scythia*: and ſometimes *Aleſſandria*; becauſe it was firſt erected by *Alexander* the Great, when he warred againſt the *Medes* and *Perſians*; at which time alſo he made a Wall of a wonderfull height and thickneſſe, which extended it ſelfe from this Citie, to a Citie in *Armenia*, called *Teflis*, belonging to the *Georgians*. And though it bee now razed and decayed, yet the foundation remaineth: and it was made to this purpoſe, that the Inhabitants of that Countrey, newly conquered by *Alexander*, ſhould not lightly flie, nor their enemies eaſily inuade them. This Citie is ſeated vpon an high Hill, and builded all of Free-ſtone much after our buildings, being very high and thicke: neuertheleſſe, it neuer grew great nor famous, and euen in theſe dayes, there is no reckoning made of it: and the reaſon is, becauſe of the ſituation, ſeruing for paſſage onely out of *Tartaria* into *Perſia*, and out of *Perſia* into *Tartaria*, receiuing thoſe that trauell too and fro, not as Merchants and men of Commerce, but as paſſengers and trauellers; and to ſpeake in a word, it is ſeated in a very neceſſary place, as the caſe ſtandeth, by reaſon that it is Ports of the *Caſpian* Sea, but not profitable vnto it ſelfe: much like as it is in the paſſages of the *Alpes*, where though the *French-men*, *Switzers*, *Dutch-men*, and *Italians*, continually doe paſſe by them; yet was there neuer found a meane Citie, much leſſe any Citie of ſtate and importance.

Sechi.

Eres made *Mamodaan* Silkes.

About foure dayes iourney from *Sumachia*, is *Sechi*, which alſo at the ſame time as *Sumachia* offered themſelues to *Muſtapha*, as vaſſals and ſubiects to the *Turkes*, who all were gladly entertained of him, and ſome of the chiefe of them apparelled in ſilke and gold, and honored with great magnificence, and in the end had all protection promiſed vnto them. Here alſo ſtandeth the Citie *Eres*, moſt fruitfully watered with the Riuer *Araxis* and *Cyrus*, and hath yeelded in times paſt great ſtore of thoſe fine white Silkes, commonly termed by the Merchants *Mamodaan* Silkes, whereof at this day, there is not to be found, no, not a very ſmall quantitie, by reaſon of the monſtrous ruines and ouerthrowes, that hath happened in theſe Countries, partly by the Armies of the great *Turke*, and partly by the Armie of the *Perſians*, which ſtill had ſucceeded one another in their cruell incurſions, and bloudie inuaſions. For after the people of *Sechi* and *Eres* had yeelded themſelues voluntarily without any reſiſtance vnto *Muſtapha* great *Amurats* Generall; *Emirhamze* the *Perſian* Prince, came vpon them with his Armie, as vpon rebels, to inflict deſerued puniſhment. In effecting of which his purpoſe, hee ſpared neither ſexe, nor age, nor any condition, but though the perſons were vnequall, yet was the puniſhment equall to all, carrying away with him the two hundred peeces of Artillerie, that were left in the Fort by *Muſtapha*, and preſently ſent them to *Casbin* to his father.

There is alſo in this Kingdome another Citie, that bordereth vpon the *Georgians*, called *Araſſe*, being the moſt chiefe and opulent Citie in the trade of Merchandiſe, partly by the aboundant growth of Silke there nouriſhed, partly by other good and neceſſary commodities, there growing and thither brought, as rough and ſmooth Galles, Cotten wooll, Allome; beſides all kinds of Spices, and Drugs, and Diamonds, and Rubies, and oher Stones brought out of the Eaſt *Indies*. But the principall commoditie is raw Silke of all ſorts; ſo that from hence hath beene and is carried yeerely fiue hundred, and ſometimes a thouſand mules lading of Silke to *Aleppo* in *Syria*. From this towne we ſpent ſix daies trauell to *Tauris*, paſſing ouer the Riuer *Araxis*, leauing *Media Atropatia*, and entring into *Media* the great. The chiefe of this Country is *Tauris*, memorable for the reſiance once of the Prophet *Daniel*, who neere vnto the ſame, builded a moſt magnificent Caſtle, which many yeeres remained a maruellous Monument; the beautie whereof was ſo liuely and perfect, that continuance of time did little deface it, being very freſh and flouriſhing in the time of *Ioſephus*. In this Caſtle were all the Kings of *Media, Perſia*, and *Parthia* for many yeeres together intombed. But now time hath worne it out, it faring with buildings as with mens bodies; they wax old, and are infeebled by yeeres, and looſe their beautie: neuertheleſſe, *Ecbatana* now called *Tauris* remaines in great glory vnto this day. It is ſeated at the foot of the Hill *Orontes*, eight dayes iourney or there abouts from the *Caſpian* Sea, and is ſubiect to Windes, and full of Snow; yet of a very wholeſome ayre, abounding with all things neceſſary for the ſuſtentation of man: wonderfull rich, as well by the perpetuall concourſe of Merchandiſes, that are brought thither from the Countries of the Eaſt, to bee conueyed into *Syria*, and into the Countries of *Europe*; as alſo of thoſe that come thither out of the Weſterne parts, to be diſtributed ouer all the Eaſt. It is very populous, ſo that it feedeth almoſt two hundred thouſand perſons: but now open to the fury of euery Armie without ſtrength of wals, and without Bulwarkes, ſauing a Caſtle built of late by the *Turkes*. The buildings are of burnt Clay, and rather low then high. On the South ſide of this Citie, is a moſt beautifull and flouriſhing Garden, large and ſpacious, repleniſhed with ſundry kinds of Trees, and ſweete ſmelling Plants, and a thouſand Fountaines and Brookes, deriued from a pretie Riuer, which with his pleaſant ſtreame diuides the Garden from the Citie: and is of ſo great beautie, that for the delicacy thereof, it is by the Countrey Inhabitants, called *Sechis-Genet*, that is to ſay, *The eight Paradiſes:* and was in times paſt, the ſtanding houſe of the *Perſian* Kings, whileſt they kept their reſidence in this Citie, and after they with-drew their ſeate from thence, by reaſon of the *Turkiſh* warres to *Caſbin*, became the habitation and place of aboad for the *Perſian* Gouernors. Sundry mutations euen of late yeares hath this Citie indured both by the great *Turke* and the *Perſian*. For in the yeare 1514. it was yeelded to *Selymus* the *Turkiſh* Tyrant, who contrary to his promiſe, exacted a great maſſe of Money from the Citizens, and carried away with him three thouſand families, the beſt Artificers in that Citie, eſpecially ſuch as were ſkilfull in making of Armour and weapons, onely to inrich and appopulate the great Citie *Conſtantinople*. Afterwards, in the yeare 1535. it was againe ſpoyled by *Solyman* the *Turkiſh* Emperour, who gaue the whole Citie for a prey vnto his Souldiers, who left neither houſe nor corner thereof vnranſacked, abuſing the miſerable Citizens with all manner of inſolency: euery common Souldier without controlement, fitting himſelfe with whatſoeuer beſt pleaſed his greedy deſire or filthy luſt: beſides, the moſt ſtately and royall Palace of King *Tamas*, together with the moſt ſumptuous and rich houſes of the Nobilitie, were by the great *Turkes* commandement all raſed downe to the ground, and the greateſt part of the beſt Citizens, and beautifull perſonages of all ſorts & conditions were carried away captiues. And in the yeare 1585. it was miſerably ſpoyled by *Oſman Vizier*, vnto *Amurat* the third, who commanded his Souldiers to doe the worſt that poſſibly they could or might doe to it. *Abas* now King of *Perſia*, repoſing no leſſe confidence in his owne good fortune, then the valour of his Souldiers marched in the yeare 1603. with his Army directly to the Citie of *Tauris*, and that with ſuch expedition, that he was come before it, before any ſuch thing was feared, much leſſe prouided for. In which ſiege he for battery vſed the helpe of the Canon, an engine of long time by the *Perſian* ſcorned, as not beſeeming valiant men, vntill that by their owne harmes taught; they are content to vſe it, being with the ſame, as alſo with ſkilfull Canoniers, furniſhed by the *Portugals* from *Ormuz*. So that after ſixe weekes ſiege, this Citie was ſurrendred into the *Perſians* hands, to the great reioycing of all *Perſia*, together with the whole Country of *Seruan*, except a Fort or two which ſtill ſtands out.

Araſſe the moſt chiefe and opulent Citie in the trade of Merchandize that is in all *Seruania*.

The Caſtle which *Daniel* the Prophet is ſaid to haue builded.

Ioſephus Anti. lib. 10. 11.

The deſcription of *Tauris*.

Tauris yeeldeth to *Selymus* the firſt, 1514.

Sacked by *Solyman*. 1535.

Miſerably ſpoiled by *Oſman Vizier*, 1585.

At this Citie we paid a Doller on a ſumme of goods, and fiue Shaughes to the keeper of the Caine wherein we lodged, and ſet forward to the wealthy Citie of *Caſbin*, diſtant from *Tauris* ten daies iourney; paſſing the three firſt daies ouer many rough and craggy Mountaines, full of a thouſand difficulties, which were the more increaſed by wonderfull great ſnowes that were fallen, by meanes whereof many Paſſengers, Horſes and Mules (if our guide had not beene good) had periſhed in one common deſtruction. Euery night we had great flaſhes of lightning, and huge Thunder-claps, with great ſtore of raine and ſnowes, which did much annoy our whole Carauan. We had no ſooner left thoſe hard paſſages, but we were forthwith encountred by a gallant troop of *Perſian* horſe-men, who lay vp and downe the Borders by the Kings Commandement, to murther all *Turkiſh* Merchants that ſhould paſſe that way: vpon reuenge of the death of a *Perſian* Merchant, who being richly arriued at *Van*, (a little before our comming) was iniuriouſly depriued both of his goods and life. Hereupon the Gouernour of this troope, demanded of our *Carauan-Baſſa* (who was a *Chiulphalin*) to deliuer vp into his hands, all the *Turkie* Merchants that were in our company; to which requeſt he durſt not condeſcend affirming, that there was none but *Iewes* and *Chriſtians* vnder his conduct; and withall beſtowed on him a bountifull preſent, of two hundred and fiftie Dollers, which was leuied amongſt vs.

Our firſt entry into the *Perſian* kingdome. *Duzim.*

By this time we came to the full Borders, and out-moſt bounds then of the great *Turkes* Dominion, ſo farre as the *Othoman* Empire on this ſide doth extend; and ſo entred into the Territories of the *Perſian* King: both which are diuided by the high Mountaine *Duzim*, and by a pretie Riuer that runneth at the foote thereof. This night we reſted at a *Perſian* Village, called *Darnah*, much ruinated, but ſeated in a very delightfull place, both for Springs of Water, and plentie of all things. For heere we bought foure Hens for fiue pence, a Kid for ten pence, and thirtie Egges for two pence. From *Darnah* we ſpent three daies further to *Soltania*, a very ancient Citie, trauelling by many *Perſian* Villages, and finding euery man at his labour, and neighbour with neighbour going from one Towne to another, which bred much contentment, and made vs wonder at the great peace and tranquilitie, which the Commons of *Perſia* liue in aboue the Commons of *Turkie*. The ruines of many faire Chriſtian Churches we beheld, but not without pitie, built all with great Arches and high Towers, elaborate with Gold, and other rich paintings to to the beautifying of the ſame.

Darnah. Great quiet in *Perſia.*

The deſcripti of *Soltania.*

At *Soltania* wee ſafely arriued. This deſolate Towne is on euery ſide enuironed with huge Mountaines, whoſe tops are to be ſeene a farre off, alwaies couered with deepe Snowes, called in ancient time *Nyphates*, *Caſpius*, *Coathras* and *Zagras*, taking their beginning no doubt of *Caucaſus*, the Father of Mountaines; which ioyning one to another, ſome one way, ſome another, doe diuide moſt large and wide Countries. Before this Towne lyeth a very great and ſpacious plaine, memorable for that dreadfull and horrible Tempeſt, which fell on *Solyman* the *Turkiſh* Emperour, and his whole Armie, in the yeare 1534. For whileſt hee lay incamped in theſe plaine fields with his Army, there fell downe ſuch an horrible and cruell Tempeſt from the Mountaines, as the like whereof the *Perſians* had neuer ſeene before at that time of the yeare, being in the beginning of September; and that with abundance of Raine, which froze ſo eagerly as it fell, that it ſeemed the depth of Winter, had euen then of a ſodaine beene come in: for ſuch was the rage of the bluſtering Winds, ſtriuing with themſelues, as if it had beene for victorie, that they ſwept the Snow from the top of thoſe high Mountaines, and caſt it downe into the plaines in ſuch abundance, that the *Turkes* lay as men buried aliue in the deepe Snow, moſt part of their Tents being ouerthrowne, and beaten downe to the ground, with the violence of the Tempeſt and weight of the Snow, wherein a wonderfull number of ſicke Souldiers and others of the baſer ſort which followed the Campe periſhed, and many other were ſo benummed, ſome their hands, ſome their feete, that they loſt the vſe of them for euer: moſt part of their beaſts which they vſed for carriage, but ſpecially their Camels were frozen to death. Neither was there any remedy to be found for ſo great miſchiefes, by reaſon of the helliſh darkneſſe of that tempeſtuous night, moſt of their fires being put out, by the extreamitie of the ſtorme: which did not a little terrifie the ſuperſtitious *Turkes*, as a thing accounted of them ominous.

A moſt horrible and terrible tempeſt.

The deſcription of *Casbin.*

From *Soltania* we ſpent foure daies trauell to *Caſbin*, paſſing by many Villages, where we paid a Shaughee a piece to the *Beg* or Gouernor of the Village, not as a cuſtome, but as a free gratuitie, and ſo entred into the Territories of *Caſbin*, a Citie very wealthy, by reaſon of the Kings Palace, and the great concourſe of Merchants which reſort thither. It was in ancient time, called *Arſacia*, as in *Strabo*; but now tearmed *Caſbin*, which in the *Perſian* language, ſignifieth chaſtiſement, or a place of puniſhment, becauſe the Kings were wont to baniſh or confine ſuch perſons, as for their offences and miſdemeanours, had deſerued ſuch chaſtiſement. This Citie is ſeated in a goodly fertile plaine of three or foure daies iourney in length, furniſhed with two thouſand Villages, to ſerue the neceſſary vſes thereof: but euill builded, and for the moſt part all of Brickes, not hardned with fire, but onely dried in the Sunne; as are moſt parts of the buildings of all *Perſia*. It is now one of the ſeats of the *Perſian* Kings Empire, which was tranſlated by King *Tamas*, (this Kings Grand-father) from *Tauris*, who built one goodly *Seraglio* for himſelfe, and another for his Women, and hath beene euer ſince continued by his Succeſſors, though the King that now raigneth, make moſt of his abode in *Hiſpaan*, fourteen daies iourny farther towards the Eaſt. There are three places in the Citie moſt of note: *viz.* the *Kings Palace*, the

Baſſars, and the *At-Maidan*. The gate of the Kings Palace, is built with ſtone of diuers colours, and very curiouſly enamuled with Gold: on the ſeeling within, is carued the warres of the *Perſian* Kings, and the ſundry battels fought by them againſt the *Turks* and *Tartars*; the pauements of the roomes beneath, and Chambers aboue are ſpread with moſt fine Carpets, wouen and teſſued with Silke and Gold, all Enſignes and Monuments of the *Perſian* greatneſſe. There is likewiſe in this Citie ſundry *Baſſars*, where in ſome you may buy Shaſſes and Tulipants, and *Indian* cloath, of wonderfull fineneſſe: in others Silkes of all ſorts, as Veluets, Damaskes, Cloath of Gold and Siluer: in others infinite Furres, as Sables and Martine out of *Muſcouia*, and *Agiam* Furres brought from *Coraſſan*. In a word, euery ſtreet hath a ſeuerall Science or Trade, wherein is ſold whatſoeuer is fit and neceſſary for the vſe of man.

Baſſars are certaine ſtreets of Trafficke.

The *At-Maidan*, is the high ſpeech or chiefe Market place in this Citie; and is foure-ſquare, containing in circuit very neere a mile; and ſerues as a Burſſe for all ſorts of Merchants to meete on, and alſo for all others to ſell whatſoeuer Commodities they poſſeſſe, ſo that in one place is ſelling of Horſes, Mules and Camels; in another place Carpets, Garments, and Felts of all ſorts; and in another, all kind of Fruits, as Muske-mellons, Anguries, Pomegranats, Piſtaches, *Adams* Apples, Dates, Grapes, and Raiſins dryed in the Sunne. In this place do ſit daily twelue Sheriffes, that is, men to buy and ſell Pearle, Diamonds, and other pretious ſtones, and to exchange Gold and Siluer, to turne *Spaniſh* Dollers to great aduantage into *Perſian* Coyne; and to change the great pieces of the *Perſian* Coyne, as *Abbaſſes*, *Larines*, and ſuch like into certaine Braſſe Monies for the poore. They will alſo lend vpon any pawne, and that with as great intereſt as our diuelliſh Brokers and Scrieuners take in *London*. Finally, the ſtrength of this Citie conſiſteth not in walls and bulwarkes, but in the Souldiers that are continually maintained in and about this Citie; for out of *Caſbin*, and in the Villages belonging vnto the ſame, are maintained twenty thouſand Souldiers on horſebacke, howſoeuer in this Kings Fathers time were liuied but twelue thouſand.

Two places neere to this Citie, are very remarkable; the one is the Citie *Ardouil*; the other *Giland*. *Ardouil* is a Citie foure daies iourney from *Caſbin*, and two from *Soltania*. A Citie of great importance, where *Alexander* the great did keepe his Court, when he inuaded *Perſia*. It is a towne much eſteemed and regarded, by reaſon of the Sepulchers of the Kings of *Perſia*, which for the moſt part lye there intombed: and ſo is growne a place of their ſuperſtitious deuotion; as alſo becauſe it was the firſt place which receiued the *Perſian* Sect, wherein *Giuni* the firſt Author thereof did reſide and raigne.

Ardouil the firſt place that receiued the *Perſian* ſuperſtition.

The other place neere to *Caſbin*, remarkable in the Country of *Gilan*, in the Prouince of *Hircania*. The North part of this Kingdome is full of thicke Woods and ſhadowy Groues, wherein grow diuers ſorts of Trees, but ſpecially Cedars, Beeches and Oakes, a fit harbour and ſhelter for Tygres, Panthers, and Pardies, which wilde beaſts make the paſſage in thoſe places very dangerous: but neere to the Sea ſide it is full of paſture, and very delightfull, by reaſon of the manifold ſweete Springs which iſſue out of the Mountaine neere adioyning. Many principall Cities are there in this Countrey, as *Beſtan*, *Maſſandran*, *Pangiazer*, *Bachu* and *Gheilan*, Cities of ſuch ſtate and condition, as deſerue to haue a Gouernour of the ſame dignitie, that the *Baſſa* is with the *Turkes*. Concerning *Bachu*, it is a very ancient Hauen-towne, very commodious for Ships to harbour in, as alſo profitable to vent Commodities, by reaſon that *Ardouill*, *Tauris*, *Eres*, *Sumachia*, and *Derbent*, lye not many daies from thence. Neere vnto this Towne, is a very ſtrange and wonderfull Fountaine vnder ground, out of which there ſpringeth and iſſueth a maruellous quantitie of blacke Oyle, which ſerueth all the parts of *Perſia* to burne in their houſes; and they vſually carrie it all ouer the Countrey, vpon Kine and Aſſes, whereof you ſhall oftentimes meete three or foure hundred in company. *Gheilan* and the reſt ſtand likewiſe altogether in Trafficke: *Gheilan* being but foure eaſie daies trauell from *Caſbin*, and very neere vnto the *Caſpian* Sea.

Bachu.

Oyle ſpringeth out of the ground.

Gheilan.

From *Caſbin* we ſet forwards to the great and populous Citie of *Hiſpaan*, lodging euery night either in a *Perſian* Village, or in a faire Caine built of ſtone, where we found all kind of prouiſion neceſſary for our ſelues and beaſts, trauelling ſixe or ſeuen in a company: company ſufficient, by reaſon of the great peace and tranquilitie, which the *Perſians* liue in aboue the *Turkes*; and ſo hauing ſpent ſixe daies, we arriued at *Com*, a very ancient Citie. This Citie is called by *Ptolomie*, *Guriana*, and was ſo great in times paſt, that the Inhabitants affirmed vnto vs, that when it was in his flouriſhing eſtate, it was twice as big as *Conſtantinople*; but it was much ruinated by *Tamerlane*, and euer ſince hath lien in the duſt without repaire, *Caſſan* carrying away the Trade of Merchandize from her, which was once the Miſtreſſe and Lady thereof. It is well ſeated for water, and all other neceſſaries, hauing a ſpacious Riuer running by it, with a ſtone bridge ouer the ſame: the which we no ſooner paſſed, but we entred into the bounds of *Parthia*; a Kingdome once famous, but now ſo mingled with *Perſia*, that the very name of *Parthia*, is quite extinguiſhed among them.

The Citie *Com*, once twice as big as *Conſtantinople*.

§. III.

Of Caſſan *and* Hiſpaan. *Of the* Perſian *King and Gouernment. Of Sir* Anthony Sherley.

The deſcription of *Caſſan*.

Ciuill and good gouernment.

The *Perſian* law againſt idleneſſe.

Scorpions.

Of M. *Mildnall*, ye haue *ſup.l.*3. *c.*1.

AFter two daies trauell from **Com**, wee arriued at *Caſſan*, a principall Citie in *Parthia*, very famous and rich, howſoeuer *Ortelius* and others make no mention of it. This Citie is ſeated in a goodly Plaine, and becauſe it hath no Mountaines neere it, but within a daies iourney, the heate is very faſtidious, as great almoſt as it is in *Ormuz*: the Spring and Harueſt is ſooner in this Climate, then in any other parts of the *Perſian* Dominions. It wanteth neither Fountaines, Springs, nor Gardens, but aboundeth with all neceſſaries whatſoeuer: conſiſting altogether in Merchandize, and the beſt Trade of all the Land is there, being greatly frequented with all ſorts of Merchants, eſpecially out of *India*. The people are very induſtrious and curious in all ſciences, but eſpecially in weauing Girdles and Shaſhes, in making Veluets, Sattins, Damaskes, very good *Ormuzenes*, and *Perſian* Carpets of a wonderfull fineneſſe; in a word, it is the very *Magazeen* and Ware-houſe of all the *Perſian* Cities for theſe ſtuffes. Here may you buy all manner of Drugs and Spices, and Turkaſſes, with ſtore of Pearle, Diamonds, and Rubies; as alſo all ſorts of Silkes, as well wrought as raw. I am perſwaded, that in one yeare there is more Silke brought into *Caſſan*, then is of Broad-cloath brought into the Citie of *London*. This Citie is much to be commended for the ciuill and good gouernment, which is there vſed. An idle perſon is not permitted to liue among them: the childe that is but ſixe yeare old is ſet to labour: no ill rule, diſorder, or riot, is there ſuffered. For they haue a Law among them, (reſembling the *Ægyptian* Law which *Diodorus* mentioneth) whereby euery perſon is compelled to giue his name to the Magiſtrates, therewith declaring what kind of life hee liketh, how he liueth, and what art hee exerciſeth. And if any doe tell vntruly, is either well beaten on the feete, or imployed in publike ſlauery. The greateſt annoyance that this Citie is infeſted withall, is the aboundance and multitude of blacke Scorpions, of an exceeding greatneſſe, which many times doe much harm, if a ſpeciall care be not had of them. At this citie Maſter *Iohn Mildenall* and my ſelfe parted company; he trauelling to *Labor* in the Eaſt *Indies*; and my ſelfe ſetting forwards to the great Citie of *Hiſpaan*, three daies trauell diſtant from *Caſſan*.

The deſcription of *Hiſpaan*.

The fort of *Hiſpaan*.

The Kings *Seraglio*.

The Kings Garden.

This Citie in times paſt, was called *Ecatompolis*, the Citie of a hundred gates: and well it may keepe that name ſtill, ſince the huge wals of the ſame containe in circuit an eaſie daies iourney on horſebacke, and is become the greateſt Citie in all the *Perſian* Dominions: which is ſo much the more magnified and made populous, by reaſon of the Kings reſiance therein. Very ſtrong is this Citie by ſituation, compaſſed about with a very great wall, and watered with deep Channels of running Springs, conueighed into it, from a part of the *Coronian* Mountaines, which are as a wall inacceſſible about it. On the North ſide is erected a ſtrong Fort or Caſtle, being compaſſed about with a wall of a thouſand and ſeuen hundred yards, and in the midſt thereof is built a Tower, or rather a ſtrong keepe, ſundry Chambers and lodgings therein, but ſtored with little Ordnance. On the Weſt ſide of this Citie ſtandeth two *Seraglios*, the one for the King, the other for his Women; Palaces of great ſtate and magnificence, far exceeding all other proud buildings of this Citie: the wals gliſter with red Marble, and pargeting of diuers colours, yea all the Palace is paued with Checker and Teſſeled worke, and on the ſame is ſpread Carpets wrought with Silke and Gold: the windowes of Alabaſter, white Marble, and much other ſpotted Marble; the Poaſts and Wickets of maſſie Iuory, chekered with gliſtering blacke Ebony, ſo curiouſly wrought in winding knots, as may eaſier ſtay, then ſatisfie the eyes of the wondring beholder. Neere vnto this Palace, is a Garden very ſpacious and large, all flouriſhing and beautifull, repleniſhed with a thouſand ſundry kinds of grafts, trees, and ſweet ſmelling Plants, among which the Lilly, the Hyacinth, the Gilly-flower, the Roſe, the Violet, the Flower-gentle, and a thouſand other odoriferous flowers, doe yeeld a moſt pleaſant and delightfull ſight to all beholders. There are a thouſand Fountaines, and a thouſand Brookes; among them all, as the father of them all, a pretie Riuer, which with his milde courſe and delightſome noyſe, doth diuide the Garden from the Kings Palace; neither is this Garden ſo ſtraitly lookt vnto, but that both the Kings Souldiers and Citizens, may and doe at their pleaſures oftentimes on horſe-backe, repaire thither to recreate themſelues in the ſhadowes and walkes of thoſe greenes.

The Guard of the Kings Palace.

And as a Guard for the gate of this ſumptuous Palace, the King keepeth certine orders of Souldiers: whereof the moſt Noble and the greateſt in number, are called *Churchi*, which are as it were, the Kings Penſioners, being eight thouſand in number, all of them diuided vnder ſeuerall Captaines: which Captaines do yeeld obedience to the generall Captaine, called *Churchi-Baſſa*, a man alwaies of great authoritie. Next vnto this order is another, called *Eſahul*, to the number of a thouſand, diſtinguiſhed alſo vnder particular Captaines, and the chiefe Captaine is called *Eſahul-Baſſa*. All theſe are maintained by certaine Townes and Villages, which are Feudataries to the Crowne of *Perſia*; and they receiue at certaine times of the King, armor, horſes, apparell, and Tents, euery one as hee is in place and degree: with this ſtrong Garriſon is the King daily attended vpon, and maintayneth the Maieſtie of his Court, eſpecially when hee rideth in progreſſe.

And for the gouernment of this Citie, there is, beſides the King and the Prince twelue *Sultanes*, but three eſpecially are appointed by the King, for the generall gouernment of the whole Empire, hauing their ſeuerall diſtinct charges. One hath the care of all Martiall Affaires throughout the Kingdome: and the other two receiue all the Reuenues, keeping a iuſt account thereof, which two we may call Treaſurers. Next vnto theſe are the *Mordari*, two great Chancellours, whoſe Offie is to write all Orders, Commandements, and Letters concerning the gouernment of the Kingdome: one of them keepeth the Seale, and the other the Pen. Beſides, theſe there are two *Caddi*, that is, two Iudges; who make Anſwere and giue Sentence onely in matters of Controuerſie and ciuill Quarrels; but as touching criminall Cauſes, they haue no further authoritie, then to frame Examinations of Witneſſes, and to make declaration thereof, which they call the *Sygill*, and this *Sygill* they deliuer vp into the hands of the *Sultan*, that is eyther Gouernour of the Citie, or elſe of the Empire, and he cauſeth execution to bee done according to cuſtome. And looke as *Hiſpaan* is gouerned, ſo other Cities haue the ſelfe-ſame Magiſtrates, all being at the Kings diſpoſition and appointment.

The order of the *Perſian* dignities in *Hiſpaan*.
The *Sultanes*.
The Treaſurers.
The great Chancellours.
The *Caddi*, or Iudges.

Concerning the Church gouernment, there is in this Citie, firſt the chiefe of the Law whom they call the *Muſtaedini*, a wicked and prophane Prieſt: and in the other ſubiect Cities are certaine peculiar heads, obedient to this chiefe Prieſt, who are not choſen and diſplaced at his pleaſure, as the Popiſh Biſhops are by the Pope, but by the King himſelfe, who is not onely a King, but a Prieſt, as *Mahomet* and *Aly* were. But to auoid trouble, the King granteth that fauour, and putteth ouer that burden from himſelfe vnto others, to whoſe iudgement, he alſo referreth himſelfe, whenſoeuer any conſultation is touching their Law or prophane Superſtition. Vnder this great Prieſt are *Califes*, and theſe doe daily execute ſeruice in the Moſchees or Temples. The chiefe of theſe *Califes* is hee that putteth the Horne vpon the Kings head, when hee is firſt inthronized. A Ceremonie once performed in *Caſe* neere *Babylon*, but ſince *Solyman* the *Turkiſh* Emperour wonne *Aſſyria* from the *Perſian*, it hath beene ſometimes performed in *Caſbin*, and ſometimes in *Hiſpaan*.

The *Muſtaedini*.
The *Califes*.

Finally, the Inhabitants of this Citie doe much reſemble the ancient *Parthians* in diuers things, but ſpecially in their continuall riding. They ride on horſe-backe for the moſt part, on horſe-backe they fight with the Enemie, they execute all Affaires as well publike as priuate on horſe-backe, they goe from place to place on horſe-backe, they buy and ſell, and on horſe-backe they conferre and talke with one another; and the difference betweene the Gentleman and the ſlaue is, that the ſlaue neuer rideth, nor the Gentleman neuer goeth on foote. Beſides, the nature of people is arrogant ſeditious, deceitfull, and very vnquiet, but that the fierceneſſe of their nature is much reſtrayned by the Kings ſeuere gouernment. To ſenſualitie they are much inclined, hauing three ſorts of women, as they terme them, *viz.* honeſt women, halfe honeſt women and Courtezans; and yet they chaſtiſe no offence with like extremitie as Adulterie, and that as well in the halfe honeſt woman, as in the honeſt. Laſt of all they are full of craftie ſtratagems, and are breakers of their promiſe (a vice that is very inbred in all *Barbarians.*) Not content with any mans gouernment long: and louers of Nouelties.

The nature of the *Perſians*.
The *Perſians* giuen to ſenſualitie.
The *Perſians* very inconſtant.

Abas, howſoeuer by the ſhedding of much bloud * he was ſaluted King, vpon the death of his Father, yet hath he ſo carryed the matter, that now he is exceedingly beloued and honoured of his Subiects, in ſo much that when they will confirme any thing by ſolemne Oathes, they will ſweare by the head of *Abas* the King, and when they wiſh well to any man, they vſually ſay, King *Abas* grant thee thy deſire.

* As ſome affirme by *Matthew* of his elder brother & of his father; ſo this Author: but Sir *A. Sherley* farre otherwiſe, as in the next Chapter you may ſee.

This Prince is very abſolute both in perfection of his bodie, and his minde (but that he is in Religion a profeſſed *Mohumetan*) excellently compoſed in the one, and honourably diſpoſed in the other. Of an indifferent ſtature, neither to high nor to low. His countenance very ſterne, his eyes fierce and piercing, his colour ſwarffie, his Muſtachees on his vpper-lip long, with his beard cut cloſe to his chinne, expreſſing his martiall diſpoſition, and inexorable nature, that at the firſt a man would thinke to haue nothing in him, but miſchiefe and crueltie. And yet he is of nature courteous, and affable, eaſie to bee ſeene and ſpoken withall: his manner is to dine openly in the company of his greateſt Courtiers, delighting much in hawking and hunting accompanied with his Nobilitie, and the Ambaſſadours of forraine Princes. Hee will oftentimes runne, leape, and proue maſteries with his chiefe Courtiers, beeing himſelfe a moſt excellent Horſeman and cunning Archer.

The deſcription of the *Perſian* King.

Vſually euery morning he viſiteth his Stables of great Horſes, and according to an old cuſtome of the *Perſian* Kings, the Souldiers of his Court (before mentioned) doe receiue Horſes at his hands, as he is in place and degree. And theſe their Horſes are of ſingular vertue, equall with thoſe of the old time, which (as *Strabo* writeth) were accuſtomed to bee fed and brought vp in *Armenia* for the Kings vſe. They are wonderfull ſwift in courſe, fierce in battell, long breathed and very docible: when they are vnſadled, they are gentle and milde, but when they are armed,

The *Perſian* Horſes very good.

they are warlike, hardie, and manageable euen at the pleaſure of the Rider. And I haue ſeene of them ſold for a thouſand, and ſometimes a thouſand and ſixe hundred Duckets a piece.

The weapons of the *Perſian* Souldiers.

After hee hath viewed his Horſes, hee paſſeth into his Armoury, certaine buildings neere vnto his Palace, where are made very ſtrong Curiaſſes, or Corſelets, Head-peeces, and Targets, moſt of them able to keepe out the ſhotte of an Harquebuſier, and much more to daunt the force of a Dart. Heere alſo the King furniſheth his Souldiers, not only with Curiaſſes, Head-peeces, and Targets; but with Bowes and Arrowes, Pouldrones, and Gauntlets, and with Launces made of good Aſh, armed at both ends; with Simatars and ſhirts of Maile, moſt finely and ſoundly tempered, wherewith both themſelues and their Horſes are defended in time of Warre.

The Kings exerciſes in the *At-Maidan.*

By this time hauing ſpent moſt of the fore-noone, he returneth againe into his Palace, and there remaynes till three of the clocke in the after-noone, at which time he makes his entry into the *At-Maidan*, which is the great Market place or high ſtreet of *Hiſpaan*: round about this place are erected certaine high Scaffolds, where the multitude doe ſit to behold the warlike exerciſes performed by the King and his Courtiers, as their running and leaping, their ſhooting with Bowes and Arrowes, at a marke both aboue and beneath, their playing at Tennis, all which they performe on Horſe-backe with diuers moe too long to write of. In this place alſo is to bee ſeene ſeuerall times in the yeare, the pleaſant ſight of Fire-workes, of Banquets, of Muſickes, of Wraſtlings, and of whatſoeuer Triumphs elſe is there to bee ſhewed, for the declaration of the ioy of this people.

His Iuſtice.

Beſides, the King very often in this place, in the preſence of the Princes and Peeres of the Realme, will giue iudgement in diuers cauſes: in the execution of Iuſtice hee is very ſeuere, as well to the greateſt as to the meaneſt, not ſparing (as might bee ſhewed) to hang vp his chiefe *Caddi* or Iudges, when he ſhall perceiue how that vpon bribes and fauour they delay the Suits of his Subiects, againſt the cleere and manifeſt truth: And I haue ſeene him many times alight from his Horſe, onely to doe Iuſtice to a poore bodie. Beſides, hee puniſheth Theft and Manſlaughter ſo ſeuerely, that in an Age a man ſhall not heare either of the one or of the other. So that ſince King *Abas* came vnto the Crowne, full twentie yeares and vpwards, the *Perſian* Empire hath flouriſhed in ſacred and redoubted Lawes, the people demeaning themſelues after the beſt manner they can, abundance of Collections comming plentifully in, the Rents of his Chamber were increaſed more then euer they were in his Grandfather *Tamas* his time, Armes, Artes, and Sciences doe wonderfully proſper, and are very highly eſteemed.

Sir *Anthony Sherleys* arriual in *Perſia.*

To this great Monarch, came Sir *Anthonie Sherley* Knight, with ſixe and twentie Followers, all gallantly mounted and richly furniſhed; whoſe entertaynment was ſo great, that the *Perſians* did admire, that the King ſhould vouchſafe ſuch high fauour to a meere ſtranger without deſert or tryall of his worth. Of whoſe bountie the World may iudge, ſince within three dayes after his firſt arriuall, the King ſent him fortie Horſes furniſhed with Saddles, and very rich trappings; foure of them fit for the proper vſe of any Prince, twelue Camels for cariage, together with ſixe Mules, foure and twentie Carpets, moſt of them rich and faire, three Tents or Pauilions, with all other neceſſaries of houſe; and laſtly, ſixe men laden with ſiluer. *(But of this yee haue heard himſelfe.)*

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§. IIII.

The returne of the Author by the way of Perſia, Suſiana, Chaldæa, Aſſyria, *and* Arabia.

HAuing tooke my leaue of Maſter *Robert Sherley*, and the reſt of my Countreymen, I left them to the mercy of the King (whoſe bountie and goodneſſe by their returne hath plentifully ſhewed it ſelfe) and betooke my ſelfe to the protection of the Almightie, to bring me in ſafetie againe into my owne Countrey: being in my returne, accompanied with one *Signior Belchior Dios d' Croce*, an *Armenian Portugall*, or *Portugall Armenian*; and one *Chriſtophero* a *Greeke*, who were ſent with Letters from the Gouernour of *Goa*, to the King of *Spaine*, but loſt afterwards their liues and Letters by ſhipwracke in the *Venetian* Gulfe. From *Hiſpaan* we ſpent ten dayes trauell to *Siras*, by perſwaſion of ſome *Perſian* Merchants that were bound for *Aleppo* with vs, trauelling through the very heart of *Perſia* it ſelfe, paying now and then a Shaughee a piece to certaine Villages in the way, no matter of importance worth the relating till we come to the Citie it ſelfe.

The deſcription of *Siras*, the ancient *Perſepolis.*

The Riuer *Bindamir.*

Siras is ſituated on the Bankes of *Bindamir*, a great and famous Riuer, which courſeth through *Perſia*, and the Kingdome of *Lar*, and ſo emptieth it ſelfe into the *Perſian* Gulfe, and was once the Metropoliticall ſeat of all the Kingdome, vntill of late yeares, *Hiſpaan* hath gained that priuiledge from her. Notwithſtanding it is large and ſpacious contayning very neere ten miles in circuit, and lyeth iuſt in the Road way which leades from *Hiſpaan* to *Ormuz*.

In and about this Towne are to be ſeene the ruines of many ancient Monuments: as two great gates, that are diſtant one from the other the ſpace of twelue miles, which ſhewes the circuit of this Citie, as it was in the time of the Monarchie, to be both large and ſpacious. On the South-ſide we viewed the ruines of a goodly Palace, builded, as they ſay, by King *Cyrus*; a Palace much magnified by *Ælianus* in his firſt Booke *de animalibus, cap.*59. And on the North-ſide the ruines of an old Caſtle, which ſeemes was girt about with a three-fold wall: the firſt wall being foure and twentie foot high, adorned and beautified with many Turrets and Spires: the ſecond was like vnto the firſt, but twice as high; and the third was foure ſquare, being foure ſcore and ten foot high. All fabricated of free ſtone. On each ſide were twelue Gates of Braſſe, with Brazen Pales ſet before them very curiouſly wrought, all which did ſhew the magnificence of the Founder. On the Eaſt-ſide of this ruinous Caſtle, ſome foure Acres of ground diſtant, is a Mountayne, on which was erected a goodly Chappell, in which moſt of the *Perſian* Kings in anticke times were intombed. And though this Citie hath endured ſundry mutations and changes, yet is it not to bee eſteemed one of the leaſt Cities in *Perſia*: for out of it in ſhort time is leuied twenty thouſand Horſemen well armed. Beſides, it is one of the greateſt and moſt famous Cities of the Eaſt, both for traffique of Merchandize; as alſo for moſt excellent Armour and Furniture, which the Armourers with wonderfull cunning doe make of Iron and Steele, and the Iuice of certayne Herbs, of much more notable temper and beautie, then are thoſe which are made with vs in *Europe*; not onely Head-pieces, Curiaſſes, and compleate Armours, but whole Capariſons for Horſes, curiouſly made of thinne plates of Iron and Steele.

Old Monuments.

Excellent Armour made in *Syras*.

From *Siras*, hauing ſpent eight dayes trauell and better, we entred into the Prouince of *Suſiana*, now called *Cuſeſtan*, but in old time *Aſſyria*. The bounds of this Countrey, North-wards is on the South part of *Armenia*, Eaſt-ward on a part of *Perſia*: Weſt-ward on *Meſopotamia*: and South-ward on a part of the *Perſian* Gulfe, which part is full of Fennes and mariſh Bogges, without either Port or Hauen. The Climate in that part is exceeding hot, and very much infeſted with bituminous matter, which both ſpoiles the growth of Trees, and corrupt the waters, whereby it comes to paſſe, that the people are not long liued.

Trauelling two dayes further from the entrance into this Kingdome, we reſted at *Valdac*, once the great Citie *Suſa*, but now very ruinous. Cloſe by this ruinous Towne ſwimmeth the famous Riuer *Choaſpes*, which after many turnings and windings through the Countrey of *Suſiana*, diſchargeth it ſelfe in the *Perſian* Gulfe. The water of this Riuer is very delicate to the taſte.

The deſcription of *Suſa*.
The Riuer *Choaſpes*.

Hauing paſſed ouer this Riuer, we ſet forward towards *Moſul*, a very ancient Towne in this Countrey, ſixe dayes iourney from *Valdac*; and ſo pitched on the bankes of the Riuer *Tygris*. Here in theſe Plaines of *Aſſyria*, and on the bankes of *Tygris*, and in the Region of *Eden*, was *Niniue* built by *Nimrod*, but finiſhed by *Ninus*. It is agreed by all profane Writers, and confirmed by the Scriptures, that this Citie exceeded all other Cities in circuit, and anſwerable magnificence. For it ſeemes by the ruinous foundation (which I throughly viewed) that it was built with foure ſides, but not equall or ſquare; for the two longer ſides had each of them (as we gheſſe) an hundred and fiftie furlongs; the two ſhorter ſides, ninetie furlongs, which amounteth to foure hundred and eightie furlongs of ground, which makes threeſcore miles, accounting eight furlongs to an *Italian* mile. The walls whereof were an hundred foot vpright, and had ſuch a breadth, as three Chariots might paſſe on the rampire in Front: theſe walls were garniſhed with a thouſand and fiue hundred Towers, which gaue exceeding beautie to the reſt, and a Strength no leſſe admirable for the nature of thoſe times. Now it is deſtroyed (as God foretold it ſhould bee by the *Chaldæans*) being nothing elſe, then a ſepulture of her ſelfe, a little Towne of ſmall trade, where the Patriarch of the *Neſtorians* keepes his ſeat, at the deuotion of the *Turkes*. Sundry times had wee conference with this Patriarch: and among many other ſpeeches which paſt from him, he wiſhed vs, before we departed, to ſee the Iland of *Eden*, but twelue miles vp the Riuer, which hee affirmed, was vndoubtedly a part of Paradiſe.

The deſcription of *Niniue*.
The magnificent building of *Niniue*, by *Ninus*.

This Iland lies in the heart of the Riuer *Tygris*, and is (as we could gheſſe) in circuit ten *Engliſh* miles, and was ſometimes walled round about with a wall of ſtrong defence, as appeares by the ruinous foundation of Bricke which there remayneth. And howſoeuer the beautifull Land of *Eden* is now forgotten in theſe parts, with thoſe flouriſhing Countries of *Meſopotamia*, *Aſſyria*, *Babylonia*, and *Chaldæa*, being all ſwallowed vp into meere Barbariſme, yet this Iland ſtill retaynes the name of the Ile of *Eden*.

The deſcription of the Iland of *Eden*.
Of *Paradiſe*, ſee my *Pilg.l.*1.*c.*3.
This Author alſo had here inſerted a diſcourſe thereof, here omitted. In ſtead whereof, I haue preſented you with the Map.

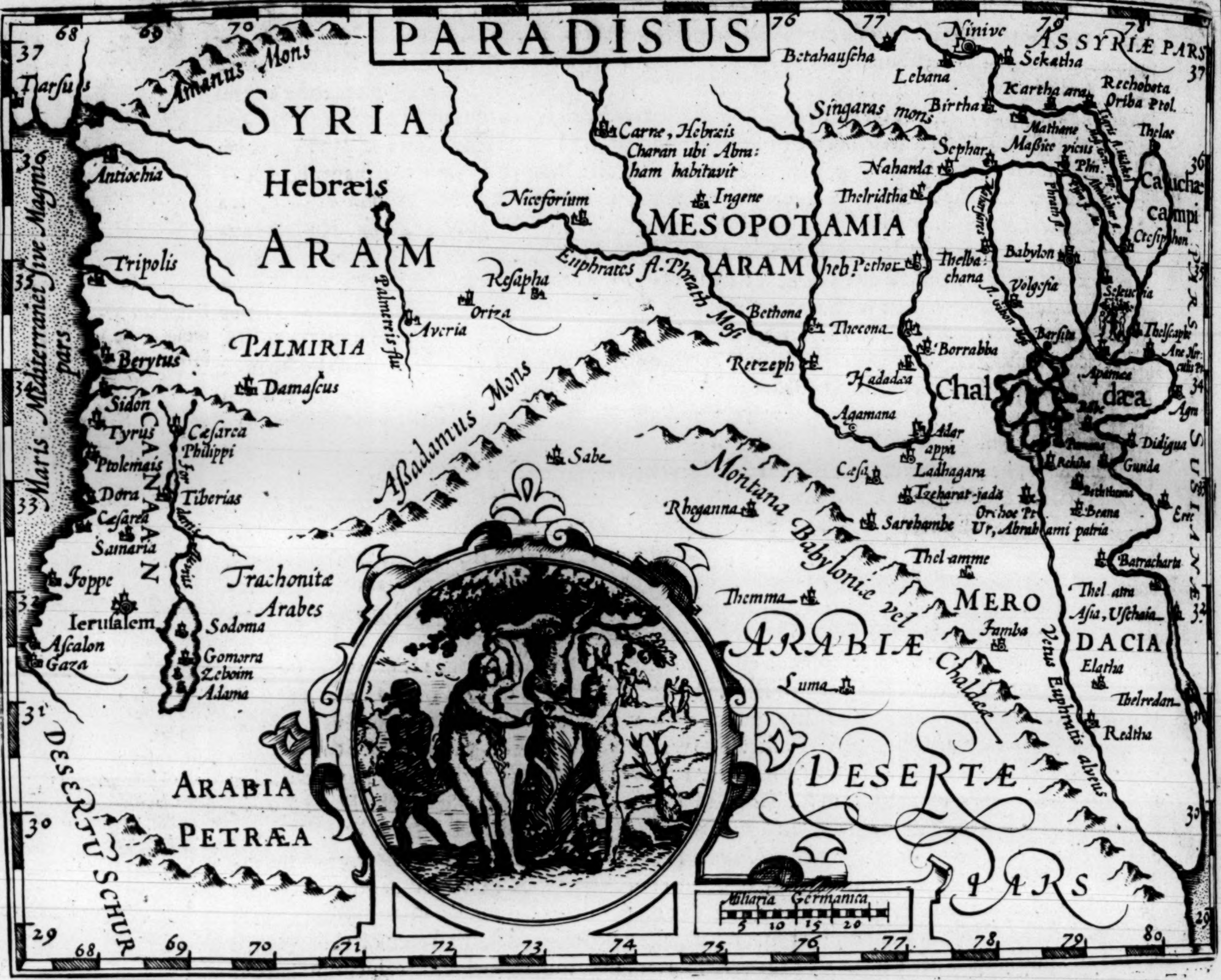
From the Iland of *Eden* wee returned to *Moſul*, and ſtayed there eight dayes, and ſo went downe the Riuer *Tygris* to *Bagdat*, or New *Babylon*, being carried not on Boat, as downe the Riuer *Euphrates*, but vpon certaine Zatarres or Rafts, borne vpon Goats skins blowne full of wind like Bladders. Which Rafts they ſell at *Bagdat* for fire, and carrie their skins againe home vpon Aſſes by Land, to make other Voyages downe the ſaid Riuer.

By this Riuer the Citie *Bagdat* is very aboundantly furniſhed with all kind of prouiſion, both of Corne, Fleſh, Fowle, Fiſh, and Veniſon of all ſorts; beſides great ſtore of Fruit, but eſpecially of Dates, and that very cheape. This Citie by ſome is called, New *Babylon*, and may well be, becauſe it did riſe out of the ruines of old *Babylon*, not farre diſtant, being nothing ſo

The deſcription of New *Babylon*, now called *Bagdat*.

great,

HONDIVS *his Map of* Paradiſe.


PARADISUS
SYRIA
Hebræis
ARAM
MESOPOTAMIA
ARAM
Chaldæa
ARABIÆ DESERTÆ PARS
ARABIA PETRÆA
CANAAN
MERODACIA
ASSYRIÆ PARS
Amanus Mons
Aſſadamus Mons
Montana Babyloniæ vel Chaldææ
Maris Mediterranei ſive Magni pars
Euphrates fl. Phrath
DESERTUM SCHUR
Tarſus
Antiochia
Tripolis
Berytus
Sidon
Tyrus
Ptolemais
Dora
Cæſarea
Samaria
Ioppe
Ieruſalem
Aſcalon
Gaza
Sodoma
Gomorra
Zeboim
Adama
Cæſarea Philippi
Tiberias
Damaſcus
PALMIRIA
Trachonitæ Arabes
Niniue
Babylon
Seleucia
Sabe
Rhoganna
Ur, Abrahami patria
Carne, Hebræis Charan ubi Abraham habitauit
Niceforium
Reſapha
Miliaria Germanica
5 10 15 20
68 69 70 71 72 73 74 75 76 77 78 79 80
37 36 35 34 33 32 31 30 29

great, nor ſo faire: for it contaynes in circuit but three *Engliſh* miles; and is built but of Bricke dried in the Sunne: their houſes alſo being flat roofed and low. They haue no raine for eight moneths together, nor almoſt any cloud in the Skie night nor day. Their Winter is in Nouember, December, Ianuarie, and Februarie, which moneth are neuertheleſſe as warme as our Summer in *England.* In a word, this Towne was once a place of great trade and profit, by reaſon of the huge Carauans, which were wont to come from *Perſia,* and *Balſara:* but ſince the *Portugals, Engliſhmen,* and *Hollanders,* haue by their traffique into the Eaſt *Indies,* cut off almoſt all the trade of Marchandize into the Gulfs of *Arabia,* and *Perſia,* both *Grand Cairo* in *Egypt,* and *Bagdat* in *Aſſyria,* are not now of that benefit, as they haue beene, either to the Merchant, or Great *Turke;* his Tributes both in *Egypt,* and his Cuſtomes in this place being much hindred thereby. After it continued vnder the *Tartar* and *Perſian* gouernement, vntill it was taken by *Solyman* the *Turkiſh* Emperour, for *Tamas* the *Perſian* King, who (after it was yeelded vnto him) according to an old ſuperſtitious manner, receiued at the hands of a poore *Caliph,* the Enſignes and Ornaments of the Kings of *Aſſyria:* ſo this Citie, with the great Countries of *Aſſyria,* and *Meſopotamia,* ſometimes famous Kingdomes of themſelues, and lately part of the *Perſian* Kingdome, fell into the hands of the Great *Turke,* in the yeere 1534. and ſo haue continued euer ſince, Prouinces of the *Turkiſh* Empire.

Cleere Skie.

Bagdat yeelded vnto the *Turks.*

A *Caliph* is a man reuerenced of all *Mahometan* Princes, and hath an old priuiledge in the choice and confirmation of the *Aſſyrian* Kings and Sultans of *Egypt.*

Hauing ſtayed twentie dayes at *Bagdat,* wee put our ſelues into the companie of a *Chiaus,* who was bound from the *Baſſa* of *Bagdat* for *Conſtantinople,* being in number ſixteene perſons and no more, to trauell through a great part of *Chaldæa,* and the Deſart of *Arabia.* So ſoone as we were out of this Citie, we paſſed ouer the ſwift Riuer *Tygris,* on a great Bridge made with Boats, chayned together with two mightie Chaynes of Iron: and ſo entred into a part of *Bagdat,* on this ſide of the Riuer, like *London* and *Southwarke,* where we ſtayed foure dayes.

The Tower of *Babel.*

Two places of great antiquitie did wee throughly view in the Countrey: the one was, the ruines of the old Tower of *Babel,* (as the Inhabitants hold vnto this day) built by *Nimrod,* the

Nephew of *Cham, Noahs* ſonne. And now at this day, that which remayneth is called, the remnant of the Tower of *Babel:* there ſtanding as much, as is a quarter of a mile in compaſſe, and as high as the ſtone-worke of *Pauls* Steeple in *London.* It was built of burnt Bricke cemented and ioyned with bituminous Mortar, to the end, that it ſhould not receiue any cleft in the ſame. The Brickes are three quarters of a yard in length, and a quarter in thickneſſe, and betweene euery courſe of Brickes, there lieth a courſe of Mats made of Canes and Palme-tree leaues, ſo freſh, as if they had beene layd within one yeere.

The deſcription of old *Babylon.*

The other place remarkable is, the ruines of old *Babylon;* becauſe it was the firſt Citie, which was built after the Floud. Some doe thinke, that the ruines of *Nimrods* Tower, is but the foundation of this Temple of *Bell*, and that therefore many Trauellers haue beene deceiued, who ſuppoſe that they haue ſeene a part of that Tower which *Nimrod* builded. But who can tell whether it be the one or the other? It may be, that confuſed Chaos which wee ſaw, was the ruines of both, the Temple of *Bel* being founded on that of *Nimrod.*

From the ruines of old *Babylon* wee ſet forwards to *Aleppo;* trauelling, for the moſt part, through the Deſart *Arabia.* Hauing ſpent three dayes and better, from the ruines of old *Babylon,* we came to a Towne, called *Ait,* inhabited onely with *Arabians,* but very ruinous. Neere vnto which Towne is a Valley of Pitch very maruellous to behold, and a thing almoſt incredible, wherein are many Springs, throwing out aboundantly a kind of blacke ſubſtance like vnto Tarre and Pitch, which ſerueth all the Countries thereabouts to make ſtaunch their Barkes and Boats; euery one of which Springs maketh a noiſe like a Smiths Forge, in puffing and blowing out the matter, which neuer ceaſeth night nor day, and the noyſe is heard a mile off, ſwallowing vp all weighty things that come vpon it. The *Moores* call it, The mouth of Hell.

The mouth of Hell.

Anna a Towne in *Arabia.*

Three daies ſpent we on this Deſart, and ſo arriued at *Anna,* a towne of three miles in length, but very narrow, inhabited altogether with *Curdies,* a moſt theeuiſh people. Here we ſtayed two daies, and could not be ſuffered to paſſe without a preſent to the Gouernor of this towne, which came to a Ducket a piece. Cloſe by this Towne runneth the Riuer *Euphrates,* with a very ſwift current, which doth maruellouſly fructiferate the Countrey round about, whereby wee prouided our ſelues of all neceſſaries fit for trauell through the reſt of the Deſart.

From this Towne we proceeded, and euery ſecond night, through the good diſcretion of our Guide, we pitched on the banke of the Riuer *Euphrates,* which much refreſhed our ſelues and wearied beaſts, beholding euery day, great Droues of wild beaſts, as wild Aſſes all white, Gaſels, Wolues, Leopards, Foxes, and Hares. And now to winde vp all, in paſſing from *Babylon* to *Aleppo,* they ordinarily with Camels ſpend fortie dayes, trauelling through this ſorry and barren Deſart, lying vnmanured, becauſe of the ſcarcitie of moyſture. Howbeit, we vſed not their ſeruice, by reaſon of the ſpeed which the *Chiaus* made for *Conſtantinople,* ſo that the trauell which the Carauan is fortie dayes about, we paſſed in eighteene dayes in much ſecuritie, and ſo in great ſafety, by the mercy of God, I arriued againe in *Aleppo.*

CHAP. V.

The Peregrination of BENIAMIN *the ſonne of* IONAS, *a* Iew, *written in* Hebrew, *tranſlated into* Latin *by* B. ARIAS MONTANVS. *Diſcouering both the ſtate of the* Iewes, *and of the world, about foure hundred and ſixtie yeeres ſince.*

A*N Epitome of the Relations of* Beniamin *the ſonne of* Ionas *of* Tudela, *of the Prouince of* Nauarra, *or* Cantabria, *who earneſtly vndertaking a Iourney, and trauelling very many and the moſt remote Countries, hath deſcribed all thoſe things, which either he himſelfe ſaw, or receiued * from men of approued credit, and reported the ſame in* Spaine: *nor hath hee onely mentioned ſuch things, but the greateſt part alſo of the renowmed and principall men* (Iſraelites) *who abode in euery particular place by him diligently viewed. At length returning into the Countrey of* Caſtella, *hee declared all theſe things to his people, in the yeere* 933. (after the *Iewiſh* account, from the Creation.)

* That is, of *Iewes* whoſe Faith is diſpleaſing to God, and contrarie to all men; the faithfulneſſe alſo of their relations is not without ſuſpicion in ſome Relations receiued from them, in ſome but *Iewiſh* Fables. A good Author in the things hee hath ſeene, and few euer haue ſeene more. His Vniuerſities here often mentioned, vnderſtand Synagogues or Schooles of *Iewes:* and the Gouernours of *Iewes* to be but in thoſe Schooles, or ſome petie rule ouer their owne, bought by money, &c. Let the Reader alſo obſerue that ſome things may be true which ſeeme ſtrange, and that the *Turkes* in *Europe*, they and the *Tartars* in *Aſia* haue much altered the face of the World ſince *Beniamins* Trauels, which happened about *A.D.* 1160.

§. I.

§. I.

Of the Iewes *and their Synagogues, Schooles, or Vniuerſities, and other his Obſeruations in* Europe.

Beniamin the ſonne of *Ionas*, of approoued memorie hath ſaid: Firſt, departing from the Citie *Cæſar Auguſta*, according to the direction of the Riuer *Iberus*, I came to *Tortoſa*, and from thence I went to *Tarracona*, and ancient Citie built by the ſonnes of *Enac*, and the *Grecians*, the like excellencie of which building is found in no other Countries of *Spaine*; and the Citie it ſelfe bordereth vpon the Sea. But two dayes iourney from thence I entred into *Barchinonia*, in the which there is a ſacred Synagogue frequented by [a] *wiſe* and prudent men, and alſo adorned with noble men, among whom are, Maſter *Seſeth*, and *Sealthiel*, and *Selomoth* the ſonne of *Abraham*, the ſonne of *Hbazzidai* of happie memorie. And it is little, but a fine Citie, ſeated vpon the very Sea ſhoare, diuers Merchants from all Countries reſorting thither, being a famous Mart-towne for the *Grecians*, *Piſanes*, *Genueſes*, *Sicilians*, *Egyptians*, *Alexandrians*, and out of the Land of *Iſrael*, and all the borders thereof. But departing from thence one dayes iourney and an halfe, I came to *Gerunda*, where there is a little Synagogue of the *Iewes*. Three dayes iourney from thence, I went to *Narbona*, which Citie giueth Lawes to the reſt: for out of it, the Law goeth forth into all Countries; where, there are wiſe men, both great, and honourable, eſpecially *Kalonymos* the ſonne of the great and honourable *Theodorus* of good memorie, of the ſeed of *Dauid* [b] by true deſcent and genealogie, who hath Inheritances and Lands from the Princes of the Countries, fearing the force or violence of no man. *Abraham* alſo, principally, is Head of the aſſemblie, and *Machir*, and *Iehuda*, and others like vnto theſe, the Diſciples of Wiſe-men: and, there are almoſt three hundred *Iewes* therein at this day. Foure leagues from thence, I came vnto the Citie *Bidraſch*, in the which there is an Vniuerſitie [c] adorned with the Diſciples of Wiſe-men; whoſe Heads are, *Selomoh Hbalpetha*, and *Ioſeph* the ſonne of *Nathanael* of good memorie. But, trauelling two dayes iourney from thence, I went to *Mons Tremulus*, in times paſt, *Peſſulanus*, now called by the Inhabitants, *Mompelier*; a Citie conuenient for trafficke and merchandizing, two leagues diſtant from the Sea, frequented by diuers Nations for the entercourſe of merchandiſe, *Idumæans*, and *Iſmaelites* of *Algarba*, *Longobardes*, and from the Kingdome of great *Rome*, and out of all the Land of *Egypt* and *Iſrael*, from all the Countrey of *France*, *Spaine*, and *England*, and of all the languages of the Nations are there found, by meanes of the *Genueſes* and *Piſani*. The Schollers alſo of the Wiſe-men are there very famous in this Age, eſpecially *Reuben* the ſonne of *Theodorus*, and *Nathan* the ſonne of *Zacharias*, and the chiefe of all, *Semuel*, and *Selamias*, and *Mardochæus*, who is now dead. Some among them are very rich, and liberall vnto the poore; who helpe all that come vnto them.

Cæſar Auguſta.
Tortoſa.
Tarracona.

Barchinonia.

[a] The *Iewes* call their Rabbins and Students in Traditions by this arrogant name and the ſtile of their tradition Lecture was, ὁι σοφοὶ δευτερῶσι.

Gerunda.
Narbona.

[b] If the *Iewiſh* braggarts may be beleeued. I cannot learne, and learned men denie that the *Iewes* in their preſent confuſion haue any certaine Genealogies either Royall or Prieſtly, though here you ſhall meet with both.

Bidraſch peraduenture *Boſiers.*

[c] Synagogue or Schoole, and Students vnder the Rabbins.

Mompelier.

The famouſneſſe of *Mons Paſſulanus.*

Foure leagues from thence ſtandeth *Lunel*, a famous Vniuerſitie of ſuch as applie themſelues to the ſtudie of the Law of the *Iſraelites* day and night; where that great Maſter *Meſſulam* of happie memorie was then, with fiue wiſe and rich ſonnes, *Ioſeph*, *Iſaac*, *Iacob*, and *Aharon*, and *Aſſer* the Phariſie, who being ſeparated from the eyes of the world, ſtudieth day and night, faſting, and perpetually abſtayning from the eating of Fleſh; and hee is greatly conuerſant in the opinions and traditions of the ancient, and great *Moſes Niſus*, and old *Samuel*, and *Salomo* the Prieſt, and Maſter *Iudas* the Phyſician, the ſonne of *Thebon* a *Spaniard*: and there is a Synagogue, there, of three hundred *Iewes*, almoſt: but it is two miles diſtant from the Sea. Foure leagues from thence ſtandeth *Pothiaquiers*, a great Caſtle, in the which are fortie *Iewes* almoſt, and a great Conſiſtorie with *Abraham* the ſonne of *Dauid* of happie fame, a friendly man, and very learned, both in diſciplinary, and alſo in the ſacred bookes, vnto whom very many reſort from remote places for the learning of the Law, and being moſt curteouſly entertayned in his houſe, are taught: and if any want abilitie to defray their charges, hee liberally beſtowed his owne money for all vſes; for he is very rich. There are alſo other learned men there, as *Ioſeph* the ſonne of *Menahhem*, and *Benbeneſeth*, and *Beniamin*, and *Abraham*, and *Iſaac* the ſonne of *Moſes* of commendable memorie. About foure leagues from thence is *Nogheres* the Towne, called, The Burrough of Saint *Ægidius*, where there is an Vniuerſitie of *Iewes*, conſiſting almoſt of an hundred Wiſe-men, the chiefe whereof are, *Iſaac* the ſonne of *Iacob*, and *Abraham* the ſonne of *Iudas*, and *Eliezer*, and *Iſaac*, and *Moſes*, and *Iacob* the ſonne of the great Maſter *Leui* of excellent memorie: this Towne is three miles diſtant from the Sea, and is ſituated neere vnto a great Riuer, called *Rhodano*, which runneth through all that Countrey, which is called, *Prouincia*: but there, is the moſt noble and honourable *Abba* the ſonne of *Iſaac* of approoued memorie, made Gouernor by the principall Lord. From thence, after I had trauelled foure leagues, I came to the Citie *Arelatum*, where there are almoſt two hundred *Iſraelites*, among whom the chiefe are, *Moſes*, *Tobias*, and *Iſaias*, and *Selomoh*, and honourable *Nathan*, and Maſter *Abba Meri* a famous man. But three dayes iourney from thence I was brought to *Maſſilia*, a Citie renowmed for excellent and wiſe men, famous for two Colledges of three hundred *Iewes* al-

Lunel.

Aſſer the Phariſie.

Salomo the Prieſt.

Pothiaquiers.
Conſiſtorie.

Nogheres.
Iewiſh Vniuerſitie or Synagogue-ſchoole

Rhodano.

Prouence.

Arelatum.

Maſſilia.

moſt. One of the Colledges lyeth neer vnto the Sea ſhore below, aboue which the other ſtandeth, as it were a certaine Tower, ſeated in an higher place : and there is a great Conſiſtorie * among them adorned with the Diſciples of Wiſemen, with *Simon* the Sonne of *Antolius*, and his Brother *Iacob* and *Lebaarus*, who are accounted the chiefe in the higher Colledge: but in the lower, rich *Iacob Pirpſienus*, and *Abraham*, and *Mair*, and his Son-in-law *Iſaac*, and another *Mair*. And this Citie, for Trade of Merchandize, is very famous on the Sea ſhoare, from whence taking ſhip, in foure dayes ſayling you come to *Genua*, a Citie ſtanding on the Sea-ſide, where there were two *Iewes* who were Brethren, *Samuel* the Sonne of *Calaam*, and his Brother of *Sephta* a Citie of *Africa*, good men. But the Citie is compaſſed with walls, ſubiect to no King; but gouerned by a Magiſtrate, who is ordayned by the will and conſent of the Citizen.

* For their Synagogue affaires and permitted gouernment among themſelues.

Genua.

At *Piſa* were *Moſes*, and *Hhaym*, and *Ioſeph* with almoſt twentie *Iewes*. The Citie it ſelfe is not fortified with walls ; and is foure miles diſtant from the Sea, whereunto they goe in Veſſels by the Riuer which runneth through the middeſt of the Countrey it ſelfe, and entreth into the Citie. Foure leagues from thence ſtandeth *Luca*, a great Citie, where I found almoſt fortie *Iewes* ; and the principall Maſters amongſt them, *Dauid*, *Samuel*, and *Iacob*, learned men. It is ſixe dayes Iourney from thence to *Rome*, ſometimes a very great Citie, and head of the Empire of the Nations. And there were almoſt two hundred *Iewes* there, honeſt men, paying Tribute to no mortall man; among which, ſome are the Seruants of *Alexander* the Pope, the *Supreme* Prelate of all the Chriſtian Religion. And there were very learned men there, and eſpecially *Dauid Magnus*, and *Iebiel* the Popes Seruant, an excellent yong man, and wiſe, often frequenting his houſe, as gouernour of the houſe, and all the Domeſticall Affaires. And he is the Nephew of *Nathan*, the Author of the Booke and Commentaries *Aaruch: Ioab* alſo the Sonne of Great *Selomon*, and *Menahem* are heads of the Aſſembly, and *Iebiel* dwelling beyond *Tiber*, and *Beniamen* the Sonne of *Sabthi*, of good memory. But the Citie of *Rome* it ſelfe is diuided into two parts, betweene which the Riuer *Tiber* runneth. And in the former part ſtandeth a very great Temple, called the *Romane* Capitoll, at the which the houſe of Great *Iulius Caſar* ſtood. Moreouer, there are huge Buildings, and admirable workes, beyond other which may bee found in the whole World. But the Citie it ſelfe, if you ioyne the inhabited part with that which is razed, and without Inhabitant, contayneth the ſpace of foure and twentie miles. And in it are eightie Palaces of eightie Kings, from the Reigne of *Tarquinius* vntill the Reigne of *Pipin* the Father of that *Charles* who firſt vanquiſhed *Spaine*, poſſeſſed by the *Iſmaelites*. But the Palace of *Titus* is without *Rome*; who was not receiued by the three hundred Senators, becauſe that in the ſiege of *Hieruſalem* hee had ſpent three yeares, that is to ſay, one yeere beyond his determined time : and there is alſo part of a Church, to wit, of the Palace of *Veſpaſian*, of a very great and moſt firme building. Beſides, there is the Palace of King *Malgalbinus*, contayning three hundred and ſixtie ſmall Palaces according to the number of the dayes of the yeare, and the compaſſe thereof, as farre as we might gather by the ruines, contayneth three miles. But in times paſt a battaile was fought in that Palace, wherein aboue an hundred thouſand men in number were ſlaine; whoſe bones gathered together on a heape, are to be ſeene euen vntill this day. And the Emperour hath ingrauen the reſemblance of that fight on all the ſides of the houſes in Marble ſtone, with innumerable oppoſite factions of men, and the repreſentations of Horſes, Armes, and warlike furniture, that he might leaue a wonderfull Monument of the ancient Warres vnto Poſteritie. In the ſame place a rew of building is found lower then the ground of the Earth, where the Emperour and his Wife *Auguſta* are found, orderly ſeated in Chaires of Eſtate, and almoſt an hundred other men Seruants of the Empire, all embalmed by the arte of the Apothecarie, euen vntill this day.

Luca.

Rome.

Pope *Alex.* 3. which ſucceeded *Adrian* the fourth, an *Engliſhman*, *A.* 1159 In the time of *Fredericke Barbaroſſa*, *Henry* the Second, then K. of *England*.

The Author of the Booke of *Aaruch*.

The Capitoll.

Very many of theſe ruines are now altogether waſted for the vſe of matter for other buildings.

That which he addes of *Titus*, is a *Iewiſh* aſperſion, he being called *Orbis deliciæ*.

Peraduenture the Author ſaid *Galbinus*, or *Galienus*.

Sepulchres.

And in a Church, two Brazen Pillars are found, the worke of King *Salomon*, with that Inſcription ingrauen in *Hebrew* on either ſide, *Salomon* the Sonne of *Dauid*. And it was told mee by the *Iewes* liuing at *Rome*, that euery yeare the ninth day of the moneth *Ab*, thoſe Pillars diſtill ſweate like water. There is alſo a Vault, wherein *Titus* is reported to haue hidden the Veſſels of the Sanctuary brought from *Hieruſalem*. There is the repreſentation of an Horſe made of Braſſe, gilded. Beſides, there are buildings and other workes, and Monuments at *Rome*, which no man is able to reckon.

Salomons Pillars.

Departing from *Rome*, in two dayes Iourney I came to *Capua*, ſometimes great, built, as they ſay, by King *Capis*, a goodly Citie, yet to be diſliked for the waters, and therefore very vnwholſome for children eſpecially : wherein there were almoſt three hundred *Iewes*, and ſome among them very wiſe, and of great renowme : but, the chiefe were *Lampaſſus* and *Samuel*, Brethren, and famous *Zaken*, and *Dauid* a renowned man, whom ſome call our Prince. From thence I went to *Puteoli*, ſometimes called *Surrentum*, a great Citie, which *Sinan Hadar-Ghezer* built, being put to flight through feare of King *Dauid*, and brought into that place : but by reaſon of the inundation of the Sea, his people with two parts of the Citie were ouer-whelmed and drowned : and at this day, the Towers, and ſeats of Iudgement are ſeene drowned in the waters, which ſometimes, were in the middeſt of the Citie. And in the ſame place a Fountaine ſpringeth, in

the

Capua.

Puteoli.

Iewiſh Tradition.

Surrentum.

the which * *Bitumen* is found, commonly called *Petroleum*, which beeing gathered out of the waters whereon it floateth, is preſerued for the vſe of Medicine. There are alſo naturall bathes with moſt medicinable waters, which are frequented by diuers ſicke perſons with profitable vſe, eſpecially by the *Longobardes*, who in the Summer time come thither to ſeeke remedie. Departing from thence, a way of fifteene miles in length is made vnder the Mountaynes; and it is a worke made by *Romulus* the firſt King of the *Romanes*, through feare * of *Dauid* the King of *Iſrael*, and *Ioab* the chiefe Captaine of *Dauids* Armie. Hee made the like worke alſo in the Mountaynes, and vnder the Mountaynes, where *Naples* now ſtandeth, a famous and moſt ſtrongly fortified Citie, ſituated on the Sea, built by the *Gracians*. Fiue hundred *Iewes* almoſt dwelt there, among whom, the moſt renowmed, are *Ezechias*, and *Salum*, and *Elias* the Prieſt, and *Iſaac* of the Mountayne *Hor*. One dayes Iourney from thence I was brought to *Salernum*, a Citie famous for the Schooles of the Phyſicians, in the which, there were almoſt ſixe hundred *Iewes*, but among theſe, *Iudas* the Sonne of *Iſaac*, and *Melchiſedeck* a great man of the Citie *Sipontum*, and *Salom* the Prieſt, and *Elias* the *Greeke*, and *Abraham Narbonenſis*, and *Thimon*, were famous for their Learning. The Citie it ſelfe on the ſide of the Continent, is fortified with wals, on the other ſide it lyeth vpon the Sea-ſhoare, and hath an exceeding ſtrong Tower vpon the top of an Hill.

* Naturall ſlime, or a clammie kind of clay like Pitch.

* It is not amiſſe to relate theſe *Jewiſh* Tales hatched by arrogant Superſtition, and nurſed by Superſtitious credulitie. Our Author tels what his countreymen told him. One truth we may learne of Lyes, Not to build Faith on Tradition.

Naples.

Salernum.

Halfe a dayes Iourney from thence is *Malfi*, in the which were twentie *Iewes* almoſt, and the chiefe among theſe were *Hbananeel* the Phiſician, and *Elizeus*, and honourable *Abuel*. All the Inhabitants of this Countrey apply themſelues to negotiation and Merchandize, and neglecting the care of ſowing the ground, liue vpon bought Corne, becauſe they dwell in exceeding high Mountaynes on the very tops of the Rockes: yet they abound with other Fruits, Vineyards, places where Oliues grow, Gardens, and Orchards, inuincible of all other men by reaſon of the ſituation of the place. But *Beneuentum* is one dayes Iourney diſtant from thence, a great Citie, partly ſeated vpon the Sea-ſhoare, and partly vpon a Mountayne: and there is an Vniuerſitie * there, conſiſting almoſt of two hundred *Iewes*, and the chiefe of theſe, are *Colonymus*, and *Zerah*, and *Abraham*, famous men. Two dayes Iourney from thence is *Malchi*, in the Countrey of *Apulia*, ſo called of *Pul*, that is to ſay, Beanes; there were almoſt two hundred *Iewes*; the chiefe whereof were *Abbimaghats*, and *Nathan*, and *Saddoq*. But, from thence in one dayes Iourney only I came to *Aſculum*, where I found about fortie *Iewes*, and among them, the principall, *Contilus*, and *Tſemahh* his Sonne-in-law, and *Ioſeph*. From thence two dayes Iourney to *Tarnaa*, ſituated vpon the Sea-ſhoare, in which place, they who go to *Hieruſalem* for the cauſe of Religion, vſe to aſſemble together, as into a Hauen moſt commodious for that Nauigation. And there was an Vniuerſitie there, conſiſting of two hundred *Iſraelites* or thereabouts, and the moſt renowmed among them, were *Elias*, and *Nathan* the Preacher, and *Iacob*: the Citie it ſelfe is great and fine. One dayes Iourney from thence ſtandeth *Miquoles deuar*, which great Citie was deſtroyed by *Gulielmus* King of *Sicilia*: and it is not only without *Iſraelites*, but alſo deſtitute of the people of their owne Nation, and vtterly waſted. From thence in halfe a dayes Iourney I came to *Tarentum*, which is the beginning of the Iuriſdiction of *Calabria*, inhabited by the *Gracians*; a great Citie, where are three hundred *Iewes* almoſt, and ſome of them learned, eſpecially *Maali*, and *Nathan*, and *Iſrael*. From hence, in one dayes Iourney I went to *Baruedis*, built vpon the Sea ſhoare, where are ten *Iewes* Dyers of Wooll. From whence *Ornedo* is two dayes Iourney diſtant, ſeated vpon the Sea, appertayning to the Counrey of the *Gracians*, and there are about fiue hundred *Iewes* there, the chiefe whereof were *Menahem*, *Caleb*, *Mair*, and *Maali*. Taking ſhip from thence, in two dayes I was brought to *Ocropos*, where there was one *Iew* only, named *Ioſeph*; and hitherto extendeth the Kingdome of *Sicilia*.

Malfi.

Beneuentum.

* A Synagogue

Malchi.

Apulia.

Aſculum.

Tarnaa.

Miquoles deuar.

Tarentum.

Baruedis.

Ornedo.

Ocropos.

From thence, in two daies ſayling I came to the Towne *Lebta*, which is the beginning of the Kingdome of *Emanuel* the *Grecian*; and there, I found about an hundred *Iewes*, whoſe heads are *Selubbias* and *Ercules*. From thence in two daies iourney I came to *Achilon*, where there were about ten *Iewes*, the chiefe whereof is *Sabthi*. Halfe a daies iourney from hence ſtandeth *Natolicon*, ſeated in the entrance of the Sea. From hence, in one dayes iourney by Sea, I came to *Patra* the Citie of *Antipater*, one of the foure Kings of the *Gracians*, among whom the Kingdome of deceaſed *Alexander* was diuided: and there, ancient great buildings are to bee ſeene, in the which there were almoſt fiftie *Iewes*, and among them, the chiefe were *Iſaac*, *Iacob*, and *Samuel*. From thence, halfe a dayes iourney by Sea, I came to *Lepantum*, where, about an hundred *Iewes* dwell neere vnto the Sea, the principall whereof are *Gaſarias*, and *Salum*, and *Abraham*. From thence, in one dayes iourney and an halfe, I went to *Cores*, where, almoſt two hundred *Iewes* dwell, hauing in the Mountayne *Paros* poſſeſſions of their owne, which they inhabit: and among them the chiefe are *Selomoh*, *Hbaijm*, and *Iedaia*. From thence in three dayes iourney, I came to *Corinth*, and found three hundred *Iewes*, the principall whereof are *Leo*, *Iacob*, and *Ezekias*. Three dayes iourney from thence, I came to *Thebes* that great Citie, where, there are two thouſand *Iewes*, the moſt excellent workemen of Purple and Scarlet, in the Countries of *Gracia*, among whom there are moſt learned men, and very skilfull in the repetitions, and diſciplines, the

Lebta.

The beginning of the Kingdome of *Emmanuel*, then Emperour of *Conſtantinople*.

Achilon.

Natolicon.

Patra.

Lepantum.

Cores.

The Mountayne *Paros.*

Corinthus.

Thebæ in *Bœotia* two thouſand *Iewes* workers of Purple and Scarlet.

the chiefe of this age; among whom, were that great Maſter *Aaron Cutaus*, and his brother *Moſes*, and *Hbaiah*, and *Elias Thurthinus*, and *Iectan*, with whom, none in all *Græcia* are comparable, * but onely at *Conſtantinople.* From thence in one dayes iourney to *Argiropum*, ſeated vpon the Sea, a great Citie, and frequented by a great number of Merchants from all Countries, and there are about an hundred *Iewes* there, and the chiefe among them are *Elias*, *Paſſeterius*, and *Emanuel*, and *Caleb*. From hence to *Iabuſteriſa*, is one dayes iourney, and this Citie ſtandeth vpon the Sea coaſt, in the which there are almoſt an hundred *Iewes*, *Ioſeph*, *Samuel*, and *Nethania*, being the principall. *Robinça* is one dayes iourney onely diſtant from thence, where were an hundred *Iewes* almoſt, ouer whom *Ioſeph*, *Eliezer*, and *Iſaac* had the command.

* This *Iewiſh* honor in latter times hath happened to *Theſſalonica*, now *Salonichi*, to haue the moſt and moſt learned of that Nation.

Argyropum.
Iabuſteriſa.
Robnica.
Sinon Potamon.
Gardeghi.
Armilon.
Biſſina.

From thence, in one dayes iourney to *Sinon Patamon*, where are almoſt fiftie *Iewes*, the chiefe whereof are *Salomo*, and *Iacob*. And it is the beginning of *Balachia*, whoſe Inhabitants dwell in the Mountaynes called *Balachi*, comparable with Deare in ſwiftneſſe, who deſcending from the Mountaynes, driue away booties, and carrie away ſpoyles from the *Græcians*, hetherto vanquiſhed by none, by reaſon of the inacceſſible rooghneſſe of the places and Mountaynes in which they inhabit, eaſie to bee paſſed, and knowne onely vnto themſelues. Nor are they *Chriſtians* nor *Iewes*, although many among them are called by Iewiſh names; and boaſt that they were ſometimes *Iewes*, and call the *Iewes* their Brethren, whom when they finde, they vſe ſurely to ſpoyle them, but kill them not, as they doe the *Græcians*: Laſtly, I obſerued no forme of *Religion* among them. From thence, in two dayes iourney I went to *Gardeghi* a defaced and waſted Citie, retayning a few Inhabitants *Græcians* and *Iewes*. From hence to *Armilon* is two dayes iourney, a great Citie ſeated vpon the Sea, a common Mart Towne for the *Venetians*, *Piſanes*, *Genueſes*, and other Nations, with large and ſpacious Fields; where I found about foure hundred *Iewes*, and the chiefe of them *Siloh*, and *Ioſeph* the Gouernour, and *Salomon* the principall. From this Citie to *Biſſina*, is one whole dayes iourney, where are an hundred *Iewes* almoſt, and great *Sabthi*, and *Selomoh*, and *Iaacob* haue the chiefe authoritie among them. From hence in two dayes by Sea, I arriued at *Seleuca*, built by *Seleucus*, one of thoſe foure Kings who aroſe after *Alexander*: the Citie it ſelfe is very great, in the which there are about fiue hundred *Iewes*, and the chiefe of theſe is *Semuel* made Gouernour * ouer his Nation, by the King of the Citie, together with his ſonnes the Diſciples of wiſe men, and *Sabthai* his ſonne in Law, and *Elias*, and *Michael*: and thoſe *Iewes* apply themſelues to Handy-crafts whereon they liue. From thence, in two dayes I came to *Mitrici*, where were almoſt twentie *Iewes*, among whom, the principall were *Iſaias*, *Machir*, and *Eliab*. From thence, wee made two dayes iourney to *Darma*, in the which there are about an hundred and fortie *Iewes*, and the chiefe of them *Michael* and *Ioſeph*. *Caniſthol* is one dayes iourney onely diſtant from this Citie, where are almoſt twentie *Iewes*.

* Kings in that time vſed to ſell dignities to the *Iewes* for money, and places of gouernement amongſt themſelues, whereby in matters of their Religion and meerely *Iewiſh*, they were exempt from ordinary Magiſtrates. See in my *Pilgrimage l.2.c.*10 §.7. King *Iohns* Charter, wherby *Iames* a *Iew* obtayneth *Presbyteratum omnium Iudæorum totius Angliæ*: and another of *Rich.* 1. *ſecundum legem & conſuet. Iudaiſmi*, and in moſt Townes two Notaries *Iewes*, and two *Chriſtians*, &c. I adde this long Note, leſt any ſhould thinke the *Iewes* had ſimple freedome or power in this time of their malediction in any place.

Mithrici.
Darma.
Caniſthol.
Aabidon alias Habiron.
Conſtantina.

From thence we trauelled three dayes iourney to *Aabidon*, ſeated vpon the ſea ſhoare: and trauelling fiue dayes iourney among the Mountaines, I came to *Conſtantina*, an exceeding great Citie, and the head of the Kingdome of *Iauan*, whom they call *Greekes*, the principall ſeate of the Emperour *Emanuel*, whoſe command twelue Kings obey: for euery one whereof there are ſeuerall Palaces at *Conſtantinople*, and Towers, and Countries; and vnto theſe the whole land is ſubiect. The principall and chiefeſt is called the great *Aphrippos*; the ſecond, *Miga Demaſtocos*; the third, *Rominos*; the fourth, *Makdacos*; the fifth, *Alchaſom Magli*: the reſt haue names like vnto theſe. The compaſſe of the Citie of *Conſtantinople* containeth eighteene miles, the halfe part whereof ſtandeth vpon the Sea, but the other halfe on the Continent: and it is ſeated vpon two armes of the Sea, or exceeding great mouthes of Riuers, * into one of the which, the waters flow from out of *Ruſſia*, but into the other from *Spaine*. And it is frequented by many Factors, from the Prouinces and Countries of *Babylon*, *Senaar*, *Media*, *Perſia*, and all the Kingdomes of the Land of *Ægypt*, and *Canaan*, and the Kingdomes of *Ruſſia*, *Vngaria*, and *Pſianki*, *Buria*, *Longobardia*, and *Spaine*. The Citie it ſelfe is common * and without difference, vnto the which Merchants reſort out of all Countries, trauelling both by Sea and Land: it hath none equall with it in the World, except *Bagdat*, that mightie Citie of the *Iſmaelites*. Heere is the moſt famous Temple of Saint *Sophia*: and the Patriarch of the *Græcians* dwelleth heere: nor doe they agree with the Doctrine of the Pope of *Rome*. There are other Temples alſo, as many in number, as the dayes of the yeare. But it hath that exceeding great Treaſure, almoſt beyond all eſtimation, by the Offerings and Riches yeerely brought from diuers Countries, Ilands, Caſtles, Forts, and places, ſo that no Temple of the whole World may bee compared with the Riches thereof. And in the middeſt of the Temple there are Pillars of Gold, and Siluer; huge Candleſtickes, Lanthornes, Lampes, and other Ornaments of Gold and Siluer, more then any man is able to reckon.

* That is betwixt the *Mediterranean* and *Euxine* Seas.

* To all ſorts of Men or Religions.

Saint *Sophies.*
Hippodromus.

Next adioyning to the walls of the Temple, there is a place built for Princely Paſtimes, called *Hippodromus*, where, yeerely vpon the birth day of Ieſus of *Nazareth*, great Spectacles are publikely preſented; and there, all ſorts of men with all manner of Habits of the whole World, are ſhewed before the King and Qveene. Lions alſo, and Beares, Leopards, and wild Aſſes are brought forth into the place where theſe Spectacles are to bee ſeene, that they might fight together: and Birds alſo after the ſame manner: and I ſuppoſe that in no Countrey of the World

Bilberna, the Palace of the Emperour *Emanuel.*
Emperors Palace, Throne, Wealth, aud Reuenues.
Gracian pompe
Merry *Greekes.*
The *Soldan.*
Thogarma.
Turkes.

ſuch Princely Sports are to be ſeene. But ſurely King *Emanuel*, beſides that Palace left him by his Anceſtors, hath built him another vpon the Sea ſhoare, which they call *Bilberna*: the Pillars, and walls whereof, he hath ouer-layed with beaten Gold and Siluer; whereon hee hath ingrauen all the Warres made by him and his Anceſtors. And hee hath prepared a Throne there for himſelfe, of Gold and Precious Stones: and hath adorned it with a Golden Crowne hanging on high by Golden Chaines; the compaſſe whereof is equall with the Throne it ſelfe, beſet with Precious Stones and Pearles, the price whereof no man is able to value, of ſo great a luſtre, that putting no Torch vnto them, they ſhine and may be ſeene in the night. Moreouer, there are other innumerable things in the ſame place, and incredible to bee told; and Tributes are yeerely brought into that Palace, wherewith the Towers are filled with Scarlet and Purple Garments and Gold; ſo that the like example of building and riches, can no where elſe bee found in the World. And it is affirmed that the Reuenue only of the Citie it ſelfe, gathered of the Markets, Hauen, and Tribute of Merchants, amounteth to twentie thouſand Crownes a day. Furthermore, the *Grecians* themſelues, Inhabitants of the Countrey, are exceeding rich in Gold and Precious Stones, and are attyred with moſt ſumptuous Apparell, their Garments beeing made of Crimſon, intermingled with Gold, or embroydered with Needle-worke, and are all carryed vpon Horſes much like vnto the Children of Kings. The Countrey it ſelfe being very large, aboundeth with all ſorts of Fruits, and hath alſo great plentie of Corne, Fleſh, and Wine; nor the like Riches in the whole World are to be found. They are alſo learned, and skilfull in the Diſcipline of the *Gracians*, and giuing themſelues wholly to pleaſure, they eate and drinke euery one vnder their Vine, and vnder their Figge-tree: and of all Tongues of the Nations, which they call *Barbarians*, they hyre Souldiers to fight with the *Soldan* King of the Children of *Thogarma*, who are commonly called *Turkes*, becauſe they themſelues through idleneſſe, and delights are made vnapt and vnmanly for the Warres, and ſeemed vnto mee very like vnto women through a certaine impotencie of delights.

Pera, where now the Chriſtians dwell.
Iewes hated.

But no *Iewes* dwell within the Citie, for they are excluded from them by an arme of waters, and being incloſed betweene that and another arme of the Sea of *Sophia*, they are not ſo much as permitted to come into the Citie but by Boate, and that for the cauſe of Traffique and Commerce. And there are about two thouſand *Iewes*, who are aſſembled with the Maſters, that is, the Diſciples of Wiſemen, among whom, *Abtalion* the Great, and *Abdias*, and *Aaron Cuſpus*, and *Ioſeph Sarginus*, and *Eliakim* the Gouernour, haue the chiefe authoritie: certaine of them are Artificers of Silken Garments, but very many are Merchants, and they very rich. No *Iew* is there permitted to bee carryed on Horſe-backe, except *Selomon* the *Egyptian*, the Kings Phyſician, through whoſe ſeruice the *Iewes* are comforted, and eaſe their captiuitie, which they feele to be grieuous.

Iewiſh Tanners
Pera.

For all the *Iewes* are very much hated of the *Gracians*, without any difference of the good and euill; by reaſon of the Tanners, who while they dreſſe skinnes, powre out the filthy water into the Streets before their owne doores: and therefore they are all oppreſſed together with a grieuous yoke, and are beaten in the Streets, and violently compelled to ſerue. But the *Iewes* themſelues are rich, as I haue ſaid, and good men, and mercifull, and obſeruers of the Commandements, who patiently endure the miſery of Captiuitie. The place wherein they dwell is called *Pera*.

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§. II.

The Eſtate of the Iewes, *and Relations of the World in the higher parts of* Aſia, Syria, Palæſtina, Damaſcus, *and the parts adioyning.*

Doroſton.
Galipolis.
Calas.
Mityle.
Hicha.
Maſtick.
Iſmos.
Rhodus.

TWo dayes ſailing from thence, I came to *Doroſton*, where there is an Vniuerſity of about foure hundred *Iſraelites*, the chiefe whereof are *Moſes*, *Abias*, and *Iacob*. From thence in two dayes iourney to *Galipolis*, where are almoſt two hundred *Iewes*, and the principall of theſe, are *Elias Caphid*, and *Sabthai-Zutra*, and *Iſaac Migas*: But *Migas* ſignifieth a Tower in that Language, which is now the *Gracians* Mother Tongue. *Calas* is two dayes iourney diſtant from hence, where were almoſt fiftie *Iewes*, and the chiefe Maſters among them were *Iudas*, and *Iacob*, and *Semaias*. Two dayes iourney from thence being brought to *Mityle*, one of the Ilands of the Sea, I found Vniuerſities of *Iſraelites* in tenne places. Trauelling three dayes iourney from thence I came to *Hicha*, where were almoſt foure hundred *Iewes*, whoſe heads are *Elias*, and *Thiman*, and *Sabthai*: and there are the Plants from which Maſticke is gathered. But, from hence, after two dayes iourney ſtandeth *Iſmos*, in the which almoſt, three hundred *Iewes* dwell: among whome *Semarias*, *Ghobadias*, and *Ioel*, haue the preeminence: and very many Aſſemblies of the *Iſraelites* meete together there. From thence in three dayes ſayling I arriued at *Rhodus*, where I found almoſt foure hundred *Iewes*:

and the principall of theſe *Aba*, *Hananeel* and *Eliam* Maſters. Foure daies iourney from thence is *Dophros* diſtant, where there is an aſſembly of *Iewes*, together with Maſters. Moreouer, there are certaine hereticall *Iewes* there, * *Cyprians*, and *Epicurians*, whom the *Iſraelites* euery where abhorre. But theſe, profane the euening of the Sabbath, and obſerue the euening of the firſt day.

Dophros.

* Perhaps theſe were *Coraim*, or Scripture *Iewes*, hated for hating Traditions.

Corkos is two dayes iourney diſtant from thence, which is the beginning of the Land of *Edom*, of that which is called *Armenia*. And it is the beginning of the Dominion of *Turus*, Lord of the Mountaines of the King of *Armenia*, whoſe iuriſdiction appertaineth to the Metropolitan Citie *Hbadochia*; and extendeth euen vnto the Countrey of the Children of *Thogarma*, whom they call *Turkes*. *Malmiſtras* is two daies iourney diſtant from thence, which was ſometimes called *Tharſis*, ſeated vpon the Sea. And hitherto reacheth the Kingdome of the children of *Ianan*, who are called *Grecians*. Two daies iourney from thence, ſtandeth great *Antiochia*, nigh vnto the Riuer *Per*, ſeated in the Valley *Iaboq*, which Riuer runneth downe from the Mountaine *Libanus*, in the Countrey of *Emath*. King *Antiochus* built this Citie, nigh vnto the which ſtandeth a very high Mountaine, incloſed alſo with the wall of the Citie. And in the top of the Mountaine there is a Fountaine, whereof a certain man hath the charge, who through hollow Trunkes of Timber, diſtributeth the water by pipes vnder ground, conueighed into the Citie houſes of the Nobilitie. But on the other ſide, right ouer againſt the Mountaine, the Citie is compaſſed with the Channell of the Riuer. And it is a moſt ſtrong and well fortified Citie, pertaining to the Dominion of them that differ from our Faith.

Corkos, the beginning of the Land of *Edom*.

The Dominion of *Armenia*.

Malmiſtras, in times paſt called *Tharſis*.

Antiochia in the Valley *Iaboq*.

But there are certaine *Iſraelites* there Artificers in Glaſſe, the chiefe whereof are *Mardochæus* and *Hhaim*, and *Iſmael*, Maſters. Two daies iourney from hence, I went to *Liga*, in times paſt called *Laodicea*, where are almoſt two hundred *Iewes*, and the chiefe of all are *Hbaia* and *Ioſeph*. Two daies iourney from thence to *Gebal*, the ſame is *Baghalgad*, vnder the Mountaine *Libanus*: and it lyeth next vnto that Nation which they cal *Hbaſſiſſin*, who follow not the doctrine of the *Iſmaelites*, but of a certaine man whom they ſuppoſe to be a Prophet: whoſe word they all obey, whether vnto death, or vnto life. And they call him *Hheich al Hbaſſiſſin*: and he is their Senator, at whoſe command all the men of the Mountaines come in and goe forth. His ſeat is in the Citie, called *Karmos*, which was the beginning of the Countrey, called in former times *Sehon*: and they haue a Religion among them, according to the doctrine of their old man. And in euery place they are a terrour vnto all; becauſe they kill euen Kings themſelues, by putting them vnder the ſawe: and their Dominion extendeth eight dayes iourney. They make warre with the Chriſtians, thoſe that are commonly called *Frankes*, and with the King of *Tripolis*, which ſelfe-ſame is *Trabelos* of the Countrey of *Saam*. But, it happened not long time ſince, that the Countrey of *Tripolis* being ſhaken with an Earth-quake, many, both of the *Gentiles*, and alſo of the *Iewes* were ouer-whelmed, and buried in the ruines of walls and houſes; and at the ſame time alſo, aboue twentie thouſand men periſhed in all the Land of *Iſrael*. From hence *Gebal* is one dayes iourney diſtant, that other, which was the bound of the children of *Amon*; where there are almoſt an hundred and twentie *Iewes*. And it is belonging to the Iuriſdiction of the *Ginotines*, whoſe Prince is called *Gilianus Enbirena*: and the place of the ancient Temple of the children of *Amon*, is found there, and in it the Idoll of the children of *Amon*, ſitting vpon a ſeate, called a Throne, and the Image is of ſtone, ouer-layed with Gold; but on either ſide two Images of women, alſo ſitting and before it ſtandeth an Altar, on the which, Sacrifices and Perfumes were made. But the chiefe and principall men of the *Iewes*, who dwell here, are *Mair*, *Iaacob*, and *Sencha*. And the Citie ſtandeth nigh vnto the Sea ſhoare, which is in the Countrey of the *Iſraelites*. From thence, in two dayes iourney I came to *Beritus*, ſometimes called *Beeroth*, where were almoſt fiftie *Iewes*, *Salomon*, and *Ghobadia*, and *Ioſeph* beeing the chiefe. Trauelling one dayes iourney from hence to *Siyada*, called *Sidon* in former times, a great Citie, where were twentie *Iewes*: diſtant from whence there is a certaine Nation which maketh warre with the *Sidonians*, the name of that Nation, in their owne Language, is *Dogzyin*, called Pagans by others, being of no Religion or Sect: they dwell in the Mountaynes, in the Caues and Holes of the Rockes, being ſubiect to no King or Prince; but lead their liues wildly, liuing among the higheſt Mountaynes and ſteepeſt Rockes; their Countrey extending the length of three dayes iourney, euen vnto the Mountayne *Hermon*. And they are infamous through their Inceſts; for the Fathers marry with the Daughters. But at a yearely Feſtiuall day which they ſolemnely hold, aſwell the men as the women, all meete together at the common Banquet, and there change Wiues each with other: and they ſay, that the ſoule, as ſoone as it happeneth to depart out of the bodie of a good man, goeth into the bodie of an Infant borne the very ſelfe-ſame houre: but departing out of the bodie of an euill man, that it goeth into the bodie of a Dogge, or into another beaſt. And ſo they vnderſtand, to wit, as they liue. But there are no *Iewes* among them, yet ſometimes Artificers and Dyers of clothes come vnto them, to exerciſe their Art and Merchandize, and depart againe: and the *Iewes* are courteouſly and louingly entertayned by them. Moreouer, this Nation is very ſwift, and moſt apt to runne thorow the Mountaynes and hils, inuincible of other mortall men. But one dayes iourney diſtant from *Sidon*, is new *Tyrus*, a very fine Citie,

Liga, ſomtimes *Laodicea*.

Gebal.

Baghalgad.

Old man of the *Aſſiſines*. See ſup. l. 8. c. 3. 4.

Karmos.

Franci.

Tripolis.

Gebal.

Ginotin.

Beritus.

Beeroth.

Sidon.

Dozzyin, or *Druſians.*

The Mountayne *Hermon.*

Palingeneſia.

New *Tyrus.*

* Farmers of the cuſtomes.

* The Talmud or Traditions.

Tyrian Glaſſe.
Sugar.
The ruines of old *Tyrus.*

furniſhed with a moſt commodious Hauen, which it contayneth within it ſelfe, and receiueth in ſhips, betweene two Towers built on both ſides: ſo that a Brazen Chaine beeing extended from one Tower vnto the other by the *Publicans,* * ſeruing for the gathering of the Cuſtome, all entrance and going out of ſhips by night, may be entred, and no man can poſſibly conuay any thing taken out of the ſhips. Nor doe I thinke, any Hauen in the World, to bee found like vnto this. The Citie it ſelfe, as I haue ſaid, is goodly, and in it there are about foure hundred *Iewes,* among whom ſome are very skilfull in Diſciplinary * Readings, and eſpecially *Ephraim* the *Egyptian* Iudge, and *Mair*, and *Carchaſona*; and *Abraham* the head of the Vniuerſitie. Some of the *Iewes* liuing there haue ſhips at Sea for the cauſe of gaine. There are artificiall Workemen in Glaſſe there, who make Glaſſe, called *Tyrian* Glaſſe, the moſt excellent, and of the greateſt eſtimation in all Countries. The beſt and moſt approoued Sugar alſo is found there. Aſcending the walls of new *Tyrus*, old *Tyrus* is ſeene ouer-whelmed, in time paſt and couered with the Sea, diſtant a ſtones caſt out of a Sling, from the new: but if any pleaſe to take Sea in a Skiffe or Boate, hee ſeeth the Tower, Market places, Streetes, and Palaces in the bottome. But new *Tyrus* is famous for publike Traffique, whereto they reſort from all places.

Akadi.
Ghaco.
Aſſer.
The Land of *Iſrael.*
The Riuer *Cadumin.*
Niphas.
Gad.
Elias.
Achab.
The Riuer *Chiſon. Chapbar-Nahun.*

In one dayes iourney from thence I came to *Akadi,* which was ſometimes *Ghaco*, the bound of the Tribe of *Aſſer*, and the beginning of the Land of *Iſrael*, ſeated vpon the great Sea, famous for the Hauen, where all Chriſtians going by ſhip to *Hieruſalem* are receiued into the which the Riuer running through the Citie it ſelfe, floweth a Riuer called *Cadumm.* And there are almoſt two hundred *Iewes* there, and the Chiefe among them, are *Sadok*, and *Iapheth*, and *Iona.* From thence three leagues to *Niphas*, which ſelfe-ſame Citie is hidden *Gad*, bordering vpon the Sea ſhoare, nigh vnto which on the one ſide ſtandeth *Carmel* the Mountayne, and at the foot of the Mountayne are the Sepulchers of very many *Iſraelites*, and in the Mountayne it ſelfe the Caue of the Prophet *Elias* is to be ſeene, neere vnto which the Chriſtians haue built a Chappell, called Saint *Elias*. But on the top of the ridge of the Mountayne there remayneth the ſigne of the Altar broken downe and burned in the dayes of *Achab*, whereof notable mention is made in the Hiſtorie of *Elias*. And the place of that Altar is Circular, beeing almoſt foure Cubits ouer, in the Diameter; vnder the Mountayne it ſelfe, on the ſide thereof, the Riuer *Chiſon* deſcendeth. *Caphar-Nahhum* is foure leagues diſtant from thence, retayning the ancient name, a very high place which exceedeth *Carmel* in proſpect.

Cæſarea.
Siſeria.
Gad.
Cuthai.
Samaritanes.
Cæſar.
Cacos.
Ceila.
Keghila.

But hauing paſſed ſixe leagues from thence, I came to *Cæſarea*, which the Inhabitants call *Siſeria*, the ancient name thereof was *Gad* of the *Palaſtines*, in the which there were tenne *Iewes*, and two hundred *Cuthai*, that is to ſay, *Samarite Iewes*, whome they commonly call *Samaritanes.* And it is a very faire and goodly Citie ſeated on the Sea, re-edified and amplified by the Emperour *Cæſar*, and called by his name, *Cæſarea.* From whence, departing in halfe a dayes iourney I came to *Cacos*, which ſometimes was *Ceila*, or *Keghila*, in the which there are no *Iewes*.

Sargoreg.
Luz.
Sebaſte.
Samaria.
Nebilus.
Sichem.
Ephraim.
Gerizim.
Ebal.
Aharonites.
The Sepulcher of *Ioſeph.*

Againe from hence, in halfe a dayes iourney I went to *Sargoreg*, which by the Ancient was called *Luz*, where there is one *Iew* only, and he a Dyer of Woolles. Trauelling one dayes iourney from thence, I came to *Sebaſte*, which ſelfe-ſame Citie is *Samaria*, wherein the Palace of *Achab* the King of *Iſrael* is yet diſcerned. But it hath beene a very ſtrong and well fortified Citie, ſeated on a Mountayne, delightfull through the Fountaynes, and Riuers of Water, Gardens, Orchards, Vineyards, and places where Oliues grow: and hath no *Iew* inhabiting. Two leagues diſtant from hence is *Nebilae*, in time paſt called *Sichem*, in the Mountayne of *Ephraim*; where no *Iewes* are: and the Citie lyeth in a deepe Valley betweene the Mountaynes *Gerezim* and *Ebal*, or *Hebal*, in which there are about an hundred *Cuthai*, Obſeruers only of the Law of *Moſes* alone (theſe, as I ſaid, they call *Samaritanes.*) But they haue Prieſts, of the Poſteritie of *Aaron*, the Prieſt reſting in peace, who intermarry with none other, but with the women or men of their owne Family, that they may preſerue their Race and Kindred without mixture: and there they are commonly called *Aharonites:* notwithſtanding they are Miniſters and Prieſts of the Law of thoſe *Samaritanes.* But they offer Sacrifices, and burne burnt Offerings in the Synagogue which they haue in the Mountayne *Garizim*, alleaging that which is written in the Law. And thou ſhalt giue a bleſſing vpon Mount *Garizim.* But they ſay, that it is the very houſe of the Sanctuary: and they lay the burnt Offering in the Feaſt of Eaſter, and other Feſtiuall dayes vpon the Altar, built in the Mountayne *Garizim*, of the ſtones taken out of *Iordan* by the Children of *Iſrael*, and they vaunt that they are of the Tribe of *Ephraim.* Among them is the Sepulcher of *Ioſeph* the Iuſt, the Sonne of *Iacob* our Father, reſting in peace, as hath beene ſaid. And the bones of *Ioſeph* carryed out of *Egypt* by the Children of *Iſrael*, are buried in *Sichem.* But they want three Letters ע. ח. ה. *H E*, of the name of *Abraham*, *Hheth*, of the name of *Iiſhhac*, and *Ghain*, of the name of *Iaghacob*, in ſtead whereof they put *Aleph*, that is, *ſpiritus tenuis.* By this manifeſt token they are conuicted not to be of the Poſteritie and Seed of *Iſrael*, ſeeing they acknowledge the Law of *Moſes*, excepting theſe three Letters, which they know not. But they keepe themſelues from the defiling of the dead, and of bones, and alſo of the ſlaine, and of the Graue.

They haue alſo this cuſtome, to put off the garments which they daily weare, when they are to goe into the Synagogue, and to waſh their bodies with water, and put on other garments prouided onely for this vſe. And this is their daily cuſtome. But, the Mountaine *Garizim* is pleaſant with Fountaines, and Gardens: and contrarily, *Ghebal* is drie, full of Rockes and Stones, and betweene both, as wee haue ſaid, the Citie *Siehem* it ſelfe is ſeated. Foure leagues from thence is Mount *Gilboagh*, which the Chriſtians call Mount *Gilboe*, conſiſting of a moſt barren and dry ſoyle. From whence, after foure leagues, you come to the Valley of *Aialon*, which the Chriſtian Inhabitants of the Countrey call, *Val de Luna*; from whence, hauing trauelled the length of one league, I came vnto the Mountaine *Moria*, to *Garaan*, called the Towne of *Dauid*, a Citie in time paſt called, *Gibghon* or *Gabaon*; where no *Iewes* are. Hauing paſſed three leagues from thence, I entred into *Hieruſalem*, a little Citie, fortified with three walls, wherein there are many ſorts of men, *Iacobites*, *Armenians*, *Grecians*, and *Gorgeri*, or *Georgij*, and *Franks*, of all the Languages of the Gentiles. And there is an houſe prepared there, for the dying of Woolls and Cloaths, which the *Iewes* hyre euery yeere, of the Kings, vpon that condition, that they onely might exerciſe that Art. And there are *Iewes* dwelling in an angle of the Citie, vnder the Tower of *Dauid*, in which Tower, the walls of the old building are yet remayning, built by our Anceſtors, to the heighth of ten cubits, almoſt, from the very foundation. But that which remayneth beſide theſe, is the building of the *Iſmaelites*. And there is no building in the whole Citie, comparable with that Tower of *Dauid* in ſtrength. There are alſo two houſes there, called Hoſpitals, the Inhabitants whereof being Chriſtians are, called *Hoſpitalers*: and they are Horſe-men; out of whoſe two Colledges, foure hundred men, almoſt, goe forth furniſhed to the Battell: and in thoſe houſes, all ſicke perſons comming thither, are receiued, and cured, all plentie of neceſſarie things for the maintenance of life, as well to the ſicke, that are liuing, and recouering, as to the dead, for their funerall, being abundantly and ſufficiently miniſtred. But that ſecond houſe is called, The Hoſpitall of *Salomon*: for, it ſtandeth in the place of the Palace, ſometimes built by *Salomon*. Foure hundred of them therefore doe daily goe forth to the battell: and all theſe aſſociates are ſworne, and bound by an Oath, beſides many other more, who aſſemble thither, out of the Land of the *Franckes* and *Italians*: voluntary making a Vow, which, remayning there a yeere or two, they performe. Moreouer, there is a very great Temple there, which they call, The Sepulchre, the Sepulchre of *Ieſus* of *Nazareth*, for the viſiting whereof the Pilgrims aſſemble. *Hieruſalem* hath foure gates, the one is named, The Sleepe of *Abraham*; the other, The gate of *Dauid*; the third, The gate of *Sion*; and the fourth, The gate of *Iehoſaphat*. But this is before the holly Houſe, which ſometimes ſtood, in the which now, there is a Church called, The Temple of the Lord, ſituated in the very place of the ancient Sanctuarie: but the very Temple of the Lord, now ſo called, is a certaine huge and goodly Arch, built by *Ghemar Ben Alchetab*, now frequented by the Chriſtians, who haue no Image or Picture in that place, but onely reſort thither to pray.

The Mountain *Garazim*.
The Mountain *Ghebal*.
Gilboagh, *Gilboe*.
The Valley of *Aialon*.
The Valley of the Moone.
Garaan Dauid.
Gibgon, *Gabaon*.
Hieruſalem.
Iacobites, *Armenians Grecians*, *Georgians*, and *Franckes*, inhabiting *Hieruſalem*.
Hoſpitalers of the military Order of Saint *Iohns*, and of the *Dutch* Order of Saint *Marie*, *ſup. l.* 8. *c.* 6. §. 5.
Salomons Hoſpitall, or the Templers.
The Sepulchre of *Ieſus*.
Or the gate of *Abraham*.
The Temple of the Lord.
Ghemar Ben Alchetab.

Right ouer againſt this place there is a wall built, of the walls which were in the Sanctuarie, which they now call, The gate of Mercy: and vnto this gate, the *Iewes* come to pray, before the wall, in the Court. There alſo, I meane, at *Hieruſalem*, in the houſe which was *Salomons*, are the Stalls of Horſes ſeene, built by *Salomon*, a very ſtrong building, and conſiſting of very great ſtones: of which manner of building the like example is not to be ſeene in all the Land. The Fiſh-poole alſo is yet remayning, wherein the ancient killed their Sacrifices: and euery one of the *Iewes* write their name there in the wall. Going out at the gate of *Iehoſaphat*, they goe into the Deſart, called The Wilderneſſe of the people, in the which there is the Monument of the Hand (or Pillar of *Abſalon*, and the Sepulchre of *Vzia* the King, and a great Fountaine of the waters of *Siloahh* running into the Brooke *Kedron*: and nigh vnto the Fountaine, a great building from the dayes of our Anceſtors. But little ſtore of water is found in the Fountaine, and the greateſt part of men liuing at *Hieruſalem*, drinke raine-water, gathered in priuate Ciſternes. But, from the Valley of *Iehoſaphat*, vnto the Mountaine of Oliues, they continually aſcend: for nothing lieth betweene the Citie and that Mountaine, but this Valley. And from the Mountaine it ſelfe the *Sodomiticall* Sea is ſeene: but from that Sea vnto the heape of Salt, into the which *Lots* wife was turned, are two leagues. For that heape continueth ſtill, which, being diminiſhed by the flockes, ſometimes by licking, encreaſeth againe to the accuſtomed greatneſſe: from the Mountaine of Oliues alſo, all that plaine Countrey is ſeene, through which the Riuer *Sitim* runneth euen vnto the Mountaine *Nebo*.

No Image in the Temple.
The Gate of Mercy.
The Pillar of *Abſalon*.
The Sepulchre of King *Vzia*.
The Fountaine of *Siloahh*.
The Mountain of Oliues.
The *Sodomiticall* Sea.
The Pillar of Salt, into the which the wiſe of *Lot* was turned.

Right ouer againſt this new *Hieruſalem* ſtandeth the Mount *Sion*, on the which no entire and whole building is ſeene, except one Temple of the Chriſtians. Before *Hieruſalem* alſo, three houſes, as it were, of buriall are ſeene, wherein the *Iſraelites* were ſometimes buried, and the forme of the Graues is yet decent and conſpicuous, but it is daily diminiſhed by the Chriſtians, who digge vp the ſtones for the building of their priuate houſes. That ſpace and length of *Ieruſalem* is compaſſed with great Mountaines. But, in the Mountaine *Sion*, are the Sepulchres of the Familie of *Dauid*, and of thoſe Kings who aroſe after *Dauid*; but the place it ſelfe is commonly vnknowne. For, it hapned fifteene yeeres ſince, that one wall of the Temple,

The Riuer *Sitim*.
The Mountain *Nebo*.
The Mount *Sion*.

which I ſaid to be in the Mount *Sion*, fell downe, which when, at the commandement of the Patriarch, the Prieſt of the Temple determined to repaire; he appointed about twentie ſtones in number to be digged out of the ancient foundations of the walls of Mount *Sion*, for the repayring of the worke of the Temple. And among them, there were two men confederates, and friends; whereof the one, on a certaine day early in the morning brought the other home with him vnto a priuate Banquet, and after they had taken their breakfaſt together, when they came to their worke, being demanded by the Ouer-ſeer of the worke, why they came ſo late, they anſwered, that they would make amends for that houre with continued labour.

The Sepulcher of *Dauid* and *Salomon*.

Iewiſh Fable or *pia fraus* of *Abraham Pius*.

In the meane ſpace, while all the reſt went to dinner, and while they performed that which they had promiſed, hauing taken away a certaine ſtone, and finding the mouth of a Caue, they ſaid one vnto the other: Let vs enter in, to ſee whether any Treaſure lye hidden heere. Going therefore in, they proceeded ſo long, vntill they came vnto a certaine Palace ſupported with Marble Pillars, ouer-layed with Gold and Siluer, before which, there was a Table, and thereupon a Scepter, and a golden Crowne: and this was the Sepulchre of *Dauid* the King of *Iſrael*, on whoſe left hand was the Sepulchre of *Salomon*, with the like gorgeous adorning, and many other, of the other Kings of *Iuda* of the Family of *Dauid*, who had beene buried there: and there were Cheſts locked vp, but what they contayned, is yet to men vnknowne. But, when thoſe men determined to enter into the Palace, being ſtrucken with the blaſt of a whirle-wind, they fell downe dead vpon the Earth out of the mouth of the Caue. And they lay in the ſame place vntill the euening: when being raiſed againe with another blaſt, they heard a voice like vnto the voice of a man, ſaying vnto them: Ariſe, and goe forth of this place. Wherevpon being much moued and ſtricken with an exceeding great feare, they went forth trembling, and reported the whole matter to the Patriarch, which, calling vnto *Abraham* ſirnamed *Pius*, a *Conſtantinopolitan Phariſay* liuing at *Hieruſalem*, he cauſed to be declared by the ſame two men, who being demanded what he thought, he ſaid, that it was the place of the Sepulchres of the houſe of *Dauid*, appointed for the Kings of *Iuda*. But, the next day after, both thoſe men lying in their beds, were found grieuouſly ſicke at home through feare, who ſaid, that they would neuer, vpon any conditions, enter in thither againe, affirming, that it was vtterly vnlawfull for any man to deſire to goe thether, where God forbade him. Wherefore, by the commandement of the Patriarch, the place was ſhut vp, and concealed from the eyes of men vntill this day, by the labour of men: but *Abraham Pius*, of whom I haue ſpoken, declared the whole matter vnto mee.

Bethlehem.
The Sepulcher of *Rachel*.

Bethlehem Iuda is two leagues diſtant from thence, next vnto which, within halfe a mile, almoſt, there is the Sepulchre of *Rachel*, in a place where two wayes meete: and the Graue is made with twelue ſtones, according to the number of the Sonnes of *Iacob*: and ouer the Tombe there is an Arch ſupported by foure Pillars. Moreouer, the ſtones of the Tombe are ingrauen with many diuers names of the *Iewes* paſſing by that way. But, in *Bethlehem* there are twelue *Iewes*, Dyers of Wools. The Fields of the Towne haue Riuers of waters, Welles and Fountaynes.

Hebron.

The Temple o Saint *Abraham*.

Trauelling ſixe leagues from hence, I came to *Hebron*, ſeated in a Plaine: for *Hebron* the ancient Metropolitan Citie ſtood vpon an hill, but it is now deſolate. But in the Valley there is a field, wherein there is a duplicitie, that is, as it were two little Valleyes, and there the Citie is placed, and there is an huge Temple there, called Saint *Abraham*: and that place was the Synagogue of the *Iewes*, at what time the Countrey was poſſeſſed by the *Iſmaelites*. But, the *Gentiles*, who afterward obtayned, and held the ſame, built ſixe Sepulchres in the Temple by the names of *Abraham*, *Sara*, *Iſaac*, *Rebecca*, *Iacob*, & *Lia*. And the Inhabitants now tel the Pilgrims, that they are the Monuments of the Patriarkes: and great ſummes of money are offered there. But ſurely to any *Iew* comming thither, and offering the Porters a reward, the Caue is ſhewed with the Iron Gate opened, which from Antiquitie, remayneth yet there. And a man goeth downe with a Lampe light into the firſt Caue, where nothing is found, nor alſo in the ſecond, vntill he enter into the third, in the which there are the ſixe Monuments of *Abraham*, *Iſaac*, and *Iaacob*, *Sara*, *Rebecca*, and *Lia*; the one right ouer againſt the other: and each of them are ingrauen with Characters, and diſtinguiſhed by the names of euery one of them, after this manner, *Sepulchrum Abraham patris noſtri, ſuper quem pax ſit*, and ſo the reſt, after the ſame example. And a Lampe perpetually burneth in the Caue, day and night, the Officers of the Temple continually miniſtring Oyle for the maintenance thereof. Alſo in the ſelfe-ſame Caue, there are tuns full of the bones of the ancient *Iſraelites*, brought thither by the Families of *Iſrael*, which euen vntill this day, remayne in that ſelfe-ſame place. But in the very field of *Duplicitie*, the Monuments of the ancient houſe of our Father *Abraham*, are yet extant and to be ſeene, and a Fountayn ſpringeth out before it, and no man may build an houſe there, for the reuerence of *Abraham*.

Abrahams houſe.
Beth-Gebarin.
Mareſſa.
Torondolos Gabraleris, *Sunam*.
Silo.

Beth-Gebarin is two leagues diſtant from thence, which was ſometimes called *Mareſſa*, where there were only three *Iewes*. Fiue leagues Iourney from hence I came to *Torondolos Gabraleris*, which was ſometimes called *Sunam*, where are three hundred *Iewes*. Three leagues from thence, is Saint *Samuel* of *Silo*, to wit, a Towne in time paſt called *Siloh*, two leagues diſtant from *Hieruſalem*, where there is a great Temple, and therein the Sepulchre of the Prophet *Samuel*, tranſlated by the Chriſtians from *Ramath*, which is *Rama*, after that the *Iſmaelites* were expelled thence, and the Towne taken, where before the bodie of *Samuel* was preſerued, buried in the Synagogue of the *Iewes*. And now, as I haue ſaid, there is a goodly and great Temple in *Silo*, named by them S. *Samuel* of *Silo*: and it remayneth euen vntill this day.

Ramath.
Rama.
Silo.
The Temple of *Samuel.*

Departing from thence, and hauing trauelled three leagues towards the Mountayne *Moria*, I came to *Peſipua*, which is *Gibgha*, the Countrey of *Saul*, otherwiſe called *Gibgha* of *Beniamin*, where are no *Iewes*. *Beth-Nobi* is three leagues diſtant from hence, the ſame beeing alſo called *Nob*, a Citie belonging to the Prieſts, where were two *Iewes*, Dyers, and in the middle of that way, are thoſe two Rockes, famous through the memory of *Ionathan*, whereof the one is named *Boſſen*, and the other *Sina*. Departing from thence, after three leagues I came to *Ramas*, which, in time paſt, was *Harama*; part of the walls and buildings whereof remayneth, euen from ancient times, and it is confirmed by the Inſcriptions of ſtones yet continuing, and the markes, ruines, and ſituation are ſhewed, of a very great Citie, ſometimes, where now there are only three *Iewes*. And there is yet ſeene a field of the *Iſraelites*, two miles long, furniſhed with many Sepulchres of the *Iſraelites*. Fiue leagues from hence ſtandeth *Gapha*, in time paſt *Iapho*, called *Iope* by others, ſeated on the Sea; where there is only one *Iew*, and he, a Dyer of Wooll. From hence, I trauelled three leagues to *Ebalin*, it is the ſame Citie which was ſometimes called *Iebna*, wherein the ſite of an ancient Schoole is yet ſeene, and there is no *Iew* there. And this is the furtheſt bound of the Tribe of *Ephraim*. From whence, hauing paſſed three leagues, I went to *Palmis*, ſometimes called *Aſdod* or *Aſotus*, in time paſt, the moſt famous Citie of the *Palaſtines*, but now deſtroyed: and in it there is no *Iew*. From whence *Aſcalon* is two leagues diſtant. This is *Aſcalon* ſurnamed the new, built by *Eſdra* the Prieſt, vpon the Sea ſhoare, which in the beginning, was called *Benibera*. This is foure leagues diſtant from the ancient *Aſcalon* of the *Palaſtines*, long ſince waſted. But, this new one is a very great and goodly Citie frequented by many men reſorting thither from all places for the cauſe of their Affaires, for that it is ſeated in part of the bounds of *Egypt*. And in it there are almoſt two hundred learned *Iewes*, among whom *Tſamahh*, and *Aharon*, and *Salomo*, haue the preeminence. There are alſo about fortie of thoſe Students, who are called *Literall*, that is, conuerſant in the ſimple meaning of the ſacred Books, and about three hundred *Cuthai*, or followers of the Doctrine of the *Samaritanes*. And in the middle of the Citie there is a Well, which in the Language of the *Iſmaelites*, the Inhabitants call *Bir Abraham Alchelil*, that is to ſay, the Well of Great *Abraham*, opened by *Abraham* in the dayes of the *Palaſtines*. From hence I paſſed to *Seguras*, the ancient name whereof was *Lud*, from whence in one dayes Iourney and an halfe, I came to *Zarezin*, which is *Ieſreghel*, where there is a certayne great Church: and there is only, one *Iew* there, a Dyer of Woolles. Foure leagues from hence is *Sipuria*, ſometimes called *Tſipori*, where are the Sepulchres of that great Maſter called *Hakados*, and *Hhaijah*, who came vp out of *Babylon*, and of *Ionas*, the Sonne of *Amithay* the Prophet, who are buried in the Mountayne: and beſide theſe, there are alſo many other ancient Sepulchers. Three leagues from hence, is *Tiberia*, neere vnto *Iordan* at the Lake, called the Sea of *Kinnereth*, or *Genezareth*, into the which *Iordan* floweth, and runneth out towards the Salt Sea into the Land of the Plaine: and this place is called *Aſdoth-hapiſga*, and going forth from thence, it falleth into the Sea of *Sodom*, which is called the Sea of Salt. But, at *Tiberia*, there are almoſt fiftie *Iewes*: and the chiefe among theſe, are *Abraham* the *Seer*, and *Muchthar*, and *Iſaac*. And in that place there are hot waters ſpringing out of the ground, which they call the Bathes of *Tiberia*; and the Synagogue of *Caleb* the Sonne of *Iephune* is there, not farre from the Bathes. There are alſo very many Sepulchres of the *Iſraelites* there, and the moſt famous, thoſe eſpecially of *Iohn* the Sonne of *Zachai*, and of *Ionathan* the Sonne of *Leui*: all theſe are in the lower *Galiley*. From hence, in two dayes Iourney I came to *Timin*, which in time paſt was called *Tamnatha*, famous for the Sepulchre of *Samuel* the Iuſt, which is yet to be ſeene, furniſhed alſo with other Sepulchers of the *Iſraelites*. From thence, after one whole dayes Iourney, ſtandeth *Ghaſth*, ſometimes called *Gus Hhaleb*, where there are about twentie *Iewes*. Trauelling ſixe leagues from hence, I went to *Maran*, the ancient name whereof was *Maron*. In it are the Sepulchers of *Hilel* and *Samai* in a Caue, with twentie Sepulchers of both their Diſciples, and other Monuments alſo, as of *Beniamin* the Sonne of *Iephat*, and *Iehuda* the Sonne of *Bathira*. Sixe leagues from thence is *Galmah* famous for the great buildings of the Sepulchers of the *Iſraelites*, where there are fiftie *Iewes*. *Kadis* is halfe a dayes Iourney diſtant from hence, called alſo *Kades Nephthalim*, vpon the banke of *Iordan*, where are the Sepulchers of the Ancient, of *Eliezer* the Sonne of *Gharoch*, and *Eliezer* the Sonne of *Azarias*, and *Hunus* ſurnamed *Rotundus*, and *Raſbac*, and *Ioſe* of *Galiley*. And the Monument of *Barak* the Sonne of *Avinogham*, is yet remayning there. Departing from this place one whole dayes Iourney, I came to *Baliyuus* in time paſt called *Dan*, nigh vnto which there is a Caue whence *Iordan* iſſueth, which hauing run three miles, receiueth the waters of *Arnon*, comming out of the borders of *Moab*. Before the Caue it ſelfe, the markes of the Altar or Statue appeared, which one *Micheas* dedicated, adored by the children of *Dan* in thoſe dayes; not farre alſo from thence, the place of the Altar is ſeene,

Moria.
Peſipua.
Gibgha of *Saul*, or *Beniamin.*
Beth-Nobi.
Nob.
Ionathan.
Baſien.
Sina.
Ramas.
Harania.
Gapha.
Iapho.
Iope.
Ebalin.
Iebna.
Palmis.
Aſdod.
Aſotus.
Benibera.
Karaim Iewes, admitting the Scripture, not Traditions.
Seguras.
Lud.
Zarezin.
Ieſreghel.
Sipuria.
Tſipori.
Hakados.
Hhaijah.
Ionas.
Tiberia.
Iordan.
The Sea of *Kinereth*, or *Genezareth.*
Aſdoth-hapiſgah
Bathes.
Iohn.
Ionathan.
Timin.
Tamnatha.
Ghaſth.
Gus Hhaleb.
Maran.
Maron.
Hilel.
Samai.
Galmah.
Kadis.
Kades Nephthalim.
Barak.
Baliyuus.
Dan.
The head of *Iordan.*
Arnon.

Damaſcus.
Noradinus. Of him ſee before *l.8.c.3.*
Amna.
Pharphar.
Hermon.
* *Mahumetan* Church of *Damaſcus.*
Bone of a Giant.
Enak.
m Head of the Synagogues, as that *Iames* which was by King *Iohns* Charter Preſbyter of all the *Iewes* in *England.*
Karaim.

ſeene, erected by *Ieroboam* the Sonne of *Nabat*, whereon that Golden Calfe was dedicated. And hitherto the bound of *Iſrael* extendeth on the ſide of the furtheſt Sea. From whence I made two dayes iourney to the Citie of *Damaſcus*, the beginning of the Kingdom of *Noraldinus*, King of the children of *Thogarma*, who are commonly called *Turkes*. The Citie it ſelfe is exceeding great and very faire, compaſſed with walls, but the whole Countrey is wonderfully beautified with Gardens and Paradiſes, contayning fifteene miles on euery ſide. There is no Citie, elſewhere, in all the fruitfull Countrey,, ſeene like vnto this: which the two Riuers, *Amna* and *Pharphar*, falling downe from the Mountayne *Hermon* doe inrich. For the Citie ſtandeth vnder the Mountayne *Hermon*. The Riuer *Amna* runneth into the Citie it ſelfe the waters whereof are conueyed through Pipes, into all the houſes of the Nobilitie, and alſo into the Market places and ſtreets. And the Countrey it ſelfe is much frequented through the Affaires of all Countries. But *Pharphar* running by the Citie it ſelfe, doth water all the Gardens and pleaſant places. And there is a Synagogue of the *Iſmaelites* in the Citie, which they call *Gumagh Dumeſq*, that is, the * Moſche of *Damaſcus*, the like building whereof is no where ſeene in the World: and the Inhabitents ſay, that it was the Princely Palace of *Ben-Hadad*. And there is a wall of Glaſſe built by the workmanſhip of the *Magicians*, diſtinguiſhed with holes equall in number with the dayes of the Sun, ſo that euery day the Sun entring in at euery hole goeth thorow the twelue degrees fitted to the houres of the day, and ſo ſheweth the time of the yeare and day. But within the Palace it ſelfe there are houſes or little Bathes made of Gold and Siluer, wherein there is a Throne of the ſame matter, like vnto a great Veſſell, ſo that it may receiue three men bathing together. Within the Palace I ſaw the rib of a man hanging, of one of the *Enakims*, which was nine *Spaniſh* handfuls long, and two handfuls broad: and it is reported, that he deſcended from the moſt ancient Kings of *Enak*, named *Abchamaz*, as by the ingrauen ſtone of his Sepulchre is declared; whereon it is alſo written that he raigned ouer the whole World. But at *Damaſcus* there are about three thouſand *Iſraelites*, among whom there are the Diſciples of wiſemen, and ſuch as are rich. And the Head m of the Aſſembly of the Land of *Iſrael* dwelleth there, whoſe name is *Eſdra*, and his Brother *Sar Salom* the chiefe Iudge, and *Ioſeph* the fift of the Aſſembly, and *Matſliahh* the head of the order of the Readers, and *Mair* the Crowne and glory of the wiſe men, and *Sadik* the Phyſician. There are alſo, almoſt, two hundred of the *Literall Expoſitors*, but of the *Cuthai*, almoſt foure hundred: among all whom there is great concord and peace, yet notwithſtanding, theſe diuers Factions inter-marrie not each with other.

Galgad.
Gilead.
Salcatha.
Saleca.
Baghal-Beik.
* That is, of a certain Deuil, to whom too many, things are aſcribed by Superſtition.
Thadmur.
Kiriathin.
Kiriathaim.
Hamath.
The Riuer *Iabok.*
Great Earthquakes, of which ſee *l.8. c.2.* & 3.
Siba.
Hhatſor.
Lamdin.
Hhaleb, happily *Aleppo.*
Aram Tſoba.
Algub.
Baalit.

Departing from *Damaſcus*, in one whole dayes iourney I went to *Galgad*, which was ſometimes called, *Gilead*, a large Countrey, flowing with Riuers and Fountaines of water, repleniſhed with Gardens and Orchards, in the which there are about threeſcore *Iſraelites*. Halfe a dayes iourney from hence ſtandeth *Salcatha*, which Citie was ſometime called, *Saleca*. From whence the other *Baghal-Beik* is halfe a dayes iourney diſtant, the ancient name whereof was *Baghala*, ſeated in the Valley vnder *Libanus*, built by *Salomon*, for the ſake and vſe of *Pharaos* Daughter. And part of the building of the Palace yet remayneth, the ſtones whereof are iuſt twentie *Spaniſh* handfuls in length, and twelue in bredth, among which there is not one at all, that is not worne: and it is commonly reported, that that building was not made by the hand of man, but of * *Aſmodey*. And in the very entrance of the Citie, a great Fountaine burſteth forth, and runneth through the middeſt of the Citie. There is alſo *Thadmur* ſeated in the Deſart, built likewiſe by the commandement of *Salomon*, after the ſame manner of building and greatneſſe of the ſtones: and it is compaſſed with a wall, ſolitary, as I ſaid, and remoued from other Habitation, and ſome dayes iourney diſtant from *Baghala*. But, in this Citie *Thadmur*, there are foure thouſand *Iewes*, valiant, and ready and prepared for the battel: who make warre with the Children of *Edom*, and with the Children of *Garab*, or the *Arabians*, commonly called, ſubiect vnto the Kingdome of *Noraldinus*: and they helpe the bordering *Iſmaelites*. Among theſe, *Iſaac*, ſurnamed *Gracus*, and *Nathan*, and *Uziel*, haue the pre-eminence. Halfe a dayes iourney from thence I came to *Kiriathin*, called *Kiriathaim* in time paſt, in the which there are no *Iewes*, except one Dyer of woolls. From whence departing one whole dayes iourney, I entred into *Hamath*, retayning the ancient name, ſeated vnder the Mountaine *Libanus*, nigh vnto the Riuer *Iabok*. But, in thoſe dayes it hapned, that the Citie being ſhaken with a great Earthquake, aboue fifteene thouſand men periſhed in one day: and no more then ſeuentie men were remayning aliue, the chiefe is, *Ghola* the Prieſt, and old Father *Galeb*, and *Muchtar*. *Siba* is halfe a dayes iourney diſtant from hence, ſometimes called, *Hhatſor*: from the which, *Lamdin* is no further remoued then three leagues. In two dayes iourney from thence I went to *Hhaleb*, the ancient name of which Citie and Countrey was *Aram Tſoba*: and it is the Princely ſeat of King *Noraldinus*, within the which there is a very great Palace, compaſſed with a wall, and there is no Fountaine, Well, or Riuer in the whole Citie: but they drinke raine-water gathered in Ciſternes, which in the *Iſmaelitiſh* Language they call, *Algub*. There are about one thouſand fiue hundred *Iſraelites* here, whoſe Heads are, *Moſes* the *Conſtantinopolitan*, and *Iſrael*, and *Seth*. But trauelling two dayes iourney from hence, I came to *Baalits*, in time paſt *Pethoran*, and nigh vnto the Riuer *Euphrates*, where euen vntill this day, the Tower of *Balaam* the ſonne of *Beghor*, remayneth (let the name of the wicked be aboliſhed) built according to the number of the houres of the day: and in that Citie there are few *Iewes*. From thence, it is halfe a dayes iourney to *Kelagh Geber*, which the Ancients called, *Selagh Midbera*, the *Latines*, *Petra Deſerti*. The *Arabians* onely retayned this, after they fled into the Deſarts, being violently expulſed by the *Turkes*, from their habitations and Cities. But here there are almoſt two thouſand *Iewes*, and the chiefe of theſe, *Sedekias*, *Hbaija*, and *Salomo*.

Balaam.
Kelagh Gebar.
Selagh Midbera.
Petra Deſerti.
The *Arabians.*

§. III.

Of Meſopotamia, Moſul, Bagdat; *the* Calipha; *the numbers, Synagogues, and Priuiledges of the* Iewes *in it, and the places adioyning.*

ONe dayes iourney diſtant from hence is *Dakia*, which was ſometime called *Chalne*, the beginning of the Land of *Senaar* (which is *Meſopotamia*) it lieth out in length betweene the Kingdome of the *Turkes*, and the Countrey *Sangaſar*. And there are almoſt ſeuentie *Iewes* there, ouer whom, *Zachai*, and *Nedib*, otherwiſe called [c] *Sagi Nehor*, and *Ioſeph*, haue the pre-eminence. And in this place ſtandeth the Synagogue built by *Eſdra*, returning from *Babylon* to *Hieruſalem*. Two dayes iourney from thence is ancient *Hharan*, in the which there is alſo a Synagogue of the like building, made by the commandement of the ſame *Eſdra*: but that place, where the houſe of our Father *Abraham* was, contayneth no building; yet is it religiouſly reſpected by the *Iſmaelites*, and frequented by them for the offering vp of their ſupplications. Departing from thence, we trauelled two dayes iourney to the place where a Riuer iſſueth forth, called by the Inhabitants *Alchabor*, the ſame alſo in time paſt being called, *Hhabor*, which runneth forth into the Prouince *Madai* or *Media*, and falleth into the Mountaine *Gozen*. And there are about two thouſand *Iewes* there. From hence, after two dayes iourney, is *Netſibin* or *Niſibis*, a great Citie, abounding with Riuers of water, where are, almoſt, a thouſand *Iewes*. From whence, trauelling two dayes iourney, we came to *Gezir Ben-Ghamar*, which Citie is contayned within the bankes of the Riuer *Hidekel*, which the people of the Weſt call *Tygris*, at the foot of the Mountaines *Ararat* or *Taurus*, foure miles, almoſt, diſtant from the place where the Arke of *Noe* reſted: but *Ghamar-Ben-Alchetab* hauing taken that Arke from the ridge of the Mountaine, being remoued, fitted it for the vſe of the *Iſmaelites* Moſche, neere vnto which, ſtandeth the Synagogue of *Eſdra*, euen vnto this day, whereunto, the *Iewes* going out of the Citie, aſſemble on feſtiuall dayes, to pray. And in that Metropolitan Citie of *Gezira Gamar Ben-Alchetab*, there are, almoſt, foure thouſand *Iewes*, *Mubhhar*, and *Ioſeph*, and *Hbaija*, being the chiefe.

Dakia.
Chalne.
Senaar.
The *Turkes.*
Sangaſar.
Sagi Nehor.
[c] That is, Very honourable.
Hharan.
Alchabor.
Hhabor.
Madai.
Media.
Gozen.
Netſibin.
Niſibis.
Gezir Ben-Ghamar.
Hidekel.
Tygris.
Ararat.
Taurus.
The Arke of *Noe.*
Ghamar-Ben-Alchetab.

Two dayes iourney diſtant from thence is *Al-Mutſal*, the name whereof was ſometime, Great *Aſſur*, where are ſeuen thouſand *Iewes*: the principall whereof are, *Zachai ha* [d] *Naſſi*, of the poſteritie of King *Dauid*; and *Ioſeph*, ſurnamed [e] *Barhan al pelech*, Counſellor of King *Zimaldin*, Brother of *Noraldinus* the King of *Damaſcus*. And this Citie is the beginning of the Kingdome of *Perſia*, and retayneth that ancient largeneſſe and greatneſſe, ſeated vpon the Riuer *Hhidekel*, betweene which and the ancient *Niniue*, there is onely a Bridge: but *Niniue* is vtterly deſtroyed: yet there are ſtreets, and many Caſtles within the ſpace of the ancient circuit, from which vnto the Citie *Adbael*, is one leagues diſtance. But *Niniue* was built vpon the banke of *Hhidekel*. And in the Citie *Aſſur* there are now three Synagogues of three Prophets, of *Abdia*, of *Ionas* the ſonne of *Amithai*, and *Nahhum* the Sonne of *Elcuſſeus*. Departing from thence, and trauelling three dayes iourney, I came to *Rababa*, by the Antient, called *Rehhoboth*, ſeated nigh vnto the Riuer *Euphrates*, in the which, there are almoſt two thouſand *Iewes*, whereof *Ezechias*, *Abud*, and *Iſaac*, are accounted the chiefe. And it is a very great and goodly Citie, compaſſed about with walls, and very well fortified, and furniſhed with goodly Suburbs of Gardens, and places of delight. Vpon the banke of the ſame Riuer ſtandeth *Karkeſia*, ſometime called *Charchamis*, one dayes iourney onely, diſtant from *Rababa*; in the which, there dwell about fiue hundred *Iewes*; *Iſaac*, and *Elhana* being the chiefe. Two dayes iourney from hence, we went to *Al-Iobar*, the ancient name whereof, was *Pumbedutha*, ſeated in *Nahardugha*: in the which, there are about two thouſand *Iewes*, among whom there are many Diſciples of the Wiſemen, and the chiefe of theſe are, Great *Hen*, and *Moſes*, and *Eliakim*. The Sepulchres of the Maſters, *Iuda*, and *Samuel*, are there accounted memorable. Before each Sepulchre ſtand two Synagogues, built by them before their death. There alſo remayneth the Sepulchre of *Beſtenai Hanaſſi*, who was Head of the Tranſmigration, and *Nathan*, and *Neheman* the ſonne of *Papha*. Departing from hence, I trauelled fiue dayes iourney to *Hharda*, in the which, there are about fifteene thouſand *Iewes*, among whom *Zachen*, and *Ioſeph*, and *Nathanael*, are the chiefe. From this Citie, it is two dayes iourney to *Ghukbera*, the chiefe Citie, built by *Iechonias* the King of *Iuda*,

Al-Mutſal.
Aſſur.
[d] That is, a Prince.
[e] Skilfull in Aſtrologie, in the *Arabian* Language.
Mutſal the beginning of *Perſia.*
Niniue.
Adbael.
The Synagogues of *Abdia*, *Ionas*, and *Nahhum.*
Rababa.
Rehhoboth.
Euphrates.
Karkeſia.
Charchamis.
Al Iobar.
Pumbedutha.
Sepulchres.
Captaine of the Captiues baniſhed thither.
Hharda.
Ghukbera.
Iechonias.

Iuda, in the which there are almoſt ten thouſand *Iewes*, *Iehoſuah* and *Nathan* being the principall.

Bagdad.
Calipha.
* That is, Emperor of the Beleeuers, who leade their liues ſorrowfully or penitently.
Caliphas place at *Bagdat*.
* That is, humble obſeruers.

Two dayes iourney diſtant from hence ſtandeth *Bagdad*, a great Citie, the beginning of the Kingdome of *Calipha*, named * *Amir Almumanin Alghabaſſi*, of the Progenie of him, whom the *Iſmaelites* call their Prophet, who hath the chiefe authoritie ouer the whole Doctrine and Sect of the *Iſmaelites*: and for this cauſe he is accounted reuerent and honorable, to all the reſt of the Kings of the *Iſmaelites*: for hee ruleth ouer them all, as a certaine high Prieſt of them all. And within the Citie of *Bagdad* it ſelfe he hath a Palace, built in a plat of ground of three miles, and within the Palace, there is a Wood furniſhed with all kinds of Trees of the whole world, not onely with fruitfull Trees, but alſo barren; repleniſhed alſo with all ſorts of Beaſts, and in the middeſt of the Wood, an huge ſtanding Poole of water, conueyed from the Riuer *Tigris*. But the *Calipha* walking or ſupping in that Wood for recreation, his ſeruants exerciſe Hawking and Fiſhing, and hee goeth vnto this place accompanied with the traine of his Counſellers and Princes. And the proper name of this great King is * *Al-Ghabaſſi Hhaphtſi*, who loueth the *Iſraelites* very well, being skilfull in the tongues, ſtudious in reading the Law of *Moſes*, who being expert in the *Hebrew* Language, both readeth, and alſo writeth learnedly. But hee hath made this Religious vow vnto himſelfe, that he would receiue the vſe neither of meate, drinke, nor apparell, but through the labour of his owne hands: for he is an artificiall maker of the moſt excellent fine Mats and Couerlets, which, being marked with his owne Seale, he deliuereth to his principall ſeruants, to be ſold in the Market, but the Noble-men of the Countrey buy them, and with the money of that trade, he procureth maintenance for himſelfe: and hee is a man of an honeſt behauiour, and faithfull, and religious after his manner, and moſt curteouſly ſaluteth, and ſpeaketh vnto all men. But the *Iſmaelites* may not lawfully behold him. But the Pilgrims who goe vnto that famous houſe, called *Meka*, ſeated in the Countrey of *Æliman*, from the moſt remote Countries, trauell this way through an earneſt deſire they haue to ſalute *Calipha*; and hauing entred into the Palace, they crie out, *O our Lord, the light of the Iſmaelites, and the Sunne-beame of our Law, ſhew vs the brightneſſe of thy face*: to whoſe words hee inclineth not his minde. But then, the Princes his familiar friends and ſeruants ſpeake vnto him with theſe words: *Our Lord, ſpread abroade thy peace vpon theſe men comming from remote Countries, whom an admirable deſire hath inforced to flye vnto the ſhadow of thy glory.* In the ſelfe ſame houre therefore, taking vp the wing of his garment, hee letteth it downe out of the Window, which, the Pilgrims comming vnto it, religiouſly kiſſe. And hauing heard this anſwer from one of thoſe familiar Princes, *Goe in peace, for now our Lord, the light of the Iſmaelites hath receiued, and giuen you peace*: for he is ſuppoſed by them to be, as it were, he whom they call their Prophet. They therefore moſt ioyfully returne euery one into their Countrey, after they haue beene diſmiſſed in this manner with ſuch ſpeech of the Prince, and returning home, are receiued by their brethren, kinsfolke, and familiar and inward friends, with the kiſſing of their garments. And euery one of thoſe Princes who ſerue the *Calipha*, haue their ſeuerall Palaces within that huge Palace, yet they goe all bound with Iron Chaines, and ouer all their houſes there are watchfull keepers ſet, leſt any one ſhould attempt any ſudden innouation againſt that mightie King. For it happened once, that his brethren conſpiring againſt him, made a certaine other, one of their number, ruler ouer them; wherefore he eſtabliſhed it by decree, that all the children of his whole ſtocke and familie, ſhould be bound with Iron Chaines, leſt they ſhould againe enterprize the like attempt againſt the mightie King. But euery one liueth in a priuate Court, reuerenced with great honour, and hath Cities, Townes, and Countries, from the which he yeerely receiueth tributes and reuenues, brought vnto him by the Treſurers: and they feaſt, and giue themſelues to pleaſure all their whole life. But in that Palace of the mightie King, there are buildings of an admirable greatneſſe, the Pillars whereof are of ſiluer and gold, and the inner parts of the houſes are ouer-laide with theſe metals, and beautified with all kind of Precious ſtones and Pearles: out of the which Palace he goeth forth once only in the yeere, on that feſtiual day or Eaſter, which they cal *Ramadan*. And on that day, great multitudes of men from diuers and remote Countries, flocke together to ſee his face. And he is carried vpon a Mule, attired in princely garments, intermingled with gold an ſiluer, hauing his head adorned with a Myter, ſhining with ſtones of incomparable price: but he weareth a blacke Handkerchiefe vpon the Myter, by carrying whereof, he openly confeſſeth the ſhamefac'tneſſe of this world; as if he ſhould haue ſaid: This great Maieſtie which yee behold, darkeneſſe will obſcure in the day of death. Moreouer, all the Nobilitie of the *Iſmaelites* accompanie him, attired with very goodly and coſtly garments, and ſitting vpon Horſes, the Princes of *Arabia*, the Princes of *Media*, and *Perſia*, and the Princes of the Countrey of *Tuboth*, which is three moneths iourney diſtant from *Arabia*. But he commeth forth of his Palace to the great houſe (as they call it) of Prayer, built in the gate *Boſra*: for that is accounted their greateſt houſe of Prayer. Moreouer, as well the men as women, all who celebrate that day are cloathed with Purple and ſilken garments. You may alſo finde through all the wayes and ſtreets, all kindes of Inſtruments, Songs, and Dances, playing when he paſſeth by: and *Calipha* himſelfe the mightie King is ſaluted by all, in theſe words: Peace bee vpon thee our Lord

This is obſerued by the greateſt *Mahumetans*: the Great *Turke* himſelfe ſtill profeſſing the exerciſe of ſome trade, though perhaps more for ſhew then in ſuch ſerious reſpect as this.
Meka.
Æliman or the South Countrey; ſo they call *Arabia*.
Treaſon preuented.
The Buildings of the Palace.
Ramadan, the *Iſmaelites* Eaſter.
Arabia.
Perſia.
Tuboth.
Boſra.

the King, He, I ſay, kiſſeth his owne garment, wherewith ſometimes, but ſometimes only with his hand ſtretched forth, he ſignifieth peace and ſalutation vnto them. And thus hee goeth vnto the Court of prayer, where aſcending into a woodden Turret, he interpreteth his Law in a Sermon, from an higher place. But then the wiſe men of the *Iſmaelites* ariſing, hauing wiſhed all happineſſe vnto him, congratulate his greatneſſe and excellent pietie, euidently knowne by many examples, which they deſire to be perpetuall. And ſurely, all enlarge this gratulation, anſwering, *Amen*. And afterward he bleſſeth them all. Then preſently a Camell being brought, is killed by him, for this is accounted their Paſchall feaſt, of the fleſh whereof he commandeth ſmall pieces to be diſtributed to thoſe Princes his ſeruants, who are to taſte of the beaſt ſlaine by their ſacred King, at which preſent they greatly reioyce. And theſe things being performed after their manner, they depart from that houſe of Prayer. But the King returneth another way then hee came, by the banke of the Riuer *Tigris*, himſelfe alone. For the reſt of the Princes and ſeruants returne by the Riuer, being carried in Boates before him, vntill hee enter into the Palace. And that way is diligently kept all the yeere by Watchmen, leſt peraduenture any one enter into that place, which is ſacred, through the ſteps of his feete. All that whole yeere after he is conteyned within the Palace, neuer to goe forth to any other place. But he is of a faire behauiour, and according to that ſect of his, iuſt and godly. And hee hath built a Palace beyond the Riuer, on the very banke of a certaine Arme of the Riuer *Euphrates*, which floweth from the other ſide of the Citie, in the which he hath built great houſes and Market-places, and alſo Hoſpitals, fit for the curing of poore ſicke men, and almoſt threeſcore Phyſicians Store-houſes are reckoned there, being all abundantly furniſhed with all neceſſary kindes of Spices, Medicines, and other fit things brought from the Kings houſe: whatſoeuer therefore is thought commodious for Medicine, and food, and for the whole cure, is giuen to all the ſicke brought thither, at the Kings coſt, vntill they happen to bee recouered. Beſides, there is another Palace in the ſame place, which is called *Dar Almarapthan*, that is, the houſe of Mercie, for the including of all mad perſons found in the Countrey; euery one whereof are bound with Iron Chaines, vntill they returne to their wits: for then they are euery one permitted to depart vnto their houſes, the men to whom that charge is committed, looking vnto it, and examining the ſame euery moneth. All theſe things are ordained by that King, for the beſtowing of almes and benefit commonly, to all comming thither, who are either mad, or troubled with any other diſeaſe. For, as we haue ſaid, he is of a mercifull and kind diſpoſition, and of a good minde.

His bleſſing the people.

Learned men or ſtudents of *Mahomets* Law.

Camell killed.

Caliphas keeping home.

Palace betwixt *Tigris* and *Euphrates*.

All theſe buildings (it ſeemes) were deſtroyed by the *Tartars*.

Hoſpitals.

Dar Almarapthan, a *Bethlehem* Hoſpitall for the Mad.

And in the ſame Citie, called *Bagdad*, there are about a thouſand *Iewes*, liuing in great quietneſſe and peace, and very honeſtly vſed vnder the dominion of that King, ſurnamed, *the Great*, among whom there are ſome very learned men, the chiefe of the Aſſemblies, greatly conuerſant in the ſtudie of the Law of *Moſes*. But there are ten Aſſemblies there, the head of the greateſt whereof, is *Samuel* the ſonne of *Heli*: next, the heads of the other Aſſemblies are, *Gaon Sagan* the *Leuite*, of the ſecond: but of the third, *Daniel Sod*: of the fourth, *Eliezer Habbaber*: and *Eliezer Ben Tſamahb*, head of the Order, who is deſcended from the Prophet *Samuel*, and with his Brethren playeth cunningly vpon muſicall Inſtruments, that is, vpon the *Pſalteries*, with the ſame skill which was then vſed when the houſe of the Sanctuarie was yet ſtanding; hee is head of the fift Aſſembly: and of the ſixt *Hbaſadias*, the flower of his Companions: *Haggaus Hanaſſi* ruleth the ſeuenth Aſſembly: *Eſdras* the eight: *Abraham*, ſurnamed *Abutahar* the ninth: the tenth and laſt, *Zachaus Ben Baſathnai*. All theſe are called *Vacant*, becauſe they doe no other thing but gouerne the Societie. But they exerciſe iudgements, and execute iuſtice to all the *Iewes* of that Countrey all the dayes of the weeke, except the ſecond day wherein they all aſſemble before Great *Samuel*, the head of the Aſſembly, and honor of the *Iacobides*, who, together with thoſe ten *Vacants*, the heads of the Aſſemblies, doe iuſtice to euery one requiring the ſame. Notwithſtanding the greateſt of all theſe, is *Daniel* the ſonne of *Hbaſdai*, called the head of the Captiuitie, who hath a booke of his Genealogie, deriued euen from *Dauid*. The *Iewes* call him *our Lord*, and *the head of the Captiuitie*. And the *Iſmaelites* call him *Sidna Ben Dauid*, that is, *our Lord, the ſonne of Dauid*. And he hath great authoritie ouer all the Congregations of the *Iſraelites*, vnder the hand * of *Amir Almonin*, Lord of the *Iſmaelites*: whoſe decree was this, appertaining euen vnto his Poſteritie, adding and deliuering alſo a Seale of authoritie ouer all the Colledges of the *Iſraelites*, whatſoeuer contayned within the iuriſdiction of his Law, to whom for the cauſe of honor, he hath commanded all men, as well *Iſmaelites* as *Iewes*, to ariſe vp and ſalute, and Nations alſo of whatſoeuer faction; he that ſhall doe otherwiſe, let him be puniſhed with an hundred ſtripes. But when he commeth forth to viſit the *Great King*, he is guarded with a great number of Horſe-men, *Iewes* and *Gentiles* accompanying him, a Cryer going before him, proclayming theſe words: *Prepare yee the way for the Lord the ſonne of Dauid, as it is meete*; and they proclaime it in their Language. But he is carried vpon an Horſe, cloathed with ſilken and embroydered garments, he adorneth his head with a Miter, vpon the Miter he weareth a white Shaſh, and vpon the Shaſh a Chaine. And all the Colledges of the *Iſraelites* of the Countrey of *Senaar*, *Perſia*, *Gharſan*, and *Seba*, which is now called *Aliman*, and *Diarbeich*, and of all the Countrey of *Meſopotamia*, and the Prouince *Kut*, whoſe Inhabitants dwell in the Mountaynes

of

Iewes at *Bagdat*.

The head of the Captiuitie, who, and of what qualitie.

* The power which the *Iewes* had, was both limited to *Iewiſh* caſes and perſons, and vnder the *Saracen* Magiſtrates inſpection, as the *Greeke* Patriarke and BB. vnder the *Turke*, a ſlauiſh power dearely bought, and executed at will of the ſeller, where *Iewiſh* affection hath not enlarged.

The Countrey of *Senaar*.

Perſia.

Charſan.

Seba, which is alſo *Aliman*, and *Diarbeich*.

Alania.
Derbent.
Sicria.
The Mountaines *Aſna.*
Gerganai, who alſo are the *Gergaſai.*

of *Ararat*, and of the Countrey *Alania*, which is incloſed round about with very high Mountaines, and haue no entrance or way to goe forth except the Iron Gates placed there by *Alexander*, where that Nation called *Alan* dwelleth: beſides, of the Countries of *Sicria*, and all the Land of *Thogarmin*, euen vnto the Mountaines *Aſna*, and of the Prouince of the *Gerganai*, euen vnto the Riuer *Ghihon*. But the *Gerganai* are the ſame People that are called *Gergaſai*, now Chriſtians, and vnto the Gates of the beſt Countries and Lands, euen vnto *India*, I ſay, the Colledges of all theſe Countries, through the authoritie and power of this man, Prince of the Captiuitie, chuſe euery one their Head and Miniſter, who being choſen, come vnto him to receiue authoritie, and impoſition of hands: and vnto him, Gifts and Preſents are brought from all the borders of the Land. And he hath publike houſes, let for aduantage, which they call *Fondaci*, and hath alſo Orchards and Gardens in *Babylon*, and very many poſſeſſions receiued from his Anceſtors by the right of Inheritance; but no man dare violently take or carrie away any thing from him. He hath alſo houſes to be let, and of Merchandizing, for the vſe of the *Iewes*. He receiueth alſo a certaine tribute yeerely out of the Markets, and from the Merchants of the Land, beſides that which he receiueth, brought vnto him from remote Countries. Therefore he is exceeding rich, and diligently conuerſant and learned, as well in the ſacred as in other bookes of humane knowledge: and he feedeth many of the *Iſraelites* by his daily hoſpitalitie. But, at what time any man of this Familie is made Head of the Captiuitie, [a] hee bringeth forth great ſummes of money, and giueth firſt vnto the King himſelfe, and next vnto the Princes and Magiſtrates. And the ſame day wherein the King layeth his hand vpon him, to grant him authoritie and principalitie, the ſecond Chariot of the King is prepared and couered for him to aſcend into it, and to be brought from the Palace vnto his owne houſe with great pompe and ſinging, and with the ſtriking vp of Drums, and ſound of the Fluits. But he himſelfe exerciſeth the impoſition of hands towards the men of the Aſſemblie. And the *Iewes* Inhabitants of that Metropolitan Citie are the *Diſciples of* [b] *Wiſe-men*, and very rich: and eight and twentie Synagogues are numbred in the Citie of *Bagdat* it ſelfe, and in *Parech*, or the Suburbs which are beyond *Tigris*. For the Riuer runneth through the Metropolitan Citie it ſelfe. But that great Synagogue, which appertayneth to that man who is the Head of the Captiuitie, is built with marble ſtones, diuers and moſt excellent, of all colours, garniſhed with Gold and Siluer: and in the very Pillars, Verſes of the Pſalmes are read, ingrauen in golden letters. Moreouer, before the Arke, the ranks of ten ſeats are there diſtinguiſhed with marble ſteps; in the higheſt whereof, the Head of the Captiuitie ſitteth with the chiefeſt of the Familie of *David*. But the Metropolitan Citie it ſelfe is great, in the which alſo a Citie, like a Caſtle is contayned, fortified with a wall of three miles circuit about. The Countrey aboundeth with the moſt excellent Palme-trees, Gardens and Orchards, of all the Land of *Senaar*, and is frequented by the moſt gallant Merchants and Factors of all Countries, and maintayneth learned men and Philoſophers, and Students of all the Mathematicall Artes, Diuinations, and Inchantments.

[a] So is the *Conſtantinopolitan* Patriarch, now forced to giue to the *Turkes*, 4000. Duckets tribute, and almoſt as much to the *Baſſas*: at other times not admitted to ſit with them. *Gerlach. ep.*

The manner of creating the Head of the Captiuitie.

[b] That is, Schollers of Rabbins, and Students of the *Talmud.*

28. Synagogs in *Bagdat.*

Gehiaga.
Reſen.
Babel.
The ruines of *Nabuchodonoſors* Palace.
The Fornace of burning Fire into the which *Hananias*, *Miſael*, and *Azarias* were caſt.
Hhilan.
The Tower of *Babel.*
Lagzar, in the *Spaniſh* tongue called, *Mazari.*
The Brickes are 8. inches broad, 6. thick, 12. long, with Canes betwixt, the building is not now a mile about, ſome ſay, but a quarter: perhaps a good part carried away ſince the time of *Beniamin.*

Departing two dayes iourney from thence I came to *Gehiaga*, the ancient name whereof was *Reſen*, ſometimes a great and very famous Citie, in the which there are almoſt fiue thouſand *Iſraelites*; and they haue a great Synagogue, with a place of buriall next vnto the Synagogue: and in the burying place a Caue, famous for the Sepulchres of certaine ancient learned men. One dayes iourney diſtant from hence, ſtandeth that ancient *Babel*, contayning thirtie miles in compaſſe, but now vtterly deſtroyed, where the ruines of *Nabuchodonoſors* Palace are yet ſeene, inacceſſible to men, by reaſon of the diuers and noyſome kinds of Serpents and Dragons liuing there. Not aboue twentie miles diſtant from theſe ruines, twentie thouſand *Iſraelites* dwell, who powre forth their prayers in the Synagogues; the chiefe whereof is that vppermoſt ancient Floore of *Daniel*, built with ſquare ſtones and Brickes, and the Temple and Palace of *Nabuchodonoſor* of the ſame matter, and the Fornace of burning fire, into the which, *Hananias*, *Miſael*, and *Azarias* were caſt. And all theſe things are ſeene in the Valley well knowne to all. From thence we paſſed fiue miles to *Hhilan*, where are almoſt ten thouſand *Iſraelites*, diuided into foure Synagogues, whereof one was the Synagogue of *M Aar*, who lieth buried there: next vnto whom alſo, are the Sepulchres of Great *Zeghirus* the ſonne of *Hama*, and of Great *M Aar*: and the *Iewes* daily aſſemble thither to pray. From thence, are foure miles vnto the Tower which the Children of the diuiſion began to build, which was made of that kinde of Bricke, which in the *Arabian* Language is called, *Lagzar*. The length of the Foundation conteyneth almoſt two miles, but the bredth of the walls is two hundred and fortie cubits: and where it is broadeſt, it contayneth an hundred Canes. Betweene the ſpace of ten Canes, there are wayes made out at length throughout the whole building in the forme of a wreathed rundle; aſcending which from the higheſt place, the fields are beheld twentie miles off: for the Countrey it ſelfe is very broad and plaine. But this building was ſometimes ſtricken with lightning from Heauen, and deſtroyed euen vnto the loweſt part.

Naphahh.
The Synagogue of *Ezechiel* the Prophet.

Halfe a dayes iourney from hence is *Naphahh*, where are almoſt two hundred *Iewes*: and the Synagogue of that Great *Iſaac*, ſurnamed *Naphhæus*, is there, who lieth buried right ouer againſt it. Three leagues from thence is the Synagogue of *Ezechiel* the Prophet, nigh vnto the

Riuer *Euphrates* ; and in the ſame place right ouer againſt the Synagogue, are threeſcore Towers in number, and betweene euery Tower alſo , there are ſeuerall Synagogues , and in the Court of the Synagogue there is an Arke; and behind the Synagogue, the Monument of *Ezechiel* the ſonne of *Buz* the Prieſt, vnder a great and very goodly Vault, built by *Iechonias* King of *Iuda*, together with fiue and thirtie thouſand *Iewes* , who followed him by *Euilmerodak* deliuered out of Priſon. And this place is betweene the Riuer *Cobar*, and the Riuer *Euphrates*. And *Iechonias* , and they who came with him , are engrauen in the very walls; *Iechonias* firſt, but *Ezechiel* laſt. And this place is holy, euen vnto this day. And vnto that place at a certaine time, many aſſemble for the cauſe of prayer, from the beginning of the yeere vnto the feaſt of Expiations : and there they liue moſt pleaſant dayes. And that principall man , whom they call the Head of the Captiuitie, with the other Heads of the Aſſemblies , come hither alſo from *Bagdat*, and abide all in that field for two and twentie miles together, pitching their Tents in diuers places. Moreouer, the *Arabian* Merchants come thither , and the greateſt and moſt frequented Faires are kept there. But at this time , a great Booke, renowmed for authoritie and antiquitie, written by *Ezechiel* the Prophet , is brought forth, wherein they reade on the day of Expiation. And vpon the Sepulchre of *Ezechiel*, a Lampe continually burneth day and night, ſince it was firſt lighted by the ſame Prophet, for the which, Oyle and Thread are ordinarily diſtributed and tempered. There is alſo a certaine great ſacred Temple there , full of bookes kept as well from the time of the firſt houſe, as of the ſecond : and it is and was the cuſtome, that they who had no children, ſhould conſecrate their Bookes in that place. Moreouer, Vowes are made in that place, to be performed by the *Iewes* dwelling in *Media* , and *Perſia*. The principall men alſo of the *Iſmaelites* reſort hither to pray, among whom the authoritie and reuerence of the Prophet *Ezechiel* is great, the name of which place in their Language is, *Dar melibha*, that is, *The houſe of the Congregation:* and thither all the *Arabians* come for cauſe of prayer. About halfe a mile diſtant from this place , the Sepulchres of *Hananias* , *Miſael*, and *Azarias*, are ſeene, with each of their great and goodly Arches. And although warre happen in thoſe Countries, there is no mortall man that dare violate or touch theſe places ; neither of the *Iewes* nor *Iſmaelites*, for the reuerence of the Prophet *Ezechiel*. From thence you trauell three miles to the Citie *Alkotſonath* , in the which there are almoſt three hundred *Iewes*, and there alſo are the Sepulchres of Great *Papha*, and *Huna*, and Maſter *Ioſeph Sinaus*, and of *Ioſeph* the ſonne of *Hhama*. And right ouer againſt euery one of them , there are ſeuerall Synagogues, in the which the *Iewes* daily aſſemble for the cauſe of prayer. From hence to *Ghein Saphta* are three leagues, where is the Sepulchre of *Nahum* the ſonne of *Elcuſaus* the Prophet. It is one dayes iourney from thence to *Caphar le Paras*, a famous place for the Sepulchres of *Hhaſſidai*, and *Ghakiba*, and *Duſa*. *Capharmehamidbar* is halfe a dayes iourney diſtant from thence , where Maſter *Dauid* , and *Iehuda* , and *Kuberia*, and *Sehora* , and *Abba* lie buried. One dayes iourney from thence is the Riuer *Liga*, where the Sepulchre of King *Sedechia* is, beautified with a great Arch. One dayes iourney from hence ſtandeth the Citie *Kupha*, famous for the monument of King *Iechonias*, of great workmanſhip , right ouer againſt which , a Synagogue is built ; and in this place there are almoſt ſeuen thouſand *Iewes*. One dayes iourney and an halfe from thence ſtandeth *Suria*, which the Ancient called , *Matha Mahbaſia* , in the which the Heads of the Captiuitie, and the chiefe of the Aſſemblies, were in the beginning : and great men are buried there , *Sarica* , and his ſonne *Haai*, and *Saadias* the ſonne of *Piyumus*, and *Semuel* the ſonne of *Hhophin* the Prieſt, and *Sephanias* the ſonne of *Chuſſi* the ſonne of *Gedolia* the Prophet , and very many other of the Heads of the Captiuitie, Princes of the Familie of *Dauid*, and principall men of the Aſſemblies, who abode there in the beginning, before the deſtruction thereof. You trauell two dayes iourney from hence to *Sephiththib*, ſituated in *Nahardagha*. But from thence to *Elnachar*, is one dayes iourney and an halfe , called alſo *Pebeditha*, ſeated vpon the banke of *Euphrates*, where his Synagogue is ſeene , who by the figure *Antonomaſia*, is called *Rab*, and of *Samuel*, nigh vnto the which alſo are their Monuments.

The Riuer *Cobar*.

Iewiſh Pilgrimage yeerely.

Continuall light and continued darkneſſe.

Great Temple.

The houſe of refuge.

The Sepulchres of *Hananias, Miſael,* and *Azarias*.

The Citie *Alkotſonath*.

Ghein Saphta.

Caphar le Paras.

Capharmehamidbar.

The Riuer *Liga*.

The Sepulchre of *Sedechias*.

Kupha.

The Sepulchre of *Iechonias*.

Suria.

Matha Mabbaſia.

The Sepulchre of *Sephanias*.

Sephithib.

Nahardagha.

Elnachar.

Pebeditha.

§. IIII.

Strange reports, if true, of the Aliman Iewes. *Of* Perſia, *and* DAVID ELROI. *Of the* Niſbor Iewes, *and ſome places of* India.

FRom thence trauelling through the Deſart, you goe vnto the Countrey *Seba*, which is now called , the Land of *Aliman* , bordering vpon the Countrey *Senaar* on the North, the length whereof contayneth one and twentie dayes iourneys to be made through the Deſarts : and in this Countrey thoſe *Iewes* dwell , who are called , the Sonnes of *Recab*, otherwiſe, the men of *Theima*. For *Theima* is the beginning of their Dominion, whom now *Hanan Hanaſſi* gouerneth. And the Citie of *Theima* it ſelfe is great, and populous. Their Countrey is extended ſixteene dayes iourney, betweene the Mountaines which

Seba.

Aliman.

The ſonnes of *Rechab*.

Theima.

are called, *Northerly*, beautified with great and well fortified Cities, and not ſubiect to the yoke of any forraine Nation: from whence the Inhabitants going forth, ſpoyle all the bordering and alſo the remote Nations, how many ſoeuer they be, euen vnto the *Arabians*, who are in league with them. But the *Arabians* are they who dwell in Tents, and haue moueable Habitations in the Deſarts of their Countrey, and inuade ſtrange Countries for prey, in all that Countrey of *Alman*: and thoſe *Iewes*, whom we now mentioned, manure grounds and paſtures; poſſeſſe Heards and Cattell, hauing a very large and vaſt Countrey, who giue the Tenths of all their reuenues to the vſe of the Diſciples of Wiſe-men, perpetually applying their ſtudie to Doctrine and Sermons, and of the Phariſies, who lament *Sion*, and bewayle *Hieruſalem*, continually abſtayning from Fleſh, and Wine, and alwaies cloathed with mourning and poore apparell, dwelling in holes or little Cottages, and faſting euery day except the Sabbath, with continuall prayers alſo beſeeching the ſacred Maieſtie, and begging the mercy of God towards the deliuerance of the Captiuitie of *Iſrael*. All the *Iewes* alſo deſire the ſame; to wit, the men of the Countrey of *Theima*, and *Telimaas*, in the which there are almoſt an hundred thouſand *Iewes*: among whom *Selomoh Hanaſſi*, that is the chiefe, and his brother *Hhanan Hanaſſi*, are of the *Progenie of* Dauid *the King*: which the Booke of the Familie from age to age deriued, plainly declareth. And all theſe goe with their garments rent, and faſt fortie daies, for all the *Iewes* ſakes liuing in Captiuitie. But that Prouince hath about fortie Cities, two hundred Townes, and an hundred Caſtles. But the Metropolis and Head is *Thenai*, and the ſumme of the *Iewes* inhabiting in all thoſe Cities, contayneth almoſt three hundred thouſand men. Moreouer, that chiefe Citie is largely compaſſed with very wide and ample walls, ſo that it hath fields within it, and affoordeth the abilitie and commoditie of ſowing and reaping Corne. For, it contayneth fifteene miles in length, and as many alſo in bredth. And the Palace of *Salomon Hanaſſi* is there: and the Citie it ſelfe is very faire, and furniſhed with moſt pleaſant Gardens and Orchards. *Tilmaas* alſo is no leſſe goodly and great a Citie, which about an hundred thouſand *Iewes* inhabit, ſeated betweene two very high Mountaines, and very ſtrongly fenced, full of learned and wiſe men, of the which, many are rich. *Chibar* is three dayes iourney diſtant from *Tilmaas*: and they report, that they are *Reuben*, and *Gad*, and the Tribe of *Manaſſe*, taken by *Salmanaſar* the King of the *Aſſyrians* and ſent hither, and that they built theſe great and well fortified Cities, and going forth of theſe places they made warres, and yet warre with all the bordering Kingdomes; and that no man is able to come vnto them, by reaſon of the vaſt and huge Deſarts, voyd of all ſuccour for eighteene dayes iourney together. And *Chibar* is alſo a great Citie, where fiftie thouſand *Iſraelites* dwell, whereof many are learned men, and very many moſt valiant, who make warre with the children of *Senaar*, and with the Northerne Countries, and the bordering Inhabitants of *Eliman*. But this is *Hodu*, that is pertayning to *India*, from which you are to trauell fiue and twentie dayes iourney vnto the Riuer *Vira*, which runneth through the Countrey of *Eliman*, where three thouſand *Iſraelites* dwell. Trauelling ſeuen dayes iourney from hence, you come to *Neaſat*, where are ſeuen thouſand *Iſraelites*, among whom, *Nedaian* is accounted a great man. But, from thence you trauell fiue dayes iourney to *Boſra*, ſeated on the Riuer *Tigris*, in which, there are a thouſand *Iſraelites*, of the which very many are the Diſciples of the Wiſe-men, and many are accounted rich.

Vertomannus mentioneth *Arabian Iewes* potent and cruell, ſecured more by Deſarts and Hills, then any greatneſſe of theirowne: as alſo in *Abaßia* ſome *Iewes* liue in manner free, on ſteepe Hills. But this freedome is a continual ſlauery, and ſiege; the *Arabians* alwaies endangering the one, and as it were, beſieging them, as the *Abaßines* the other. Neither yet doe I thinke but their Countrey is here enlarged far, by the *Iewiſh* relations to our Author. For, Cities and Townes in *Arabia* ſeeme not to be ſo frequent and populous.

Iewes called Mourners. See my *Pilg. l.* 2. c. 10. §. 2.

Theima.

Telimaas.

This ſeemeth a genealogicall Fable, as ſome other Relations which he had from his countrimen. My rule is *Caſsianum illud, cui bono*. If a Iew build his *Iewiſh* Temple, or a *Ieſuite* his *Romiſh-Catholike* Church, I look with both eies, and ſcarcely beleeue Relation, or pretended Reuelation and Miracle.

Thenai the Metropolitan Citie of the Countrey *Theima*.

Tilmaas. Chibar.

Sic perhibent qui de magnis maiora loquuntur. Credat Iudæus appella.

Here and elſe where make difference of what he ſaw, and what he receiued of his fabulous countrimen.

Two dayes iourney diſtant from hence, is the Riuer *Samura*, the beginning of the Countrey of *Perſia*, with a Citie of the ſame name, wherein a thouſand and fiue hundred *Iewes* dwell. And that place is famous for the Sepulchre of *Eſdras*, the Scribe & Prieſt, who comming Embaſſador from *Hieruſalem* to *Artaxerſes* the King, dyed there. But before his Sepulchre a great Synagogue is built by the ancient Fathers, and on the other ſide, the *Iſmaelites* haue built an Houſe of Prayer, for the great affection they bare towards that man: which alſo is the cauſe, that the *Iſmaelites* loue the *Iewes* reſorting vnto that place to pray. Foure miles diſtant from thence ſtandeth *Chuzſethan*, called *Elam* in former time, the Countrey of the *Elamites*, a very great Citie, but for the moſt part, now deſtroyed, waſted, and without Inhabitants: among the ruins wherof, *Suſan Habira* is yet to be ſeene, the huge Palace of K. *Aſſuerus*, built with very goodly workemanſhip, many parts and examples of Art yet remayning of that Princely and admirable building. In this Citie there are ſeuen thouſand *Iewes*, who are aſſembled in fourteene Synagogues; and before one of them ſtandeth the Sepulchre of *Daniel*: and the Riuer *Tigris* runneth through the Citie it ſelfe, and alſo diuideth the habitation of the *Iewes*: and on the one ſide of the Riuer, they are all very rich whoſoeuer dwell there, and they haue Market places very well furniſhed with Merchandizes and Trading: but on the other dwell all the meaner and poorer ſort, who haue no Markets, no Trading, nor Gardens or Orchards, ſo that vpon a certaine time they conceiued enuie againſt the other, and ſuppoſed that the riches and fertilitie happened vnto them, through the Neighbour-hood of *Daniel* the Prophet buried there: wherefore they required of them, that the Sepulchre of *Daniel* might bee permitted to bee tranſlated vnto their

Chibar.

Hodu. India.

The riuer *Vira*.

Neaſat. Boſra.

Samura. Eſdras.

Artaxerſes.

Chuzſethan.

Elam.

Suſan Habira.

The Palace of *Aſſuerus* the King.

The Sepulchre of *Daniel*.

Quarter. Which when it was conſtantly denyed, they firſt fell to brawling, and afterward to battell and fight, with great ſlaughter on both ſides for many dayes together, vntill at length being both weary, they agreed vpon Couenants and conditions, that euery other yeere, the Tombe ſtone of *Daniel* ſhould be carried ouer vnto the other ſide: and that for ſome little while was done and renued, but in the meane ſpace it happened, that *Senigar Saa* the Sonne of *Saa* the mightie Emperour of all the Kings of the *Perſians* came thither, whoſe command fiue and forty Kingdomes obay.

Senigar Saa, the Emperour of the *Perſians*, obeyed by forty fiue Kings.

He is called in the *Arabian* Language *Sultan alporas alkabir*, that is, *The Great King of* Perſia: and his Dominion is extended from the mouth of the Riuer *Samura*, euen vnto the Citie *Semarchoth*, and vnto the Riuer *Gozen*, and vnto the Countrey *Ghiſbor*, and the Cities of *Media*, and the Montaynes *Hbaphton*, and vnto thoſe excellent Countries, where beaſts are maintayned, from which diſſolued Myrrhe commeth. And all the Dominion of this Emperour contayneth foure monethes and foure dayes iourney. When therefore hauing ſometime ſtayed in this City, he had ſeene the Tombe ſtone of *Daniel* to bee carryed ouer from one quarter of the Citie vnto the other, and that very many of the *Iewes* and *Iſmaelites* went with it, demanding and vnderſtanding the cauſe, he thought it a ſhamefull thing, that ſuch irreuerence towards *Daniel* ſhould bee tolerated: but hauing diligently meaſured the ſpace betweene both parts, hee hung vp the Tombe ſtone of *Daniel* put into an Arke of Glaſſe, in that middle place, faſtened to an huge Beame with Brazen Chaines, and commanded a great Temple to be built, dedicated to the vſe of a Synagogue, and open for all men of the whole World, and denyed to no mortall man, whether *Iew* or *Aramite* purpoſing to enter into the ſame to pray. And that Arke hangeth vpon the Beame euen vntill this day. Moreouer, that Emperour forbade by an expreſſe Edict, that no man ſhould take fiſhes out of the Riuer for one mile downe the Riuer, and for another mile vp the Riuer, for the reuerence and honour of *Daniel*.

The Riuer *Sumra.*
Semarchoth.
Gozen.
Ghisbor.
The Mountayns *Hbaphton*
Myrrhe or Muske.

From hence to *Robad-Bar* are three dayes iourneyes, where alſo, almoſt twentie thouſand *Iſraelites* dwell: among whom there are very many Diſciples of the Wiſemen, and alſo rich; but theſe liue as Captiues vnder the power and authoritie of a ſtrange Prince. In two dayes iourney from thence you come to the Riuer *Vaanath*, where are foure thouſand *Iewes*, almoſt. But foure dayes iourney from that Riuer, lyeth the Countrey *Molbhaath*, the Inhabitants whereof beleeue not the Doctrine of the *Iſmaelites*. But they dwell in very great Mountaynes and they obey an Elder, whoſe ſeate is in the Countrey *Alcheſiſin*: and among theſe, there are two Colledges [a] of the *Iſraelites*, and they goe forth to the warres together with them. Nor are they ſubiect to the Dominion of the King of *Perſia*, who liue in very high Mountaynes, from whence deſcending they inuade the bordering Countries, and driue away booties; and returne againe into their Mountaynes. They feare the force and violence of no man. But the *Iewes* who dwell among them, are the Diſciples of the Wiſe-men, and obay the Head of the Captiuitie of *Babylon*. You trauell fiue dayes iourney from hence to *Ghaaria*, where are fiue and twentie thouſand *Iſraelites*. And it is the beginning of the Vniuerſities [b] of the Inhabitants of the Mountaynes *Hbaphthon*, which it is certainly knowne, to be more then an hundred in number. And in theſe places, the Countrey of *Media* beginneth: And theſe are of the firſt Captiuitie carryed away by King *Salmanaſar*. But they ſpeake the *Chalday* Language, and among them are the Diſciples of Wiſe-men. And the chiefe Citie *Ghamaria* pertayning to the Kingdome of *Perſia* is neere vnto them within one dayes iourney. But they are vnder the power and dominion of the King of *Perſia*, to whom they pay Tribute. And the Tribute appointed in all the Kingdome of the *Iſmaelites*, is, that all the Males aboue fifteene yeares old, ſhould pay yeerely, one Golden *Amircus* apiece. And the Golden piece of Money called *Amircus*, valueth one *Spaniſh Morabetine* piece of Gold and an halfe.

Robad-Bar.
The Riuer *Vaanath.*
Molbhaath.
Alcheſiſin.
[a] Synagogues.
Ghaaria.
[b] Synagogues.
Hbaphthon.
Media.
A Golden piece of money called *Amircus.*
The *Spaniſh Morabetine* Golden piece of money.

It is now twelue yeeres ſince a certayne man, named *Dauid Elroi*, aroſe out of the Citie *Ghamaria*, who was the Diſciple of *Hbaſdai*, the *Head of that Captiuitie*, and of *Iacob* the honourable, *Head of the Aſſembly of Leui*, in the Metropolitan Citie of *Baghdad*, and became very learned in the Law of *Moſes*, and in the Bookes of Doctrine, and alſo in all externall wiſedome, and in the Language and Writing of the *Iſmaelites*, and in the Bookes of the Magicians and Inchanters. He therefore put on this minde, that he would rayſe Armes againſt the King of *Perſia*, and gathering together thoſe *Iewes*, who dwelt in the Mountaynes *Hbaphthon*, making warre with all Nations, hee would goe vnto *Hieruſalem* to winne it by aſſault. And that hee might perſwade the *Iewes* thereunto, he vſed lying and deceitfull ſignes, affirming, that hee was ſent from God to vanquiſh *Hieruſalem*, and to free them from the yoke of the Nations; ſo that with many of the *Iewes*, he procured credit vnto himſelfe, and obtayned the name of their *Meſſias*. The King of the *Perſians* hearing the fame of this matter, ſent for him to talke with him, vnto whom hee went without any feare at all; and being demanded whether he were the King of the *Iewes*, hee boldly anſwered, that it was ſo; and forth-with he was commanded to be apprehended, and caſt in Priſon: in the which who ſo are included by the Kings ſentence, are kept there all their life. But that Priſon is in the Citie *Dabaſthan*, nigh adioyning to the great Riuer *Gozen*: Now after three dayes, a Councell of the Princes and Miniſters being gathered together by the King, in the

The Hiſtory of *Dauid Elroi.*
Dabaſthan.

Elghamarais.

Elroi, that is, the Seer.

Zinaldin King of the *Turkes.*

which they determined to conſult and treate concerning this attempt of Innouation begunne by the *Iewes*, ſuddenly that *Dauid* was preſent there, looſed out of Priſon of his owne accord, no man knowing thereof; whom when the King ſaw, wondring he demanded: who hath brought thee hither, or deliuered thee out of Priſon? to whom hee anſwering: Mine owne wiſdome, ſaith he, and my induſtry. For I am nothing afraid of thee, or of thy ſeruants. Then the King crying out, Apprehend him, ſaith he. To whom the Princes and ſeruants anſwered, that ſurely, his voice was heard of all, but that his ſhape was ſeene of no man. Wherefore the King vehemently wondering at his wiſedome, was aſtoniſhed. But, hee ſaith againſt the King: Behold, I make my way, and he beganne to goe before, the King following him: but all the Nobilitie and Seruants followed the King. And when they came to the banke of the Riuer; *Dauid* ſpreading abroad the Napkin which he carried vpon the waters, leaping in, paſſed ouer; and at that time he was ſeene of all, wondring at the Spectacle of his paſſing ouer, whom to purſue and take with little Boates, they attempted in vaine, and all proclaimed, that no Inchanter in the World might be compared vnto him: but hauing trauelled the ſame day ten dayes iourney, comming to *Elghamaraia*, through the vertue of an vninterpretable name, hee declared vnto the *Iewes* what had hapned vnto him, they wondring at the wiſdome of the man. But the King of the *Perſians* ſending Meſſengers vnto *Bagdad*, certified *Almirus Almunadinus* the great *Calipha* of the *Iſmaelites*, of this matter, & requeſted that he would cauſe *Dauid Elroi* to be with-held from ſuch Enterprizes by the principal head of the captiuitie, and the chief Rulers of the Aſſemblies; otherwiſe vnleſſe they took order for this matter, he threatned publike deſtruction to al the *Iews* liuing in the Kingdome of *Perſia*. All the Vniuerſities of the Countrey of *Perſia* ſtricken with exceeding great feare of the matter, ſent letters vnto that principal man, who was accounted the head of the captiuitie & to the heads of all the Aſſemblies, whatſoeuer they were remayning in *Bagdad*, to this purpoſe: *Why ſhall we dye in your eyes, aſwell we as all the Vniuerſities ſubiect vnto this Kingdom? reſtrayne this man, we beſeech you, leaſt innocent bloud be ſhead.* Therefore the Head of the Captiuitie, and the Chiefe Rulers of the Aſſemblies wrote theſe or the like Letters vnto *Dauid*: *We will giue you to vnderſtand, that the time of our deliuery is not yet come, and that our ſignes haue not yet beene ſeene; for a man is not made ſtrong through the wind. Wherefore, foretelling, wee enioyne you altogether to abſtayne from ſuch determinations, enterprizes, and attempts; if otherwiſe, be reiected of all Iſrael.* They alſo by Meſſengers aduertized Zachai Hanaſſi, who was in the Countrey *Aſſur*, and *Ioſeph* ſurnamed the *Seer*, *Burhan Alpelech*, liuing there, that *Dauid Elroi* might bee repreſſed by Letters written from them; which was diligently regarded by them, but all in vaine: for he would not forſake that wicked way, wherein he perſiſted, vntill a certaine King of the *Togarmim* aroſe called *Zinaldin*, who is ſubiect vnto the King of *Perſia*, and hee ſending ten thouſand pieces of Gold vnto the Father in Law of *Dauid Elroi*, perſwaded him to end theſe troubles, by killing his Sonne in Law priuily: which when hee had vndertaken to performe, he thruſt *Dauid* thorow with a Sword, lying in bed at his houſe; and this was the end of his determinations, and vaine ſubtiltie. Nor yet, he being dead, was the anger of the King of the *Perſians* appeaſed towards thoſe people of the Mountaynes, and other *Iewes* ſubiect to his Dominion: wherefore the *Iewes*, by Meſſengers, required helpe of *the Head of the Captiuitie.* He therefore going vnto the King himſelfe, appeaſed him with mild and wiſe ſpeeches, and hauing preſented and giuen many Talents of Gold, he ſo confirmed him, that afterward great quietneſſe happened to the whole Countrey.

Hbamdan.
Media.
The Sepulchers of *Mardochaeus* and *Eſther.*
Debarzethaan.
Asbahan, or *Hiſpahan*, now the Seat Royall of *Perſia.*

But from this Mountayne, which wee haue deſcribed, you trauell ten dayes iourney to great *Hbamdan*; and the principall Citie of the Countrey of *Media*, in the which there are about fiftie thouſand *Iewes*: and in that Citie, right ouer againſt one of the Synagogues, are the Sepulchres of *Mardochaeus*, and *Eſther*. *Debarzethaan* is foure dayes iourney diſtant from hence, where foure thouſand *Iewes* dwell nigh vnto the Riuer *Gozen*: But from thence you trauell ſeuen dayes iourney to *Aſbahan* a very great Metropolitan Citie, contayning twelue miles ſpace, in the which there are about fifteene thouſand *Iſraelites*, ouer whom Great *Salom* ruleth, made Gouernour, by *the Head of the Captiuitie*, ouer this Vniuerſitie, and all the reſt of the *Iſraelites*, who dwell in the Caſtles of *Perſia*.

Siaphaz.
Ginah.
Samarcheneth.
Samarcan.
Tubot.
Moſſe, or Muske.
The Mountaynes *Nisbon*, or *Nisbor.*

Departing from hence, I trauelled foure dayes iourney to *Siaphaz*, the Metropolitan Citie of *Perſia*, and alſo the moſt ancient, called *Perſidis*, from whence the name was giuen to the whole Countrey, in the which there are almoſt ten thouſand *Iewes*. From *Siaphaz* in ſeuen dayes iourney you come to the Citie *Ginah*, ſeated in a very large place nigh vnto the banke of the Riuer *Gozen*, frequented with the moſt famous Trading of all Nations and Languages, in a Plaine and very ample ſoyle, where are about eight thouſand *Iewes*. The furtheſt Citie of this Kingdome, great and famous *Samarcheneth*, ſtandeth fiue dayes iourney from *Ginah*, where are fiftie thouſand *Iſraelites*, ouer whom Maſter *Abdias Hanaſſi* ruleth, and among them, there are many wiſe and rich men. In foure dayes iourney from hence you come to *Tubot* a Metropolitan Citie, in the Woods whereof ſweet ſmelling Moſſe * is found. Trauelling continually eight and twentie dayes iourney from thence, I came vnto the Mountaynes *Nisbon*, which hang ouer the Riuer *Gozen* flowing from them, and are aſcribed vnto the Kingdome of *Perſia*, where are many *Iſraelites.*

raelites. And they ſay, * that in thoſe Cities of the Mountaynes *Niſbor*, foure Tribes of the *Iſraelites* inhabit, carried away in the firſt Captiuitie by *Salmanaſar* the King of the *Aſſyrians*, to wit, *Dan*, *Zabulon*, *Aſſer*, and *Nephthali*: as it is written. *And he carryed them away into* Lahhlahh *and* Habor, *the Mountaynes* Gozen. *Mountaynes of* Media. Their Countrey is extended twentie dayes iourney in length, with many Cities and Caſtles inhabited, all Mountaynous; almoſt by which the Riuer *Gozen* runneth on the one ſide. But the Inhabitants themſelues are vnder the ſubiection of no Nation, but are ruled by a certaine Gouernour; whoſe name is now, *Ioſeph Amarcala* a *Leuite*: and among them are the Diſciples of Wiſe-men. They till grounds and make warre with the Borderers, the Children of *Chus*, and trauell on warfare through the Deſarts. They haue amitie with *Copher Althorech*, worſhippers of the winds, a people who leade their liues in the Deſarts, Theſe neither eat bread, nor drinke wine: but eat the raw fleſh of beaſts, as well cleane as vncleane, and thoſe either new killed, and yet trembling through the life bloud, or alſo dry, but vnboyled, and alſo deuoure the members taken from liuing beaſts. They want a Noſe, but in ſtead thereof they haue two holes in their faces, wherewith they breathe: They are friends to the *Iſraelites*. But, it happened fifteene yeares ſince, that inuading the Countrey of *Perſia* with a great Armie, they vanquiſhed the Metropolitan Citie *Rai*, and hauing made a mightie ſlaughter vtterly waſted it, and ſpoyling the houſes and fields, carried away a great bootie, returning through the Deſarts, the like example whereof, for many Ages, was neuer ſeene or heard in *Perſia*. Wherefore the King of the *Perſians* being vehemently inraged, determined vtterly to aboliſh from the Earth, the name of that Nation, firſt, hatefull to him alone, not daring to attempt any ſuch matter in the times of his Anceſtors. Leuying therefore an Armie for warfare, and ſeeking ſome Guide, to whom the places of that Nation were knowne, a certaine man voluntarily offered himſelfe, who affirmed, that hee was of the ſame Nation, and knew their dwellings. But being demanded what was needfull for the performing of the Voyage, he anſwered, that they had need of prouiſion of bread and water for fifteene dayes iourney: which of neceſſitie ſhould be ſpent in a very great Wilderneſſe: following whoſe counſell, when they had ended fifteene dayes iourney, beeing deſtitute of neceſſarie food and drinke for men and beaſts, yet notwithſtanding, they neither ſaw the place whether they intended to goe, nor any tokens of habitation. The Guide therefore being called for by the King, when he was demanded, where is your word, whereby you vndertooke to ſhew vs the Enemies; anſwered, that he had gone out of the way: wherefore, at the commandement of the angry King he was put to death.

* Marke this, they ſay, a tale deuiſed by a *Iewiſh* Fablers.

Foure Tribes.

Lahhlahh.

Copher Althorech.

Or rather they are flat-noſed: for ſo are both *Tartars* and *Chinois*.

Rai.

And now, part of the men and beaſts began to periſh through famine. But by the Kings Decree it was publikely commanded, that whatſoeuer prouiſion of victuall was found with any man, ſhould be imparted to the company, and that the beaſts ſhould alſo bee diuided. After this manner, therefore they wandered thirteene dayes more through the Wilderneſſe, and at length came vnto the Mountaynes *Niſbor*, in which the *Iewes* inhabit. The Armies therefore of the *Perſians* reſted themſelues in the Gardens and Orchards, whereof there were very many in that place, and nigh vnto the Fountaynes: for it was the ſeaſon of the yeare when fruits are ripe. They therefore eate and ſpoyled, and ſaw no man comming forth vnto them: but beheld very many Cities and Towers in the Mountaynes afarre off.

The Mountaynes *Niſbor*.

Therefore the King ſent two of his Seruants to demand, what Nation dwelled in thoſe Mountaynes, and that they ſhould paſſe ouer vnto them, going ouer the Riuer either by Boat or ſwimming. But they found a great Bridge, fortified with Towers furniſhed, and with a doore ſhut, but beyond the Bridge, there was a great Citie. The Spyes therefore crying out before the Bridge, a certaine man came forth, by whom being demanded, what doe you ſeeke, or of what Country are you, they vnderſtood them not, vntil a certaine Interpreter came, who vnderſtood the *Perſian* Language: to whom demanding, they anſwered, we are the Seruants of the King of the *Perſians*, ſent to demand who you are, and whom you ſerue. To whom he anſwered, we are *Iewes*, and ſerue no King or Prince of the *Gentiles*, but a certaine principall man of the *Iewes*. And being demanded concerning the worſhippers of the winds, the children of *Chus* of *Cophar Althorech*, they anſwered; they are a Nation ioyned in league with vs: and whoſoeuer goeth about to hurt them, wee ſuppoſe hee would harme vs. The Spyes therefore returning vnto the King, reported the whole matter vnto him; who was vehemently afraid. But the next day after, the *Iewes* denounced warre againſt the King of *Perſia*, who ſaid, that hee came not to make warre againſt them, but againſt his Enemies of *Cophar Althorech*. And if they would fight with him, he would reuenge that iniurie, by killing all the *Iewes* who dwelt in the Kingdome of *Perſia*: for he was very well aſſured, that they were ſtronger then hee in that place; beſides, hee intreated that they would not aſſayle him with battell, but would ſuffer him to fight it out by dint of Sword againſt *Cophez Althorech*, and that they would ſell him prouiſion of victuall and food conuenient for his Armie. Conſulting therefore together, it pleaſed the *Iewes* to conſent vnto the King of *Perſia*, for all the *Iſraelites* ſakes dwelling in his Kingdome. The King therefore being admitted with all his Armie, ſpent fifteene dayes there, beeing moſt honourably entertayned among them: but in the meane ſpace, the *Iewes* declared the whole matter by Meſſengers

Moſes the Minter.

and Letters, vnto their Confederates *Cophar Althorech:* which being knowne, gathering their forces together, they expected the enemie at the paſſage of the Mountaynes; and in a conuenient place for their purpoſe, they gaue the *Perſian* ſo mightie an ouerthrow, comming vnto them, that being vanquiſhed and put to flight, they compelled him to returne into his own Countrey with a very ſmall number. But it happened, that one *Iew* of this Prouince named *Moſes*, deceitfully ſeduced by a certaine *Perſian* Horſeman, followed the King of *Perſia*, and when they came into *Perſia*, being brought into ſeruitude, hee was poſſeſſed by the ſame Horſe-man. But, when at a certaine time, they who exerciſed their Bowes, ſported in preſence of the King, one *Moſes* was ſhewed vnto him, who was moſt excellent in the dexteritie of ſhooting: who being demanded of the King by an Interpreter, openly declared the manner of his condition: and was preſently infranchiſed, clothed with Purple and Silken Garments, and inriched with Kingly Gifts: and was required, that he ſhould receiue their Religion, the hope and condition of great Riches being propounded, and alſo the gouernment of the Kings Houſe promiſed: which when he courteouſly denyed to doe, yet was he placed by the King, with great *Salom* the Prince of the Vniuerſitie of *Achphahan*; whoſe Daughter alſo he married by conſent of the Father, and the ſelfe-ſame *Moſes* told me all this Hiſtorie.

§. V.

Of India, Ethiopia, Egypt, *his returne into* Europe: Sicilia, Germanie, Pruſſia, Ruſſia, France.

Chenazthian. *Tigris.* *Haidu*, the *Indian* Sea. *Nekrokis* perhaps *Ormus*.

ANd when I departed out of theſe Countries, I went into the Countrey *Chenazthaan*, nigh vnto which the Riuer *Tigris* runneth, which falling from thence runneth downe into *Hodu*, that is, the *Indian* Sea, and compaſſeth the Iland *Nekrokis* about the mouth thereof, contayning the ſpace of ſixe dayes iourney, in the which there is only one Fountaine, and they drinke no other water then what is gathered from the ſhowres; for it wanteth Riuers, and that Land is neither ſowed, nor tilled: yet is it very famous through the Trading of the *Indians*, and Ilands ſeated in the *Indian* Sea, and Merchants of the Countrey of *Senaar*, and *Æliman*, and *Perſia*, bringing thither all ſorts of Silken and Purple Garments, Hempe and Cotton, Flaxe, and *Indian* Cloth, which they call Moch, Wheate, Barley, Millet, and Oats great plentie, alſo all ſorts of Meates and Pulſe, which they barter and ſell among themſelues. But the *Indian* Merchants bring exceeding great plentie of Spices thither. And the Ilanders execute the office of Factors and Interpreters among the reſt, and by this art only they liue. But in that place there are about fiue hundred *Iewes*.

Kathipha. The ſtone *Bdellius.* I think the ſtorie of Pearles by ſome Fabler, was thus corrupted to our Author. The moneth of March. The moneth of Auguſt. * The Pearle Oyſters. Our people call *Haautam Zeilan.* Worſhippers of the Sunne. The *Chuſites* ſtarre gazers.

Taking Ship from hence, ſayling with a proſperous winde, in ten dayes I was brought to *Kathipha*, where are fiue thouſand *Iewes:* in theſe places the ſtone called *Bdellius* is found, made by the wonderfull workemanſhip of Nature. For on the foure and twentieth day of the Moneth *Niſan*, a certaine dew falleth downe into the waters, which being gathered, the Inhabitants wrap vp together, and being faſt cloſed, they caſt it into the Sea, that it may ſinke of it owne accord into the bottome of the Sea, and in the middle of the moneth *Tiſri*, two men being let downe into the Sea by ropes, vnto the bottome, bring vp certaine creeping * Wormes which they haue gathered, into the open Ayre, out of the which (being broken and cleft) thoſe ſtones are taken. In ſeuen dayes iourney from thence I came to *Haaulam*, which is the beginning of their Kingdome who worſhip the Sunne in ſtead of God; to wit, a Starre-gazing Nation deſcended from the Children of *Chus*. They are men of a blacke colour, ſincere, and of very great fidelitie both in promiſes and receits, and alſo in gifts. They haue this cuſtome, that ſuch as come vnto them from other remote Countries, hauing receiued them into the Hauen, they cauſe their names to be ſet downe in writing, by three Scribes, and ſo carry their names vnto the King; and afterward bring the parties themſelues alſo vnto him, whoſe Merchandiſes being receiued into his protection, the King commandeth to be left landed in the fields, without ſetting any watchman to keepe them. Moreouer, one Gouerner ſitteth in a publike houſe, vnto whom, whatſoeuer any man in the whole Countrey hapneth to leeſe, is brought, and is eaſily receiued by the owner thereof, being there required, ſo that the certaine tokens be ſhewed, wherby the loſt thing may be knowne. And this fidelitie and honeſt dealing is common and publike in all that Kingdome. All this country from Eaſter vnto the beginning of the yeere, through all the Spring time and Summer, burneth with outragious heate: wherefore, from the third houre of the day vntill the Euening, all men lye cloſe ſhut vp in their houſes. But afterward, Candles and Lampes being lighted, and orderly ſet throughout all the ſtreetes and markets, they worke and exerciſe their Arts and Profeſſions all the night; for they cannot at all doe it in the day time by reaſon of the exceeding heate. And in this Countrey Pepper groweth vpon Trees planted by the Inhabitants in the fields of euery particular Citie. And euery one of them haue their proper Gardens, are aſſigned and knowne. The ſhrub it ſelfe is very little, and bringeth forth a white ſeede, which

Pepper.

being

g gathered by them, is put into Baſons, and being ſteeped in hot water is ſet forth in the Sunne, that it might bee dryed, and being hardned, may be preſerued; and ſo it getteth a blacke colour. Cinamon and Ginger are found there, and very many other kindes of Spices. The Inhabitants of this Countrey burie not their dead, but being enbalmed with diuers Drugs and Spices, they place them in ſeates, and cloathe them with Nets, ſet in a certaine order according to their ſeuerall families, but their fleſh dryeth with the bones, and becommeth ſo ſtiffe that they ſeeme euen like vnto the liuing. And euery one of the liuing know their Anceſtors from many yeeres deſcents. But they worſhip the * Sunne, with many and great Altars euery where built, about halfe a mile without the Citie. Commonly therefore, early in the morning they run forth and goe vnto the Sunne, vnto which vpon all the Altars there are Images conſecrated, made by the Magicke Arts, according to the ſimilitude of the circle of the Sunne; and when the Sunne ariſeth, thoſe Orbes ſeeme to be inflamed, and ſound with a great crackling or ruſtling noyſe. And they haue euery one their ſeuerall Box in their hands, as well the women as the men, and all together offer Incenſe to the Sunne. This way of theirs is folly vnto them. But among this Nation, in all places, the *Iewes* whoſe ſumme at the moſt amounteth to a thouſand houſes in all, are of no leſſe blacke a colour then the Inhabitants themſelues, yet are they good and honeſt men, and embracers of the Commandements, who obſerue the Law of *Moſes*, and are not accounted altogether vnskilfull in the bookes of Doctrine and Cuſtomes.

How they embalme their dead.

* They are ſince become *Mahumetans*, as in all the *Indian* Ports vſually they are.

Departing out of their Countrey, in two and twentie dayes I ſayled vnto the Ilands *Cheuerag*, the Inhabitants whereof worſhip the Fire, and are called *Dugbijn*; but among them thirtie thouſand *Iewes* dwell. And the *Dugbijn* haue their Prieſts in euery place, conſecrated to the ſuperſtition of their Temples: But theſe Prieſts are the moſt skilful Sorcerers and Inchanters of the whole world, in euery kinde of this vanitie. And before euery Temple there is a great and large field, in the which a mightie fire burneth euery day, which they call *Elbotha*, and they vſe to make their Children paſſe through this fire to purge them; and alſo caſt their dead into the middeſt of the fire to be burned. Moreouer, there are ſome of the Nobilitie of the Land, who ſolemnely bequeathe or vow themſelues to the fire aliue. But when any man of theſe declareth ſuch his intended deuotion to his familiars, acquaintance, and kindred, preſently with the great reioycing of all, and with the common voyce, hee heareth theſe words: *Bleſſed art thou, and it ſhall be well with thee.* On what day therefore the vow is to bee performed, being firſt entertained with a great Banquet, if he be rich, he is carried on Horſe-backe, but if hee be poore, hee is brought on foote, accompanied with a multitude of his friends and others, vnto the entrance of the field, from whence beginning his race, he leapeth into the fire; but then all his familiars, couſins and kindred, reioyce with exceeding great ioy, ſtriking vp the Drum, and dancing vntill he be wholly burned. But three dayes after, two of the chiefe Prieſts going vnto his houſe, command the whole family to prepare the houſe of their Father, who would be preſent with them the ſame day, and declare vnto them what they were to doe. Calling therefore vnto them certaine witneſſes of the Citie, behold, Satan taking vpon him his ſhape, is preſent, of whom the wife and children demand how it fareth with him in that other world: to whom he anſwering, I came, ſaith he, vnto my companions, by whom I am not receiued, vntill I pay thoſe things which I owe to my familiar friends and kindred: ſo preſently, hee deſtributeth his goods to the children, and commandeth all the debts to be paid to the Creditors, and whatſoeuer is owing by the debtors, to be demanded, the witneſſes receiuing and ſetting downe in writing all his words and commandes, of whom notwithſtanding he is not ſeene: but then ſaying that he will goe his way againe, he vaniſheth.

Cheuerag.
Dugbijn.

Fire worſhipped.
Elbotha.

The error of the worſhippers of the fire.

Deuilliſh deluſion.

From theſe Ilands it is fortie dayes ſayling to the Countrey of * *Sin*, which is in the Eaſt, they ſayle three dayes iourney to *Gingala*, which is performed in fifteene daies dayes by Sea, where are almoſt a thouſand *Iſraelites*. From hence in ſeuen dayes ſayling I came to *Cholan*, where none of the *Iſraelites* are. But from thence in twelue dayes I went to *Zebid*, in which Countrey there are few *Iewes*.

* Here the author relateth a tale related to him of men carried by Griffons, &c. which I haue omitted.

Zebid.

From hence in eight dayes I came to the Midland *Hodu*, that is, *Æthiopian India*, which by the name of their owne Nation is called *Baghdaan*, the ſame is *Gheden*, which Countrey is aſcribed to the Countrey of *Thelaſſar*, in which Countrey there are huge Mountaines and very well knowne; and in theſe, many of the *Iſraelites* dwell, ſubiect to the yoke of none of the *Gentiles*: and they haue Cities and Towers built on the ridges of the Mountaynes, from whence deſcending with armed forces, they inuade the Countrey *Hamaghtam*, with warre, which ſelfeſame Countrey is *Lubia*, belonging to the dominion of *Edom*, the Inhabitants whereof are called *Lubij*, or *Lybies*: which being often robbed and ſpoyled, the *Iſraelites* returne backe againe vnto their Mountaynes, where they are not afraide, that any mortall man would make warre againſt them. But of thoſe *Iſraelites* who dwell in this Countrey of *Ghadan*, very many trauell into *Perſia*, and *Ægypt* for the cauſe of trafficke. From thence vnto the Country called *Azzuan*, you trauell twentie dayes iourney through the Wilderneſſe of *Seba*, nigh vnto the Riuer *Piſſon*, which deſcendeth from the Mountaynes of *Chus*, that is, *Æthiopia*. And theſe *Azzuanei* haue a King, who in the *Iſmaelitiſh* Language is called *Sultan Albhabas*. Some part of theſe men liue after

The mid-land *Hodu.*
Baghdaan.
Goeden.
Thelaſſar.
Hamaghtam.
Lubia.
Lubij.
Lybies.
The Countrey *Azzuan.*
Piſſon.
Chus.

after the manner of bruit Beaſts , and feede vpon Herbes found nigh vnto the bankes of the Riuer *Piſſon*, they wander naked through the fields,ſo that they ſeeme to be voyde of the ſenſe and minde of other men. They vſe the Act of Generation without difference,and with whomſoeuer they meete, hauing no regard of kindred, acquaintance or familiaritie, age or qualitie of degree : they inhabit an exceeding hot Countrey. When the reſt of the *Azzuanei* aſſaile theſe to make a prey of them, ſetting wheaten Bread, Rayſins, and dry Figs in the field,they take them running to the meate ; and carrying them away, they ſell them in *Ægypt*, and other bordering Kingdomes. And theſe bee thoſe blacke Slaues very well knowne to all , of the Poſteritie of *Cham*. From *Azzuuan* you trauell twelue dayes iourney vnto *Hhalauan* , where are three hundred *Iewes*. But from thence trauelling in troopes,you goe fiftie dayes iourney through the Wilderneſſe, called *Al-Tſabhara*, into the Countrey *Zeuilan*, which ſelfe ſame is *Hhauila* , to wit, that which is vpon the Coaſt of *Geena*, or *Ginea*. But in that Wilderneſſe there are many Mountaynes of Sand , which being ſometimes mooued and ſcattered through the violence of the Windes, ouerwhelmeth and killeth the whole troopes of trauelling men : but ſuch as could auoide or eſcape ſuch danger, returne laden with many things, as Iron, Braſſe , and diuers kindes of Fruites, and Pulſe, and alſo Salt : beſides, they carrie Gold , and moſt precious Pearles. And this Countrey is in the Land of *Chus*, named *Alhhabas* ,lying towards the Weſt. From *Hhaluan* in thirteene dayes iourney, you come to the Metropolitan Citie *Kits* , which is the head of the beginning of *Ægypt* ; in it there are about thirtie thouſand *Iewes*. From thence to *Pium*, is fiue dayes iourney : this in time paſt was called *Pithon* , where there are twentie *Iewes* , and yet at this day no ſmall Monuments are ſeene, of the workes made by our Fathers, in the building of that Citie. From thence you trauell foure dayes iourney to *Miſraim*, a great Citie , ſeated nigh vnto the bankes of *Nilus* , from which the name is giuen to all the Countrey , where are two thouſand *Iewes*, diuided into two * Synagogues ; the one of the *Iſraelites*, called the *Synagogue Saamyn*; and the other of the *Babylonians*, called the *Synagogue Ghirhhakym*. The one and the other obſerue diuers rites and cuſtomes in the diſtribution of the annuall readings. For the *Babylonians* vſe euery weeke to reade one *Paraſſa* , after the ſame manner which is common throughout all *Spaine* ; and therefore euery yeere they finiſh the Law. But the *Iſraelites* diuide euery *Paraſſa* into three orders or degrees,and ſo they reade ouer the Law in three yeeres. And both theſe after a ſolemne manner,twice in the yeere powre forth their prayers together, to wit, vpon the *day of the reioycing of the Law*, and on the Feſtiuall *day of the Law giuen*. Among all theſe *Nathaniel* hath the chiefe authoritie, being the greateſt of the Nobilitie, and head of the Aſſembly; who ruleth all the Vniuerſities of *Ægypt*, and appointeth Maſters and Church-wardens. * And he is among the chiefe and moſt familiar ſeruants of the great King, in the Palace and throne of the Princely ſeate *Soan* , ſetled in the Citie *Mitſraim* , which Citie is the Metropolitan Citie to the children of *Ghereb*, that is, to all the *Arabians* : but the Kings name is *Amir Almumanin Eli* the ſonne of *Abitaaleb* : all the Inhabitants of which Countrey are called *Moredim*, that is, *Rebels* , who haue eſtranged themſelues from *Amir Almumanin Alghabazzi*, remayning in *Bagdad*: wherefore there is great and perpetuall diſſenſion betweene both the Kings. But he hath a Throne in the Palace *Soan*, dedicated vnto him. And he commeth forth twice in the yeere,once at the time of their feaſt of Eaſter,and againe in thoſe dayes when the Riuer *Nilus* ouerfloweth. And *Soan* it ſelfe is compaſſed, and fortified with walls ,but *Mitſraim* hath no walls,but is enuironed with *Nilus* on the one ſide. And this is a very great citie,furniſhed with many market places & publike houſes,and hath many rich *Iewes*. The Country it ſelfe neuer ſaw either Raine,Ice, or Snow, but burneth with outragious heate. It is watered with *Nilus*, which once euery yeere vehemently ſwelling in the Moneth *Elul* , couereth and ouer-floweth all the Land for fifteene dayes iourney; the Waters continuing all *Elul* and *Tiſri*, and making the earth fruitfull. And the policie and diligence of the ancient was ſuch , that in an Iland which the Riuer maketh, a Pillar ſhould be erected,&c. And the Fiſhes of that Riuer are very fat,the Trane wherof being molten, is preſerued for the vſe of Candles. But whoſoeuer being abundantly glutted with thoſe Fiſhes, drinketh the water of the ſame Riuer, feeleth or ſuffereth no harme at all. For that water is both drinke and alſo medicine againſt ſuch repletions. And there hath beene a perpetuall queſtion, and a diuers opinion among men, concerning the ouerflowing of *Nilus*, but the *Ægyptians* ſuppoſe, that at the ſame time when this Riuer ouer-floweth, it vehemently raineth in the higher Countries, that is, in the Land of *Hhabas*, which we ſaid to be named *Hhauila*. At what time the Riuer doth not ouer-flow , nothing is ſowed in *Ægypt* ; and hereupon ſterilitie and famine follow. The fields are ſowed in the Moneth * *Marhheſuan*, *Nilus* being now receiued into his Chanell : but Barley is reaped in the Moneth [a] *Adar*, and Wheate the next Moneth after, that is , [b] *Niſan* , and in the ſame Moneth Cherries are ripe , and Almonds, and Cucumbers, Gourdes,Peaſecods,and Beanes,Lentiles,Ruches and [c] Spelt, and diuers kindes of Pot-hearbs, as Purſlane, Aſparagus, and Lettice, Corianders, Succorie, Coleworts, and Grapes. Laſtly,the

Cham.
Hhalauan.
The Wildernes *Tſabhara.*
Zeuilan.
Hhauila.
Geena, or *Ginea.*

Chus.
Alhhabas.
Kits.
Ægypt.
Pium.
Pithon.
Miſraim, or *Cayro.*

* Of theſe two ſorts, ſee my *Pilgr. l.2.c.* 8. § 1. the *Iſraelites* were thoſe of *Paleſtina* of later diſperſion, the other of the former *Babylonian* diſperſion, to whom Saint *Peter* wrote his former Epiſtle.

Ghirhhakym.
The diuiſions of the ſacred Leſſons.

* Rulers and Ouer-ſeers of their Synagogues.

Soan, or *Tſoghan.*
Mitſraim.
They were called Rebels for that ſchiſme, of which ſee *ſup. lib.* 8. *cap.* 3.
Iuly and Auguſt.
The moneth of Auguſt and September.
The *Niloſcopium* I haue omitted, as being before expreſſed in *l.*7. *c.*8. *&c.*
The vſe of the trane of fiſhes.
The water of *Nilus* medicinable.

Hhabas, from whence the people are called *Hhabaſſini*, whom the *Grecians*, amiſſe, call *Abiſſini* , the Countrey of *Prete Ianni*. * About September. a At the end of Februarie. b In the moneth of March. c A kinde of Wheate growing in *India*.

earth is moſt fruitfull, and repleniſhed with euery good thing. But the Gardens and Orchards are watered from the Lakes and Trenches, and that with the Waters of the Riuer. For the Riuer which is brought vnto the Citie *Miſraim*, is diuided from thence into foure heads, one whereof runneth by *Damiata*, ſometime called *Caphtor*, nigh vnto which it falleth into the Sea. The ſecond runneth downe vnto the Citie *Raſir*, next vnto *Alexandria*, and there mingleth it ſelfe with the Sea. The third floweth downe by the way of *Aſmon*, a very great Citie in the boundes of *Ægypt*; nigh vnto all thoſe heads of the Riuer, many Cities, and Caſtles, and many Townes are ſeated vpon either ſide, and men may trauell vnto them all, either by Boate or Land. No Countrey in the whole world may be compared with this, for the multitudes of habitations; and all the Countrey is plaine, and all moſt fruitfull, and well ſtored with good things. Ancient *Mitſraim* is two leagues diſtant from the new *Mitſraim*, but it is all waſted, and deſolate; yet it retayneth many tokens of the walls and houſes, and ſheweth not a few Monuments of the Treſuries and Store-houſes of *Ioſeph*, yet to be ſeene. In the ſame place alſo there is a moſt artificiall Pillar, built by the Art Magicke, like vnto which there is none ſeene in all the Land. But thoſe Store-houſes conſiſt of Lime and Stones, of exceeding ſtrong Workmanſhip. Without the compaſſe of the Citie ſtandeth a Synagogue, called by the name of *Moſes* our Teacher liuing in peace, of ancient building, which being yet remayning, a certaine old Miniſter maintaineth, a Diſciple of Wiſe-men, whom they call *Alſich Abunetzer*, that is, *the old father of the Watch*. And the Diameter of that defaced *Mitſraim*, containeth almoſt three miles, from whence to the Countrey of *Goſſen* are eight leagues; it is called *Bulzzir zzalbizz*, a great Citie, in the which there are about a thouſand *Iewes*.

The diuiſion of *Nilus*.
Damiata.
Raſir.
Aſmon.
Ancient *Mitſraim.*
The monuments of the Store-houſes of *Ioſeph*.
The Synagogue of *Moſes*.
Goſſen.
Bulzzir zzalbizze.

From hence you trauell halfe a dayes iourney to *Ghizkaal le Ghein al zzemezz*, which was ſometimes *Raghmeſſes*, now the ruines of a deſtroyed Citie, in the which many works are ſeene, ſometimes built by our fathers, and among theſe certaine huge buildings like vnto Towers, made of Bricke. From thence you make one whole dayes iourney to *Al Bubijg*, where are two hundred *Iewes*. And from hence in halfe a dayes iourney you come to *Manziphtha*, where are two hundred *Iewes*. From which Citie, *Ramira* is foure leagues diſtant, and in it there are ſeuen hundred *Iewes*; from whence it is fiue dayes iourney to *Lambhala*, where are fiue hundred *Iſraelites*. Two dayes iourney afterward, you come to *Alexandria*, a Citie ſo called, after the name of *Alexander* the *Macedonian*, at whoſe commandement wee reade that it was built, and ſtrongly fortifyed, with great beautie of the Walls, Houſes, and Palaces. Without the Citie, a great and goodly building is to be ſeene, which is reported to haue beene the Colledge of *Ariſtotle*, the Maſter of *Alexander*, wherein there are almoſt twentie Schooles, frequented in former times by men of the whole world, who aſſembled thither to learne the Philoſophie of *Ariſtotle*; and betweene euery one of them, were Marble Pillars. But the Citie it ſelfe is excellently built, as we haue ſaide, vpon the Pauement of the ground, and with Vaults and Arches vnder ground, through the hidden paſſages whereof, men may come into the Market places and not bee ſeene: of the which ſome are a whole mile in length, as from the Gate *Reſid*, vnto the Gate leading vnto the Sea, in which Gate a way was made and paued, vnto the very Hauen of the Citie of *Alexandria*, which is extended one mile within the Sea, in which place a very high Tower was built, which the Inhabitants call *Magraah*, but the *Arabians*, *Magar Alecſandria*, that is, the *Pharos* of *Alexandria*: on the top of which Tower, it is reported, that *Alexander* ſometimes ſet a glittering Looking-glaſſe, in the which all the warlike Ships which ſayled either out of *Græcia*, or from all the Weſt vnto *Ægypt*, to harme them, might bee ſeene fiftie dayes iourney by land, that is, aboue the ſpace of fiue hundred leagues off.

Ghizkaal le Ghein al zzemezz.
Raghmeſſes.
Al Bugyg.
Manziphtha.
Ramira.
Lambhala.
Alexandria.
Ariſtotles Schoole.

Nigh vnto the Sea-ſhoare at *Alexandria*, there is a very ancient Sepulchre to be ſeene, adorned with the ſhapes of all Beaſts and Birds cut thereon, and engrauen with ancient letters, which no man now is able to reade, or know. But there are ſome, who ſuppoſing, ſay, that a certaine very ancient King was buried there before the time of the Floud. And the length of the Sepulchre is fifteene *Spaniſh* ſpans, to wit, of the hand extended from the thumbe vnto the little finger: and the bredth contayneth ſixe ſuch ſpans. About three thouſand *Iſraelites* liue at *Alexandria*. From *Alexandria*, you make two whole dayes iourneyes to *Damiata*, which ſelfeſame Citie was called, *Caphtor*, where are two hundred *Iſraelites*. From thence to *Sonbat*, is halfe a dayes iourney, the Inhabitants whereof ſowe the beſt Flaxe, and make Nets or Canopies: and this merchandiſe is ſold throughout the whole World. From thence, in foure dayes iourney I came to *Ailam*, otherwiſe called *Elim*, now poſſeſſed and inhabited by the *Arabians* dwelling in the deſert. From whence to *Raphidim*, is two dayes iourney, where the *Arabians* dwell: and none of the *Iſraelites*. But from hence, in one day you goe to the Mountaine *Sinai*, on the top whereof there is a Temple of Monkes, called *Suriani*. And at the foot of the Mountaine ſtandeth a great Caſtle, which they call *Tor Sinai*, the Inhabitants hereof ſpeake the *Chalday* Tongue, that is, the Language of *Thargum*. This Mountaine is little, fiue dayes iourney diſtant from *Sinai*: and the Inhabitants of this place are ſubiect to the yoke of the *Ægyptians*. But the *Erythræan*, or the Red Sea, in time paſt called *Suph*, is one dayes iourney diſtant from the

Hieroglyphikes.
Damiata.
Caphtor.
Sonbat.
Flaxe.
Ailam.
Elim.
Raphidim.
Sinai.
Suriani.
Monks of Saint *Katharines*.
The red Sea.
The Iland *Tunis*, otherwiſe called *Hhanai*.

the Mountaine *Sinai*, and is a Bay of the *Indian* Ocean bending towards *Damiata*; in the which Bay ſayling one dayes iourney by Sea, you come to the Iland called *Tunis*, and the ſame is otherwiſe called *Hbanas*, where are almoſt fortie *Iſraelites*. And hitherto extendeth the Kingdome of *Ægypt*. Departing from thence, in twentie dayes iourney by Sea, I was brought to *Meſſana*, which is the beginning of the Iland of *Sicilia*. But *Meſſana*, or *Meſſina*, as it is now called, ſtandeth vpon a Straight of the Sea, named *Lunid*, lying betweene *Calabria* and the Iland of *Cicilia* it ſelfe: and two hundred *Iewes* are there. The ſoyle of the Iland is moſt fruitfull, and repleniſhed with all good things, and beautified with Gardens, and Orchards. In this place the Pilgrims aſſemble who determine to goe to *Hieruſalem*; for, from hence is the beſt and moſt commodious paſſage into *Syria*. From hence I trauelled two dayes iourney to *Panormus*, a great Citie, contayning two miles in bredth, and as many in length. In this Citie a princely houſe is excellently built by King *Guilielmus*. One thouſand fiue hundred *Iewes*, or thereabouts, remayne in that place: and very many beſides of the *Idumaans* *, and *Iſmaelites*.

Meſſaana.
Lunid.
Calabria.
Panormus.
* The *Iewes* call *Romans Idumeans*, and *Mahumetans Iſmaelites*.

All the Colledges of the *Iewes* of *Germanie* are ſeated nigh vnto the great Riuer *Robenus*, from the Citie *Colonia*, which is the beginning of the Kingdome, vnto the Citie called, *Keſamburk*, in the borders of *Germanie*: which ſpace is fifteene dayes iourney long. This Countrey, in time paſt, was called, *Aſchenaz*. Theſe are the Countries in *Germanie*, in the which the Colledges of the *Iſraelites* are, who are all accounted worthie men, by the Riuer *Moſella*, and *Konphelinas*, and *Odranchah*, and *Kuna*, and *Kotania*, and *Binga*, and *Garmezza*, and *Maſtheran*. Therefore all the *Iſraelites* remayne diſperſed throughout all Countries. But whoſoeuer ſhall hinder *Iſrael* that it may not be gathered together, ſhall neuer ſee the good ſigne, nor liue with *Iſrael*. But at what time God ſhall viſite our Captiuitie, and exalt the Horne of his Chriſt, then euery one ſhall ſay: I will bring forth the *Iewes*, and gather them together. And in theſe Cities are the Colledges and Schollers of Wiſe-men, and they loue their brethren, and ſpeake peace vnto all that are neere and farre remoued, and ioyfully and with reioycing receiue Gueſts comming vnto them, and celebrating a feaſt for their entertaynment, ſay: O our Brethren reioyce, for the Diuine ſaluation ſhall come very ſpeedily [a], as it were, in the twinkling of an eye. And except, fearing, we doubted that the end was not yet come, ſurely, we had been alreadie gathered together: but notwithſtanding we cannot yet, vntill the time of the ſong, and the voyce of the Turtle be heard, and the Embaſſadors come, and ſay: Let God alwaies be magnified. They vſe to write Letters one vnto another, whereby they confirme each other in the Doctrine of *Moſes*. And bewayling *Sion*, and lamenting *Hieruſalem*, they aske mercy at the hands of God, and giue themſelues to prayer, cloathed in mourning attire, and earneſtly bent to abſtinence. Theſe Metropolitan Cities therefore which wee haue mentioned, are in *Germanie*, furniſhed with Colledges of the *Iſraelites*. Beſides, there are *Aſtranburk*, and *Danirasburk*, *Mandatrach*, *Peſſinghes*, *Bamburk*, *Sar*, and *Raſenburk*, which is alſo the end of the Kingdome; in which Metropolitan Cities, many of the *Iſraelites* are, Diſciples of the Wiſe-men, and rich. From thence and beyond, is the Kingdome of *Bohemia*, now called *Praga*, and it is the beginning of the Land of *Sclauonia*, the Inhabitants whereof are called *Cananites*, by the *Iewes* dwelling there. Theſe people ſell their ſonnes and daughters to all thoſe Nations: and the *Ruſſes* doe the like. But that Countrey is farre extended, from the gate of *Praga* vnto the gate of the great Citie *Pin*, which ſtandeth in the furtheſt end of the Kingdome. The whole Countrey is mountaynous, and very full of Woods, in the which thoſe Beaſts are found, named Veergares, and the ſame are called Sables. The weather is ſo cold in the Winter, that for that ſeaſon, no man may ſafely come forth out of the houſe. And hitherto extendeth the Kingdome of *Pruſſia*. Returning from hence, I came into the Kingdome of *France*, which Countrey was called, *Sarphat*, by the Ancient. Trauelling ſixe dayes iourney from the Citie *Al-Sanad*, I came to *Paris*, the greateſt Citie of the whole Kingdome of King *Lodouicus*, ſeated nigh vnto the Riuer *Saban*: in which there are Diſciples of Wiſe-men, the moſt learned of all thoſe who at this day remayne in all the Countrey, who applie themſelues day and night vnto the ſtudie of the Law, hoſpitall men, and curteous towards all the Brethren that paſſe that way, and companions of all their Brethren the *Iewes*. The mercifull God bee mercifull vnto them and vs, and confirme vpon vs and them, that which is written: And he ſhall bring backe, and gather thee together from all the Nations, among whom the Lord thy God hath diſperſed thee. *Amen, Amen.*

Keſamburk.
Aſchenaz.
Konphilinas.
Moſella.
a Speedie lye! and how long lie they in it for denying the truth?
We can ſcarce coniecture the new names of theſe Cities.
Bohem.
Praga.
Pin.
The beaſts Veergares, otherwiſe called Sables.
Pruſſia.
Sarphat.
Sanad, or *Zaanad*, or *Zzod*.

Chap.

CHAP. VI.

A Relation of a Voyage to the Eaſterne India. *Obſerued by* EDWARD TERRY, *Maſter of Arts and Student of* Chriſt-Church *in* Oxford.

Thoſe that goe downe to the Sea in ſhips: that doe buſineſſe in great waters: Theſe ſee the workes of the Lord, and his wonders in the deepe. Pſ. 107. *Qui neſcit orare, diſcat nauigare.*

TO THE READER.

MAſter Terry *had found a fitter roome, if he had not comne late, and as in* India, *ſo here alſo had attended that Honorable Embaſſadour, Sir* T. Roe. *But his tardy comming hath made vs entertayne him, not with leſſe welcome in ſubſtance, but with leſſe conuenience in Seat-ceremonie; being forced to place him as he comes, in a lower meſſe, but with equall cheere. Yea himſelfe makes good cheere by his preſence, and preſents his whole meſſe, and all the Table and Attendants with rich Cates of Sea and Land varieties farre fetched and deere bought by him, and here imparted* gratis; *whether wee vnderſtand it of the Author, or (as I vndertake) of the Readers. How many Eare-rings and Breaſt-brooches giue (that which they take, the) place to Saint* Georges *Garter worne neere the vtmoſt and loweſt confines of our Microcoſme. Take this as a good fare-well draught of* Engliſh-Indian *liquor. And as contraries ſet neere their contraries make the beſt luſtre, ſo this our Scholer-Chriſtian-Preacher-Traueller, hauing (as Trauellers wont) lighted into companie of a* Iew *before; a halfe-turkiſed* Chriſtian, *with diuers* Turkes *following immediatly after; ſhineth as a Gemme in the darke, and* as a Precious-ſtone amongſt a heape of ſtones. *Thus here although ſome of his rayes are by the Attirer taken away to preuent reiterations of things deliuered in the former relations of Sir* Tho. Roe, *or others; Neither doth our Author come here altogether vnfitly to guide vs from* Perſia, *(where wee haue made long ſtay) by the way of* India *and* Arabia, *and laſtly, with a* Portugall *Vice-roy wee meane to ſhip our ſelues homewards, taking ſome Religious in companie for ſome better knowledge of* Africa, *and the Chriſtianitie there.*

§. I.

Things remarkable obſerued in his Voyage to the Indies. *Sea-fight with the* Portugals.

APologies very often call Truth into queſtion. Hauing therefore nothing for to countenance theſe my rude Relations but the certaintie of them; I omit all vnneceſſarie introductions: vſing no further Preface then this, that the Reader would vndoubtedly beleeue, what the Relator doth moſt faithfully deliuer.

So to make an entrie vpon the firſt beginning of our Voyage, the third of Februarie, 1615. our Fleete (conſiſting of ſixe goodly ſhips, the *Charles*, *Vnicorne*, *Iames*, *Globe*, *Swan*, and *Roſe*, all vnder the command of Captaine *Beniamin Ioſeph*) fell downe from *Graueſend* into *Tilburie Hope*.

The ninth of March (after a long and tyring expectation) it pleaſed God to ſend vs what we deſired, a North-eaſt wind: which day wee left that weary Road, and ſet ſayle for Eaſt *India*. The wind was fauourable to vs till the ſixteenth day at night, at which time a moſt fearefull ſtorme ouertooke vs, we being then in the Bay of *Portugall*. In this ſtorme wee loſt ſight both of the *Globe*, and *Roſe*. The *Globe* came againe into our Companie, the two and twentieh following; but the *Roſe* was no more heard of, till her arriue at *Bantam*, about ſixe Moneths after. This ſtorme continued violent till the one and twentieth.

Pico de Teneriſſa.

The eight and twentieth, we had ſight of the *Grand Canaries*, and that Mountaine which threatens the Skie, in the Iland of *Teneriſſa*, commonly called, *The Peake*, which by reaſon of its immenſe height, in a cleere day may be ſeene more then fortie leagues at Sea, (as the Mariners report.) Theſe Ilands lie in eight and twentie degrees of North latitude.

Turnadoes.

The one and thirtieth, being Eaſter day, we paſſed vnder the Tropick of *Cancer*; and the ſeuenth of Aprill, the Sunne was our Zenith. From that day vntill the fourteene, wee were becalmed induring extreme heate. The ſixteenth, we met with winds which the Mariners call, The *Turnadoes*, ſo variable and vncertaine, that ſometime within the ſpace of one houre, all the two and thirtie ſeuerall winds will blow. Theſe winds were accompanied with much thunder and lightning, and with extreme rayne, ſo noyſome that it makes mens clothes preſently to ſtinke vpon their backes. The water likewiſe of theſe ſlimy vnwholſome ſhowres, whereſoeuer it ſtands, will in ſhort time bring forth many offenſiue creatures. Theſe *Turnadoes* met with vs when we were about twelue degrees of North latitude, and kept vs companie ere they quitted vs, till wee were two degrees South-ward of the Equinoctiall, vnder which wee paſſed the eight and twentieth of Aprill. The nineteenth of May being Whitſunday, wee paſſed the Tropicke of *Capricorne*. So that we were ſeuen weekes compleat vnder the Torrid Zone.

Whales. Dolphines.

Betweene the Tropickes we ſaw almoſt euery day different kindes of fiſhes in greater abundance then elſe-where. As the great *Leuiethan*, whom God hath made to take his paſtime in the Seas. Dolphins, Boneetooes, Albicores, Flying fiſhes, and many others. Some Whales we ſaw of an exceeding greatneſſe, who in calme weather often ariſe and ſhew themſelues aboue the water, where they appeare like to great Rockes, in their riſing ſpowting vp into the Ayre with noyſe a great quantitie of water, which fals downe againe about them like a ſhowre. The Dolphin is a fiſh called for his ſwiftneſſe the arrow of the Sea, differing from many other in that hee hath teeth vpon the top of his tongue, he is pleaſing to the Eye, ſmell, and taſt, of a changeable colour, fin'd like a Roach, couered with very ſmall ſcales, hauing a freſh delightſome ſent aboue other fiſhes, and in taſte as good as any. Theſe Dolphines are wont often to follow our ſhips, not ſo much (I thinke) for the loue they beare vnto man as ſome write) as to feed themſelues with what they find caſt ouer-board. Whence it comes to paſſe, that many times they feed vs, for when they ſwimme cloſe to our ſhips, we ſtrike them with a broad Inſtrument, full of Barbes, called an Harping Iron faſtened to a Rope by which we hale them in. This beautifull Dolphin may bee a fit Embleme of a Race of men, who vnder ſweet countenances carrie ſharpe tongues. Boneetooes and Albicores are in colour, ſhape, and taſte much like to Mackerils, but grow to be very large. The Flying fiſhes of all other liue the moſt miſerable liues, for beeing in the water, the Dolphines, Boneetooes, and Albicores perſecute them, and when they would eſcape by their flight, are oftentimes taken by rauenous fowles, ſomewhat like our Kites which houer ouer the water. Theſe flying fiſhes are like men, profeſſing two trades, and thriue of neither.

Boneetooes and Albicores. Flying fiſhes.

But to proceed in our paſſage, the twelfth of Iune early in the morning, wee eſpyed our long wiſhed for Harbour, the Bay of *Soldania*, about twelue leagues ſhort of the Cape of *Good Hope*, wherein we came happily to an Anchor that fore-noone. Heere wee found one of the Companies ſhips, called the *Lion*, come from *Surat*, and bound for *England*, who hauing a faire gale put to Sea the fourteenth day at night.

Soldania.

We made our abode in this Harbour till the eight and twentieth following, on which day we being well watered and refreſhed, departed, when the *Swan* our fift ſhip tooke her way for *Bantam*. The nine and twentieth, we doubled the Cape of *Good Hope*, whoſe latitude is in thirtie fiue degrees South. Off this Cape there ſetteth continually a moſt violent Current Weſtward, whence it comes to paſſe, that when a ſtrong contrarie wind meets it, their impetuous oppoſition makes the Sea ſo to rage, that ſome ſhippes haue beene ſwallowed, but many endangered in thoſe Mountaynes of water. Few ſhips paſſe that way without a ſtorme. The two and twentieth of Iuly, we diſcouered the great Iland of *Madagaſcar*, commonly called Saint *Laurence*, we being then betwixt it and the Mayne: we touched not at it, but proceeding in our courſe, the fift of Auguſt following, came neere to the little Ilands of *Mobilia*, *Gazidia*, Saint *Iohn de Caſtro*, called in generall the Ilands of *Comora*, lying about twelue degrees Southward of the *Equator*.

Iles of *Comora.*

The ſixt early in the morning, our men looking out for Land, eſpyed a Sayle about three or foure leagues off, which ſtood in our courſe directly before vs. About noone, the *Globe* our leaſt ſhip (by reaſon of her nimbleneſſe, ſayling better then her fellowes) came vp with her on the broad ſide to wind-ward, and according to the cuſtome of the Sea hailed her, asking whence ſhe was; She * anſwered indirectly, of the Sea, calling our men Rogues, Theeues, Heretickes, Deuils, and the conclusion of her rude complement was in loud Canon Language, diſcharging ſeuen great Peeces of Artillerie at our *Globe*, whereof ſixe pierced her through the Hull, mayming ſome of her men, but killing none. Our *Globe* replyed in the ſame voyce, and after that fell off.

About three of the clocke in the after-noone, the *Charles* our Admirall came vp with her ſo neere, that we were within Piſtoll ſhot. Our Commander Captaine *Ioſeph* proceeded religiouſly, offering Treatie before hee thought of reuenge. So we ſaluted her with our Trumpets, ſhee vs with her wind Inſtruments, then we ſhewed our men on both ſides aloft; this done, Captaine *Ioſeph* called to them that their principall Commander might come aborad, to giue an account for the iniurie they had lately before offered vs; their anſwere was, they had neuer a Boat, our Com-

* Fight with a *Portugall* Carracke, mentioned before in Sir *T. Roe*, and M. *Child*: but here more fully deliuered, and therefore againe expreſſed, that it might appeare who were true cauſers of the quarrell, as alſo that it was a priuate quarrel and not of State, or Princes, but of *Meneles* and *Ioſeph* the Captaines, with the perſons vnder their commands: one offering, the other vindicating wrong. So may the Reader obſerue of former fights with *Beaſt*, *Downton*, *&c.* not the *Spaniſh* King warring with his Maieſtie of *England*, but the *Portugall* Merchants and Commanders in the *Indies*, enuying to others that Trade, which might leſſen their gaines there: as in *Magellans* Voyage they did to the *Spaniards*, which alſo you haue ſeene in the *Dutch*, and may obſerue of men of the ſame Trade in euery ſtreet of *London*. The old Verſe of *Heſiod*, Καὶ κεραμεὺς κεραμεῖ, &c. ſhewes this quarrell as old as men, at leaſt as the *old man* of Couetouſneſſe, and Ambition, and Enuie; the cauſe alſo why the firſt-borne of Nature ſlue the firſt Brother which Nature had ſeene. If *Portugals* hereby led, haue offered wrong to the *Engliſh*, and ſuffered right from them, it is but as in caſes twixt *Engliſh* Gentlemen or Merchants at home, ſauing that this bodie is more Giantly, and of greater conſequence, as the concurrence of more priuate purſes and perſons, and yet no State-warre: with which except in our Prayer, we haue nothing to doe. In like caſe of Trade, I ſuppoſe the *Portugals* would now quarrell with the *Spaniards* in their *Eaſt*, and theſe with them in their *Weſt*. I am ſure that in the *Indies*, *Dutch* haue taken *Dutch*, and *Engliſh* other *Engliſh* (not of that *Eaſt-Indian* Company) notwithſtanding ſubiection to one and the ſame Crowne or State.

mander replyed, he would ſend them one, and immediately cauſed his Barge to be manned, and ſent off to them, which brought backe one of their Officers, and two other meane fellowes with this bold meſſage from their Captaine; that he had promiſed not to leaue his ſhip, and therefore forced he might, but neuer would be commanded out of her.

Captaine *Ioſeph* receiued the Meſſage, and vſed them which brought it ciuilly, commanding that they ſhould be ſhewed, how we were prepared for to vindicate our ſelues, which made the poore *Portugals* to ſhake more then an Ague, and vpon it deſired our Commander to write a few words to theirs, which with their perſwaſion happily might make him come. Captaine *Ioſeph* willing to preſerue his honour, and to preuent bloud, conſented, and forth-with cauſed a few words to this effect to be wrote vnto him. That, *Whereas he the Commander of the Carrack, had offered violence to our ſhip, they ſailed peaceably by him, he willed him to come ſpeedily, and giue reaſon for that wrong; or elſe at his perill, &c.* So he diſcharged thoſe *Portugals*, ſending one of our Maſters Mates backe with them, with thoſe few words and this Meſſage; *that if hee refuſed to come, he would ſinke by his ſide, but that hee would force him before hee left him.* (*Morientium verba ſunt Prophetica*, his words came to paſſe, for he himſelfe before he ſtird, fell by a great ſhot that came not long after from the Carracke ſide.) The Captaine of the Carracke (notwithſtanding all this) was ſtill peremptorie in his firſt anſwere. So our men returning, Captaine *Ioſeph* himſelfe made the three firſt ſhot, which ſurely, did them great miſchiefe, as we imagined by the loud out-cry we heard from them, after they were diſcharged. This done, the Bullets began to flye on both ſides. Our Captaine cheering his company, aſcended the halfe Decke, where hee had not beene the eight part of an houre, and a great ſhot from the Carrackes Quarter, depriued him of life in the twinkling of an Eye, it hit him on the breſt, beating out of his bodie his heart, and other of his vitals, which lay round about him ſcattered in his diffuſed bloud. After Captaine *Ioſeph* was ſlaine, the Maſter of our ſhip continued the fight about halfe an houre, then knowing that there was another to be admitted into that prime place of command, the night approching, for that time gaue ouer; putting out a Flagge of Councell to call the Captaine of the Vice-Admirall (Captaine *Henry Pepwell*) who was to ſucceed, and the other Maſters aboard, for to conſult about the proſecution of this Encounter. The night beeing come, wee now proceeded no farther. The Carracke ſtood ſtill on her courſe, putting forth a light at her Poope for vs to follow her, and about midnight came to an Anchor vnder the Iland of *Mobilia*, which when wee perceiued let fall our Anchors too.

Reſolute Spirits of both Commanders. Captaine *Ioſeph* ſlaine.

The ſeuenth, early before it began to dawne, we prepared for a new aſſault, firſt commending our ſelues to God by Prayer.

The morning come, we found the Carracke ſo cloſe to the ſhoare, and the neereſt of our ſhips at the leaſt a league off, that we held our hands for that day, expecting when ſhee would weigh her Anchors and ſtand off to Sea (a fitter place to deale with her.) In the after-noone we cheſted our late ſlaine Commander, and without any ceremonie of ſhot, vſuall vpon ſuch occaſions (becauſe our Enemies ſhould take no notice) caſt him ouer-boord againſt the Iland of *Mobilia*.

A little before night the Carracke departed to Sea, wee all looſed our Anchors, opened our Sayles, and followed. The day now left vs, and our proud Enemie (vnwilling as it ſhould ſeeme to eſcape) put forth a light as before, for vs to follow him (as afterward we did to purpoſe) the night well nigh ſpent, we commended againe our ſelues and cauſe to God. This done, the day appeared in a red Mantle, which proued bloudie vnto many that beheld it. And now you may conceiue that our foure ſhips are reſolued to take their turnes one after the other, that they may force this proud *Portugall*, either to bend or breake. Our *Charles* playes her part firſt, and ere ſhee had beene at defiance with her Aduerſary halfe an houre, there came another ſhot from the Enemie, which hitting againſt one of our Iron Peeces, that lay on the halfe Decke, brake into ſhiuers, dangerouſly wounding our new Commander, the Maſter of our ſhip, and three other of the Mariners which ſtood by. Captaine *Pepwels* left Eye was beaten all to pieces; two other wounds he receiued in his head; a third in his legge, a ragged piece of this broken ſhot ſticking faſt in the bone thereof, which ſeemed by his complayning to afflict him more then all the reſt. The Maſter had a great piece of the brawne of his arme ſtrooke off, which made him likewiſe vnſeruiceable for a time. This was our new Commander welcommed to his authoritie, wee all thought his wounds mortall, but hee liued till about fourteene moneths after, when hee dyed peaceably on his bed, in his returne for *England*.

Captaine *Pepwell* wounded, with the Maſter and others. Captaine *Pepwell* dyeth 14. moneths after.

The Captaine and Maſter both thus diſabled, deputed their authoritie to the chiefe Maſters Mate, who behaued himſelfe reſolutely, and wiſely. So we continued, *alternis vicibus*, ſhooting at our Aduerſary as at a Butte; and by three of the cloke in the after-noone had beat downe her mayn-maſt, her Mizen-maſt, her foretop-maſt; and moreouer, had made ſuch wounds in her thick ſides, that her caſe was ſo deſperate, ſhee muſt either yeeld or periſh. Her Captaine (called *Don Emanuel Meneſes*, a braue reſolute man) thus diſtreſſed, ſtood in for the ſhoare, being not farre from the Iland of *Gazidia*. We purſued as farre as we durſt without hazard of ſhipwracke, then we ſent of our Barge with a Flagge of Truce to ſpeake with him, hee waued vs with another, ſo Maſter *Connocke* (our chiefe Merchant) employed in that buſineſſe, boldly entred his ſhip, *Virtus in hoſte laudanda.*

Don Emanuel Meneſes, his valorous reſolution.

and deliuered theſe words to him, and his company; *that he had brought them life and peace if they would accept it, with all telling* Don Emanuel, *hee had deſerued ſo well by his vndaunted valour, that if he would put himſelfe into our hands, he ſhould be entertayned with as much honour and reſpect as euer any Captiue was.* But *(Duris vt Ilex tonſa bipennibus-- ducit opes animumq; ferro)* Hee as an Oke gathered ſtrength from his wounds, contemning the miſerie hee could not preuent, anſwering Maſter *Connocke* thus, *that no infelicitie ſhould make him alter his firſt reſolution; how that hee would ſtand off to Sea, if poſſibly he could, and encounter with vs againe, and then if fire and Sword forced him, he might vnhappily be taken, but he would neuer yeeld, and if we tooke him aliue, he hoped that he ſhould find the reſpect of a Gentleman, and till then we had our Anſwere.*

Carrack wracked and burnt. She was reported of incredible wealth, both in money and commodities.

So our Meſſenger was diſcharged, and ſhortly after this diſtreſſed ſhip wanting her wings, was forced by the wind and waues vpon the adiacent Iland *Gazidia*, where ſhe ſtuck faſt between two Rocks: thoſe that were left aliue in her by their Boats gat vpon the ſhoare, which when they had all recouered, willing (it ſhould ſeeme) to conſume what they could not keepe, they ſet her on fire to make her a coale, rather then we ſhould make her a Prize. The poore *Portugals* after they had left their ſhip, were moſt inhumanely vſed by the barbarous Ilanders, who ſpoyled them of all they brought aſhoare for their ſuccour; ſome of them beeing ſlaine in the oppoſition, and doubtleſſe, had made hauocke of them all, had they not beene relieued by two ſmall *Arabian* ſhips there in Trade, which in hope (I ſuppoſe) of ſome great reward, tooke them in, and conueyed them ſafely to their owne Citie *Goa*.

The Ilands fertilitie.

In this combate we loſt out of our foure ſhips but fiue men (too many by that number) three out of our Admirall, and two out of the *Iames*; beſides we had ſome twentie in our whole fleet hurt, which afterward recouered. But of ſeuen hundred which ſayled in the Carracke, there came not aboue two hundred and fiftie to *Goa*, as afterward we were credibly informed. In this fearefull oppoſition, our *Charles* made at her Aduerſarie three hundred ſeuentie and fiue great ſhot (as our Gunners reported) to theſe wee had one hundred Muſquetiers, that played their parts all the while. Neither was our enemie idle, for our ſhip receiued at the leaſt one hundred great ſhot from him, and many of them dangerous ones through the Hull. Our Fore-maſt was pierced through the middeſt; our mayne-maſt hurt, our mayne-ſtay, and many of our mayne Shrouds cut in ſunder. But I haue dwelt too long vpon a ſad Diſcourſe, I make haſte to refreſh my ſelfe vpon the pleaſant Iland.

White Paper well ſold.

After we ſaw the Carracke fired which was about mid-night, wee ſtood off and on till morning, to ſee if we might find any thing in her aſhes; of which when wee deſpayred, wee ſought about for ſuccour to comfort our wounded and ſicke men on the ſhoare. The Land was very high, againſt which the Sea is alwayes deepe, ſo that it was the tenth day following ere wee could be poſſeſſed of a good Harbour; which enioyed, we found the Iland very pleaſant, full of goodly Trees, couered all ouer with a greene Veſture and exceeding fruitfull, abounding in Beeues, Kids, Poultry, Sugar-canes, Rice, Plantens, Oranges, Coquer-nuts, and many other wholeſome things; of all which wee had ſufficient to releeue our whole company, for a ſmall quantitie of white Paper, and few glaſſe Beades, and Penie Kniues. For inſtance wee bought as many good Oranges as would fill an Hat, for halfe a quarter of a ſheet of white Paper, and ſo in proportion all other prouiſion. Much of their Fruites the Ilanders brought vnto vs in their little Canoes (which are long narrow Boates cut like Troughes out of firme Trees) but their cattell we bought on ſhoare; where I obſerued the people to bee ſtreight, well limmed, able men, their colour very tawnie, moſt of the men but all the women (I ſaw) vnclothed hauing nothing about them but to hide their ſhame. Such as were couered had long Garments like to the *Arabians*, whoſe Language they ſpeake, and of whoſe Religion they are, *Mahometans*, very ſtrict as it ſhould ſeeme, for they would not endure vs to come nigh their Churches. They haue good conuenient houſes for their liuing, and faire Sepulchres for their dead. They ſeeme to liue ſtrictly vnder the obedience of a King, whoſe place of reſidence was ſome few miles vp in the Countrey. His leaue by Meſſengers they firſt craued, before wee had libertie to buy any prouiſion. Their King aduertized of our arriuall, bade our Commander welcome with a Preſent of Beeues, and Goats, and choice Fruits of his Countrey, and was recompenſed, and well contented againe with Paper, and ſome other *Engliſh* Toyes. Wee ſaw ſome *Spaniſh* money amongſt them, of which they made ſo little reckoning, that ſome of our men had Rials of Eight in exchange for a little Paper or a few Beades. What they did with our Paper, we could not gheſſe.

The Coquer-nuts (of which this Iland hath abundance) of all the Trees in the Forreſt (in my opinion) may haue preeminence, for meerely with it, without the leaſt helpe from any other, a man may build, and furniſh a ſhip to Sea; for the heart of this Tree will make Plankes, Timbers, and Maſts, a Gumme that growes thereon, will ſerue to calke our ſhip. The Rind of the ſame Tree will make Cordage and Sailes, and the large Nut thereof beeing full of kernell, and pleaſant liquor, will for a need ſerue for thoſe that ſayle in this ſhippe for meate and drinke, and the ſtore of theſe Nuts for Merchandize.

Now, well ſtored with theſe Nuts, and other good prouiſion, after ſixe dayes abode there, the breaches our ſhip receiued in fight being repayred, and our men well refreſhed, wee put againe

gaine to Sea toward Eaſt *India* the ſixteenth, and a proſperous winde following vs, paſſed happily vnder the Line without the leaſt heate to offend vs, the foure and twentieth day enſuing. Our courſe was for the Iland of *Succotora*, neere to the mouth of the Red Sea, from whence comes our *Aloes Succotrina*, but an aduerſe gale from the *Arabian* ſhoare kept vs off, that wee could by no meanes recouer it. We paſſed by it the firſt of September. The immediate yeere before our *Engliſh* fleet touching at this Iland, learned this Apothegme from the petie King thereof, who comming to the water ſide, and hearing ſome of our winde Inſtruments, aſked if they played *Dauids* Pſalmes (of which being a *Mahometan*, he had heard.) Hee was anſwered by one that ſtood by, they did; He replyed thus, That it was an ill inuention of him that firſt mingled Muſicke with Religion; for before (ſaid he) God was worſhipped in heart, but by this in ſound. I inſert not this relation to condemne muſick in Churches, Let him that bids vs prayſe the Lord with ſtringed Inſtruments and Organs, plead the Cauſe.

Socotora.

Preciſe *Mahumetan* Apophthegme.

But to returne to my diſcourſe. Miſſing our Port at *Succotora*, wee proceeded on our voyage, and the fourth of September kept a ſolemne funerall, in memorie of our ſlaine Commander, when after a Sermon, the ſmall ſhot and great Ordnance, made a loud peale to his remembrance. The ſixt of September at night, to our admiration and feare, the water of the Sea ſeemed as white as milke, others of our Nation, ſince paſſing on that courſe, haue obſerued the like, but I am yet to learne what ſhould be the true cauſe thereof, it being farre from any ſhoare, and ſo deepe, that wee could fetch no ground. The twentie one, wee diſcouered the mayne Land of Eaſt *India:* and the twentie two, had ſight of *Diu* and *Damon*, Cities lying in the skirts thereof, well fortified and inhabited by *Portugals*. The twentie fiue, we came happily to an Anchor in *Swally* Road, within the Bay of *Cambaya*, the harbour for our fleet while they make their ſtay in the Eaſterne *India*. And thus in a tedious Paſſage haue I brought *my Reader* as far as Eaſt *India*, let *him* now bee pleaſed for a while to repoſe himſelfe vpon the Shoare, there to take a view of the populous Court, and the no leſſe fruitful, then ſpacious Territories of the great *Mogol*.

Funerall for Capt. *Ioſeph*.

Water of the Sea in this place alway white, as in former voyages is ſeene.

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§. II.

Deſcription of the Mogols *Empire, and the moſt remarkable things of Nature and Art therein.*

THe large Empire of the great *Mogol* is bounded on the Eaſt with the Kingdome of *Maug:* Weſt with *Perſia*, and the mayne Ocean Southerly: North with the Mountaynes of *Caucaſus*, and *Tartaria*. South with *Decan* and the Gulfe of *Bengala*. *Decan* lying in the skirts of *Aſia*, is diuided betweene three *Mahometan* Kings, and ſome other *Indian Rhaiaes*. This ſpacious Monarchie, called by the Inhabitants *Indoſtan*, diuiding it ſelfe into thirtie and ſeuen ſeuerall and large Prouinces, which anciently were particular Kingdomes; whoſe names with their principall Cities, and Riuers, their Situation, and Borders, their extent in length and breadth, I firſt ſet downe beginning at the North-weſt.

First, *Candahor*, the chiefe Citie ſo called, it lyes from the heart of all his Territorie North-weſt; it confines with the King of *Perſia*, and was a Prouince belonging to him. 2. *Cabul*, the chiefe Citie ſo called, the extreameſt North-weſt part of this Emperours Dominions: it confineth with *Tartaria*; the Riuer *Nilab* hath its beginning in it, whoſe Current is Southerly, till it diſcharge it ſelfe in *Indus*. 3. *Multan*, the chiefe Citie ſo called, it lyes South from *Cabul*, and *Candahor*, and to the Weſt ioynes with *Perſia*. 4. *Haiacan*, the Kingdome of the *Baloches* (a ſtout warlike people) it hath no renowned Citie. The famous Riuer *Indus* (called by the Inhabitants *Skind*) borders it on the Eaſt; and *Lar* (a Prouince belonging to *Sha-Abas*, the preſent King of *Perſia*) meetes it on the Weſt. 5. *Buckor*, the chiefe Citie called *Buckorſuccor*. The Riuer *Indus* makes a way through it, greatly enriching it. 6. *Tatta*, the chiefe Citie ſo called. The Riuer *Indus* makes many Ilands in it, exceeding fruitfull and pleaſant. The chiefe Arme meetes with the Sea at *Synde*, a place very famous for curious handi-crafts. 7. *Soret*, the chiefe Citie is called *Ianagar*. It is a little Prouince but rich, lyes Weſt from *Guzarat*, and hath the Ocean to the South. 8. *Ieſelmeere*, the chiefe Citie ſo called, it ioyneth with *Soret*, *Buckor*, and *Tatta*, lying to the Weſt of it. 9. *Attack*, the chiefe Citie ſo called: it lyeth on the Eaſt ſide of *Indus*, which parts it from *Haiacan*. 10. *Peniab*, which ſignifieth fiue Waters, for that it is ſeated among fiue Riuers, all tributaries to *Indus*, which ſomewhat South of *Lahor* make but one Current: it is a great Kingdome, and moſt fruitfull, &c. *Lahor* the chiefe Citie is well built, very large, populous, and rich; the chiefe Citie of Trade in all *India*. 11. *Chiſhmeere*, the chiefe Citie is called *Siranakar*, the Riuer *Phat* paſſeth through it, and ſo creeping about many Ilands ſlides to *Indus*. 12. *Banchiſh*, the chiefe Citie is called *Biſhur:* it lyeth Eaſt, Southerly from *Chiſhmeere*, from which it is diuided by the Riuer *Indus*. 13. *Iengapor*, the chiefe Citie ſo called, it lyeth vpon the Riuer *Kaul*, one of the fiue Riuers that water *Peniab*. 14. *Ienba*, the chiefe Citie ſo called, it lyeth Eaſt of *Peniab*.

Although yee haue this deſcription before, *pag.* 578. with the Map alſo; yet for the differing method, and cleering of ſome things there more doubtfull, I haue here added this alſo, abbreuiating it in ſome ſuch things as are the ſame with the former, to which it may be in diuers things a kind of Gloſſe, as Sir *T. Roes* Map to both. The former ſeemed imperfectly written in the number of the corſes or miles which here ſeeme more exactly. The differing names may alſo helpe to further knowledge; of which I had ſought better inſtruction before the preſſe if I might, as there ſignifie.

Surat.

Idoll *Matta.*
Tongue ſacrifice.
Pilgrimage.

Ganges.

15. ***Delli***, the chiefe Citie ſo called, it lyeth twixt ***Ieuba*** and ***Agra***, the Riuer ***Iemni*** (which runneth through ***Agra***, and falleth into *Ganges*) begins in it. ***Delli*** is an ancient great Citie, the ſeate of the ***Mogols*** Anceſtors, where moſt of them lye interred. 16. ***Bando***, the chiefe Citie ſo called, it confineth ***Agra*** on the Weſt. 17. ***Malway***, a very fruitfull Prouince, ***Rantipore*** is the chiefe Citie. 18. ***Chitor***, an ancient and great Kingdome, the chiefe Citie ſo called. 19 ***Guzarat***, a goodly Kingdome, and exceeding rich, incloſing the Bay of ***Cambaya***. The Riuer ***Tapte*** watereth ***Surat***, it trades to the Red Sea, to ***Achin***, and to diuers other places. 20. ***Chandis***, the chiefe Citie called ***Brampoch***, which is large and populous. Adioyning to this Prouince, is a petie Prince, called *Partapſha*, tributarie to the ***Mogol***, and this is the Southermoſt part of all his Territories. 21. ***Berar***, the chiefe Citie is called ***Shapore***, the Southermoſt part whereof doth likewiſe bound this Empire. 22. ***Naruar***, the chiefe Citie called ***Gehud***, it is watered by a faire Riuer, which emptieth it ſelfe in *Ganges*. 23. ***Gwaliar***, the chiefe Citie ſo called, where the King hath a great treaſury of Bullion. In this Citie likewiſe there is an exceeding ſtrong Caſtle wherein the Kings priſoners are kept. 24. ***Agra***, a principall and great Prouince, the chiefe Citie ſo called. From ***Agra*** to ***Labor*** (the two choiſe Cities of this Empire) is about foure hundred *Engliſh* miles, the Countrey in all that diſtance euen without a Hill, and the high way planted on both ſides with Trees, like to a delicate walke. 25. ***Sanbal***, the chiefe Citie ſo called, the Riuer *Iemni* parts it from ***Naruar***, and after at the Citie ***Helabaſs*** falls into *Ganges*, called by the Inhabitants *Ganga*. 26. ***Bakar***, the chiefe Citie called ***Bikaneer***, it lyeth on the Weſt ſide of *Ganges*. 27. *Nagracutt*, the chiefe Citie ſo called, in which there is a Chappel moſt richly ſet forth, both ſeeled and paued with plate of pure gold. In this place they keepe an Idoll, which they call *Matta*, viſited yeerly by many thouſands of the *Indians*, who out of deuotion cut off part of their tongues, to make a ſacrifice for it. In this Prouince there is likewiſe another famous Pilgrimage, to a place called ***Iallamaka***, where out of cold Springs and hard Rocks, there are dayly to be ſeene inceſſant eruptions of fire, before which the Idolatrous people fall downe and worſhip. 28. *Syba*, the chiefe Citie is called *Hardwair*, where the famous Riuer *Ganges* ſeemed to begin, iſſuing out of a Rocke, which the ſuperſtitious *Gentiles* imagine to bee like a Cowes head, which of all ſenſible Creatures they loue beſt. Thither they likewiſe goe in troopes daily for to waſh their bodies. 29. *Kakares*, the principall Cities are called *Dankalee* and *Purhola*, it is very large and exceeding mountaynous, diuided from *Tartaria* by the Mountaynes of *Caucaſes*: it is the fartheſt part North, vnder the *Mogols* ſubiection. 30. *Gor*, the chiefe Citie ſo called, it is full of Mountaynes. The Riuer *Perſilis* which diſchargeth it ſelfe in *Ganges*, beginnes in it. 31. ***Pitan***, the chiefe Citie ſo called; the Riuer ***Kanda*** waters it, and falls into *Ganges* in the Confines thereof. 32. ***Kanduana***, the chiefe Citie is called ***Karbakatenka***, the Riuer *Serſily* parts it from *Pitan*; that and *Gor* are the North-eaſt bounds of this great Monarchie. 33. ***Patna***, the chiefe Citie ſo called; the Riuer ***Ganges*** bounds it on the Weſt, *Serſilij* on the Eaſt; it is a very fertile Prouince. 34. ***Ieſual***, the chiefe Citie called ***Raiapore***, it lyeth Eaſt of ***Patna***. 35. ***Meuat***, the chiefe Citie called *Narnol*; it is very mountaynous. 36. *Vdeſſa*, the chiefe Citie called ***Iokanat***; it is the moſt remote part Eaſt of all this Kingdome. 37. ***Bengala***, a moſt ſpacious and fruitfull Kingdome, limited by the Gulfe of the ſame name, wherein the Riuer *Ganges* diuided in foure great Currents, loſeth it ſelfe.

Goez his iourny from hence to *China*, followeth in the next booke.
Mogols greatneſſe.

And here a great errour in our Geographers muſt not eſcape mee, who in their Globes and Maps, make ***India*** and ***China*** Neighbours, when many large Countries are interpoſed betwixt them, which great diſtance will appeare by the long trauell of the ***Indian*** Merchants, who are vſually in their iourney and returne, more then two yeeres from ***Agra*** to the walls of ***China***. The length of thoſe forenamed Prouinces is North-weſt to South-eaſt, at the leaſt one thouſand Courſes, euery ***Indian*** Courſe being two ***Engliſh*** miles. North and South, the Extent thereof, is about fourteene hundred miles, the Southermoſt part lying in twentie degrees; the Northermoſt in fortie three of North latitude. The breadth of this Empire is North-eaſt to South-weſt, about fifteene hundred miles.

Now, to giue an exact account of all thoſe forenamed Prouinces, were more then I am able to vnder-take, yet out of that I haue obſerued in ſome few, I will aduenture to gheſſe at all, and thinke for my particular, that the great ***Mogol***, conſidering his Territories, his Wealth, and his rich Commodities, is the greateſt knowne King of the Eaſt, if not of the World. To make my owne coniecture more apparent to others. This wide Monarchie is very rich and fertile, ſo much abounding in all neceſſaries for the vſe of man, as that it is able to ſubſiſt and flouriſh of it ſelfe, without the leaſt helpe from any Neighbour.

Plentie of victuals.

Fine bread.

Cakes & portable hearths.

To ſpeake firſt of that which Nature requires moſt, ***Foode***; this Land abounds in ſingular good Wheate, Rice, Barley, and diuers other kindes of Graine to make bread (the ſtaffe of life) their Wheate growes like ours, but the Graine of it is ſomewhat bigger and more white, of which the Inhabitants make ſuch pure well-reliſhed bread, that I may ſpeake that of it, which one ſaid of the bread in the Biſhoprick of ***Leige***; it is, ***Panis***, ***pane melior***. The common people make their bread vp in Cakes, and bake it on ſmall Iron hearths, which they carry with them when as they iourney, making vſe of them in their Tents, it ſhould ſeeme an ancient cuſtome, gaine to Sea toward Eaſt *India* the ſixteenth, and a proſperous winde following vs, paſſed happily vnder the Line without the leaſt heate to offend vs, the foure and twentieth day enſuing. Our courſe was for the Iland of *Succotora*, neere to the mouth of the Red Sea, from whence comes our *Aloes Succotrina*, but an aduerſe gale from the *Arabian* ſhoare kept vs off, that wee could by no meanes recouer it. We paſſed by it the firſt of September. The immediate yeere before our *Engliſh* fleet touching at this Iland, learned this Apothegme from the petie King thereof, who comming to the water ſide, and hearing ſome of our winde Inſtruments, asked if they played *Dauids* Pſalmes (of which, being a *Mahometan*, he had heard.) Hee was anſwered by one that ſtood by, they did; He replyed thus, That it was an ill inuention of him that firſt mingled Muſicke with Religion; for before (ſaid he) God was worſhipped in heart, but by this in ſound. I inſert not this relation to condemne muſick in Churches, Let him that bids vs prayſe the Lord with ſtringed Inſtruments and Organs, plead the Cauſe.

Socotora.

Preciſe *Mahumetan* Apophthegme.

But to returne to my diſcourſe. Miſſing our Port at *Succotora*, wee proceeded on our voyage, and the fourth of September kept a ſolemne funerall, in memorie of our ſlaine Commander, when after a Sermon, the ſmall ſhot and great Ordnance, made a loud peale to his remembrance. The ſixt of September at night, to our admiration and feare, the water of the Sea ſeemed as white as milke, others of our Nation; ſince paſſing on that courſe, haue obſerued the like, but I am yet to learne what ſhould be the true cauſe thereof, it being farre from any ſhoare, and ſo deepe, that wee could fetch no ground. The twentie one, wee diſcouered the mayne Land of Eaſt *India:* and the twentie two, had ſight of *Diu* and *Damon*, Cities lying in the ſkirts thereof, well fortified and inhabited by *Portugals*. The twentie fiue, we came happily to an Anchor in *Swally* Road, within the Bay of *Cambaya*, the harbour for our fleet while they make their ſtay in the Eaſterne *India*. And thus in a tedious Paſſage haue I brought *my Reader* as far as Eaſt *India*, let *him* now bee pleaſed for a while to repoſe himſelfe vpon the Shoare, there to take a view of the populous Court, and the no leſſe fruitful, then ſpacious Territories of the great *Mogol*.

Funerall for Capt. *Ioſeph.*

Water of the Sea in this place alway white, as in former voyages is ſeene.

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Deſcription of the Mogols *Empire, and the moſt remarkable things of Nature and Art therein.*

THe large Empire of the great *Mogol* is bounded on the Eaſt with the Kingdome of *Maug:* Weſt with *Perſia*, and the mayne Ocean Southerly: North with the Mountaynes of *Caucaſus*, and *Tartaria*. South with *Decan* and the Gulfe of *Bengala*. *Decan* lying in the skirts of *Aſia*, is diuided between three *Mahometan* Kings, and ſome other *Indian Rhaiaes*. This ſpacious Monarchie, called by the Inhabitants *Indoſtan*, diuiding it ſelfe into thirtie and ſeuen ſeuerall and large Prouinces, which anciently were particular Kingdomes; whoſe names with their principall Cities, and Riuers, their Situation, and Borders, their extent in length and breadth, I firſt ſet downe beginning at the North-weſt.

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Idoll *Matta.* Tongue ſacrifice. Pilgrimage.

Ganges.

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Goez his iourny from hence to *China*, followeth in the next booke.

Mogols greatneſſe.

And here a great errour in our Geographers muſt not eſcape mee, who in their Globes and Maps, make *India* and *China* Neighbours, when many large Countries are interpoſed betwixt them, which great diſtance will appeare by the long trauell of the *Indian* Merchants, who are vſually in their iourney and returne, more then two yeeres from *Agra* to the walls of *China*. The length of thoſe forenamed Prouinces is North-weſt to South-eaſt, at the leaſt one thouſand Courſes, euery *Indian* Courſe being two *Engliſh* miles. North and South, the Extent thereof, is about fourteene hundred miles, the Southermoſt part lying in twentie degrees; the Northermoſt in fortie three of North latitude. The breadth of this Empire is North-eaſt to South-weſt, about fifteene hundred miles.

Now, to giue an exact account of all thoſe forenamed Prouinces, were more then I am able to vnder-take, yet out of that I haue obſerued in ſome few, I will aduenture to gheſſe at all, and thinke for my particular, that the great *Mogol*, conſidering his Territories, his Wealth, and his rich Commodities, is the greateſt knowne King of the Eaſt, if not of the World. To make my owne coniecture more apparent to others. This wide Monarchie is very rich and fertile, ſo much abounding in all neceſſaries for the vſe of man, as that it is able to ſubſiſt and flouriſh of it ſelfe, without the leaſt helpe from any Neighbour.

Plentie of victuals.

Fine bread.

Cakes & portable hearths.

To ſpeake firſt of that which Nature requires moſt, *Foode*; this Land abounds in ſingular good Wheate, Rice, Barley, and diuers other kindes of Graine to make bread (the ſtaffe of life) their Wheate growes like ours, but the Graine of it is ſomewhat bigger and more white, of which the Inhabitants make ſuch pure well-reliſhed bread, that I may ſpeake that of it, which one ſaid of the bread in the Biſhoprick of *Leige*, it is, *Panis, pane melior*. The common people make their bread vp in Cakes, and bake it on ſmall Iron hearths, which they carry with them when as they iourney, making vſe of them in their Tents, it ſhould ſeeme an ancient cuſtome, as may appeare by that preſident of *Sarah*, when ſhee entertayned the Angels, *Geneſ.* 18. To their Bread they haue great abundance of other good prouiſion, as Butter, and Cheeſe, by reaſon of their great number of Kine, Sheepe, and Goats. Beſides, they haue a beaſt very large, hauing a ſmooth thicke skinne without haire, called a Buffelo, which giues good Milke: the fleſh of them is like Beefe, but not ſo wholſome. They haue no want of Veniſon of diuers kinds, as red Deare, fallow Deare, Elkes, and Antelops; but no where imparked: the whole Kingdome is as it were a Forreſt, for a man can trauell no way but he ſhall ſee them, and (except it bee within a ſmall diſtance off the King) they are euery mans Game. To theſe they haue great ſtore of Hares, and further to furniſh out their feaſts, varietie of Fiſh and Fowle; it were as infinite as needleſſe to relate particulars. To write of their Geeſe, Duckes, Pigeons, Partridges, Quailes, Peacockes, and many other ſingular good Fowle, all which are bought at ſuch eaſie rates, as that I haue ſeene a good Mutton ſold for the value of one ſhilling, foure couple of Hennes at the ſame price, one Hare for the value of a penie, three Partridges for as little, and ſo in proportion all the reſt. There are no Capons amongſt them but men.

Butter and Cheeſe.
Buffelo.
Veniſon and free Game.

The Beeues of that Countrey differ from ours, in that they haue each of them a great Bunch of griſſelly fleſh which growes vpon the meeting of their ſhoulders. Their Sheepe exceed ours in great bob-tayles, which cut off are very ponderous, their wooll is generally very courſe, but the fleſh of them both is altogether as good as ours.

Beeues.
Sheepe.

Now, to ſeaſon this good prouiſion, there is great ſtore of Salt: and to ſweeten all, abundance of Sugar growing in the Countrey, which after it is well refined, may be bought for two pence the pound, or vnder.

Salt and Sugar

Their Fruits are very anſwerable to the reſt, the Countrey full of Musk-melons, Water-melons, Pomegranats, Pome-citrons, Limons, Oranges, Dates, Figs, Grapes, Plantans (a long round yellow fruit, in taſte like to a *Norwich* Peare) Mangoes, in ſhape and colour like to our Apricocks, but more luſcious, and (to conclude with the beſt of all) the Ananas or Pine which ſeemes to the taſter to be a pleaſing compound, made of Strawberries, Claret-wine, Roſe-water, and Sugar, well tempered together. In the Northermoſt parts of this Empire they haue varietie of Apples and Peares. Euery where good roots, as Carrets, Potatoes, and others like them as pleaſant. They haue Onions and Garlicke, and choyce herbs for Salads. And in the Southermoſt parts, Ginger growing almoſt in euery place. And here I cannot chooſe but take notice of a pleaſant cleere liquor called *Taddy*, iſſuing from a ſpongie tree that growes ſtraight and tall, without boughs to the top, and there ſpreads out in branches (ſomewhat like to an *Engliſh* Colewort) where they make inciſions: vnder which they hang ſmall earthen Pots to preſerue the influence. That which diſtills forth in the night, is as pleaſing to the taſte as any white Wine, if drunke betimes in the morning. But in the heat of the day the Sunne alters it ſo, as that it becomes heady, ill reliſhed, and vnwholſome. It is a piercing medicinable drinke, if taken early, and moderately, as ſome haue found by happie experience, thereby eaſed from their torture inflicted by that ſhame of Phyſicians, and Tyrant of all maladies, the Stone.

Fruits.
Ginger.
Taddy.

At *Surat*, and to *Agra* and beyond, it neuer raines but one ſeaſon of the yeere, which begins neere the time that the Sunne comes to the Northerne Tropicke, and ſo continues till his returne backe to the Line. Theſe violent Raines are vſhered in, and take their leaue with moſt fearefull tempeſts of Thunder and Lightning, more terrible then I can expreſſe, yet ſeldome doe harme. The reaſon in Nature may be the ſubtiltie of the Aire, wherein there are fewer Thunder-ſtones made, then in ſuch Climates where the Aire is groſſe, and cloudy. In thoſe three moneths it raines euery day more or leſſe, ſometimes one whole quarter of the Moone ſcarce with any intermiſſion, which aboundance of Raine with the heat of the Sunne doth ſo enrich the ground; (which they neuer force) as that like *Egypt* by the inundation of *Nilus*, it makes it fruitfull all the yeere after. But when this time of Raine is paſſed ouer, the Skie is ſo cleere, as that ſcarcely one Cloud is ſeene in their Hemiſphere, the nine moneths after.

Raines and Thunders.

And here the goodneſſe of the ſoyle muſt not eſcape my Pen, moſt apparent in this, for when the ground hath beene deſtitute of Raine nine moneths, and lookes like to barren Sands, within ſeuen dayes after the Raine begins to fall, it puts on a greene Coate. And further to confirme this, amongſt many hundred acres of Corne I haue beheld in thoſe Parts, I neuer ſaw any but came vp as thicke as the Land could well beare it. They till their ground with Oxen, and foot-Ploughs. Their Seed-time is in May, and the beginning of Iune: their Haruest in Nouember, and December, the moſt temperate moneths in all their yeere. Their ground is not encloſed vnleſſe it be neere Townes and Villages, which (though not expreſſed in the Map for want of their true names) ſtand very thicke. They mowe not their Graſſe (as we) to make Hay, but cut it either greene or withered on the ground as they haue occaſion to vſe it. They ſowe Tobacco in abundance, but know not how to cure and make it ſtrong, as thoſe in the Weſterne *India*.

Soyle and tillage.
Townes and Villages thick.
Tobacco.

The Countrey is beautified with many Woods and great varietie of faire goodly trees, but I neuer ſaw any there of thoſe kinds which *England* affoords. Their Trees in generall are ſappie, which I aſcribe to the fatneſſe of the ſoyle: ſome of them haue Leaues as broad as Bucklers, others are parted ſmall as Ferne, as the Tamarine trees which beare a ſowre fruit that growes

Woods and Trees.

Indian fig-tree; See of it my Pilg. l. 1 c. 3.

ſomewhat like our Beanes, moſt wholeſome for to coole and cleanſe the bloud. There is one Tree amongſt them of ſpeciall obſeruation, out of whoſe branches grow little ſprigs downeward till they take root, and ſo at length proue ſtrong ſupporters vnto the Armes that yeeld them, whence it comes to paſſe that theſe Trees in time grow vnto a great height, and extend themſelues to an incredible bredth. All the Trees in thoſe Southerne parts of *India* ſtill keepe on their greene Mantles. For their Flowres they rather delight the Eye then affect the Senſe, in colour admirable, but few of them, vnleſſe Roſes, and one or two kinds more, that are any whit fragrant.

Flowers.

Riuers.

Ganges water lighter then others.

Wels and Tankes.

This Region is watered with many goodly Riuers, the two principall are *Indus* and *Ganges*, where this thing remarkable muſt not paſſe, that one pinte of the Water of *Ganges* weigheth leſſe by an once, then any in the whole Kingdome, and therefore the *Mogol* whereſoeuer hee is, hath it brought to him that he may drinke it. Beſides their Riuers, they haue ſtore of Wells fed with Springs, vpon which in many places they beſtow great coſt in ſtone-worke: to theſe they haue many Ponds, which they call Tankes, ſome of them more then a mile or two in compaſſe, made round or ſquare, girt about with faire ſtone-walls, within which are ſteps of well-ſquared ſtone which encompaſſe the water, for men euery way to goe downe and take it. Theſe Tankes are filled when that abundance of Raine falls, and keepe water to relieue the Inhabitants that dwell farre from Springs or Riuers, till that wet ſeaſon come againe.

Racke and Cohha.

Beetle or Betele.

This ancient drinke of the World is the common drinke of *India*, it is more ſweet and pleaſant then ours, and in thoſe hot Countries, agreeth better with mens bodies, then any other Liquor. Some ſmall quantitie of Wine, but not common is made among them, they call it Raack, diſtilled from Sugar and a Spicie rinde of a Tree called Iagra. It is very wholſome if taken moderately. Many of the people who are ſtrict in their Religion drinke no Wine at all. They vſe a Liquor more healthfull then pleaſant, they call Cohha; a blacke ſeed boyled in water, which doth little alter the taſte of the water. Notwithſtanding, it is very good to helpe digeſtion, to quicken the ſpirits, and to clenſe the bloud. There is yet another helpe to comfort the ſtomacke for ſuch as forbeare Wine, an herbe called Beetle or Paune; it is in ſhape ſomewhat like an Iuie leafe but more tender; they chew it with an hard Nut ſome-what like a Nut-megge, and a little pure white Lime among the leaues, and when they haue ſucked out the Iuyce, put forth the reſt. It hath many rare qualities, for it preſerues the teeth, comforts the braine, ſtrengthens the ſtomacke, and cures or preuents a tainted breath.

Houſes and ſtreets.

No Glaſſe.

Their buildings are generally baſe, except it be in their Cities, wherein I haue obſerued many faire Piles. Many of their houſes are built high and flat on the toppe, from whence in the coole ſeaſons of the day they take in freſh ayre. They haue no Chimnies to their houſes, for they neuer vſe fire but to dreſſe their meate. In their vpper roomes they haue many lights and doores to let in the Ayre, but vſe no Glaſſe. The materials of their beſt buildings are bricke or ſtone, well ſquared and compoſed, which I haue obſerued in *Amadauar* (that one inſtance may ſtand for all) which is a moſt ſpacious and rich Citie, entred by twelue faire Gates, and compaſſed about with a firme ſtone wall. Both in their Villages and Cities, are vſually many faire Trees among their houſes, which are a great defence againſt the violence of the Sunne. They commonly ſtand ſo thicke that if a man behold a Citie or Towne from ſome conſpicuous place, it will ſeeme a Wood rather then a Citie.

Indico and cotton. Of Indico, ſee in *Finches* Iournal

The Staple Commodities of this Kingdome are Indico and Cotton-wooll. For Cotton-wooll they plant ſeedes which grow vp into ſhrubs like vnto our Roſe-buſhes. It blowes firſt into a yellow bloſſome, which falling off, there remaynes a cod about the bigneſſe of a mans thumbe, in which the ſubſtance is moyſt and yellow, but as it ripens, it ſwels bigger till it breake the couering, and ſo in ſhort time becomes white as Snow, and then they gather it. Theſe ſhrubs beare three or foure yeares ere they ſupplant them. Of this Wooll they make diuers ſorts of pure white cloth, ſome of which I haue ſeene as fine, if not purer then our beſt Lawne. Some of the courſer ſort of it they dye into Colours, or elſe ſtayne in it varietie of curious Figures.

The ſhip that vſually goeth from *Surat* to *Moha*, is of an exceeding great burthen. Some of them I beleeue at the leaſt fourteene or ſixteene hundred tunnes, but ill built, and though they haue good Ordnance cannot well defend themſelues. In theſe ſhips are yeerely abundance of Paſſengers: for inſtance in one ſhip returning thence, that yeere we left *India*, came ſeuenteene hundred, the moſt of which number goe not for profit, but out of Deuotion to viſite the Sepulchre of *Mahomet* at *Medina*, neere *Meche*, about one hundred and fiftie leagues from *Moha*. Thoſe which haue beene there, are euer after called *Hoggeis*, or holy Men. The ſhip bound from *Surat* to the Red Sea, beginnes her Voyage about the twentieth of March, and finiſheth it towards the end of September following, the Voyage is but ſhort, and might eaſily bee made in two moneths, but in the long ſeaſon of raine, and a little before, and after it, the winds are commonly ſo violent, that there is no comming, but with great hazard into the *Indian* Sea. The ſhip returning, is vſually worth two hundred thouſand pounds ſterling, moſt of it in Gold and Siluer. Beſides, for what quantitie of Monies comes out of *Europe*, by other meanes into *India* I cannot anſwere, this I am ſure of, that many Siluer ſtreames runne thither as all Riuers to

India the centre of the Worlds coyne.

the Sea, and there ſtay, it being lawfull for any Nation to bring in Siluer and fetch commodities, but a Crime not leſſe then Capitall, to carry any great ſumme thence. The Coyne or Bullion brought thither is preſently melted, and refined, and then the *Mogols* ſtampe (which is his Name and Title in *Perſian* Letters) put vpon it. This Coyne is more pure then any I know made of perfect Siluer without any allay, ſo that in the *Spaniſh* Riall (the pureſt money of *Europe*) there is ſome loſſe.

Their coynes, Roopees or Rupias.

Mamoodies.

Pices.

They call their Pieces of Money Roopees, of which there are ſome of diuers values; the meaneſt worth two ſhillings, and the beſt about two ſhillings and nine pence ſterling. By theſe they account their Eſtates and Payments. There is a Coyne of inferiour value in *Guzarat*, called Mamoodies, about twelue pence ſterling, both the former and theſe are made likewiſe in halfes and quarters, ſo that three pence is the leaſt piece of ſiluer currant in the Countrey. That which paſſeth vp and downe, for exchange vnder this rate is braſſe money, which they call Pices, whereof three or thereabouts counteruaile a Peny. They are made ſo maſſie, as that the Braſſe in them put to other vſes, is well worth the Siluer they are rated at. Their Siluer Coyne is made either round or ſquare, but ſo thicke, that it neuer breakes nor weares out.

Silke.

Gum-lac.

Gardens.

Now farther for commodities, the Countrey yeelds good ſtore of Silke, which they weaue curiouſly, ſometimes mingled with Siluer or Gold. They make Veluets, Sattins, and Taffataes, but not ſo rich as thoſe of *Italy*. Many Drugs and Gummes are found amongſt them, eſpecially Gum-lac, with which they make their hard Wax. The earth yeelds good Minerals of Lead, Iron, Copper, and Braſſe, and they ſay of Siluer, which, if true, they neede not open, being ſo enriched by other Nations. The Spices they haue come from other places, from the Ilands of *Sumatra*, *Iaua*, and the *Moluccoes*. For places of pleaſure they haue curious Gardens, planted with fruitfull Trees and delightfull Flowers, to which Nature daily lends ſuch a ſupply as that they ſeeme neuer to fade. In theſe places they haue pleaſant Fountaynes to bathe in, and other delights by ſundrie conueyances of water, whoſe ſilent murmure helps to lay their ſenſes with the bonds of ſleepe in the hot ſeaſons of the day.

Diſcommodities of that Countrey.

Scorpions dangerous.

Flyes troubleſome.

But leſt this remote Countrey ſhould ſeeme like an earthly Paradiſe without any diſcommodities: I muſt needes take notice there of many Lions, Tygres, Wolues, Iackals (which ſeeme to be wild Dogs) and many other harmefull beaſts. In their Riuers are many Crocodiles, and on the Land ouer-growne Snakes, with other venimous and pernicious Creatures. In our houſes there we often meete with Scorpions, whoſe ſtinging is moſt ſenſible and deadly, if the patient haue not preſently ſome Oyle that is made of them, to anoint the part affected, which is a preſent cure. The abundance of Flyes in thoſe parts doe likewiſe much annoy vs, for in the heate of the day their numberleſſe number is ſuch as that we can be quiet in no place for them, they are ready to couer our meate aſſoone as it is placed on the Table, and therefore wee haue men that ſtand on purpoſe with Napkins to fright them away when as wee are eating: in the night likewiſe we are much diſquieted with Muſquatoes, like our Gnats, but ſomewhat leſſe: and in their great Cities, there are ſuch aboundance of bigge hungrie Rats, that they often bite a man as he lyeth on his bed.

Monſons or Windes.

The Windes in thoſe parts, which they call the Monſon, blow conſtantly; altering but few Points, ſixe moneths Southerly, the other ſixe Northerly. The moneths of Aprill and May, and the beginning of Iune till the Rayne fall, are ſo extreme hot, as that the Winde blowing but gently receiues ſuch heate from the parched ground, that it much offends thoſe that receiue the breath of it. But God doth ſo prouide for thoſe parts that moſt commonly he ſends ſuch a ſtrong gale as well tempers the hot ayre. Sometimes the winde blowes very high in thoſe hot and drie ſeaſons, rayſing vp thick clouds of duſt and ſand, which appeare like darke clouds full of Rayne, they greatly annoy the people when they fall amongſt them. But there is no Countrey without ſome diſcommodities, for therefore the wiſe Diſpoſer of all things hath tempered bitter things with ſweet, to teach man that there is no true and perfect content to be found in any Kingdom, but that of God.

Horſes and Prouender.

But I will returne againe (whence I digreſſed) and looke farther into the qualitie of the Countrey; that affords very good Horſes, which the Inhabitants know well to manage. Beſides their owne, they haue many of the *Perſian*, *Tartarian*, and *Arabian* breede, which haue the name to be the choiſe ones of the world: they are about the bigneſſe of ours, and valued among them as deare, if not at a higher rate then we vſually eſteeme ours. They are kept daintily, euery good Horſe being allowed a man to dreſſe and feede him. Their Prouender a kind of graine, called *Donna*, ſomewhat like our Peaſe, which they boyle, and when it is cold giue them mingled with courſe Sugar; and twiſe or thriſe in the weeke Butter to ſcoure their bodies. Here are likewiſe a great number of Camels, Dromedaries, Mules, Aſſes, and ſome Rhynocerots, which are large beaſts as bigge as the fayreſt Oxen *England* affords, their skins lye platted, or as it were in wrinkles vpon their backs. They haue many Elephants, the King for his owne particular being Maſter of fourteene thouſand, and his Nobles and all men of Qualitie in the Countrey, haue more or leſſe of them, ſome to the number of one hundred. The Elephants, though they bee the largeſt of all Creatures the Earth brings forth, yet are ſo tractable (vnleſſe at times when they are mad) that a little Boy is able to rule the biggeſt of them. Some of them I haue ſeene thirteene foot high, but there are amongſt them (as I haue beene often told) fifteene at the leaſt. The colour of them all is black, their skins thick and ſmooth without haire, they take much delight to bathe themſelues in water, and ſwim better then any beaſt I know; they lye downe and ariſe againe at pleaſure, as other beaſts doe. Their pace is not ſwift, about three mile an houre, but of all Beaſts in the world are moſt ſure of foot, for they neuer fall nor ſtumble to endanger their Rider. They are moſt docile Creatures, and of all thoſe we account meerely ſenſible, come neereſt vnto Reaſon. *Lipſius* in his Epiſtles, 1. *Cent. Epiſt.* 50. out of his obſeruations from others writes more of them then I can confirme, or any (I perſwade my ſelfe) beleeue; yet many things remarkable, which ſeeme indeed acts of reaſon, rather then ſence, I haue obſerued in them. For inſtance, an Elephant will doe any thing almoſt, that his Keeper commands him: as if he would haue him affright a man, he will make towards him as if hee would tread him in pieces, and when he is come at him, doe him no hurt: if he would haue him to abuſe or diſgrace a man, he will take dirt, or kennell water in his trunke, and daſh it in his face. Their Trunks are long griſſelly ſnouts hanging downe twixt their teeth, by ſome called, their Hand, which they make vſe of vpon all occaſions.

An *Engliſh* Merchant of good credit, vpon his owne knowledge reported this of a great Elephant in *Adſmeere* (the place then of the *Mogols* reſidence) who being brought often through the Bazar or Market place; a woman who ſate there to ſell herbs, was wont vſually to giue him a handfull, as he paſſed by. This Elephant afterward being mad, brake his fetters, and tooke his way through the Market place; the people all affrighted made haſte to ſecure themſelues, amongſt whom was this herbe-woman, who for feare and haſte, forgat her little child. The Elephant come to the place where ſhee vſually ſate, ſtopt, and ſeeing a child lie about her herbs, tooke it vp gently with his trunke, not doing it the leaſt harme, and layed it vpon a ſtall vnder a houſe not farre off, and then proceeded in his furious courſe. *Acoſta* (a trauelling *Ieſuite*) relates the like of an Elephant in *Goa*, from his owne experience. Some Elephants the King keeps for execution of Malefactors, who being brought to ſuffer death by that mightie beaſt, if his Keeper bid him diſpatch the Offender ſpeedily, will preſently with his foot paſh him into pieces, if otherwiſe he would haue him tortured, this vaſt creature will breake his ioynts by degrees one after the other, as men are broken vpon the wheele.

Linſchoten hath the like. See of Elephants more in this Worke, and in my *Pilg. lib.* 5. *cap.* 12.

The *Mogol* takes much delight in thoſe ſtately creatures, and therefore oft when hee ſits forth in his Maieſtie calls for them, eſpecially the faireſt, who are taught to bend to him as it were in reuerence, when they firſt come into his preſence. They often fight before him, beginning their combat like Rams, by running fiercely one at the other; after, as Boares with their tusks, they fight with their teeth and trunks: in this violent oppoſition they are each ſo carefull to preſerue his Rider, as that very few of them at thoſe times receiue hurt. They are gouerned with an hook of Steele, made like the Iron end of a Boat-hook with which their keepers ſitting on their neckes put them backe, or pricke them forward at their pleaſure.

The King traines vp many of his Elephants for the warre, who carrie each of them one Iron Gunne about ſixe foot long, lying vpon a ſquare ſtrong frame of wood, faſtned with girts or ropes vpon him, which like an Harquebuſe is let into the timber with a loop of Iron; at the foure corners of this frame are Banners of Silke put vpon ſhort Poles, within ſits a Gunner to make his ſhot according to his occaſion. The Peece carrieth a Bullet about the bigneſſe of a little Tennis-ball. When the King trauels he hath many Elephants thus appointed for guard. Hee keeps many of them for State to goe before him, who are adorned with boſſes of Braſſe, and ſome of them are made of maſſie Siluer or Gold, hauing likewiſe diuers Bells about them in which they delight. They haue faire couerings either of Cloth, or Veluet, or Cloth of ſiluer or gold, and for greater ſtate, Banners of Silke carried before them in which is the Enſigne of their great King (a Lion in the Sunne) imprinted. Theſe are allowed each three or foure men at the leaſt, to waite vpon them. Hee makes vſe of others to carrie himſelfe or his women, who ſit in pretie conuenient receptacles faſtned on their backes, which our Painters deſcribe like to Caſtles, made of ſlight turn'd Pillars richly couered, that will hold foure ſitters. Others he employes for carriage of his neceſſaries. Onely he hath one faire Elephant which is content to be fettered, but would neuer indure man or other burthen on his backe.

Theſe vaſt beaſts though the Countrey be very fruitfull and all prouiſion cheape, yet by reaſon of their huge bulke are very chargeable in keeping, for ſuch as are well fed, ſtand their Maſters in foure or fiue ſhillings, each of them the day. They are kept without doores, whereby a ſollid Chaine vpon one of their hind legges, they faſten them to a Tree or ſome ſtrong poſt. As they ſtand in the Sunne the Flyes often vex them, wherefore with their feete they make duſt, the ground being very dry, and with their Truncks caſt it about their bodies to driue away the Flyes. Whenas they are mad (as vſually the Males are once a yeare for their Females, when they are luſtie, but in few dayes after, come againe in temper) they are ſo miſchieuous, that they will ſtrike any thing but their Keeper that comes in their way, and their ſtrength is ſuch, as that they will beate an Horſe or Camell dead with their Truncke at one blow. At theſe times to preuent miſchiefe, they are kept apart from company, fettered with Chaines. But if by chance in their phrenſie they get looſe, they will make after euery thing they ſee ſtirre, in which caſe there is no meanes to ſtop them in their violent courſe, but by lighting of wild-fire, prepared for that purpoſe, whoſe ſparkling and cracking makes them ſtand ſtill and tremble. The King allowes euery one of his great Elephants foure Females, which in their Language they call Wiues, the Males Teſticles lye about his fore-head, the Females Teates are betwixt her fore-legges. Shee carrieth her young one whole yeare ere ſhe bring it forth. Thirtie yeares expire ere they come to their full growth, and they fulfill the accuſtomed age of man ere they dye. Notwithſtanding, the great plentie of them, they are valued there at exceeding great rates, ſome of them prized at one thouſand pounds ſterling and more.

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Iewes hated.

White in bad eſtimation.

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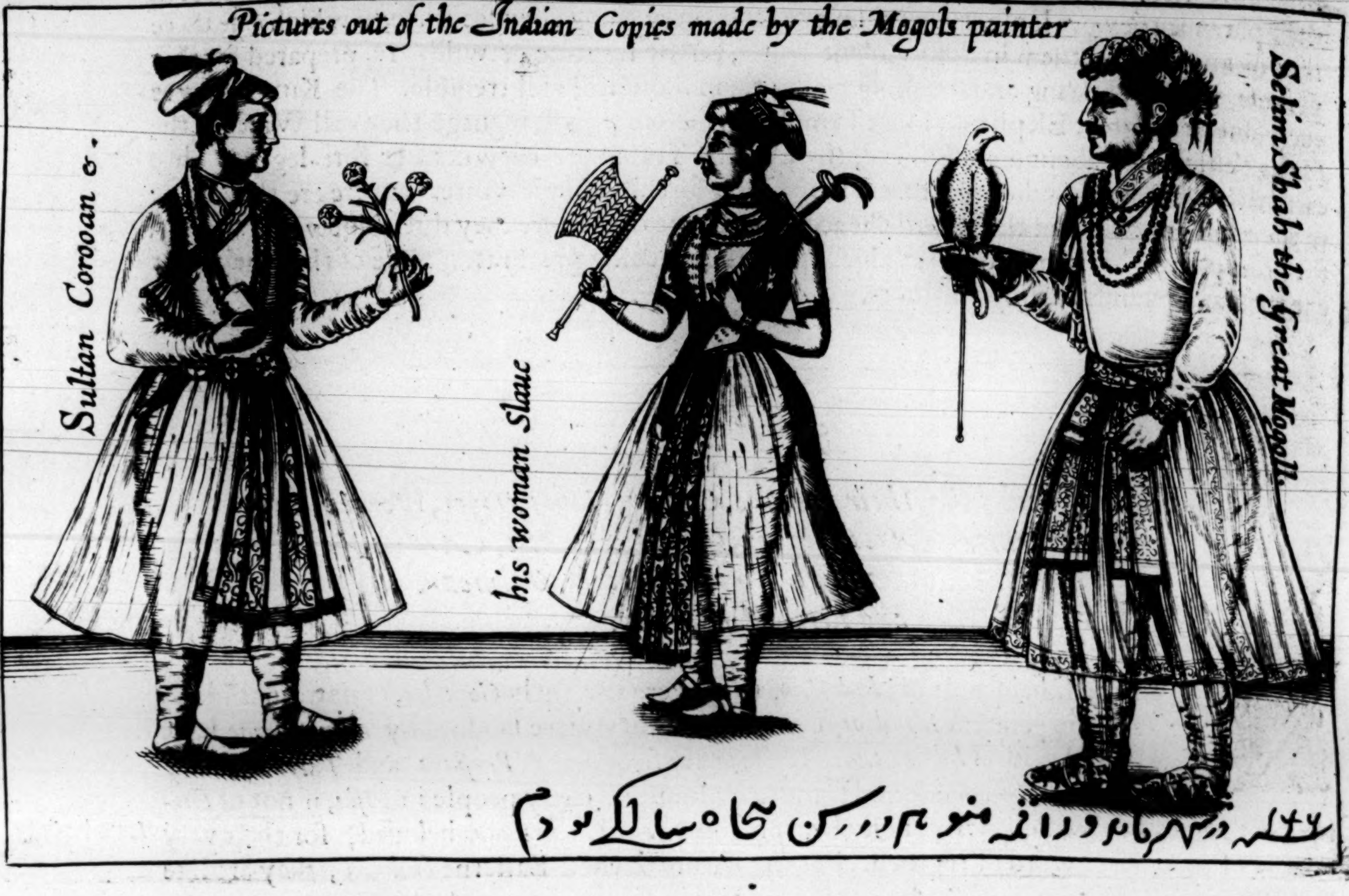
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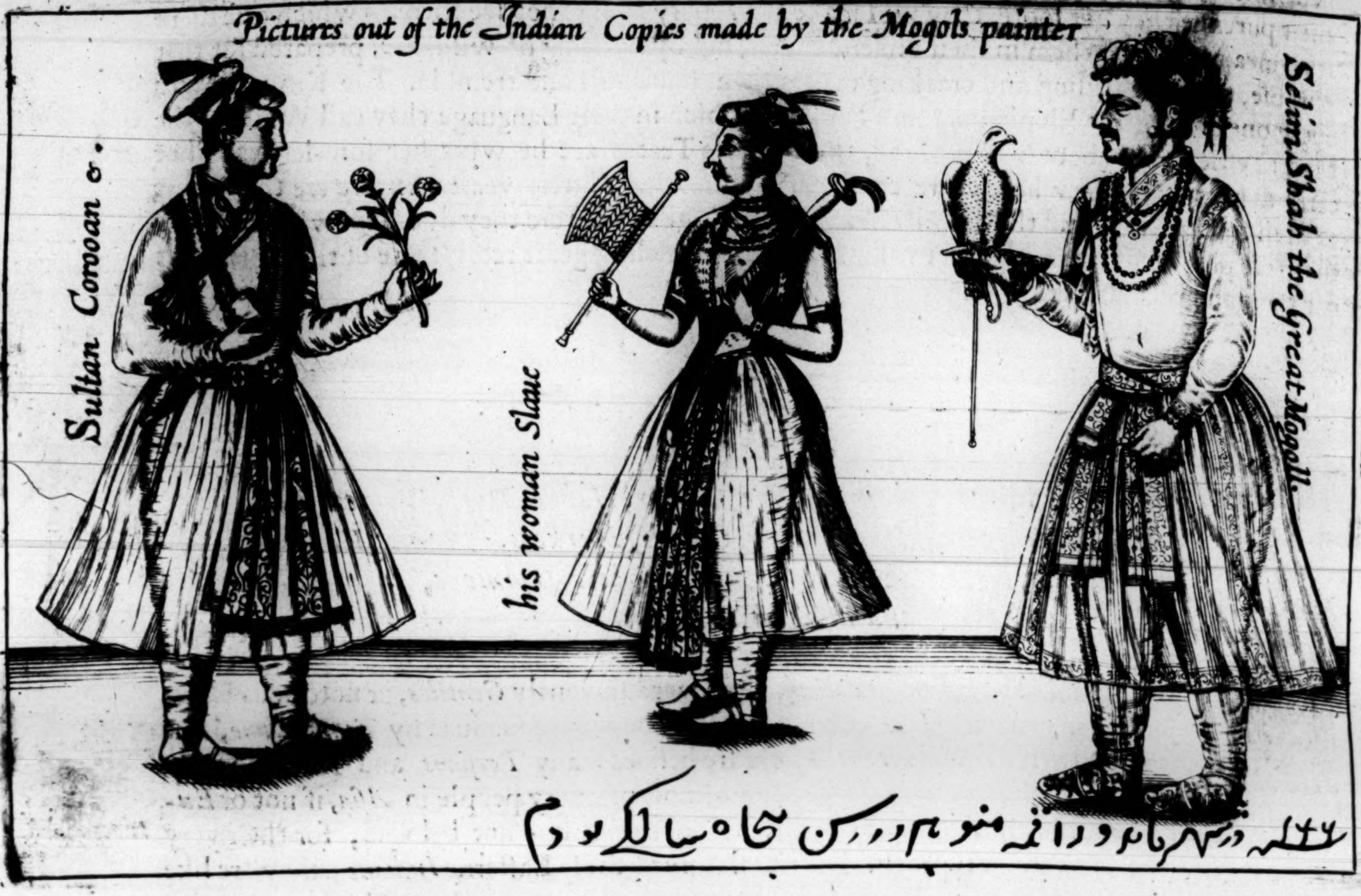

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Innes.

In this Kingdome there are no Innes to entertaine Strangers, onely in great Townes and Cities are faire houſes built for their receit, which they call *Sarray,* not inhabited, where any Paſſengers may haue roome freely, but muſt bring with him his Bedding, his Cooke, and other neceſſaries wherein to dreſſe his meate, which are vſually carried on Camels, or elſe in Carts drawne with Oxen, wherein they haue Tents to pitch when they meete with no *Sarras.*

Riding.

The inferiour ſort of people ride on Oxen, Horſes, Mules, Camels, or Dromedaries; the women like the men, or elſe in ſlight Coaches with two Wheeles, couered on the top, and backe, but the fore-part and ſides open, vnleſſe they carrie women. They will conueniently hold two perſons, beſide the Driuer, they are drawne by Oxen, one yoake in a Coach, ſuted for colour, but many of them are white, not very large: they are guided with Cords, which goe through the parting of their Noſtrils, and ſo twixt their Hornes into the Coach-mens hand. They dreſſe and keepe them clothed as their Horſes. They are naturally nimble, to which vſe makes them ſo fitting to performe that labour, as that they will goe twentie miles a day, or more with good ſpeed. The better ſort ride on Elephants, or elſe are carried vpon mens ſhoulders alone, in a ſlight thing they call a Palankee, which is like a Couch, or ſtanding Pallat, but couered with a Cannopie: This ſhould ſeeme an ancient effeminacie ſometimes vſed in *Rome*, *Iuuenal* thus deſcribing a fat Lawyer that fil'd one of them: *Cauſidici noua cum veniat lectica Mathonis Plena ipſo*——

Paſtimes.

For Paſtimes they delight in Hawking, hunting of Hares, Deere, or wilde Beaſts: their Dogs for Chaſe are made ſomewhat like our Gray-hounds, but much leſſe, they open not in the purſuite of the game. They hunt likewiſe with Leopards, which by leaping ſeaſe on that they purſue. They haue a cunning deuice to take wild-fowle, where a fellow goes into the water with a Fowle of that kinde he deſires to catch, whoſe skinne is ſtuffed ſo artificially, as that it appeares aliue: He keepes all his body but the face vnder water, on which he layes this Counterfeit; thus comming among them, plucks them by the legs vnder water. They ſhoote for paſtime much in Bowes, which are made curiouſly in the Countrey of Buffeloes hornes, glewed together, to which they haue Arrowes made of little Canes, excellently headed and feathered; in theſe they are ſo skilfull, that they will kill Birds flying. Others take delight in managing their Horſes on which they ride, or elſe are otherwiſe carried though they haue not one quarter of a mile to goe, the men of qualitie holding it diſhonorable to goe on foote.

Slie Fowling.

Shooting.

Cheſſe, Tables, Cardes. Mountebankes.

In their houſes they play much at that moſt ingenious game we call Cheſſe, or elſe at Tables. They haue Cardes, but quite different from ours. Sometimes they make themſelues merry with cunning Iugglers, or Mountebankes, who will ſuffer Snakes they keepe in Baskets, to bite them and preſently cure the ſwelling with Powders; or elſe they ſee the trickes of Apes and Monkeyes.

Large Apes. Cunning Birdes.

In the Southerne parts of *Indoſtan*, are great ſtore of large white Apes, ſome I dare boldly ſay, as tall as our biggeſt Gray-hounds: They are fearefull as it ſhould ſeeme to Birds that make their Neſts in Trees, wherefore nature hath taught them this ſubtiltie to ſecure themſelues, by building their little houſes on the twigs of the vtmoſt boughs, there hanging like Purſe-nets, to which the Apes cannot poſſibly come.

Markets twice a day.

Euery great Towne or Citie of *India*, hath Markets twice a day, in the coole ſeaſon preſently after the Sunne is riſen, and a little before his ſetting. They ſell almoſt euery thing by weight. In the heate of the day they keepe their houſes, where the men of better faſhion lying on Couches, or ſitting on their Carpets, haue ſeruants ſtand about them, who beating the Ayre with broade Fannes of ſtiffe Leather, or the like, make winde to coole them: And taking thus their eaſe, they often call their Barbers, who tenderly gripe and ſmite their Armes and other parts of their bodies, in ſtead of exerciſe, to ſtirre the bloud. It is a pleaſing wantonneſſe, and much vſed in thoſe hot Climes.

Fidelitie.

I muſt needes commend the *Mahumetans*, and *Gentiles*, for their good and faithfull Seruice, amongſt whom a ſtranger may trauell alone with a great charge of money or goods, quite through the Countrey, and take them for his guard, yet neuer bee neglected or iniured by them. They follow their Maſters on foote, carrying ſwords and Bucklers, or Bowes and Arrowes for their defence: and by reaſon of great plentie of Prouiſion in that Kingdome, a man may hire them vpon eaſie conditions, for they will not deſire aboue fiue ſhillings the Moone, paide the next day after the change, *Quibus hinc toga, calceus hinc eſt, Et panis, fumuſq́ domi.*—— to prouide themſelues all neceſſaries, and for it doe moſt diligent ſeruice. Such is their Pietie to their parents, that thoſe which haue no greater meanes, will impart halfe of it, at the leaſt, to releeue their neceſſities, chooſing rather for to famiſh themſelues, then to ſee them want.

Courage of ſome.

There are both among the *Mahumetans* and *Gentiles*, men of vndaunted courage, thoſe of note among the *Mahumetans* are called *Baloches*, inhabiting *Haiacan*, adioyning to the Kingdome of *Perſia*, or elſe *Patans*, taking their denomination from a Prouince in the Kingdome of *Bengala*. Theſe will looke an enemie boldly in the face, and maintaine with their liues their reputation of valour. Among the many ſects of *Gentiles*, there is but one race of *Figliters* called *Raſbbootes*, a number of which liue by ſpoyle, who in troopes ſurprize poore Paſſengers, cruelly butchering thoſe they get vnder their power, thoſe excepted; all the reſt in the Countrey are in generall Puſilaminous, and had rather quarrell then fight, hauing ſuch poore ſpirits in reſpect of vs Chriſtians, that the *Mogol* is pleaſed often to vſe this Prouerbe, that one *Portugal* will beate three of them, and one *Engliſh-man* three *Portugals*.

Munition. *Vertoman* tels of *Portugal* fugitiues, which at the *Portugals* firſt comming, ran to the *Indians*, and taught them this Art.

Touching their Munition for the warre, they haue good Ordnance, made (for ought I could gather) very anciently in thoſe parts. Iron Peeces carried vpon Elephants, before deſcribed, and leſſer Gunnes made for Foot-men, who are ſomewhat long in taking their ayme, but come as neere the marke as any I euer ſaw. They fire all their Peeces with Match, as for Gun-powder they make very good. They vſe Lances, and Swords, and Targets, Bowes and Arrowes. Their Swords are made crooked like a Faulchion, very ſharpe, but for want of skill in thoſe that temper them, will breake rather then bend, and therefore wee often ſell our Sword-blades at high prices that will bow, and become ſtreight againe. I haue ſeene Horſe-men there, who haue carried whole Armories about them thus appointed; at their ſides good Swords, vnder them Sheues of Arrowes, on their ſhoulders Bucklers, and vpon their backs Guns faſtned with Belts, at the left ſide Bowes hanging in Caſes, and Lances about two yards and a halfe long, hauing excellent Steele heads, which they carrie in their hands: yet for all this Harneſſe, the moſt of them dare not reſiſt a man of courage, though he haue for his defence but the worſt of thoſe weapons. The Armies in thoſe Easterne warres, oftentimes conſiſt of incredible multitudes, they talke of ſome which haue exceeded that mightie Hoſt which *Zerah* King of *Ethiopia*, brought againſt *Aſa*, 2. *Chron.* 14. The muſicke they haue when they goe to battell, is from Kittle-drums, and long winde Inſtruments. The Armies on both ſides vſually beginne with moſt furious onſets, but in ſhort time, for want of good Diſcipline, one ſide is routed, and the Controuerſie not without much ſlaughter decided.

Meſquits.

The *Mahometans* haue faire Churches, which they call Meſquits, built of ſtone, the broade ſide towards the Weſt is made vp cloſe like a Wall; that towards the Eaſt is erected on Pillars, ſo that the length of them is North and South, which way they burie their dead: At the corners of their great Churches which ſtand in Cities are high Pinacles, to whoſe tops the *Moolaas* aſcend certaine times of the day, and proclaime their Prophet *Mahomet* thus in *Arabian*: *La Alla, illa Alla, Mahomet Reſul-Alla*: that is, No God but one God, and *Mahomet* the Ambaſſadour of God. This in ſtead of Bells (which they endure not in their Temples) put the moſt religious in minde of their deuotion. Which words Maſter *Coryat* often beariug in *Agra*, vpon a certaine time got vp into a Turret, ouer againſt the Prieſt, and contradicted him thus in a loude voyce: *La Alla, illa Alla, Hazaret-Eeſa Ebn-Alla*, No God but one God, and Chriſt the Sonne of God; and further added, that *Mahomet* was an Impoſtor, which bold attempt in many other places of *Aſia*, where *Mahomet* is more zealouſly profeſſed, had forfetted his life with as much torture as Tyrannie could inuent. But here euery man hath libertie to profeſſe his owne Religion freely, and for any reſtriction I euer obſerued, to diſpute againſt theirs with impunitie.

Coryats Cruditie

Burials neere Tankes.

Now concerning their burials: euery *Mahometan* of Qualitie in his life time, prouides a faire Sepulcher for himſelfe and kindred, encompaſſing with a firme wall a good circuit of ground, neere ſome Tanke (about which they delight for to burie their dead) or elſe in a place nigh Springs of Water, that may make pleaſant Fountaynes, neere which hee erects a Tombe round or ſquare, vaulted vpon Pillars, or elſe made cloſe, to be entred with Doores, vnder which are the bodies of the dead interred. The reſt of the ground they plant with Trees and Flowers, as if they would make *Elyſian* fields, ſuch as the Poets dreamed of, wherein their ſoules might take their repoſe. They burie not within their Churches. There are many goodly Monuments of this kinde richly adorned, built to the memorie of ſuch as they haue eſteemed Saints, of which they haue a large Kalender. In theſe are Lamps continually burning, whither men tranſported with blinde deuotion daily reſort, there to contemplate the happines theſe Pieres (for ſo they call them) enioy. But among many faire Piles there dedicated to this vſe, the moſt excellent is at *Secandra*, a Village three miles from *Agra*. It was beganne by *Achabar-ſha*, this Kings Father, who there lyes buried, and finiſhed by this preſent King, who meanes to lye beſide him.

Saints Kalender.

Of this ſee before in other Iournals, *Finch* &c.

Moolaas or Prieſts.

Their *Moolaas* imploy much of their time like Scriueners, to doe buſineſſe for others, they haue libertie to marrie as well as the people, from whom they are not diſtinguiſhed in habite. Some liue retyred, that ſpend their dayes in Meditation, or elſe in giuing good morall Precepts vnto others, there are of high eſteeme, and ſo are another ſort called *Seayds*, who deriue themſelues from *Mahomet*. The Prieſts doe neither reade nor preach in their Churches, but there is a ſet

Religious.

forme of prayer in the *Arabian* tongue, not vnderſtood by moſt of the common people, yet repeated by them as well as by the *Moolaas*. They likewiſe rehearſe the Names of God and *Mahomet* certayne times euery day vpon Beads, like the miſſe-led Papiſt, who ſeemes to regard the number, rather then the weight of Prayers. Before they goe into their Churches they waſh their feete, and entring in put off their ſhooes. As they beginne their deuotions they ſtop their Eares and fixe their Eyes, that nothing may diuert their Thoughts; then in a ſoft and ſtill voyce they vtter their prayers, wherein are many words, moſt ſignificantly expreſſing the Omnipotencie, Greatneſſe, Eternitie, and other attributes of God. Many words full of humiliation, confeſſing with diuers ſubmiſſiue geſtures their owne vnworthineſſe: when they pray caſting themſelues low vpon their faces ſundrie times, and then acknowledge that they are Burthens to the Earth, and Poiſon to the Aire, and the like, and therefore dare not ſo much as looke vp to heauen, but at laſt comfort themſelues in the Mercies of God through the mediation of *Mahomet*; and many amongſt them, to the ſhame of vs Chriſtians, what impediment ſoeuer they haue either by pleaſure or profit, pray fiue times euery day, at ſix, nine, twelue, three and ſix of the clock. But by the way, they diſtinguiſh their time in a different manner from vs, diuiding the day into foure, and the night into as many parts, which they call *Pores*, theſe are againe ſubdiuided each into eight parts, which they call *Grees*, meaſured according to the ancient cuſtome by water dropping out of one little veſſell into another, by which there alwayes ſtand ſeruants appointed for that purpoſe, ſmiting with an hammer a Concaue piece of pure metall, like the inner part of an ordinarie platter, hanging by the brim on a wyre, the number of *Grees* and *Pores* as they paſſe. For the temperance of many both among the *Mahometans* and *Gentiles*, it is ſuch, as that they will rather die, like the Mother and her ſeuen ſonnes, 2. *Mac.* 7. then eate or drinke any thing their Law forbids. Such meate and drinke as their Law allowes they vſe onely to ſatisfie Nature, not Appetite; hating Gluttonie, and eſteeming Drunkenneſſe (as indeed it is) a ſecond Madneſſe, and therefore haue but one word in their language (*Meſt*) for a Drunkard and a Mad-man.

Prayer in vnknown tongue.

Beades.

Geſture of prayer.

Clepſydra clocks.

Temperance.

Meſt.

They keepe a ſolemne Lent, which they call the *Ram-Ian*, about the moneth of Auguſt, which continues one whole Moone; during which time, thoſe that bee ſtrict in their Religion forbeare their women, and will take neither meate nor drinke ſo long as the Sunne is aboue their Horizon, but after He is ſet, eate at pleaſure. Towards the end of this Lent they conſecrate a day of Mourning, to the memorie of their dead friends, when I haue beheld diuers of the meaner ſort make bitter lamentation. (Beſide this common ſadneſſe, there are many fooliſh women who often in the yeere, ſo long as they ſuruiue, moyſten the graues of their husbands or children, with affectionate teares.) But when the Night begins to couer the Day of generall mourning, they fire an innumerable companie of Lamps and Lights, which they ſet on the ſides and tops of their houſes, and all other moſt conſpicuous places, and when theſe are extinguiſhed, take foode. The *Ram-Ian* fully ended, the moſt deuout *Mahometans* aſſemble to ſome famous Miſquit, where by a *Moola*, ſome part of the *Alcoran* (which they will not touch without reuerence) is publikely read. They keepe a Feaſt in Nouember, called *Buccaree*, ſignifying the Ram-feaſt, when they ſolemnely kill a Ram, and roaſt him in memorie of that Ram which redeemed *Iſhmael* (as they ſay) when *Abraham* was readie to make him a ſacrifice. Many other feaſts they haue in memorie of *Mahomet* and their *Pieres*.

Faſt and feaſt.

They haue the bookes of *Moſes*, whom they call *Mooſa Carym-Alla*, *Moſes* the righteous of God. *Ibrahim Calim-Alla*, *Abraham* the faithfull of God. So *Iſhmael*, the true ſacrifice of God. *Dahoode*, *Dauid* the Prophet of God. *Selimon*, *Salomon* the wiſedome of God, all expreſſed as the former in ſhort *Arabian* words; to whoſe particular remembrances they daily ſing Ditties: and moreouer, there is not a man amongſt them, but thoſe of the ruder ſort, that at any time mentions the Name of our bleſſed Sauiour, called there *Hazaret-Eeſa*, the Lord Chriſt, without reuerence and reſpect, ſaying, that he was a good man and a iuſt, liued without ſinne, did greater miracles then euer any before or ſince him; Nay farther, they call him *Rhabow-Alla*, the breath of God, but how he ſhould be the Sonne of God cannot conceiue, and therefore will not beleeue. Notwithſtanding this, the *Mahometans* in generall thinke vs Chriſtians ſo vncleane, they will not eate with vs, nor yet of any thing is dreſſed in our veſſels.

Bookes.

The *Maronite* which tranſlated the *Arab* Geographer, alleadge this reaſon, that he was a Chriſtian, becauſe he calls Chriſt Lord: which yet you ſee the *Mahumetans* doe.

Among the *Mahometans* are many called *Deruiſes*, which relinquiſh the World, and ſpend their dayes in ſolitude, expecting a recompence in a better life; whoſe ſharpe and ſtrict penances they voluntarily vnder-take, farre exceede all thoſe the *Romaniſts* boaſt of. For inſtance, there are ſome that liue alone vpon the tops of Hills remote from companie, there paſſing their time in contemplation, and will rather famiſh then moue from theſe retyred Cells, wherefore the people that dwell neereſt to them, out of deuotion releeue them. Some againe, impoſe long times of faſting vpon themſelues til nature be almoſt quite decayed. There are many other among them they call religious men, who weare nothing about them but to hide their ſhame, and theſe like the Mendicant Friars begge for all they eate. Vſually they liue in the Suburbs of great Cities or Townes, and are like the Man our bleſſed Sauiour mentions, about the Citie of the *Gadarens*, which had Deuils, and ware no clothes, neither abode in any houſe but in the Tombes. They make little fires in the day, ſleeping at night in the warme aſhes, with which they be-

Deruiſes and their ſeuere ſtrict Rites.

Luk. 8.27.

Dan.4.

1.King.18.

ſmeare their bodies. Theſe Aſhmen ſuffer not the Raſor at any time to come vpon their heads, and ſome of them let their nayles grow like Birds clawes, as it is written of *Nabuchadnezzar*, when hee was driuen out from the ſocietie of men. And there are a ſort among them, called *Mendee*, who like the Prieſts of *Baal*, often cut their fleſh with Kniues and Launcers. Others I haue ſeene who out of deuotion put ſuch maſſie Fetters of Iron vpon their Legs, as that they can ſcarce ſtirre with them, and ſo as faſt as they are able, goe many miles in pilgrimage bare-foote vpon the parching ground, to viſit the Sepulchres of their deluding Saints, thus taking more paines to goe to Hell (*Tantum Religio potuit ſuadere malorum*) then any Chriſtian I know doth to goe to Heauen. Theſe marry not, ſuch as doe, *Mahomet* allowes foure wiues, beſides they take libertie to keepe as many women as they are able, only the Prieſts content themſelues with one.

Adulterie puniſhed.

Stewes.

Eunuchs.

Notwithſtanding this Polygamie, the hot iealouſies of the luſtfull *Mahometans* are ſuch, that they will ſcarce endure the Brothers or Fathers of their beloued Wiues or Women, to haue ſpeech with them, except in their preſence: and Time, by this reſtraint, hath made it odious for ſuch Women as haue the reputation of honeſtie, to be ſeene at any time by ſtrangers. But if they diſhonour their Husbands beds, or being vnmarried are found incontinent profeſſing chaſtitie, rather then they ſhall want puniſhment, their owne Brothers will bee their Executioners, who for ſuch vnnaturall acts ſhall be commended, rather then queſtioned. Yet there is toleration for impudent Harlots, who are as little aſhamed to entertayne, as others, openly to frequent their houſes. The Women of better faſhion haue Eunuchs in ſtead of men, to wait vpon them, who in their minoritie are depriued of all that may prouoke iealouſie.

Marriages.

Their Marriages are ſolemnized in great pompe, for after the *Moola* hath ioyned their hands with ſome other Ceremonie and Words of Benediction, the firſt watch of the night they begin their jollitie, the Man on horſe-backe be he poore or rich, with his friends about him, many Creſſet lightly before him, with Drums and wind Inſtruments and other paſtimes: the Woman followes with her friends in Coaches couered, and after they haue thus paſſed the moſt eminent places of the Citie or Towne they liue in, returne home and there part with a Banquet, the men and women ſeparated. They marry for the moſt part at the ages of twelue or thirteene, their Mothers moſt commonly making the matches.

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§. IIII.

Of the Gentiles *Sects, Opinions, Rites; Prieſts, and other obſeruations of Religion and State in thoſe parts.*

Gentiles, eighty and foure Sects.

Thoſe I ſuppoſe which our ſtories call *Brachmanes*.

Pagodes.

Opinions.

Now more particularly of the *Gentiles*, which are there diſtracted in fourſcore and foure ſeuerall Sects, all differing mainly in opinion, which had oftentimes fild me with wonder, but that I know Satan (the father of diuiſion) to be the Seducer of them all. Their illiterate Prieſts are called *Bramins*, who for ought I could euer gather, are ſo ſottiſh and inconſtant in their grounds, that they ſcarce know what they hold. They haue little Churches, which they call *Pagodes*, built round, in which are Images for worſhip made in monſtrous ſhapes. Some of them dreame of *Elyſian* fields, to which their ſoules muſt paſſe ouer a *Styx* or *Acharon*, and there take new bodies. Others hold, that ere long the World ſhall haue a period, after which they ſhall liue here againe on a new Earth. Some *Bramins* haue told me how that they acknowledge one God, whom they deſcribe with a thouſand hands, with a thouſand feete, and as many eyes, thereby expreſing his power. They talke of foure books, which about ſix thouſand yeeres ſince were ſent them from God by their Prophet *Ram*, whereof two were ſealed vp and might not be opened; the other to be read onely by themſelues. They ſay that there are ſeuen Orbes, aboue which is the Seate of God; that God knowes not petie things, or if he doe regards them not. They circumſcribe God vnto Place, ſaying, that he may be ſeene, but as in a Miſt afarre off, not neere. They beleeue that there are Deuils, but ſo bound in chaines that they cannot hurt them.

Tradition of *Adam*.

They call a man *Adam*, from our firſt father *Adam*, whoſe wife tempted with the forbidden fruit, tooke it as they ſay and eate it downe, but as her husband ſwallowed it, the Hand of God ſtopped it in his throat, whence man hath a Bunch there, which women haue not, called by them *Adams Apple*.

Marrying in the ſame Tribe and Trade.

As anciently among the *Iewes*, their Prieſthood is hereditarie; for euery *Bramins* ſonne is a Prieſt, and marries a *Bramins* daughter; and ſo among all the *Gentiles*, the men take the daughters of thoſe to bee their wiues which are of their Fathers Tribe, Sect, and Occupation. For inſtance, a Merchants ſonne marries a Merchants daughter. And euery mans ſonne that liues by his labour, marries the daughter of him that is of his owne profeſſion, by which meanes they neuer aduance themſelues. Theſe *Gentiles* take but one wife, of which they are not ſo fearefull as the *Mahometans* of their multitude, for they ſuffer them to goe abroad. They are married yong, at ſix or ſeuen yeeres old (their Parents making the Contracts) and about twelue come together. Their Nuptials, as thoſe of the *Mahometans*, are performed with much pompe and jollitie.

For

Their habit.

Eares and Eare-rings.

Waſhing.

Spots.

For their Habit it differs little from the *Mahometans*, but many of the women weare Rings vpon their Toes, and therefore goe barefoote. They haue likewiſe broad Rings of braſſe (or better Metall according to the qualitie of the woman) about the ſmall of the legges to take off and on, haply ſuch as the Prophet meant by the tinkling ornaments about the feete, or the ornaments of the legs, which the *Iewiſh* women were wont to put on, *Eſay* 3. And ſuch as theſe they haue about their armes. The flaps or nether part of their eares are boared, when they are yong, which hole daily ſtretched and made wider by things kept in it for that purpoſe, at laſt becomes ſo large, that it will hold a Ring (I dare boldly ſay, as large as a little Sawcer) made hollow on the ſides for the fleſh to reſt in. Both men and women waſh their bodies euery day before they eate, which done, they keepe off their clothes but the couering of modeſtie, till they haue fed. This outward waſhing appertaines, as they thinke, to their clenſing from ſinne, not vnlike the *Phariſies*, who would not eate with vnwaſhen hands, *Mar*.7. Hence they aſcribe a certaine Diuinitie to Riuers, but aboue all, to *Ganges*, daily flocking thither in Troopes, and there throw in pieces of gold, or ſiluer, according to their deuotion and abilitie, after which they waſh their bodies. Both men and women paint on their fore-heads or other parts of their faces red or yellow ſpots.

Burning.

Widowes.

Manner of wiues burning with their husbands.

Parcees.

Now farther for their groſſe opinions, they beleeue not the reſurrection of fleſh, and therefore burne the bodies of their dead neere ſome Riuer, if they may with conueniencie, wherein they ſowe the Aſhes. Their Widowes marrie not, but after the loſſe of their Husbands, cut their haire, and ſpend all their life following, as neglected Creatures, whence to bee free from ſhame. Many yong women are ambitious to die with honor (as they eſteeme it) when their fiery loue brings them to the flames, as they thinke, of Martyrdome, moſt willingly: Following their dead Husbands vnto the fire, and there imbracing are burnt with them; but this they doe voluntary, not compelled. The parents and friends of thoſe women will moſt ioyfully accompanie them, and when the wood is fitted for this helliſh Sacrifice, and begins to burne, all the people aſſembled ſhoute and make a noyſe, that the ſcreeches of this tortured creature may not bee heard. Not much vnlike the cuſtome of the *Ammonites*, who when they made their children paſſe through the fire to *Moloch*, cauſed certaine Tabret, or Drums to ſound, that their cry might not be heard, whence the place was called *Tophet*, a Tabret, 2.*Kings* 23.10. There is one ſect among the *Gentiles*, which neither burne nor interre their dead (they are called *Parcees*) who incircle pieces of ground with high ſtone walls, remote from houſes or Roade-wayes, and therein lay their Carkaſſes wrapped in Sheetes, thus hauing no other Tombes but the gorges of rauenous Fowles.

Gentiles induſtrie, and idlenes of *Moores*.

Beefe not eaten.

The *Gentiles* for the moſt part are very induſtrious: They till the ground or elſe ſpend their time otherwaies diligently in their vocations. There are amongſt them moſt curious Artificers, who are the beſt Apes for imitation in the world, for they will make any new thing by patterne. The *Mahometans* are generally idle, who are all for to morrow (a word common in their mouthes) they liue vpon the labours of the *Gentiles*. Some of which poore ſeduced Infidels, will eate of nothing that hath life, and theſe liue vpon Herbs, and Milke, and Butter, and Cheeſe, and Sweet-meates, of which they make diuers kindes, whereof the moſt wholſome is greene Ginger, as well preſerued there as in any part of the world. Others will eate Fiſh, and no liuing thing elſe. The *Raſhbootes* eate Swines-fleſh, moſt hatefull to the *Mahometans*. Some will eate of one kinde of fleſh, ſome of another; but all the *Gentiles* abſtaine from Beefe, out of the excellent eſteeme they haue of Kine, and therefore giue the King yeerly (beſide his other exactions) great ſummes of money as a ranſome for thoſe Creatures. Whence among other good prouiſion, we meete there but with little Beefe.

Banians.

Fooliſh pittie.

Thoſe moſt tender hearted Idolaters are called *Banians*, who hold *Pithagoras* his μετεμψύχωσις, as a prime Article of their Fath. They thinke that the ſoules of the beſt men and women, when their bodies let them out of Priſon, take their repoſe in Kine, which in their opinion are the beſt of all Creatures. So the ſoules of the wicked goe into viler beaſts, as the ſoules of Gluttons and Drunkards into Swine; the ſoules of the voluptuous and incontinent into Monkies, and Apes; the ſoules of the furious, cruell, and reuengefull, into Lyons, Tygers, and Wolues; the ſoules of the enuious, into Serpents; and ſo into other Creatures according to their qualitie and diſpoſition, ſucceſſiuely from one to another of the ſame kinde, *ad infinitum*; by conſequence, beleeuing the immortalitie of the world. So that there is not a ſilly Flie, but if they may bee credited, carries about ſome ſoules (haply they thinke of light women) and will not be perſwaded out of theſe groſſe opinions, ſo incorrigible are their ſottiſh errours. And therefore will not depriue the moſt offenſiue creatures of their life, not Snakes that will kill them, ſaying, it is their nature to doe harme, how that they haue reaſon to ſhunne, not libertie to deſtroy them.

Charitable workes.

For their workes of Charitie, many rich men build *Sarraas*, or make Wells, or Tankes neere to High-wayes that are much trauelled, where paſſengers may drinke, or elſe allow Penſions vnto poore men, that they may ſit by the High-way ſides and offer water vnto thoſe that paſſe.

* Thurſday Sabbath: Munday to *Peguans*, Thurſday in *Guinæa*, Friday to *Moores*, Saturday to *Iews*, Sunday to *Chriſtians*. In *Iaua* that day whereon they haue begun ſome great worke.

Tuesday.

Their day of reſt is * Thurſday, as the *Mahometans* Friday. Many Feſtiuals they haue which they keepe ſolemne, and Pilgrimages whereof the moſt famous are ſpecified in the briefe deſcriptions of *Negracut* and *Cyba*, where people out of deuotion cut off part of their tongues, which (if Maſter *Coryat* who ſtrictly obſerued it, may be beleeued) in a few daies became whole againe. It were eaſie to enlarge, but I will not caſt away Inke and Paper in a farther deſcription of their ſtupid Idolatries, the ſumme is, that both *Mahometans* and *Gentiles* ground their opinions vpon Tradition, not Reaſon, and are content to periſh with their Fore-fathers, out of a prepoſterous zeale, and louing peruerſeneſſe neuer ruminating on that they maintayne, like to vncleane beaſts which chew not the Cud.

Now both theſe *Mahometans* and *Gentiles* are vnder the ſubiection of the Great *Mogoll*, whoſe name ſignifieth a circumciſed man, and therefore he is called the Great *Mogoll*, as much to ſay, the *Chiefe of the Circumciſion*. He is lineally deſcended by the Father from that famous Conquerour of the Eaſt, called in our Stories *Tamberlaine*, in theirs *Temar*, who towards his end by an vnhappie fall from his Horſe, which made him halt to his Graue, was called *Temar-lang*, * or *Temar* the lame. The preſent King is the ninth in a direct Line from that his great Anceſtors.

* *Lang*, in the *Perſian* ſignifieth Lame.

Courts of Iuſtice.

The Emperour ſtiles himſelfe, *The King of Iuſtice, the light of the Law of* Mahomet, *the Conquerour of the World*. Himſelfe moderates in all matters of conſequence which happen neere his Court, for the moſt part iudging, *ſecundum allegata & probata*. Tryals are quicke and ſo are Executions, hangings, beheading, impaling, killing with Dogges, by Elephants, Serpents, and other like according to the nature of the Fact. The execution is commonly done in the Market place. The Gouernours in Cities and Prouinces proceed in like forme of Iuſtice. I could neuer heare of Law written amongſt them: the King and his Subſtitutes will is Law. His Vice-gerents continue not long in a place, but to preuent popularitie receiue vſually a remooue yearely. They receiue his Letters with great reſpect: They looke for Preſents from all which haue occaſion to vſe them; and if they be not often viſited will aske for them; yea, ſend them backe for better exchange. The *Cadee* will impriſon Debtors and Sureties, bound with hand and Seale: and men of power for payment will ſell their perſons, wiues, and children, which the cuſtome of the Land will warrant.

Bribes.
Debts.

The *Durbar*.

The King ſhewes himſelfe thrice a day; firſt at Sun-riſing at a Bay-window toward the Eaſt, many being there aſſembled to giue him the *Salam*, and crying, *Padſha Salament*, that is, *Liue, O King*; At noone he ſees his Elephants fight or other paſtimes. A little before Sun-ſet, he ſhewes himſelfe at a window to the Weſt, and the Sunne being ſet, returneth in with Drums and wind Inſtruments, the peoples acclamations adding to the conſort. At any of theſe three times, any Sutor holding vp his Petition to be ſeene, ſhall be heard. Betwixt ſeuen and nine he ſits priuately attended with his Nobles.

No Inheritance.
The Kings Penſions.
See before in Captaine *Hawkins*.

No Subiect in this Empire hath Land of Inheritance, nor haue other title but the Kings will, which makes ſome of the *Grandes* to liue at the height of their meanes; Merchants alſo to conceale their Riches leſt they ſhould be made Spunges. Some meane meanes the King allowes the Children of thoſe great Ones, which they exceed not, except they happily ſucceed in their fathers fauours. His Penſions are reckoned by Horſe, of which hee payeth a Million in his Empire, for euery Horſe allowing fiue and twentie pound yearely, raiſed from Lands thereunto deſigned. There are ſome twentie in his Court which haue pay of fiue thouſand Horſe, others of foure thouſand or three thouſand, and ſo downward. Hee which hath pay of fiue thouſand, is bound to haue two thouſand at command, and ſo in like proportion others. This abſolute dependance makes them diſſolute Paraſites. When he giueth aduancement, he addeth a new name, as *Pharao* did to *Ioſeph*, and thoſe pithily ſignificant, as *Mahobet Chan*, the *beloued Lord*; *Chan Iahaun*, the *Lord of my Heart*; *Chan Allau*, the *Lord of the World*, &c.

Gen. 41.

Principall Officers.

The Chiefe Officers of State are his *Treaſurer*, the *Maſter of his Eunuches* (who is Steward and Comptroller of his Houſe) his *Secretarie*, the *Maſter of his Elephants*, the *Tent-maſter*, and *Keeper of his Wardrobe*. Theſe are ſubordinate Titles of Honour, as *Chan*, *Mirza*, *Vmbra*, or Captaine, *Haddee* (a Souldier or Horſeman.) Gorgeous Apparell is prohibited by the Sunnes heate, the King himſelfe being commonly veſted with a Garment, as before deſcribed, of pure white Calico Lawne. Blue may not be worne in his preſence (the colour of Mourners) nor the name of death ſounded in his eares; but ſuch caſually is mollified by tearmes to this purpoſe; *Such an one hath made himſelfe a Sacrifice at your Maieſties feet.* That heate of the Countrey makes little ſale for *Engliſh* cloth, moſt vſed there for couerings of Elephants, Horſes, Coaches. Yet may this King be thought to exceed any other in glorious Thrones and rich Iewels. Hee hath a Throne in his Palace at *Agra*, aſcended by degrees, on the top whereof are foure Lions made of maſſie Siluer, gilded, ſet with Precious Stones, ſupporting a Canopie of maſſie Gold. By the way I may mention, a tame Lion liuing in his Court while I was there, going vp and downe without hurt like a Dogge. His Iewels wherewith hee is daily adorned about his head, necke, wriſts, and hilts of his Sword and Dagger, are inualuable. He is on his Birth-day the firſt of September, (now ſixtie times renewed) yearely weighed, and account kept thereof by his Phyſicians, thereby gheſſing at his bodily eſtate. Part of two Letters to his Maieſtie (*one you haue before*) is here tranſlated out of *Perſian*, ſent by Sir *Thomas Roe*, but written, one a yeare before the other.

Blue, mournfull colour.

Engliſh cloth.

Tame Lion.

Borne 1562.
See of this and other things therefore here omitted Sir *T. Roes* Iournall.

When

Mogols Letters to his Maieſty.

WHen your Maieſtie ſhall open this Letter, let your Royall heart be as freſh, as a ſweet Garden; let all people make reuerence at your Gate; let your Throne be aduanced higher amongſt the greatneſſe of Kings of the Prophet Ieſus; let your Maieſtie be the greateſt of all Monarches, who may deriue their counſell and wiſedome from your breſt as from a Fountayne, that the Law of the Maieſtie of Ieſus may reuiue and flouriſh vnder your protection. The Letters of Loue and Friendſhip which you ſent me, and the Preſents (tokens of your good affection toward mee) I haue receiued by the hands of your Embaſſadour Sir Thomas Roe, *who well deſerueth to be your truſted Seruant; deliuered to me in an acceptable and happie houre. Vpon which mine eyes were ſo fixed, that I could not eaſily remooue them to any other Obiect, and haue accepted them with great ioy, &c.* The laſt Letter hath this beginning.

HOw gracious is your Maieſtie, whoſe greatneſſe God preſerue? As vpon a Roſe in a Garden, ſo are mine eyes fixed vpon you. God maintayne your Eſtate, that your Monarchie may proſper and be augmented, and that you may obtayne all your deſires, worthy the greatneſſe of your Renowne. And as your heart is noble and vpright, ſo let God giue you a glorious Raigne, becauſe you ſtrongly defend the Maieſtie of Ieſus, which God yet made more flouriſhing, becauſe it was confirmed by Miracles, &c.

Sealing Letters.

That which followeth in both Letters, is to teſtifie his care and loue toward the *Engliſh*. Theſe Letters being written, their Copies were ſent to the Lord Embaſſadour, and the originals rolled vp and couered with cloth of Gold, and ſealed vp at both ends; which is the Letter-faſhion of thoſe parts.

Kings Progreſſe and Campe.

We trauelled two yeares with the Great *Mogoll* in progreſſe, in the temperate moneths twixt October and April, there being no leſſe then two hundred thouſand men, women, and children in this Leskar, or Campe (I am hereof confident) beſides Elephants, Horſes, and other beaſts that eate Corne: all which notwithſtanding, wee neuer felt want of any prouiſion, no not in our nineteene dayes trauell from *Mandoa* to *Amadauar*, thorow a Wilderneſſe, the Road being cut for vs in the mayne Woods. The Tents were of diuers colours, and repreſented a ſpacious and ſpecious Citie: The Kings Tents red, reared on poles very high, and placed in the midſt of the Campe, couering a large compaſſe, incircled with Canats (made of red Calico ſtiffened with Canes at euery breadth, ſtanding vpright about nine foot high) guarded round euery night with Souldiers. He remooued ten or twelue miles a day more or leſſe according to the conuenience of water. His Wiues and Women of all ſorts (which are one thouſand at leaſt, prouided for in his Tents) are carryed in Palankas, or vpon Elephants, or elſe in Cradles, hanging on the ſides of Dromedaries, couered cloſe and attended by Eunuches. In wiuing, he reſpects fancie more then honour, not ſeeking affinitie with Neighbour Princes, but to pleaſe his eye at home. *Noore-Mahal* (the name of his beſt Beloued) ſignifieth the *Light of the Court:* Shee hath much aduanced her friends, before meane, and in manner commands the Commander of that Empire by engroſſing his affections. The King and his Great men maintayne their women, but little affect them after thirtie yeares of their age.

His Tents.

His women.

His children.

This multitude of women notwithſtanding, the *Mogoll* hath but ſixe Children, fiue Sonnes and a Daughter. All his Sonnes are called *Sultans*, or Princes, the eldeſt *Sultan Curſero*, the ſecond, *Sultan Parueis*, *Sultan Caroon* the third, *Sultan Shahar* the fourth, the laſt is *Sultan Tauct*, which word in the *Perſian* ſignifieth, *A Throne:* ſo named by the King, who the firſt houre of his quiet poſſeſſing the Throne, had newes of his birth, about nineteene yeares ſince. The firſt Sonne by any of his marryed Wiues, by prerogatiue of birth inherits: the elder Brother beeing there called the *Great Brother*. Although the younger be not put to death, as with the *Turkes*, yet it is obſerued, that they ſuruiue not long their Father, employed commonly in ſome dangerous expedition. *Achabar-sha* had threatned to diſ-herit the preſent King for abuſe of *Anar-kalee*, (that is, *Pomegranate kernell*) his moſt beloued Wife, but on his death-bed repealed it. Thus *Achabars* death is thus reported. He was wont vpon diſpleaſure to giue Pils to his *Grandes*, to purge their ſoules from their bodies; which intending againſt One, and hauing another Cordiall Pill for himſelfe, whiles hee entertayned the other with faire flatteries, by a happie-vnhappie miſtake hee tooke the Poyſon himſelfe, which with a mortall Fluxe of bloud in few dayes killed him: *Neque enim lex iuſtior vlla eſt. Quàm necis artifices arte perire ſuâ.*

Achabars death

The *Mogolls* diſpoſition.

This Kings diſpoſition ſeemes compoſed of extreames, very cruell, and otherwhiles very milde; often ouercome with Wine, but ſeuerely puniſhing that fault in others. His Subiects know not to diſobey, Nature forgetting her priuate bonds twixt Father and Sonne to fulfill that publike. He daily relieues many poore, and will in pietie helpe to carrie ſometimes his Mother in a Palanka on his ſhoulders. He ſpeakes reſpectiuely of our Sauiour, but is offended at his Croſſe and pouertie, thinking them incompetible to ſuch Maieſtie, though told that his humilitie was to ſubdue the Worlds pride.

Reſpect to Prieſts. Ieſuits and Conuerts.

All Religions are tolerated, and their Prieſts in good eſteeme. My ſelfe often receiued from the *Mogoll* himſelfe, the appellation of Father, with other many gracious words, with place amongſt his beſt Nobles. The Ieſuites haue not only admittance into his preſence, but incouragements from him by many gifts, with libertie of conuerting to them; and to the ſubiect, to be without loſſe of fauour conuerted. He made tryall of one Conuert with many threats to de-

Ieſuite-Agent.
Vaine Bragges.

terre him from his new profeſſion, and finding him vndauntedly reſolute, he aſſayed by flatteries and promiſes to re-gaine him, but therein alſo failing, hee bade him continue, and with a Reward diſcharged him; hauing told him, that if he could haue frayed or brought him from his Religion, he would haue made him an example for all Wauerers. The chiefe Ieſuite was *Franciſcus Corſi* a *Florentine* by birth, liuing at the *Mogolls* Court, Agent for the *Portugals*, I would I were able to confirme the Reports of their Conuerſions. The truth is, they haue ſpilt the water of Baptiſme vpon ſome faces working on the neceſſities of poore men, who for want of meanes, which they giue them, are content to weare Crucifixes; but for want of inſtruction are only in name Chriſtians. (I obſerued that of the poore there, fiue haue begged in the name of *Marie*, for one in the Name of Chriſt) I alſo deſired to put my hand to this holy Worke, but found it difficult, both by *Mahumetane* libertie for women, and the debauched liues of ſome Chriſtian-vnchriſtian men amongſt them, *Per quorum latera patitur Euangelium.* Hee which hath *the Key of* Dauid, *open their eyes,* and in his good time *ſend Labourers into this Vineyard. Amen.*

Becauſe you haue the tranſcripts of Letters from the Great *Mogoll*, I haue added here part of a Letter from the Great *Turke*, to his Maieſtie, that the Reader may delight himſelfe with the ſtrangeneſſe of the ſtile.

Sultan Achmet Chan, Sonne vnto the *Sultan Mehemet Chan* moſt inuincible.

TO the moſt glorious of the great Lords that follow, Ieſus, elected by the great and mightie of the Chriſtian Faith: Corrector of the things of all the Nations of the Nazaritanes; *endued with the brightneſſe of Lordſhip, Honour, Maieſtie, and Glorie, King* Iames *of the Kingdome of* England, *&c. whoſe end be with all happineſſe and felicitie.*

At the comming of this our Imperiall Letter to your Maieſties hands, with our Imperiall ſigne, you ſhall vnderſtand of the arriuall at our Port (which Port is indeed the refuge of Iuſtice, and the Gate of Honourable ſuccour, yea, the principall place of all the Kings of the World) of one of your Maieſties Honourable and acceptable Gentlemen, Thomas Glouer, *with your Maieſties moſt friendly and moſt ſincere Letter; the tenour whereof is, That by the good will and pleaſure of the ſole Creator of the World, your Maieſtie hath not only taken in poſſeſſion the Kingdom of* England, *but alſo as heretofore the deceaſed Queene of* England *hath beene in ſincere and mutuall Friendſhip and Peace with our ſublime and moſt happie Port; ſo your Maieſtie alſo conſequently vouchſafeth to manifeſt and approoue the ſame. Moreouer, your Maieſtie hath giuen vs to vnderſtand, that your will and pleaſure is, that the Subiects of your Maieſties Countries, in manner as heretofore they were wont, ſhould come and traffique in theſe our guarded Dominions, and ſo to the end accordingly at their pleaſures might continue in the ſame. Finally, all thoſe things that were by it certified vnto our Imperiall Greatneſſe, we haue ſufficiently comprehended and vnderſtood. Now your Maieſtie ſhall vnderſtand, that it being from the time of our Father and Grand-father, of moſt happie Memories, alwaies the cuſtome and vſe, and moſt excellent order, to hold our moſt high and ſublime Port open, now alſo in conformitie thereof, eſpecially we being by the Diuine grace and fauour ſeated in the Throne of Iuſtice, it is not any way prohibited nor forbidden to any perſon to enter, and to depart from the ſame. Eſpecially the Queene of* England *of good Memorie, being in friendſhip, from the time of our Father and Grand-father of moſt happie Memorie, it hath beene alwaies the vſe and cuſtome to ſhew vnto her Subiects, who trade and traffique within our* Muſulmanicall *guarded Dominions, all extraordinary fauour, grace, and aide. Now by the great fauour of the Omnipotent God, we being come and eſtabliſhed with honour, felicitie, proſperitie and greatneſſe in the Seate and Throne of happineſſe, in conformitie of the aboue ſaid fauours, before it was on your Maieſties behalfe requeſted for the renouation of the peace and entercourſe, which is betwixt vs, wee haue not only cauſed to renew the Capitulations for the ſecuritie of the traffique of the Merchants, giuing the ſame into the hands of your Maieſties Ambaſſadour, but alſo, &c.*

Written the laſt day of the Moone, called Giemaſillenel, *and of the Moones of the yeare of the tranſmigration of our Prophet, on whom the grace and peace of the higheſt God continue.* 1013.

In the Reſidence of our Excelſe Kingdome of
Conſtantinople guarded.

CHAP.

Chap. VII.

The Trauels of Lewis Barthema *or* Vertoman *into* Egypt, Syria, Arabia, Perſia, *and* India, *heretofore publiſhed in* Engliſh *by* R. Eden, *and here corrected according to* Ramusios *Copie, and contracted.*

§. I.

His Trauell thorow the Deſarts of Medina *and* Mecha, *and their profane Holies.*

Departing from *Venice* with proſperous winds, in few dayes wee arriued at the Citie of *Alexandria* in *Egypt*: where the deſire wee had to know things more ſtrange and further off, would not permit vs to tarrie long. And therefore departing from thence, and ſayling vp the Riuer of *Nilus*, we came to the Citie of new *Babylon*, commonly called, *Cayro*. It ſeemed to mee much inferiour to the report and fame that was thereof: for the greatneſſe thereof ſeemed nothing agreeable to the bruit, and appeared no more in circuit then the citie of *Rome*, although much more peopled, and better inhabited. But the large fields of the Suburbs haue deceiued many, being diſperſed with in manner innumerable Villages, which ſome haue thought to haue beene part of the Citie, which is nothing ſo. For thoſe Villages and diſperſed houſes, are two or three miles from the Citie, and round about it on euery ſide.

Cayro.

Departing from *Babylon*, and returning to *Alexandria*, where we againe entred into our Sea, we came to *Barutti*, a Citie on the Sea-coaſt of *Syria*. From hence wee ſayled to *Tripoli*. From thence we came to *Aleppo*. Departing from thence, we came to *Damaſco*, in ten dayes iourney.

Damaſco.

It is in manner incredible, and paſſeth all beliefe, to thinke how faire the Citie of *Damaſco* is, and how fertile is the ſoyle. And therefore allured by the maruellous beautie of the Citie, I remayned there many dayes, that learning their Language, I might know the manners of the People. The Inhabitants are *Mahumetans*, and *Mamalukes*, with many Chriſtians, liuing after the manner of the *Greekes*. When it pleaſeth the *Sultan* to extort a certaine ſumme of Gold of his Noblemen or Merchants (for they vſe great robberies and murthers (for the *Moores* are vnder the *Mamalukes*, as Lambs to the Wolfe) he ſends two Letters to the Captaine of the Caſtle. In the one is contayned, that with an Oration he inuite to the Caſtle ſuch as pleaſeth him. In the other is declared the minde of the *Soldan*, what hee demandeth of his Subiects. When the Letters bee read, with all expedition they accompliſh his commandement, bee it right or wrong, without reſpect. This meanes the *Soldan* inuented to extort money. Yet ſometimes it commeth to paſſe, that the Noblemen are of ſuch ſtrength, that they will not come when they are commanded, knowing that the Tyrant will offer them violence. And therefore oftentimes when they know that the Captaine of the Caſtle will call them, they flee into the Dominions of the *Turke*. This haue we gathered as touching their manners; wee haue alſo obſerued, that the Watchmen in the Towers, doe not giue warning to the Guard with liuely voyce, but with Drummes, the one anſwering the other by courſe. But if any of the Watchmen be ſo ſleepie, that in a *Pater noſter* while he anſwere not to the ſound of the watch, hee is immediatly committed to priſon for one whole yeere. In euery houſe are ſeene Fountaines of curious worke emboſſed and grauen. Their houſes outwardly are not beautifull, but inwardly maruelouſly adorned with variable workes of Marble and Porphyr. Within the Towne are many Temples or Churches, which they call, Moſcheas. But that which is moſt beautifull of all other, is builded after the manner of Saint *Peters* Church in *Rome*, if you reſpect the greatneſſe, excepting this; that in the middle is no roofe or couerture, but is all open: but about the reſt of the Temple, it is altogether vaulted. There they obſerue religiouſly the bodie of the holy Prophet *Zacharie*. The Temple hath alſo foure great double gates of metall, very faire, and many goodly Fountaines within it.

Chriſtians *Greekes.*

A ſtrange manner to demand a Subſidie.

Their Churches.

The bodie of the Prophet *Zacharias.*

The *Mamalukes* are that kind of men, which haue forſaken our Faith, and as ſlaues are bought by the Gouernour. They are very actiue, and brought vp both in learning and warlike diſcipline, vntill they come to great perfection. As well the little as the great, without reſpect, receiue ſtipend of the Gouernour: which for euery moneth amounteth to ſix of thoſe pieces of Gold which they call *Saraphos*, beſide the meat and drinke for himſelfe and his ſeruant, and alſo prouiſion for his Horſe. And the more expert they be, and of greater actiuitie, they haue the greater wages. They walke not in the Citie but by two or three together, for it is counted diſhonour for any of them to walke without a companion. And if by the way they chance to

The Mamaluks. See *Baumgarten* in the end of the former Booke.

meet

How the *Mamalukes* abuſe women.

The women of *Damaſco.*

The *Mahumetans* wiues.

Goats milke.

Muſhroms.

Aſia the leſſe, now named *Natolia*, or *Turkia.*

meet with two or three women (for they lay waite to tarrie for them about ſuch houſes whither they know the women reſort) licence is granted them, as they by chance firſt meet with them, to bring them into certaine Tauernes, where they abuſe them. When the *Mamalukes* attempt to diſcouer their faces (for they goe with their faces couered) they ſtriue with them, becauſe they will not be knowne: but when the *Mamalukes* perſiſt wantonly to diſcouer them, they ſay thus vnto them, Is it not enough for you, that you haue abuſed our bodies as pleaſeth you, but that you will alſo diſcouer our faces? Then the *Mamalukes* ſuffer them to depart. But ſometime it chanceth, that when they thinke to proſtitute the daughter of ſome Gentlemen or Noblemen, they commit the fact with their owne wiues: which thing chanced whileſt I was there. The women beautifie and garniſh themſelues as much as any. They vſe ſilken apparell, and couer them with cloth of Goſſampine, in maner as fine as Silke. They weare white Buskins, and Shooes of red or purple colour. They garniſh their heads with many Iewels and Eare-rings, and weare Rings and Bracelets. They marrie as often as them liſteth: for when they are wearie of their firſt marriage, they goe to the *Cady*, and make requeſt to him to bee diuorced from their firſt marriage. Some thinke, that the *Mahumetans* haue fiue or ſixe wiues together, which I haue not obſerued: but as farre as I could perceiue, they haue but two or three. They eate openly, eſpecially in their Marts or Faires, and there dreſſe they all their meates. They eate Horſes, Camels, Buffels, Goats, and ſuch other beaſts. They haue great abundance of freſh Cheeſe. They that ſell Milke, driue about with them, fortie or fiftie Goats, which they bring into the houſes of them that will buy milke, euen vp into their chambers, although they bee three roofes high, and there milke them, to haue it freſh and new. Theſe Goats haue their eares a ſpan long, many vdders or paps, and are very fruitfull. There is great abundance of Muſhroms, for ſometimes there are ſeene, twentie or thirtie Camels laden with Muſhroms, and yet in the ſpace of three dayes they are all ſold. They are brought from the Mountaines of *Armenia*, and from *Aſia* the leſſe, which is now called, *Turkia* or *Natolia*, or *Anatolia.*

Chriſtians of *Damaſco.*

The *Mahumetans* vſe long Veſtures and looſe, both of Silke and Cloth. The moſt part vſe Hoſe of Goſſampine cloth, and white Shooes. When any of the *Mahumetans* by chance meeteth with any of the *Mamalukes*, although the *Mahumetan* be the worthier perſon, yet giueth he place and reuerence to the *Mamaluke*, who otherwiſe would giue him the Baſtonado, and beat him with a ſtaffe. The Chriſtians alſo keepe there many Ware-houſes of Merchandiſe, where they haue diuers ſorts of Silkes and Veluet: but the Chriſtians are there euill entreated.

The iourney from *Damaſco* to *Mecha*, and of the manners of the *Arabians*

Mezerik.

The Prince Zambei in *Arabia.*

The Prince of *Ieruſalem.* A Prince a Theefe.

Mares.

The *Arabians* liue by robberie.

Houſes borne on Camels backes.

In the yeere of our Lord 1503. the eighth day of the moneth of Aprill, the Carauan being readie to goe to *Mecha*, I entred familiaritie and friendſhip with a certaine Captaine *Mamaluke*, of them that had forſaken our Faith, with whom being agreed of the price, hee prepared me apparell like vnto that which the *Mamalukes* vſe to weare, and giuing me alſo a good Horſe, accompanied me with the other *Mamalukes.* This (as I haue ſaid) I obtayned with great coſt, and many gifts which I gaue him. Thus entring to the iourney, after the ſpace of three dayes, we came to a certaine place named *Mezerick*, where we remayned three dayes, that the Merchants which were in our companie might prouide things neceſſarie, as ſpecially Camels, and diuers other things. There is a certaine Prince whom they call *Zambei*, of great power in the Countrey of *Arabia:* he had three brethren, and foure children. He nouriſheth fortie thouſand Horſes, ten thouſand Mares, and foure thouſand Camels. The Countrey where he keepeth the herds of theſe beaſts, is large, of two dayes iourney. This Prince *Zambei*, is of ſo great power, that he keepeth warre with the *Soltan* of *Babylon*, the Gouernours of *Damaſco*, and of *Ieruſalem.* In the time of Harueſt & gathering of fruits, hee is giuen wholly to prey and robbing, and with great ſubtiltie deceiueth the *Arabians:* for, when they thinke him to bee a mile or two off, hee is with them ſuddenly betimes in the morning: and inuading their Lands, carrieth away their fruits, Wheat, and Barley, euen as hee findeth it in the ſackes: and ſo liueth continually day and night with ſuch incurſions. When his Mares bee wearied with continuall running, hee reſteth a while: and to refreſh them, giueth them Camels Milke to drinke, to coole them after their great labour. Thoſe Mares are of ſuch maruellous ſwiftneſſe, that when I preſently ſaw them, they ſeemed rather to flye then to runne. Note alſo, that theſe *Arabians* ride on Horſes without Saddles, and weare none other veſture then onely an inward Coat, or Peticoat, except ſome chiefe men; for weapon, they vſe a certaine long Dart of Reeds, of the length of ten or twelue cubits, pointed with Iron (after the manner of Iauelins) and fringed with Silke. When they attempt any incurſions, they march in ſuch order, that they ſeeme to goe in troups: they are of deſpicable and little ſtature, and of colour betweene yellow and blacke. They haue the voyces of women, and the haire of their head long and blacke, and laid out at large. They are of greater multitude then a man would beleeue, and are among themſelues at continuall ſtrife and warre. They inhabite the Mountaines, and haue certaine times appointed to robberie: for this purpoſe they obſerue eſpecially the time, when they are certaine of the paſſage of the Pilgrims, and other that iourney that way to *Mecha*, then like Theeues they lie in the way and robbe them. When they make theſe theeuiſh inuaſions, they bring with them their Wiues, Children, Families, and all the goods they haue. Their Houſes they put vpon the

Camels: for other Houſes haue they none, but liue onely in Tents and Pauilions, as doe our Souldiers.

Tents and Pauilions.

Such Tabernacles are made of blacke wooll, and that rough and filthie. But to returne to our Voyage. The eleuenth day of Aprill, departed from *Mezaribe* the companie of Camels (which they call the Carauan) to the number of fiue and thirtie thouſand, with fortie thouſand men. But wee were no more then threeſcore *Mamalukes*, which had taken the charge to guide and guard the Carauan; which was diuided into three parts, ſome in the front, other in the middeſt of the Armie, and other in the reare. *Damaſco* is from *Mecha* fortie dayes and fortie nights iourney. Departing therefore from *Mezaribe*, we continued our iourney that day, vntill the two and twentieth houre of the day. Then our Captaine, after hee had giuen the watch-word and ſigne, commanded that euery man ſhould reſt and remayne in the place where the ſigne ſhould be giuen them. Therefore as ſoone as they heard the ſigne, by the ſound of a Trumpet, they ſtayed, and after they had vnburdened their Camels, ſpent there two houres to victuall themſelues and their beaſts: then the Captaine giuing a new ſigne, charging their Camels againe, they departed ſpeedily from thence. Euery Camell hath at one feeding fiue Barley loaues, raw and not baked, as big as a Pomgranate. Taking horſe, they continued that iourney the day and night following, vntill two and twentie houres of the day, and at that houre they obſerue the order which we haue ſpoken off here before. Euery eighth day they draw water by digging the ground or ſand: by the way neuertheleſſe ſomwhere are found Wells and Ciſternes. After euery eighth day, they reſt their Camels one or two dayes to recouer their ſtrength. The Camels are laden with incredible burdens, and double charge: that is to meane, the burden of two great Mules. They drinke but once in three dayes. They giue them to eate fiue Barley loaues as big as a Pomgranate.

This for feare of the *Arabians*

From *Damaſco* to *Mecha*.

Perhaps with the ſound of a Horne or Trumpet.

Water.

The burden of the Camels.

When they tarrie and reſt them at the waters aforeſaid, they are euer enforced to conflict with a great multitude of the *Arabians*: but the battell is for the moſt part without bloudſhed: for although we haue oftentimes fought with them, yet was there onely one man ſlaine on our part; for theſe *Arabians* are ſo weake and feeble, that threeſcore *Mamalukes*, haue often put to the worſt, fortie or fiftie thouſand *Arabians*. For no *Pagans* are in ſtrength or force of Armes to be compared to the *Mamalukes*, of whoſe actiuitie I haue ſeene great experience: among the which this is one. A certaine *Mamaluke* layed an Apple vpon the head of his ſeruant, and at the diſtance of about twelue or fourteene paces, ſtrooke it off from his head. I ſaw likewiſe another, who riding on a ſaddled Horſe with full courſe (for they vſe Saddles as we doe) tooke off the Saddle from the Horſe ſtill running, and for a ſpace bearing it on his head, put it againe on the Horſe ſtill continuing in his full courſe.

The feebleneſſe of the *Arabians*.
Pagans.
The actiuitie of the *Mamalukes*.

Paſſing the iourney of twelue dayes, we came to the Valley of *Sodoma* and *Gomorrha*, where we found it to be true, that is written in holy Scripture: for there is yet to be ſeene, how they were deſtroyed by Miracle. I affirme that there are three Cities. There is yet ſeene, I wot not what, like Bloud, or rather like red Waxe mixt with Earth, three or foure yards deepe. It is eaſie to beleeue that thoſe men were infected with moſt horrible vices, as teſtifieth the barren Region, vtterly without water. Thoſe people were once fed with Manna: but when they abuſed the gift of God, they were ſore plagued. Departing twentie miles from theſe Cities, about thirtie of our companie periſhed of thirſt, and diuers other were buried in the ſand, not yet fully dead. Going ſomewhat further forward, wee found a little Mountaine, at the foot whereof we found water, and therefore made our abode there. The day following early in the morning, came vnto vs foure and twentie thouſand *Arabians*, asking money for the water which wee had taken. Wee anſwered, that wee would pay nothing, becauſe it was giuen vs by the goodneſſe of God. Immediatly we came to hand-ſtrokes. Wee gathering our ſelues together on the ſaid Mountaine, as in the ſafeſt place, vſed our Camels in the ſtead of a Bulwarke, and placed the Merchants in the middeſt of the Armie (that is) in the middeſt of the Camels, while we fought manfully on euery ſide. The battell continued ſo long, that water fayled both vs and our Enemies in the ſpace of two dayes. The *Arabians* compaſſed about the Mountaine, crying and threatning that they would breake in among the Camels: at the length, to make an end of the conflict, our Captaine aſſembling the Merchants, commanded a thouſand and two hundred pieces of Gold to be giuen to the *Arabians*: who when they had receiued the money, ſaid, that the ſumme of ten thouſand pieces of Gold ſhould not ſatisfie them for the water which we had drawne. Whereby we perceiued that they began further to quarrell with vs, and to demand ſome other thing then money. Whereupon incontinent our Captaine gaue commandement, that whoſoeuer in all our companie were able to beare Armes, ſhould not mount vpon the Camels, but ſhould with all expedition prepare themſelues to fight. The day following in the morning, ſending the Camels before, and encloſing our Armie, being about three hundred in number, we met with the Enemies, and gaue the onſet. In this conflict, we loſt onely a man and a woman, and had none other damage: we ſlue of the *Arabians* a thouſand and fiue hundred. Whereof you need not maruel, if you conſider that they are vnarmed, and weare only a thin looſe veſture, and are beſide almoſt naked: their Horſes alſo being as euill furniſhed, and without Saddles, or other furniture.

A conceit of Manna, contrarie to Scripture.

Iewes Pigmei.

Medina Talnabi, that is, the Citie of the Prophet.

The Tombe or Sepulchre of *Mahumet*. *Mahumet* was not buried in *Mecha.*

In the ſpace of eight dayes, wee came to a Mountayne which containeth in circuit ten or twelue miles. This is inhabited with *Iewes*, to the number of fiue thouſand, or thereabout. They are of very little ſtature, as of the height of fiue or ſix ſpannes, and ſome much leſſe. They haue ſmall voyces like women, and of blacke colour, yet ſome blacker then other: They feede of none other meate then Mutton. They are circumciſed, and deny not themſelues to be *Iewes*. If by chance any *Mahumetan* come into their hands, they flay him aliue. At the foote of the Mountayne, we found a certaine hole, wherein the Raine water was receiued. By finding this opportunitie, we laded ſixteene thouſand Camels, which thing greatly offended the *Iewes*. They wandred in that Mountayne, ſcattered like wilde Goates or Prickets, yet durſt they not come downe, partly for feare, and partly for hatred againſt the *Mahumetans*. Beneath the Mountayne are ſeene ſeuen or eight Thorne trees, very faire, and in them wee found a paire of Turtle Doues, which ſeemed to vs in manner a miracle, hauing before iournied fifteen dayes and nights, and ſaw neither Beaſt nor Fowle. Then proceeding two dayes iourney, wee came to a certaine Citie named *Medina Talnabi:* foure miles from the ſaid Citie, we found a Well. And remayning here one day, we waſhed our ſelues, and changed our Shirts, the more freſhly to enter into the Citie: it is well peopled, and contayneth about three hundred houſes, the Walls are like Bulwarkes of earth, and the houſes both of ſtone and bricke. The ſoyle about the Citie is curſed of God, and is vtterly barren, except that about two ſtones caſt from the Citie, are ſeene about fiftie or ſixtie Palme trees that beare Dates. There, by a certaine Garden, runneth a courſe of water, falling into a lower Plaine, where alſo paſſengers are accuſtomed to water their Camels. And here opportunitie now ſerueth to confute the opinion of them which thinke that the Arke or Tombe of wicked *Mahumet* in *Mecha*, to hang in the Ayre, not borne vp with any thing. I affirme this neither to be true, nor to haue any likeneſſe of truth, I preſently beheld theſe things, and ſaw the place where *Mahumet* is buried, in the ſaid Citie of *Medina Talnabi:* for we tarryed there three daies, to come to the true knowledge of all theſe things. When we were deſirous to enter into their Temple, wee could not be ſuffered to enter, without a companion, little or great, of thoſe *Moores*. They taking vs by the hand, brought vs to the place where, they ſay, *Mahumet* is buried.

The Sepulchre of *Mahumet*, and his fellowes.

Mahumets Librarie.

His Temple is ſquare, and is a hundred Paces in length, and foureſcore in breadth; the entrie into it, is by two Gates; from the ſides it is couered with three Vaults, it is borne vp with foure hundred Columnes, or Pillars of white Bricke, there are ſeene hanging Lampes about the number of three thouſand. From the other part of the Temple, in the firſt place of the *Meſchita*, is ſeene a Tower of the circuit of fiue Paces, vaulted on euery ſide, and couered with a cloth of ſilke, and is borne vp with a grate of Copper, curiouſly wrought, and diſtant from it two Paces: and of them that goe thither, is ſeene, as it were, through a Lettice. Toward the left hand, is the way to the Tower, and when you come thither, you muſt enter by a narrower Gate. On euery ſide of thoſe Gates or Doores, are ſeene many bookes, in manner of a Librarie, on the one ſide twentie, and on the other ſide fiue and twentie, which are of *Mahumet* and is fellowes: within the ſaid Gate is ſeene a Sepulchre, that is, a graue vnder the earth, where *Mahumet* was buried. There are alſo his two ſonnes in law, *Hali* and *Othman*; *Hali* was his brothers ſonne, and tooke to wife *Fatina*, the daughter of *Mahumet*. There are alſo his two fathers in law, *Bubecher* and *Homer*. Theſe foure were chiefe Captaines of the Armie of *Mahumet*. Euery of theſe haue their proper bookes of their facts and traditions. And hereof proceedeth the great diſſention and diſcord of Religion and manners among this kind of filthie men, while ſome confirme one Doctrine, and ſome another, by reaſon of their diuers ſects of Patrons, Doctors, and Saints, as they call them. By this meanes are they maruellouſly diuided among themſelues, and like beaſts kill themſelues, for ſuch quarrels of diuers opinions, and all falſe.

* *Cupola.*

The Deuill he was.

For declaration of the ſect of *Mahumet*, vnderſtand that in the higheſt part of the Tower aforeſaid, is an open round * place. Now ſhall you vnderſtand what craft they vſed to deceiue our Carauan. The firſt Euening that we came thither, our Captaine ſent for the chiefe Prieſt of the Temple, to come to him: and *bid him ſhew him the body of Nabi*, that is, the Prophet, and *that he would giue three thouſand Seraphins of gold. Alſo that hee had no Parents, neither Brothers, Siſters, Kinsfolke, Children, or Wiues, neither that he came thither to buy Merchandize, as Spices, or any manner of precious Iewels: but onely for very zeale of Religion, and ſaluation of his ſoule, and was therefore greatly deſirous to ſee the bodie of the Prophet.* To whom the Prieſt of the Temple, with proude countenance, made anſwer in this manner: *Dareſt thou with thoſe eyes with the which thou haſt committed ſo many horrible ſinnes, deſire to ſee him by whoſe ſight God hath created Heauen and Earth?* To whom againe our Captaine anſwered, thus: *My Lord, you haue ſaid truly; neuertheleſſe I pray you that I may finde ſo much fauour with you, that I may ſee the Prophet: whom when I haue ſeene, I will immediately thruſt out mine eyes.* The *Side* anſwered: *O Sir, I will open all things vnto thee. So it is, that no man can denie but that our Prophet dyed here, who if he would, might haue dyed at* Mecha: *But to ſhew in himſelfe a token of humilitie, and thereby to giue vs example to follow him, he was willing rather here then elſewhere to depart out of this world, and was incontinent of Angels borne into Heauen, and abides in the preſence of God.* Then our Captaine ſaid to him: *Where is Ieſus Chriſt* *the Sonne of Marie?* To whom the *Side* anſwered: *At the feet of Mahumet.* Then ſaid our Captaine againe: *It ſufficeth, it ſufficeth, I will know no more.* After this, our Captaine comming out of the Temple, and turning him to vs, ſaid: See (I pray you) for what goodly ſtuffe I would haue paide three thouſand Seraphs of gold? The ſame day at Euening, at almoſt three a clocke of the night, ten or twelue of the Elders of that Sect of *Mahumet*, entred into our Carauan, which remained not paſt a ſtones caſt from the Gate of the Citie. Theſe ran hither and thither crying like mad men, with theſe words, *Mahumet* the meſſenger of God ſhall riſe againe. O Prophet, O God, haue mercie on vs. Our Captaine and wee all raiſed with this crie, tooke weapon with all expedition, ſuſpecting that the *Arabains* were come to rob our Carauan: We asked what was the cauſe of that exclamation, and what they cryed? for they cried as doe the Chriſtians, when ſuddenly any maruellous thing chanceth. The Elders anſwered: Saw you not the lightning which ſhone out of the Sepulchre of the Prophet *Mahumet*. Our Captaine anſwered, that he ſaw nothing; and we alſo being demanded, anſwered in like manner. Then ſaid one of the old men, Are yee ſlaues? that is to ſay, bought men: meaning thereby *Mamalukes*. Then ſaid our Captaine, We are indeed *Mamalukes*. Then againe the old man ſaid, You my Lords, cannot ſee heauenly things, as being not yet confirmed in our Religion. To this our Captaine anſwered againe, O yee mad and inſenſate beaſts, I had thought to haue giuen you three thouſand pieces of gold, but now, O you Dogs, and progenie of Dogs, I will giue you nothing. It is therefore to be vnderſtood, that none other ſhining came out of the Sepulchre, then a certaine flame which the Prieſts cauſed to come out of the open place of the Tower ſpoken of here before, whereby they would haue deceiued vs. And therefore our Captaine commanded that thereafter none of vs ſhould enter into the Temple. Of this alſo we haue moſt true experience, and moſt certainly aſſure you, that there is neither Iron or Steele, or the Magnes ſtone that ſhould ſo make the Tombe of *Mahumet* to hang in the Ayre, as ſome haue falſely imagined: neither is there any Mountayne neerer then foure miles: we remayned here three dayes to refreſh our companie. To this Citie victuals and all kind of Corne is brought from *Arabia Fœlix*, and *Babylon*, or *Alcayr*, and alſo from *Ethiopia*, by the Red Sea, which is from this Citie but foure daies iourney.

Old men.

Falſe miracles to confirme falſe Religion.

The fable that *Mahomets* Tombe hangeth in the Ayre.

After that we were wearied with the trumperies of the Religion of *Mahumet*, we determined to goe forward on our iourney: and that by guiding of a Pilot, who directed our courſe with the Mariners Box, or Compaſſe and Card, euen as is vſed in ſayling on the Sea. And thus bending our iourney by the South, wee found a very faire Well or Fountayne, from the which flowed abundance of water. The Inhabitants affirme that Saint *Marke* the Euangeliſt was the Author of this Fountaine, by a miracle of God, when that Region was in manner burned with incredible drineſſe. Here wee and our Beaſts were ſatisfied with drinke. I may not here omit to ſpeake of the Sea of Sand, and of the dangers thereof. This was found of vs before we came to the Mountayne of the *Iewes*. In this Sea of Sand we trauelled the iourney of fiue daies, and fiue nights: this is a great broad Plaine, all couered with white Sand, in manner as ſmall as Floure: If the winde had blowne from the South (as it came to vs from the North) we had beene all ouer-whelmed with Sand. And although wee had proſperous winde, yet wee could ſcarcely ſee the one the other ten Paces off. And therfore the Inhabitants trauelling this way, are incloſed in Cages of wood, borne with Camels, and liue in them, ſo paſſing the iourney, guided by Pilots with Mariners Compaſſe and Card, euen as on the Sea, as we haue ſaid. In this iourney alſo many periſh for thirſt, and many by drinking too much, when they find ſuch good waters. In theſe Sands is found Momia, which is the fleſh of ſuch men as are drowned in theſe Sands, and there dried by the heate of the Sunne: So that thoſe bodies are preſerued from putrifaction by the drineſſe of the Sand: and therefore that dry fleſh is eſteemed medicinable. When the wind bloweth from the North, then the Sand riſeth, and is driuen againſt a certaine Mountayne, which is an arme of the Mount *Sinai*. There we found certaine Pillars artificially wrought. On the left hand of the ſaid Mountayne, in the top or ridge thereof is a Den, and the entrie into it is by an Iron Gate. Some faine that in that place *Mahumet* liued in contemplation. Here wee heard a certaine horrible noyſe and crye: for paſſing the ſaid Mountayne, wee were in ſo great danger, that we thought neuer to haue eſcaped. Departing therefore from the Fountayne, we continued our iourney for the ſpace of ten dayes: And twice in the way fought with fiftie thouſand *Arabians*, and ſo at the length came to the Citie of *Mecha*, where all things were troubled by reaſon of the warres betweene two brethren, contending which of them ſhould poſſeſſe the Lordſhip of *Mecha*.

The iourney to *Mecha*.

Iourney on the land by Card and Compaſſe as on the Sea.

The Sea of Sand.

Momia.

Mount *Sinai*.

The den where *Mahumet* liued in contemplation.

Now the time requireth to ſpeake ſomewhat of the famous Citie of *Mecha*, or *Mecca*, what it is, how it is ſituate, and by whom it is gouerned. The Citie is very faire, and well inhabited, and contayneth in Compaſſe ſix thouſand houſes as well builded as ours, and ſome that coſt three or foure thouſand Ducats of gold: it hath no walls. About two furlongs from the Citie is a Mount, where the way is cut out, which leadeth to a Plaine beneath. It is on euery ſide fortified with Mountaynes in the ſtead of walls or Bulwarkes, and hath foure entries. The Gouernour is a *Sultan*, and one of the foure brethren of the Progenie of *Mahumet*, and is ſubiect to the *Sultan* of *Babylon*, of whom we haue ſpoken before: his other three brethren bee at conti-

nuall

Of *Mecha* and why the *Mahumetans* reſort thither.

The *Sultan* of *Mecha*.

Sacrifice to *Abraham* and *Iſaac*.

nuall warre with him. The eighteenth day of May, we entred into the Citie by the North ſide: then by a declining way, we came into a Plaine. On the South ſide are two Mountaynes, the one very neere the other, diſtant onely by a little Valley, which is the way that leadeth to the Gate of *Mecha*. On the Eaſt ſide, is an open place betweene two Mountaynes, like vnto a Vally, and is the way to the Mountayne where they ſacrifice to the Patriarkes *Abroham* and *Iſaac*. This Mountayne is from the Citie about eight or ten miles, and of the height of three ſtones caſt: it is of ſtone as hard as Marble, yet no Marble. In the top of the Mountayne, is a Temple or Meſchita, made after their faſhion, and hath three wayes to enter into it. At the foot of the Mountayne are two Ciſternes, which conſerue waters without corruption: of theſe, the one is reſerued to miniſter water to the Camels of the Carauan of *Babylon*, or *Alcayr*; and the other, for them of *Damaſco*. It is raine water, and is deriued farre off.

Mecha curſed of God.
Water very deare.

Ziden.
Arabia Fœlix.

Many Pilgrims and Strangers at *Mecha*.

Why ſo many Nations reſort to *Mecha*.

But to returne to ſpeake of the Citie: for as touching the manner of ſacrifice, which they vſe at the foote of the Mountayne, we will ſpeake hereafter. Entring therefore into the Citie, we found there the Carauan of *Cayro*, which preuented vs eight daies, and came not the way that we came. This Carauan contained threeſcore and foure thouſand Camels, and a hundred *Mamalucks* to guide them. And here ought you to conſider, that by the opinion of all men, this Citie is greatly curſed of God, as appeareth by the great barrenneſſe thereof, for it is deſtitute of all manner of Fruits and Corne. It is ſcorched with dryneſſe for lacke of water, and therefore the water is there growne to ſuch price, that you cannot for foure Quatrini buy as much water as will ſatisfie your thirſt for one day. Now therefore, I will declare what prouiſion they haue for victuals. The moſt part is brought them from the Citie of *Cayros*; There is brought by the Red Sea, from a certaine Port, named *Ziden*, diſtant from *Mecha* fortie miles. The reſt of their prouiſions, is brought from *Arabia Fœlix* (that is) the happy or bleſſed *Arabia*: ſo named for the fruitfulneſſe thereof, in reſpect of the other two *Arabiaes*, called *Petrea*, and *Deſerta*, that is, Stonie and Deſart. They haue alſo much Corne from *Ethiopia*. Here we found a maruellous number of ſtrangers, and Peregrines or Pilgrims: Of the which, ſome came from *Syria*, ſome from *Perſia*, ſome from *Ethiopia*, and other from both the Eaſt *Indies*, the greater and the leſſer. I neuer ſaw in any place greater aboundance and frequentation of people, foraſmuch as I could perceiue by tarrying there the ſpace of twentie daies. Theſe people reſort thither for diuers cauſes, as ſome for Merchandize, ſome to obſerue their vow of Pilgrimage, and other to haue pardon for their ſinnes: as touching the which, wee will ſpeake more hereafter.

The Temple of *Mecha*.
This Temple and the buildings are altered ſince, by *Soliman*. See hereof, and of theſe *Meccan* rites, *inf.c.9*.

Mecca-Pardons.
A Turret in the Temple of *Mecha*.
A Gate of Siluer.
Balſam or Balme.

A Chappell with a Well in it, in the Temple.

A ſtrange baptiſme for remiſſion of ſins.

In the middeſt of the Citie is a Temple, in faſhion like vnto the *Coloſſus* of *Rome*, the *Amphitheatrum* I meane, like vnto a Stage, yet not of Marble or hewed ſtones, but of burnt Bricks: For this Temple, like vnto an *Amphitheater*, hath foureſcore and ten or an hundred Gates, and is vaulted. The entrance is by a diſcent of twelue ſtayres or degrees on euery part, in the Church porch are ſold onely Iewels and precious ſtones. When you are paſt the entrance it is cloſe aboue, and the gilded walls ſhine on euery ſide with incomparable ſplendour. In the lower part of the Temple (that is vnder the vaulted places) is ſeene a maruellous multitude of men: for there are fiue or ſix thouſand men that ſell none other thing then ſweet Ointments, and eſpecially a certaine odoriferous and moſt ſweet Powder, wherewith dead bodies are enbalmed. And from hence, all manner of ſweet ſauours are carried in manner, into the Countries of all the *Mahumetans*. It paſſeth all beliefe to thinke of the exceeding ſweetneſſe of the ſauours, farre ſurmounting the ſhops of the Apothecaries. The three and twentieth day of May, the Pardons began to be granted in the Temple, and in what manner, we will now declare. The Temple in the middeſt is open, without any incloſing, and in the middeſt alſo thereof is a Turret, of the largeneſſe of ſix paces in circuit, and inuolued or hanged with cloth or Tapeſtrie of ſilke, and paſſeth not the height of a man. They enter into the Turret by a Gate of Siluer, and is on euery ſide beſet with veſſels full of Balme. On the day of Pentecoſt, licence is granted to all men to ſee theſe things. The Inhabitants affirme that Balme or Balſam, to bee part of the treaſure of the *Sultan*, that is Lord of *Mecha*. At euery Vault of the Turret, are faſtned grates of Iron, to let in light. The three and twentieth day of May, a great multitude of people began early in the morning before day, ſeuen times to walke about the Turret, kiſſing euery corner thereof, oftentimes feeling and handling them. From this Turret about ten or twelue paces, is another Turret, like a Chappell, builded after our manner. This hath three or foure entries: in the middeſt thereof is a Well of threeſcore and ten Cubits deepe: the water of this Well is infected with ſalt Peter. Eight men are thereunto appointed to draw water for all the people: and when a multitude of people haue ſeuen times gone round about the firſt Turret, they come to this Well; and touching the mouth or brim thereof, they ſay thus: ***Be it in the honor of God, God pardon me, and forgiue me my ſinnes.*** When theſe words are ſaid, they that draw the water, powre three Buckets of water on the heads of euery one of them that ſtand neere about the Well, and waſh them all wet from the head to the foot, although they be apparelled with ſilke. Then the doting fooles dreame that they are cleane from all their ſinnes, and that their ſinnes are forgiuen them. They ſay furthermore, that the firſt Turret, whereof we haue ſpoken, was the firſt houſe that euer *Abra-*

ham builded: and therefore, while they are yet all wet of the ſaid waſhing, they goe to the Mountaine, where (as we haue ſaid before) they are accuſtomed to ſacrifice to *Abraham*. And remaining there two daies, they make the ſaid Sacrifice to *Abraham* at the foot of the Mountain. When they intend to ſacrifice, ſome of them kill three ſheepe, ſome foure, and ſome ten: So that the Butcherie ſometime ſo floweth with bloud, that in one day are ſlaine aboue thirtie thouſand ſheepe. They are ſlaine toward the riſing of the Sunne, and ſhortly after are diſtributed to the poore for Gods ſake: for I ſaw there of poore people, to the number of thirtie or fortie thouſand. Theſe make many and long Ditches in the Fields, where they keepe fire with Camels dung, and roaſt or ſeethe the fleſh that is giuen them, and eat it euen there. I beleeue that theſe poore people come thither rather for hunger then for deuotion: which I thinke by this coniecture, that great abundance of Cucumbers are brought thither from *Arabia Fœlix*, which they eate, caſting away the parings without their Houſes or Tabernacles, where a multitude of the ſaid poore people gather them euen out of the mire and ſand, and eate them, and are ſo greedie of theſe parings, that they fight who may gather moſt. The day following, their *Cadi* (which are in place with them as with vs the Preachers of Gods Word) aſcended into a high Mountaine, to preach to the people that remayned beneath: and preached to them in their Language the ſpace of an houre. The ſumme of his Sermon was, that with teares they ſhould bewaile their ſinnes, and beate their breſts, with ſighes and lamentation. And the Preacher himſelfe with loud voyce, ſpake theſe words, O Abraham *beloued of God,* O Iſaac *choſen of God, and his Friend, pray to God for the people of Nabi.* When theſe words were ſaid, ſuddenly were heard lamenting voices. When the Sermon was done, a rumour was ſpred that a great Armie of *Arabians*, to the number of twentie thouſand, were comming. With which newes, they that kept the Carauans being greatly feared, with all ſpeed, like mad men, fled into the Citie of *Mecha*, and we againe hearing newes of the *Arabians* approch, fled alſo into the Citie. But while wee were in the mid-way betweene the Mountaine and *Mecha*, we came by a deſpicable wall, of the breadth of foure Cubits: The people paſſing by this wall, had couered the way with ſtones, the cauſe whereof, they ſay to be this: When *Abraham* was commanded to ſacrifice his Sonne, he willed his Sonne *Iſaac* to follow him to the place where he ſhould execute the commandement of God. As *Iſaac* went to follow his Father, there appeared to him in the way a Deuill, in likeneſſe of a faire and friendly perſon, not farre from the ſaid wall, and asked him friendly whether he went. *Iſaac* anſwered, that he went to his Father who tarried for him. To this the Enemie of Mankind anſwered, that it was beſt for him to tarrie, and if that he went any further, his Father would ſacrifice him. But *Iſaac* nothing fearing this aduertiſement of the Deuill, went forward, that his Father on him might execute the commandement of God: and with this anſwere (as they ſay) the Deuill departed. Yet as *Iſaac* went forward, the Deuill appeared to him againe in the likeneſſe of another friendly perſon, and forbade him as before. Then *Iſaac* taking vp a ſtone in that place, hurlde it at the Deuill, and wounded him in the fore-head: In witneſſe and remembrance whereof, the people paſſing that way, when they come neere the wall, are accuſtomed to caſt ſtones againſt it, and from thence goe into the Citie. As we went this way, the Aire was in manner darkened with a multitude of ſtocke Doues. They ſay that theſe Doues, are of the Progenie of the Doue that ſpake in the eare of *Mahumet*, in likeneſſe of the Holy Ghoſt. Theſe are ſeene euery where, as in the Villages, Houſes, Tauernes, and Graniers of Corne and Rice, and are ſo tame, that one can ſcarcely driue them away. To take them or kill them, is eſteemed a thing worthy death: and therefore a certaine Penſion is giuen to nouriſh them in the Temple.

The houſe of *Abraham*.

Sacrifice to *Abraham*.

The manner of ſacrificing at *Mecha*.

Sacrifice of ſheepe.

Religion for pouertie.

Cadi, a Preacher.

A goodly Sermon.

Souldiers trouble the Word of God

The Deuill appeareth to *Iſaac*, or rather to *Iſmael*, after their Legend.

Iſaac wounded the Deuill in the fore-head.

Stocke Doues of the Progeny of the Doue which ſpake in *Mahumets* eare

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§. II.

Two Vnicornes. His paſſage by the Red Sea to Aden. *Impriſonment and counterfeiting himſelfe madde. Eſcape and viſiting other parts of* Arabia, Zeila, Cambaia.

ON the other part of the Temple are Parkes or places incloſed, where are ſeene two Vnicornes, and are there ſhewed to the people for a wonder. The one of them, which is much higher then the other, yet not much vnlike to a Colt of thirtie moneths of age; in the fore-head groweth only one Horne, in manner right forth, of the length of three Cubits. * The other is much younger, and like a young Colt: of the age of one yeare; the horne of this, is of the length of foure ſpannes. This beaſt is of the colour of a Horſe of Weeſell colour, and hath the head like an Hart, but no long necke, a thinne mane hanging only on the one ſide: their legs are thinne and ſlender, like a Fawne or Hind: the hoofes of the fore-feet are diuided in two, much like the feet of a Goat, the outward part of the hinder feet is very full of haire. This beaſt doubtleſſe ſeemeth wild and fierce, yet tempereth that fierceneſſe with a certaine comelineſſe. Theſe Vnicornes one gaue to the *Sultan* of *Mecha*, as a moſt precious and rare gift. They were ſent him out of *Ethiopia* by a King of that Countrey, who deſired by that preſent to gratifie the *Sultan* of *Mecha*.

The only report that I haue found in any credible Author of Vnicornes: neither in 120. yeares which haue paſſed ſince, haue I found one Relation to ſecond it. Some mention Vnicornes, but vnderſtand the Rhinoceros.

* *Braccia.*

Whereas my Captaine gaue me charge to buy certaine things, as I was in the Market place, a certaine *Mamaluke* knew me to be a *Chriſtian*. And therefore in his owne Language, ſpake vnto me theſe words, *Inte mename*: That is, whence art thou? To whom I anſwered that I was a *Mahumetan*. But he ſaid, Thou ſayeſt not truly. I ſaid againe, By the head of *Mahumet*, I am a *Mahumetan*. Then he ſaid againe, Come home to my houſe. I followed him willingly. When we were there, he began to ſpeake to me in the *Italian* Tongue, and asked me againe from whence I was, affirming that he knew me, and that I was no *Mahumetan*: Alſo that he had bin ſometime in *Genua* and *Venice*. And that his words might be the better beleeued, rehearſed many things which teſtified that he ſaid truth. When I vnderſtood this, I confeſſed freely that I was a *Romane*, but profeſſed to the Faith of *Mahumet* in the Citie of *Babylon*, and there made one of the *Mamalukes*. Whereof he ſeemed greatly to reioyce, and therefore vſed me honourably. But becauſe my deſire was yet to goe further, I asked the *Mahumetan* whether that Citie of *Mecha* was ſo famous as all the World ſpake of it: and inquired of him where was the great abundance of Pearles, Precious Stones, Spices, and other rich Merchandiſe that the bruit went of to be in that Citie. Then he began with more attentiue minde, in order to declare vnto me the cauſe why that Mart was not ſo greatly frequented as it had beene before, and laid the only fault thereof on the King of *Portugall*. When I was well inſtructed in all things, I ſpake vnto him friendly theſe words in the *Mahumets* Language, *Menaha Menalhabi*: That is to ſay, I pray you aſſiſt me. He asked me wherein. To helpe mee (ſaid I) how I may ſecretly depart hence to thoſe Kings that were moſt enemies to the Chriſtians: Affirming furthermore, that I would giue place to no man in making of all manner of Gunnes and Artillerie. Then ſaid hee, Prayſed be *Mahumet* who ſent thee hither, to doe him and his *Moores* good ſeruice: and willed me to remayne ſecretly in his houſe with his wife, and required mee earneſtly to obtayne leaue of our Captaine, that vnder his name hee might leade from *Mecha* fifteene Camels laden with Spices, without paying any cuſtome: for they ordinarily pay to the *Sultan* thirtie Saraphes of Gold, for tranſporting of ſuch Merchandiſes for the charge of ſo many Camels. I put him in good hope of his requeſt, although he would aske for a hundred, affirming that that might eaſily be obtayned by the Priuiledges of the *Mamalukes* and therefore deſired him that I might ſafely remayne in his houſe. Then nothing doubting to obtaine his requeſt, hee greatly reioyced, and talking with me yet more freely, gaue me further inſtructions, and counſelled me to repaire to a certaine King of the greater *India*, in the Kingdome and Realme of *Dechan*. Therefore the day before the Carauan departed from *Mecha*, he willed me to lye hid in the moſt ſecret part of his houſe. The day following, early in the morning, the Trumpetter of the Carauan gaue warning to all the *Mamalukes* to make readie their Horſes, to direct their iourney toward *Syria*, with Proclamation of death to all that ſhould refuſe ſo to doe. When I heard the ſound of the Trumpet, and was aduertized of the ſtreight commandement, I was maruellouſly troubled in minde, and with heauie countenance deſired the *Mahumetans* wife not to bewray mee, and committed my ſelfe to the mercie of God. On the Tueſday following, our Carauan departed from *Mecha*, and I remayned in the *Mahumetans* houſe with his wife, but he followed the Carauan. Yet before he departed, he gaue commandement to his wife to bring mee to the Carauan, which ſhould depart from *Ziden* the Port of *Mecha*, to goe into *India*. This Port is diſtant from *Mecha* fortie miles. Whileſt I lay thus hid in the *Mahumetans* houſe, I cannot expreſſe how friendly his wife vſed mee. This alſo furthered my good entertainment, that there was in the houſe a faire young Maide, the Niece of the *Mahumetan*, who was greatly in loue with me. But at that time, in the middeſt of thoſe troubles and feares, the fire of *Venus* was almoſt extinct in me: and therefore with dalliance of faire words and promiſes, I ſtill kept my ſelfe in her fauour. Therefore the Friday following, about noon-tyde I departed, following the Carauan of *India*. And about mid-night, we came to a certaine Village of the *Arabians*, and there remayned the reſt of that night, and the next day till noone.

Why *Mecha* is not ſo much frequented as in time paſt.

Paying of cuſtome to the *Sultan*.

The Citie *Ziden*.

Poore Pilgrims that came from *Mecha*.

From hence we went forward on our iourney toward *Ziden*, and came thither in the ſilence of the night. This Citie hath no walls, yet faire houſes, ſome-what after the building of *Italie*. Heere is great abundance of all kind of Merchandiſes by reaſon of reſort in manner of all Nations thither, except *Iewes* and *Chriſtians*, to whom it is not lawfull to come thither. Aſſoone as I entred into the Citie, I went to their Temple, or Meſchita, where I ſaw a great multitude of poore people, about the number of fiue and twentie thouſand, attending a certaine Pilot who ſhould bring them into their Countrey. Here I ſuffered much trouble and affliction, being enforced to hide my ſelfe among theſe poore folkes, faining my ſelfe very ſicke, to the end that none ſhould be inquiſitiue what I was, whence I came, or whither I would. The Lord of this Citie is the *Sultan* of *Babylon*, Brother to the *Sultan* of *Mecha*, who are ſubiect to the great *Soldan* of *Cairo*. The Inhabitants are *Mahumetans*. The ſoyle is vnfruitfull, and lacketh freſh water. The Sea beateth againſt the Towne. There is neuertheleſſe abundance of all things: but brought thither from other places, as from *Cairo*, *Arabia Fœlix*, and diuers other places. The heate is here ſo great, that men are in manner dryed vp therewith. And therefore there is euer a great number of ſicke folkes. This Citie contayneth about fiue hundred houſes.

From *Arabia* to *Perſia*.

After fifteene dayes were paſt, I couenanted with a Pilot, who was ready to depart from thence into *Perſia*, and agreed on the price, to goe with him. There lay at Anchor in the Hauen almoſt a hundred Brigantines and Foyſts, with diuers Boates and Barkes of ſundry ſorts, both with Oares and without Oares. Therefore after three dayes, giuing wind to our ſayles, we ſailed in the Red Sea.

After ſixe dayes ſayling, we came to a Citie named *Gezan*. It hath a commodious Port, and very faire, where we found about forty fiue Brigantines and Foyſts of diuers Regions. The Citie is hard by the Sea-ſide, and the Prince thereof, is a *Mahumetan*. The ſoyle is fruitfull, like vnto *Italie*: It beareth Pomegranates, Quinces, Peaches, Apples of *Aſſyria*, Pepons, Melons, Oranges, Gourds, and diuers other Fruits: Alſo Roſes, and ſundry ſorts of Flowers, the faireſt that euer I ſaw: It ſeemeth an earthly Paradiſe. The moſt part of the Inhabitants goe naked. In other things, they liue after the manner of the *Mahumetans*. There is alſo great abundance of Fleſh, Wheate, Barley, the Graine of white Millet or Hirſe (which they call *Dora*) whereof they make very ſweet Bread. Departing from the Citie of *Gezan*, the ſpace of fiue dayes, ſayling toward the left hand, hauing euer the Coaſt of the Land in ſight, wee came to the ſight of certayne houſes, where about fourteene of vs went a-land, hoping to haue had ſome victuals of the Inhabitants. But we loſt our labour, for in the ſtead of victuals, they caſt ſtones at vs with Slings. They were about a hundred that fought with our men for the ſpace of an houre. Of them were ſlaine foure and twenty. The reſt were driuen to flight, they were naked, and had none other Weapons then Slings. After their flight, we brought away with vs certayne Hennes and Calues very good. Shortly after, a great multitude of the Inhabitants ſhewed themſelues to the number of fiue or ſixe hundred: but we departed with our prey, and returned to the ſhips.

Baduines.

The ſame day ſayling forward, we came to an Iland named *Camaran*, which contayneth ten miles in circuit. In it is a Towne of two hundred houſes, the Inhabitants are *Mahumetans*: it hath abundance of freſh water and fleſh, and the faireſt Salt that euer I ſaw. The Port is eight miles from the Continent, it is ſubiect to the *Sultan* of *Arabia Fœlix*. After wee had remayned here two dayes, we tooke our way toward the mouth of the Red Sea in the ſpace of two dayes ſayling.

The Author taken and put in Priſon.

The day after our arriuing at *Aden*, the *Mahumetans* took me, and put ſhackles on my legs, which came by occaſion of a certayn Idolater who cryed after me, ſaying, *O Chriſtian Dog, borne of Dogs*. When the *Mahumetans* heard the name of a *Chriſtian*, incontinent they layd hands on mee, and brought me to the Lieutenant of the *Sultan* of that place, who aſſembling his Councel, asked their opinion if I ſhould be put to death as a Spye of the Chriſtians. The *Sultan* himſelfe was out of the Citie, and therefore his Lieutenant, who had yet neuer adiudged any man to death, thought it not good to giue ſentence againſt me, before the *Sultan* ſhould bee aduertized hereof. And therefore I eſcaped this preſent danger, and remayned in cuſtodie fiftie and fiue dayes, with an Iron of eighteene pound weight hanging at my feet. The ſecond day after I was taken, many *Mahumetans* in great rage reſorted to him, whoſe Office was to make Inquiſition of Treaſon. Theſe a few dayes before, by ſwimming hardly eſcaped the hands of the *Portugals*, with the loſſe of their Foyſts and Barkes, and therefore deſired greatly to bee reuenged of the Chriſtians: affirming, with outragious cry, that I was a Spye of the *Portugals*. But God fayled not to aſſiſt me. For the Maſter of the Priſon perceiuing the outrage of the *Mahumetans*, and fearing that they would offer me violence, made faſt the gates of the Priſon. After that fiue and fiftie dayes were paſt, the *Sultan* commanded that I ſhould be brought before him: and ſo ſet vpon a Camell with my ſhackles, I came in eight dayes iourney to the place where the *Sultan* lay, and was brought to his preſence in a Citie named *Rhada*: for there the *Sultan* had aſſembled an Armie of thirtie thouſand men, to make warre againſt the *Sultan* of the Citie of *Sana*, which is three dayes iourney from *Rhada*, and ſituate partly on the declining of a Hill, and partly in a Plaine, very faire to be ſeene, well peopled, and hauing plentie of all things. When I came before the *Sultan*, he began to aske me what I was. I anſwered that I was a *Romane*, profeſſed a *Mamaluke* in *Babylon* of *Alcayr*, and that of Religious minde to diſcharge my conſcience of a Vow which I had made, I came to the Citie of *Medinathalhabi*, where *Nabi* (or the Prophet) is buried and after to *Mecca*. And that in all Cities and Countries by the way, I heard honourable report of his greatneſſe, wiſedome, and ſingular vertue, and therefore ceaſſed not vntill I entred his Dominions, moſt deſirous to ſee his face, yeelding thankes to God and *Nabi*, that it was now my chance to be preſented before him: truſting that the equitie of his wiſedome, would thereby conſider that I was no Spye of the Chriſtians, but a true *Mahumetan*, and his ſeruant and ſlaue. Then ſaid the *Sultan*, Say *Leila illala Mahumet reſullala*: which words I could neuer well pronounce, eyther that it pleaſed not God, or that for feare and ſcruple of conſcience, I durſt not. Therefore when he ſaw me hold my peace, he commited me againe to Priſon, commanding that I ſhould be ſtraightly looked vnto, where ſixteene men of the Citie were appointed, euery day foure, to watch me by courſe. So that for the ſpace of three moneths, I had not the fruition of Heauen, during which miſerable time, my Dyet was euery day a Loafe of Millet, ſo little that ſeuen of them would not haue ſatisfied my hunger for one day: But if I might haue had my fill

Souldiers Horſemen of Chriſtian *Ethiopians.*

of water, I would haue thought my ſelfe happy. Within three dayes after the *Sultan* marched with his Armie, in which were foure thouſand Horſemen, to beſiege the Citie of *Sana.* Theſe Horſemen were borne of Chriſtian Parents, and blacke like the *Ethiopians*, and while they were yet very young, were bought in the Kingdome of *Preſter Iohn*, at eight or nine yeares old. They are brought vp in Diſcipline of Warre. This *Sultan* hath them in great eſtimation, for they are the guard of his owne perſon, and are more valued then foure ſcore thouſand of the other; they couer their body with a ſindon, like vnto a cloke or cape, putting out onely one arme, and are beſide naked without any other apparell. In the Warres they vſe round Targets made of Buffels Hydes, with certayne little barres of Iron to ſtrengthen them. Theſe Targets are painted very faire with ſundry colours, and very commodious to reſiſt Darts, and are in largeneſſe as much as the mouth of a Barrell: the handle is made of wood, as bigge as they may well hold in their hands, and made faſt with nayles. They vſe Darts and ſhort broad Swords. At other times, they vſe alſo Veſtures of Linnen cloth of ſundry colours. In the Warres euery man beareth with him a Sling, which he caſteth, firſt ſhaking it often about his head. When they come to forty or fifty yeares of age, they make them hornes, by wreathing the haire of their heads, ſo bearing two hornes like young Goates. When they proceed to the Warres, fiue thouſand Camels follow the Army, all laden with Ropes of Bombaſine.

Hard by the Priſon was a long entry in manner of a Cloyſter, where ſometime we were permitted to walke. Yee ſhall further vnderſtand, that in the *Sultans* place remayned one of his three Wiues, with twelue young Maids to waite vpon her, very faire and comely, after their manner, and of colour inclining to blacke. The fauour that they bore me, helped me very much: for I with two other, being in the ſame Priſon, agreed that one of vs ſhould counterfeit himſelfe to be mad, that by this deuice, one of vs might helpe an other. In fine, it was my lot to take vpon me the mad mans part, and therefore it ſtood me in hand to doe ſuch follies as pertayne to madneſſe. Alſo the opinion which they haue of mad folkes, made greatly for my purpoſe: for they take mad men to be holy, and therefore ſuffered me to runne more at large, vntill the Eremites had giuen iudgement whether I were holy, or raging mad, as appeareth hereafter. But the firſt three dayes in which I began to ſhew my madneſſe, wearied mee ſo much, that I was neuer ſo tyred with labour or grieued with paine, for the Boyes and Raſcall people ſometime to the number of fortie or fiftie, hurled ſtones at me almoſt without ceaſing, while in the meane time againe I paid ſome of them home with like wages. The Boyes cryed euer after me, calling mee mad man. And to ſhew it the more, I carryed alwayes ſtones with mee in my ſhirt, for other apparell had I none. The Queene hearing of my follies, looked oftentimes out of the windowes to ſee me, more for a ſecret loue ſhe bore me, then for the pleaſure ſhe tooke in my follies, as afterward appeared.

Counterfeite madneſſe.

Therefore on a time, when ſome of them, much madder then I, played the Knaues with me in the ſight of the Queene (whoſe ſecret fauour towards mee I ſomewhat perceiued) that my madneſſe might ſeeme more manifeſt, I caſt off my ſhirt, and went to the place before the windowes, where the Queene might ſee me all naked: wherein I perceiued ſhe tooke great pleaſure. For ſhe euer found ſome occaſion that I might not goe out of her ſight: and would ſometimes, with all her Damoſels wayting on her, ſpend almoſt the whole day in beholding me: and in the meane ſeaſon diuers times ſent me ſecretly much good meate by her Maidens, and when ſhe ſaw the Boyes or other doe me any hurt, ſhe bad me kill them, and ſpare not, reuiling them alſo, and calling them dogges and beaſts. In the Palace was nouriſhed a great fat ſheepe: whoſe tayle weighed fortie pound weight. Vnder the colour of madneſſe, I laid hand on this ſheepe, ſaying, *Leila illala Mahumet reſullala:* which words the *Sultan* before, when I was brought to his preſence, willed me to ſay, to prooue whether I were a *Mahumetan*, or a profeſſed *Mamaluke*. But the beaſt anſwering nothing, I asked him if he were a *Mahumetan*, *Iew*, or *Chriſtian*. And willing to make him a *Mahumetan*, I rehearſed againe the ſaid words, *Leila illala Mahumet reſullala* (that is to ſay) there is one God, and *Mahumet* his chiefe Prophet: which are the words which they ſpeake in profeſſing their Faith. But when the beaſt yet anſwered nothing, I broke his legges with a ſtaffe. The Queene tooke great pleaſure in theſe my mad follies, and commanded the fleſh of the ſheepe to bee giuen mee to eate: I neuer ate meate with more pleaſure, or better appetite. Alſo three dayes after, I likewiſe killed an Aſſe, that was wont to bring water into the Palace, becauſe he refuſed to be a *Mahumetan*, and to ſay thoſe words. The ſame time alſo I handled a *Iew* ſo euill, that I had almoſt killed him, one in the meane time calling mee Chriſtian Dogge, Dogge borne. With which words beeing very angry, I caſt many ſtones at him: but he againe hurling at me, gaue me a ſtroke on the breſt, and an other on the ſide, which grieued me very ſore.

Sheepe with exceeding great tayles. A ſheepe made a *Mahumetan.*

And becauſe I could not follow him by reaſon of my ſhackles, I returned to the Priſon, and ſtopped the doore with a heape of ſtones, and there liued in great paine for the ſpace of two dayes without meate or drinke: And therefore the Queene and other thought me to be dead, but the doore was opened by the Queenes Commandement. Then theſe Dogges deriding me, gaue me ſtones in the ſtead of bread, and pieces of white Marble, ſaying, that it was Sugar: other gaue me cluſters of Grapes full of ſand. But partly, that they ſhould not ſuſpect that I counterfeited madneſſe, I ate the Grapes as they gaue me them. When the bruite was ſpred that I liued two dayes and nights without meate and drinke: ſome beganne to ſuſpect that I was a holy man, and ſome that I was ſtarke mad. And thus beeing diuided into diuers opinions, they conſulted to ſend for certaine men, of whom they haue ſuch opinion of holineſſe, as wee haue of Heremites: theſe dwell in the Mountaynes, and lead a contemplatiue life. When they came vnto me, to giue their iudgement what manner of man I was, certaine Merchants asked them if I were a holy man, or a mad man. Theſe were alſo of diuers opinions, ſome affirming one thing, and ſome another. While they were yet debating this matter, for the ſpace of an houre, I piſſed in my hands, and hurld it in their faces: whereby they agreed that I was no Saint, but a madde man. The Queene ſeeing all this at the window, laughed well thereat among her Maidens, and ſaid thus to them, By the goodneſſe of God, and by the head of *Mahumet*, this is a good man. The day following, when in the morning I found him aſleepe that had ſo ſore hurt mee with ſtones, I tooke him by the haire of the head with both hands, and with my knee ſo punched him on the ſtomacke, and battered his face, that I left him all bloudie, and halfe dead. Which thing the Queene ſeeing, cryed vnto me, ſaying, kill the Beaſt, kill the Dogge: whereupon, hee ranne his way, and came no more in ſight. When the Preſident of the Citie heard that the Queene fauoured me, and tooke pleaſure in my mad ſport, thinking alſo that I was not madde, commanded that I ſhould goe at libertie within the Palace, only wearing my ſhackles: Yet euery night was I put in another Priſon in the lower part of the Palace, and ſo remayned ſtill in the Court for the ſpace of twentie dayes. In the meane time, the Queene willed mee to goe a hunting with her, which I refuſed not, and at my returne, I fained me to be ſicke for wearineſſe. So continuing for the ſpace of eight dayes, vnder the colour of ſickneſſe, the Queene often ſent to me to know how I did. After this, finding oportunitie, I declared to the Queene that I had made a Vow to God and *Mahumet*, to viſit a certaine holy man in the Citie of *Aden*, and deſired her to giue me leaue to goe thither. Whereunto ſhe conſented: and commanded immediately a Camell and twentie fiue Sarraphes of Gold to be deliuered me. Therefore the day following, I tooke my iourney, and in the ſpace of eight dayes, came to the Citie of *Aden*: and ſhortly after my comming, viſited the man of whom was ſo great report of holineſſe, and whom the people honoured for a Saint. And this onely, becauſe he had euer liued in great pouertie, and without the company of women. When I had performed my Vow, I fained that I had recouered health by miracle of that holy man, and certified the Queene thereof, deſiring that I might tarrie ther a while, to viſit likewiſe certaine other men in that Countrey, of whom was the like fame of holineſſe: which excuſe I deuiſed, becauſe the fleet of *India* would not yet depart from thence for the ſpace of a moneth. In the meane time, I ſecretly agreed with a certaine Captaine of that Nauie to goe with him into *India*, and made him many faire promiſes to reward him largely. Hee anſwered, that hee would not goe into *India*, before hee had firſt beene in *Perſia*: whereunto I agreed.

Madnes taken for holineſſe.

Heremites.

Mahumetans.

A holy Vow.

A holy Saint.

The fleet of *India.*

The day following, mounting vpon a Camell, and making a iourney of fiue and twentie miles, I came to a certaine Citie named *Lagi*, ſituate in a great Plaine, well peopled, hauing abundance of Oliues, and fleſh, with alſo great plentie of Corne, after our manner: but no Vines, great ſcarceneſſe of wood. The Inhabitants are vnciuill and ruſticall people of the Nation of Vagabond and field *Arabians*, and therefore but poore. Departing from hence one dayes iourney, I came to another Citie named *Aiaz*, ſituate vpon two hils, with a great Plaine betweene them, and hath in it a notable Fountayne, and therefore diuers Nations reſort thither as to a famous Mart. The Inhabitants are *Mahumetans*, and yet greatly differing in opinion of their Religion: inſomuch that therefore they bee at great enmitie one againſt the other, and keepe ſore warre. The cauſe whereof they ſay to be this: That the people of the North Mountayne, maintayne the Faith and Sect of *Mahumet* and his fellowes, of whom we haue ſpoken before: but the other of the South Mountayne affirme, that Faith ſhould be giuen onely to *Mahumet Haly*, ſaying, the other to be falſe Prophets.

Strife and hatred for Religion, and all worth nought.

Mortus Raly, as the *Perſians* cal him.

I departed hence to *Dante*, from thence to *Almacharan*, where the Aire is maruellous temperate and holeſome, and the Citie ſecond to none in all reſpects: the colour of the Inhabitants is rather inclining to white, then any other colour. And to ſpeake that I haue ſeene, the *Sultan* reſerueth here as much Gold as will lade a hundred Camels.

Reame is diſtant two dayes iourney from *Almacaran*. The colour of the Inhabitants is inclining to blacke: and they are great Merchants. The ſoyle is fruitfull of all things ſauing wood: it contayneth in the circuit two thouſand houſes: on the one ſide is a Mountayne hauing on it a very ſtrong Fortreſſe. Here I ſaw a certaine kind of ſheepe hauing their tailes of fortie and foure pound weight, and are without hornes, and alſo ſo maruellous fat, that they can ſcarcely goe for fatneſſe. There be likewiſe certaine Grapes without Graines, the ſweeteſt that euer I eate, and all manner of ſuch Fruits, as I haue ſpoken of before. It is of maruellous temperateneſſe, as witneſſeth the long life of men, for I haue ſpoken with many of them that haue paſſed the age of a hundred fiue and twentie yeares, and yet verie luſtie and well complexioned. They goe for the

Grapes without graines.

Men of long life in temperate Aire.

moſt part naked, wearing only ſhirts, or other looſe and thinne apparell, like Mantles, putting out one arme all bare. Almoſt all the *Arabians* make them hornes with wreathing of their owne haire, and that they thinke very comely.

* See the next Chap.
An Armie of 80000. men.
Strong walls.

Departing from thence three dayes iourney, I came to a Citie named *Sana* *, ſituate vpon a very high Mountayne, verie ſtrong by Art and Nature. The *Sultan* beſieged this, with a great Armie of fourescore thouſand men for the ſpace of three moneths, but could neuer win it. Yet it was at the laſt rendred by compoſition. The wals are of eighteene cubits height, and twentie in bredth, inſomuch that eight Camels in order may well march vpon them. The Region is very fruitfull and much like vnto ours, and hath plentie of water. A *Sultan* is Lord of the Citie: hee hath twelue Sonnes, of the which one is named *Mahumet*, who by a certaine naturall tyrannie and madneſſe, delighteth to eate mans fleſh, and therefore ſecretly killeth many to eate them. He is of large and ſtrong bodie of foure Cubits high, and of the colour inclining to aſhes. The ſoyle beareth certayne Spices not farre from the Citie. It contayneth about foure thouſand houſes. The houſes are of faire building, and giue no place to ours. The Citie is ſo large, that it contayneth within the wals, Fields, Gardens, and Medowes.

Taeſſa.
Roſes.

After three daies iourney, I came to a Citie named *Taeſſa*, ſituate vpon a Mountaine, and very faire to ſight: it hath plentie of all delices, and eſpecially of maruellous faire Roſes, whereof they make Roſe-water. It is an ancient Citie, and hath in it a Temple built after the faſhion of *Sancta Maria Rotunda* in *Rome*. The houſes are very faire, and ſhew yet the Monuments of antiquitie: innumerable Merchants reſort hither for the trafficke of ſundrie Merchandize. In apparell they are like vnto other, and of darkiſh Aſhe colour of ſkinne, enclining to blacke. Three daies iourney from thence, I came to another Citie named *Zibith*, very faire and good, diſtant from the Red Sea onely halfe a daies iourney: there is great abundance of Merchandize, by reaſon of the neerneſſe of the Sea. It aboundeth with many goodly things, and eſpecially with

Sugar.

moſt white Sugar, and ſundry kindes of pleaſant fruits. It is ſituate in a very large Plaine within two Mountaynes: it lacketh walls, and is one of the chiefeſt Marts for all ſorts of Spices. The Inhabitants are of the colour of them aforeſaid. From hence in one daies iourney, I came to the Citie of *Damar*: It is a fruitfull ſoyle, and hath great exerciſe of Merchandize. The Inhabitants are *Mahumetans*, in apparel and colour like vnto the other.

The *Sultan* of *Arabia Fœlix.*
A pitifull *Pagan.*
A great familie.

Theſe Cities whereof we haue ſpoken here a little before, are ſubiect to a *Sultan* of *Arabia Fœlix*, named *Sechamir*: *Secha* (by interpretation) ſignifieth Holy, and *Amir*, a Prince, named the holy Prince, becauſe he abhorreth ſhedding of mans bloud. At the time of my being there in Priſon, hee nouriſhed ſixteene thouſand poore men and Captiues in Priſon condemned to death, allowing to euery of them daily for their diet, ſixe of their pence of the ſmalleſt valure, and at home in his Palace entertayneth as many blacke ſlaues.

Monkeys and Lions.
Danger of wilde beaſts.

Departing from hence, I returned to the Citie of *Aden* in three dayes iourney: in the midway, I found an exceeding high and large Mountaine, where is great plentie of wilde beaſts, and eſpecially of Monkeyes, which runne about the Mountaine euery where. There are alſo many Lions, very noyſome to men: and therefore it is not ſafe to iourney that way, but when a multitude of men goe together, at the leaſt, to the number of a hundred. I paſſed this way with a great companie, and yet were we in danger of the Lions, and other wilde beaſts which followed vs: for we were ſometimes conſtrayned to fight with them with Darts, Slings, and Bowes, vſing alſo the helpe of Dogs, and yet eſcaped hardly. When I came to the Citie, I fayned my ſelfe ſicke: and in the day time lurked in the Temple, and went forth onely in the night to ſpeake with the Pilot of the ſhip (of whom I haue made mention before) and obtayned of him a Foiſt or Barke to depart thence ſecretly.

Tempeſt.
The Voyage to *Perſia.*
Ethiope.
Rubricke.

Committing our ſelues to the Sea, we were by inconſtant fortune and ſundry tempeſts, deterred from that Voyage: for whereas we were now ſixe dayes ſayling on our way to *Perſia*, a ſudden contrary tempeſt droue vs out of our way, and caſt vs on the coaſt of *Ethiope*. Our Barkes were laden with Rubricke (that is, a certaine red earth) which is vſed to dye Cloth: for yeerely from the Citie of *Aden*, depart fifteene or twentie ſhips laden with Rubricke, which is brought out of *Arabia Fœlix*. Being therefore thus toſſed with ſtormes, we were driuen into a Port, named *Zeila*: where we remayned fiue dayes to ſee the Citie, and tarried vntill the Sea were more quiet.

Zeila.

Gold.
Iuorie.
Blacke ſlaues.
Presbyter Iohannes, King of *Iacobins* and *Abyſſins.*
Iuſtice and good lawes.
Sheepe with great tayles.
Palearia.

In this Citie is great frequentation of Merchandiſe, as in a moſt famous Mart. There is maruellous abundance of Gold and Iuorie, and an innumerable number of blacke Slaues, ſold for a ſmall price: theſe are taken in Warre by the *Mahumetan Moores*, out of *Ethiopia*, of the Kingdome of *Preſbyter Iohannes*. In this Citie Iuſtice and good Lawes are obſerued: the ſoyle beareth Wheat, and hath abundance of Fleſh, and diuers other commodious things. It hath alſo Oyle, not of Oliues but of ſome other thing, I know not what. There is alſo plentie of Honey and Waxe: there are likewiſe certaine Sheepe, hauing their tayles of the weight of ſixteene pound, and exceeding fat; the head and necke are blacke, and all the reſt white. There are alſo Sheepe altogether white, hauing tayles of a cubit long, hanging downe like a cluſter of Grapes: and haue alſo great laps of skin hanging from their throats, as haue Bulls and Oxen, hanging downe almoſt to the ground. There are alſo certaine Kine with hornes like vnto Harts hornes, theſe are wilde: and when they be taken, are giuen to the *Sultan* of that Citie as a Kingly preſent. I ſaw there alſo certaine Kine, hauing onely one horne in the middeſt of the forehead, about a ſpan and halfe of length, but the horne bendeth backward: they are of bright-ſhining red colour. But they that haue Harts hornes, are enclining to blacke colour. Coney is there good cheape. The Citie hath an innumerable multitude of Merchants: the Walls are greatly decayed, and the Hauen rude and deſpicable. The King or *Sultan* of the Citie is a *Mahumetan*, and entertayneth in wages a great multitude of Foot-men and Horſe-men. They are greatly giuen to warres, and weare onely one looſe ſingle veſture, as wee haue ſaid before of other. They are of darke aſhie colour, enclining to blacke. In the warres, they are vnarmed: and are of the Sect of *Mahumet*.

Kine with Harts hornes.
One with onely one horne.

After that the tempeſts were appeaſed, we gaue wind to our Sayles, and in ſhort time arriued at the Iland named *Barbara*, the Prince whereof is a *Mahumetan*. The Iland is not great, but fruitfull, and well peopled: it hath abundance of fleſh. The Inhabitants are of colour enclining to blacke. All their riches is in herds of Cattell. Wee remayned here but one day, and departing from hence, ſayled into *Perſia*: and thence to *Cambaia*.

The *Sultan* of *Cambaia*, at my being there, was named *Macamut*, and had raigned fortie yeers, after he had expulſed the King of *Guzerat*. They thinke it not lawfull to kill any liuing beaſt to eate, or to eate fleſh. They are no *Mahumetans*, neither Idolaters. As touching their apparel, ſome of them goe naked, and other couer onely their priuities. On their heads they weare fillets of purple colour. They themſelues are of darke yellow colour, commonly called Leonell colour. This *Sultan* maintayneth an Armie of twentie thouſand Horſe-men. Euery morning reſort to his Palace, fiftie men, ſitting on Elephants. Their office is, with all reuerence to ſalute the King or *Sultan*, the Elephants alſo kneeling downe. In the morning aſſoone as the King waketh, is heard a great noyſe of Drummes, Tambarts, Timbrels, Waits, and alſo Trumpets, with diuers other Muſicall Inſtruments, in reioycing that the King liueth. The like doe they while he is at dinner: & then alſo the men ſitting on the Elephants, make him the like reuerence as before. Wee will in due place ſpeake of the wit, cuſtomes, and docilitie of theſe beaſts. The *Sultan* of this Citie, hath his Muſtachos ſo long that he beareth them vp with a fillet, as women doe the haire of their heads: his beard is white and long, euen vnto the nauell. He is ſo accuſtomed to poyſon from his infancy, that he daily eateth ſome to keepe it in vſe. And although he himſelfe feele no hurt thereof by reaſon of cuſtome, yet doth hee thereby ſo impoyſon himſelfe, that he is poyſon to other: for when he is diſpoſed to put any of his Noblemen to death, he cauſeth him to be brought to his preſence, and to ſtand naked before him. Incontinent hee eateth certaine fruits (which they call *Choſolos*) like vnto Nutmegs: and eateth alſo the leaues of herbs, which they call *Tambolos*, adding alſo thereto the powder of beaten Oyſter ſhells. And a while chawing all theſe together in his mouth, he ſpitteth it vpon him whom he deſireth to kill, who being ſparkled therewith, dieth by force of the poyſon within the ſpace of halfe an houre. He entertayneth about foure thouſand Concubines: for whenſoeuer he hath lyen with any of them, ſhee with whom hee hath lyen, is dead in the morning. And when hee changeth his ſhirt or other apparell, no man dare weare it: and for this cauſe he hath great change of apparell. My companion enquired diligently of the Merchants, by what meanes hee was of ſo venimous nature? They anſwered, that the *Sultan* his father brought him ſo vp of a child with poyſon by little and little, with preſeruatiues ſo accuſtoming him thereto.

Banians.

They may ſeeme the ſucceſſors of *Darius* and *Porus*.

The great pompe of the King of *Cambaia*.

Elephants.

A ſtrange Hiſtorie of a King accuſtomed to eate poyſon.

A venimous King.

But wee will follow our Author no further into India, *hauing entertayned him for an* Arabian *guide: But for our Readers ſatisfaction will adde this little of* Arabia, *taken from an Author which liued long ſince, and was in thoſe parts better trauelled: to which wee will adde Collections out of* Arabike *Authors, for more full vnderſtanding of their vnholy Holies.*

CHAP. VIII.

Collections of Aſia, *eſpecially of* Arabia, *gathered out of an* Arabike *Booke of Geographie, written by a* Nubian, *foure hundred and ſeuentie yeeres agoe, and tranſlated into* Latine *by* GABRIEL SIONITA, *and* IOHANNES HESRONITA, Maronites *of Mount* Libanus, *the one Profeſſor, and both Interpreters to the* French *King, of the* Arabike, *and* Syriake *Tongues.*

T*His Author is vnknowne; by ſome paſſages of his Booke eſteemed by the Tranſlators a* Nubian *and a* Chriſtian; *by learned* Caſaubon *thought to be an* Egyptian *and* Mahometan, *to which later opinion I ſhould rather ſubſcribe, by reaſon of his weaker Relations of* Nubia, *and the next Weſterne parts of* Africa, *erring in the courſe of* Nilus *it ſelfe) then of others: and though he calls Chriſt,* Lord; *and the Bleſſed Virgin,* Ladie, *yet his phraſe and ſtile-deuotion is after the* Mahumetan *manner, and his Geographie beſt in thoſe parts, where was then no ſafe trauell for* Chriſtians, *as in* Arabia, Spaine, *&c. His method is by the Climats. This which we haue tranſlated, is out of the firſt, ſecond, and third Climate. The* Mahumetans *alſo call Chriſt,* Lord; (Nazaret Eeſa) *as is obſerued before in Maſter* Terry.

Praiſe be to God the Lord of the Creatures.

a *Iaman* is South or Happie *Arabia.*

THe Aloe of *Socotra* exceedeth in goodneſſe that which is gathered in *Hadhramut* of the Land of *Iaman,* in *Seger,* or any where elſe. This Iland is reckoned amongſt the Regions of *Iaman* [a], and belongs to it. Ouer againſt it are *Melinda,* and *Monbaſa. Alexander* hauing conquered the *Indians,* returned by the *Indian* Sea to the Sea of *Iaman,* and ouercomming thoſe Ilands, came to *Socotra,* and wrote to *Ariſtotle* his Maſter thereof, who aduiſed him to people it with *Grecians.* Thus (according to the *Moores* Tradition) were the Natiues remoued, and *Greekes* there planted, which is the reaſon (in our Authors conceit) that the then Inhabitants were for the moſt part Chriſtians.

b Stations are dayes iourneys or ſuch places where Trauellers and Carauans made ſtay.

c Zabid.

d *Sanaa,* haply that which is now the Metropolis *Sanan* or *Zenan,* where Sir *H. Mid.* was.

e *Daiar-Dabes* now *Taies.*

f *Aden.*

The Iles *Chartan* and *Martan* are in *Giun Albaſciſc* (*herba Sinu,* the weedy or graſſy Bay) ouer againſt the Land of *Seger,* in which Frankincenſe groweth. In both theſe liue a People of *Arabs,* which ſpeake a Language vnknowne to the Moderne. Of the Regions of *Iaman* is the Caſtle *Alberda,* the Inhabitants whereof liue a hard life. From hence to the Caſtle *Galafeca* are foure ſtations [b] by land. It is neere the Hauen *Zabid,* fiftie miles diſtant. That Citie [c] *Zabid* is great and rich, frequented by Merchants of *Hagiaz, Habaſcia,* and *Metſr* (or *Egypt*) which paſſe by the ſhips of *Giodda.* The *Æthiopians* bring thither their Merchandiſes, and thence carrie Spices, and *China* Diſhes. It is ſituate neere a ſmall Riuer, diſtant one hundred thirtie two miles from the Citie *Sanaa,* by the way which goeth to the Land of *Iaman.* From *Zabid* to *Gilan* is ſixe and thirtie miles; thence to *Alhan,* two and fortie; to *Alholf,* thirtie; and then to *Sanaa,* foure and twentie. Thoſe are ſmall Villages and Caſtles, but populous. *Sanaa* is rich, ſtored with buildings, and in all the Land of *Iaman,* the moſt ancient, large, and populous; temperate and fertile. Thence to *Dhamar* a ſmall Citie, is eight and fortie miles; to *Aden* from *Sanaa* is foure and twentie miles; by the way which leads to *Daiar-Dabes* [e]. *Aden* [f] is a ſmall Citie, yet of note as a Port of both Seas; from whence the ſhips of *Sinda, India,* and *China* ſet forth, and thither are brought (*Vaſa Sinica*) the China Diſhes.

g *Mahgem,* now perhaps *Moha:* for the pronunciation of letters eſpecially gutterals, cauſe much alteration.

h *Saba,* I ſuppoſe he meaneth the queen of *Saba,* 1. *Reg.* 10.

i *Merbat* and Frankincenſe.

From *Aden* to *Mahgem* [g] is eight Stations: this is a ſmall populous Citie, the border twixt the Gouerment of *Tahama* and *Iaman,* and is from *Sanaa* ſeuen ſtations. From *Mahen* to *Habran* are foure ſtations. From *Habran* to *Saada* are eight and fortie miles. From *Aden* to *Abin* are twelue miles Eaſtward alongſt the ſhoare; the Inhabitants are famous Magicians. It is diſtant from *Laaſa,* a day and nights ſayling. Betwixt *Laaſa* and *Sciorama* (two dayes ſayling by the ſhoare diſtant) is a great Towne, and therein a medicinable hot Bath. Theſe two Cities are in the Land of *Hadhramut:* in it are *Sciabam* and *Tarim,* and *Mareb* now ruined, which was *Saba* [h], whence was *Belcqis* the wife of *Salomon* ſonne of *Dauid.* From *Hadhramut* to *Saada* are two hundred and fortie miles. *Hadhramut* is Eaſtward from *Aden* fiue ſtations. In it are wide fields of Sands, called *Ahcaf.* In *Saba* dwell the People of *Iaman* and *Oman;* and there was that famous wall of the *Arabians,* before they were diſperſed thence. From *Sciorama* to the Citie *Merbat* are ſixe dayes ſayling. Betwixt them is *Ghobbo-Icamar.* In the Hills of *Merbat* [i] grow Trees of Frankincenſe, which is thence carried to the Eaſt and Weſt. *Merbat* is foure dayes iourney by Land from *Haſec* (and two by Sea) againſt which are *Chartan* and *Martan.*

Sarandib.

I am loth to follow our Author, as he followeth his Climate into the *Indian* Sea, called *Harchend,* where he findeth the famous Iland *Sarandib* (which I take to be that which is now called *Zeilan,* fourescore leagues long, and as much broad, with a high Hill, called *Rahon,* where are many precious ſtones and Spices, and in the ſhoares fiſhing for Pearles; the King whereof hath ſixteene Counſellors, foure of that Nation, foure *Chriſtians,* foure *Muſlemans* or *Mahumetans,* and foure *Iewes,* to which all of thoſe profeſſions reſort for iuſtice. Thence to the Iland *Alrami,* is three daies ſaile, which is ſaid to be ſeuen hundred leagues in length. (This ſeemeth *Sumatra*) But I will not by *Mooriſh* and now obſolete names loſe my ſelfe in theſe *Indian* Seas, better knowne to our *Engliſh* Sailers, then this vnknowne Geographer. Yet in *Arabia* we will aſcend with him more Northerly in that part of *Arabia,* placed in his *Second Climate.* He reckoneth on the Red Sea *Adhab,* whereto adioyneth the Deſart, trauelled by the courſe of the Sunne and Starres: the Red Sea with many Ilands inhabited, and Deſart; and chiefe Ports *Serrain, Soquia, Giodda, Giobſa,* and *Algiar:* the Mid-land Regions, *Sanacan,* and *Mecca, Taief, Codaid, Medina,* and *Adhab.* The Mount *Mocatta* extends from *Metſer* by *Sabra,* that is, the Deſart, to *Aſuan: Adhab* is at the top of the Deſart by the Sea, from whence they goe to *Gidda. Adhab* is victualled by the Gouernour vnder the King of *Egypt,* and by another vnder the King

Metſer is Cairo or Egypt.

of *Bega*, out of *Habaſcia*, which two diuide the Reuenues thereof betwixt them. In our time they there exact tributes of the Pilgrims *Moſlemans*, which come from the Weſt, of each Poll eight pence weight of gold. Nor may any paſſe ouer to *Giodda*, without this payment, or elſe the Ship-maſter which ſets him ouer ſhall pay for him. They therefore ſhew to the Maſter this their tribute before hee admits them. This tribute goeth to *Albaſemi*, the Lord of *Mecca*. This Sea is full of Sholds and Rocks, and ſome Ilands thereof in winter are deſolate. *Neaman* is the greateſt in this part. *Sameri* is inhabited by *Samaritan Iewes*, whoſe word is *Lameſas*, if they haue offended any, by which they are knowne to deſcend of *Samer*, * the author of the Calfe in the time of *Moſes*, to whom bee peace. On the Eaſt ſide of this Sea is the Tower of *Hali*, a little Citie whence are two ſhort ſtations to the Citie *Sancar*. Fiue daies from *Hali*, is *Serrain* on the ſhoare: three ſtations from *Serrain* in the Port of *Socquia*, and as farre from *Socquia* to *Giodda*. This is one of the Ports of *Mecca*, and fortie miles diſtant from it.

Moſleman is a right Orthodox beleeuer, ſo the *Mahometans* call themſelues.

* This is but *Mahumetan* ignorance, for the *Samaritans*, or *Cutheans* are another ſect: of which ſee my *Pilg.l.2.c.8.*

Medina.

From *Mecca* to *Medina*, that is, *the Citie* (the name of it is *Iathreb*) in the right way are ten ſtations: from *Mecca* to *Batn-Marri*, a certaine Inne or Cane, in which is a Spring of water, enuironed with Palme trees ſixteene miles: thence to *Offan* thirtie, to *Codaid* foure and twentie: thence to *Gioffa* (a ſtation of the Pilgrims of *Damaſco*) ſix and twentie: thence to *Alabua* ſeuen and twentie: as many thence to *Socquia*, thence to *Rouaitham* ſix and thirtie, to *Sabala* foure and thirtie, to *Malal* ſeuenteene, to *Sogera* twelue, to *Medina* ſix. Hee expreſſeth another way from *Mecca* to *Medina*, by the Mountaines, which I omit. *Medina* is compaſſed with Palme trees, the Dates whereof ſuſtaine the Inhabitants, wanting both Corne and Cattell. Their drinke is out of a ſmall Riuer which *Omar* brought thither from a great Spring. It is halfe as big as *Mecca*. Betwixt *Medina* and the Sea is three daies iourney, and *Algiar* is the Port thereof, a Towne well inhabited: one ſtation from *Medina* to *Choſciob*, a ſecond to *Ghoraib*, the third to *Algiar*. From *Algiar* to *Giodda*, is about ten daies iourney by land neere the Coaſt: the wayes hidden by Sands moued by the winds.

On the Eaſt of *Mecca* ſixtie miles diſtant is *Taief*, the way by *Badid-almortafe*, which is populous, and there are wandring *Arabians*, then to *Carn-almanazel*, thence to *Taief*. This is the habitation of * *Thacqiſi*: and is celebrated for Raiſins, and moſt part of the fruits of *Mecca* are brought thence. *Taief* is ſeated on Mount *Ghazuan*, the coldeſt Mountaine in all *Hagiar*, * where water ſometime freezeth in Summer. To *Mecca* belongs the Caſtles *Naged-Altaief*, *Nageran*, *Carnalmanazel*, *Acqis*, *Ocadz*, *Lia*, *Tarba*, *Maiſa*, *Caiſa*, *Gioras*, and *Sarat*; and in *Tehama*, *Sancan*, *Serain*, *Socqia*, *Ghaſin*, *Bais*, and *Aac*. The Caſtles of *Medina*, are *Taima*, *Daumat-Algiandel*, *Alfere*, *Dhu-linoruat*, *Vadi-liqora*, *Madian*, *Chaibar*, *Fadac*, *Cqere-Arina*, *Vahida*, *Saiara*, *Robba*, *Saiala*, *Sabana*, *Rahett*, *Adhab*, *Achbal*, and *Hamia*. The way from *Mecca* to *Sanaa*, is to *Serrain Carn-almanazel*, then to *Sofr*, *Caze*, *Rouaitha* (a great Towne) *Tabala*, *Baiſat*, *Iactan*, *Giaſda*, *Niab* (a very great Towne frequented with people and Palmes) *Singia*, *Caſſa*, *Negem*, *Sedum*, *Rab*. This is a great towne ſtored with Vineyards, whence *Gioras* is eight miles, a Towne as big as *Nageran*, and in them both are ſhops for dreſſing Skinnes: From *Sadum* alſo to *Mahgera* is as farre; there is a deepe Well, and a very great Tree, called *Talbat-almalec*, the border betwixt the iuriſdictions of *Mecca* and *Iaman*.) Thence to *Adhia*, then to *Saada*, where are dreſſed the beſt Pelts, carryed to many places of *Iaman* and *Hagian*, and diſtant one hundred and eightie miles from *Sanaa*; thence to *Amaſia*, to the Citie *Gionua*, where grow huge Grapes, which are dryed, and carried to other parts farre and neere: ſeuentie two miles from *Sanaa* (to the weſt hereof, is the land of the *Abadhites*, well fortified and peopled) thence to *Anafeth*, to *Rabda* encompaſſed with Vineyards, Fields, and Fountaynes; the Inhabitants of which poſſeſſe Droues and Camels. This hath a deepe Well, and that ſtrong houſe or Temple memorable amongſt writers: and is one ſtation from *Sanaa*. The whole iourney is made by Carauans in twentie ſtations. The way from *Mecca* to *Dhi-Sohaim* of the land of *Chaulan*, is firſt to *Maleca*, then to *Ialamla*, to *Caina*, to *Darca*, and *Olbob*, to *Habaſcia*, to *Canona*, to *Baiſat-Haran*, to *Hali* vpon the Sea, to the Riuer *Sancan*, to *Baiſat-Iartan*, to *Haran-Alcarin*, and then to *Chaulan-Dhi-ſohaim*. All theſe Regions are in the Land of *Tehama* (which is a portion of *Iaman*) the limits of which are the Red Sea on the Weſt, Mountaynes on the Eaſt which runne from the North to the South, on which Eaſt ſide are *Saada*, *Haus*, and *Nagera*: On the North *Mecca*, and *Giodda*. In *Tehama* are wandring *Arabs* of all families. *Mecca* is the Centre of all *Arabia*, betwixt the Seas. For from *Mecca* to *Sanaa* is twentie ſtations, as much to *Sobaid*, to *Iaman* twentie one, to *Damaſcus* thirtie, to *Baharain* * from *Mecca* fiue and twentie.

* A chiefe ſectarie.

* *Arabia.*

* *i.* the two Seas.

The Regions and Prouinces of note in the ſixt part of the ſecond Climate, are *Gioras* and *Baiſa*, *Tabala*, *Ocadh*, *Nagera*, *Olu-Iahſeb*, *Tehafar*, *Mareb*, *Seger*, *Soſl-Iahſeb*, *Sceba*, *Hadhramut*, *Sur*, *Calhat*, *Maſcat*, *Sohar*, *Ofor*, *Soal*, *Manea*, *Sorooman*, *Bathrun*, *Hogera*, *Hadhrama*, *Cariatain*, *Vagera*, *Varema*, *Maaden*, *Alnocra*, *Salamia*, *Barca*, *Aſsheb*, *Hagiar*, *Barman*, *Hobal*, and *Giloffar*. And on the part of the *Perſian* Sea, the Iles *Abron*, *Heber*, *Kis*, *Ben-Caüan*, and *Dordur*; and two Mountaynes, *Coſair*, and *Oüair*. In this part alſo are of the Land of *Kerman*, *Senaüain*, and the Mountaynes *Maſcan*. Betwixt *Gioras* and *Honüa* are foure ſtations, and ſixe twixt *Honüa* and *Nagera*. *Tabala* is foure ſtations from *Mecca*. From *Tabala* to *Ocadh* are three:

Here

Seruah, built as they fable by Spirits, for *Belcqis* Wife of *Sal.*

Gods iudgement.

here are Faires euery Sunday of diuers Merchandizes. *Tdafar* is the cheefe Citie *Iahſeb*: from whence to *Dhamar*, are ſixe and thirtie miles, and fortie from *Dhamar* to *Sanaa*: from *Choud* to *Sanaa*, one hundred and fortie: from *Tdafar* to *Mareb*, three ſtations. In this Towne is *Salomons* Tower, the Sonne of *Dauid*, to whom bee peace, called *Seruah*; now nothing but ruines. In the ſame *Mareb*, is the Tower *Caſcib*, which was the Tower of *Belcqis*, the Wife of *Salomon*, to whom be health. There was alſo the Fortreſſe famous amongſt all people, called *Aarem*. The Inhabitants of *Mareb* were a certaine Sect of the *Hemaraite Arabians*, very proud; they had a ſtrong defence againſt the courſe of the water of admirable ſtructure, and each Family had their Conduit pipes for their fields and houſes; but God ſent a great floud whiles they were aſleepe, which ouerthrew that building (hanging ouer the Citie as a Mountaine) and carried away the whole Citie and Suburbe with the people.

Kis.

Tairaſet.

* The Riuer *Aſian*, on which Riuer are ſeated *Monſarecha*, *Vabara*, *Carſa*, *Abra*, *Baaſa*, *Sal*, *Ameria*, *Niſan*, *Barcat-Dhabec*, *Salamia*, *Taudheb*, *Merca*, *Megiara*

In *Hadhramut* are *Teria*, and *Sceba* foure ſtations from *Mareb*, a ſtrong Tower on the deſcent of Mount *Sceba*, a ſteepe hill, whereon you ſhall ſee many habitations, fields and water-courſes. Eaſtward is the Land of *Seger*, from the furtheſt end whereof to *Aden*, are three hundred miles. To the North of *Seger* is *Oman*, in which are two Cities, *Tſur*, and a ſtation thence is *Cqelbat*, ſituate on the *Perſian* Sea. Betwixt *Tſur* and the Promontorie *Almahgiame*, is fifteene daies by Land, two courſes (or fortie eight houres) ſayling. Neere to that Promontorie they fiſh for Pearles. From *Cqelbat* to *Sabar*, are two hundred miles: neere it is *Dhamar*. From *Maſchatt* to *Sohar*, are foure hundred and fiftie miles. *Sohar* is the ancienteſt Citie of *Oman*, on the *Perſian* Sea, ſomtime the Port for the *China* Ships: which now is ceaſed, becauſe in the midſt of the *Perſian* Sea lyeth the Iland *Kis*, of ſquare forme twelue miles ouer, two courſes from *Sohar*, and on the *Kerman* ſhoare *Tairuſet* is ouer againſt it. Two daies from *Sohar*, is *Soal* and *Ofor*, two ſmall Cities, made Ports by the Riuer *Falg*. Halfe a daies iourney thence is *Mang*, at the foote of Mount *Sciorum*, from whence weſt-ward to *Sorooman*, are two ſtations. *Falg* hath on it many Townes, and runneth into the Sea neere *Gioloffar*. Moſt of the Inhabitants of the Region *Oman* are Schiſmatickes. Betwixt *Naged* and *Oman*, are great Deſarts. From *Sohar* to *Bahrain*, are about twentie ſtations. The way from *Oman* to *Mecca*, is very difficult, for often Deſarts, and therefore they goe by Sea to *Aden*. Like difficulties are in the way thence to *Albahrain* North-wards, for the inuaſions of *Arabs*. North-weſt to *Oman*, confineth the Land *Iamama*, Cities whereof are *Hagiar*, (now ruined) and *Barca* and *Salamia*. The way from *Iamama* to *Mecca*, is to * *Aardh*, to *Chodaia*, to *Thania*, to *Sofra*, to *Soda*, to *Cariatain*, to *Dama*, to *Tangia*, to *Sarſa*, to *Giadila*, to *Falcha*, to *Rocaiba*, to *Coba*, to *Maran*, to *Vagera*, to *Autas*, to *Dhaterc*, each a ſtation, to *Benamer*, and thence to *Mecca* another ſtation. *Maaden-alnocra* is a great Towne, where the families of *Baſra* and *Cufa* meete, when they goe on Pilgrimage to *Mecca*. The *Perſian* Sea is annexed to the *Indians*, and on the ſhoare of *Iaman* hath two Mountaines, *Coſair* and *Oüair*, againſt which is *Dordur*, where the Sea is called *Ghazera*. *Dordur* is a whirlepoole which ſwalloweth ſhips, on the South of the Ile *Ben-Caüan*, which is from *Kis* fiftie two miles. The length of *Ben-Caüan* is fiftie two miles, the breadth nine, the Inhabitants ſchiſmaticall *Abatdhite*. Neere it is *Dordur*, a narrow place nigh to the Mountaines *Coſair* and *Oüair*, which are hidden with waters, but the waters breake on their tops. Three ſuch whirlepooles are found, this, another not farre from the Iland *Comar*, the third in the end of *Sin* betwixt *Siraff*, and the Promontorie called *Maſcat Saif*.

But to returne to the Red Sea, and the moſt Northerly parts thereof. In *Calzem* are made the flat bottomed ſhips, broad and ſhallow, fit for great burthen and the Sholds of that Sea. From *Calzem* to *Faran-Abron*, are fortie miles; this is in the bottome of a Bay, whence they goe to Mount *Tur*, trending along by the Sea. That Mountaine is high, and is aſcended by ſteps, and hath an Oratorie on the top, with a pit of Spring-water. From *Tur* to *Maſdaf*, a pleaſant place where they fiſh for pearles: from *Maſdaf* to *Sciarm-Albait*, hence to *Sciarm-Albir*, thence to Cape *Abi-Mohammed*, three Ports without water: and here beginneth the aſcent of *Ayla*, a ſmall Citie of *Arabs*. Then to *Aumed* a watery Port, ouer againſt the Ile *Noman*, tenne miles from the Continent: thence to *Tanna*, to *Atuf*, to *Haura*, where they make Pots, tranſported farre and neere. Not farre thence on the South, is Mount *Radhua*, where grow the Whetſtones hence carried Eaſt and Weſt: thence to the faire Port and Riuer *Tſafra*, then to *Caüaiaa*, to *Giar*, to *Giohfa*, *Codaid*, *Aasfan*, *Giodda*. On the ſhoare of the Red Sea, is the Citie *Madian*, and the Well where *Moſes*, to whom peace, watered the flocke of *Scioaib*: from *Madian* to *Ayla*, are fiue ſtations, from *Ayla* to *Giar* about twentie. From *Madian* to *Tabuc* by Land Eaſtward, ſixe ſtations; it is ſeated betwixt *Hagiar* and the beginning of *Damaſcus*. *Hagiar* is from *Vadialiqora*, one ſtation: they haue houſes in the Rockes. But the waies are difficult, and will leade vs backe to the hatefull *Mecca* and *Medina*, I will therefore commiſerate my Reader (ſuch as are more ſtudious, may reſort to the Author) and hauing giuen you that face of *Arabia*, which no Chriſtian (to my knowledge) doth ſo well, or almoſt at all, could to any purpoſe deſcribe, we will ſtay and intertaine our ſelues with ſome more pleaſing ſpectacle, the Actors being other *Mahometans*, produced on this ſtage by the *Maronites* our Tranſlators.

CHAP.

CHAP. IX.

Collections out of diuers Mahumetan *Authors in their* Arabicke *Bookes, by the ſaid* Maronites, GABRIEL *and* IOHN, *touching the moſt remarkable things in the Eaſt, eſpecially of the* Moſleman *ſuperſtitions and rites, and the places of chiefe note.*

Of *Arabia*, and the *Arabians.*
*Gen.*10.25.
Ierah or *Iaarob* firſt *Arabian:* ſo before *Ben. Tudel.* cals the the ſonnes of *Ghereb.*

ARabia hath not her name of I know not what *Arabus*, ſonne of *Apollo* and *Babylonia*, but of the Region *Araba*, not farre from *Medina*, where *Iſmael* Sonne of *Abraham* dwelt: and that of *Iaarob*, ſonne of *Cahhtan* or *Iectan*, ſonne of *Heber* (and not as *Iuſef Ben-Abdillatif* ſaith, the great grand-child of *Abel*) who (as *Mohamed Ben-Iacub Sirazita*, Author of the *Arabick* Dictionarie, affirmeth) was firſt Inuentor of the *Arabicke* tongue; which *Iſmael* after did bring to more elegance and perfection, and is therefore called, the Father of *Arabicke* eloquence. Some of the *Arabians* dwell in Cities, ſome in the Deſarts; thoſe better ciuillized, and fit for Arts: theſe which inhabite the Deſarts, are called *Bedauya*, or *Beduois*, that is, the people of the Deſart; exceed in numbers, and wander without houſes, vſing Tents made of Cotton Wooll, or of Goats and Camels haire, alway mouing and remouing, as water and paſture moue them, carrying their Wiues, Children, and Vtenſils on their Camels. Their Horſes are leane, little, ſwift, laborious, bold; and the Horſemen actiue beyond beliefe, darting and catching with their hand, the ſame Dart in the Horſes ſwifteſt race before it commeth at the ground; and auoiding a Dart throwne at them, by ſleightie winding vnder the Horſes ſides or belly: alſo taking vp Weapons lying on the ground whiles the Horſe is running, & in like ſwift race hit the ſmalleſt mark with Arrow or ſling. Their armes are arrowes, Iauelings with Iron heads, Swords (which they vſe not to thruſts but ſtrokes) Daggers, Slings, and vſe the ſame in aduerſe fight, or in auerſe flight. They lye in waite for Carauans, pray vpon Trauellers, liue on rapine and ſpoile, and often make themſelues the great *Turks* Receiuers and Treaſurers, and raiſe new Impoſts on all ſuch as they can enforce, whether Trauellers or Cities; obeying neither the *Ottoman*, nor any other Soueraigne, but being diuided in innumerable families, obey the heads of their owne Families or Tribes. Theſe Tribes are diſtinguiſhed by the names of their firſt Parents, as *Abi-helal*, *Abi-Riſce*, *Abi-Zaid*, and ſixe hundred others, all eſteemed and ſaluted *Gentle*, and equall in rights. Their food is browne Bread, new and ſowre Milke, Cheeſe, Goats and Camels fleſh, Pulſe, Hony, Oyle and Butter. Rice is eſteemed a great delicacie, by reaſon of their Tradition, that it came of *Mahomets* ſweat. For, ſay they, when *Mahômet* compaſſed the Throne of God in Paradiſe, God turned and looked on him, which made the modeſt Prophet ſweate, and wiping it off with his finger, ſixe drops fell out of Paradiſe: one whereof produced the Roſe; the ſecond, Rice; the other foure, his foure Aſſociats. They vſe a certaine Hodge-podge, or Frumentie of boyled Wheat, laid after a drying in the Sun, then beaten and boyled with fat fleſh, till the fleſh be conſumed. This they call *Heriſe*, and ſay that *Gabriel* the Angell taught it *Mahomet* for ſtrengthning his reines; whereby one night he fought againſt fortie men, and in another had fortie times carnall dealing with Women. Theſe might ſeeme calumnies deuiſed by ſome *Mahumetan* aduerſarie, if the former Author (both learned in, and zealous of the Law of *Mohamed*) had not related the ſame in a Chapiter *of the choiſe of meats*. *Mohamed* or *Mahomet*, commended alſo the eating of Gourds, and of the *Melongenæ*, affirming, that he had ſeene this Plant in Paradiſe, and meaſured the quantitie of mens wits, by their eating ſtore hereof. When he was once in priſon (ſaith *Ben-ſidi Aali*) the Angell *Gabriel* came downe from heauen, and carried him into *Gennet Elenaam*, or the Garden of pleaſures, where amongſt others he ſaw this ſhrub, and he asking why it grew there, the Angell anſwered, becauſe it hath confeſſed the Vnitie of God, and that thou art a true Prophet. Their garments are baſe, a Cotten ſhirt with very wide ſleeues, an vpper garment of Wooll, wouen with white and blacke lines of Goats or Camels haire; their feet are bare. Their Nobler ſort go better cloathed, and vſe ſhooes, a red leather girdle, a white Tulipan of Cotton or Linnen of few folds. Their Women go almoſt naked, in a blew ſmock of Cotton, Linnen head-tire, and face vailed. They vſe Eare-rings, Chaines, Brooches, and Rings of Glaſſe, or other baſe matter, and Dye or Paint with blew markes made with a needle, their cheekes, armes and lips. Thus much of the *Bednines*.

Beduois or *Beduines* actiuity.

Their Tribes or Families.

Their food.

Foolish and blaſphemous Traditions.

Melongenæ.

Their apparell.

Baghdad or *Bagdat.*
* The Deuils *Ieruſalem* See my *Pilg. l.* 3. *c.*2. §.3.
The *Tartarian* conqueſt is here omitted.

Baghdad (which is alſo called *Dar-aſſalam*, that is, The Citie of peace *) receiued that name of a Monke called *Baghdad*, who as *Ben-Caſen* writeth, ſerued a Church builded in that Medow. But *Abu-Giaphar Almanſur* the ſecond *Abaſſean Chalifa*, who wanne it, *A. Heg.* 150. named it *Dar-aſſalam*. It is the Citie Royall of *Meſopotamia*, now called *Diarbecr*, which the ſaid *Almanſur*, placed in a large Plaine vpon *Tigris*, and diuided by the Riuer into two Cities, ioyned by a Bridge of Boats. This Citie built in this place, *Almanſur* ruled many yeeres, and after him other *Chalifas* till the 339. yeere of the *Hegira*, in which King *Aadhd-eddaule* and *Saif-eddaule* took it, who with their Succeſſors enioyed it till *Solymus* the *Ottoman* Emperour ſubdued, and is now ruled by a *Baſcia*, with many *Ianizaries*. But hereof *Ahmad Abi Bacr* of *Baghdad*, in his Annuals, will ſhew you more. This Citie is famous for Schooles of all Sciences, both in former and the preſent time. Here *Ahmad Aſſalami* a famous Poet wrote his Verſes. Here *Alpharabius* the renowmed Philoſopher and Phyſician, borne at *Farab* in *Turcomannia*, profeſſed theſe ſtudies publikely with great applauſe, and leauing many of his Scholers in this Citie, went to *Harran* of *Meſopotamia*, where finding *Ariſtotles* Booke, *De Auditu*, hee read it fortie times, and wrote vpon the Booke, that hee was willing againe to reade it. Hence hee went to *Damaſcus*, and there died, *A. H.*[*] 339. Thus *Ben-Caſem* in his Booke, *De viridario Electorum*.

Ariſtotles books of Phyſicks admired.

[*] This number ſeemeth falſe.

Bochara the Citie of *Auicenna*: ſome ſay in *Bochara* neere *Samercand*.

[y] This ſeemed to ariſe of their opinion of Fate.

Auicenna. His diſſimulation.

Bochara is an ancient Citie vpon *Euphrates*, in a Village belonging whereto *Honain Ali Benſina* (whom the *Latines* call, *Auicenna*) was borne, *A. H.* 370. Hee gaue himſelfe to Phyſicke very young, and was the firſt which became Phyſician to Kings and Princes, who before in that Countrey vſed [y] no Phyſicians. He publiſhed neere an hundred books, many of Phyſick, ſome of Philoſophie, a Dictionarie of Herbs and Stones, Verſes of the Soule, &c. He liued eight and fiftie yeeres, and died in *Hamadan*. Hee had runne thorow all Arts, at eighteene. Thus *Ben-Caſem*. But others affirme, that a certaine Phyſician flouriſhing of great note, vpon whom no praying nor paying could faſten a Diſciple, leſt the ſecrets of his Art ſhould bee made common: the mother of *Auicenna* offers her ſonne to doe him ſeruice in decoctions, and other meaner offices, which he could not doe himſelfe; nor was there feare of danger from him whom nature had made deafe, and therefore dumbe. He made trials, and found *Auicenna* deafe, as he thought, and entertayned him, who watched his times, and tranſcribed his bookes and notes, ſending them cloſely to his mother, which after his mothers death he publiſhed in his owne name.

Damaſcus.

Damaſcus is called of the *Arabians*, *Sciam*, and *Demaſc*, of the *Syrians Darmſuc*. It is luxurious in fruits of all kinds, rich in Oliues and Iron of excellent temper by nature, and ſo bettered by arte, that no Helme or Shield can withſtand it. It is ſeated in a large Plaine at the roots of *Libanus*, there called *Hermon*, ſixe miles in compaſſe; double walled, with a ſtrong ſquare Tower in the midſt, built by a *Florentine*, beautified with Springs, Market places, Publike buildings, Meskits, Bathes, Canes, and all ſorts of ſilke-weauing, and in all ancient times with learning and learned men. Here flouriſhed Saint *Damaſcen*: and here *Almotannabbi* excelled in Arts and Armes, emulous of *Mahomet*, but not with like ſucceſſe. He was called *Nabion*, that is, The Prophet; this *Motannabbi*, that is, Prophecying: he wrote the *Alcoran* elegantly and eloquently; this excelled in Proſe and Verſe: both had Followers, but this mans Diſciples after his death were diſperſt, which happened, *A. H.* 354. *Ben-Caſem* alſo relates, that *Mohamed Abi Abdillah* profeſſed Philoſophie in this Citie, and to diſpute with all commers, and wrote a huge Booke, *De vnitate exiſtendi principiorum*. He died there, *A. H.* 638.

Compariſon of *Mah.* and *Almotannabbi*.

M. Abi Abdillah

Aleppo.

Aleppo is called of the Inhabitants, *Haleb*, the chiefe Mart of all the Eaſt, frequented by *Perſians*, *Indians*, *Armenians*, and all *Europaans*. The Port is *Scanderone*, called by the Inhabitants *Eſcanderuneh*. The ſoyle is very fertile, and nouriſheth abundance of Silke-wormes. *A. H.* 922. *Sultan Selim* tooke it, and found therein infinite wealth. *Sciarfeddin* which wrote the Victories of the *Othomans* in two Tomes, ſayth, that it had of Gold and ſiluer coyned 1150000. and a mightie maſſe vncoyned; Veſts of cloth of Gold, tiſſued or wrought with Gold, Silke, and Scarlet aboue 300000. beſides abundance of Gems and Pearles. And beſides other wealth innumerable, it had eight Armories well furniſhed. It now flouriſheth in the next place to *Conſtantinople* and *Cairo*, and may be called, Queene of the Eaſt: Here are ſtore of Gems, Ambar, Bengeoin, Lignum Aloes, and Muske, which is taken from a little reddiſh beaſt, beaten with many blowes on one place that the bloud may all come thither. Then is the skin ſo ſwolne and full of bloud bound ſtraight that the bloud may not iſſue: and put into one or more bladders, is dried on a beaſts backe till the bladder fall off of it ſelfe, and that bloud after a moneth becomes excellent Muske. At *Aleppo* was borne that great Grammarian *Othoman Abu Homar*, ſurnamed *Ben-ellhhageb*, which wrote *Caſia* and *Sciaſia* of Grammer, and died, *A. H.* 672.

Sciarfeddin a *Turkiſh* Hiſtorian.

Muske how made.

Mount *Libanus*

Cedar deſcribed.

Maronites.

Libanus is called by the *Arabians Lobnan*, *Lebnon* by the *Syrians*, ſo called of the *Syriake* word *Lbunto*, which ſignifieth, Frankincenſe. It contayneth about ſixe hundred miles compaſſe, rich in Soyle, Waters, Groues, Vines (the Wine whereof is very wholſome, not windie; and here in a Village, called *Sardania*, they ſay, *Noa* planted a Vineyard) and hence runne *Pharphar*, *Abana*, and the Riuer of *Tripolis*. On this Mountaine grow Cypreſſes, Pines, Boxes, and other trees plentie: eſpecially Cedars; the forme whereof from our owne eyes wee will here relate. It groweth on the top of the Mount, higher then the Pine, ſo thicke as foure or fiue men can ioyntly fadome: the boughs not eleuated vpwards, but ſtretched out acroſſe largely diffuſed and ſtriking on each other, thickly enfolded as is were by wonderfull Art, inſomuch as we haue ſeene many both ſit and lie along on the boughs. The leaues are thicke and frequent, narrow and hard, prickly and alway greene. The wood is knotty and ſomewhat wreathed, hard, incorruptible and ſweet-ſmelling. The fruit like the Cones of Cypreſſe, gummie and maruellous fragrant. On this Mountaine dwell the *Maronites*, deriued from Saint *Maron* the holy Abbot, and his Diſciples, or as others thinke from the Land *Maronia*: vncertaine whether, but moſt certaine, from no Heretike ſo called, as ſome will haue it. Theſe poſſeſſe all the Mountaine, and beſides other ordinary tributes, pay great ſummes yeerely to the Lord of the Land, that no man of other Religion be permitted to dwell with them, and that no tribute children (as amongſt the *Greekes*) be taken from them. They onely vſe Bells, which are prohibited other Nations, becauſe in the beginning of *Mahumetiſme*, by the ſound of a Bell, the *Chriſtians* had aſſembled and done the *Moſlemans* great miſchiefe. The Patriarch of the *Maronites* (which is alſo of *Antiochia*) is much reuerenced of the people, and with his Clergie acknowledgeth the *Roman* Biſhop. Their Liturgie is in the *Syriake* Tongue.

Bells why forbidden to all Chriſtians vnder the *Mahumetans*.

The Patriarch.

Mecca chiefe Citie of *Arabia Deſerta*, is called alſo in the Alcoran, *Becca*, the holy Citie of the *Moſlemans*, both for *Mahomeds* reuelations there had, and for the Temple eſpecially, called by them *Kabe*, or, The ſquare Houſe, which they fable, was firſt built by Angels, and often viſited by *Adam* himſelfe: and leſt it ſhould be deſtroyed by the Floud, was lifted vp to the ſixth Heauen, called *Dar-aſſalam* (The habitation of peace) after the Floud *Abraham* built another houſe like to the former, by the ſhadow thereof ſent from heauen to him. Thus writeth *Iaacub Ben-Sidi Aali*. This is a Chappell, not very large, of ſquare figure, open with foure Gates, by one of which the Miniſters haue acceſſe; the other are opened but once in the yeere. It glittereth all with Gold, and is couered with veſts of Gold, and encompaſſed with elegant Iron-worke to keepe off neere commers. No man may enter it but certaine Elders, which haue long beards to their breaſts, and remayne there night and day. Neere to this Chapell is a large marble Floore adorned about with eight huge Lights, and ſixe and thirtie Lamps of Gold, perpetually burning. Three pathes leade thereto whereon men and women goe bare-foot to the Chapell, which they compaſſe ſeuen times with great reuerence, mumbling their deuotions; kiſſe the corners, ſigh and implore the ayde of *Abraham* and *Mohamed*. Round about all this ſpace is a ſtately building of very elegant ſtructure, as it were a wall; in which are numbred ſixteene principall Gates to goe in and out, where hang innumerable Lamps and Lights of incredible greatneſſe. Within this ſpace betwixt the rowes of Pillars are ſhops of Sellers of Gemmes, Spices, Silkes, in incredible ſtore from *India, Arabia, Æthiopia*: that it ſeemes rather the Mart of the World then a Temple. Here doe men kiſſe and embrace with great zeale a certaine ſtone which they call *Hagiar Alaſuad*, or, The blacke ſtone, which they ſay, is a Margarite of Paradiſe, the light whereof gaue luſtre to all the Territorie of *Mecca*. Before this, ſayth *Iacub Ben-Sidi Aali, Mohamed* commanded *to weepe, to aske God pardon for ſinnes, and to crie with ſighs and teares for ayde againſt their enemies.* After they haue viſited that Chappell and the ſtone, they goe to another large Chappell within the Temple, where is the Well, called *Zam Zam*; which is (ſayth the ſaid Author) the Well which flowed from the feet of *Iſmael* when he was thirſtie and wept: which *Hagar* firſt ſeeing, cried out *Zam Zam*, in the *Coptite* or old *Egyptian* Tongue; that is, Stay, ſtay. There are many which draw water thence and giue to the Pilgrims, who are commanded to waſh therewith their bodie and head three times, to drinke thereof, and if they can, to carrie ſome of it with them, and to pray God for health and pardon of ſinnes. To this building is added a Noble Schoole or Vniuerſitie, *A. H. 949.* by *Solyman* who adorned it by his coſts by maruellous ſtructure, and endowed it with reuenues.

Mecca and the Temple.

Kabe like to the Houſe at *Loretto* in Angel-legends.

The blacke ſtone.

Zam Zam, Iſmaels Well.

After theſe viſitations, all the Pilgrims goe to a certaine Temple on a Hill, ten miles from the Citie, and flocking in great numbers buy according to their abilitie, one or more Rammes for ſacrifice. And becauſe ſome are of opinion, that the *Mohamedans* haue no ſacrifices, we will relate what *Iacub Ben-Sidi Aali* hath written of their Ceremonies. *Dhabhia* (ſo the *Arabs* call a Sacrifice) *is a killing of beaſts in the worſhip, and for the offering of God, and they are Lambs of ſixe or ſeuen moneths at leaſt; Camels of fiue yeeres, Bullockes of two yeeres. The males are to be choſen before females, and thoſe cleane, white, infected by no naturall or violent defect, fat, corpulent, horned. Euery man muſt kill his owne Sacrifices, and rippe them with his owne hands, except in vrgent neceſſities, and then he may ſubſtitute others to doe it for him. For euery one before they eate any thing, are bound to eate ſome piece of the Sacrifices; the reſt, if they can, to giue cheerfully to the poore. They which are admitted to theſe Oblations, let them offer one Ramme for themſelues, another for the ſoules of the Dead, another for* Mohamed, *that in the day of Iudgement he deliuer them from calamities. Theſe Sacrifices are offered to God in imitation of* Abraham, *which would haue offered his ſonne* Iſmael *to God; who going out of the Citie with him to a certaine Hill, called* Mena, *where he would haue offered him to God: but when the ſword could not cut his necke, a white Ramme appeared betwixt his hands, fat, and horned, which he ſacrificed to God in ſtead of his ſonne.*

Mahumetan Sacrifices.

Lying Tradition.

Whiles the Pilgrims are here buſied in their ſacrifices, *Beduine Arabs* aſſault the Carauans, and robbing them, flee to the Hils, and inacceſſible refuges, ſo ſwift as if they did flie. And although all armes are forbiden in the territorie of *Mecca* (which containeth on the Eaſt ſix miles, on the North twelue, on the Weſt eighteene, on the South foure and twentie, in which reſpect *Mecca* and *Medina* are called *Atharamain*) yet they ceaſe not to infeſt, and Pilgrims are here often forced to armes. This Territorie is barren for want of water, and raine, hath very few Herbs and Plants, or other pleaſures of Groues, Gardens, Vines, or greene obiects; but is roaſted with the Sunne, both land and people. And this haply is the cauſe that no man may breake a bough if they find any Tree. Onely the ſhrubs of Balſam, brought hither from *Cairo* thriue

Territorie of *Mecca*.

Balſam brought from *Gilead* to *Cairo*, thence to *Mecca*.

Scerif of *Mecca*.

well, and are now ſo propagated, that all the ſweet liquor of Balſam is carried onely from this Citie, thorow all Regions in great plentie. Here are ſtore of Pigeons, which becauſe they are of the ſtocke of that which came to *Mohameds* eare (as the *Moſlemans* fable) no man may take or ſcarre them. A certaine *Scerif* enioyeth the dominion of this Citie, and all the Land of *Medina* by inheritance, called *Alamam-Albaſcemi*, that is, the Captaine or chiefe *Haſcemee*, deſcended of *Haſcem* great Grandfather of *Mohamed*; Who were neuer depriued of their dominion by the *Ottoman* or *Soldan*. Yea, the *Ottoman* calls not himſelfe the Lord of *Mecca* and *Medina*, but the humble ſeruant. Yet this *Scerif* notwithſtanding his reuenues and gifts by Pilgrims and Princes, through the *Beduines* ſpoiles, and his kindreds quarrels ſeeking the Soueraigntie, is alway poore. Therefore doth the *Ottoman* beſtow the third part of the reuenues of *Egypt*, and to protect the Pilgrims from the inuaſions of the *Arabs*.

Medina.

Mohameds birth and life.

Computation of their *Hegira*.

Not for reconciliation thereof, with Chriſtian account

Mahomeds filthineſſe.

His foure wiues and his children. Mother of the *Moſlemans*.

Medina is called *the Citie* by *Antonomaſia*, and *Medina Alnabi*, that is, *the Citie of the prophet*: becauſe *Mohamed*, when he was forced to forſake his Countrey *Mecca*, betooke himſelfe to this Citie, then called *Iathreb*, and was made Lord thereof. It is an error that he was borne here, for he was borne and brought vp at *Mecca*; and in the fourth yeere of his age, and as *Ben-Caſem* hath, in the nine hundred thirtie three of *Alexander* the Great, he began to vtter his Doctrine, firſt priuily, after that publikely; whereupon he was baniſhed the Citie in the two and fiftieth of his life; or according to *Abdilatif Ben-Iuſof*, the three and fiftieth, and fled to *Iathreb*, from which flight, which they call *Hegeraton* or *Hegera*, which happened, *An. Dom.* 622. or thereabouts. And although this yeere 1623. be to them 1032. Yet becauſe they reckon according to the yeeres of the Moone, which they ſay, conſiſt of three hundred fiftie foure daies, the Moones courſe hath in this ſpace exceeded that of the Sunne, ſome Moneths aboue one and thirtie yeers. Whereupon their Moneths are vncertaine. In this Citie by ſubtill hypocriſies, *Mohamed* became Politicall and Eccleſiaſticall Prince; and began to procure the friendſhip of many, and to promulgate his Lawes by degrees. In the ſecond yeere of his flight, he enacted his Lawes of faſting; in the third, forbad Wine and Swines-fleſh; and ſo proceeded with the reſt, that within eight yeeres, he brought into ſubiection *Mecca* (whence hee had beene expulſed) and *Muna*, and went forward with his Law and Conqueſt. As concerning his Wiues, *Ben-Caſem* ſaith, hee had foure: he is alſo reported to haue many Harlots and Concubines: and in his Chapiter, *Suratolbaqra* or *de vacca*, he bids them *marry one, two, three, or foure wiues a man, and to take as many Concubines as they are able to keepe*. *Ben-Sids Aali* ſaith, that he gloried that he had the power of ten Prophets in copulation giuen him by God: Yea, he aſcribed all his villanies to God, by miniſterie of the Angel *Gabriel*. His firſt wife was named *Codaige*, by whom he had two ſonnes, and foure daughters, *Zainab*, *Fatema*, (whom *Aali* married) *Om Kalthum* the third, and *Rakia* the fourth (both which *Abu-becr* married.) His ſecond wife was *Aiſce* Daughter of *Abu-Becr*, the firſt *Califa*, which was but ſix yeeres old (*Ben-Caſem* is our author) when *Mohamed* tooke her to wife: the *Moſlemans* call her *the mother of the faithfull*: who beſides the knowledge of tongues, peruſed diligently the *Arabike* Hiſtories, loued exceedingly and alway praiſed *Mohamed*. The third was named *Mary*, which brought forth to *Mohamed*, *Ebrahim*, ſurnamed *Caſem* (whence *Mohamed* is often called *Abulcaſem*) though *Ban-Abdulatif* will haue *Ebrahim* to be one, and *Caſem* another; but *Ben-Caſem* ſaith, he had but three ſons, of which *Ebrahim Caſem* dyed at eighteene Moneths, and *Taiheb* and *Taher* his ſonnes by *Codaige*, dyed both in their Cradles. *Mohameds* laſt wife was *Zainab*, whom alſo they call *the mother of the faithfull*, before the wife of *Zaidi Ben-Harteh*, *Mohameds* Maſter, who diuorced her, whereupon *Mohamed* gladly tooke her to wife.

His foure Aſſociates or Counſellors, *Abi-Bacr*.

Homar.

Othman.

Aali.

He had foure Counſellers or Companions; the firſt, *Abdollah*, or *Abu-Bacr*, his ſincereſt and moſt inward friend, a man very rich and releeuer of *Mohameds* neceſſities, his ſucceſſor after his death. He dyed the thirteenth yeere of the *Hegira*, and ſixtie three of his age, and was buried in the ſame graue with *Mohamed*. The ſecond was *Homar* the ſonne of *Chattab*, ſurnamed *Faruq*, who ſucceeded *Abi-Bacr*, and ruled ten yeeres and ſix moneths. He was the firſt which was called *King of the faithfull*, and writ the Annals of the *Moſlemans*, and brought the Alcoran into a Volume, and cauſed the Ramadam faſt to be obſerued. He was ſlaine the three and twentieth of the *Hegira*, and buried by *Abi-Bacr*. The third was *Othman*, who in his twelue yeeres raigne ſubdued *Cyprus*, *Naiſabur*, *Maru*, *Sarchas*, and *Maritania*, and died *A.H.* 35. and was buried in the buriall place of the Citie. *Aali* was the fourth, who is called alſo *Emir Elmumenin*, that is, King of the faithfull; he was ſlaine *A. H.* 40. in the three and ſixtieth of his age, and was buried in the Citie *Kerbelai*. He was his Vncles ſonne, or Couſin-german to *Mohamed* and his ſonne in law, and deare familiar from his youth, and receiued the *Moſleman* Law together with *Mohamed*; whereupon he was wont to ſay, *I am the firſt Moſleman*. And therefore the *Perſians* deteſt the other three *Chalifas*, as Heretikes; burne their Writings whereſoeuer they finde them, and perſecute their Followers, becauſe forſooth they were ſo impudent, to preferre themſelues before *Aali*, and ſpoyled him of the right due by Teſtament. Hence are Warres and hoſtile cruelties betwixt them and the *Turkes*, and *Arabs*. *Mohamed* the falſe Prophet, in the eleuenth yeere after his *Hegira* or flight, and the three and ſixtieth of his age, dyed

Mohameds death and Sepulcher.

at *Medina* and was buried there in the Graue of *Aaiſce* his wife. Heere is a ſtately Temple and huge, erected with elegant and munificent ſtructure, daily increaſed and adorned by the coſts of the *Othomans*, and gifts of other Princes. Within this building is a Chappell not perfectly ſquare, couered with a goodly Roofe, vnder which is the Vrne of ſtone, called *Hagiar Monaüar*, ſometimes belonging to *Aaiſce* aforeſaid. This is all couered with Gold and Silke, and compaſſed about with Iron grates gilded. Within this, which ſhineth with Gold and Gemmes, *Mohameds* carkaſſe was placed, and not lifted vp by force of Load-ſtone or other Art; but that ſtone-Vrne lyeth on the ground.

The *Moſleman* Pilgrimes after their returne from *Mecca*, viſit this Temple, becauſe *Mohamed* yet liuing was wont to ſay, that he would for him which ſhould viſit his Tombe, aſwell as if he had viſited him liuing, intercede with God for a life full of pleaſures. Therefore doe they throng hither, and with great Veneration kiſſe and embrace the grates (for none haue acceſſe to the Vrne of ſtone) and many for loue of this place leaue their Countrey, yea, ſome madly put out their eyes to ſee no worldly thing after, and there ſpend the reſt of their dayes.

The compaſſe of *Medina* is two miles, and is the circuit of the wall, which *Aadhd Addaule* King of *Baghdad* built, *A. H.* 364. The Territorie is barren ſcorched Sands, bringing forth nothing but a few Dates and Herbs.

Cairo.

Metſr is the name of *Cairo*, and all *Egypt*, ſo called of *Meſraim* the Sonne of *Noa*, as ſaith *Mohamed Sarazita*. This Citie is gouerned by a *Baſcia*, and fiue and twentie thouſand *Spahies* and *Ianizaries*. It is rich in Caſſia Trees, Sugar-canes and Corne, many Lands adioyning yeelding Harueſt twice a yeare, Hay foure times, Herbs and Pulſe in manner alway greene. Adde ſtore of Salt very white, the water of *Nilus* incloſed in Pits and by the only heate of the Sunne in three dayes beeing turned into it. In former times it was famous for Balſam Plants now remooued to *Mecca* by command of the *Othomans*; and none are found in all *Egypt*, but ſeuen ſhaubs * in the *Baſſas* Garden, kept with great diligence. The leaues are like to wild Marioram, the iuyce is taken by a little inciſion in the trunke or branch.

Salt of *Nilus*.

Balſam.

* *M. Sandys* ſaith there is now but one, *l. 6. c.* 8 §. 2.

Abu-Chalil-Ben-Aali writes, that from the fifteenth to the two & twentieth of *Rabij Athani* (Iune) there fals a dew which leaues no token thereof in the earth, yet by vulgar * experience is found by weighing the ſand or earth of *Nilus* bankes, and is an euident token of the increaſe of *Nilus*. The Aire alſo is then made more wholſome; Plagues and Feuers ceaſe, and thoſe which were ſicke * of them recouer.

* *Vid. ſup. p.* 897

* This is in *Syria* and aſcribed to the Suns entrance into *Leo*.

Meſcuites, or Moſchees, and their Ceremonies in them.

Touching the Eaſterne Cuſtomes. *Benſidt Aali* hath written of the ſtructure of Meſcuites. Before them is a large floore paued with Marble, in the midſt is a ſquare Lauer, where they which come to pray vſe to waſh themſelues. After this is a great Hall without Images or Pictures, the Walls bare, not ſhining with Gold or Gemmes: the Pauement matted, on which the vulgar ſit; the Rich vſe Carpets ſpred for them by their Slaues. From the Roofe hang many Lampes, which are lighted in Prayer time, and that beeing ended, are put out. Theſe Churches are for the moſt part round and couered with lead; and haue adioyned high Towers which ſerue for Steeples with foure Windowes open to the foure winds; whereon the Prieſts at ſet-times aſcend, and with a ſtrong voyce call men to Prayers. Which being ended, and their Legall waſhing being done, all of them leauing their Shooes on a rew at the threſhold of the Gate or Porch, they enter with great ſilence. The Prieſt beginneth the Prayer and all follow, and whiles hee kneeleth they doe ſo, and riſe when hee ſtands vp, and imitate him in the eleuation or depreſſion of the voyce. None yanneth, cougheth, walketh or talketh, but in great ſilence after Prayers they reſume their Shooes and depart. No women may come to the Meſcuites at theſe ſet houres, if there bee any men, nor may haue any ſocietie of men except the Prieſt, which directeth and goeth before them with his voyce in their manner of praying, as ſaith the ſaid Author.

Moſleman women diſrepected.

Hence ſome aſcribe to the *Turkes* falſly, that women haue no ſouls.

They are permitted, not to enter the Meſcuites, but to ſtand at the doore, and muſt bee gone quickly before the men haue done their Prayers. Hee addes that the womens Church is the inner part of their owne houſe. Such is their diſ-repect of women, notwithſtanding *Mohameds* promiſes in his Alcoran, that many ſay they enter not Paradiſe but may ſtand at the doore with Chriſtians, and ſee the glorie of the men.

Eaſterne attire

The Garments of the Eaſt are commonly long, ſome ſlit on the right and left hand, ſome whole. The vpper Garment hath wide ſleeues. Their head-tire is a Tulipant but differing, of Princes white and fine, artificially wreathen, rather long then round: of their *Cadies* and *Muftis* very large of fiftie or ſixtie els of Calico round and wreathed; of Citizens leſſe, of *Seriſs* or *Mohameds* poſteritie greene: of Souldiers and Seruants long and white. Chriſtians vſe not white nor round ones: the *Maronite* Patriarke and his Suffragan Biſhops weare a huge Tulipant, round and blue, with a blacke hood vnder it: other Prieſts leſſe and no hood. The women are pompous, but comming abroad weare a couering made of Horſe-haire before their face, that they may ſee and not be knowne, not if their owne Husbands meete them; neither if they did know, would they ſalute, it being a ſhame for a woman to be ſeene ſpeaking with a man. Their Chaines, A note for trauellers in theſe parts, not to prouoke them with our libertie in vrine, &c a cauſe of quarrell often to Chriſtians.

Brooches and other Ornaments and Paintings of their eyes, browes, and fingers ends, I omit. Both men and women are ſo addicted to neatneſſe, that they are very carefull leſt any drop of vrine ſpot their clothes in making water or going to ſtoole, and would then thinke themſelues vncleane. They therefore then ſit downe (like women) and waſh; or if no water may be had, wipe with three ſtones, or a three cornered ſtone, as *Ben-Sidi Aali* in his Chapiter of waſhing warneth. They thinke it vnlawfull to ſpit or piſſe on a brute creature. In food they abſtaine from ſtrangled and bloud; and *Moſelmans*, from Swines fleſh. They loue Iunckets: they breake bread and cut it not. Their Table is a round piece of Leather, to which they come with waſhing and Prayers promiſed. They vſe not Forkes but Spoones of wood of diuers coulours, and where they need not them, three fingers as *Ben-Sidi Aali* warneth. Pewter and Porcelane is in much vſe, but other Veſſels of plate or Gold, ſaith hee, *Mohamed* forbade, ſaying, the Deuill vſed ſuch, the common drinke is water; the better ſort adde Sugar, ſometimes Amber and Muske, &c.

Eaſterne Languages.

There are in the Eaſt eight principall Languages, the *Arabike, Perſian, Turkiſh, Hebrew, Chaldee, Syriake* (which little differs from *Chaldees*) *Greeke*, and *Armenian*. The *Arabike* is moſt noble and vſuall, and is extended as farre as *Mohameds* name as their ſacred Language, knowne to all *Moſelmans* of better faſhion. In this is their Alcoran and their publike Prayers, and moſt of their Lawes. Yea, ſaith *Zaheri*, the bleſſed in Paradiſe vſe it. In this alſo are written their Bookes of Phyſicke, Aſtrologie, Rhetorike. The *Perſian* hath little but Poets and Hiſtorians, the *Turkiſh* almoſt nothing; the *Chaldee* and *Syriake* are nigh loſt, as the *Greeke*. But *Auerroes, Algazeles, Abu-Becer, Alfarabius* (called of the *Moſelmans* the ſecond Philoſopher) *Mohamed Ben-Iſaac*, and *Mohamed Ben-Abdullah* adorned the *Arabike*: beſides very many Aſtrologers, Mathematicians, Phyſicians, and Hiſtorians. *Ben-Sidi Aali* reckons one hundred and fiftie, which haue written on their Law; *Ben-Caſem*, innumerable Grammarians and Rhetoricians.

Arabike Authours.

Moſlemans Creed.

Now for the *Moſelmans* Religion, *Ben-Sidi Aali* expreſſeth it to conſiſt herein, *that they beleeue all the ſpeeches made by* Gabriel *the Angell to our Prophet, when hee queſtioned him of the things to be beleeued and done: which are theſe, to beleeue in one God to whom none is equall* (this againſt Chriſtians) *and that the Angels are the Seruants of God, to beleeue in the Scripture ſent to the Apoſtles, diuided in their opinion into one hundred and foure Bookes, of which ten were ſent to* Adam, *fiftie to* Set, *thirtie to* Enoc (*called* Edris) *ten to* Abraham, *the Law to* Moſes, *the Pſalmes to* Dauid, *the Goſpell to* Iſa, *or Ieſus Chriſt; laſtly, the Alcoran to* Mohamed. *That they hold theſe ſent for mens good; and beleeue in the Reſurrection after death, and that ſome are predeſtinate to fire, ſome to Paradiſe according to the will of God (for it is ſaid in the Alcoran; there is none of you which hath not his place in Paradiſe, and a place determined in Hell) that they beleeue alſo the reward of the good and puniſhment of the bad; and the interceſſion of the Saints. Alſo this is of the things to bee holden, that they firmely beleeue in the Diuine Pen, which was created by the finger of God. This Pen was made of Pearles, of that length and ſpace that a ſwift Horſe could ſcarcely paſſe in fiue hundred yeares. It performeth that office, that it writes all things paſt, preſent and to come: the Inke with which it writes is of light; the tongue by which it writes none vnderſtandeth but the Archangell* Seraphael. *That they beleeue alſo the puniſhment of the Sepulchres; for the dead are vſed often to be puniſhed in their Graues, as happened in a certaine Sepulcher betwixt* Mecca *and* Medina.

Moſleman Precepts are; Circumciſion. Fiue houres Prayers.

The Precepts of the *Moſlemans* are, firſt *Circumſion*, not on the eight day as to the *Iewes*, but at the eight, ninth, tenth, eleuenth, twelfth yeare that they may know what they doe, and may profeſſe their Faith with vnderſtanding. And although moſt hold women free therefrom, yet in *Egypt* they circumciſe women at thirteene, fourteene, or fifteene yeares old (many of them till then goe ſtarke naked) and *Sidi-Ben Aali* ſaith, that it was commanded to men, but is vſed to women for honour.

The ſecond Commandement is *Prayers hourely*, which in the Church, at home, or abroad, they are bound to perform, fiue times in the day and night: firſt at break of day; the ſecond about noon; the third in the afternoon; the fourth after Sun-ſet, when the ſtars begin to appeare: the laſt in the firſt watch, or before mid-night (for after, it is vnlawfull ſaith *Ben-Sidi Aali*) neither may any tranſgreſſe theſe houres without ſinne; yea, ſaith hee, if one were caſt into the Sea and knew the houre of Prayer, if he be able he ought to doe it; as alſo women in trauell muſt hide the Infants head as they can and doe it. Trauellers when they perceiue that houre is come, goe out of the way and waſh; or if they haue no water, lightly digge the Earth and make ſhew of waſhing, and goe not thence till they haue finiſhed their Deuotion. Thirdly *Almes* is alſo commanded; and they which are ſo poore that they cannot giue to Orphans and the poore, muſt helpe in Hoſpitals, and high-wayes, by ſuch ſeruice to ſatisfie God. Fourthly, *Ramahdan* Faſt of thirtie dayes is commanded from morning to Sun-ſet and the Starres appearing: for then after euening Prayer they eate any food (except Wine) with Bacchanall cheere and tumults. Fiftly, *Pilgrimage* once in their liues to *Mecca* and *Medina* is alſo commended; and ſixtly, to *fight againſt the enemies of their Faith* is no leſſe commanded; not to preach by the Word and Meekeneſſe, as Chriſt, but by the Sword and Warre, to inuade and reuenge. And if by their perſons and bloud they cannot, they muſt (ſaith our Author) by their purſe and goods helpe the Prince herein. And

Almes. Faſt.

Pilrimage. Fighing.

Note.

Waſhings.

if they die in Warre, the ſenſuall pleaſures of Paradiſe, Riuers of Milke and Honey, beautifull women and the like are their preſent purchaſe. Therefore doe they giue to Apoſtataes, which become *Moſlemans*, an Arrow borne vp by their fore-finger; the Arrow ſignifying Warre, and that one Finger the Vnitie of the Deitie. Their laſt Commandement is *waſhing with water*, which is three-fold, one before Prayers, handled in three Chapiters by *Ben-Sidi Aali*, thus performed; the armes ſtripped naked to the elbow, they waſh the right hand and arme, then the left, after the Noſe, Eares, Face, Necke, Crowne, Feet to the ioynts, if they be bare, or elſe their ſhooe-tops, laſtly their Priuities; mean-while mumbling their Deuotions. Theſe waſhings they thinke to waſh away their Veniall and lighter ſinnes; for their greater they vſe Bathes, and ſay all the bodie muſt be waſhed to waſh away Crimes. The third waſhing is of their ſecrets by themſelues or their Seruants after the Offices of Nature, deliuered by him in two Chapiters, too fooliſh and filthy to be related. Adde the prohibition of Images painted or carued, Thefts, Homicides, Robberies, Adulteries, Swines fleſh, Wine, ſtrangled bloud, and things dying of themſelues, and all vncleane Creatures.

Order of viſiting the ſick, of Wils, Reſtitutions, and Burials.

Hee alſo inſtructs at large of their Teſtaments and Funerals. The *Moſlemans* beeing ſicke preſently ſend for an *Abed*, Religious man or *Santone* to ſtrengthen them in the Faith and propound heauenly things to him, reciting ſomewhat out of the Alcoran. And if the Diſeaſe bee very dangerous, they waſh and make their Teſtament; and are bound to reſtore all ill-gotten goods, giuing the Creditors a Bill of their hand. And if they know not to whom to reſtore, they muſt bequeath a ſumme of money to publike vſes, Hoſpitals, Meſcuits, Bathes, the poore and Religious perſons: yea, for that reſpect they ſet Captiues at libertie, as is read that *Auicenna* did; ſome giue Bookes to publike vſes; ſome, other things. *Ben-Sidi Aali* ſaith, it is *Mohameds* precept that the third part of mens goods be beſtowed on publike vſes. And if a man die inteſtate, they ſay other dead men will chide him. When they are dead, the bodie is waſhed, the Noſe, Eyes, Mouth, and Eares ſtopped with Cotton; better apparell is put on, white ſhirts and Tulipants. Then is the bodie carryed to the buriall place without the Citie with a great troupe; the *Santones* or Religious going before then the men promiſcuouſly, after the Corps; followed by women howling, lamenting, ſhrieking, till they come to the Graue. There are thoſe Garments taken away, and the Corps ſhrowded in a white ſheet, and put into the Graue with the face to the South. After the couering with Earth, many Prayers are made, and much Almes is giuen to the poore to doe the ſame.

Chriſtians in the Eaſt their death & burial.

The Chriſtians in thoſe part in like caſe take the Sacrament, hauing before confeſſed and made their wils. The Prieſt ceaſeth not to exort them to hopes of a better life by Faith in Chriſt. Being dead Perfumes are burned in the Chamber, the Corps is wrapped in a white ſheet, and on a Herſe carried by foure to the buriall place, men accompanying and women following. The neerer Kindred lament, caſt aſhes on their head and face, rent their Garments, pull off their haire, ſmite their cheekes, and lift vp horrible cries to Heauen without ceaſing. When they are comne to the Graue, they bury them with their faces to the Eaſt. But Prieſts and ſpecially Biſhops are attyred in their Prieſtly Habits, ſet in a Chaire, and the mouthes of the Sepulchers cloſed with a ſtone. Then vpon the Graues they burne Frankincenſe and make many Prayers. After this the women goe round about the Graue in a ranke with mournfull laments, ſtrikes, plaints, and piteous Songs in prayſe of the dead partie. Seruice is after celebrated for the dead; which ended, the Prieſts, many Clerkes and Lay-men by the Heires are inuited to Dinner. Whiles they are ſet, the neereſt Kinſman often warnes them to pray for reſt to the deceaſed, and they with a loud voice anſwere, *God haue mercy on him, for whoſe ſake we eate theſe meates*. After Dinner they comfort the Heires, and praying for reſt to the deceaſed, depart.

As concerning the *Moſlemans* Beliefe of God and Chriſt, the Reader may reade the Dialogue, publiſhed by my learned Friend Maſter *Bedwell*, called *Mohameds* impoſture, as alſo my *Pilgrimage* and the quotations there, out of the Alcoran.

CHAP. X.

Don DVART* DE MENESES *the Vice-roy, his tractate of the* Portugall Indies, *containing the Lawes, Cuſtomes, Reuenues, Expenſes, and other matters remarkable therein: heere abbreuiated.*

*Of this name *Meneſes* or *Menezes*, Frier *Iohn Santos* reckoneth foure Vice-royes: two of which were *Duartes* or *Edwards*. One *An.* 1521. This was Earle of *Tarouca*, and ſent into *India*, *An.* 1584. and ruled there more then foure yeares. Note alſo, that *Don Iohn de Caſtro*, whoſe Rutter of the Red Sea ye haue in the ſeuenth Booke, was Vice-roy of *India*, *An.* 1545. famous for arts and Armes, which I mention that the Reader may obſerue our care in forreine Authors to chuſe the beſt.

§. I.

A Regiſter or Collection of the Vſes, Lawes, and Cuſtomes of the Canarins, *or Inhabitants of this Iland of* Goa, *and of the Townes thereunto belonging.*

Don *Iohn* by the Grace of God, King of *Portugall* and of the *Algarues*, of this ſide and beyond the Seas, Lord of *Guinea*, and of the Conqueſt, Nauigation, and Commerce or Trafficke of *Æthiopia*, *Arabia*, *Perſia*, and *India*, &c. To all thoſe that ſhall ſee this our Bill of Rites and Cuſtomes, giuen to the Gouernors, Farmers and Inhabiters of the Townes and Ilands of our Citie of *Goa*, greeting. We let you vnderſtand, that by the good ordering, diligences, and examinations, which were to bee done by Iuſtification, and Declaration of that which the ſaid Farmers were bound to pay vnto vs, and did pay vnto the Kings and Lords of the Countrey before it was ours, of their inheritances, duties, rights, and other charges: and alſo the rights, vſes and cuſtomes which they had, and we ought to command, ſhould be kept vnto them, and wee found by the Declaration of the ſaid diligences, that they are bound to pay vnto vs that which is contained in this our other Bill of Cuſtomes of the ſaid payments of duties. And alſo wee finde that they ought to vſe theſe vſes, rights and cuſtomes, in manner and forme following.

It was found, that euery Towne of the ſaid Ilands haue certaine Gouernors; ſome more, ſome leſſe, according to their cuſtome, and as the Ilands and the Townes are in bigneſſe, and that the ſaid name *Gançares* is as much to ſay, as Gouernor, Ruler, or Benefactor, & it was thus ordained. In old time there went foure men to make profit of an Iland, and of another vnprofitable waſte place, the which they manured and fortified in ſuch manner, and ſo well, that in proceſſe of time it came to ſuch increaſe, that it became very populous. And theſe Beginners, for their good gouernment, rule and trafficke, were called *Gançares*; and afterward there came Lords and Conquerors vpon them, which did make them for to pay tribute, and cuſtome for to let them dwell quietly in their Lands or Inheritances and Cuſtomes, but I could not know the beginning of this.

In this Iland of *Tiſoare*, where the Citie of *Goa* ſtands ſituated, there are two and thirtie Townes and Villages, as followeth. *Neura* the great, *Gancin*, the old *Goa*, *Cogin*, *Hella*, *A. Ioſin*, *Carambolin*, *Batin*, *Teleigaon*, *Bamolin*, *Curqua*, *Calapor*, *Morabrin* the great, *Talaulin*, *Galimola*, *Neura* the leſſe, *Corlin*, *Sirdaon*, *Dugnari*, *Murura*, *Morabrin* the leſſe, *Chumbel*, *Pannelin*, *Solecer*, *Mandur*, *Murcundin*, *Agaçarin*, *Horar*, *Gaudalin*, *Renoari*, *Banganin*, *Foleiros*.

The Townes or Villages of *Choram*, and of *Iuan*, and of *Diuar*, are theſe that follow: *Choran*, *Cararin*, *Iuan*, the *Peſcadores*, or Fiſhers of *Dabarin*, *Malar*, *Nauelin*, *Goltin*, *Diua*.

And euery one of the ſaid Townes, is bound to pay vnto vs certaine rent, contained and declared in the ſaid Regiſter. Heretofore the ſaid Gouernors of euery Towne or Village, with the Notarie of the ſame, doth diuide and ceaſſe vpon the Farmers or perſons, that within the bounds of euery Towne hath Lands or Inheritance, and this according to the condition wherewith it is giuen them for their vſes and cuſtomes: and the ſaid are bound to leuie, gather, and pay the ſaid rent, whither it increaſe or decreaſe, and the loſſe or encreaſe ſhall remaine with them of the Towne, that the perſons to whom it doth appertaine by their cuſtome, may pay the loſſe, or take the increaſe, as here vnder it ſhall be declared, except the loſſe ſhould chance to come by warre, for then they ſhall be quit of that which ſhall be by the meanes thereof loſt.

The ſaid increaſe or loſſe of euery yeare, ſhall bee diuided according to euery ones ſubſtance equally, ſo that euery one doe pay the rent of the Lands or Rice-grounds that he doth occupie.

Which are 75. Reys euery one, and two pence farthing *Engliſh*.

Some Gardens and Palme-tree Groues, and Rice-grounds, are bound to pay euery yeare certaine Tangas: and although they doe ſuſtaine loſſes, there be in the ſaid Ilands other Palme-tree Groues, and Rice-grounds, which doe not pay but a certaine cuſtome; and beſides, they are bound to a contribution of the loſſes when there be any. And there be other Lands or Inheritances which the ſaid Gouernours may giue *gratis* to any perſon or perſons, whom they ſhall thinke good, without cuſtome or Obligation, to pay any thing to the contribution of the loſſes.

If any Towne or Village be ſo decayed, that they cannot pay their cuſtome and rent that appertaineth to vs, the Gouernors and Inhabiters of it, ſhall giue intelligence of it to the chiefe Maſter of the Ports, and to the Notarie of the Iland, and they ſhall goe to ſee the ſaid loſſe, and finding it for good truth that it hath ſuch a loſſe; the ſaid chiefe Maſter of the Ports ſhall command the chiefe Gouernours of the eight principall Townes aboue rehearſed, and then there may come to this other Gouernours, which ſoeuer they ſhall thinke good, although the matters of the Iland muſt be done by order with them of the eight principall Townes, and altogether with the ſaid chiefe Maſter of the Ports, and the Notarie, the Inhabitants of the decayed towne may engage or morgage their Towne vnto the Gouernours, becauſe they are bound vnto it: and they may alſo make ſale of it in the preſence of the ſaid Officers, and it ſhall be deliuered or ſurrendred to him that will giue moſt for it, and that which is wanting of the rent and cuſtome which it is bound to pay, in that which is giuen for the Towne, ſhall bee diuided and leuied of the eight principall Townes, or of all the Iland, vpon thoſe Lands which are bound to the contribution of the loſſes, in ſuch ſort, that we may haue full payment of the Cuſtome of the ſaid Towne, and that the ſaid Hirer or Hirers ſhall be bound to increaſe better, and profit the Towne or Village: and with this condition it ſhall be let or ſet vnto them. And the ſaid Hirers or Farmers of the ſaid Towne, ſhall haue the voyces of Gouernours during the time of their Leaſe or Farme.

The Gouernours of the Towne decayed, doe not loſe their Offices by that which is ſpoken. And at all times that they ſhall aske, or demand, the Towne paying the whole rent or cuſtome, it ſhall be deliuered vnto them, and the ſaid Towne ſhall be no more of the Farmers, hauing ended their time or leaſe.

The Gouernours by authoritie of their Offices, and becauſe they were Beginners, and alſo becauſe the ſaid Offices or charge doth come to them by deſcent, they doe not loſe them (to wit, the Gouernours euery one in the Towne in perſon for any error he doth commit: nor the Clerke of Common Councell, which alſo commeth to him by inheritance or deſcent: and this order was made by the Gouernours themſelues, onely the one and the other ſhall haue for the errors and hurts that they doe commit, the penaltie that they doe deſerue, in their goods and bodie. Notwithſtanding, ſuch an error they may doe, that they may dye for it: or it ſhall be conuenient that they ſhall not ſerue in their Offices, and in ſuch caſe it ſhall remaine to their Sonnes or Heires; and if the caſe be not great, the chiefe Maſter of the Ports ſhall iudge it, accounſelling himſelfe with ſome of the Gouernours. And if the facts bee greater, the ſaid chiefe Maſter of the Ports ſhall giue knowledge of it to our Captaine Generall, and Gouernour of *India*, or to the Captaine of our Citie of *Goa*, or to the ouer-ſeer of our goods, if the matter bee thereunto attaining, for to prouide in it what ſhall bee conuenient and right. And alſo the Gouernours of the ſaid Towne haue the ſaid Offices by inheritance or deſcent. And if they doe commit any error, they ſhall be puniſhed as theſe other, and ſo their Offices ſhall remaine to their Sonnes, or to their Heires.

The Gouernors may giue ſuch fields as within euery Towne are waſte or vnprofitable, to ſuch as ſhall aske or demand them, for to make them profitable in Gardens, or Palme-tree Groues, or to other good vſes, with condition that they ſhall pay a certaine rent, or cuſtome, as ſhall ſeeme good vnto them, and this ſo giuen, ſhall bee for the ſpace of fiue and twentie yeeres; for, from that time forward, they ſhall pay according to the order and cuſtome, which is euery Field or Plaine, of twelue Paces in length (which is the ſpace betweene Palme-tree and Palme-tree, reckoning one hundred Palme-trees to the field) ſome of them to pay fiue Tangas, worth foure Barganis euery Tanga. And after this rate, the greater or leſſer field ſo giuen ſhall pay. And the ſaid Gouernours may giue the waſte Fields and Plaines, for to be profited in Palme-tree Groues, and Gardens, for leſſe then fiue Tangas, and they ſhall paſſe their Warrant for this, according to their cuſtome, notwithſtanding they may not exceed aboue.

Bargani is two pence halfe peny farthing, and a ſixteenth part of a penie.

When they ſhall giue Fields or Plaines, to make Rice grounds, they ſhall be giuen in this manner, to wit, fiue Cubits in length, and fiue in breadth, which is the ſpace betweene one rew and another, reckoning in this manner one hundred rewes to euery Field. And any Field or Plaine of them, being watered with Well water, they ſhall giue it for foure Barganis, euery yeeres rent; and if they be watered with running water, their rent ſhall be ſix Barganis euery yeere; and after the ſaid Gardens bee ſo giuen vnto them by the Gouernours, they cannot bee taken away from them, for they remaine to their Sonnes, Grand-children, and Heires, and this is the generall cuſtome. Notwithſtanding, if any other cuſtome be vſed beſides this in any Towne, or Village, it ſhall be fulfilled.

Which is eleuen pence farthing *Engliſh*.

The Clerke of the Councell muſt be preſent at all the bargaines, and agreements (which amongſt themſelues they call *Nemes*) that ſhall be made by the principall Gouernours of all the Iland with the Officers of it, the chiefe Maſter of the Ports, a *Portugal* Notarie with him, or a ***Bramane***, and without him or the Clerke of the Councell, no bargaines nor agreements can be made, becauſe they doe write the Caſes, for to notifie and declare the debts that might ariſe in time to come. And in the abouesaid manner, the Scriueners of the Townes muſt be with the Gouernours

Which is a kind of Prieſt of their Idols.

uernours of them, in all matters that ſhall paſſe in any one of the ſaid Townes. And the Townes of all this Iland of *Tiſoare*, and the other Townes of *Diuar*, and *Choran*, and *Iunba*, are guided by their writings.

The Gouernours euery one in his owne Towne, may giue Fields, or Plaines, freely or *gratis*, for to profit them: or if be profitable being voide, to the Officers of the ſaid Townes, to wit, to the * Prieſt of the * *Pagode*, or Church of the Idoll, and to the Scriuener, and to the Porter, and to the Rent-gatherer, and to the Magnato (which is a waſher of Cloth, or a Laundreſſe) and to the Shoomaker, and Carpenter, and to the Smith, and to the Faras (which is a ſeruant to the *Pagode*, or Church) and to the women of the world (which are common women or Curteſans) and to the Ieſter. And to thoſe perſons abouenamed, the Plaines, or Fields, and Gardens, are giuen *gratis*, for to ſerue continually in the ſaid Townes: And after they be giuen vnto them, they may not be taken away, nor other perſons be ſet in their place, becauſe they are giuen vnto them for their Sonnes, Grand-children, and Heires. And euery Towne may haue no more Officers then abouenamed, to whom they may giue the ſaid Lands *gratis*. Neither may they giue them any more Lands without Heires, and they being willing to leaue them, they ſhall bee giuen to other Officers of their Facultie, and the Heires of the ſame Officers are bound to ſerue in the ſaid Offices alſo.

* Which is called *Bramane*.
* Which is their Temple.

The Gouernour of any Towne, may not giue any Field, or Garden, to any one that is not of the Towne, *gratis*, but paying tribute: except they haue an order for it.

When the chiefe Maſter of the Ports ſhall ſend for the Gouernours of all the Iland, or of one Towne, they are bound for to come, or to make an aſſemblie, for to chooſe in euery Towne any one whom they thinke meete, for to ſend to the ſaid calling; and when they make the ſaid aſſemblie (which among them is called *Gançaria*, or an aſſemblie of Gouernours) if any Gouernour be wanting of them, which are ordained in the ſaid Towne, there can nothing be done, except they be all together, and if there be any Heire of that Gouernour that is wanting, it is ſufficient for the ſaid Aſſemblie or meeting to be made with him. And if other people doe not come, they ſhall incurre the penaltie that among themſelues they haue ordained.

If any Gouernour or any other perſon is willing to ſell any lands in any of the ſaid Townes, they may not doe it without licenſe of all the Gouernours of the ſaid Towne, and alſo no perſon may buy without the ſaid licenſe. And if any perſon ſhall make any ſale, or buy any land without the licenſe, it ſhall be in it ſelfe of no effect, and at any time when the Gouernour will, it ſhall be voide for the benefit of the duties which they are bound to pay vnto vs, and becauſe they alſo that doe buy, may bee contented and acquainted with the ſaid rights, and may haue their Letters with a declaration of theſe duties which they are to pay.

When any Bill of ſale ſhall be made of any Land or Inheritance, it ſhall not be ſufficient to be ſigned by the Letter, but alſo it muſt bee ſigned by all the Heires, and although ſome of the Heires be vnder age, declaration ſhall be made, that ſome other perſon that did appertaine vnto him, did ſigne for him, and if any one of the Heires remaine that hath not ſigned, the ſaid ſale ſhall at any time be of no effect, taking the quantitie that it was ſold for, and if the buyer ſhall be at any coſt or charges vpon the ſaid Land, he ſhall loſe it.

If any Gouernour ſhall goe or runne away becauſe he will not, or is not able to pay vs the rent that he is bound to pay, the other Gouernours of the ſaid Towne ſhall meete, and call a Court about this matter, and ſhall prefixe a time wherein he may come, and if within the ſaid time he doth not come, they ſhall require the Heires of the ſaid Gouernour ſo fled, to take the ſaid Lands, and Gouernement, ſo as they be bound to pay vnto vs our right, and the debts that he doth owe: and if he will not accept it, it ſhall remaine to the ſaid Gouernours, for the Obligation that they haue to pay the ſaid right or cuſtome, and they may giue them to whom they ſhall thinke beſt, paying beſides our right all the debts that he doth owe.

If a Gouernour or any other perſon ſhall runne away for debt, or any other matter, no man ſhall take away his Lands, and his Heires ſhall bee demanded, if they will remaine in the ſaid Lands, and be bound to pay his debts, and our right, and if there be no Heires, or being any, if they will not accept it, then the ſaid Lands ſhall remaine to the ſaid Gouernours, for want of an owner, and they ſhall pay for it the right and debts that they doe owe vnto vs, and they ſhall take the ouerplus of that which is remayning, and if any thing be wanting, they ſhall pay that which it amounteth vnto, and as touching the moueable goods, they ſhall remaine vnto vs, whenſoeuer the Heires ſhall not accept of the Inheritance or Lands.

If any perſon, Gouernour, or other, doth chance to die, or goeth out of the Countrey, and hath no Heires, the Lands that they haue which are not bound to any tribute or cuſtome, ſhall be ours, euen as the mouables, and if the Lands doe owe any debts or legacies, or if they doe not owe any thing, after we are paid ours, of the remainder ſhall be done according to right.

The Rice-lands in euery Towne ſhall be let euery yeere by the voice of a Crier, to them that will giue moſt for them, according to their cuſtome, becauſe they are not proper of any one man, as the other lands are, and therefore they muſt be giuen to ſuch men as will giue moſt for them, being Inhabitants or dwellers of the Townes, and if any Towne hath, of, or by cuſtome of old time to giue the ſaid lands, or let them to any perſon or perſons out of the Towne, which ſhall giue more for them then the men of the ſaid Towne, it ſhall be accompliſhed according to their cuſtome.

The Gouernours of this Iland of *Tiſoare*, and of the other Ilands of *Diuar*, and *Choran*, and *Iunba*, are bound to giue among the Inhabiters of the Towne certaine * labourers, at their owne coſt and charges euery yeere for to clenſe the wall, and the bottome of the trenches of this Citie, of the Weedes and Buſhes that grow in them, or alſo for other needfull or haſtie ſeruices, which ſometimes doe chance as neede doth require.

* Called Bigarins.

If there chance to bee any demand or controuerſie in any of the ſaid Townes, touching any Lands or Tenements, they may not demand them by any witneſſes, but onely by writings, or bonds, or by the Townes Regiſter, and if there be no writings, nor bonds, and the Regiſter of the Towne ſhould chance to be loſt, there ſhall another bee taken of the demander of the ſaid lands, that by it he ſhall declare that which ſhall ſeeme conuenient for to know the truth. And concerning ſuch caſes, and other of like importance, they ſhall ſweare vpon a *Pagode* * (which is an image of the Deuill) which ſwearing is called Vſe or Cuſtome.

*. See my Pilg. l.5.c.9.§.2.

If any perſon ſhall lend another money vpon a bond, and by negligence he did not demand it, or it was not paide vnto him within the time prefixed in the ſaid bond, in ſuch manner that when he goeth to demand the ſaid money, the debtor doth denie it, in ſuch a caſe there ſhall bee an oath taken of him that hath the bond or obligation, that hee tell truth of the caſe how it ſtandeth, and he ſhall ſweare vpon the ſaid *Pagode* (which is an image of the Deuill.)

There may not be lent to any man aboue fiftie Tangas, without an obligation or bond, and for one perſon or perſons to demand another or others, to the quantitie of fiftie Tangas, the demander ſhall ſhew an obligation or witneſſes, and aboue the ſumme of fiftie Tangas, one cannot demand of another without an obligation, onely the parties may come to an agreement, putting it in arbitration of two ſuch ſworne men as they ſhall like, the which ſhall ſweare after they haue heard them, that which they ſhall find to be equitie and right.

They may giue money at intereſt in this manner, that for euery ſix Tangas, they may receiue euery moneth one Bargani, and no more, and if any perſon ſhall giue money at intereſt, and doth not demand the intereſt, and ſo much time doth paſſe without demanding it, that the intereſt doth amount to ſo much or more then the principall, although long time bee paſt, the Debtor ſhall not be bound to pay to the Creditor but the principall with the double.

The perſons that can bee witneſſe are theſe, to wit, a youth vnder the age of ſixteene yeares, nor a Drunkard, nor a Blinde man, nor a Dumbe man, nor a *Moore*, nor a Deafe man, nor a Ruffian, nor a Iourney-man, nor a Gardiner, nor a Gamſter, nor the Daughter of a Whore, nor an infamous perſon by Record, nor a man that is in hatred with another, cannot beare witneſſe againſt him. Notwithſtanding, theſe may beare witneſſe in matters of ſmall importance.

If a man doe chance to dye without a Sonne, although he hath a Father, or other heires aſcendant, the Inheritance commeth to vs, except the ſaid Father and Sonne deceaſed hath their Inheritance commixt, or both in one Title or Cuſtome: for then the Father doth inherit of the Sonne: and if any man hath foure Sonnes, or more or leſſe, they may diuide the Inheritance in his life time, except it be by his owne good will, and the Father contented with it, they ſhall diuide it brotherly as well in his life time, as after his death; and diuiding it in his life time, the Sonnes ſhall be bound to maintaine the Father with all things neceſſary, and any of theſe Brothers dying without Heires deſcendant, the diuiſion of the brethren ſhall be viewed, either at the death, or in the life time of their Father, if it be written in the Towne-booke; and being written in the ſaid Booke, then the inheritance of euery Brother ſo dying without an Heire deſcendant commeth to vs, and if he dyeth before the ſaid diuiſion was made or written, then the Inheritance commeth to the Brethren, if they haue no Father: and if the ſaid Inheritance be not of forreine Lands, and bound to the rent of the Towne, then the Inheritance of a man ſo deceaſed ſhall remaine vnto vs, as well as the mooueable without any contradiction. And if any of theſe Brethren become a *Turke*, a *Moore*, or a *Iogue* (which is like to the Gipſies in our Kingdomes) in ſuch manner, that he doth alienate himſelfe from the cuſtome of his houſe, and if the goods be diuided among them, his moueable goods ſhall remaine vnto vs, and his Land alſo, except it be forreine Lands, for then it ſhall be ſold by Obligation to pay the cuſtome due, and the remainder (the debts being firſt paid) ſhall remaine vnto vs, as here is contained.

Of men deceaſed, and how they inherit one after another.

* Which is a *Gyptian.*

At the time of the deceaſe of ſuch a man, whoſe inheritance appertaineth to vs in ſuch manner as is declared already, the Gouernours of the Towne ſhall bee bound, before they doe burie them, or burne them (according to their cuſtome) they ſhall make it knowne to our Officers, for to goe thither to take notice of the goods, and to ſet them downe in an Inuentorie, and make ſale of them by the voyce of a Cryer, the Gouernours of the Towne being preſent: and they ſhall be giuen to the Gouernours of the Towne, or to any of their kinred that ſhall giue moſt for them, and not to any perſon out of the Towne, or to any of their kinred, notwithſtanding if the neereſt Kinſman of the man deceaſed, or any other of his Kinſmen will haue the ſaid Inheritance, with the cuſtomes belonging to it, which the Gouernours doe pay, it ſhall be giuen him.

How the goods of men deceaſed, muſt bee ſold in the Towne to the Gouernours, and they ſhall pay the debts, being due and lawfull.

him. And ſuppoſe it ſhould happen that the Kinſmen of the deceaſed did not come at the ſelling of the ſaid goods, and within fiue daies after they ſhall know of it, ſhall requeſt the ſaid Inheritance to be giuen them for the quantitie it was ſold for, it ſhall bee giuen vnto them for the ſaid price. And the ſaid fiue daies being paſt, they not requiring it, it ſhall not after bee deliuered vnto them; but they that moſt ſhall giue for it, ſhall poſſeſſe it; and the duties that doe ariſe of the ſaid goods, ſhall be for vs, and it ſhall bee charged vpon our Factor, and there ſhall paſſe a Certificate in Farme vnto the Gouernours for their diſcharge, how it is charged vpon his account, and thence forward may they not bee conſtrained, or oppreſſed for it, and therefore the lawfull and due debts that the ſaid deceaſed doth owe, ſhall of the ſaid goods firſt be paid, and the reſt that remaineth, ſhall be for vs, as aforeſaid.

The moueables of any one deceaſed hauing no heires aſcendant, or deſcendant, (as is alreadie ſaid) are without any difference to remaine to our vſe, and they ſhall bee ſold to them that will giue moſt for them, either be he Kinſman or not, of the Towne, or out of it, notwithſtanding the debts ſhall firſt be paid, as already is ſpecified.

The Inheritance is in this manner; from the Father it commeth to the Sonne, and to the Grand-child, &c. and to the Father and Grand-father: ſo that there bee heires aſcendant and deſcendant, to whom the Inheritance doth appertaine, ſo that the ſaid Inheritance come by the Male, and by the Female no perſon doth inherit, no not the Daughter, but the Brother ſhall poſſeſſe her goods in ſuch manner, as is already ſpecified.

If any Thiefe ſhall goe to ſteale any Money, or any other thing, and is taken with the ſaid ſtealth, in ſuch caſe it ſhall be prouided according to our Ordinances and Lawes; and if the ſaid thing ſo ſtollen hath an Owner, it ſhall bee giuen him, although by their vſes and cuſtomes it belongeth vnto vs, and this, becauſe ſo it is our pleaſure, and wee thinke it good to ſhew them fauour, as we doe vnto them that well and faithfully doe vs ſeruice, as we hope they will doe.

If any treaſure or goods be found or diſcouered, it belongeth and appertaineth to vs.

If any man be married with two Wiues, and haue foure Sonnes of the one and of the other, or more or leſſe, although that they bee not in number equall, whenſoeuer the ſaid Sonnes ſhall diuide the ſaid goods of the Father, they ſhall diuide it in the middeſt, and the one Sonne ſhall haue as much as the other foure, and the goods of the Father and of the Mother, ſhall not bee inherited in the Daughter, as is aboue rehearſed.

The Officers placed by vs, and by our Gouernors and Captaines, and ouer-ſeers of our goods, ſhall not take any bribes, nor Lands, of, or at the hands of the Gouernours and Townes, neither may they vſe any Merchandize within the compaſſe of their Office. And I command, that if at any time they or he ſhall be attainted with the ſame fault, that which ſhall be found he hath taken, or by his meanes any loſſe was ſuſtained, hee ſhall repay it againe, and the ſaid quantitie ſo paid, ſhall remaine vnto vs.

Or a Caſſock: *Pachorins* a kind of Linnen cloath.

If the Gouernors ſhall lay, or exact any demands in the Townes for *Cabaga, Pachorins*, or whatſoeuer profits or commodities for themſelues, or for to giue to the Captaines, or chiefe Maſter of the Ports, or to any other Officers, or perſons whatſoeuer, euery Gouernour of a Towne ſo conuicted, ſhall pay the whole ſumme of that, which they haue leuied through all the Townes; the one halfe for them that ſhall accuſe them, and the other halfe for redemption of Captiues and the Scrieuners, or Notaries of the Townes, ſhall be contributaries with them, if the ſaid tribute, ſubſidie, or tyrannie was raiſed, or leuied with their conſent.

He that ſhall conuay, or purloyne any Merchandize, of whatſoeuer ſort it be, without paying to our Officers the duties belonging to vs as they are bound: they ſhall pay after the rate of eleuen for one, of that which he hath ſo conuayed and purloyned, being thereof conuicted.

At what time ſoeuer that the chiefe Maſter of the Ports, with the Clerkes or Clerke of his charge together, or euery one of himſelfe, ſhall goe to the Iland about matters concerning our affaires, or any one whom they ſhall ſend to the ſaid Iland, or to the Townes of the ſame, they ſhall giue them their meat according to their vſe and cuſtome.

And alſo to our Factor, or Officer of that office when they ſhall goe thither, to prouide in any matters concerning our affaires, or the Towne of the Iland.

Whatſoeuer Foot-man ſhall goe with any meſſage pertaining to our ſeruice, or to the recouerie of our rents, they ſhall giue him euery day that he ſhall be there without diſpatching, two meaſures of Rice for his meat, and one *Leal* for *Betre*, which is an hearb that they vſe to eate.

A piece of Money of three farthings. *Betre*, an herbe that they vſe to eate.

If any Gouernours of the Iland of *Choran*, or of the other Ilanders annexed to the ſame of *Tiſoare* ſhall runne away to the *Turkes* out of the Land, becauſe they would not pay the rent, as it is aforeſaid alreadie, it hath beene done, the which from hence-forward wee hope they will not doe, they ſhall loſe their moueable goods, and they ſhall fall vnto vs, and their Lands and Offices ſhall bee giuen vnto them they doe appertaine to, and will giue moſt for them, being bound to pay the rights and cuſtomes that the ſaid Lands are bound to pay, and that which they ſhall giue ouer-plus for the ſaid Lands and Gouernourſhip, their cuſtome reſerued, ſhall bee to our vſe.

When they doe make any feaſt or aſſembly, wherein they are to take *Betre*, (which is an

Herbe) or *Pachorins*, the principall Gouernour of euery Towne ſhall take firſt the ſaid *Betre*, *Pachorins*, or *Iewell*, and after him the other Gouernours by degrees, according to their authorities and cuſtomes.

Which is a piece of linnen cloath.

When any aſſembly or conuocation is to be made, and the names of the Gouernors to be named in writing; firſt ſhall begin the name of the principall in honour, and conſequently one after another in their degrees.

When in the end of any Councell that they make, there is any difference or doubt in ſetting downe that which they haue agreed vpon, it ſhall bee written by the Scriuener, or Notarie of the Towne; and hauing written it, he ſhall ſay with an high voyce, which is called *Nemo*, that which they haue agreed vpon, and if there be no bodie to gaine-ſay that which he hath ſaid, and declared with an high voyce, it ſhall remaine in full force and power.

When the Gouernours of the Iland do meete for any councell, agreement, or decree, the ſaid decree ſhall be ſet downe by the Clerke of the Common Councell of all the Iland, and the voyce that ſhall be giuen at the end of the ſaid decree, called *Nemo* (as aforeſaid) ſhall bee ſpoken by the moſt principall Gouernour that will be accepted, the ſaid *Nemo* ſhall be made by the Scriuener or Notarie that writ it.

The Towne of *Teleigaon* hath the preheminence, for it muſt bee the firſt that beginneth to ſhare their Rice, and the Gouernours of it muſt come euery yeare with a ſheafe of Rice, to preſent it before the high Altar of the Church, and the Vicar with them muſt go to the Store-houſe where our Factor is, and he ſhall haue beſtowed foure *Pardous* in *Pachorins*, and hee ſhall caſt them about the neckes of the Gouernours, ordained among them, that they may receiue honour, and from thence forward the other Townes may reape, or ſhare their Rice as hereafter ſhall be declared.

Which is a piece of Mony worth 300. *Reys*.

Pachorins a piece of Linnen cloath.

In the time of Tillage, the firſt Rice-ground that ſhall be ploughed, and in the time of Harueſt that firſt ſhall be reaped, muſt be the chiefe Gouernours field of euery Towne, and after him any one that will may reape his: and the ſame order ſhall be vſed in the couering, or thatching of their houſes euery yeare, the which Gouernour of the Towne ſhall couer his houſe firſt with Palme-tree leaues, and after him all the other people of the ſame.

The Men or Women Dancers, that ſhall come to feaſt to a Towne, they ſhall goe firſt to feaſt at the houſe of the principall Gouernour; and when there be two in like honour, it ſtands in the choyce of the Dancers, to goe to which of them they thinke beſt: and theſe Gouernours ſo in one degree of honour, ſhall riſe together to the *Betre*, or to any other honour, when they are to receiue eſtate, with their armes a croſſe, the right arme vnder the left, becauſe that he that goeth on the right hand, doth take it for more honour, and becauſe another Gouernour might ſay, that he which did take the preſent with the left hand had the preheminence, becauſe it came ouer the right hand.

Which is an herbe they vſe to eate.

The Gouernours that are in Common; to wit, which is to take *Betre*, (which is an Herbe) or any other honour, haue no preheminence the one of the other; and they may ſell the ſaid honour of the *Betre*, or *Pachorins*, which are certaine Linnen cloaths) to any of the ſaid Gouernours of the ſaid Towne, euery time that the ſaid honour chanceth to bee giuen, and this for a certaine price, and it muſt be diuided in the Towne: and when there is no obiection to the contrary, then the Scriuener of the Towne receiueth the ſaid honour.

Toucha, a kind of Torch or Lampe carried before them. *Andor* is a Chaire.

No man may carrie *Tocha*, *Andor*, or *Sombreiro*, without our licenſe, or of our Gouernor, except it come to him by Inheritance from his Fathers, and thoſe to whom we or our ſaid Gouernor ſhall giue the ſaid licenſe for deſert of his ſeruices, it ſhall bee giuen in two ſorts; the one, that they may carrie the ſaid *Sombreiro* and *Andor* with his Foot-men, and *Tocha* with the Oyle at their owne charge; and the other is, that hee doe receiue of vs the ſaid *Sombreiro* with the ſaid Foot-men, and the Oyle paid at our charges, and the ſaid light alſo may bee giuen without the ſhadow, and the ſhadow without the ſaid light or *Tocha*, euery thing by it ſelfe, or altogether in any of the manners aboue ſpecified. Therefore alſo we notifie it, as well to our Captaine Generall, and Gouernour of theſe parts of *India*, which now is, or hereafter ſhall bee: and alſo to the Captaines of this Citie, Iudges, Iuſtices, and Officers of the ſame, and to euery other perſon or perſons, to whom this our Letter ſhall be ſhewen, and the knowledge of it doth appertaine: We command, that in all things they keepe and fulfill the ſame, and cauſe it to bee kept and fulfilled, as in it is contained, for our meaning is the ſame. Giuen in the Citie of *Goa*, the ſixteenth of September, the King commanded it by *Alfonſo Mexia*, Ouer-ſeer of the goods in theſe parts of *India*, and *Anthonie de Campo* did write it, in the yeare of 1526. *Alfonſo Mexia*.

Don Philip by the Grace of God, King of *Portugall*, and of the *Algarues*, on this ſide and that ſide the Sea in *Africa*, Lord of *Guinea*, and of the Conqueſt, Nauigation and Trafficke of *Æthiopia*, *Perſia*, and *India*, &c. Be it knowne to you, that I ſeeing how much the good gouernment, and preſeruing of my Eſtates in thoſe parts of *India*, doth import, and Iuſtice to be truly adminiſtred in them to my Subiects and Vaſſals, and deſiring that in my time it may bee done with that integritie, libertie and breuitie that thereunto belongeth; I thought meete to ſend or prouide after I had ſucceeded in the Crowne of thoſe Kingdoms, Perſons of conſcience and learning, to the moſt of the Fortreſſes of thoſe parts, that ſhould adminiſter it, to the which we gaue power and authoritie according to their gouernments or charges. And being now enformed that in the Citie of *Goa*, principall and head of the ſaid Eſtates, the Kings my Predeceſſors of glorious memory, did ordayne there ſhould bee an houſe of Iuſtice, or place of hearing, wherein ſome Officers by them choſen (as in a ſupreme Tribunall) ſhould determine the Cauſes, giuing them for that purpoſe at ſundry times diuers charges, the which for the varietie of matters ought to be reformed, and I being willing in dutie to continue with the ſame intent, and command to prouide in thoſe Cauſes, which at this preſent were moſt neceſſarie for the good of the ſaid Houſe, commanded for that effect, learned men of my Counſell, and of experience that they ſhould determine what might be done in that caſe, as well in the ordering and gouerning of the ſaid Houſe, as in the multiplying of the Miniſters belonging to it, that matters of Iuſtice might with more eaſe and facilitie be proſecuted, and hauing heard their opinions, and neceſſary diligences being vſed, and hauing giuen mee relation of all things and account, I thought good to prouide for them in manner and forme following.

As *Weſtminſter* Hall.

§. II.

A Copie of the order that the Vice-roy of the Eſtate of India *ſhall hold in matters of Iuſtice, as alſo of the other Magiſtrates, in the diuers places holden by the* Portugals *in* India.

THe Vice-roy ſhall goe to the houſe of Iuſtice, the times that he thinketh good, and ſhal giue no voyce, nor aſſigne or pronounce any ſentences, but he ſhall onely vſe the offices that the chiefe Iudge doth vſe in the Court of Requeſts, and of the reſt which in extraordinary matters is granted vnto him in all things whereunto his charge may bee applyed.

There ſhall be in the ſaid Houſe or Court ten Officers, to wit, one Chancellour, the which ſhall alſo ſerue for a Iudge of the Chancerie: one chiefe Iudge of facts and cauſes Criminall: one chiefe Iudge of matters or cauſes Ciuill, the which notwithſtanding ſhall ſerue for Iudges in matters of complaint, wherein any Iudge of our eſtate, goods, or reuenues hath not giuen ſentence, one Attorney for cauſes touching the Crowne goods, or reuenues: and one *Prometor* of Iuſtice, the which ſhall ſerue alſo for a Iudge of complaints, and wrongs in thoſe caſes wherein he is not Attorney: one chiefe Iudge for Wills and Teſtaments, the which ſhall ſerue alſo for a Iudge of Complaints, in ſuch caſes as he hath not giuen ſentence.

Or a Preferrer of Bills and Supplications.

Alſo there ſhall be in the ſaid houſe three extraordinarie Iudges, the which ſhall ſerue in abſence, and for any hindrance of the ſaid Iudges of complaints aboue named, and for the other Offices. And this by commiſſion of the Vice-roy, and in his abſence of the Chancellor, or of the moſt ancient Iudge, which doth ſerue himſelfe as Chancellor, when the Chancellor himſelfe is abſent, and they ſhall helpe the Iudges that ſit on the Bench to diſpatch the cauſes then depending, and not in any matter aforetime paſt, &c.

Euery day before they ſit or diſpatch any matters, there ſhall a Maſſe be ſaid by a Chaplaine, which the Vice-roy ſhall chooſe for that purpoſe, and he ſhall be paid at the charges and expences of the ſaid houſe, and the Maſſe being ended, they ſhall beginne to diſpatch ſuch matters as ſhall be brought vnto them, and they ſhall be foure houres at the leaſt in diſpatching matters, by an houre-glaſſe, which ſhall ſtand vpon the Table where the Vice-roy doth ſit.

The Iudges, as well in caſes Ciuill as Criminall, ſhall haue the ſame authoritie, and ſhall keepe the ſame order that is giuen vnto them, whereof the Iudges of the Court of Requeſts doe alſo vſe, and of thoſe ſentences which by mine Ordinances I command account be giuen vnto mee before they be put in execution, the ſaid account ſhall be giuen to the Vice-roy, if hee haue not beene preſent at iudgment, or if he be not abſent from the Citie of *Goa*: for if he be abſent, the account ſhall be giuen vnto him that ruleth in his ſtead, and when there is any iudgement Criminall of Importance, as is to put ſome perſon of qualitie to death, or other iudgement of importance in Ciuill caſes, execution ſhall not be made without giuing account to the Vice-roy thereof, although he be abſent, or out of the Citie.

The Vice-roy and Iudges may in the houſe of Iuſtice ſupply the defects, and annihilating of the acts, when he ſhall thinke that the cauſe doth require it, for the performing of Iuſtice.

And the ſaid Iudges, while they are in the ſaid houſe executing their Offices with the Vice-roy, ſhall be ſet in plaine Chayres, and the Vice-roy ſhall preſently command them to be couered, and not to ſit bare-headed.

The ſaid Iudges ſhall not enter into the ſaid houſe with any weapons, neither ſhall they weare any garments of colour, but they ſhall be apparelled in long blacke garments, in ſuch manner as it may repreſent the Authority they haue.

The Vice-roy ſhall haue a particular to command the Penſions to be payd to the ſaid Iudges at their due times, in ſuch manner as they may bee effectually payd euery quarter, without any delay to the contrarie, and their payment ſhall be giuen or payd vnto them in the ſaid houſe, at the end of euery quarter.

The Bills of pardons, Bills of aſſurance, legitimations, and ſuppliances of ages, ſhall be giuen to the Vice-roy being in the ſaid houſe, and he with the ſaid Iudges ſhall diſpatch them, and they ſhall be ſuch as he for that purpoſe ſhall chooſe, alwayes the Chancellor being one of them, if he be preſent, with the Iudge of the cauſe, and to the diſpatches of the ſaid Petitions, the ſaid Iudges with the Vice-roy ſhall ſet their hands, and the Bills ſhall paſſe in my name, with the accuſtomed cauſes, and they ſhall be ſigned by the Vice-roy, and no Bill of pardon ſhall be taken without pardon of the party offended, and in the diſpatches of the ſaid cauſes they ſhall alwayes haue a due regard and conſideration.

And becauſe of the eaſie granting of pardons, which the Vice-roy in thoſe parts doth ordinarily grant, hath ſprung that the faults are not puniſhed, and the boldneſſe to commit new hath encreaſed; Wee thought it meet and conuenient, that no pardons ſhould bee granted in matters of Apoſtacy, Sodomie, falſe coyning, treacherous murder, falſhood in the crime of any of the Heads, *Læſæ Maieſtatis*, wounding, or killing of any Iudge or Iuſtice, or of a Captaine of any Fortreſſe, the ſlaughter of a Maior, or Bayliffe, or any other Officer of Iuſtice, except any cauſe ſo vrgent doth concurre, that the granting of the ſaid pardon of the ſaid caſes, doth concerne the preſeruation of the eſtate of *India:* then the cauſes ſhall be communicated with the ſaid Iudges, as is already declared, and when any of theſe caſes ſo excepted ſhall happen, the Vice-roy ſhall take the ſaid caſes particularly in memorie, and ſhall giue me account of them in his Letters, by the firſt Fleet after the pardon were granted, with the cauſes that moued them to pardon ſuch a fault.

The ſaid Vice-roy from hence forward ſhall not grant any Warrant, that the money of Orphans ſhall be giuen to any Gentleman, or Captaine of any Fortreſſe, nor to any other perſons which are not Merchants, for the many inconueniences that thereof doe proceed.

The Vice-roy of *India* in the prouiding of publike Offices of Iuſtice in thoſe parts, ſhall haue a great care to prouide in my ſeruants or any other perſons, ***bene meritos***, and apt for the ſaid Offices, preferring alwayes my ſeruants, when they haue equall deſerts with the other, and he ſhall paſſe no Warrant for any Captaihe of a Fortreſſe, that he may prouide the ſaid Offices that are voyde, for the great inconueniences that thereof doth ariſe, and becauſe it is prouided in mine Ordinances, how the Offices of the ſaid charges muſt be prouided by the Iuſtices, and Commiſſioners of thoſe Countries, in whoſe place being abſent, the Learned men that I haue ſent for Iudges of the Fortreſſes to thoſe parts doe remayne.

The ſaid Vice-roy in the Warrants of Iuſtice, or of goods that he paſſeth, ſhall not command in an Edict, that they may not paſſe by the Chancerie, for the many inconueniences that thereof doth ariſe, and being paſſed in any other forme, they ſhall be of no force, and the perſons to whom they ſhall be directed, ſhall not keepe nor conceale them, except the Warrants be of ſecreſie, or of matters of importance, the which paſſing by the Chancerie would take no effect; and if any Warrant that the Vice-roy doth grant, doe come with reſtraint or ſeizure whatſoeuer, the ſaid reſtraint or ſeizure ſhall be diſpatched ordinarily in the houſe of Iuſtice, or Hall aboue named, by the Iudges to whom it doth appertaine.

All the Warrants or Letters that the Vice-roy maketh, ſhall be written or ſubſcribed by the Secretarie of the eſtate of *India*, to whom it pertayneth, and not to any other perſon except he ſupply the place of a Secretarie, becauſe there is none prouided by me for that effect.

The Vice-roy ſhall command an * account to bee taken of the Captaines, and of the other Officers which ſhall deſerue in them, as ſoone as their time is expired, the which ſhall be done by the Iudges of the Hall or Court aboue named, which he ſhall chooſe for that purpoſe, or by any other truſty perſons notwithſtanding the accounts, or *regidencias* of *Ormus*, *Malaqua*, and *Moſambique* ſhall be taken by the Iudges themſelues, becauſe of the importance of them, and the acts or examinations of the ſaid accounts or *regidencias* ſhall be diſpatched in the ſaid Houſe or Court of Relation, and the ſentences which vpon them ſhall be giuen, with the copie of the ſaid acts and examinations, the Vice-roy ſhall cauſe them to bee to the Realme the ſame yeere that they are taken, and they ſhall be deliuered to the Iudge of *India*, and of the Myne, that he may deliuer vnto me relation of them, and I may command them to be ſet in that place that I ſhall thinke to be moſt meet.

Which is called *regidencia*.

Viz. of Portugal

The condemnations of money that ſhall be made in the Houſe or Court of Relation, ſhall be applied for the expences of the ſaid Houſe, and the Iudges of the ſaid Houſe or Court may not apply them to any other vſe, of the which forfeitures, or condemnations there ſhall bee a Receiuer, and a Scriuener of the receit, and expences of them, and the ſaid expences ſhall be made by order of the Vice-roy, for the which there ſhall be a Booke aſſigned and kept, by one of the ſaid Iudges, to whom the Vice-roy ſhall commit it in keeping.

And becauſe I may haue knowledge of all cauſes as well Criminall as Ciuill, which ſhall be diſpatched in the ſaid Houſe or Court of Relation in euery yeere, the Vice-roy ſhall command a Roll or Regiſter of all the ſaid caſes that ſo ſhall bee diſpatched to bee made, and alſo of thoſe which remayned to be diſpatched, the which Regiſter he ſhall ſend vnto vs euery yeere.

The Vice-roy ſhall nominate euery three yeeres, one Iudge of great confidence and truſt, that may take the Examinations in the Citie of *Goa*, of the Scriueners, Aduocates, Rulers, Bayliffes, Tellers, Inquiſitors, and of all the other Miniſters of Iuſtice, and of the Reuenues, excepting the Iuſtices of the Houſe or Court of Relation, and alſo beſides the Examinations that the chiefe Iuſtice of Criminall cauſes, and the other Officers of Iuſtice in the ſaid Citie are bound to make euery yeere according to their Offices or Authoritie, and the ſaid Iudge ſhall proceed againſt the faulty according to Iuſtice, and finally, he ſhall diſpatch them in the ſaid Court of relation, with the Iudges that the Vice-roy ſhall nominate vnto him.

And the Vice-roy not being preſent in the Houſe or Court of relation, or being abſent from the Citie of *Goa*, the Chancellor ſhall ſerue in his place, according to the order of our Decree.

A note or copy of the authoritie that the Chancellor of the Houſe or Court of Relation of *India* hath.

The Chancellor ſhall peruſe or ouer-ſee all the Bills & Sentences, that are giuen by the Iudges of the ſaid Court or Houſe of relation, and in the paſſing and ingroſſing of them, he ſhall keepe the ſame order that the Chancellor of the Court of Requeſts doth keepe, by authoritie of my Ordinances and Warrants.

He ſhall take notice of the ſuſpicions that are to the Iudges of the ſaid Houſe or Court of relation of *India*, and to the other Officers of the ſaid Houſe, the which he ſhall diſpatch in the ſaid Houſe or Court of relation.

For the is a Chancerie belonging to the Court of Requeſts.

He ſhall take notice of the caſes and errours of the Notaries and Scriueners, and other Officers, whereof the Iudge of Chancerie pertayning to the Court of Requeſts may take Notice, and he ſhall paſſe Bills of aſſurance vpon the ſaid caſes being of ſuch qualitie that it may bee done, and no other Iudge ſhall paſſe them, and he alſo ſhall take notice of the appeales of errours committed by theſe Officers of the eſtate of *India*, and of the wrongs paſt before the Tellers of the coſts, vſing in all that is aboue named that authoritie, that is giuen to the Iudge of the Chancerie belonging to the Court of requeſts.

And for ſo much as in the ſaid parts there is no other Chancellor but he of the houſe or Court of relation, it is my will and pleaſure, that all thoſe matters that in whatſoeuer manner be diſpatcht by the Vice-roy, by Letters, Bills, or Warrants, which by authoritie of my Ordinances ſhould paſſe by the chiefe Chancellor, doe paſſe by him, and in the paſſing and engroſſing of the ſaid matters, he ſhall vſe the authoritie of the chiefe Chancellor, and the Debts that are due in the engroſſing of the Warrants, which the Vice-roy ſhall paſſe, he ſhall determine vpon them with three of the ſaid Iudges, which the Vice-roy ſhall nominate vnto him.

And hee ſhall alſo take notice of the ſuſpicions layd to the Ouerſeers of our Reuenues, or Exchequor, and to the Officers thereof, and hee ſhall diſpatch them according to the authoritie of the chiefe Chancellor.

And touching the valuation of the Garriſons, and other Offices of what ought to bee payd in the Chancerie, the ſaid Chancellor ſhall vſe the ſame order contayned in the Orders of the eſtate of *India*, whereof hitherto hath beene vſed, the which he ſhall vſe onely in this behalfe.

The Chancellor ſhall keepe the Courts that the Iudge of the Chancerie is bound to doe, in the dayes ordayned for that purpoſe, and the Sentences that the ſaid Chancellor doth giue, ſhall paſſe by the Chancerie, or by the ancienteſt Iudge of the Appeales.

And when the Chancellor chanceth to bee abſent, or buſie about other affaires, in ſuch ſort that thereby he cannot be preſent, the Seales ſhall remayne with the ancienteſt Iudge of Appeales in that Office, he which ſhall take notice of all ſuch matters as the ſaid Chancellor might take notice of.

And in all the reſt that in this Regiſter is not declared, the ſaid Chancellor ſhall vſe the ſame order that is giuen to the high Chancellor, or to the Chancellor of the Court of Requeſts, by our Ordinances and Decrees, and this ſhall be vſed in ſuch caſes as they well may be applyed vnto.

A note or copy of the authoritie that belongeth to the Iudges of the Appeales.

There appertayneth to the Iudges of the Appeales, to take notice of the Appeales of the Sentences definitiue, that the chiefe Iudge of the Ciuill caſes, and the chiefe Commiſſioner of the deceaſed ſhall pronounce in ſuch Ciuill caſes as are not contayned in their Prerogatiue or Authoritie.

There appertayneth alſo vnto them, the deciding of the Appeales of Ciuill caſes that doth paſſe before the Iudge of the Citie of *Goa*, and before the ordinarie Iudges, and before the Iudges of Orphants, and whatſoeuer Iudges of the ſaid Citie, and alſo of the Iudges of the Fortreſſes, or Garriſons of *India*, and of the Towneſhips thereof, and of thoſe Captaines that haue no Iudges, the which doth not appertayne to any other Iudgement by authoritie of my Ordinances or Decrees.

All the caſes which by authoritie of the ſame Decree doth appertaine vnto them, they ſhall diſpatch them by a pretence, and in the diſpatching of them, they ſhall keepe the order that I haue giuen by mine Ordinances and Decrees to the Iudges of the Complaints, and Appeales of the Court of Requeſts, and they ſhall as well in the diſpatching of the Sentences definitiues, as of the Interlocutorie, Bills of complaint, Petitions, and Examinations of Witneſſes, and they ſhall haue the ſame authoritie that the Iudges of Appeales of the ſaid Houſe or Court of Requeſts haue.

And the Iudges of Appeales ſhall take notice of the Petitions of the iniurie that is done in caſes Criminall, and Ciuill, of all the Iudges that are reſident in the Citie of *Goa*, and fiue leagues round about the ſame, in thoſe caſes wherein appeale or complaint may be made by Petition, and ſhall diſpatch them according to the forme of our Ordinances and Decrees.

And notwithſtanding, that according to the Decree in the Appeales, the account ſurmounting the ſumme of ten thouſand Reys, three voyces agreeing are needfull to confirme or reuoke; it is my will and pleaſure, and command that two voyces agreeing ſhall ſuffice to confirme or diſanull the ſumme of twentie thouſand Reys, and in the Appeales of greater ſummes, the forme of the ſaid Decree ſhall be kept in all points.

Which is, 6 l. 5 s. ſterling.

Which is, 12 l. 10 s. ſterling.

And in all the reſt which in this Proceſſe in not declared, the ſaid Iudges of Appeales ſhall vſe the ſame order giuen to the Iudges of Appeales of the Court of Requeſts, by my Ordinances and Decrees, and this in thoſe caſes wherein they may be applied according to Iuſtice.

To the chiefe Iudge of Criminall caſes appertayneth to take notice by ***Auſaon noua*** of all the Crimes or Facts that ſhall be committed in the Citie of *Goa*, or fiue leagues round about it, the Vice-roy, or the Court of Relation being in the ſaid Citie, and thoſe caſes that ſhall be written in proceſſe in his Court, he ſhall diſpatch them in the Court of Relation.

A note of the authoritie belonging to the chiefe Iudge of Criminall caſes.

Or, in matters of late time.

Which is as *Weſtminſter* Hal.

Hee ſhall take notice alſo of all the Bills of complaint, or Bills of teſtimonie, or witneſſes: and of all Criminall caſes remitted, to wit, in the caſes wherein it may be remitted, which doe come from whatſoeuer part of the State of *India*, the which hee ſhall diſpatch in the Court of Hearing, or of Relation, if the Iudgement of them doth not appertaine to other Iudges eſpecially, according to my Ordinances and Decrees.

Hee ſhall alſo take notice by Petition of all Criminall Appeales, that the Parties ſhall bring before the Iudges, and the Iudge of the Citie of *Goa*, and of fiue leagues round about the ſame, the which he ſhall command to be anſwered by himſelfe alone, and he ſhall diſpatch the ſaid Appeales in the Court of Relation, and the parties being willing to appeale directly to the Court of Relation by Petition, they may doe it, and the Iudges of Appeales ſhall giue a diſpatch in the ſaid Petitions, according to the forme of the Ordinance in that caſe prouided.

And likewiſe hee ſhall take notice by ***Auſaon noua***, and ſhall diſpatch by himſelfe alone, all thoſe caſes that the *Corregidor* of the Criminall caſes of the Court may take notice, and diſpatch by himſelfe alone, and of the determination that in the ſaid caſes may be appealed by Petition to the Court of Relation, in ſuch manner as they doe appeale from the *Corregidor* of the Court according to the Ordinance in that caſe prouided.

Or in matters of late time.

Hee ſhall giue Warrants or Letters of aſſurance in all thoſe caſes, wherein the *Corregidor* of the Court may paſſe them by the authoritie of his Office, and in paſſing of them he ſhall keepe the forme of the Ordinance in that caſe prouided, &c.

Hee ſhall haue a particular care, that as ſoone as any Facts be diſpatched of any man condemned to die, that receiueth wages or a ſtipend of the King, or is baniſhed, to cauſe his name to be ſet in the Regiſter, or Check-roll, vpon theſe Titles within ten dayes, whereunto he ſhall ioyne a Certificat to the Fact of his condemnation.

Hee ſhall keepe euery weeke two Court dayes, to wit, vpon Tueſday and Friday in the afternoone.

Hee may alſo pleade by Petition the Criminall caſes that doe paſſe before the Iudges of the Citie of *Goa*, and fiue leagues round about the ſame, and hee ſhall receiue the complaints in all thoſe caſes wherein the *Corregidor* of the Court may receiue them, and he ſhall vſe in all ſuch caſes the rule or authoritie of the ſaid *Corregidor* of the Court, in all manner of matters whereunto this may be applied.

And hee ſhall take notice of the Appeales of Criminall caſes that ſhall come from any part of the Eſtate of *India*, and ſhall diſpatch them in the Court of Relation, the Iudgement of them not appertayning particularly to any other Iudges, according to the Ordinances and Decrees, and in the diſpatching of the ſaid Appeales, hee ſhall keepe that order, which I haue giuen to the Iudges of Criminall caſes of the Court of Requeſts by mine Ordinances and Decrees.

There ſhall ſerue with him two Scriueners or Clerkes, of the foure belonging to the chiefe Iudge, according to the Warrant that I paſt, in the diuiſion that I commanded to be made of the Office of the chiefe Iudge.

To the chiefe Iudge of Ciuill caſes belongeth by ***Auſaon noua*** the notice of the caſes Ciuill of the Citie of *Goa*, and round about the ſame fiue leagues, the Court of Relation being in the ſaid Citie, the which ſhall be written in Proceſſe in his owne Court, and he ſhall diſpatch them by himſelfe alone, giuing leaue to appeale in thoſe matters that belong not to his Authoritie, according to the forme of the Decree prouided in thoſe caſes.

A note of the authoritie belonging to the chiefe Iudge of Ciuill caſes.

Alſo there appertayneth to him to paſſe the Certificats, and Letters of Iuſtifications.

And the ſaid Auditor ſhall haue authoritie by himſelfe alone to iudge in matters amounting to the ſumme of fifteene thouſand Reys, which is nine pounds ſeuen ſhillings ſixe pence ſterling, in landed Goods; and in mouable Goods, to the ſumme of twentie thouſand Reys, which is twelue pounds ten ſhillings ſterling.

And of the interlocutory Sentences that the ſaid Iudge ſhall giue, the parties may appeale by Petition in thoſe caſes, which by the Ordinance the *Corregidores* in Ciuill caſes of the Court may appeale.

And he ſhall keepe two Courts euery weeke, to wit, vpon Monday, and vpon Thurſday in the afternoones.

And in all the reſt which in this Proceſſe is not declared, the ſaid chiefe Iudge of Ciuill caſes ſhall vſe the order, that the *Corregidores* in Ciuill caſes of the Court doe vſe, by my Ordinances and Decrees, and this in ſuch caſes as they may be applied vnto.

There ſhall ſerue with him two Scriueners, or Clerke of the foure that ſerued in the chiefe Iudges office, according to the Warrant that I paſt in the diuiſion that I commanded to be made in the ſaid Office.

A note of the authoritie belonging to the Iudge of the Crown Office, and of the Exchequor. Or in matters of late time.

To the Iudge of the Crowne Office, and of the Exchequor appertayneth to take notice of all matters pertayning to the Crowne, or to the Exchequor by *Auſaon noua*, and by Petition of Appeale in the Citie of *Goa*, and fiue leagues round about the ſame, the Court of Relation being there, and out of *Goa* he ſhall take notice from all parts of *India* by Appeales, or by Bill of Complaint, or by Bills of Teſtimonie of all the ſaid caſes, although it be betweene partie and partie. And alſo he ſhall take notice of all the other caſes, whereof the Iudge of matters touching the Crowne and the Exchequor of the Court of Requeſt, may take notice by vertue of my Ordinances, and he ſhall diſpatch the ſame caſes in the Court of Relation, according to the order that I haue giuen by my Ordinances and Decrees to the Iudge, of caſes touching the Crowne and Reuenues of the Court of Requeſts.

Note that ther is a Iudge of Crowne and Exchequor matters in the Court of Requeſts.

And in the interlocutory Sentences that he ſhall giue by himſelfe alone, in whatſoeuer caſes, there may bee an Appeale by Petition in the Court of Relation, in ſuch caſes as by vertue of the Ordinances may be appealed of by Petition.

He ſhall goe at all times being neceſſarie to the Accounts, where hee ſhall proceed according to the rule that I haue giuen in caſes belonging to the Exchequor of the Eſtate of *India*,

The ſaid Iudge of the Crowne and Exchequor ſhall alſo ſerue for Iudge of the Kings Reuenues, and he ſhall vſe in all ſuch matters that order that I haue giuen to the Iudge of the Reuenues, which is reſident in the Court of Requeſts, and alſo in all other matters which otherwiſe I ſhall command hereafter.

There ſhall be two Scriueners or Clerkes, the which ſhall write by their turnes, all thoſe caſes that ſhall paſſe before the ſaid Iudge of the Crowne Office, Exchequor, and Reuenues.

A note of the authoritie belonging to the Attorney of caſes touching the Crowne, and Exchequor.

The Attorney of matters touching the Crowne and Exchequor, ought to bee very diligent and know particularly of all the caſes pertayning to the Crowne and Exchequor, for to require in them all things belonging or appertayning to the true performing of Iuſtice, for the which he ſhall be preſent at all the Courts that the Iudge of the Crowne Office, and of the Exchequor doth keepe, and alſo at all other Courts that ſhall appertayne to my Exchequor, and in all the reſt hee ſhall accompliſh the Ordinance that I haue giuen to my Attorney in matters of the Crowne and Exchequor, in mine Ordinances and Decrees.

Alſo in thoſe caſes wherein he is to be a Preferrer, either in the behalfe of Iuſtice, or of the Reuenues, he ſhall alſo vſe the ſame order which by mine Ordinance I haue giuen to the Preferrer, or Informer of the Court of Requeſts, and to the Attorney of the Reuenues.

A note of the authoritie belonging to the chiefe Commiſſioner of the Deceaſed. Or, in matters of late time.

There appertayneth to the chiefe Commiſſioner of the deceaſed of the Eſtate of *India*, to take notice by *Auſaon noua*, in the Citie of *Goa*, and fiue leagues round about the ſame, within the limit of which fiue leagues ſhall contayne the Territories of *Bardes* and *Salcete*, although ſome of them be without the ſaid fiue leagues, the which ſhall diſpatch ſuch matters as ſhall be proceſſed in his Court by himſelfe alone, giuing in them Appeales, in ſuch caſes, as are not contayned within his authoritie, and he ſhall vſe that authoritie which by my Ordinances and Decrees I haue giuen to the Commiſſioners of the Orphans, and of the Citie of *Liſbone*, and to the Commiſſioners of the Borders or limits of the ſaid Kingdome, in ſuch matters as they may be applyed vnto, and alſo in all ſuch matters as in this Ordinance are not eſpecially prouided for.

Which is, 12 l. 10 s. ſterling. Which is, 9 l. 7 s. 6 d. ſterl.

The ſaid chiefe Commiſſioner ſhall haue authoritie to the quantity of twentie thouſand Reys in mooueable goods, and in Lands or Tenements fifteene thouſand Reys without application, or appeale. And he ſhall appeale in caſes appertayning to the Orphans, and Captiues in thoſe Sentences that he ſhall giue, and are not contayned within the compaſſe of his Authoritie, although that the parties doe not appeale in the ſaid Sentences, according to the Decree in ſuch a caſe appertaying.

Which is, 125 l. ſterling.

And becauſe I vnderſtand by Information that the Commiſſioners of the Orphans, and of the men deceaſed, which doe ſerue in other parts of *India*, doe giue euery one aſſurance only of two hundred thouſand Reys, according to the Decree and Ordinance that hitherto they did vſe, and ſome of the ſaid Commiſſioners doe receiue great quantitie of money of the men ſo dying, the which when the parties will recouer they cannot doe it, by reaſon of the goods which the ſaid Commiſſioners haue not, nor by the aſſurance which was of a very ſmall quantitie. And I being willing to prouide in this matter. It is my wil & pleaſure that the Commiſſioners of the Fortreſſe of *Soſola*, *Moſambique*, *Ormus*, *Malaca*, and *Macao*, and in *Bengala* before they come to, or enter in their Offices, that euery one of them doe giue aſſurance of fiue thouſand Cruzadoes, and the other Commiſſioners of the ſaid Fortreſſes or Townes, ſhall giue euery one aſſurance of two thouſand Cruzadoes.

Which is 1250. pound ſterling.
Which is 500. pound ſterling.

There ſhall be in the Court of the chiefe Commiſſioner, a Cheſt with three Keyes, of the which the ſaid chiefe Commiſſioner ſhall haue one, and the moſt ancient Scriuener or Clarke of his Court another, and the Treaſurer of the ſaid Court ſhall haue the other, in the which all the money of the men deceaſed which in the ſaid parts is to be had, ſhall be depoſited, and it ſhall be ſet downe, or entred into a Booke, with the number or ſumme thereof, according to the order of the Decree to that Caſe appertayning, the which Booke ſhall alſo be layd in the ſame Cheſt, the which ſhall not be opened, but when any Money is to be put therein, and it ſhall bee entred in the ſaid Booke, all the three Officers being preſent, aſwell at the receit as at the expences of the ſaid money, and the ſaid money which in the ſaid Cheſt ſhall be depoſited, and all the reſt which doth appertaine to the ſaid Orphans or men deceaſed, the ſaid chiefe Commiſſioner ſhall not conſent to the taking out of the Cheſt, neither that it be lent to any perſon, but only it ſhall bee ſent vnto this Realme, by Letters of exchange as the cuſtome is, or hee ſhall command it to be deliuered in *India*, to the parties to whom by right it doth belong or appertaine.

Viz. of Portugal

And becauſe I am enformed that ſome perſons dying, to whom there is no certaine knowne, the Vice-Royes doe giue the goods of the ſaid men deceaſed to ſome perſons, whereof there doth ariſe many inconueniences, and I being willing to prouide in the ſaid caſe, doe thinke it meete, and doe command that from hence-forward the ſaid Vice-Royes ſhall not giue the ſaid goods to any perſon with aſſurance or without, and that they ſhall command them to be kept in good ſafeguard, according to the order of mine owne goods, ſending them to the Kingdome directed to the Treaſurer of the Receit of the Captiues, according to the order giuen in this Caſe, that from his hand it may bee giuen to whom it doth appertaine, or to remayne in the Houſe of Receit, hauing no Heires according to the Decree.

The ſaid chiefe Commiſſioner ſhall haue a particular care to know when the ſhippes of this Realme ſhall come to the Citie of *Goa*, and alſo of the other ſhips, that come to the ſaid Citie from other parts of the Eſtate of *India*, and if there dyed in them any perſons, and the order that was kept and obſerued in the making of the Inuentory of their goods, cauſing it all to be ſet in good ſafeguard according to his authoritie, and the dutie of his Office.

And likewiſe in the ſame manner, he ſhall haue a particular care to ſend euery yeare by Letter of Exchange in the ſaid ſhips of this Kingdome, all the money of the ſaid deceaſed men, that is in his Office directed to the Officers to whom it appertayneth to bee deliuered by vertue of my Decrees, that in this Citie it may be giuen, and deliuered to the perſons to whom of right it doth appertaine.

And alſo he ſhall haue a ſpeciall care to make a diſcharge of the generall Regiſter of *India*, of the wages that the ſaid men ſo deceaſed did receiue, becauſe that alſo there may bee a note ſet in their Toll, or Regiſter, how they are dead, and of the day wherein they dyed, that they may receiue no more wages for them of my goods from that day, and to doe this, hee ſhall peruſe the ſaid Regiſter ſome dayes, that he ſhall thinke conuenient for to doe the ſaid diligences, becauſe they doe import very much to my ſeruice, and for this cauſe I command the Scriueners or Clerkes of the ſaid generall Check-roll of *India*, to bee very diligent, and to make all theſe Diſcharges, and to ſet Notes in the Check-rolls of the ſaid men deceaſed, as by the order of the ſaid Regiſter it is commanded them.

The ſaid chiefe Commiſſioner ſhall take no notice of the Appeales that doe come from the Iudges of the Orphans of the Citie of *Goa*, and of the other Fortreſſes of the Eſtate of *India*, and from the other Commiſſioners, but they ſhall goe directly to the Court of Relation, to the Iudges of Appeales, where they ſhall be diſpatched according to the order of the ſaid Iudges of Appeales. Neither ſhall he take notice of the Appeales, which by Bils, or Letters of Teſtimoniall ſhall come from the Fortreſſes of *India*, but they ſhall goe directly to the Iudges of Appeales, to whom the Iudgement doth appertaine, as in their Title is declared.

Of the Interlocutorie Sentences, whereof by my Ordinances may bee appealed by Petition, or by a Bill of Complaint, the parties may according to the forme of my Ordinances and Decrees appeale to the Court of Relation, and the Appeales that doe paſſe before the Iudges of the Orphans of the Citie of *Goa*, and fiue leagues round about the ſame, ſhall goe directly to the Court of Relation, according to the Commandement that I commanded in the new reformation of Iuſtice, and the ſaid Commiſſioner ſhall euery three yeares giue and yeeld an account for the importance that belongeth to the knowing how they doe ſerue and proceed in their Offices, and charges according to Equitie and Iuſtice.

A note of the Keeper, Receiuer, and Diſtributers charges belonging to the Court of Relation.

And becauſe it is conuenient that there be a man that haue care of the Deeds, Petitions, & of the other writings, that do remain in the ſaid houſe where the ſaid Court is kept, and alſo of the Tables, and order of the ſaid houſe; I think it meet, and do command that from hence-forward a man of truſt, and confidence be Keeper of the ſaid houſe, ſuch as the Vice-Roy ſhal think meet for that purpoſe, the which alſo ſhal be Diſtributor of all Deeds, aſwel Criminal as Ciuil, that ſhall come to the ſaid houſe of Relation, according to that order which by mine Ordinances and Decrees I haue giuen to the Diſtributor of the Court of Requeſts, and he ſhall vſe that order which I haue giuen to the Porter of the ſaid houſe, and the ſaid Keeper ſhall alſo ſerue for Receiuer of money for condemnations, for the expences of the ſaid houſe, for the which Receit he ſhall giue account euery yeare, the which acconnt ſhall be taken of him by one particular Iudge, whom the Vice-Roy ſhall nominate for that purpoſe, and the Vice-Roy ſhall nominate the perſon that ſhall ſerue in this Office, that I may confirme the ſame, and command a Patent to be made to the ſaid perſon during his life.

And it is my wil and pleaſure, and I do command that all that which is contayned in this Decree, be fully and wholy executed, as in it is contayned, and that no other be vſed, whatſoeuer Lawes, Decrees, Warrants, Patents, Vſes, and Cuſtomes to the contrarie notwithſtanding, the which ſhall be written in a Booke, the which ſhall bee alwayes vpon the Table in the ſaid houſe of Relation, and the ſame ſhall be put in a Cheſt, which ſhall bee in the ſaid houſe in very good keeping:

A note of the authoritie belonging to the Iudge of the Citie of *Goa*. Or in matters of late time.

The Iudge of the Citie of *Goa*, ſhall take notice in the ſaid Citie, and within the libertie thereof, by *Auſaon noua*, of Caſes Ciuill and Criminall, which eſpecially doth not appertaine to any other Iudgement, and he ſhall grant an Appeale in thoſe Caſes, that are not contayned within his authoritie directly to the houſe or Court of Relation.

And he ſhall take no notice of the Appeales and Complaints that doe paſſe before the ordinary Iudges of the ſaid Citie, and the bounds thereof, foraſmuch as I haue prouided that the ſaid Appeales ſhould goe directly to the houſe or Court of Relation.

Which is fiue pound ſterling. Which is ſeuen pound ten ſhillings ſterling.

The ſaid Iudge ſhall haue authoritie in Landed goods, to the ſumme of eight thouſand Reys; and in moueable goods, to the ſumme of twelue thouſand Reys.

And in all the reſt, which in this prouiſion is not declared, hee ſhall vſe the authoritie that the Iuſtices of Criminall and Ciuill Caſes of the Citie of *Liſbon*, doe vſe according to the Decree and Law of the Reformation of Iuſtice.

And he ſhall only vſe this order, and not that which is giuen to the Licentiate, *George Monteyro*, nor of any other.

A note of the authoritie belonging to the Iudge of the Orphans in the Citie of *Goa*.

The Iudge of the Orphans of the Citie of *Goa*, ſhall be a learned man, and hee ſhall vſe in all matters that order and rule, which by my Ordinances is giuen in the Title of the Iudges of the Orphans, and hee ſhall beare a white Rodde, as the Iudges of the Orphans of the * Kingdome doe beare.

* To wit of *Portugall*.

And of the Sentences that the ſaid Iudge doth giue, which are not contayned within his authoritie, there ſhall be an Appeale to the Iudges of the Court of Relation, and of the complaints which doe paſſe before the ſaid Iudge of the Orphans, the parties may appeale to the Court of Relation, according to the order of the new Law made for the reformation of Iuſtice.

Which is ſixe pound fiue ſhillings ſterling. Which is three pound fifteene ſhillings ſterling.

And the ſaid Iudge of the Orphans of the Citie of *Goa*, ſhall haue authoritie to iudge in matters touching moueable goods to the ſumme of tenne thouſand Reys, and in landed goods ſixe thouſand Reys.

The Copie of the rule or authoritie of the Learned Iudges of *Mazambique*, *Ormus*, *Dyo*, *Malaqua*, *Damaon*, *Bazam* and *Chaul*. Or in matter of later time.

The ſaid Iudges ſhall take notice in the places of their Iuriſdiction by *Auſaon noua*, of all the Cauſes, Ciuill and Criminall, and the Ciuill Cauſes which are proceſſed in their Court or Office, they ſhall iudge definitiuely by themſelues alone, giuing Appeales in thoſe Caſes which are not contayned in their authoritie to the Court of Relation, and the Bils of complaint, or Bils of teſtimonie that ſhall paſſe before them, of the Interlocutorie Sentences, whereof by authoritie of my Ordinances may bee appealed, ſhall bee paſt in the Court of Relation, and not before any chiefe Iudge as hitherto it hath beene vſed.

And the ſaid Iudges ſhall proceſſe the Criminall Caſes, till they doe conclude them by themſelues alone, and when they are concluded, they ſhall giue knowledge to the Captaines, for to appoint a day or houre certaine, wherein they may meete in the Chamber-houſe of the Citie, that they may giue a diſpatch in them, and in thoſe places where there is no ſuch Chamber, the Iudges ſhall meete the Captaines in the Fortreſſes, or Caſtles, and the ſaid Captaine being agreed with the Iudge, the Sentence ſhall be written by the Iudge, whereunto both ſhall ſet their hands, in the which ſhall be vſed due execution, if it be contayned within his authoritie, and being of ſundry opinions, the ſentence ſhall not paſſe, and they ſhal take a third man vnto them, the which ſhall be the Ouer-ſeer of the Kings goods, and if hee be not in place, then the Factor of the ſaid Fortreſſe. And if it chance that the Ouer-ſeer of the goods, nor the Factor for ſome hinderance cannot be preſent, then ſhall ſerue in their place, the eldeſt ordinary Iudge that doth ſerue that yeare, and according to that which two perſons ſhall agree vpon, the Sentence ſhall be written, whereat all three ſhall ſet their hands, that due execution ſhall bee vſed according to the Order aboue rehearſed.

And the Criminall Caſes that are not contayned within the compaſſe of the authoritie of the ſaid ordinary Iudges, they ſhall diſpatch them by themſelues alone, giuing an Appeale, according to the tenour of my Ordinances to the Court of Relation, where the chiefe Iudge of Criminall Caſes ſhall diſpatch them according to Iuſtice.

And the ſaid Iudges ſhall take notice of the Appeales that doe paſſe before the ordinary Iudges, of Cities and Fortreſſes where they are Iudges, and ſhall diſpatch them by themſelues alone, whereof they ſhall giue an Appeale to the Court of Relation, in ſuch Caſes as doe not contayne within their authoritie.

And the ſaid Iudges ſhall take knowledge of the Appeales of the ordinary Iudges, as the Iuſtices of the Borders may doe, and they may alſo plead ſuch Caſes, as the ſaid Iuſtices by the authoritie of their Offices may plead, and in all the reſt, they ſhall vſe the Orders that the Iuſtices of the Borders doe vſe, in Caſes wherein they may be applyed.

Alſo they may paſſe Letters of Protection, in ſuch caſes, as the Iuſtices of the Borders may paſſe them, and the Captaines of the Fortreſſes may not paſſe or grant them, neither may they intermeddle in the ſame by no manner of meanes, and the ſaid Iudges ſhall not grant any Letter of Protection in caſes of death, nor in other caſes which are reſerued for the chiefe Iudge of Criminall caſes, which vſeth the authoritie of the *Corrigidor* of the Court, except the Iudges of *Maſambique*, *Ormus*, *Malaca*, *Moluco*, and *Macao*, for theſe may paſſe Schedules, or Bils of Securitie, a Protection in all caſes, and in thoſe wherein the *Corrigidor* of the Court doth paſſe, or grant them in the Court of Relation according to his authoritie, the ſaid Iudges ſhall paſſe them with the opinion of the Captayne, and the Ouer-ſeer of the Kings goods together, and if there be no Ouer-ſeer of the goods, they ſhall diſpatch them with the Factor, and if it chanceth ſo that neither the Ouer-ſeer nor the Factor can be there, by ſome let or hinderance, then the moſt ancient ordinary Iudge that doth ſerue that yeare, ſhall be in their ſtead, and it ſhall be ſufficient that two of them doe agree in the granting or denying the ſaid Letters of Protection, and the Bils of Controuerſie, of thoſe perſons to whom they doe paſſe or grant the ſaid Letters of Protection ſhall paſſe before the ſaid Iudges, the which thus to bee done, I thinke it meete and conuenient, hauing a reſpect to the diſtance, that is, from theſe parts, to the Citie of *Goa*, where the Court of Relation is, and the great vexation that the parties would receiue in going to demand Iuſtice to places ſo diſtant and farre.

The ſaid Iudges ſhall haue authoritie in Criminall caſes, to the quantitie of fortie thouſand Reys in moueable goods, and in Landed goods to the quantitie of thirtie thouſand Reys, and the Iudges of the Fortreſſes of *Moſambique*, *Ormus*, *Malaca*, *Moluco*, and *Macao*, ſhall haue authoritie in the ſaid Caſes to the quantitie of eightie thouſand Reys in moueable goods, and Landed goods, ſeuentie thouſand Reys, and of thoſe caſes which ſhall ſurmount the ſaid ſumme, they ſhall appeale to the Court of Relation, becauſe they are not contayned within their authoritie.

Which is twentie fiue pound ſterling.

Which is ſixteene pound fifteene ſhillings ſterling.

Which is fiftie pound ſterling.

Which is forty three pound fifteene ſhillings ſterling.

And the ſaid Iudges with the Captaines ſhall haue that authoritie in Criminall caſes, which the Captaynes of my Townes or Caſtles, on the other ſide the Sea haue, as is declared in the order of the twentieth Booke tituled 27. aſwell ouer the *Portugals*, as ouer the men of that Countrey, and the Sentences that they ſhall giue in thoſe caſes which are contayned within their authoritie, according to this Decree, and the ſaid Ordinance ſhall bee executed effectually according to Iuſtice.

And if any caſe contayned in the ſaid Ordinance do happen or chance, ſo that by the authority of the ſame, the ſaid Iudges haue commiſſion to proſecute it vnto death, they ſhall not execute thoſe Sentences, which in any of the ſaid caſes they do pronounce, if the parties ſo condemned be Eſquires, or Gentlemen of my houſhold, or of greater qualitie: for before they doe execute the ſaid Sentences, they ſhall make it knowne to the Vice-Roy, that with his opinion execution may be giuen to the ſaid Sentences.

And the ſaid Iudges ſhall not apprehend any perſon for any complaints of whatſoeuer qualitie they be of, without Information of Witneſſes, according to the new Law of Reformation of Iuſtice, the which Law they ſhall in this and in all other matters accompliſh according to the tenure thereof.

They ſhall keepe the Court dayes that the Iuſtices of the Borders are bound to keepe, and this in the publike accuſtomed places, where the Iuſtices are wont to keepe them, and they ſhall not keepe them in their houſes.

And the ſaid Iudges ſhall examine all ſuch matters, as the Iuſtices of the Borders are bound to examine, by the authoritie of my Ordinances, Lawes, and Decrees of theſe Kingdomes vnder the penalties in them declared, in ſuch caſes as they may be applyed vnto.

They may alſo prouide the places for the Officers belonging to the Iuſtices which are void, according to the order of the Decree, vntill the Vice-Royes doe prouide them, and the Captaynes may in no wiſe prouide them, the which Seruices or Places ſhall bee prouided to my Seruants, or to other well deſeruing perſons, and their deſerts beeing equall, my Seruants ſhall be preferred.

And the ſaid Iudges ſhall bee bound to command euery one of the Scriueners, or Clerkes of their Court to make a Booke wherein they may write all the caſes as well Ciuill as Criminall, and other Bils of Appeale or Complaint, and all other Matters whereof the ſaid Iudges doth take notice, and euery one of them ſetting downe that which is committed to his charge only, as well of thoſe things which they ſhall write in proceſſe for the obſeruing of Iuſtice, as of theſe Matters that are betweene partie and partie.

And euery one of the ſaid Iudges ſhall haue a Booke noted and ſigned by them, wherein they may cauſe all the forfeitures of money that are applyed to the expences of Iuſtice, or to any other place according to the order of the Decree in that caſe prouided.

And the ſaid Iudges may ſet penalties, and condemne in them to the quantitie of two thouſand Reys, for the charges of the ſaid Iuſtice, without any Appeale or Complaint of the ſaid Sentence. The which expences ſhall bee made by the commandement of the ſaid Iudges, and not of the Captaines, and in the Accounts or Reſidencies that the Iudges doe giue, there ſhall an Account bee taken of them of the ſaid money, and of the expences of the ſaid Forfeitures, that notice may be had, if they haue commanded the ſaid Forfeitures to be deliuered to thoſe places or parties whereunto they were applyed, and the expences which by their commandement were made, if they were well and lawfully commanded.

And the ſaid Iudges may not bee impriſoned nor arreſted during the time of their charges, for any Matter whatſoeuer, Criminall or Ciuill, except it bee by the commandement of the Vice-Roy, or the Court of Relation.

And becauſe it importeth much to the keeping of good Iuſtice, and the Adminiſtration thereof, that the ſaid Iudges haue the Authoritie, that belongeth to the charges whereof wee haue giuen them Commiſſion, and becauſe that they beeing ſubiect to the Captaynes, did ariſe many inconueniences, and they were oppreſſed in ſuch manner, that they could not performe their Duties with that Integritie, and libertie that belongeth to the Seruice of God, and mine; And I beeing willing to prouide in this Caſe, doe thinke it meete, and doe command that the ſaid Captaynes may haue no Iuriſdiction, nor any Superioritie ouer the ſaid Iudges, and that they doe not intermeddle with any thing pertayning to their Offices or charges, any thing to the contrarie notwithſtanding.

And if the ſaid Iudges doe commit any crimes or exceſſes, ſo that it ſeemes to the Captaynes that they ought to aduertize the Vice-Roy thereof, they ſhall doe it by their Letters, the which the Vice-Roy ſhall command to be peruſed in the Court of Relation, that they may proceed againſt them according to Iuſtice.

And the ſaid Iudges ſhall take ſuch Fees for their Aſſignements as the Iuſtices of the Borders may take, by the Authoritie of their Offices, and according to my Ordinances.

And when the ſaid Iudges ſhall bee abſent, or hindered, ſo that by themſelues they cannot ſerue, they may nominate a perſon to ſerue in their place, and if hee chance to dye, after hee hath nominated, the perſon ſo nominated ſhall ſerue vntill the Vice-Roy doe prouide another, and if hee dyeth without nominating any perſon to ſerue in his place, the Factour of the Kings Reuenues ſhall ſerue the place, the which perſons ſhall ſerue the ſame place, all the time that the Vice-Roy doth not nominate or prouide, as it is alreadie declared, and the Vice-Roy ſhall prouide a man of Learning and Qualitie, in whom the ſaid charge may well bee employed, the which perſons in all things ſhall vſe the Order of this Decree.

And it is my will and pleaſure that touching the Suſpitions that ſhall bee layd to the ſaid Iudges in ſuch Caſes as by reaſon of their Offices they may take notice of, they ſhall keepe this Order following, to wit, when any Suſpition ſhall bee intended againſt them by any partie of what Degree or Qualitie ſoeuer he be, the Iudge not yeelding himſelfe guiltie of the Suſpition, the Acts thereof ſhall be committed to the ancienteſt ordinary Iudge that ſerued the yeare before, the which Iudge ſhall determine of the ſame, according to Iuſtice, and the ſaid Iudge ſhall proceed alwayes in the cauſe wherein the ſaid Suſpition was layd againſt him, vntill it be finally determined, taking to himſelfe for an Adiunct, one of the Iuſtices of that preſent yeare, which doe ſerue in the ſaid Fortreſſe or Garriſon where hee is Iudge, not beeing ſuſpected, but if hee bee, hee ſhall take another Iuſtice, and beeing both ſuſpected, hee ſhall take the ancienteſt Alderman, and the ſame beeing ſo, hee ſhall take the ſecond, and if hee bee ſuſpected, hee ſhall take the third, to the which no ſuſpition can bee layd, and the Acts that they two ſhall make, It is my will and pleaſure that they bee in force and power, as if the ſuſpition had not beene layd vnto the ſaid Iudge, and beeing iudged that hee is not ſuſpectiue, hee alone ſhall proceed in the Caſe, as hee ſhould haue done it, if the ſuſpition had not beene intended againſt him. And being iudged to bee ſuſpectiue, in ſuch a Caſe hee ſhall proceed no further, and there ſhall be a Iudge ſet in his place, that may take notice of the ſaid Caſe according to the forme of my Ordinances.

And it is alſo my will and pleaſure, that when a ſuſpition is thus laid to the ſaid Iudges, in whatſoeuer caſes, as well Criminall as Ciuill; and the partie that doth lay the ſaid ſuſpition, is not contented with his owne depoſition, but is willing to giue other proofe; hee ſhall depoſite foure Cruzados before any hearing be giuen to the proofe, the which he ſhall forfeit to the poore Priſoners of the Iayle of that Garriſon where he ſerueth, if it be iudged that the ſaid Iudge is not guiltie of the ſaid ſuſpition.

Which is one pound ſterling

The ſaid Iudges ſhall haue 200000. Reys ordinarie euery yeare paid, in the Factorſhips of the Garriſons where they doe ſerue by the Factors thereof, at euery quarter of the yeare, the which the Factors ſhall pay them of the firſt Money they receiue, in ſuch ſort, that they alwaies bee well paid, and this with a Certificate of the Scriuener or Clerke of his charge, how he hath ſerued the time of the quarter, and with the ſaid Certificate, and the Acquittance of euery one of the Iudges, the Money for the ſaid quarteredges, ſhall be receiued in account of the ſaid Factors that ſhall pay it them, and the Copy of this Chapter ſhall be regiſtred in the Office of the ſaid Factors, by the Clerke of the ſaid Office, the which Ordinarie the learned Iudges ſhall onely receiue.

Which is 125. pounds ſterling

And the ſaid Iudges ſhall receiue allowance of victuals for two men that doth accompany them, and doth ſerue with them in matters of Iuſtice, the which ſhall bee paid vnto them at their quarters, at the charges of my reuenues, as hitherto it hath beene done by a Certificate of the ſaid Clerkes of the Factorſhippes, wherein they ſhall declare how the ſaid Iudges haue the ſaid men, and how they doe ſerue with them in the manner aboue rehearſed. There follow like Rules for the Iudge of *Macao*, and the Kingdome of *China*, which for breuitie I haue omitted.

Here followed a Collection of the Warrants made in the Viceroyes name to the Captaines of all the ſeuerall Forts and Places of command in all the Portugall Indies, *whereby they had commiſſion to execute their charges, and to receiue their Wages, Priuiledges and Rights, in manner there by ſeuerall Warrants for each particular, to each Captaine expreſſed: but it is a pretie large Volume, and here for the length omitted, there being no leſſe then three and twentie ſeuerall Warrants to* George Meneſes, *Captaine of* Moſambique *and* Sofala, *touching his charge, power, and priuiledges; and likewiſe for the reſt.*

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§. III.

The Receipt of the Reuenues of the State of India: *as alſo the Expenſes publike therein.*

THis Citie of *Goa* yeeldeth to his Maieſties reuenues 235102. Pardoas, foure Tangas, thirteene Reys, which make 70530853. Reys, which makes in *Engliſh* Money fortie foure thouſand and eightie one pounds, fifteene ſhillings ſeuen pence halfe peny farthing, two tenth parts of a penie: in this manner,

To wit, 30000000. of Reys, for 100000. Xerafins of the rent of the Cuſtome-houſe, one yeare with another, which is eighteene thouſand ſeuen hundred and fiftie pounds ſterling.

3000000. Reys for 10000. Xerafins, of the rent of the prouiſions and Anfiaon, which is applyed to the expenſes of the Hoſpitall, and is one thouſand eight hundrend ſeuentie fiue pounds ſterling.

Anfiaon is an Herbe that maketh drunk.

1950000. Reys for 6500. Xerafins, of the rent of the * *Betre*, which is one thouſand two hundred and eighteene pounds fifteene ſhillings ſterling.

* Which is a kind of Herbe they vſe to eat.

1920000. Reys for 6400. Xerafins, for the rent of the Spices, which is one thouſand and two hundred pounds ſterling.

900000. Reys, for 3000. Xerafins, of the rent of the *Noraſquas*, which is fiue hundred ſixtie two pounds ten ſhillings ſterling.

Certain Ilands ſo called.

1920000. Reys, for 6400. Xerafins, for the rent of the *Pagades de Salcete*, and *Bandes*, which is one thouſand and two hundred pounds ſterling.

Which are certaine Lands belonging to *Salcete* and *Bardes*.

675000. Reys, for 2250. Xerafins, for the rent of the cloathes made of Cotton-wooll, which is foure hundred twentie one pounds ſeuenteene ſhillings ſixe pence ſterling.

204000. Reys, for 680. Xerafins, for the rent of the * *Catualia*, which is one hundred twentie ſeuen pounds ten ſhillings ſterling.

* Or Cattell.

153000. Reys, for 510. Xerafins, for the rent of the Oyle Mils, which is ninetie fiue pounds twelue ſhillings ſixe pence ſterling.

1860000. Reys, for 6200. Xerafins, for the rent of the Chancery, which is one thouſand one hundred ſixtie two pounds ten ſhillings ſterling.

1500000. Reys, for 5000. Xerafins, for the Shops that ſell Silke and Chamblet, which is ninetie three pounds ten ſhillings ſterling.

2319289. Reys, for 7730. Xerafins, foure Tangas, fortie nine Reys, for the duties of this Iland, which is one thouſand foure hundred fortie nine pounds, eleuen ſhillings, one penie, and two twentieth parts of a penie ſterling.

304500.

304500. Reys, for 1015. Xerafins, for the rent of the Silke, which is one hundred and ninetie pounds ſixe ſhillings three pence ſterling.

20225064. Reys, for 67416. foure Tangas, foure and twentie Reys, for the duties of *Salcete* Xerafins, and *Bardes*, which is twelue thouſand ſixe hundred fortie one pounds, fiue ſhillings, nine pence halfe penie, and two twentie parts of a penie ſterling.

Here is no mention made of the Cuſtomes of Horſes: for after that *Biznaga* was loſt there come few from *Ormus*, and the moſt part of them goe to *Chaul*, where declaration is made of what they may yeeld, and thoſe that doe come to *Goa*, now *Biznaga* is loſt, may import 10000. Pardaos of Gold, for 3600000. Reys ſterling, twentie two thouſand two hundred and fiftie pounds.

Sofala Fortreſſe hath no rent for his Maieſtie, but ſome Iuory which is ranſomed there, which now is verie little; and when it is ranſomed, it is ſpent in the ſaid Fortreſſe, hauing ranſomed in times paſt much Gold and Iuorie in it, whereof the ſaid Fortreſſe was prouided, and alſo the Fortreſſe of *Moſambique:* This Fortreſſe is ſeparated, and is a gouernance by it ſelfe.

Moſambique Fortreſſe hath no rent for his Maieſtie, and ſome ranſome of Iuorie from *Dio*, is alſo ſpent in the ſaid Fortreſſe, without any comming thereof to *India* for the Kings reuenue, as before it did, it was ſuſtained with the prouiſion that went to it from *India*; the which now is not done, becauſe theſe yeares paſt, it is ſeparated from the gouernment of *India*.

Ormus Fortreſſe yeeldeth to the King euery yeare 170000. Pardaos de Tangas, which is 51000000. of Reys, at 300. Reys the Pardao, and is thirtie one thouſand eight hundred ſeuentie fiue pounds ſterling, counting one yeare with another, which is the rent of the Cuſtome-houſe that was giuen to his Maieſtie, with ſome other duties that are paid to him, as in this Title is declared, &c.

Dio Fortreſſe yeeldeth to his Maieſties reuenues 100000. Pardaos of Gold, which 36000000. of Reys, at 360. Reys the Pardao, & is twentie two thouſand fiue hundred pounds ſterling, with all the rents of *Bazar*, and the great Cuſtome-houſe, and of *Gogola*, and the Store-houſe of *Damaon*, which alſo entreth in this ſumme.

Damaon Fortreſſe, with the Countries annexed to it, doe yeeld to the King my Maſter euery yeare, 42933. Pardaos of Gold, which is 15455880. Reys, and is nine thouſand ſixe hundred ninetie nine pounds eighteene ſhillings ſixe pence ſterling.

Baçaim Fortreſſe, with the Lands annexed to it, yeeldeth to his Maieſtie euery yeare 115334. Pardaos of Gold, euery Pardao containing foure Larins, of ninetie Reys *per Larin*, being ſo currant in the Countrey, which makes 41520240. Reys, which is twentie fiue thouſand nine hundred and fiftie pounds three ſhillings ſterling.

Pragana is a Towne.

The *Pragana* of *Manora* and *Aceri*, yeeldeth to the King euery yeare 3898. Pardaos of Gold, 69. Reys, which makes 1403349. Reys, which is eight hundred ſeuentie ſeuen pounds one ſhilling ten pence farthing, and two twentie parts of a penie ſterling.

Chaul Fortreſſe yeeldeth to his Maieſtie 30629. Pardaos, one Tanga, which is 9188760. Reys, and is fiue thouſand ſeuen hundred fortie two pounds nineteen ſhillings ſix pence ſterling euery yeare. To wit, 7000. Pardaos of tribute, and 16000. Pardaos cuſtome of Horſes, one yeare with another going to the ſaid Fortreſſe, and 7629. Pardaos, and one Tanga for rents, and this beſides other rent of the *Catuniaṡ* and *Neale* of *Cambaya*; and of ſome goods from *Ormus*, the which becauſe it is a new thing, is is not yet knowne what it may be worth.

Which are a kind of Pantados.

Onor in the contract of peace, which the Vice-roy *Don Luiz de Taide*, made with the Queen of *Garſopa*, whoſe the ſaid Fortreſſe was, ſhe bound her ſelfe to giue to this Eſtate euery yeare, fiue hundred Candil of Pepper, containing three hundred and three quarters weight euery Candill, which is 187500. pounds waight, at the rate of fiue and twentie Pardaos of Gold, and foure Tangas the Candill, which is 9240. Reys, and makes in all 4620000. Reys, which is, two thouſand eight hundred eightie ſeuen pounds ten ſhillings ſterling euery yeare, the which heretofore was not paid, becauſe of the warre that hath beene with this Eſtate and them.

Or Horſe loads.

This Fortreſſe yeeldeth alſo twentie Fardaos of Rice, of ſome Lands and Vargeas, which went away or did rebell with the ſaid duties.

Vargeas are plaine Earable grounds by the Water ſide. *Chatins* are Merchants. Pagodes, a piece of that Mony among them, with an Image of the Deuill vpon it.

The *Chatins* of *Barcelor* doe pay to his Maieſtie for tribute, fiue hundred Fardaos of Rice euery yeare, the which his Maieſties Factor doth recouer, and are worth 120000. Reys, which is ſeuentie fiue pounds ſterling.

The Cuſtome-houſe of *Mangalor* Fortreſſe, yeeldeth one yeare with others, foure hundred Pagodes, and alſo one hundred ſixtie two Fardaos of Rice, which the King of *Banguell* doth pay, and are recouered of Vargeas, or Earable grounds, which were and are ſaued, all the which is worth 218880. Reyes, which is one hundred thirtie ſixe pounds ſixteene ſhillings ſterling.

Cananor Fortreſſe yeeldeth nothing to his Maieſtie: they gather in it a little Ginger for the ſhips of the Realme, although now it is very little, becauſe of the warres of *Malauar*; notwithſtanding, it is gathered for ſuch perſons, as doe ſend to haue it gathered.

The Cuſtome-houſe of the Citie *Cochin* which now is erected, may yeeld to his Maieſtie one yeare with another 50000. Pardaos Xerafins, which maketh 15000000. of Reys, which is nine thouſand three hundred ſeuentie fiue pounds ſterling.

The rent of the Fortreſſe *Manar*, is worth 133460. Fanoes, which are 4003800. Reys, the which his Maieſtie hath in the ſaid Iland, and in other Ports neighbouring there-about, and of tribute which the King of *Iaſanapatan*, and other Lords do pay, which is 2502 l. 7 s. 6 d. ſterling.

Which are 30. Reys euery one

Seylan the *Madune*, doth pay euery yeare for tribute to his Maieſtie, 300. Bares of Cynamon, containing 300. weight the Bare, which is 90000. weight, at the rate of ten Pardaos the Bare, which is 900000. Reys, and it is 562 l. 10 s. ſterling.

Malaca Fortreſſe yeeldeth to his Maieſtie euery yeare, 60000. Pardaos of Gold, which is 21600000. Reys, and 13500 l. ſterling: and this is vnderſtood one yeare with another.

Maluco, it was ſhewen by the eſteeme or valuation of the rent, that this Fortreſſe did pay for the thirds of all the Cloues that is brought to *India*; and for tribute, that it was 10000. Ollas, and 500. Fardos of *Sagun*, which is worth 300000. Reys, which is 187 l. 10 s. ſterling.

A piece of Mony ſo called.
Fardo, a horſe load.
Maluco is now poſſeſſed by the *Spaniſh* and *Dutch*.

The incloſing of all the Rent of the Eſtate of India.

THE rent of the State of *India*, amounteth to 271861762. Reys, as by the receipts appeareth, which is 169913 l. 12 s. 10 d. q;. $\frac{1}{2}$. of a peny, whereof is abated 24000000. of Reys, which is 15000 l. ſterling, that may bee ſhort in this account, of all the Fortreſſes of the State, being among Heathen people, and for whatſoeuer occaſion there be, there are breaches and loſſes for want of reſorting to the Cuſtome-houſes, and thereby the ſaid rents are not fully recouered.

And there remaines cleere all charges borne, 247861762. Reys, which makes in Pardaos Xerafins, which is the Money that is currant in this Citie of *Goa*, after the rate of 300. Reys, *per Xeraſin* 826205. Pardaos, foure Tangas, twentie two Reys, which is 154913 l. 12 s. 00 d. q;. $\frac{1}{2}$. part of a penie ſterling.

And beſides the rent that the State doth yeeld to the King my Maſter, there is another rent ariſing of one in the hundred, and of Impoſition, of prouiſions of the Fortreſſes, which are towards the North: the which applyed for the fortification of the Fortreſſes where it is gathered, which may amount one yeare with another, to 80260. Pardaos, which 24078000. Reys, which is 15048 l. 15 s. ſterling.

To wit, 18000. Pardaos for one preſentment in the Cuſtome-houſe of *Ormus*, which is 5400000. Reys, and makes 3375 l. ſterling.

Item, 9700. Pardaos, which is 2910000. Reys, ariſing of $\frac{1}{2}$ in the hundred of the Cuſtome-houſe of *Dio*, which is 1818 l. 15 s. ſterling.

Item, 13000. Pardaos of one in the hundred, and Impoſition of the prouiſion of the Fortreſſe of *Damaon*, which is 3900000. Reys, and makes 2437 l. 10 s. ſterling.

Item, 1000. Pardaos, of one in the hundred, and the Impoſition of the prouiſion of the Fortreſſe of *Baçaim*, with 3000000. and makes 187 l. 10 s. ſterling.

Item, 16560. Pardaos, of one in the hundred, and of the Impoſition of the prouiſions of the Fortreſſe of *Chaul*, which is 4968000. Reys, and makes 3105 l.

With the 13000. Pardaos, of the one in the hundred of the Cuſtome-houſe of this Citie of *Goa*; which is 3900000. Reys, as it did appeare by the accounts of the Officers, and other informations thereunto belonging, which is 2437 l. 10 s. ſterling.

A Copie of all the ordinarie expences that are made in the Citie of Goa, *at his Maieſties charges.*

THE Vice-roy of *India*, hath for his Ordinarie by Warrants from his Maieſtie, 7339550. Reys, for 18348. Cruzados, 350. Reys, which is 4587 l. 4 s. 4 d. ob. at the rate of 400. Reys, *per Cruzado*; to wit, 8000. Cruzados, which 2000 l. of his Ordinary in ready Mony, and the 10248. Cruzados, 350. Reys, that the 600. Kintals of Pepper free, and without waſte, being ſold for ready Money, are worth after the rate of 40. Cruzados euery Kintall, as they do giue for it in the Realme; and they doe amount to 12000. Cruzados, whereof there is abated 660450. Reys, which the ſaid 600. Kintals of Pepper are worth, which muſt bee bought for his owne Money, and being abated after the rate of 1000. Reys, $\frac{3}{4}$. of a Rey the Kintall, which is the price that is ſet downe in the Factorſhip of *Cochin*, their remaines cleere 10348. Cruzados, 350. Reys for the ſaid Pepper, the which do make with the ſaid Ordinary in readie Money 18348. Cruzados, 350. Reys, which doe amount to the ſaid 7339550. Reys, otherwiſe hee ſhall haue that which by his Warrants is granted vnto him, &c.

Euery Cruzado is 5 s. ſterl.
Which is 100 l. weight euery Kintall.
Viz. of *Portugal*
Which is 13 s. 9 d. nine ſixtieth parts of a peny ſterling.

There is alſo giuen to the ſaid Vice-roy 12000. Cruzados euery yeare, towards the Table of Gentlemen, and Penſions of old Souldiers which haue ſerued, which is worth 4800000. Reys, as the Earle *Don Lewis*, *Don Franciſco Maſcarennas*, and the other Vice-royes and Gouernours heretofore haue had, &c.

Which is 3000 pounds ſterl.

The Secretary of *India* that goeth with the Vice-roy, hath by Warrant from his Maieſtie 400000. Reys Ordinarie, which is 250 l. ſterling, by warrant from his Maieſtie: alſo hee hath

300000.

To wit, of Merchanzio.

300000. Reys for the diſpatch of the Cheſts, which is 187 l. 10 s. ſterling, and 30000. Reys for his lodgings, which is 18 l. 15 s. and is in all 456 l. 5 s. ſterling a yeare.

The Enſigne Generall of the Kings Standard, which alſo goeth with the ſaid Vice-roy, hath ordinary 40000. Reys, which is 25 l. ſterling.

The Captain of the Guard of the ſaid Vice-roy, hath 84000. Reys ordinary, which is 52 l. 10 s. And alſo 144000. Reys for his lodging, which is 9 l. which is in all 61 l. 10 s. ſterling.

The chiefe Phyſician which goeth with the ſaid Vice-roy, hath 44800. Reys ordinary, which is 28 l. ſterling.

The Apothecarie that goeth with the ſaid Vice-roy, and doth ſerue in his Army by Sea and by Land, and is bound to make and prouide the Armies and Fortreſſes of things neceſſary for Phiſicke, hath 24000. Reys, which is 15 l. ſterling.

The Barber that goeth with the ſaid Vice-roy, and ſerueth in the Army by Sea, and by Land, hath ordinary 19800. Reys, which is 12 l. 7 s. 6 d.

Two Chaplains that doe ſerue the ſaid Vice-roy, haue each 24000. Reys, which is 30 l. betweene them.

The Sergeant of the Court which goeth with the ſaid Vice-roy, and ſerueth before him, hath 30000. Reys, which is 18 l. 15 s. ſterling.

The Interpreter of the State, hath 50000. Reys in this manner 36000. which he had before, and 14000. which were granted him by the Earle *Don Lewis*, in the duties belonging to the Cuſtome-houſe for an *Arabian* Horſe, which is 31 l. 5 s. ſterling.

Alſo, he hath by another Warrant of the ſaid Earle euery yeare 17280. Reys, for a Clerke that ſerueth him, which is 10 l. 16 s. and is in all 42 l. 1 s. ſterling.

The ſaid Vice-roy hath for to ſerue and accompany him in his Guard, 60. men *Portugals*, to the which are payed euery moneth 1200. Reys a man, which is 15 s. ſterling: to wit, 60. Reys for wages, like a man of Armes, and 600. Reys for their prouiſion, which in all do amount vnto 864000. Reys, which is 45 l. euery moneth among them all, and makes 540 l. ſter. euery yeare.

The ſaid Vice-roy hath ten Trumpetters for to ſerue with him, of the which euery one is to haue for his prouiſion and wages 21600. Reys *per Annnm*, to 1200. for his wages, and 600. for his prouiſion euery moneth, which is 13 l. 10 s. ſterling; and is in all 135 l. ſterling.

Or Kettle or Dumb-players.

The ſaid Vice-roy hath foure Muſicians; to wit, one Maſter *Portugues*, and three Seruants of his, which haue euery moneth as followeth; the Maſter 500. Reys wages, or whatſoeuer elſe, and 600. Reys for his prouiſion and his Seruants, 600. Reys euery moneth, which is in all 34800. Reys, and makes 21 l. 15 s. ſterling.

There is moreouer giuen for allowance of the ſaid men of Armes for his Guard, Trumpetters and Muſicians 756820. Reys euery yeare, after the rate of 28. Reys a day to euery one, wherein is reckoned the Captaine of the Guard, at 84. Reys by the day; and the Sergeant and the Appointer at 56. Reys by the day, which is in all 473 l. 3d. ſterling, beſides the Captaine Sergeant and Appointer, which amounteth to 70560. Reys, which is 44 l. 2 s. ſterling.

There is alſo giuen euery yeare for the apparelling of the ſaid men of the Guard, Trumpetters and Muſicians, 240000. Reys, which is 150 l. ſterling.

The chiefe Enſigne-maker which now is in this State, hath by a Warrant from his Maieſtie 320000. Reys ordinary euery yeare, which is 200 l. ſterling.

There is giuen by Warrant from his Maieſtie, to *Auguſtin de Soto Maior*, that was ſent to theſe parts for chiefe Maſter of the Mynes 360000. Reys ordinarie euery yeare, which is 225 l. ſterling.

There ſerueth in this Court at this preſent, by a Warrant of the Vice-roy, a Harbenger of the Court, which hath euery yeare ordinary 30000. Reys, which is 18 l. 15 s. ſterling.

And hee ſerueth alſo for a Receiuer of the houſe of Lodgings of the ſaid Vice-roy, for the which he hath 20000 Reys ordinary euery yeare, which is 12 l. 10 s. and in all is 31 l. 5 s. ſter.

The ordinary of the Vice-roy and Officers, before rehearſed, amounteth to 16083450. Reys, which is 10052 l. 3 s. 1 d. ob. ſterling.

Officers belonging to Iuſtice.

THe Chancellor of *India* hath 300000. Reys ordinary, and 100000. that were granted him by a Warrant from his Maieſtie, and 18000. Reys for his lodging, which amounteth in all to 418000. Reys, which is 261 l. 5 s. ſterling.

The chiefe Iudge of Criminall Cauſes, hath 300000. Reys ordinary, and 100000. Reys granted him by his Maieſties Letter, and 30000 Reys for his lodging, which in all amounteth to 430000. Reys, which is 268 l. 15 s. ſterling.

The chiefe Iudge of Ciuill Cauſes hath 300000. Reys ordinary, and 100000. Reys that were granted him by his Maieſties warrant, and 18000. Reys for his lodging, which amounteth in all to 418000. Reys, which is 261 l. 5 s. ſterling.

The Iudge of the Crowne matters, and of matters touching the Kings reuenues, hath 300000.

Reys ordinarie, and 100000. reys, that were granted him, by his Maieſties warrant, and 18000. reys for his Lodging, which is in all 418000. reys, and is 261l. 5s. ſter.

The chiefe Iudge of Wills and Teſtaments of *India*; hath ordinarie euery yeere of his Maieſties Reuenues 150000. reys, and 100000. reys that were granted him by his Maieſties warrant, and alſo 18000. reys for his Lodgings, and the other 150000. reys that want for the 300000. reys, he is to haue them of the Goods of them that are deceaſed, and if it doth not amount to ſo much, it ſhall be accompliſhed at his Maieſties charge, ſhewing how he is not ſatiſfied, and it amounteth in all to 261li. 5s. ſter.

The Kings Atturney hath 300000. reys ordinarie, and 100000. augmented by his Maieſties warrant, and 18000. for his Lodgings, which is 261l. 5s. ſter.

There ſerueth at this preſent in the Court of Releaſes three Iudges, to wit, the Bachelor, *Andres Fernandes*; the Doctor, *Luiz de Gois de la çerda*; and the Bachelor, *Simon Pereira*, to the which is giuen euery yeere 1104000. reys, after the rate of 368000. reys to euery one, which is 690l. ſterling in all, 100000. reys augmented by his Maieſties warrant, entring in this account.

The Iudge of the Citie of *Goa* hath 100000. reys ordinarie, which is 62l. 10s. ſter.

The Bayliffe of this Citie hath 20000. reys ordinarie, which is 12l. 10s. ſter.

The Serjeant hath 20000. reys ordinarie, which is 12l. 10s. ſter.

The Clerke or Notarie of the Chancerie hath 30000. reys ordinarie, which is 18l. 15s. ſter.

The Kings Sollicitor hath 30000. reys ordinarie, which is 18l. 15s. ſter.

The Iayler hath 19200. reys ordinarie, which is 12l. ſter.

The Porter of the Chancerie hath 10800. reys for his wages and prouiſion, which he receiueth, as a man of Armes, and is 6l. 15s. ſter.

The Porter and Keeper of the Court of Relation, and Diſtributer of the Bills of Appeales, hath 100000. reys ordinarie, which is 62l. ſter.

The Bayliffe of the Suburbs without the Citie, hath 20000. reys, which is 12l. 10s. ſter.

The wages of the Officers aboue written, amounteth 3824000. reyes, which is 2390l. ſter.

Officers belonging to the Citie of Goa; *her Fortreſſes and Paſes, or Ports.*

THe Captayne of this Citie hath 600000. reys ordinarie euery yeere, and alſo 86400. reys for his Lodgings, and alſo 622260. reys, in ſatiſfaction of the *Bares*, which before they had by Warrants of the Vice-royes and Gouernours of this Eſtate: and moreouer, there is giuen him 150000. reys for the *Chitos*, which they gaue to the Mares, ſtrangers, which ſumme amounteth all to 1458660. reys by the yeere, which amounteth to 911l. 13s. 3d. ſterling euery yeere.

Viz. of merchandiſe, which are gifts or preſents.

The chiefe Baylife of this citie hath 100000. reys ordinarie euery yeer, which makes 62l. 10s.

The Maſter of the Ports of the Iland of *Goa*, hath 100000. reys ordinarie, which makes 62l. 10s. ſterling.

The Captayne of the Caſtle of *Pangin*, hath 50000. reys ordinarie, which is 31l. 5s. ſter.

The Captayne of the Caſtle of *Maroa*, hath 40000. reys ordinarie, which is 25l. ſter.

The Captayne of the Caſtle of the *Paſo ſequo*, hath 40000. reys ordinarie, which is 25l. ſterling.

The Captayne of the Caſtle of *Beneſtarin*, hath 60000. reys ordinarie, which is 37l. 10s. ſter.

The *Portugal* Notarie of the Iland of this Citie, hath 18000. reys ordinarie, which is 11l. 5s. ſterling.

Note that thoſe places are certayne paſſages where men pay a certayne tribute or toll, alſo it is a drie Port. Or drie Pace or Port.

The Conſtable of this Citie, and of the Powder houſe of the ſame, hath 30200. reys ordinarie, which is 18l. 17s. 6d. ſter.

In the ſaid Powder houſe there be three Conſtables which haue their wages paid them, which doth amount to 43200. reys, at the rate of 14400. reys to euery one, by a warrant of the Earle *Don Francisco Maſcarennas*, which is to euery one 9l. ſterling, and is in all 27l. ſter.

The Armourer which is bound to keepe ſhop in this Citie, and to goe in the Armie with the Vice-roy when he goeth abroad, hath his wages and prouiſion as a man of Armes, or a Gunner, which is 14400. reys, and it is 9l. ſter.

The foure Caſtles of *Pangin, Maroa, Paſo ſequo*, and *Beneſtarin*, hath euery one a Conſtable, which ſhall continue, and watch in the ſaid Caſtles, and they haue their wages and prouiſion, as the Gunners haue, and 400. reys more by the moneth to euery one after this rate, euery one hath 1600. reys euery moneth, which is 19200. reys to euery one a yeere, and is 48l. ſterling in all, after the rate of 12l. ſterling euery one.

There bee in this Iland of *Goa* ten *Tandares* and Clerkes, for to keepe the paſſage thereof, to whom is paid the wages and prouiſion of a man at Armes, ſeruing the ſaid Offices, and alſo their dwellings, to wit, ſuch as are allowed to haue them, the which are theſe that follow.

The Keeper of the pace of *Pangin*, and the Clerke thereof. The Keeper of the pace of *Rebandar*, and the Clerke thereof. The Keeper of the pace of *Dangin*, and the Clerke thereof. The Keeper of the pace of *Beneſtarin*, and the Clerke thereof. The Keeper of the Pace of

Ports or Paſſages. Note that he maketh here mention but of ſix, and in the ſumme is allowed for ten.

of *Carambolim*, and the Clerke thereof. The Keeper of the Pace of *Gaçarim*, and the Clerke of the ſame pace.

The which doth amount to 120000. reys, making account to euery one at the rate of 12000. reys by the yeere, which is in all 15l. ſterling. Note that the Clerkes are contained within the ſaid wages.

All the expences that is made with the Officers of the Citie of *Goa*; her Fortreſſes and Paces, or Ports, as are aboue ſet downe, amounteth to 2151260. reys, which is 1345l. 3s. 5d. ſterling.

The expences laid out with the Officers * aboue named, belonging to the Kings Rents and Reuenues, is 2530200. reys, which is in all 1581l. 7s. 6d. ſterling.

* The particular Officers, Clerkes, Factors, Receiuers, &c. are for breuitie omitted, as alſo in thoſe that follow.

All the expences made with the Officers belonging to the Riuer aboue-rehearſed, 1436960. reys, which makes 898l. 2s. ſter.

All the expences disburſed on the Officers of Accounts aboue-rehearſed, amounteth to 2581720. reys, which is 1594l. 10s. 6d. ſter.

All the expences disburſed in the cuſtome Houſe, commeth to 970240. reys, which is 606l. 8s. ſterling.

All the wages and dwellings, which are paid to the men in ordinarie to the Vice-roy, and other Officers of this Eſtate, with the Kinſmen of the Captayne, Commiſſioner of the holy [b] Mercy, and one Alderman, which are Gentlemen, and in the prouiſion of the Secretaries and Clerkes, amount to 4127880. reys, at the rate of 60000. reys euery Gentleman, and 12000. reys to the other Souldiers, and the prouiſion for the Secretaries Clerkes, at thirteene Tangas euery moneth, and to the *Sobralda* of the Pace of the Caſtle of *Naroa*, is giuen 7200. reys by the yeere, which enters into the ſaid account, and is in all 2579l. 18s. 6d. ſter.

b Note that the holy monie is a kind of brotherhood which ſerueth to buy ſuch as are ſlaine, hanged, or drowned, and not knowne or haue no friends. It is alſo an Hoſpitall for the poore.

Or gentlemen of the round.

Seruants allowed for the ſeruice of the Vice-roy of *India* his houſe, and for the other Officers of this State, amount in all to 95l. 3s. 6d. ſter.

Seruants allowed to the Ouer-ſeer of his Maieſties goods, ariſe to 54540 reys, which makes 34l. 1s. 9d. ſterling euery yeere.

Seruants allowed for the chiefe Commiſſioner of the accounts, amounteth to 54540. reys, which makes 34l. 1s. 9d. ſterling euery yeere.

Seruants allowed to the Captayne of this Citie of *Goa*, amount to 12960. reys euery yeere, which makes 8 l. 2s. ſterling, the which expences altogether amounteth to 68160. reys, which is 42l. 12s. ſterling euery yeere.

Other ſeruants allowed to the chiefe Port, to the Factor of Goa, *to the Treaſurer, &c. particularly mentioned in the Booke, here for breuitie omitted, amount to* 918l. *and* 5s. *in* Goa. *in* Bardes *to the Officers* 623l. 18s. 9d. *in* Salcette *to* 2016l. 16s. ſter.

The Generals that are allowed in this State of *India*, and are paid at his Maieſties charges, which is, of the Captaynes of his Ships, Barkes, and other Officers that ſerue in theſe parts.

The Captayne of the *Indian* Sea hath 1200000. reys ordinarie, which makes 750l. ſterling a yeere.

The chiefe Captaine of the Sea of *Malaca*; when there is any prouided by the Vice-roy of this State, hath 200000. reys ordinarie, without any hindrance of the Decree, which is 125l. ſterling a yeere.

The Captaines of the Caruels, and high board Ships of this burden, hath 84000. reys a yeere, which is 7000. a moneth 52l. 10s.

The Captaynes of the Galleys Royall, of twentie and fiue, and twentie Oares of a ſide, haue 120000. which is 75l. ſterling.

The Captaynes of the Galliottes of Chaſe, which are from twentie, twentie two Oares vpward of a ſide, haue 84000. reys a yeere, which is 52l. 10s. ſterling.

The Captaynes of the *Malauare* Galliotes, bearing twentie Oares or more of a ſide, and ſtanding Decks, that beareth aforehead a Falcon or a demy Sacre, and of the other like of this burden, haue 60000. reys a yeere, which is 5000. reys a moneth, and amounts to 31l. 10s. ſter.

The Captaynes of the Foyſts, and Catures of his Maieſtie, haue 1000. reys ordinarie euery moneth, beſides his wages, and prouiſion, which he hath as a man of armes, which may amount in all to 24000. reys euery yeere, which makes 15l. ſterling.

The Factors of the Armies which the Vice-roy commandeth to goe out in ſuch Armies, as is neceſſarie to haue a Factor prouided by the ſaid Vice-roy, hath 50000. reys ordinarie, which is 31l. 5s. ſterling.

The Clerke of the ſaid Armies, hath 30000. reys ordinarie, which is 18l. 15s. ſterling a yeere.

The Maſters of the Gallions of the ſaid burden, of 100. Tun vpward, and of his Maieſties Ships, haue 40320. reys ordinarie a yeere, which is 3360. reys a moneth, and makes 25l. 4s. ſterling.

The Maſters of the Caruels and Ships of this burthen, haue 34320. reys a yeere, which is 2860. reys a moneth, and makes in all 21l. 9s. 6d. ſter.

The *Commitres* of the Galleys Royall, haue 42460. reys a yeere, which is 26l. 10s. 6d. ſter.

The *Commitres* of the *Galliotas de Aſpelaçaon*, and of the other *Malauare Galliotas* of ſtanding decks of twentie Oares of a ſide or vpward, and beareth a Falcon, or demy Sacre afore, haue 34380. reys euery yeere, which is 2865. reys euery moneth, and it amounts to 21l. 9s. 9d. ſterling.

Which are ſwift Galleys.

The Pilots of the Caruels and great Ships of the ſame burthen, haue 34380. reys euery yeere, which is 21l. 9s. 9d. ſter.

The Clerkes of the Voyages, that goe with charge of the Factorſhip, of his Maieſties goods, as are thoſe of *Banda*, *Malucco*, and others of this qualitie, haue 50000. reys ordinarie euery yeere, becauſe they ſerue alſo for Clerkes of the ſaid Factorſhip, which is 31l. 5s. ſter.

Purſers.

The Clerkes or Purſers of the Galleons and Ships of his Maieſtie, haue 18000. reys ordinarie euery one, which is 11l. 5s. ſter.

The Clerkes or Purſers of the Caruels, when they are prouided of the ſame, haue 15000. reys ordinarie euery yeere, which is 9l. 7s. 6d. ſter.

The Stewards of the Galleons, Ships and Caruels, haue 12000. reys ordinarie euery yeere, wherein is contayned the prouiſion that they haue.

The Boatſones of the Galleons and Ships of his Maieſties, and vnder Comitters of the Galleys Royall, haue 20568. reys ordinarie euery yeere, which is 1714. reys euery moneth, which is in all 12l. 17s. 1d. $\frac{4}{35}$. part of a peny.

The Conſtables of the Galleons, Galleys, Ships, Caruels, ſmall Ships and Galliots, haue the wages of a Gunner, and their prouiſion, and 400. reys euery moneth beſides, which is 19200. reys a yeere, which comes to 12l. ſter.

The ſaid Captaynes and Factors of the Armies, Purſers, Stewards and Conſtables, haue the ſaid ordinaries, at ſuch times as they doe ſerue at Sea, and by the warrants that they haue of their prouiding, with a Certificate of the time that they haue ſerued, the ſaid Ordinaries are allowed them, elſe not.

The chiefe Captaynes of the other Armies, which doe goe to the Straight and to the North coaſt, haue for their ordinarie, that which the Vice-roy doth ſet downe for them.

There is no ſumme ſet downe of theſe Offices, becauſe they haue them not but when they are needfull, and it is a thing vncertaine.

The Galleon of the Traffick and Voyage of Ceilaon, *hath the Officers and Men as followeth.*

THe Captayne of the ſaid Voyage, hath by Warrant of his Maieſtie 400000. reys, which is 250l. ſterling euery yeere.

The Purſer of the ſaid Voyage, hath 50000. reys ordinarie, which is 31l. 5s. ſter.

The Maſter hath 40300. reys, which is 25l. 3s. 9d. ſterling euery yeere.

The Pilot hath 40300. reys, which is 25l. 3s. 9d. ſterling euery yeere.

The Boatſone hath 20568. reys, which is 12l. 7s. 1d. $\frac{4}{35}$. part of a peny ſterling euery yeere.

The Steward hath 12000. reys ordinarie, which is 7l. 10s. ſterling euery yeere.

The ſaid Galleon hath foure *Portugal* Mariners, which haue their wages and prouiſion, at the rate of 12000. reys euery yeere apiece, which is 48000 reys euery yeere, and amounts to 30l. ſterling in all yeerly.

One Conſtable which hath wages and prouiſion, as a Gunner, which is 14400. reys, and he hath beſides 400. reys euery moneth, which is 19200. reys a yeere, which amounts to 12l. ſter.

The Gunners, which haue for wages and prouiſion 14400. reys, which amounts to 18l. ſterling in all, and makes 28800. reys a yeere.

The ſaid Galleon carrieth twentie Souldiers, for the ſafeguard and defence of it, which haue 1000. reys euery moneth a man, which is in all 120000. reys, which makes 75l. ſterling in all for the ſix moneths.

The ſaid Galleon carrieth fortie Mariners with the * *Sarangue*, to whom is paid their a *Muxaras*, at the rate of one Pardao of gold to euery one a moneth, and two Medidas or meaſures of Rice euery day, and fiftie reys a moneth for fiſh to euery one, which amounts to 114727. reys, and the Rice is reckoned at ſix Xerafins, and the fiſh at fiftie reys, all this for fiue moneths while the Galleon ſtayeth in the Voyage, and is 71l. 14s. 1d. $\frac{1}{20}$. part of a peny ſterling.

* *Sarangue* is a Ruler.
a Or wages.

To the which 20. Souldiers and Officers is giuen their prouiſion of Biſquet, Rice, Conduto, and Butter, according to the order of the Houſe, for all the time of the ſaid Voyage, which amounteth to 93067. reys, the Biſquet is taken at 400. reys the Maon, and the Rice at ſeuen Xerafins, which is 58l. 3s. 4d. $\frac{1}{25}$. part of a peny ſterling.

All manner of Pulſe, as Peaſe, Beanes, alſo Bacon, or any other meate.

All the expences of the Galleon of traffick to *Ceilaon*, amounteth to 986962. reys, accounting to the Captayne and Purſers their ordinaries for the Voyage, and the Officers and Souldiers, for halfe a yeere, and their allowance as is before rehearſed, which is 616l. 17s. 9d. $\frac{1}{35}$. part of a peny ſterling.

* The particulars are omitted, and may be proportioned by the former, as alſo thoſe which follow.

All the prouiſion * for the Gallion of the Voyage of *Maluco*, amounteth to 3292998. Reys going and comming, which commeth to 2058 l. 2 s. 5 d. ob. $\frac{1}{20}$. part of a peny ſterling.

All the expences of the Gallion of Traffique for *Moſambique*, amounteth to 1022834. Reys, which is 639 l. 5 s. 5 d. $\frac{2}{20}$. parts of a peny ſterling.

The Gallies which at this preſent are in this Eſtate, and the Officers that ſerue in them, the Galley Royall hath (not accounting the prouiſion for the Galley ſlaues) 339048. Reys, which amount to 211 l. 18 s. 1 s. $\frac{4}{20}$. part of a peny ſterling.

The Captayne Galley that is at *Malauar*, hath 315048. Reys (not accounting the prouiſion of the Galley ſlaues) which amounteth to 196 l. 18 s. 1 d. $\frac{1}{5}$. part of a peny ſterling.

Another Galley that goeth in company with the Captayn Galley to *Malauar*, hath 315048. Reys, which amounteth to 196 l. 18 s. 1 d. $\frac{1}{5}$. part of a peny, not counting the prouiſion of the Galley ſlaues in it.

Another Galley that was ſent of ſuccour to *Seylaon*, amounts to 315048 Reys, which is 196 l. 18 s. 1 d. $\frac{1}{5}$. of a peny ſterling, not accounting the prouiſion of the Galley ſlaues in it, and all the other Gallies that are in this eſtate, beeing in his Maieſties ſeruice, haue the ſame Officers, with whom the ſaid expence is made.

Ordinaries or Penſions that are giuen in this Citie of *Goa*, at his Maieſties charge, are as follow: Firſt, with all the Clergie, the Archbiſhop of this Eſtate *Don Freyre Vincent*, hauing ordinary euery one a yeare 6000. Cruzados, in this manner, 1000. of Dowrie, 4000. ordinarie, and the 1000. that his Maieſtie granted vnto him euery yeare, for the ſpace of fiue yeares, which do amount to 2400000. Reys, which is 1500 l. ſterling.

The expences that the Clergie of the ſaid Church, or Sea doth make yearely, amounteth to 4696200. Reys, which doth make, 2935 l. 2 s. 6 d. ſterling.

Pariſhes within the Citie of Goa.

THe Pariſh of our Ladie of the Light of this Citie of *Goa*, hath euery yeare 147680. Reys, which is 92 l 6 s. ſterling.

The Pariſh of our Ladie of the *Roſarie*, of the ſaid Citie, hath alſo 147680. Reys, as is giuen to our Ladie of the Light, and in the ſame manner diſtributed, as is before rehearſed, which amounts in all to 92 l. 6 s. ſterling.

Saint *Peters* Pariſh hath euery yeare 46320. Reys, which is 28 l. 19 s. ſterling, to wit, to the Vicar 30000. Reys euery yeare, which is 18 l. 15 s. ſterling.

The Pariſh of Saint *Lucie* hath 46320. Reys, beſtowed in the manner aboue rehearſed, which is 28 l. 19 s. ſterling.

Saint *Thomas* Pariſh hath alſo 46320. Reys, beſtowed in the order aboue rehearſed, which is 28 l. 19 s. ſterling.

Pariſhes that are in this Iland of Goa.

THe Pariſh of our Ladie of Helpe, hath euery yeare 46320. Reys, which is 28 l. 19 s. ſter.

The Pariſh of our Ladie of Conception, which is *Paingin* hath other 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of Saint *Michael*, which is in the Towne of *Taleigaon*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of the holy Croſſe, which is on the Towne of *Calapar*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of Saint *Barbara*, which is in the Towne of *Morabin*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

Which is a paire of Beads, fayned that our Ladie brought from Heauen.

Saint *Mary Magdalens* Pariſh, which is in the Towne of *Sirdaon*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

Saint *Annes* Pariſh, which is in the Towne of *Talawlin*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of our Lady *Gaadalupe*, which is in the Towne of *Bati*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

Saint *Lawrence* his Pariſh, which is the paſſage of *Gacaim*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of Saint *Iohn* Euangeliſt, which is in the Towne of *Neura* the great, hath 46320. Reys, which is 28 l. 19 s. ſterling.

Saint *Matthewes* Pariſh which is in the Towne of *Aioſin*, hath 46320. Reys, which is 18 l. 19 s. ſterling.

The Pariſh of Saint *Iohn Baptiſt*, which is in the Towne of *Carambolim*, hath 46320. Reys, which is 18 l. 19 s. ſterling.

Paſſo ſequo.

The Pariſh of Saint *Iames*, which is in the Towne of *Orar*, in the paſſage of Saint *Iames*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of Saint *Blas*, which is in the dry paſſage hath 46320. Reys, which is 28 l. 19 s. ſterling.

Saint *Ioſeph* his Pariſh, which is in the paſſage of *Daugin*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of Saint *Stephen*, which is in the Iland of *Iuan*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Holy Ghoſt Pariſh, which is in the paſſage of *Naroa*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of our Lady of Pitie, which is in the Iland of *Dinar*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

Saint *Bartholomew* Pariſh, which is in the Iland of *Choran*, hath 46320. Reys, which is 28 l. 19 s. ſterling.

The Pariſh of the Wounds, which is by the Kings Riuer, hath euery yeare 30000. Reys for the Vicar, expences of the Veſtrie, and becauſe they are bound to ſay Maſſe euery Sunday and Holy-day, becauſe of the Officers, that doe ſerue in the ſaid Riuer, and to adminiſter the Sacraments to his Maieſties *Bragas*, entring in the ſaid account, 12000. Reys which it had before, when it was but a Chappell for the Maſſes, that of dutie it was bound to ſay *gratis*, which is 18 l. 11 s. ſterling.

That is of the fiue wounds of Chriſt.

Which are Bond-men or Slaues.

All the expences, that is made with the Churches and Pariſhes of this Citie and Iland of *Goa*, amounteth to 1390720. Reys, which makes 869 l. 4 s. ſterling euery yeare.

Pariſhes which at this preſent are in the Territories of *Bardes*. The Pariſh of the three Wiſemen of the Eaſt, which is in the Fortreſſe of the ſaid Territories of Saint *Thomas*. The Pariſh of Saint *Anthonie*, *Trinitie* Pariſh, the Pariſh of our *Ladie of Remedies*, the Pariſh of Saint *Sauiour*, and the Pariſh of our *Ladie of Hope*. With the Churches there is ſpent euery yeare, 974720. Reys, which is 609 l. 4 s. ſterling.

The three Kings of *Cullen*.

The Pariſhes which at this preſent are in the Territories of *Salcete*. Our *Ladie of the Snow*, a Pariſh which is in the Fortreſſe of *Rachol*. Saint *Michaels* Pariſh, which is in the Towne of *Orlin*. The Pariſh of the *Holy Ghoſt*, which is in the Towne *Margaon*. The holy *Croſſe* Pariſh, which is in the Towne of *Vernan*. Saint *Andrewes* Pariſh, which is in the Towne of *Murmugao*. Saint *Philip* and *Iames* Pariſh, which is in the Towne of *Cortalim*. Saint *Sauiours* Pariſh, which is in the Towne of *Lotolim*. Saint *Iohn Baptiſts* Pariſh, which is in the Towne of *Colua*. Saint *Thomas* Pariſh, which is in the Towne of *Velſaon*. The Pariſh which now is a making in the Fortreſſe of *Cuculim*. All the which Churches, the Ieſuits doe miniſter, and to them their Vicars, and Miniſters of the ſame, is giuen 476880. Reys, which amounts to 298 l. 1 s. ſterling euery yeare.

Ieſuits Pariſhes 298 l. a yeare. Their Colledges at *Goa* and *Cordini* richly endowed.

It pleaſed his Maieſtie by his Warrant, to endue the Colledge, which the Ieſuites did erect in the Territories of *Salcete*, with that which ſhould ſeeme ſufficient for the Expences of the ſaid Colledge, and the Miniſters thereof, of the Rents that were of the *Pagodes*, * of the ſaid Territories of *Bardes* and *Salcete*, for the benefit of the which, there was ordayned for the ſaid Expences, 400000. Reys, for 1000. Cruzados, which 250 l. ſterling euery yeare, which at that time ſeemed to be ſufficient; there was alſo giuen certayne Rice grounds, which were of the ſaid *Pagodes*, in the which there was made Maſa of the Rents of three yeares, the which grounds are diſmembred from the Lands and Rents of the ſaid *Pagodes*, becauſe they were giuen to the Ieſuites for the ſaid Colledge.

* Or Idoll Temples.

Which is an authorized ſale.

There is alſo giuen the building of the ſaid Churches of *Salcete*, 100000. Reys a yeare, at the rate of 10000. Reys euery one, which amounts to 62 l. 10 s. ſterling amongſt them all.

There is alſo giuen to the *Catecumenos*, * of the Territories of *Salcete*, 180000. Reys, for 500. Pardaos of Gold, which amounteth to 112 l. 10 s. ſterling, which is deliuered to the Ieſuits.

There is alſo giuen for the *Catecumenos* of this Citie of *Goa*, 180000. Reys, which 112 l. 10 s. ſterling, and it is deliuered to him that the Archbiſhop doth appoint for that purpoſe.

* Or ſuch as are catechized and inſtructed in the grounds of Chriſtian Religion, ſo to prepare them (being of Ethnike Parentage) to holy Chriſtian Baptiſme.

There is giuen to euery one of theſe Churches, by the information of the Ieſuites, one Interpretor for the neceſſitie that they haue of one, for to declare to the *Neophytes*, or newly conuerted, the Doctrine, and that which is conuenient, for the remedie of their ſoules, and other things neceſſary, to the which is giuen one Pardao of Gold euery moneth to euery one, which amounts to 43200. Reys, euery yeare which makes 27 l. ſterling in all.

There was giuen for the expences of the Hoſpitall of the Chriſtians of this Countrey, which the Ieſuites did adminiſter vnto in this Citie of *Goa*; euery yeare by Warrant from his Maieſtie 300. Pardaos, which make 90000. Reys, and is 56 l. 5 s. ſterling, at his Maieſties owne charges, and becauſe in this Citie there was an Hoſpitall for the ſaid poore, of the which the holy Mercie hath the care and adminiſtration, the ſaid Ieſuits did paſſe the ſaid Hoſpitall to the Territories of *Salcete*, becauſe there was more need of the ſame there, for the many ſicke and poore Chriſtians, that are there without any remedie.

There is giuen to the Ieſuits of this Citie of *Goa*, euerie yeare 2000. Cruzados, 100. Candils of Rice, fiue Pipes of Wine for Maſſes, and one quarter of Oyle of the Realme of *Portugall*, which in all amounteth to 1145000. Reys, which are aſſigned for them in certayne Townes of the Territories of *Baſaim*, and in the Iland of *Choram*, of the libertie of this Citie of *Goa*, which were giuen to them, and diſioyned, or ſeparated from his Maieſties goods, becauſe it was his pleaſure, as appeared by the Warrants that he paſſed to the ſaid Ieſuites, which is 715 l. 12 s. 6 d. ſterling.

Sauagates are Gifts.

Alſo there is giuen them 600000. for their Preſents, and Sauagates which come to the Vice-Royes of this Eſtate, which amounts to 375 l. ſterling, but the King commanded that they ſhould not haue the ſaid 600000. Reys, but the Sauagates, as they had them by Warrant.

There is giuen to the Company of Ieſuits, that are reſident in the Citie of *Couchin*, by Warrant from his Maieſtie 1500. Pardaos of Gold, for the helpe of their maintenance, the which are aſſigned them in this manner, 1377. Pardaos of Gold, ½. which is 309 l. 18 s. ſterling, of the Rents of the Iland of *Diuar*, libertie of this Citie of *Goa*; and the 122. Pardaos, ½. which is 27 l. 10 s. ſterling, in the duties of the Territories of *Bacaim*, which in all ariſeth to 540000. Reys, which amounteth to 337 l. 10 s. ſterling.

Monaſteries of *Franciſcans*. A kind of Meaſure ſo called.

There is giuen to the Monaſtery of Saint *Francis*, of this Citie of *Goa*; euery yeare, at the comming of the ſhips from *Portugall*, 32. Pipes ½. of Wine, whereof the 5. are Muskadine for Maſſes, and 42. Cantaros of Oyle of *Portugall*, for the prouiſion of the ſaid Monaſterie, and others of the ſaid Order, *Ceylaon* excepted, which may amount at the price which now it is worth, to 981600. Reys, and it was receiued in account of the Factor *Belchior Rois Dandrade*, *fol.* 45. of the recouery of his account which is 613 l. 10 s. ſterling.

Or Courſe Rice.

There is alſo giuen to the Friers of the ſaid Couent euery yeare, 10. Candis of Wheate, 12. Candis of Rice, 40. Fardos of Gireſall Rice, 2. Candis of Oyle of Coco-nuts, 2. Candis of Waxe, 10. Corias of Cotunias, 3. Fardos of Sugar, one Candill of Butter, 4. Maons of Almonds, and 6. Boxes of Marmelade, which things may all amount to 229800. Reys, which is 143 l. 12 s. 6 d. ſterling.

Of *Dominicans*.

To the Couent and Monaſtery of Saint *Dominicke*, of this Citie of *Goa*, is giuen euery yeare 800000. Reys for the ſuſtenance, and Expences of the Friers of the ſaid Order, by a Letter that his Maieſtie did write to the Vice-Roy *Don Anthonie de Neyra*, *Anno* 1567. if he did thinke it meet, and finding nothing to the contrary, which is 500 l. ſterling.

Which is nine *Cantares*.

There is giuen alſo to the ſaid Monaſtery of the ſaid Citie, 7. Pipes of Wine, one of Muskadine, the other as they are to be found, and one quarter of Oyle of *Portugall*, which amounteth in all to 145500. Reys, accounting the Pipe of Muskadine at 80. Pardaos, and the other at 60. Pardaos, and the Oyle at 5. Xerafins the Cantaro, the which Expences amounteth to 90 l. 18 s. 9 d. ſterling, and it was receiued in account of *Belchior Rois Dandrade*, Factor of *Goa*, by Warrants of the Vice-Royes of this Eſtate, and this is beſides the 800000. Reys for their prouiſion.

Of *Auſten* Fryars.

There is giuen to the Friers of Saint *Auguſtine*, which are in the Church of our Ladie of Grace, euery yeare 129000. Reys for their prouiſion, which were granted to them by a Warrant of his Maieſtie, when they came from *Portugall*; which ſumme doth amount to 80 l. 12 s. 6 d. ſterling.

There is in this Citie a Father of the Chriſtians, which hath 60000. Reys ordinary, which is 37 l. 10 s. ſterling, for to haue care to looke vnto them, and know how they liue, and to make them ſeparate themſelues from the conuerſation of the *Gentils*, and to deale with or for them in all matters touching the good of their ſoules and liues, and to viſit them in their Townes and Pariſhes, and to take their parts in all their differences, and to direct and fauour them, in ſuch ſort that they may perceiue, that they haue a Defender in their aduerſities and needs.

The Father of the Chriſtians hath alſo a Sollicitor, which doth ſollicit their Caſes, and hath 50. Pardaos ordinary, which amounts to 15000. Reys, and it is 9 l. 7 s. 6 d. ſterling euery yeere.

Anſion is a kind of herbe that makes drunke. *Bague* a kind of Merchandize.

There is giuen to the Kings Hoſpitall of this City, at this preſent euery yeare 3000000. of Reys, which is 10000. Xerafins, becauſe the rent of the prouiſion, *Anſion*, *Bagne*, and Sope are farmed for ſo much, the which is ſeperated for the ſaid Hoſpitall, that it may haue all the Rent it yeeldeth, for the prouiſion of the ſicke men, payment of Apothecary, Phyſician, Chirurgian, and the other Officers, and Seruants of the ſaid Houſe, and for the Clothes that euery yeare are bought for the comming of the ſhips from *Portugall*, for the releeuing of the ſicke men, that come in them, and alſo for Wine, Oyle, and Vinegar of *Portugall*, all the which is deliuered to the Purueyor, and Brethren of the holy Mercie, of the ſame City, as adminiſters of the ſaid Hoſpitall; and the expences doe runne in his Maieſties Treaſury, and if it chance that the ſaid Money doth not ſuffice for all the yeare, the ſaid Purueyor, and Brethren ſhall requeſt the Vice-Roy, or the ouer-ſeer of his Maieſties goods to command to giue them ſo much, as neceſſitie ſhall require, ſhewing the cauſes, whereby the ſaid Money was not ſufficient, in the which quantity entreth the wages of the Clarke, Ouer-ſeer, he that tends the ſicke men, the Cater, and Porter of the ſaid Hoſpitall, the which ſumme amounteth to 1875 l. ſterling euery yeare.

There is alſo paid to the Mercy Houſe of the ſaid Citie euery yeare 400000. Reys of wages, that the ſaid Houſe hath of Almes, that are left vnto it becauſe his Maieſty doth command it ſo by his Patents, for the neceſſities and charitable workes of the ſaid Houſe, the which is abated out of the generall Check-roll vpon their Titles, and is 250 l. ſterling.

There is alſo giuen to the ſaid Mercy Houſe 165600. Reys euery yeare, which is 552. Pardaos de Tangas for the reliefe, which the ſaid houſe doth giue to the poore Widdowes, Orphans, and incurable people, at the rate of 11. Pardaos of Tangas, and ¼. euery weeke of the yeare, which amounts to 103. l. 10 s. ſterling.

All the expences of the Churches of *Salcete*, and all the other that are here nominated from the beginning of this Title, amounteth to 11447020. Reys, which is 7154 l. 7 s. 9 d. ſterling.

*Officers belonging to the holy * Inquiſition.*

As they terme it.

THe Inquiſitor of the Table, hath 400000. Reys, ordinary which amounts to 250 l. ſterling euery yeare.

*Or chiefe Inquiſitor.

The other Inquiſitor which is a Fryar of Saint *Dominicke*, hath alſo 250 l. ſterling, as the other.

The Notarie of the Inquiſition hath 500000. Reys, which is 31 l. 5 s. ſterling euery yeare.

The Sergeant of the Priſon-houſe of the Inquiſition hath 100000. Reys, which is 62 l. 10 s. ſterling.

One Keeper that doth helpe him in the ſaid Priſon, hath 30000. Reys, which is 18 l. 15 s. ſterling.

The Penitentiarie Sergeant of the Inquiſition, and Ouer-ſeer of the Priſoners, which doth giue them meate, hath 60000. Reys, which is 37 l. 10 s. ſterling.

The Sollicitor of the Inquiſition hath 30000. Reys, which is 18 l. 15 s. ſterling.

The Treaſuror of the Inquiſition hath 150000. Reys, which were allowed him by the Vice-Roy, *Don Antonio de Neyra*; and is 93 l. 15 s. ſterling.

The Clarke of the ſaid Treaſurer hath 20000. Reys, which is 12 l. 10 s. ſterling.

The Iudge, accuſer hath 50000. Reys, which is 31 l. 5 s. ſterling.

Or *Fiſcale*.

The Attourney accuſer hath 50000. Reys, which is 31 l. 5 s. ſterling.

Or Attourney Generall.

All the expences that the Inquiſition doth make with her Officers, is 1340000. *Reys*, which amounteth to 837 l. 10 s. ſterling euery yeare.

Expences made with the Fortreſſes of Sofala, Moſambique, *and* Sena.

THe Captayne of the ſaid Fortreſſe hath 418000. Reys ordinary, which is 261 l. 5 s. ſterling euery yeare.

The chiefe Bayliffe and Factor, hath 120000. Reys ordinary, which is 75 l. ſterling euery yeare, and 18000. Reys for his prouiſion, which is 11 l. 5 s. ſterling.

The Clarke of the ſaid Office hath 82000. Reys, which is 51 l. 5 s. ſterling euery yeare.

The Bayliffe and Keeper of the ſaid Fortreſſe hath 29000. Reys, which alſo ſerueth for Sergeant, and hath a man allowed for that purpoſe, whoſe expence is declared hereafter, his ordinary is 18 l. 2 s. 6 d. ſterling.

The Conſtable of the ſaid Fortreſſe hath 38000. Reys, which is 23 l. 15 s. ſterling euery yeare.

The Factor hath eight men, which haue for their wages and prouiſion 96000. Reys, which is 60 l. ſterling a yeare.

The Clarke of the ſaid Fortreſſe hath his mans wages and prouiſion as a man of Armes, that is 12000. Reys, which is 7 l. 10 ſterling.

The Bayliffe and Keeper of the ſaid Fortreſſe, which ſerueth for a Sergeant of the ſame, hath 10800. Reys for his mans wages and prouiſion at the rate of 900. Reys a moneth, which is 6 l. 15 s. ſterling euery yeare.

There is allowed one Gunner for the ſaid Fortreſſe. which hath 29000. Reys, which is 18 l. 2 s. 6. d. ſterling a yeare.

There is allowed to the ſaid Fortreſſe ſix Inhabitants, which haue for wages and prouiſion 12000. Reys euery one, and amounteth to 72000. Reys euery yeare, which is 45 l. ſterling in all.

There is ſpent in the ſaid Fortreſſe, in Preſents that are giuen to the Lords of the Countrey 120000. Reys, which expences ſhall be made by the aduice of the ſaid Captayne, which is 75 l. ſterling euery yeare, and being neceſſary there is more ſpent, according to the Captaynes direction.

To the which Officers and perſons ordayned for the ſaid Fortreſſe, beſides the ordinary wages that they haue, there is allowed to euery one of them halfe a Fardo of Millet euery moneth, which makes 161208. Reys euery yeare, at 400. Reys to euery one a moneth, and the men are 34. which 92 l. ſterling.

Which is halfe a horſe-loade.

There is ſpent in the repaying, and couering of the ſaid Fortreſſe, and about the Churches, and in other things of the like qualitie 60000. Reys, which is 37 l. 10 s. ſterling euery yeare.

The

Expences that are made with the Church of the ſaid Fortreſſe.

The Vicar of the ſaid Fortreſſe hath 34000. reys ordinary, which is 21 l. 5 s. ſterling euery yeare.

There is giuen alſo to the ſaid Vicar, 20000. Reys, for the Exempts of the Veſtry, Wine, Oyle, Waxe, Flowre to make Wafers of, which is that, that was accuſtomed to bee giuen, which amounts to 12 l. 10 s. ſterling euery yeare.

There is alſo giuen to the ſaid Vicar for the Maſſes, which he ſayth for the Prince *Don Henry*, 2400. Reys euery yeare, which is 1 l. 10 s. ſterling.

There is ordayned one Chaplain to ſerue with the ſaid Vicar, which hath 27400. Reys, which is 17 l. 12 s. 6 d. ſterling euery yeare.

The expences of *Sofala* comes to 1351800. Reys, which is 844l. 17s 6 d. ſterling.

All the expences made with the Fortreſſe of *Moſambique*, the Church and the Friars, amounts to 2619661. reys, which makes 1637l. 5s. 9d. $\frac{1}{32}$ part of a peny.

All the expences of the Fortreſſe of *Sena*, amounteth to 611600. reys, which is 382l. 5s. ſterling euery yeere.

Ordinarie expences that are made in the Fortreſſe of Ormus.

THe Captayne of the ſaid Fortreſſe of *Ormus*, hath 600000. reys ordinarie, which is 375l. ſterling euery yeere. He hath alſo 1000. Cruzados for a reward of old ſtipends, which is 250l. ſterling. He hath alſo 700. Xerafins, in the cuſtomes of his goods, by warrants of the Vice-Royes, with 210000. reys, which is 131l. 5s. which is in all 1210000. reys, that is 756l. 5s. ſterling: and he hath alſo the duties of ten Horſes, free euery yeere.

* The particulars are mentioned, but here for breuitie omitted.

Theſe and all other expences * of the Fortreſſe, Hoſpital and Eccleſiaſtikes of *Ormus*, amounts to 20323213. reys, which is 12702l. 1d. ob. q;. $\frac{1}{33}$. part of a peny ſterling euery yeere.

All the expences of the Fortreſſe of *Dio*, amount to 13818520. reys, which is 8636l. 11s. 6d. ſterling.

Ieſuites and Friars.

All the expences that are made with the Citie of *Damaon*, and her Territories, with the works that are in hand, amounts to 17251868 reys, which is 10782l. 8s. 4d. $\frac{2}{5}$. parts of a peny ſterling euery yeere. Whereof the *Ieſuites*, be they many or few, haue 236l. 5s. reuenue, the *Dominicans* 54l. 15s. 7d. the *Franciſcans* 18l. 15s.

All the expences of Bazaim, *amount to* 9084960. *reys, which is* 5678l. 2s. *ſterling euery yeere: of which the* Ieſuites *and* Franciſcans *for themſelues and the* Chriſtians *of that Countrey, receiue* 682l. 4s. *ſter.*

All the expences of Aſeri, *to* 2795600. *reys, which makes* 1747l. 5s. *ſter.*

The expences of Manora, *come to* 4759712. *reys, or* 1099l. 16s. 4d. ob. q;. $\frac{8}{50}$. *peny ſter.*

The expences of Chaul, *are* 5993240. *reys, that is,* 3745l. 15s. 6d. *ſter.*

The expences of Onor, *are* 1411000. *reys,* 882l. 5s. *ſter.*

Barcelor *the Fortreſſe and Church expend* 1119l. 17s. 6d. *ſter.*

Mangalor 832l. 17s. 6d. Cananor 965l. 11s. 3d. *ſter.*

Cochin *hath a Biſhop with* 500l. *reuenue, with many Church Officers, Prieſts, Friars, the Hoſpitall which with the Secular expences added, amount to* 6953204. *reys, which is* 4345l. 15s. ob. $\frac{1}{10}$. *pen. ſter.*

Cranganor *the Secular and Eccleſiaſtikes receiue* 782l. 1s. 6d. ob. $\frac{1}{10}$. *peny ſter.*

Coulan *receiueth annually in expences* 570l. 17s. ob. $\frac{1}{10}$. *peny ſterling: whereof the* Ieſuites *receiue* 125l. *ſter.*

Manai *expences Eccleſiaſticall and Secular, are* 4597l. 5s. *ſter.*

Ceylan *expendeth in Church and lay Offices* 7402l. 14s. 7d.

Malaca *hath a Biſhop* 500. *reuen. the* Ieſuites *receiue* 112l. 10s. *beſides ſpent on the* Ieſuites *in* Iapan 218l. 15s. *yeerly.* 40l. *to the* Ieſuites *in* Amboina. 90l. *to the* Ieſuites *in* Maluco, *and for their paſſage to* Iapan 112l. 10s. *the* Dominicans, *the Church Officers and the Veſtrie, and all the Secular expences in* Malacca, *are* 12248l. 9s. 6d.

The expences of Maluco *amount to* 2200l. 14s. 6d, *Of* Amboyno 1535l. 4s. 6d.

The Biſhop appointed for China, *hath* 500l. *reuen. The* Ieſuites 67l. 10s. *Theſe with the Iudge and other Officers, receiue annually* 733l. 6s.

Idalxa, Itecamana, *and* Maomet Caon, *and the* Portugal *ſtipendaries, in annuall rewards giuen by the Kings bountie,* Cocket *free for the* Moguls *ſhip (which cuſtome comes to* 7500l.*) in all* 10671l. 19s. ob. q;. $\frac{3}{10}$. *peny ſter.*

All the ordinarie annuall expences of the ſtate of India, *are* 214718878. *reys, which is* 134199l. 5s. 11d. ob. $\frac{1}{5}$. *peny ſter.*

Other Warrants, Interrogatories to be miniſtred vpon Oathes to all Officers, Contracts of peace with Neighbour Princes, &c. contayned in that Booke are here omitted.

And now I might eaſily haue obtayned this Vice-royes Warrant to the Captaine of the Forts of *Moſambique* and *Sofala*, running after their manner, *It is my Will and Pleaſure, that &c.* for my entertainment: but it is my will and pleaſure rather (as like will to like) to take a Preacher and Prieſt along with me, that though we agree not otherwiſe in Doctrine, yet as Trauellers we wil reſtraine our zeale, and without feare of Inquiſition, march like good Fellowes together: yea, with Ieſuites after, without feare of Treaſon. Onely firſt I will preſent vnto you a Letter of a *Spaniſh* Embaſſador, relating the Antiquities of *Perſepolis*, and ſome things by him obſerued in *Perſia*.

CHAP. XI.

A Letter from Don Garcia Silva Figveroa *Embaſſador from* Philip *the Third King of* Spaine *to the* Perſian, *written at* Spahan, *or* Hiſpahan, *Anno* 1619. *to the Marqueſſe of* Bedmar, *tonchiug matters of* Perſia.

W*Earied with trauelling both by Sea and Land, but otherwiſe well, I came at length from* Ormuz *into* Petſia. *Which hauing wandred ouer; at the Kings appointment, I went to* Hiſpahan *: where I endure a tedious irkeſome delay, being euen tyred with ſo vnpleaſant a life, as I here leade. For whatſoeuer Writers report of that great and ancient Monarchie of the* Achæmenides*, this is mine opinion; That there is nothing in all this Countrey to be found ſo good, but that it comes ſhort of the leaſt commoditie in our* Europe. *And beſides that euery thing here is ſo croſſe to our faſhions, that I am without all conuerſe with men; here are not ſo much as any bookes (the reading whereof might ſomewhat refreſh a mans minde in ſo great ſolitarineſſe) except a few Pamphlets intreatiug of* holy Confeſſion, *and* Navarr's Summes, *which the Monkes of Saint* Auguſtine *vſe.*

Hiſpahan.

Hiſpahan *is the nobleſt Citie of this Kingdome: and, though it lye but in one and thirtie degrees and a halfe of Northerly latitude; yet, by reaſon of the ſubtile piercing ayre, the cold is ſharper, then by the climate or ſituation one would imagine. Now, in all this Kingdome you can ſcarſe ſee any print of Antiquitie: all the houſes being built of vnburned bricke, or earth rammed vp betweene two boards; too ſlight ſtuffe to laſt many dayes, much leſſe many yeeres.*

No antiquities.

Notwithſtanding, there are yet remayning moſt of thoſe huge wilde buildings of the Caſtle and Palace of Perſepolis, *ſo much celebrated in the monuments of ancient Writers. Theſe frames doe the* Arabians *and* Perſians *in their owne language, call* Chilminara *: which is as much as if you ſhould ſay in* Spaniſh, Quarenta columnas, *or* Alcoranes *: for ſo they call thoſe high narrow round ſteeples, which the* Arabians *haue in their Meſquites. This rare, yea and onely monument of the World (which farre exceedeth all the reſt of the Worlds miracles, that we haue ſeene or heard off) ſheweth it ſelfe to them that come to this Citie from the Towne of* Xiria, *and ſtandeth about a league from the Riuer* Bradamir, *in times paſt called* Araxis *(not that, that parteth* Media *from the greater* Armenia*) whereof often mention is made by* Quintus Curtius, Diodorus *and* Plutarch *: which Authors doe point vs out the ſituation of* Perſepolis, *and doe almoſt leade vs vnto it by the hand. The largeneſſe, fairneſſe, and long-laſting Matter of thoſe Pillars, appeareth by the twentie which are yet left, of alike faſhion; which with other remaynders of thoſe ſtately Piles, doe moue admiration in the minde of beholders, and cannot, but with much labour, and at leiſure, be layed open. But ſince it is your Lordſhips hap to liue now at* Venice, *where you may ſee ſome reſemblance of the things, which I am about to write of, I will briefly tell you, that moſt of the Pictures of men, that, ingrauen in marble, doe ſeele the front, the ſides, and ſtatelier parts of this building, are deckt with a very comely cloathing, and clad in the ſame faſhion, which the* Venetian Magnifico's *goe in; that is, in Gownes downe to the heeles, with wide ſleeues; with round flat caps, their haire ſpred to the ſhoulders, and notable long beards. Yee may ſee in theſe Tables ſome men ſitting, with great maieſtie, in certayne loftier chayres, ſuch as vſe to bee with vs in the Quires and Chapter-houſes of* Cathedrall Churches, *appointed for the ſeates of the chiefe Prelates: the feete being ſupported with a little foote-ſtoole neatly made, about a hand high. And, which is very worthy of wonder, in ſo diuers dreſſes of ſo many men; as are ingrauen in theſe Tables, none commeth neere the faſhion which is at this day, or hath beene theſe many Ages paſt in vſe through all* Aſia. *For though out of all Antiquitie we can gather no ſuch Arguments of the cloathing of* Aſſyrians, Medes *and* Perſians, *as we finde many of the* Greekes *and* Romanes *: yet it appeareth ſufficiently, that they vſed garments of a middle ſize for length, like the* Punike *veſt, vſed by the* Turkes *and* Perſians *at this day, which they call* Aljuba, *and theſe,* Cauaia *: and Shaſhes wound about their heads, diſtinguiſhed yet both by faſhion and colour from the* Cidaris, *which is the Royall Diademe. Yet verily in all this ſculpture (which though it be ancient, yet ſhineth as neatly, as if it were but new-done) you can ſee no picture, that is like or in the workmanſhip reſembleth any other, which the memorie of man could yet attayne to the knowledge of, from any part of the World: ſo that this worke may ſeeme to exceede all Antiquitie. Now, nothing more confirmeth this, then one notable inſcription cut in a Iaſper-table, with Characters ſtill ſo freſh and faire, that one would wonder, how it could ſcape ſo many Ages without touch of the leaſt blemiſh. The Letters themſelues are neither* Chaldæan, *nor* Hebrew, *nor* Greeke, *nor* Arabike, *nor of any other Nation, which was euer found of old, or at this day, to be extant. They are all three-cornered,*

Perſepolis and her remaynes.

Inſcription of vnknowne letters, in faſhion of a Delta.

but

but ſomewhat long, of the forme of a Pyramide, or ſuch a little Obeliske, as I haue ſet in the margine: ſo that in nothing doe they differ one from another, but in their placing and ſituation, yet ſo conformed that they are wondrous plaine diſtinct and perſpicuous. What kinde of building the whole was (whether Corinthian, Ionick, Dorick, or mixt) cannot bee gathered from the remaynder of theſe ruines: which is otherwiſe in the old broken walls at Rome, by which that may eaſily be diſcerned. Notwithſtanding the wondrous and artificiall exactneſſe of the worke, the beautie and elegancy of it, ſhining out of the proportion and ſymmetrie, doth dazle the eyes of the beholders. But nothing amazed me more, then the hardneſſe and durableneſſe of theſe Marbles and Iaſpers: for in many places there are Tables ſo ſolide, and ſo curiouſly wrought and poliſhed, that yee may ſee your face in them, as in a glaſſe. Beſides the Authors, by me alreadie commended; Arrianus and Iuſtine make ſpeciall mention of this Palace: and they report, that Alexander the Great (at the inſtigation of Thais, a famous Whore of Athens) did burne it downe. But moſt delicately of all doth Diodorus deliuer this ſtorie.

Caſtle.
Sepulcher.

The whole Caſtle was encompaſſed with a threefold circle of walls, the greater part whereof hath yeelded to the violence of time and weather. There ſtand alſo the Sepulchres of their Kings, placed on the ſide of that Hill, at the foote whereof the Caſtle it ſelfe is built: and the monuments ſtand iuſt ſo farre one from another, as Diodorus reporteth. In a word, all doth ſo agree with his diſcourſe of it, that he that hath ſeene this, and read that, cannot poſſibly be deceiued. More then this, there remayne not any markes of ſo huge a Citie: but that nigh about halfe a league from the Caſtle, there ſtands vp another Pillar, as bigge as the reſt: and two other ſhorter ones too, ſet a little farther off: and in them did my Seruants ſee ſome horſes of Marble, large like a Coloſſus, and ſome men alſo of Giantly ſtature. To tell you true (as neere as it was, and eaſily done, yet) I was loath to goe thither; both, becauſe all that Plaine was cut full of little Brookes, Ditches, and Sluſes drawne out of the Riuer Araxis: and alſo, becauſe I would be held there no longer, hauing alreadie ſpent two dayes in beholding the things which I haue deſcribed. Now, though that Plaine be very fruitfull, and (as I ſaid) all watered with Water-courſes; though it lye open euery way aboue ten leagues, that it might well maintayne ſo great a Citie, as Perſepolis ſometime was: yet now it is taken vp onely with one ſmall Towne of ſome foure hundreth houſes; compaſſed about with fat paſtures, fruitfull Fields, and moſt fertile and pleaſant Orchards and Cloſes, and furniſhed with all manner of foode, and ſuch pure wholſome water to drinke, that I doe not remember that euer I taſted the like any where elſe. This Towne is called Margatean, and is a little diſtant from the Caſtle. As for the King himſelfe, I had beene with him at Casbin, before I came hither.

Margatean.

Casbin.

Casbin is a towne ſome three hundred leagues diſtant from Ormuz; and from hence one hundreth long ones. There had the King leuied a mightie armie of Horſe and Foot to meete the Turkes forces, who, as enemies, inuaded the frontiers of the Perſian Empire. There I abode therefore but fortie daies, being by the King royally entertained, with cheerefull expreſſions of a louing minde. But when he was to goe to Soltania (ſome fifteene leagues from thence) to muſter his companies, which were there met; he let me plainely vnderſtand, that before his departure he would diſpatch mee for my returne to Ormuz. Soone after, hauing ſuddenly changed his mind, hee commanded mee to retire my ſelfe hither: whither he promiſed, ſo ſoone as the warre was ouer, to come himſelfe, and to ſend me away. But when the warre was quickly ended (which I foreſaw by vndoubted ſignes at Casbin) the King withdrew himſelfe to Farabat: which is a Towne of Hercania, by the Caſpian Sea, which hee loues and delights in much. Hee preſently ſent me a meſſenger to ſignifie that he would certainly come hither in the ſpring, to celebrate his birth-day. This vnwelcome newes troubled mee more then all the toyle and trouble of the whole voyage. I reſolued therefore to diſpatch to him one of my Gentlemen, with the Abbot of Saint Auguſtines: who if they ſhould perceiue that his comming were likely to be delayed long, might procure my diſpatch; though at a moſt vnſeaſonable time for ſailing, and at my great perill to venter vpon the heate at Ormuz, in ſummer inſupportable.

Soltania.

Farabat.

Concerning the peace or truce agreed vpon by theſe Princes, after a bloudy field fought betweene Tauris and Ardeuill, it is to no purpoſe to report, ſince it is publike and diuulged, though their conenants and conditions be yet kept cloſe. If the State were at more quiet in Moſcouie, I would (goe by Aſtracan and) make a iourney through that Countrey, in my returne. But it is ſtrange, what miſeries and calamities afflict that Nation: which in ancient time hath ſo flouriſhed and preuailed, that it ſcattered and put downe the Tartarians of the Eaſt, who were dreadfull to the whole world. Of which miſeries and deſtructions the ground and author was that counterfeit Demetrius, who hauing by plaine couſenage vſurped once the empire of the Ruſſians, left it in a continued line to ſix other falſe tyrants of his name after him.

Two Comets ſeene alſo here 1618.

* As we haue ſeene ſince in Turkie, Poland, Bohemia, Germanie, Griſons, France, &c. and ſtill ſee.

The concluſion of theſe my letters ſhall be the relation of two Comets, which during this time wee beheld, the one, on the tenth of Nouember, began to ſhine two houres before Sunne-riſing; whoſe appearing was obſerued betweene Eaſt and South. The colour was like to the fume which ariſeth from the flame of the fineſt Gunpowder. The head of it ſeemed to me to be in Scorpio: the bigneſſe, as much as would containe a ſixt part of the Zodiake: the forme (as ſome imagined) like a Cimiter; which ſort the Grecians call Xiphias, boding * horrible euents. This Comet (me thought) reſembled rather a yeere-old ſpring of Palme, which being not yet ſpred is a little bowed at the top: it moued toward the South.

Twelue or thirteene daies after the riſing of this Comet, another appeared with hayrie rayes, of an *ordinarie faſhion, coloured like the Planet* Venus, *and much about that bigneſſe, or a little bigger. It aroſe directly Eaſt. And though at firſt it were farre leſſe then the former, yet increaſing daily more and more, it grew almoſt as big as the other. By the proper motion it moued it ſelfe with the* Primum Mobile, *not farre from the verticall Line. Moreouer, three or foure daies after the ariſing of this, that other vaniſhed. Sure they had both of them a very ſhort period, inſomuch as the latter ſcarce ſhewed it ſelfe aboue ten daies. It was obſerued, that toward the end, it looked more red. Howſoeuer it be, if theſe Comets portend miſchiefe, the miſchiefe (ſure) cannot be long-laſting, like others, whereof wee may ſee ſtore in the world.*

Would God he had beene or may be a true preſage.

CHAP. XII.

Collections out of the Voyage and Hiſtorie of Friar IOAÕ dos SANCTOS *his* Æthiopia Orientalis, & Varia Hiſtoria, *and out of other* Portugals, *for the better knowledge of* Africa *and the Chriſtianitie therein.*

§. I.

The Authors Voyage and Acts in thoſe parts; Sea accidents, Mooriſh *fooleries,* Engliſh *Ships: Of* Sofala, *the Fort; the Fruits and Plants of thoſe parts.*

THe ſaid Friar went with a Fleet from *Liſbon* in Aprill 1586. Iuly the firſt, they came before the *Cape of good hope*, and had ſuch faire weather, that they tooke great ſtore of Fiſh, till a faire gale ſet them onwards for *Mozambique.* Being againſt *Terra do Natal* (which trends betwixt thirtie two and thirtie foure degrees South) they were encountred with a great ſtorme, the Windes and Waues bellowing and billowing (in a ſeeming) conſpiracie to their ruine. The ſecond night of this tempeſt, the ninth of Iuly, they ſaw on their maine tops a *Corpo ſanto* in figure of a flame * of fire bright and ſhining, from thence remoouing to the Mizen-maſt; and the Pilot ſaluted it, ſaying, *Salue Corpo ſanto, ſalue; Boa viagem, boa viagem: Haile Corpo ſancto, haile, a good voyage, a good voyage.* And moſt of the people with many teares of ioy made the ſame anſwer, *Boa viagem, boa viagem:* the light hauing there long continued, vaniſhed. The Mariners beleeue that this light is *S. Pero Gonçalues Telmo Naturall* of *Palencia* a Citie in *Caſtile*, a *Dominican*, vpon whom they ordinarily call being endangered in tempeſts, and either call it Saint *Peter Gonçalues*, or *S. Telmo*, or *Corpo Santo*. Many times it appeareth, and ſo long they hold themſelues ſecure, and ordinarily the ſtormes are moderated when it commeth, as it happened to vs in this voyage; and therefore they held it in much deuotion, albee it be but naturall, cauſed by exhalations: which the Mariners denie, ſaying, that ſomtimes in the place where that light appeares, they haue found greene Wax, like that of a Wax-candle. And in the life of that Saint is rehearſed, that hee ſometimes appeares viſible to Mariners when they call vpon him in tempeſts, and deliuers them from Sea dangers. Whiles this light appeared, a Souldier kneeling downe in the ſhip before it, ſmote his breaſt, ſaying, with many teares. *Adorovos meu Sñor S. Pero Gonçaluez, vos me ſaluay neſte perigo por voſſa miſericordia*; repeating it many times. *I adore thee my Lord Saint Peter Gonçaluez, O ſaue me in this danger for thy mercie.* I and an other father told him, this adoration was due only to God, and that the Saints ſhould be prayed to in another manner. He anſwered worſe to the purpoſe. *My God ſhall he be now which ſhall deliuer me from this danger.* We then left him, but the next day the ſtorme being paſt he confeſſed his fault.

Io. dos Sanctos l.2. de Va. hiſt. c.18.

* *Faiſca.*

A Corpo Santo ſaluted, and fond opinions thereof. How truly is it ſaid of ſuch, *Io.4. Yee worſhip yee know not what?*

* *Ou por.*

Profit of Legends of lies of Saints.

Adoration to an exhalation, ſuppoſed a Saint: and to a Saint as to God: a double Idolatrie in the Popiſh opinion, which yet lay this ſtumbling blocke before the blind in worſhip of creatures.

On the ſeuen and twentieth they came to *Baixos da India* in two and twentie South, and the thirteenth of Auguſt came to *Mozambique:* from thence by the Vicar Generals appointment, I and another *Dominican* were ſent for *Sofala*, one hundred and ſixtie leagues diſtant, for the ſeruice of Chriſtianitie in thoſe parts in Nouember following. In the yeere 1588. the Saint *Thomas* hauing paſſed the Cape, was wracked neere *Terra do Natal*, and ſome of the companie eſcaping, went on ſhoare in *Terra dos Fumos*, & hapned on more humane *Cafres* then the moſt are in thoſe parts, which had neuer ſeene white man before, called them *Children of the Sunne*, and gaue them to eate and drinke. *Stephen Veyga* the Captaine, and ſome others aduentured on a iourney thence by land (aboue eightie leagues) to *Sofala*, where they gaue great thankes to God and our Ladie for their deliuerie.

Terra dos Fumos.

Children of the Sunne.

Ouer againſt the Fortreſſe of *Sofala*, is an Iland on the other ſide of the Riuer called *Inhanzato*, of which in former times was Lord a *Moore*, called *Muynhe Mafamede*, ſo friendly to the *Portugals*,

Inhanzato.

tugals, and ſo luke-warme in his Religion, that with them he would both eate Swines fleſh and drinke Wine. Yet was hee ſo honoured, that after his death, the *Moores* of *Sofala* erected a *Meſquit* in the place of his buriall, and before the Mariners made their voyage, would make prayers to him (as a Saint) for their ſucceſſe. I ſet this *Meſquit* on fire, to the diſcontent of thoſe *Moores*. Fryar *Iohn Madeira* and I, remained foure yeeres in *Sofala*, labouring the conuerſion of the *Moores* and *Gentiles*, of which we baptized 1694. perſons. After that time the Vicar Generall cauſed vs to returne to *Moſambique*. In the way the *Cafers* ſent vs victuals and Muſicians with their vnmuſicall voices and Tabers all night, entertaining vs with a feaſt worſe then a faſt. Hauing thus paſſed the Lordſhip of an *Encoſſe* vnder the *Quiteues* dominion, we came into the Countrey of *Manamotapa*, where in the night paſſing a deſart, wee heard terrible voices, like as if they had beene of men, which we ſuppoſed to be *Cafar* theeues, and durſt not ſpeake one to the other, leſt we might ſo betray our liues. The next *Cafars* told vs they were birds bigger then Cocks, which in the day time hide themſelues, and in the night flie, chaſe and prey on other fowles, which terrified with their voices, leaue their rooſts and ſo become a prey.

Quiteue King of the Countrey about *Sofala*.

Monomotapa.

Strange birds.

Luabo.

They came to the Riuer of *Luabo* after eighteene daies. In this Riuer are many great Ilands, where we lay in the nights, and ſayled by day becauſe of the Currents and Shelues. The two and twentieth of Auguſt we came to the Fort of *Sena*, where the two Churches of thoſe Riuers had neuer a Prieſt, and therefore wee ſpent two and thirtie dayes in confeſſing, baptizing, maſſing: and thence were inuited to *Tete*, for like cauſe, ſixtie leagues diſtant. I went and baptized there one hundred and ſeuenteene. *Madeira* at *Sena* baptized aboue two hundred perſons: and from the firſt entrie of *Dominicans*, they had in that Riuer *Cuama* baptized aboue twentie thouſand. In the Port of *Quilimane* were foure Pangayas of the Captayne of *Mozambique*, then *Don Iorge de Menezes*, in one of which wee embarked, in which was a Cheſt with 100000. Cruzados of gold, of powder, and peeces, which hee had made in thoſe Riuers with *Souſo Coutinho* the Gouernour of *India*: which gold is ordinarily gathered euery ſix moneths by the *Portugals* and Captayne. In the yeere 1592. I was ſent to *Quirimba*. There I ſtaid two yeeres, and made ſix hundred nintie foure *Chriſtians*, and vntill that yeere 1593. the *Dominicans* had baptized aboue ſixteene thouſand in thoſe Iles. After which I was recalled to *Sofala*, and in 1595. to *Moſambique*. In the yeere 1597. two *Engliſh* ſhips came in ſight of *Moſambique*; as alſo two others had done in the yeere 1591. The two and twentieth of Auguſt 1597. he embarked himſelfe for *India*, and on the twentieth of September entred the Barre of *Goa*. *But let vs take view of* Sofala, *and the parts adioyning, as he hath deſcribed them in the firſt part of his workes.*

Sena.

Tete.

Two *Engliſh* ſhips.

Two other.

Theſe of *C. Raymond* and *Lancaſter*: the other of *B. Wood*. See *ſup.* p. 110.

Sofala.

Mocarangue.

The Fortreſſe of *Sofala* ſtands in 20. 30' Southerne degrees, ſituate on the Coaſt of Eaſterne *Ethiopia*, neere the Sea, and iuſt by a Riuer a league in the mouth, little more or leſſe, which riſeth higher aboue one hundred leagues, ariſing in the Countrey called *Mocarangua*, and paſſing by the Citie *Zimbaoe* where the *Quitene* reſides, who is King of thoſe parts, and of all the Riuer of *Sofala*. Vp that Riuer the *Portugals* trade to *Manica*, a land of much gold, ſeated within the land aboue ſixtie leagues. Within the Fort of *Sofala* is a Church, to which belong ſix hundred Communicants. The Inhabitants vſually are Merchants, ſome to *Manica* for gold, which they barter for Stuffes and Beades, both to the Captayne and themſelues; others to the Riuer of *Sabia*, and the Iles *das Bocicas*, and other neere Riuers, for Iuorie, *Gergelim*-ſpice, Pulſe, Amber, and many Slaues. There is another habitation of *Moores* two Caliuer ſhot from the Caſtle, poore and miſerable, which liue by ſeruing the *Portugals*. The women performe there the offices of Tillage and Husbandry; as alſo doe the *Moores*. They pay their Tithes to the *Dominicans* Church. The Fortreſſe was built *An.* 1505. by *Pero da Nhaya*, with conſent of the *Mooriſh* King *Zuſe*, a man blinde of both his eyes (*in both ſenſes, externall and internall, religious and politike*) who too late repenting, thought to ſupplant it with trecherie, which they returned vpon himſelfe and ſlew him. In old times they had many ſuch petty *Mooriſh* Kings on the Coaſt, few of which now remaine by reaſon of the *Portugall* Captaynes ſucceeding in their places, and in their amitie and commerce with the *Quitene* King of thoſe Countries.

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A ſtrange tree.

Another.

Bread of *Maiz*, or *Guinny, Turkie, Virginia* Wheat, &c.

Wine.

§. II.

Of QUITEUE *King of that Countrey, with the ſtrange cuſtomes obſerued in thoſe parts, in Court, Citie and Countrey.*

THe King of theſe parts is of curled haire, a Gentile, which worſhips nothing, nor hath any knowledge of God; yea, rather hee carries himſelfe as God of his Countries, and ſo is holden and reuerenced of his Vaſſals. Hee is called *Quiteue*, a title royall and no proper name, which they exchange for this ſo ſoone as they become Kings. The *Quiteue* hath more then one hundred women all within doores, amongſt which one or two are as his Queenes, the reſt as Concubines: many of them are his owne Aunts, Couſins, Siſters and Daughters, which he no leſſe vſeth, ſaying, that his ſonnes by them are true heires of the Kingdome without mixture of other bloud. When the *Quiteue* dyeth, his Queenes muſt die with him to doe him ſeruice in the other world, who accordingly at the inſtant of his death take a poyſon (which they call Lucaſſe) and die therewith. The ſucceſſor ſucceedeth as well to the women as the ſtate. None elſe but the King may vpon paine of death marry his Siſter or Daughter. This Succeſſor is commonly one of the eldeſt Sonnes of the deceſſed King, and of his great Women or Queenes; and if the eldeſt be not ſufficient, then the next, or if none of them be fit, his Brother of whole bloud. The King commonly whiles hee liueth maketh the choiſe, and traines vp him to affaires of State, to whom he deſtines the ſucceſſion. Whiles I liued there, ſaith *Sanctos*, the King had aboue thirtie Sonnes, and yet ſhewed more reſpect to his Brother a wiſe man, then to any of them, all honoring him as apparent heire.

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See after of breaking the Bowe.

Quiteue King of the Countrey about *Sofala.*

Monomotapa.

Strange birds.

Luabo.

tugals, and ſo luke-warme in his Religion, that with them he would both eate Swines fleſh and drinke Wine. Yet was hee ſo honoured, that after his death, the *Moores* of *Sofala* erected a *Meſquit* in the place of his buriall, and before the Mariners made their voyage, would make prayers to him (as a Saint) for their ſucceſſe. I ſet this *Meſquit* on fire, to the diſcontent of thoſe *Moores*. Fryar *Iohn Madeira* and I, remained foure yeeres in *Sofala*, labouring the conuerſion of the *Moores* and *Gentiles*, of which we baptized 1694. perſons. After that time the Vicar Generall cauſed vs to returne to *Moſambique*. In the way the *Cafers* ſent vs victuals and Muſicians with their vnmuſicall voices and Tabers all night, entertaining vs with a feaſt worſe then a faſt. Hauing thus paſſed the Lordſhip of an *Encoſſe* vnder the *Quiteues* dominion, we came into the Countrey of *Manamotapa*, where in the night paſſing a deſart, wee heard terrible voices, like as if they had beene of men, which we ſuppoſed to be *Cafar* theeues, and durſt not ſpeake one to the other, leſt we might ſo betray our liues. The next *Cafars* told vs they were birds bigger then Cocks, which in the day time hide themſelues, and in the night flie, chaſe and prey on other fowles, which terrified with their voices, leaue their rooſts and ſo become a prey.

Sena.

Tete.

Two *Engliſh* ſhips.

Two other.

Theſe of C. *Raymond* and *Lancaſter*: the other of B. *Wood.* See *ſup.* p. 110.

They came to the Riuer of *Luabo* after eighteene daies. In this Riuer are many great Ilands, where we lay in the nights, and ſayled by day becauſe of the Currents and Shelues. The two and twentieth of Auguſt we came to the Fort of *Sena*, where the two Churches of thoſe Riuers had neuer a Prieſt, and therefore wee ſpent two and thirtie dayes in confeſſing, baptizing, maſſing: and thence were inuited to *Tete*, for like cauſe, ſixtie leagues diſtant. I went and baptized there one hundred and ſeuenteene. *Madeira* at *Sena* baptized aboue two hundred perſons: and from the firſt entrie of *Dominicans*, they had in that Riuer *Cuama* baptized aboue twentie thouſand. In the Port of *Quilimane* were foure Pangayas of the Captayne of *Mozambique*, then *Don Iorge de Menezes*, in one of which wee embarked, in which was a Cheſt with 100000. Cruzados of gold, of powder, and peeces, which hee had made in thoſe Riuers with *Souſo Coutinho* the Gouernour of *India*: which gold is ordinarily gathered euery ſix moneths by the *Portugals* and Captayne. In the yeere 1592. I was ſent to *Quirimba.* There I ſtaid two yeeres, and made ſix hundred nintie foure *Chriſtians*, and vntill that yeere 1593. the *Dominicans* had baptized aboue ſixteene thouſand in thoſe Iles. After which I was recalled to *Sofala*, and in 1595. to *Moſambique*. In the yeere 1597. two *Engliſh* ſhips came in ſight of *Moſambique*; as alſo two others had done in the yeere 1591. The two and twentieth of Auguſt 1597. he embarked himſelfe for *India*, and on the twentieth of September entred the Barre of *Goa*. *But let vs take view of* Sofala, *and the parts adioyning, as he hath deſcribed them in the firſt part of his workes.*

Sofala.

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See after of breaking the Bowe.

Women-Electors.

Hee ſucceeds whom the Women admit into the Kings Houſe: for none may enter by Law without their leaue, nor can bee King without peaceable entrance; forceable entrie forfeiting his Right and Title. By bribes therefore and other wayes; they ſeeke to make the Women on their ſide.

The *Sedandas* like cuſtomes.

Neere the Kingdome of *Quiteue* is another of Lawes and Cuſtomes like thereto, where the *Sedanda* raignes: both which were ſometimes but one Kingdome. Whiles I was in *Sofala*, the *Sedanda* being incurably ſick of a leproſie, declared his Succeſſor, and poyſoned himſelfe: which alſo is the cuſtome there, if any King haue any deformitie in his perſon. The named Succeſſor ſought admittance of the Women, but they much diſtaſting him, had ſecretly ſent by night for another Prince whom they better liked, as more valiant and better beloued; whom they admitted, and aſſembled themſelues with him in the publike Hall, and cauſed Proclamation to bee made to the people of his ſucceſſion. The other, whom they had reiected, fled for feare of his life, and being mightie aſſembled a great power, and by force entred the Kings Houſe. But this was ſtrange to all, who therefore forſooke him, and ſtuck to him whom the Women had choſen; whereupon the other fled, and no more lifted vp his head.

Ceremonie of breaking the Bowe.

Cruell ſeruice.

Ill cuſtom well broken.

Before the New King begins to gouerne, he ſends for all the chiefe in the Kingdome, to come to the Court and ſee him breake the Kings Bowe, which is all one with taking poſſeſſion of the Kingdome. In thoſe Courts is a cuſtome then alſo to kill ſome of thoſe Lords or great Men, ſaying, that they are neceſſarie for the ſeruice of the deceſſed King: whereupon they kill thoſe of whom they ſtand in feare or doubt, or whom they hate, in ſtead of whom they make and erect new Lords. This cuſtome cauſeth ſuch as feare themſelues to flee the Land. Anciently the Kings were wont to drinke poyſon in any grieuous diſaſters, as in a contagious diſeaſe, or naturall impotencie, lameneſſe, the loſſe of their fore-teeth, or other deformitie; ſaying, that Kings ought to haue no defect; which if it happened, it was honour for him to die, and goe to better himſelfe in that better life, in which he ſhould be wholly perfect. But the *Quiteue* which raigned whiles I was there, would not follow his predeceſſors herein; but hauing loſt one of his fore-teeth, ſent to proclaime thorow his whole Kingdome that one of his teeth were fallen out, and that if (that they might not be ignorant when they ſaw him want it) his predeceſſors were ſuch fooles, for ſuch cauſes to kill themſelues, he would not doe ſo, but awaite his naturall death, holding his life neceſſary to conſerue his eſtate againſt his enemies, which example hee would commend to poſteritie.

Great obſeruance: the like is vſed in *Iapan*, to lye proſtrate and not looke on him.

If the *Cafars* haue a ſuit, and ſeeke to ſpeake with the King, they creepe to the place where hee is, hauing proſtrated themſelues at the entrance, and looke not on him all the while they ſpeake, but lying on one ſide clap their hands all the time (a rite of obſequiouſneſſe in thoſe parts) and then hauing finiſhed, they creepe out of the doores as they came in. For no *Cafar* may enter on foot to ſpeake to the King, nor eye him in ſpeaking, except the familiars and particular friends of the King. The *Portugals* enter on their feet, but vnſhod, and being neere the King, proſtrate themſelues lying on one ſide almoſt ſitting, and without looking on him ſpeake to him, at euery fourth word clapping their hands according to the cuſtome. Both *Cafres* and *Portugals* are entertained by him with wine of Mays, or their wheate, called *Pombe*, which they muſt drinke, although againſt ſtomacke, not to contemne the Kings bountie; whence the *Portugals* haue had ſome trouble, and are forced to ſtay in the Towne without leaue to returne home, with great expence of time and charges.

Exequies to the dead Kings.

Pemberar, ſomwhat reſembling that which *Æneas* performed to *Anchiſes*.

Euery September the *Quiteue* at the change of the Moone, goeth from *Zimbaohe* his Citie to a high Hill to performe Obits or Exequies to his predeceſſors there buried, with great troops both of the Citie and other parts of the Kingdomes called vp therefore. As ſoone as they are aſcended, they eate and drinke their *Pombe*, the King beginning, till they be all drunke; continuing that eating and drinking eight dayes, one of which they call *Pemberar* of a kind of Tilting exerciſe then vſed. In this feaſt the King and his Nobles clothe themſelues in their beſt Silkes and Cotten clothes, which they haue with many thrummes, like Carpet fringes, wrought therein, hanging downe on the eyes and face as a horſes foretop; they tie about the head a large Ribband; and diuided into two parts, they runne one againſt another on foot with Bowes and Arrowes in their hands, which they ſhoote vpwards that none be hurt; and thus make a thouſand careeres and feates till they be tyred and cannot ſtirre, and they which hold out longeſt are accounted the propereſt valianteſt men, and are therefore rewarded with the prize propounded. *Gaſpar de Mello* Captayne of *Sofala* in my time, cauſed to make a large Ribband with great fringes of ſilke and gold, and ſent it with other pieces of price to the *Quiteue*, who moſt eſteemed that Ribband for this *pembering* purpoſe.

Deuils tyranny and Oracles.

After this eight dayes feſtiuall, they ſpend two dayes or three in mourning; and then the Deuill enters into one of the company, ſaying, he is the ſoule of the deceaſed King, father of the preſent, to whom thoſe Exequies are performed; and that he comes to ſpeake to his ſonne. The *Cafar* thus poſſeſſed falls downe on the ground in an ill plight and is diſtracted, the Deuill ſpeaking by his mouth all the ſtrange tongues of all the *Cafar* Nations about them, many of which ſome of the men preſent vnderſtand. And after this hee beginneth to behaue himſelfe, and to ſpeake like the King pretended, by which ſignes the *Cafars* acknowledge the comming of the deceaſed Kings ſoule. The King is now made acquainted herewith, and comes with his Grandes to the place where the *Demoniake* is, and doe him great reuerence. Then all the reſt goe aſide, and the King remaynes with him alone, ſpeaking friendly as with his father departed, and enquireth if hee be to make warres, whether hee ſhall ouercome his enemies, touching dearth, or troubles in his kingdom, and whatſoeuer elſe he deſireth to know: And the Deuil anſwereth his queſtions, and aduiſeth him what to doe, not without lies altogether, as he which is the enemie of mankind, and thinks it enough to hold his credit with them, and yeerely to be conſulted. After all this the Deuill departeth from that bodie, leauing it weary, and euer after ill apayd. The King returneth home with great applauſe, ſo graced with the conference of the deceaſed Kings, whom they hold to be mighty in the other World, and able to grant him whatſoeuer hee deſireth. Some *Portugals* haue beene eye-witneſſes hereof. The like manner the Deuill vſeth with other Gentiles in *China*, and the *Philippinas*, as ſome report.

I beleeue for certaine that this *Caphar* Nation is the moſt brutiſh and barbarous in the world, neither worſhipping God, nor any Idoll, nor haue Image, Church, or Sacrifice, or perſons dedicated to Religion, and are hard to be conuerted, either to *Chriſtians* or *Moores*. They hold the immortalitie of the ſoule, and haue a confuſed knowledge that there is a Great God, whom they call *Molungo*, but they pray not to him, nor doe commend themſelues to him. When they ſuffer any neceſſitie or ſterilitie, they haue recourſe to their King, ſtrongly beleeuing that hee is able to giue them all things which they deſire, and that he can obtaine all things of the dead, his predeceſſors with whom he ſeemeth to haue conference. Whereupon they ſue to the King for raine, if they want it, and for ſeaſonable harueſt times: and alway when they thus petition him, they bring him great Preſents, which he receiueth, and bids them returne home in a good houre; for hee will haue care of their requeſt to ſatisfie the ſame. And though they ſee themſelues often fruſtrated, yet continue they to ſpend time and coſts in ſuch petitions, till raine or other their ſuits happen, thinking that though he granted not at firſt, yet by their importunitie (as he alſo for gaine tells them) that he hath done it at laſt.

No forme of Religion.

The King in diuine reputation.

They obſerue certaine feſtiuals, reſting from labour (except dances) appointed by the King, they not knowing when, or why. They call ſuch dayes *Muſimos*, that is, *Soules of Saints departed*, in whoſe honour they keepe them. On one of theſe dayes a *Portugall* in that Citie *Zimbaobe* (which was paſſing to *Manicas* where the gold Mines are) cauſed a Cow to bee killed at his houſe for food to his ſlaues, and the people which hee had with him; whereof the *Quiteue* hearing by one of his Officers (many of which are diſperſed in the Citie, and thorow the Kingdome) he commanded the *Portugall* to ſuffer it to abide, and not meddle any more withall, for violating his *Muſimos*. And the *Portugall* had no remedie, but muſt either ſuffer the beaſt to ſtinke and putrifie there, or pay *Empoſia*, that is, *The Fine*, which was no leſſe then fiftie Clothes, after he had in ſtead of eating, endured much ſtinke many dayes; which to auoide, hee would haue gone forth of his houſe, and haue taken another, but the *Quiteue* would not ſuffer him to enforce him to his *Empoſia*.

Muſimos holy dayes ſtrictly kept.

Theſe *Cafars* know nothing of the Creation of the World, of Man, nor of Hell for the bad, or Heauen for the good: onely they beleeue the ſoules immortalitie in another World, and that they ſhall liue with their women a better life then this, but they cannot tell where, in ſome earthly Paradiſes of pleaſure. They confeſſe that there is a Deuill, which they call, *Muſuca*; and that he doth much harme to men. Euery new Moone is a Feſtiuall day: they ſay the Sunne when he can, goeth to ſleepe. They neither write nor reade, nor haue bookes, but all their hiſtorie is Tradition. They hold that Monkies in times paſt were men and women, and call them in their language, *The old people*.

Opinions of the Deuill.

Aborigines.

The *Quiteue* hath two or three hundred men for his Guard, which are his Officers and Executioners, called *Inficis*, and goe crying, *Inhama, Inhama*, that is, *Fleſh, Fleſh*. Hee hath another ſort, called *Marombes, Ieſters*, which haue their Songs and Proſe in praiſe of the King, whom they call, *Lord of the Sunne and Moone, King of the Land and of Riuers, Conqueror of his Enemies, in euery thing Great, great Theefe, great Witch, great Lion*; and all other names of greatneſſe which they can inuent, whether they ſignifie good or bad, they attribute to him. When the King goeth out of doores, theſe *Marombes* goe round about him with great cries of this argument. Hee hath others which are Muſicians in his Hall, and at the Court gates, with diuers Inſtruments reſounding his praiſes. Their beſt Muſicall Inſtrument is called *Ambira*, much like to our Organs, made of Pompions, ſome bigge, ſome ſlender, for difference of ſounds, with a mouth in the ſide nigh the bottome, which hath a hole bigger then a ſhilling, with a glaſſe in the bottome, made of certaine *Copwebs* ſlender and ſtrong. On the mouthes (which are equall, ſet in a rew) is a rew of keyes of wood, ſlender, ſuſtained with cords, on the tops whereof they play with ſtickes like drum ſtickes, which haue buttons or balls as big as a nut in the points, which mouing the Keyes, make a ſweet ſound, which may be heard as farre as Virginals. Another Inſtrument they haue, called alſo *Ambira*, all of Iron wedges, flat and narrow, a ſpan long, tempered in the fire to differing ſounds. They are but nine ſet in a rew, with the ends in a peece

Marombes, *Bards* or barbarous Poets. Strange Titles of greatneſſe.

Muſicians.

See after, c.13.

of wood as in the necke if a viole, and hollow, on which they play with their thumbe nailes, which they weare long therefore, as lightly as men with vs on the Virginals, and is better Muſicke then the former. They haue Cornets of a wilde beaſts horne, called *Paraparas*, hauing a terrible ſound, and Drummes diuerſified in ſounds. When the *Quiteue* ſends Embaſſadours, hee ſends theſe three ſorts of men, *crying*, *playing*, *dancing*, which receiue, or elſe take their prouiſion by force.

Oathes dreadfull and terrible. See before in *A. Battell*, *l. 7. c. 3.* of the like in *Loango*, &c.

They vſe three kinds of Oathes in Iudgement moſt terrible, in accuſations wanting iuſt euidence. The firſt is called, *Lucaſſe*, which is a veſſell full of poiſon, which they giue the ſuſpected, with words importing his deſtruction, and preſent death if he be guilty; his eſcape, if innocent: the terrour whereof makes the conſcious confeſſe the crime: but the innocent drinke it confidently without harme, and thereby are acquitted of the crime; and the plaintiffe is condemned to him whom he falſly had accuſed; his wife, children, and goods being forfeited, one moitie to the King, and the other to the defendant. The ſecond Oath they call, *Xoqua*, which is made by iron heated red hot in the fire, cauſing the accuſed to lick it being ſo hot with his tongue, ſaying, that the fire ſhall not hurt him if hee bee innocent; otherwiſe it ſhall burne his tongue and his mouth. This is more common, and is vſed by the *Caſres* and the *Moores* in thoſe parts; yea, (which worſe is) ſome *Chriſtians* giue the ſame Oath to their ſlaues ſuſpected of ſtealth; which one in *Sofala* cauſed, on ſuſpicion of a ſtollen garment, a ſlaue to doe three times without hurt. The third Oath they call, *Calano*, which is a veſſell of water made bitter with certaine herbs, which they put into it, whereof they giue the accuſed to drinke, ſaying, that if he be innocent, he ſhall drinke it all off at one gulp without any ſtay, and caſt it all vp againe at once without any harme: if guilty, he ſhall not be able to get downe one drop without gargling and choaking. There haue beene ſeene many experiments of all theſe, the guilty ſuffering death by the poiſon, or burning, &c. the innocent freed; hauing ſome reſemblance by Deuilliſh apiſh imitation to the curſed water of iealouſie mentioned in *Moſes*. Once, they are notorious and well knowne in *Sofala*.

Num. 5.

Haire-faſhion in hornes.

The *Caſres* are blacke as Pitch, curled, and weare their head full of hornes made of the ſame haire, which ſtand vp like a Diſtaffe, wearing ſlender pieces of wood within their lockes to vphold them without, bending: without, they tye them with a ribband made of the barke of an herbe, which whiles it is freſh ſticketh like glue, and dried is like a ſticke: with this they binde their haire in bundles from the bottome to the top; of each bundle making a horne, holding herein great pride and gallantrie; ſtriuing to excell each others; and mocking them which want them, ſaying, *they are like women*. For, as the male wilde beaſts haue hornes which the females want; ſo doe theſe ſauage beaſts alſo.

The *Quiteue* hath herein a faſhion which none may imitate, of foure hornes, one of a ſpanne long on the mould of the head, like an Vnicorne, and three of halfe a ſpanne, one on the necke, at each eare another, all vpright to the top. For their hornes ſakes they haue no hats, nor headcouerings amongſt them. The apparell of the King and chiefe men is fine Cotton, or Silke, girt to them, and hanging almoſt to the knees, and another greater, called *Machiras*, which the *Caſres* weaue, caſt ouer the ſhoulders like a Cloke, wherewith they goe muffled, letting it hang on the left hand to the ground, eſteeming great Grauitie and Maieſtie in a long traine. The reſt of the bodie is naked; they goe all bare-foot: and the vulgar goe naked both men and women without ſhame; the better ſort of them wearing a Monkies skinne, hanging downe from the girdle like a Smiths Apron; and the women likewiſe. But the *Caſres* which trade with the *Portugals*, weare a couering to the knees.

Occupations.

They haue no Occupations but Smiths, which make Azagays, Spades, Hatchets, Halfe-ſwords: Weauers which make Cotton clothes for *Machiras*. The women make them, but improperly, their office being ordinarily to digge, and weed, and ſowe, men more louing their lubberly eaſe, few helping their wiues: a Spade being as vſuall with their women, as a Rocke with our Spinſters; the men now and then hunting for wilde beaſts, other whiles dancing and ſinging, and therefore poore.

The *Tartars* do the like: and the *Scots* alſo, as I haue heard, in the furtheſt North of this Iland.

The *Quiteue* makes ſome Royall huntings, with three or foure thouſand men, in the Deſarts neere the Citie; encircling all the beaſts in that compaſſe, Tigres, Lions, Ounces, Elephants, Buffals, Deere, wilde Swine, and the reſt, driuing them together, and then ſetting on their Dogs, with cries, Arrowes, and Azagayes, purſue and kill what they can. Then may they kill the Lion, which at other times by the *Quiteues* prohibition is a deadly offence, becauſe hee is entituled, *great Lion*. After this they eat in the ſame place with great iollitie; but the moſt they carrie home, and * hang it for the King, and for themſelues.

* As Bacon & Martinmas Beefe in *England*.

Houſes of *Caſars*, houſhold, and food.

Their houſes are round, of vnhewne timber couered with ſtraw, like a thatched Countrey houſe, which they remoue at pleaſure. Their goods is a Panne in which they boyle their Wheat, two Spades to digge, one Bowe and Arrowes, a Mat whereon they lie, which they make of Ruſhes, and commonly they ſleepe on the ground: if it be cold, they make a fire in the midſt of the houſe, lying all about it like Cats. So beggarly and brutiſh is the life *(if that be life)* of the *Caſres*. Their food is commonly Mais, Pulſe, Fruits, Sugar-canes, Fiſh, and all kinds of Beaſts which they kill in the Deſarts, as Monkies, Dogs, Cats, Rats, Snakes, Lizards, Crocodiles,

diles, all fleſh ; Rice they ſowe rather to ſell the *Portugals* then to eat, preferring their Mais. They ſteepe two dayes in water a pecke or thereabouts, which in that ſpace growes forth : and then the water being put out, they let it drie two or three houres, and being well dried they ſtampe it till it ſettle into a maſſe : which they doe in a great Morter as high as a mans middle, called *Cuni*, by them, by the *Portugals, Pilano.* After this they ſet a great earthen veſſell on the fire halfe full of water, whereon when it ſeeths, they put in aboue halfe the pecke of Mais-meale by little and little, ſtill ſtirring it, as when men make pottage : and after it ſeeths a little, they take the veſſell off the fire, and put in the reſt of the ſaid maſſe, ſtirring them together till their Pombe be made ; which is let ſtand two dayes, and then they drinke it, many of them neither eating nor drinking ought elſe, but liuing onely hereof. If it ſtand foure or fiue dayes it becomes Vinegar ; and the ſowrer, the more tipſie ; they ſay that it makes them ſtrong.

Mais Wine how made.

In ſome places grow certaine Reeds, which euery ſecond or third yeere haue great eares like Rie, of which they gather ſtore, and is good ſuſtenance.

In all *Cafraria* there growes a certaine herbe which they ſowe, called *Bangue*, the ſtraw and leaues whereof they cut, and being well dried, ſtampe them to powder. And hereof they eate a handfull, and then drinke water, and ſo ſuſtaine themſelues many dayes ; and if they eate much, it makes them drunken, like to Wine.

All theſe *Cafres* before they goe about any buſineſſe of import, as iourneying, merchandiſe, or ſowing, they caſt lots to diuine of the ſucceſſe ; a thing vſed likewiſe to enquire of things ſtolne or loſt, and in all doubtfull caſes, and there to giue credit as we doe to the Goſpell. Theſe lots are little round ſtickes, flat, and bored thorow the midſt, leſſe then Table-men, called *Charatas*, alway carried about them, filed on a ſtring, to vſe vpon any occaſion of doubt, caſting them like Dice ſo many times. For want of them, they diuine by ſtrokes or lines which they draw on the ground. Some are great Witches, and conſult with the Deuill ; ſo prone to it, that they are prohibited by the King, that none ſhould vſe this witch-craft without his licence, in paine of death, and confiſcation of wife, children, and goods, halfe to the King, and halfe to the Informer : and yet many are ſuch ſecretly, and all would be if they could. The ſame penaltie is to theeues and to adulterers : it being lawfull for any man to ſlay any of theſe three ſorts taken in the fact : or if any liſt not to kill him which by witch-craft, adulterie, or robberie hath wronged him, he may ſell him, or doe with him what he pleaſeth as his owne chattels, and they call the condemned, *ſuch a mans Witch, Theefe, or Adulterer*. The loſſe of goods to the King is common for any fault amongſt them.

Lots and diuinations.

Witches.

Puniſhments.

The *Cafres* buy of the parents their wiues, for Kine, Clothes, or otherwiſe according to their abilitie. And therefore they which haue many daughters are rich. If any miſlike his wife, hee may returne her to him that ſold her, but with loſſe of the price payde ; and the parent may ſell her againe to another huſband. The wife hath no libertie to forſake her huſband. The ceremonies of marriage are dances, and feaſtings of the neighbours ; euery inuited gueſt bringing his preſent of Meale, Mais, Inhames, Fitches, or other victuall for that dayes expenſes. Hee which is able, may haue two wiues, but few are able to maintayne them, except the great men which haue many, but one is principall, the reſt as hand-maids. Some of them liue like wilde beaſts, and when they are neere time of trauell, they goe to the wilderneſſe or vntilled places, and there goe vp and downe receiuing the ſauour of that wilde place, which cauſeth to them quicker deliuery. They after their deliuery waſh themſelues and their children in a Lake or Riuer, and then returne to their houſes with them in their armes without ſwadling them. Neither haue they there wherewithall to doe it, or ſuch cuſtome : nor haue any Bed to lie on, but a Mat, or locke of ſtraw.

Marriages.

Brutiſh trauell.

When any of them die, the kindred, friends, and neighbours aſſemble, and bewaile him all that day in which he dieth, and the ſame day lay him on a Mat, or Seat where hee died ; and if he had any cloth or garment, bury him therein, otherwiſe, naked. They make a hole in the Deſart (or wilde vntilled place) and ſet by him a veſſell of water and a little Mais, to eate and drinke (they ſay) in his iourney to the other life ; and without more ceremonies couer him with earth, and lay on the hole the Mat, or the Chaire in which he was brought to buriall, where they conſume without any more reſpect, although they be new. For they hold it ominous to touch that Mat or Seat in which one died, as boding death or ſome ill. The kindred and friends lament him eight dayes from morning to noone, and an houre at Sunne-ſet : which mourning they performe with dances and drerie ſongs, and ſpeeches, all together on foot in a round circle ; and now and then one of the ſtanders by enters into the middle of the circle, and makes a turne or two, and then takes his place againe : and after the mourning finiſhed, they all ſit in a round and eate and drinke for the ſoule of the deceaſed whom they mourne for, and then returne home. The next kindred are at this coſt.

Funerals.

Lamentations.

Theſe *Cafars* are cruell and inhumane to one another. If any of them bee ſicke, and haue no wife, kindred, or friends to looke to him, no other *Cafar* will giue him any thing, but let him ſtarue ; and die forlorne without taking on him any compaſſion, although he ſee him readie to periſh with hunger ; of which ſickneſſe moſt of them die, through miſerable pouertie and im-

Inhumanitie, famine, and beggarie.

prouident and prodigality. And when they doe the moſt, ſome friend takes the forlorne man, carries him to the wilde vncultiuated place, and layes him at ſome buſh, or at the foot of a tree, with a little Veſſell of water to drinke and a little Mais to eate if he can; and ſo leaues him till he dyes without more care of him: And although ſome *Cafar* paſſe by, and ſee him groane or lament, yet will hee giue him no helpe. And this brutiſhneſſe is ſo naturall to them, that ſome, when they feele themſelues deadly ſicke, take order to bee ſo carryed to the Wilderneſſe, and laid at the foote of a Buſh, and their dye like beaſts.

White *Caſres.*

In *Mocaranga* ſome Parents as blacke as Pitch, haue white Goldi-locked children like *Flemmings.* Whiles I was in the Countrey, the *Quiteue* nouriſhed one white childe in the Court, as a ſtrange Prodigie. The *Manamotapa* kept two other white *Cafres* with like admiration. The *Cafres* ſay ſuch are the Children of the Deuill, begotten of blacke women by him when they are aſleepe. I ſaw at *Goa* a white *Cafar* Wench in *Dom. Hieronimo Continho* his Houſe, giuen him by the Vice-Roy *Dom. Franciſco da Gama,* and after (he returning Captayne *Maior* of the ſhips) at Saint *Helena:* and although both her Parents were *Negroes,* ſhee was ſo white that her Eyelids were alſo of that colour.

Numerous iſſue, & ſtrange Nurſes.

In the Riuer *Inhaguea* betwixt *Sofala* and *Luabo,* a *Negro* of ſixtie yeares brought forth and ſuckled a Child. Many *Cafres* haue two or three children at a Birth. One *Peter* a *Chriſtan Cafar* at *Sofala,* his Wife dying after trauell of a Daughter, nouriſhed the ſame with Milke of his owne breſts a whole yeare, at the end whereof it dyed of Wormes, and then the Milke dryed vp in his breſts. He told mee, that pitie of the Motherleſſe crying Infant, which his pouertie could not otherwiſe releeue, cauſed him to ſeeke to ſtill it with laying it to his breſt, and then gaue it ſomewhat to drinke, which hauing continued two or three dayes his breſt began to yeeld Milke. Perſons of credit in *India* told me the like of a poore *Iew* of *Ormus,* which nouriſhed his Sonne with his breſts, the Mother dying when it was young, in the Caſtle. A *Cafar* in the Riuer *Quilimane* had breſts great, and bearing out like a woman which giues ſuck, but had no Milke therein. After my returne to *Portugall,* I heard by eye-witneſſes of a poore man in *Moura,* which being ſixtie yeares old, had as much Milke as a woman Nurſe, and gaue ſucke to two children.

Moura.

Barrets inuaſiõ.

King *Sebaſtian* ſent *Francis Barret,* with title of Gouernour and Captayne Generall of a great Armada, to goe to *Sofala,* to conquer the Golden Mines in the Kingdome of *Mocaranga,* and particularly thoſe of *Manica.* In the Conqueſt whereof he made great Warres with the *Quiteue,* who reigneth ouer the Countrey in the way from *Sofala* to *Manica,* the Mines beeing in the Neighbour Kingdome of *Chicangua.* In theſe paſſages by Land or Riuer, the *Quiteue* oppoſed himſelfe with many Battels; who notwithſtanding pierced the Countrey to *Zimbaohe,* and made the *Quiteue* flie to the Mountaynes, with his women and people. Hee fired the Citie and paſſed two dayes farther without oppoſition. Then the *Chicanga* ſent him prouiſion (whereof he had great want) intimating his ioy to ſee him in his Kingdome; which hee requited with a Preſent, and came to his Citie, where he was kindly entertayned, a peace concluded with grant of free Merchandiſing. The *Portugals* had conceited themſelues of ſo much Gold, that they thought they might fill ſackes, and take as much as they liſted; but when they ſaw the trouble, difficultie, and danger of life which the *Cafres* ſuſtayned to get it forth of the earth and ſtones, their minds were altered. They get it three wayes, one by making Mines (which ſometime fall on them) and following the veines which they know, take thence the Earth, waſhing the ſame in bolls. Another, after Raines, ſearching the Brookes of the fields and hils where they find pieces of Gold: the third, out of certayne ſtones in particular Mines, which haue veines of Gold, which they breake into poulder, and waſh the ſame in bolls, where the reſt runneth away with the water, the Gold remayning in the bottome. This third they call *Matuca,* and is the baſeſt, the other *Dahabo.*

Chicanga.

Three wayes of getting Gold.

Matuca and *Dahabo.*

Tribute to the *Quiteue.*

Barret at his returne thought of reuenge vpon the *Quiteue,* which he preuented with courteſies and preſents: and agreement was made betwixt them, that the Captayne of *Sofala* ſhould yearely giue the *Quitene* two hundred Clothes for free and ſecure paſſage thorow his Countrey to *Chicanga,* which are worth at *Sofala* more then one hundred Cruzados, and amongſt the *Cafres,* aboue one hundred thouſand Reys. For this tribute which they call *Curua,* the *Quiteue* ſends foure Embaſſadors yearely, called *Mutumes;* one of which repreſents *his Perſon,* and he alone is holden in like reſpect and reuerence in that Iourney; the ſecond is called the *Kings Mouth,* whoſe Office is to deliuer the Kings Meſſage; the third they call the *Kings Eye,* who is appointed Ouer-ſeer of all hee ſees done, to relate the ſame to him at their returne; the fourth is called the *Kings Eare,* and is to heare all that is ſpoken on both parts. They are all Lords, and ſometimes the Kings Sonnes, he eſpecially which repreſents his perſon; and are preſented by the *Cafres* in the way; and bring aboue one hundred others with them in company to carrie the *Curua* and their Gifts. When they are neere *Sofala,* the Captayne ſends principall *Moores* to conduct them to the Caſtle. Before them goe Labourers, and Dancers in great brauery, their heads adorned with plumes of Cockes tayles: next follow *Cafres,* in a ranke or file, and after them the *Mutumes* in their order, he being laſt which repreſents the *Quiteues* perſon, and with

Strange Embaſſage.

him the *Xeque* or Principall *Moore*. The Captayne entertaynes them in the Hall, accompanied with all the *Portugals* in the Towne, and after lodgeth them in the *Moores* houſes, and furniſheth them with prouiſion ſeuen or eight dayes. The Captayne ſometimes diſchargeth the Ordnance of the Caſtle to honour them; but they deſired the *Quiteue*, being afraid of that Thunder, to ſend to the *Portugalls* to hide their *Inhuates* or Gunnes, when they came to demand the *Curua*; which he did accordingly. The *Cafres* pay their Tribute to the *Quiteue*, in euery Village or Towne making one great heape of Mais for the King; and euery Inhabitant being further bound to labour in the Kings Workes certayne dayes of the yeare, in digging, ſowing, &c. The Merchants pay beſides three of twentie of their Merchandiſe. The *Portugals* which trade to *Manica* pay one cloth of twentie, and ſo of other wares.

Quiteues Tribute of the *Cafres*.

The *Moores* of *Sofala* haue cuſtomes no leſſe barbarous. If one of them marrie, he ſeekes out another luſtie *Moore* which may carrie him on his backe on the Marriage day from his owne houſe to the Brides, albeit it bee halfe a league off, without reſting by the way: for if hee reſts, that day is held vnluckie, and hee muſt ſeeke a ſtronger to performe it without reſting on another day, or elſe the Marriage is marred and broken off. They are alſo very poore, yet will haue a fine cloth to be buried in; which buriall is like that before of the *Cafres*, in the wild vntilled fields or woods; and in the Graue they ſet Rice, Mais, and Water. Vpon the Graue they ſet two ſtones one at the head, the other at the feet, which they anoynt with Sanders ground and ſmelling: the kindred after continuing to anoynt the ſtones and ſet Rice on the Graue. The Chriſtians there were as ſcrupulous of the Mats or Chaires of their ſlaues deceaſed: but I beſtowed them on the fire or water, and they beſought me of Charitie to forbeare, leſt ſome euils ſhould befall them from the dead. Both *Moores*, *Cafres*, and *Chriſtians* of *Sofala* are much addicted to Dreames, and giue much credit to them, notwithſtanding they often find them falſe, and are otherwiſe very ſuperſtitious.

Moores of *Sofala* their cuſtomes.

In the Riuer of *Sofala*, foure leagues from the Fort is the Iland *Maroupe*, eight leagues long and a league and halfe broad. The *Quiteue* gaue the better part of it to *Roderigo Lobo*, and alſo the title of *his Wife*, a faſhion of courteſie by him vſed to the *Portugals*, which he loues, intimating his reſpect no leſſe to them then to his Wife, and the *Cafres* do much honour to thoſe whom hee honoureth with *that Title*. That Iland hath excellent game for fiſhing and hunting of diuers beaſts which they take diuers wayes; by digging pits three yards long, halfe that breadth at the top and ſtraighter at the bottome of a mans height in deepneſſe couered with ſtickes, and on them boughes or ſtraw: another way is with multitudes to encompaſſe a place like a halfe Moone; and then put in Dogges which by barking ſcarre the beaſts to the Riuer, where they are prouided with Boats and *Aſſagayes* for that purpoſe: a third way is when the Riuer ouerfloweth, and all the beaſts betake them to ſome higher places of the Iland, where they are eaſily aſſailed with Arrowes and *Aſſagaies* in Boats. And there ſtand Elephants, Lions, Tygres, Eunuches, Deere, wild Kine, Swine, and other wild beaſts together, without hurting one another, as they did in *Noahs* Arke, all awed with the feare of the waters. It hapned that the ſaid *Lobo* once with other beaſts killed a Lion, which might haue endangered him the loſſe of the Ile, and of his life, had he beene a *Caſar*; neither dare or will the *Cafres* bee ſilent. Whereupon hee ſent the *Quiteue* a Preſent of twentie Clothes and the Lion, ſaying, that he the Kings Wife was ſowing for his Husband, and that Lion came and aſſayled him, whereupon he ſtrucke him with the end of his Spade for his Husbands honor, and hath now ſent him dead to take reuenge on him for the diſcourteſie done to his Wife. His Preſents and preſent wit excuſed him. The *Cafres* moſt of them haue bad and broken teeth, which (they ſay) comes by the wet and fennie ſoile, and of eating parched Pulſe hote. Moſt of them alſo haue Ruptures, ſome ſo much that thereby they cannot goe.

An honorable title to be called the Kings Wife.

§. III.

Of the Riuer Cuama, *and the adiacent Countrey; the Beaſts, Fowles, Fiſhes of thoſe parts: the Hils of* Lupata; *of the* Mongas, Rufumba, Sena, Tete, Maſſapa, *and of the Kingdome of* Manamotapa; *Alſo of* Ophir, *and of the Golden Mines of* Fura.

THe Riuer *Cuama* is by them called *Zambeze*; the head whereof is ſo farre within Land that none of them know it, but by tradition of their Progenitors ſay it comes from a Lake in the midſt of the Continent, which yeelds alſo other great Riuers, diuers wayes viſiting the Sea. They call it *Zambeze*, of a Nation of *Cafres* dwelling neere that Lake, which are ſo called. It hath a ſtrong current, and is in diuers places more then a league broad.

Cuama or *Zambeze* a great riuer deſcribed.

Riuer of good ſignes.

Twentie leagues before it enters the Sea, it diuides it ſelfe into two armes, each Daughter as great as the Mother, which thirtie leagues diſtant pay their Tribute to the Father of waters. The principall of them is called *Luabo,* which alſo diuides it ſelfe into two branches, one called *Old Luabo*, the other *Old Cuama.* The other leſſe principall Arme is named *Quilimane,* (the Riuer *Dos Bons Sinaes* by *Vaſco di Gama,* when hee diſcouered *India)* for the good newes which there he receiued of *Moſambique*, and therefore he there ſet vp a ſtone Pillar with a Croſſe, and the Armes of *Portugall*, and named the Countrey *Terra de ſancta Raphael.)* This Riuer hath alſo another great arme iſſuing from it, called the Riuer of *Linde:* ſo that *Zambeze* enters the Sea with fiue mouthes or Armes very great.

Sacumbe Falls.

Chicoua.

Luaba Iland.

Chingoma.

Luabo is ſailed all the yeere long, but *Quilimane* only in the Winter. They ſaile vp this Riuer Weſt North-weſt aboue two hundred leagues, to the Kingdome of *Sacumbe,* where it makes a great Fall from Rockes, beyond which they goe vp the Riuer twentie leagues to the Kingdome of *Chicoua,* in which are Mines of Siluer, which cannot be ſailed by reaſon of the ſtrong current: but from *Chicoua* vpwards it is Nauigable, but how farre they know not. *Luabo* hath its name of an Iland ſo called in the Barre thereof in nineteene degrees, which Iland diuides old *Luabo* on the South from *Old Cuama,* on the North: and in the Eaſt each ſalutes the other by entercourſe of a ſtreame fiue leagues long, which is the length and breadth of the Iland, peopled with *Moores* and *Cafres.* The *Pangayos* or great Barkes of *Moſambique* here diſcharge, being too great to paſſe higher, and carrie their goods in a Fleet of ſmall Boates to the Fort of *Sena*, which is ſixty leagues. The Land on the North-ſide is called *Bororo,* on the South *Botonga.* In the midſt of the Riuer are many Ilands, ſome very great; the biggeſt and beſt is called *Chingoma*; at the end whereof *Zambeze* diuides it ſelfe into *Luabo* and *Quilimane.*

The ſecond Ile of Note is *Inhangoma,* neere the Fort of *Sena,* tenne leagues long, and in ſome places a league and a halfe broad. The *Portugals* ſaile here by day, and faſten themſelues to the Ilands by nights, by reaſon of the Currents and Shallowes. The *Cafres* inhabiting by the way, come with their Boats and ſell them victuals, whereof the ouerflowing of the Riuer makes the Countrey plentifull. In March and Aprill the fields are ouer-flowne and other Riuers filled from hence; and yet haue they there in thoſe Moneths no raines, nor melting of any Snowes, whereby it appeares that thoſe Inundations come from farre Countries. In this time the Countrey is ſickly, and many *Cafres* dye of Diſeaſes, then bred by the groſſe Ayres, cauſed by the waters.

It ſeemes that *Cuama* and *Nilus* receiues not their waters from the ſame Lake, their increaſe being in ſo diſfering Times.

Riuer-horſe deſcribed.

In theſe Riuers are many *Zouo* or *Zoo*; ſo they call the Riuer-horſes, greater then two of our Horſes together, with thick and ſhort hinder-legs, hauing fiue clawes on each fore-foot, and foure on the hinder-foot; the footing large as it were of an Elephant; the mouth wide and ful of teeth, foure of which are remarkable, each aboue two palmes (or ſpans) long, the two lower ſtraight vp, and thoſe aboue turned like a Bores tusks, all foure being aboue a great ſpanne eminent from the mouth. The head is as big as of three Oxen. I ſaw a Skull of one of them at a *Cafres* doore ſo great that he made his Sonne (a Boy of ſeuen or eight yeares of age) to ſit downe in the mouth vpon the nether jaw, cloſing the jawes together. They liue commonly in the waters, but feed on the Land on graſſe and boughes, and doe much hurt to ſowed fields of Mais and Rice, both with feeding and treading. They are like to our Horſes only in face, eyes, eares, and after a ſort in neighing. They are iealous, and two Males goe not together; if two meete, they fight and ſometimes kill each other: A droue or company of the Females haue but one Male, as a Cocke amongſt Hens, the leſſe fleeing from the greater: and when the Female hath a Male Colt, ſhe keeps alone with her yongling, leſt the Sire ſhould kill it. They bring forth their yong on Land, and hauing licked them well, returne to the Riuer, and there nouriſh them with Milke of their teats like our Mares. Their Hides are much thicker then an Oxe-hide, all of one colour, aſh-coloured gray, moſt of them with a white ſtrake on the face all quite downe, and a ſtarre in the fore-head, haire rough; mane little and ſhort. They are much ſubiect to the falling ſickneſſe, in which they beate their breſts with their left fore-feet very ſtrongly bending the ſame back, and falling thereon, and in that fit are often ſeene and ſometimes ſlaine by the *Cafres.* They are very bold in the water, and very fearefull by Land, as I haue ſeene by experience. The *Cafres* take them in pits which they digge and couer with boughes and graſſe, betwixt the Riuer and the Corne-fields, where being falne they are eaſily killed: likewiſe they lay in their Corne grounds, halfe couered with earth, thicke boards of a yard long full of ſharpe Harping Irons; whereon the Horſe treading cannot free his foot, nor goe away, nor breake the boards, and ſo are expoſed to ſlaughter. They alſo ſtrike them in their Boats with Harping Irons faſtned to the Boate by a Cord, which he drawes after him, and after with *Aſſagays* and Arrowes, being tyred, they diſpatch him, and ſhare this their Veniſon amongſt the Hunters. In my Iourney vp the Riuer *Luabo,* to *Sena,* I ſaw ten or twelue Boats in this Horſe-chaſe. The *Cafres* report that a Lion purſued a Deere to the Riuer, where he without, and a Crocodile in the water, ſeaſed on her, as two Champions of the two Elements, in ſo equall force that neither preuayled, and at (laſt) many *Cafres* came, and with noyſe parted the Fray firſt, and then the prey.

Alongſt the Bankes runne many wilde Beaſts, Lions, Tygers, Ounces, Rhinocerotes, Elephants, Buffals very fierce, wilde Kine (like to our tame) wilde Horſes, in Mane and Neighing like ours, of cleere Cheſnut colour, ſomewhat dũnne, they haue ſmoothe ſtreight hornes like a Deare without ſnags, and clouen hoofes like an Oxe. The *Cafres* call it *Empophos*. They haue wilde Aſſes of Ruſſetiſh colour, with hornes and clouen feete, which they call *Merus*, the fleſh as good as of Kine. They haue great varietie of Wormes, and many Zeuras made like Mules, and like them holding their heads toward their fore-legs when they runne, clouen footed, with ſtrakes ouer all their body of white and blacke two fingers broad, the haire ſoft and ſmoothe. They haue many *Nondos* which are like *Galician* Hobbies, of darke Cheſnut colour, the haire ſoft and ſhort, the backe as if it were broken, the hinder legs ſhorter then the former. They haue Deeres, Hares, many Ciuet Cats; great Apes and Monkeys; the female Monkeys haue their monethly purgation like Women. There is a kind of Dogs, called *Impumpes*, which goe a companie of them together to ſeeke their prey, ſwift Runners, and ſure Biters, a middle kinde of Curre which barke not, red on the backe and white bellied, running away from men. They bite on the Legs and Rumpes, plucking out each morſell, till with weakneſſe and wearineſſe the prey be their owne. They haue a kinde of Worme, called *Inhazaras*, as great as Hogs and faſhioned ſomewhat like, with thin and blacke haire, fiue fingers like the fingers of a man on each hinder foot, and foure on the fore-foot, and long nailes thereon. They liue in holes vnder the ground like Conie-berries, with two or three entrances. They liue vpon Ants, putting their tongues (two ſpans and a halfe long, like a wax candle) into the Ant-holes (which they ſcrape with their clawes) whereon the Ants running they pull it in, and ſo feed and fill themſelues. One of our Slaues killed one of them and brought it home; opened it and found no dung in the belly but winde, and ſome haue thought that they liued onely on Aire, and they are often found gaping againſt the winde. The fleſh of them is good to eate, taſtes like Porke, eſpecially the inwards; but without fat. The ſnout is very long and ſlender, long eares like a Mule, without haire, the taile thick and ſtrait of a ſpanne long, faſhioned at the end like a Diſtaffe. They haue great Lizards, of which I haue ſeene one dead a yard and a halfe long, as bigge as a mans thigh: they haue great and ſharpe teeth, a blacke tongue, harped in the end. They bite venemouſly, but their poyſon is not deadly. There are Snakes of eighteene or twentie ſpannes, as bigge as a mans legge; they kill Sheepe, Goats, Swine, Hens, and are very poyſonfull. In the Kingdome of *Biri* neere *Manica*, are ſmall Snakes, called *Ruca Inhanga*, ſo poyſonfull that Trees or Herbs which they bite, wither: and if they bite a quick thing, it ſwels like a Bottle, and in foure and twentie houres, the haires, hoofes, hornes and teeth fall away and it dyeth, except counter-poyſon bee applyed. Of theſe Snakes that King *Biri* makes a confection to poyſon Arrowes, which drawing bloud cauſe the effects aforeſaid: no Subiect is permitted to vſe the ſame. A certayne *Cafre* bitten by one of theſe Snakes, got it in his hands, and bit it againe ſo angerly, that they both dyed the ſame day. Their Lions are dreadfull, of a darke gray or durtie aſh-colour, not ſpotted. The Ounce is ſpotted, bigger then a Gray-hound and longer, made much like our Cats, and prey on Cats, and Dogs, and Cattell, which they therefore ſhut vp euery night. There are innumerable Wormes like Beetles, whoſe tailes ſhine in the night like burning coales, and are ſo many that they enlighten all the ayre. There are Rats whoſe biting is venomous, and their ſmell very ſweet of Muske. Great Bats they haue as bigge as Pigeons, which the *Cafers* kill, flay, and eate as ſauourly as Hens. They haue in the wilde fields blacke Tortoiſes, as bigge as Bucklers, fleſhy and fat, which they boyle and roſt for dainties. They haue many Zangaons, Flies of a ſtrange mixture. They make a Ball of Clay, which they faſten on the Walls or Tiles made full of holes like a Bee-hiue; in each hole they put a little Worme, ſuch as breed in holes, ſome white, ſome blacke, ſome greene, or gray, of diuers kindes, whatſoeuer they finde; and then ſtop the mouth of the Ball or Hiue with new Clay. Theſe incloſed Wormes beget Zangaons with legs and wings, which eate thorow the Clay, and flie out and breede, ſo that of diuers kindes there is made one kinde very wonderfull. They haue diuers kindes of Birds, ſome of faire Colours and Notes, brought vp in Cages; Doues, ſome with golden wings very faire; Geeſe of three ſorts, one greater then thoſe of *Portugal*, blacke on the backe, and white on the belly, with a red Creſt on the head, hard and ſharpe like a horne; many Cranes; Pelicans as bigge as Turky-cocks, whitiſh, with feet very thick and ſhort, liuing in the Riuer on Fiſh: Rauens as bigge as Peahens, and of that faſhion, but the wings blackiſh, without feathers on the necke and head, couered there with a white ragged skin full of Dandrow; they frequent the Coaſt and Dung-hill for Carrion, and for mens dung. They haue one kinde of Fowles, called *Curũanes*, as bigge as Cranes, but more beautifull, the back like black Sattin, exceeding white on the belly and breaſt: the neck two ſpannes and a halfe long, couered with fine white feathers like ſilke, which are excellent for plumes: vpon the head it hath a Cap of blacke feathers, very faire (as our gold Finches haue red) and in the midſt thereof a creſt or plume almoſt a ſpan long, of white, fine, ſtrait feathers, equall on the top, and there ſpreading themſelues into a round forme, like a very white Muſhrom with a white ſtalke, and reſembling a *Sombrero de Sol* (or *Indian* Canopee to keepe off the Sunne.) The *Cafars* call this the King of Birds, becauſe their Kings haue ſuch a *Sombreiro*, and for the greatneſſe and beautie of them.

Wilde Horſes.

Wilde Aſſes.

Zeura, ſee *ſup.* 984.

Wilde Dogs.

A ſtrange Worme.

Muske Rats venemous.

Zangaons, a kind of Flies of a various kinde.

Curũanes, Birds of great beautie.

Birds of great force.

Birds of great wit.

Birds of great prouidence.

Birds proper of the ayre.

Ouiedo calls them *Tomineios*

A *Portugall* in *Sofala* told mee, that going to traffique for iuorie in the firme land of *Mambone*, ouer againſt the Iles of *Boçicas*, hee had a Monkie in a chaine faſtened to a Blocke or Clog (which weighed ten or twelue pounds) who one day being abroad, there came a bird of prey of a huge bigneſſe, and ſeiſing on him with his talons, carried him away together with his Clog, and not very farre off did eate him, the Chaine and Clog being after found. In thoſe parts, hee ſaid, are many of them which doe much hurt, carrying away Kids, and Pigs, and Hens. There is a kind of birds like Canarie birds, but with long tailes, which liue on wax, and ſearch in the wild vntilled places for Bee-hiues, whereof there are many in holes in the ground, and in hollow trees, and finding any, they goe to the waies to ſhew it to ſome people which paſſe by (which they doe by going before them crying and beating their wings from bough to bough, till they finde the Hiue or Bee-hole) and the people knowing their faſhion follow them, where the one ſhares the Honie, the other the Wax, and the dead Bees therein. They call theſe birds *Sazu*. I haue ſeene them often enter into our Church to eate the Wax, where the boyes haue catched ſome of them. There is another ſort which liues on the fruit of their owne labours: for they with their hard bills pecke holes on the tops of trees, where the armes begin to ſpread, and therein put a ſtone of a fruit which they eate, which ſprings within, and glues it ſelfe like a new graffe of that Tree (ſo that there are many Trees of two kindes, by reaſon of this foſter-plant of another leafe and fruit) and of the fruit thereof the Birds ſuſtayne themſelues: they are of the bigneſſe and faſhion of Iack-dawes, but grayiſh. There is a Bird, called *Minga*, greene and yellow very faire, like in forme to Pigeons, which neuer tread on the ground, their feet being ſo ſhort that they can ſcarſe be diſcerned. They ſettle on Trees of the fruits whereof they liue; and when they will flie, they fall downe with their wings cloſed, which they open in the ayre: when they drinke they flie on the tops of the waters; and if they fall on the ground they cannot riſe; they are fat and ſauorie. There are ſaid to be of thoſe *Cinçoes* there, which liue on Dew, like thoſe in *Mexico*, of whoſe fine curious feathers they make pictures.

Hiſtorie of Fiſhes.

The *Torpedo* ſee *ſup.* 1183. & *inf.* *c.* 13. §. 2.

In the Riuer of *Sofala* is ſtore of Fiſh fat and ſauorie, as Mullets, Needles, Dolphins, &c. One ſtrange fiſh in qualitie is common in thoſe Riuers, which the *Portugals* call *Tremedor*, and the *Cafres*, *Thinta*, of ſuch nature that no man can take it in his hand whiles it is aliue, for it filleth the hand and arme with paine, as if euery ioynt would goe aſunder; but being dead is as another fiſh, and much eſteemed for good meate. The Naturals ſay, that the skin of this fiſh is vſed to ſorceries. It is medicinable againſt the Cholick, roſted and ground to powder and drunke in Wine. The biggeſt of them is two ſpannes and halfe long, the skin blackiſh, rough and thick.

Taile eating *Macone*.

Red Herrings.

There is another fiſh bred in Lakes, called *Macone*, ſomewhat like a Lamprey with holes in the neck and in ſhape, ſpotted like a water Snake. In Summer when the Lakes are drie, he lyes a ſpanne deepe in the earth with his taile in his mouth, which he ſucketh for his ſuſtenance till the raynes come, aboue three moneths. In this manner he eates moſt of his taile, which growes againe as before, at the returne of the waters. The *Cafres* hunt them, digging the earth of the Lakes for them, and there finde them in this ſort. I haue often eaten of them. The Lakes in Winter are ſo filled, and ſtored from the Riuer with one kinde, called *Enxauos*, that the Hogs feed themſelues therewith. The *Memune* is of ſo ſtrong a ſent that none can endure it, but the *Cafres*; and they eate it, getting great ſtore in the Winter, and ſmoke them for the whole yeeres prouiſion.

Women fiſhes.

Fiſh-ſow bacon.

Pearle Oyſters.

Fiue leagues from *Sofala* are the Iles *Boçicas* towards the South, in which Sea are many *Women fiſhes*, which the people take with great hookes and lines, with chaines of Iron made for that purpoſe; and of the fleſh thereof they hang, and ſmoke it as it were Bacon. The fleſh is good and fat, of which we haue oft eaten, ſodden with Cabbages and dreſſed with its owne ſawce. From the belly to the neck it is very like a Woman; the Female nouriſheth her young with her breaſts which are like a Womans. From the belly downward it hath a thick and long taile with finnes like a Dolphin; the skin white on the belly, on the backe rougher then a Dolphins. It hath armes ending from the elbowes in finnes, and hath no hands. The face is plaine, round, deformed, bigger then a mans, without humane ſemblance, wide mouthed, thick hanging lips as a Hound, foure teeth hanging out almoſt a ſpan, like the tuskes of a Boare (which are accounted very good for the Piles, and againſt fluxe of bloud) their Noſtrils are like a Calfe. There are many Oyſters which breede the Pearle, which they take with diuing, faſtning a Cord to their middle, and holding ſtones in their hands (which when they are at the bottome they let goe) and fill a Basket, which is let downe from the Boat with a Cord, hauing a ſtone in it to make it ſinke, which being full is drawne vp; and then to it againe. They are ſo vſed to it that they will continue halfe a quarter of an houre vnder the water.

Ambargrice.

Ambargrice is ſaid to grow in the bottome of the Sea, and with the mouing of the Sea to bee broken and riſe to the top; wherefore after great Stormes and Tempeſts the *Cafres* goe ſeeking for it by the Shoares, and find many peeces which they ſell to the *Moores* and *Portugals*. They haue three ſorts of Ambar, one very white, called Ambar gris; the ſecond gray, called Mexueyra; the third blacke as pitch, which is often found ſoft, of ill ſmell, which Whales and other Fiſhes eate. The Whales doe not breede it and vomit it, as ſome ſay, for peeces haue there beene found of twentie pound. And 1596. a piece of excellent white Ambar was found neere to *Braua*, ſo great and high that ſet in the midſt they could not ſee one another, which were on the oppoſite ſides.

The Crocodile.

The Crocodile is fiue and twentie ſpans long, and thicker then a man; they are cowardly on Land, cruell in the water, greene with darke yellow ſpots, and gray, and blacke; they haue many rewes of Teeth, no Tongue. The *Cafres* call them *Goma*. They lay many Egges in a hole in the Sand, which the Sunne hatcheth. The *Cafres* oft find their Egges. They firſt drowne and then eate their prey, wetting euery bit in water, which otherwiſe they cannot ſwallow. Their Liuers are Poyſon: and the *Quiteue* prohibits for this cauſe to kil any vnder paine of death. Some *Cafres* ſay, that one Lobe of the Liuer is Poyſon, and the other Counterpoyſon. They lye Morning and Euening on the Sands, a little out of the water with their mouthes open againſt the Sunne to catch Flyes, who inuited thither by the ill ſent, ſucke away the filth, which ſtickes on their eyes and noſtrils, and deuoured for their labour at laſt betweene their teeth. The old ones haue moſſe on their heads. The *Cafres* catch them with fleſh bayted, on a bigge piece of wood two ſpans long and ſtrait, hidden in the fleſh, and caſt into the water, where the Crocodile deuoures both: the *Cafar* ſeeing his line ſtirre, drawes him to the banke with his mouth open, not able by reaſon of the wood croſſing his throat to ſhut his mouth, or byte aſunder the Cord; the water entring into his mouth chokes him; which done, they draw him to Land and eate him. They ſtinke * moſt abominably; inſomuch, that I and ſome others paſſing the Riuer from *Maroupe* tõ *Sofala*, were faine to ſtop our Noſes, the *Cafars* laughing, and ſaying it was the ventoſitie or wind-breaking of the Crocodile which came from forth the waters, and yeelded ſuch vnſufferable ſtinke thorow all that part of the Riuer. Alongſt the Riuer of *Sofala* growes a certayne herbe which they call *Miciriri*, wherewith the *Cafres* anoynt themſelues when they go a fiſhing, by vertue whereof the Crocodiles cannot hurt them; it taking away from the teeth their power and dulling them as if they were of Waxe. And for proofe before they vſe it, they put ſome of it on their owne heads, and if it diſables them to chew any thing, they account it good, and vſe the juyce, not daring otherwiſe to enter the Riuer for feare of Crocodiles.

* This ſtinke is a Muskie ſent: ſee *Iobſon.*

Gabriell Rebello in his Tract of the *Maluccos*, writes that there are ſome with foure eies, two in the Front, and two in the Throat.

Miciriri a ſtrange herbe.

Alongſt the Riuer grow Cottons and Sugar-canes, which they ſow for backe and belly. In the Countrey grow many medicinable Plants, eſpecially on the Hils of *Lupata*, where grow wild *Douradinha*, or guilt Wood, wilde *Aguila*, very ſweet, *Cannafiſtola*, and another Plant with which the *Cafres* purge themſelues, another to ſtanch bloud, another to cure wounds very effectually, another to prouoke mirth and Iollitie.

Lupata Hils.

Zambeze.

Theſe hils of *Lupata* are mid-way from *Sena*, to *Tete*, which are ſixtie leagues diſtant vp the Riuer, ninetie leagues from Sea, very high, craggie, of large extenſion, therefore by the *Cafres* called, *The Backe-bone of the World.* The Riuer *Zambeze* forceth their ſtonie heart to yeeld him paſſage; in ſome places as affrighted lifting themſelues ſteepe vpright in the Ayre, in others with beetle ouer-hanging browes expreſſing their frowning indignation, as if they would fall vpon that preſſing and piercing Enemie, which yet ſwiftly flyeth and lightly eſcapeth, euer continuing that breach in which it neuer continueth. Thus with menacing looks, they face & threaten the waters, and with *ſtrait* gripes offer in vaine to ſtay their courſe; which hereby indangered, haſte away euer to auoyde that which they euer haſte to obtayne; this mutuall ſtrife cauſing a dangerous Current-combate, not ſo much to each other, as the Boates and Merchants which paſſe this way, often feeling the furie of both till they can feele neither; both men and goods confiſcated to their furie.

Mongas.

Theſe Hils trauerſe the Kingdome of a King called *Mongas*, which hath this Riuer on the South, and reach to the Lands of *Manamotapa*. Theſe *Mongas* are the moſt warlike *Cafres*, which confine on this Riuer, and haue often fought with the *Portugals*. In one battell they had an old Witch which came before them, and being betwixt both Campes, tooke certayne powders out of a Pompion rinde which ſhee had brought and threw them into the Ayre againſt the *Portugalls*, but in the midſt of her Sorceries ſhe was ſlaine with a Falcon ſhot, which ſucceſſe followed the other *Cafres* which truſted in her, and peace not long after was concluded on both parts.

Rufumba.

Beneath theſe Hils is a goodly Lake called *Rufumba*, of three leagues circuit, with an Iland in the midſt very high, in which is a great *Tamarind* or Date * tree, of the bigneſſe and faſhion of a Pine; the leaues whereof open with the riſing, and cloſe with the going downe of the Sunne. In it is a Groue called *Chipanga*, accounted ſacred, in which the Neighbour *Cafres* bury their dead, conceiuing that the ſoules departed enter into the Crocodiles (whereof there are great ſtore) and therefore alſo often ſet them meate. There is in this Lake a Spring which ſwelleth out in fiue heads a yard diſtant from each other, of differing heate, and one vnſufferable. The like is in a place aboue *Tete*, neere the Riuer called *Empongo*. A ſmall Riuer neere *Tete* is of Salt water like the Sea, from which it is one hundred and twentie leagues diſtant. In *Mocaranga* are many ſuch Salt Lakes and Riuers. In the great Riuer *Mangania*, is a Salt Spring two hundred leagues from Sea, which turnes alſo all the Wood throwne in, into hard ſtones.

* *Tamarinheiro.*

Crocodile-Purgatory.

Strange Springs.

In Alenteio *a Prouince of* Portugall *at* Exuedall, *is a ſpring which runs with ſtore of water all Summer,*

mer, making a good ſtreame which waters many Gardens, and driues many Mills from Aprill to September; and is dry in Winter; and with another greater wonder, the ſame water where it ſtands, turnes into ſtone like Pumice, which euer ſo continueth, and puts on a ſtonie Coate on euery piece of wood, which is throwne into the Spring-head or running ſtreame, and makes it like a Cane of ſtone: as it doth alſo the graſſe; and euery yeare they muſt cleere the paſſages from ſtone.

Sena.

Sena is a Fort of Lime and Stone, furniſhed with Artillery; the Captayne is placed by the Captayne of *Moſambique.* There were in my time eight hundred Chriſtians, of which, fiftie *Portugalls.* Seuen or eight leagues from hence on the other ſide of the Riuer, is the high Hill *Chiri,* which may be ſeene twentie leagues off, the Hill and Valleyes exceeding fertile. To this Factory of *Sena,* they come from *Tete* to buy Merchandize with their Gold.

Tete.

Tete is a ſtone Fort ſixtie leagues further vp the Riuer in the Kingdome of *Inhabaze,* vnder the *Manamotapa,* the Captayne is placed by the Captayne of *Moſambique.* In this place were in my time ſixe hundred *Chriſtians,* of them fortie *Portugalls.* Theſe one hundred and twentie leagues the *Portugalls* goe vp the Riuer, and from thence goe by Land with their Merchandize. The Countrey is very fertile, and *Portugall* wares are here ſold at great prizes. From *Tete* they goe with their wares thorow a great part of *Manamotapa* to three Marts, *Maſſapa, Luanze Manzono,* in which the Inhabitants of *Sena,* and *Tete* haue houſes and Factories, thence to ſtore all the Countrey.

Maſſapa.

Maſſapa is the chiefe, where reſides a *Portugall* Captayne, preſented by the *Portugalls,* and confirmed by the *Manamotapa,* which cals him his *Great Wife,* a name of honour, as before is obſerued. This Captayne holds juriſdiction ouer all the *Cafres* without Appeale, as alſo ouer the *Portugalls* in that Kingdome, granted by the Vice-Royes, as all other Captaynes of thoſe parts haue. This Captayne of *Maſſapa* treats all buſineſſe with the *Manamotapa,* whoſe Cuſtomer he is alſo, taking one cloth of twentie, in which reſpect the Countrey is free to them. But beyond *Maſſapa,* neerer the *Manamotapa,* one may goe without licenſe from the King or the Captayne. The Captayne hath an *Azagay* of blacke Wood pointed with Gold, for his Enſigne or Rod of Authoritie. The Captayne of *Moſambique* payes at his entrance to the *Manamotapa,* three thouſand Cruzados in goods for the three yeares of his Captayne-ſhip, for free Trade in his Countreyes, which they may trauell ſecurely laden with Gold; it beeing neuer knowne that Theeues aſſaile them, or any without the Kings Anthoritie. He ſends his *Mutumes* to *Sena* for his *Curua,* in the ſame manner and order that the *Quiteue* vſeth at *Sofala;* but at *Sena* the Captayne deliuers it to a *Portugall* (whom he ſends as Embaſſador to the *Manamotapa,* in the name of the Captayne of *Moſambique*) in the preſence of the *Mutumes.*

The Kingdom of *Manamotapa.*

This Kingdome of *Manamotapa,* is ſituate in *Mocaranga,* which in times paſt was wholly of the *Manamotapan* Empire, but now is diuided into foure Kingdomes, to wit, this of *Manamotapa,* that of *Quitene,* the third of *Sedanda,* and the fourth of *Checanga.* This diuiſion was made by a *Manamotapan* Emperour, who not willing or not able to gouerne ſo remote Countreyes, ſent his Sonne *Quiteue* to gouerne that part which runnes along the Riuer of *Sofala,* and *Sedanda* another Sonne, to that which *Sabia* waſheth, a Riuer which viſits the Sea before the *Boçiças:* and *Chicanga* a third Sonne to the Lands of *Manica.* Theſe three after their Fathers death would neuer acknowledge their Brother his Succeſſor: and the ſame not without yeerely warring with each other, continues to their Poſteritie. Yet is the Kingdome of the *Manamotapa,* bigger then the other three together. The *Cafres* call them all *Mocarangas,* becauſe they ſpeake the *Mocaranga* Tongue.

Manamotapa 200. leagues ſquare.

This Kingdome of *Manamotapa* is aboue two hundred leagues long, and as much broad. On the North-weſt he confines with the Kingdome of *Abutua* (the King and Kingdome haue the ſame name) which they ſay, ſtretcheth thorow the Continent to the borders of *Angola.* I haue ſeene in *Sofala* a Commoditie bought by a *Portugall* in *Manica,* brought thither by the *Cafres* of *Abutua,* which had come from *Portugall* by the way of *Angola.* In this Kingdome of *Abutua* is much fine Gold, but the Naturals being farre from the *Portugals,* doe not much ſeeke after it, but rather to multiply their cattle of which they haue abundance. On the Eaſt *Manamotapa* confineth with the Riuer *Zambeze,* which the *Manamotapans* call *Empando,* which ſignifieth *Rebelling againſt his King:* for ſay they, were it not for the Riuer, the *Manamotapa* would bee Lord of the Countrey on the other-ſide, to which he cannot paſſe his Armie for want of Boats. On the South-weſt this Kingdome extendeth to the Ocean, into which it enters with a point of Land of ten or twelue leagues large, from the Riuer *Luabo,* to that of *Tendanculo.* The reſt of the Lands Southwards to the Riuer *Inhanabane,* and deuided betwixt the three Kings, which rebelled as is ſaid: from *Tendanculo* to *Sofala,* the *Quiteue* reigneth: thence to the South is the Kingdome of *Sabia,* vnder the *Sedanda,* who is Lord alſo of *Botonga* to the Region *Inhambane:* within Land at the head of both theſe Kingdomes is *Manica* vnder the *Chicanga,* who is on the North-weſt, ſome hundreths of leagues remote from the Sea. On the North-ſide of *Manica* is *Abutua,* and on the North-eaſt is the *Manamotapa,* and to the South is a King called *Biri.* Thoſe three Kings which rebelled are great, but the *Quiteue* is the greateſt and richeſt by Trade with the *Portugals* for Stuffes and Beades (which is the *Cafres* wealth) and his people are the ſtrongeſt of the *Mocarangas,* and the beſt Archers and moſt expert at the *Azagay.*

Trade from the *Atlantike* to the Eaſt Sea.

Manica, how bounded and rounded.

Neere to *Maſſapa* is a great high Hill, called *Fura*, whence may bee diſcerned a great part of the Kingdome of *Manamotapa:* for which cauſe he will not ſuffer the *Portugalls* to goe thither, that they ſhould not couet his great Countrey and hidden Mines. On the toppe of that Hill are yet ſtanding pieces of old wals, and ancient ruines of lime and ſtone, which teſtifie that there haue beene ſtrong buildings: a thing not ſeene in all *Cafraria.* For the Kings houſes are of wood, daubed with clay, and couered with ſtraw. The Natiues, and ſpecially the *Moores* haue a Tradition from their Anceſtors, that thoſe houſes belonged to the Queene of *Saba*, which carryed much Gold thence downe the *Cuama* to the Sea, and ſo along the Coaſt of *Æthiopia* to the Red Sea. Others ſay that thoſe Ruines were *Salomons* Factorie, and that this *Fura* or *Afura* is no other then *Ophir*, the name not much altered in ſo long time. This is certayne, that round about that hill, there is much and fine Gold. The Nauigation might in thoſe times be longer, for want of ſo good ſhips and Pilots as now are to be had, and by reaſon of much time ſpent in trucking with the *Cafars*, wherein euen at this time the Merchants alway ſpend a yeare and more in that buſineſſe, although the *Cafars* be growne more couetous of our Wares, and the Mines better knowne. They are ſo lazie to gather the Gold that they will not doe it till neceſſitie conſtrayne them. Much time is alſo ſpent in the Voyage by the Riuers, and by that Sea which hath differing Monſons, and can be ſayled but by two winds, which blow ſixe moneths from the Eaſt, and as many from the Weſt. *Salomons* fleet had beſides thoſe mentioned, this let, that the Red Sea is not ſafely Nauigable, but in the day, by reaſon of many Iles and ſhoalds; likewiſe it was neceſſary often to put to harbour for freſh water and other [a] prouiſions, and to take in new Pilots and Mariners, and to make reparations: which conſidered *(with their creeping by ſhoare for want of the Compaſſe and experience in thoſe Seas, and their Sabbath reſts, and their trucke with the* Cafres) might extend the whole Voyage in going, ſtaying, and returning, to three yeares. Further the Iuory, Apes, Gemmes, and precious woods (which grow in the wild places of *Tebe*, within *Sofala)* whence they make *Almadias* or *Canoas* twentie yards long of one Timber; and much fine blacke wood *(Ebonie)* growes in that Coaſt, and is thence carryed to *India* and *Portugall:* all theſe may make the matter probable. As for Peacockes [b] I ſaw none there, but there muſt needs bee ſome within Land; for I haue ſeene ſome *Cafers* weare their Plumes on their heads. And as there is ſtore of fine Gold, ſo alſo is there fine ſiluer in *Chicoua* where are rich Mines.

Fura ſuppoſed to be *Ophir.*

Old buildings of ſtone.

Q. of *Saba.*

Salomons Ofir.

In all the Regions of *Manamotapa*, or the greateſt part thereof, are many Mines of Gold; and particularly in *Chiroro,* where is the moſt and moſt fine. They gather it as is ſaid before of *Quiteue.* It is paine of death for any *Moore* which diſcouers a Mine to take away any, beſides his goods forfeited to the King. And if by chance any find a Mine, he is bound to cry out aloud, that ſome other *Cafar* may come to teſtifie that he takes none: and both are then to couer the place with Earth, and ſet a great bough thereon, to giue warning to other *Cafars* to auoyde the place. For if they ſhould come there, it would coſt them their liues, although there be no proofe that he tooke any thing. This ſeueritie is vſed to keep the Mines from the knowledge of the *Portugals*, leſt couetous deſire thereof might cauſe them to take away their Countrey. It is found in poulder like ſand; in graines like beads; in pieces ſome ſmooth as they were melted, others branched with ſnags, others mixed ſo with Earth, that the Earth being well waſhed from them, they remayne like Honiecombes; thoſe holes before full of red Earth, ſeeming as though they were alſo to be turned into Gold. As for that in ſtone, we haue alreadie ſpoken.

Golden fetters. Riches the cauſe of pouertie.

In the Lands confining with *Manamotapa*, on the North-weſt is the Kingdome of *Chicoua*, famous for ſiluer Mines. It runs alongſt the Riuer *Zambeze.* After that *Francis Barret* was at *Sofala* to conquer the Mines of *Manica*, as before is ſaid, he paſſed thence with his company to *Cuama*, to conquer the Mines of *Chicoua*, and beneath the hils of *Lupata*, conquered the *Mongas*; whereupon other *Cafres* fled into the Deſarts and hid themſelues. Thus partly by the Riuer, and partly by Land, he came to *Chicoua*, and ſet downe his Campe, and much deſired to diſcouer ſome Mines. But no *Cafar* durſt ſhew him for feare of loſing their Countrey, which now they had abandoned to them; neither could they take any whom they might conſtraine by force, or induce any by promiſes to that deſigne. Yet one cheating fellow hauing gotten two ſtones out of a Mine, buried them in another place, and came one Euening to the Gouernour to make ſhew of this Mine, to whom hauing made that ſhew, and receiued a Reward, with promiſe to returne the next Morning, hee left the *Portugals* in the lurch, and neuer came againe. Thus after much triumph, for falſe hope of a Mine, hee was forced to leaue the Countrey for want of Victuals, and returned downe the Riuer to *Sena*, leauing there *Antonio Cardoſo d'Almeida*, and two hundred men with prouiſions, fortified in a Trench of wood to procure that Diſcouerie. The *Cafres* fained a peace with him (by Treacherie to betray him) and after a League confirmed pretending to diſcouer the Mine, brought them into an Ambuſh, where the moſt were ſlaine, the reſt forced to their Fort, and there beſieged and ſlaine euery Mothers Sonne. The Gouernour melted thoſe two ſtones, and found them to hold three parts ſiluer, and but one of droſſe. They haue alſo Mines of Copper, and of very good Iron, of this making Inſtruments of Warre and Husbandry; of that Bracelets and Braueries for their armes and legs.

Chicoua.

Siluer Mines. *Barrets* Conqueſt.

[a] This by reaſon their ſhips were ſmall, as that infancie of Nauigation required: and beſides they muſt carry the timber from one Sea to the other ouer land to build them: Neither were *Hirams* men expert in that Sea: and haply two Nations did not well agree to haſten the Voyage.

[b] See *ſup. pag.* 975. ſtore of Peacocks wild and tame, ſeen by *A. Battle*, vp within the Land.

I will adde out of Barrius, Dec.1.l.10. *this of the buildings aboue-ſaid. There are in the Prouince* Toroa *(called alſo* Butua*) the oldeſt Mines in thoſe parts. In the midſt is a ſquare ſtone Fort well wrought of great ſtones; the wall is fiue and twentie ſpannes large, the height not anſwerable. Ouer the Gate are ſeene ſtrange Letters which ſome Learned* Moores *ſaw; but could not tell what Letters they were. And about the ſame building are ſome others ſomewhat like it. The Natiues call them* Simbaoni, *that is, the Court: of which Palace all other the Kings Houſes tooke name: within it is the* Simbacaio, *a great man which there keepes ſome of the* Manamotapas *women. The people are barbarous and know not who was the Author of thoſe Buildings, ſaying, it was the worke of the Deuill; for (iudging other men by themſelues) they thinke them impoſſible to Men. The* Moores *ſaid that our Fort of* Sofala *was no way comparable. It is from* Sofala *fiue hundred and ten miles, betwixt twentie and one and twentie degrees of South latitude. In all that Countrey is no ſuch building, and it ſeemed to the* Moores *very ancient. We may coniecture (ſaith* Barrius*) that this is* Ptolemeys Agyſimba, *as the names* Simbaoni *and* Simbacaio, *ſeeme to import, &c.*

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§. IIII.

Of the Manamotapa *his cuſtomes and of his Vaſſals; and of the adioyning Kingdomes, (wherein other Authours haue erred) Of* Moſambique, Quiloa, Mombaza, Melinde, Magadoxo: *of the* Mombos *and* Zimbas *cruelties. Of* Quilimane, *the Ilands on the Coaſt; the* Macuas, *and other* African *Obſeruations.*

Although the *Manamotapa* be greater then thoſe three mentioned, yet hath he not other Kings Vaſſals or Tributaries to him: only ſome of his ſubiects called *Encoſſes* or *Fumos*, are great Lords, and haue Tenants ſubiect to them. *Botero* therefore in his Relations, *Guſman*, and *Oſorius*, were deceiued by falſe information, giuing to the *Manamotapa*, ſo large a Sea-coaſt with tributary Kings; which, I doubt, whether euer there was any ſuch thing; at leſt there is now no memory thereof. *Philip Pigafetta* * alſo from the Relations of *Lopez*, hath falſly deſcribed theſe Coaſts and Kingdomes, and hath told a long Tale of *Amazons* in theſe parts, where neither are ſuch, nor any memoriall of them. They tell alſo of the Royall Enſignes, a Spade of Gold with an Iuorie head to intimate his Husbandry; and two Arrowes, the notes of his Iuſtice; and that he alwayes is accompanyed with Souldiers; but in all they deceiue and are deceiued. As for Bow and Arrowes, it is as ordinary with the *Cafres* as with the *Portugalls*, to weare a Sword in their Cities; none of them going out of doores without them. And in like manner when the *Manamotapa* goeth forth, hee carries in his hand his Bow and Arrowes, as likewiſe doe the *Cafres* which accompany him, as a cuſtome and not as Warriours. Before him goeth a *Cafre* beating with his hand on a * great Cuſhion, to giue notice that the King is at hand. When the *Manamotapa* will not carry his Bow, an Officer called *Maſcorira* (which is as a Page of the Chamber) carries it; and the King carrieth in his hand an *Azagay*, or Iauelin of blacke wood with the point of pure Gold, like the Iron head of a Lance, or three pieces of wood, called *Fimbos*, of two ſpannes and a halfe, wrought and ſlender. And when hee ſpeakes with a *Cafre*, whom he will haue dye, he lets fall one of theſe *Fimbos*, and his *Infiçes* (Executioners) take and kill him with an *Azagay*; and ſo dye condemned perſons.

* See *ſup. pag.* 1022. in *Lopez*, the deſcription of thoſe Coaſts after his forme. Let the Reader take this generall rule to beleeue our Authors in that which they ſaw; in other things receiued by Relations (as this of *Lopez*) to examine them with eye-witneſſes, as here. For this cauſe, and ſometime for want of eye-witneſſes, we haue briefly inſerted ſuch Relations.

* *Coixa*

He hath many women, and the principall, which is moſt reſpected, called *Mazarira*, is his entire ſiſter a great friend of the *Portugals*, to whom when they giue the King his *Curua*, they giue a Preſent of Clothes. No man ſpeakes with the King or with this Wife, but hee brings a Preſent; the *Portugals* giue Beades, the *Cafres* Kine, or Goats, or Clothes: and when they are able to giue nothing elſe, they bring a Sacke of Earth to acknowledge ſubiection, or a bundle of ſtraw to thatch the Kings Houſes; for all the Houſes in *Cafraria* are thatched. The *Manamotapa* which now reignes, is called *Mambo*, and his ſubiects vſe to ſweare by his life, ſaying, *Xè Mambo*; and when they ſpeake with him, they ſay *Xè dico*, as we, *Pleaſe your Maieſtie*. The Kings Children are called *Manambo*. Hee hath giuen leaue to our Religious men in his Kingdomes, to conuert and to build Churches; of which they haue built three, to wit, at *Maſſapa*, *Luanze*, *Bucutu*, where liue many *Portugals*.

The *Mazarira* or Queene.

As *Ioſeph* by the life of *Pharao*.

They ſpeake the *Mocaranga* Tongue, the beſt Language of all the *Cafres*; and whereas the *Moores* of *Africa* and *Arabia*, draw their words out of the throat as if they would vomite; theſe pronounce their words with the end of the tongue and the lips, that they ſpeake many words in a whiſtling accent, wherein they place great Elegance, as I haue heard the Courtiers of *Quiteue*, and *Manamotapa* ſpeake. Their ſtile of ſpeaking is by Metaphors: and Similitudes very proper, and fitted to their purpoſe. The *Manamotapa* and his ſubiects, weare a white Periwinkle in the fore-head for a Iewell, faſtned in the haire, and the King hath another great one on the

Their ſpeech and phraſe.

breſt. They call them *Andoroz*, and they are odious to the *Quiteue*, as a deuice of the *Manamotapan* diſtinction. None of them cut the haire of the head or beard; yet are there very few long beards, for their haire growes little, neither doth it turne white till they are very old. They liue commonly ninetie or an hundred yeares. They vſe Auguries and Diuinations by lots, and haue often conference with the Deuill, who after his wont, lyeth often, and yet holds his credit with them. They ſay that the *Manamotapa* hath a houſe, wherein are hanged condemned perſons, from whom the moyſture drops downe in a Veſſell, till they ceaſe dropping, and then they are buried. Herewith they ſay is made an Oyntment, which he vſeth againſt Witchcrafts and for long life. They haue many other Superſtitions. *Dom. George Meneſes*, ſent to the *Manamotapa* a faire Grey-hound; which he much loued and kept about him, and when hee dyed, (as it were by Teſtament) he commanded that as ſoone as they ſaw his breath departed, they ſhould kill the Grey-hound, and a *Coſſet* Ramme which he had brought vp by hand, to doe him ſeruice in the other World: which was done accordingly, his Queene alſo drinking poyſon (after the cuſtome) for like purpoſe. The moſt of the *Manamotapan* cuſtomes are the ſame that are mentioned before of the *Quiteue*, and therefore need no further Repetition.

Grey-hound greatly eſteemed.

About *Tete* are eleuen Townes of *Cafres* which haue each their *Encoſſe*, or *Caſar* Captayne, all Vaſſals, and ſubiect to the Iuriſdiction of the Captayne of *Tete*. The *Manamotapa* hauing conquered thoſe parts, diſtributed to diuerſe diuers gouernments, and theſe to the Captayne of *Tete* and his Succeſſors, to whom they are ſubiect as to their King, asking his licenſe when they will ſow their grounds; the *Encoſſe* comming accompanied with ſome of his *Cafres*, and a Preſent, when they petition him. Before *Tete*, on the otherſide of the Riuer within Land to the Eaſt and North-eaſt, are two kinds of Man-eating *Cafres*, the *Mumbos* and *Zimbas* or *Muzimbas*, who eate thoſe they take in warre, and their ſlaues alſo when they are paſt labour, and ſell it as Beefe or Mutton. The Captayne of *Tete* with his eleuen *Encoſſes*, and their Companies ſlue ſixe hundred of the *Mumbos* in a Battell, not leauing one aliue, and carried away their Wiues and Children Captiues. This was at *Chicoronga* a *Mumbos* Towne, in which was a ſlaughter-houſe, where euery day they butchered their Captiues; neere which the *Portugals* found many *Negroes*, men and women, bound hand and foot, deſtined to the ſlaughter for the next dayes food, whom with many others they freed. They vndertooke this Expedition in behalfe of a friend of theirs, againſt whom theſe *Mumbos* led by their Captayne *Quizura* made warre. All the ground before *Quizuras* Gate was paued with mens Skuls, which he had killed in that war, vpon which they muſt paſſe which went in or out; a thing in his conceit of great Maieſtie. But now he loſt himſelfe and all his. Theſe *Cafres* about *Tete* are prone to warres, ſaying, *If they dye their troubles are ended; if they liue, they ſhall enioy ſpoyles.* Whiles I was there, the Captayne *Pero Fernandez de Chaues*, wanting Timber for a Church Doores and Porch, pretended warre, and ſummoned theſe eleuen *Encoſſes*, which came willingly, but were diuerted to this Timber buſineſſe.

Tete Iuriſdiction.

Mumbos and *Zimbas*, Maneaters. *Quære*, whether theſe *Zimbæ* bee not the *Agiſimbæ*. Butcheries of mans fleſh.

Skull-pauing.

Whiles I was at *Sena*, the *Muzimbas* warred on ſome of the *Portugals* friends, and did eate many of them, who beſought helpe of *Andre de Santiago* Captayne of *Sena*; who went and ſet vpon them in their Fort, which they had fortified round with a wall of Wood, with wings *(reuezes)* and port-holes, and a deepe wide ditch, inſomuch, that he was forced to ſend to *Chaues* for his beſt helpe, who came with aboue one hundred *Portugals* and *Miſticos*, and thoſe eleuen *Encoſſes*. The *Muzimbas* by their Eſpials had Intelligence of their comming on the otherſide the Riuer without order, and therefore ſtole out of the Fort by night, and Embuſcadoed themſelues, and ſet vpon the *Portugals* (which marched halfe a league before the *Cafres*) ſuddenly and furiouſly; killed them euery one, and cut off their armes and legges, which with their armes they carried priuily to their Fortreſſe. The *Cafres* arriuing at the Wood, and ſeeing the ſlaughter returned home to *Tete*, and related the late Tragedie. Theſe *Zimbas* worſhip no God, nor Idol, but their King, who (they ſay) is God of the Earth: and if it raines when hee would not, they ſhoot their Arrowes at the Skie for not obeying him; and he only eates not mans fleſh. Theſe are tall, bigge, ſtrong; and haue for Armes, ſmall Hatchets, Arrowes, *Azagaies*, great Bucklers, with which they couer their whole bodies of light wood, lined with wild beaſts skinnes. They eate thoſe which they kill in warred an drink, in their skuls. If any of their owne *Cafres* be ſicke or wounded, to ſaue labour of cure they kill and eate them.

Sena. *Muzimbus*.

Zimbas ſtratagem and crueltie.

Religion.

They feaſted with great iollitie that day of their Victory, and the night following; and the next morning early ſallied out of their Fortreſſe, the Captayne arrayed in a Dominicans, *Caſula*, or Maſſing Veſtment (*Nicolas de Roſario*, whom they had taken with the *Portugals*, and carried with them, and put to a cruell death) with a gilt Chalice in his left hand, and an *Azagay* in his right; and all the other *Zimbas* with the quarters of the *Portugals* at their backes, and the Captaynes head on the point of a long Lance; and drumming on the Drumme which they had taken, they preſented themſelues with great cryes to *Santiago*, and the *Portugals*, and after this muſter returned to their Fort, ſaying, they muſt goe eate their *Tete* friends, *Santiago* and his *Portugals* (which ſtayed wayting for *Chaues*, and knew nothing) now terrified with this Spectacle, reſolued (if feare be capable of that word) to haſte away aſſoone as night came, and paſſing ouer

The *Portugals* flye, and are ſlaine.

Ridiculous reuenge.

the Riuer was perceiued by the *Muzimbas*, who iſſued out vpon them with great force and ſlue many on the banke, and amongſt others *Santiago*. Thus of *Tete* and *Sena* were one hundred and thirtie *Portugals* and *Miſtiços*, with their two valiant Captaines ſlayne, with little loſſe on their part, comming on them with ſudden aduantage: this was done *An.* 1592. *Don Pedro de Souſa* Captaine of *Mozambique* the next yeere, with two hundred *Portugals*, and fifteene hundred *Cafres* paſſed the Riuer *Zambeze*, pitched his Tents where *Santiago* had done, battered the walls of their Fort with his Artillery; but to no purpoſe, becauſe they were of groſſe wood, hauing on the inſide much earth of that which was taken out of the ditch. Whereupon he reſolued to ſtop vp part of the ditch, which with much labour and perill, and ſome loſſe, he effected; ſome paſſed with hatchets to the foot of the trench, and began to cut; but the *Zimbas* from the walls ſcalded them with hot water and Oyle, ſpecially the naked *Cafres*, ſo that none durſt approch againe, as well for ſcalding, as for long Iron hookes which they put out of the port-holes, wherewith they wounded the aſſaylants, and held them faſt, pulling them to the holes, and killing them: ſo that they were forced to retire to their Tents. The next day hee cauſed rods to be gathered, and great baskets thereof to be made as high as their trenches, which were carried thither, and filled with earth, for the Souldiours to ſtand and fight vpon them, that the *Zimbas* might not iſſue with their ſcalding liquors. Two moneths were ſpent in this warre, when ſome of the Inhabitants of that Riuer (which liked their liuing by wares better then to endanger dying by warres) fained Letters from *Sena*, written from their wiues, pretending great danger from a *Cafer*, which came to robbe them in the *Portugals* abſence; which *Souſa* beleeuing to bee true, brake vp the ſiege, and paſſing the Riuer by night was perceiued by the *Zimbas*; who ſallied forth with a great crie, aſſayled the Campe, killed ſome which were behind, tooke the moſt of the ſpoiles with the Artillerie. Thus returned the *Portugals* with diſgrace, and the *Zimbas* grew prouder, and after made peace with them notwithſtanding.

The Zimbas like the *Iagges*, *ſup. l.7.c.3. §.3* which ſome vniuſtly confound.

Quiloa taken.

Reward of Traitors, Treaſon loued, the Traitor hated.

One of theſe *Zimbas* ambitious of that honour, which they place in killing and eating of men, to get himſelfe a name, adioyned others of his Nation to him, and went Eaſtward, killing and eating euery liuing thing, Men, Women, Children, Dogs, Cats, Rats, Snakes, Lizards, ſparing nothing but ſuch *Cafres* as adioyned themſelues to their companie in that deſigne. And thus fiue thouſand of them were aſſembled, and went before the Ile of *Quiloa*; where the Sea prohibiting their paſſage, a traiterous *Moore* came and offered his ſeruice to guide them ouer at the low ebbes of ſpring tides, vpon condition to ſpare his kindred, and to diuide the ſpoyles with him. The *Zimba* accepted it, and effected his cruell purpoſe, ſlaying and taking (for future dainties to eate at leaſure) three thouſand *Moores*, and tooke the Citie *Quiloa*, with great riches, the people eſcaping by hiding themſelues in the wilderneſſe till the *Zimbas* were gone; then returning to their Citie (antiently the royall Seat of the Kings of that Coaſt) and to this day are ſeene the ruines of their ſumptuous Mezquites and Houſes. Now, for reward of the Traytor, he ſentenced him with all his kindred to be caſt into the Sea, bound hand and foot, to bee food for the fiſhes; ſaying, it was not meet that one ſhould remayne of ſo wicked a generation, nor would he eate their fleſh, which could not but be venomous.

Mombaza deſtroyed.

After this he paſſed along the Coaſt, till he came againſt the Ile of *Mombaza*; which foure *Turkiſh* Galleyes of the Red Sea defended, and ſlue many of them with their Artillery: but *Thome de Souſa* arriuing with a fleet from *India* tooke the *Turkes*, and withall deſtroyed *Mombaza* in the ſight of the *Muzimbas*. The Captaine ſaid that the *Portugals were Gods of the Sea, and hee of the Land*; and ſent an Embaſſadour to *Souſa*, profeſſing friendſhip to them, and requeſting that ſeeing they had honourably ended their enterpriſe, he might beginne his, namely, to kill and eate euery liuing thing in the Iland, which by their conſent he did accordingly, burning the Palme-trees and Woods where many men were hidden, whom hee tooke and eate with all hee could get.

Melinde.

The *Moſſegueios.*

The *Ieſuites* call them *Imby*, ſee my *Pilg. l.7.c.7.*

Thence he returned to the Coaſt, and went to *Melinde*, where *Matthew Mendez* with thirty *Portugals* ayded the King, and three thouſand warlike *Cafres*, called *Moſſegueios*, came alſo to his ſuccour, which came ſuddenly on their backes when they had gotten vp the wall, and were almoſt poſſeſſed of the Bulwarke, and chaſed them with ſuch a furie, that only the Captaine with aboue one hundred others eſcaped; hauing found none in three hundred leagues march, which durſt encounter them. And thus much of the *Zimbas (of whom wee haue written more in our Pilgrimage out of the Ieſuites.)*

Tres Braças.

Port of *Quilimane.*

Macuas Cafres.

Quilimane is an arme of *Zambeze*, ſhallow, a league wide in the mouth, but three fathomes deepe in the barre, which was the reaſon of the loſſe of the great ſhip, Saint *Luis*: The Land adioyning is playne without any hill. Within the barre aboue two leagues is a Port of good refreſhing, where they reſt themſelues from the heats which are in thoſe parts extreme. Neere it is a Towne of *Cafres*, and poore *Moores*, ſubiect to the *Portugals* which dwell at the Port. All the Countrey within is inhabited by *Macuas*, *Cafres* ſubiect to King *Gallo*, a poore Prince, whoſe brother becomming a *Moore*, was therefore odious to the *Cafres*, which thinke baſely of the *Moores*, and more eaſily turne *Chriſtians*, holding of them a more honourable conceit. They are blacke and curled, and worſhip not Idols. Next neighbours to theſe are the Inhabitants on the Riuer *Loranga*, the mouth of which is fiue leagues from *Quilimane* Eaſtward; a pleaſant Riuer with a turning in, and a good barre, ſtored with fiſh. Many of theſe *Cafres* paint or raſe their bodies with Iron, and bore holes in their cheekes for a gallantry, as doe thoſe of *Moçambique*. *Bano* a *Cafre* is Lord of theſe parts. They worſhip onely one God in Heauen, beleeue the immortalitie of the Soule, the Diuine prouidence, that all good comes of God, that there are Deuils, and that they are euill; and all this notwithſtanding are great blaſphemers, ſpeaking euill of God when things croſſe them. They haue two wiues (and ſome of them haue alſo Concubines, but their children doe not inherite) on the Marriage day two or three women in the morning come and drumme, ſing, dance before the Brides doore, and others follow, till all the gueſts come with their offerings of Mais, Panike, Meale, &c. which they offer to the Bride, firſt giuing a handfull to the dancers, and lay Meale on one cheeke and the left eye. Thus they ſpend the day, and at night the Bridegroome takes home his Bride, and this is the Wedding ceremonie.

Loranga Riuer.

Gallants faſhion.

Marriages.

They haue Faſts, all day eating nothing, but drinke all the next day and night of their Mais-wine, and of the Wine of a fruit called *Puto*, very ſweet, like *Bacchus* ſeruitors. They are much addicted to ſorcerie, and when they will enquire of things loſt, they meet and dance, vſing certaine Charmes till ſome of the companie ſeeme mad and poſſeſſed, the Deuill entring into them and reuealing the thing loſt. They are exceeding full of complements, in which they ſpend much time before they will talke of the buſineſſe they come about to their neighbour. They vſe pitifull lamentation for the dead, who is wound (almoſt after our faſhion) in a blacke cloth, tyed with many liſts of the ſame, and buried with his Armes and Victuals: his Mat or Bed, and Stoole ſet ouer the Graue, and his Houſe burned withall his mouables (no great loſſe) for if any but touch any thing which belonged to the dead, he may not enter into his houſe till he haue firſt *purified* or waſhed himſelfe in the Riuer. The aſhes and brands left of that burning they lay on the Graue. They mourne eight dayes, beginning at midnight for an houre or two, one beginning, and the reſt following. In the day they goe to the Graue, and lay Meale on one cheeke and eye, and ſet Mais and Victuals thereon, ſaying certaine words, till the Meale be quite gone, neuer waſhing their face; ſo commending their tillage (forſooth) to the dead, which they thinke can ſend them good harueſts.

Diuination.

Funerals.

From *Cuama* to *Moçambique* (which are one hundred and thirtie leagues) there is in all the Coaſt no King potent, howſoeuer ſo ſtiled (as are alſo ſome poore *Moores*) in and of the places where they dwell. But within Land are great Kings of curled *Cafres*, moſt of them *Macuas* by Nation. One of theſe not farre from *Moçambique* is the *Maurúca*. Theſe *Macúas* are theeues, the moſt barbarous and ill diſpoſed *Cafres* of all that Coaſt. Their ſpeech is rough and high, as if they fought. They file their teeth aboue and below as ſharpe as Needles. They cut and raſe their fleſh, bore holes in both their cheekes, from the tips of their eares almoſt to the mouth, with three or foure holes on each ſide, each bigge enough to hold a finger, thorow which their gummes are ſeene with their teeth, the ſpitle ſlauering forth. For which, and for the more gallantry they weare bungs of Wood, one in each hole; and he which can haue them of Lead is a complete Gallant, for that metall is much eſteemed. They haue alſo two holes in the lips; in the vpper of which they put little pegs of wood as big as a Hens quill, of a finger long, ſticking right out like a Naile; in the lower lip they weare a Leaden bung, ſo cloſe and heauy that the lip falls to the beard, ſhewing the gummes and filed teeth, that they ſeeme Deuils. They weare their eares alſo bored round with many holes, in which they haue pegs of wood, ſlender like knitting needles, a finger long, which makes them looke like Hedge-hogs. This their gallantry; for if they are ſad, or croſſed with any diſaſter, they leaue all theſe holes open.

Maurúca King of Barbarous people.

Lothſome brauery; the fitteſt Glaſſe for our Gallants to view themſelues in; whoſe mindes are more deformed then theſe *Blackes* in bodie.

They are ſtrong, and able to indure labour. They goe naked both men and women; and when they are apparelled, it is with a Monkies skinne, or of ſome other beaſt, from the waſte to the knees. Their cuſtomes are like thoſe *Cafres* of *Loranga*. Of the *Macúas* of the Riuer *Quizungo*, when a Maide is to be married, ſhee goeth into the wilderneſſe * a whole Moone to bewayle her virginitie, viſited of her friends, and returning home euery night: betimes in the morning going to her wilde taske againe. As ſoone as the new Moone appeares, a great feaſt is made, and the next day ſhee is deliuered to her husband without any more ceremonie.

Quizungo R.

* *Matos* which wee tranſlate Wilderneſſe, is the vntilled wilde ground neere their dwellings, as well as the maine Deſarts.

This *Maurúca* vſed ſuch cruelty in warring vpon, and eating thoſe they killed or tooke in thoſe parts, that they eaſily chaſed away the antient *Macúas*, and enioyed their Countrey: and giuing themſelues onely to rob, and not to till the grounds (for they were lazie lubbers though ſtrong robbers) about *An.* 1585. they grew iniurious to the *Portugals*, cutting downe their Palme trees, ſtealing, begging, burning, killing, eating, as they ſaw occaſion. Inſomuch that *Nuno Velho Pereira* ſent from the Ile fortie *Portugals* and others to the number of foure hundred, which came ſuddenly on the Towne of *Maurúca* three or foure leagues diſtant, deſtroyed and burnt it. But the *Macúas*, which eſcaped, ioyned head, and lay in ambuſh for the *Portugals* in their returne, which was ſecure and diſordered, and ſlue them all, two or three *Portugals*, and a few *Cafres* excepted, which hiding themſelues, two or three dayes after eſcaped to *Moçambique*,

Note.

çambique, and told of their fellowes diſaſtre, whom the *Macúas* had ſlaine and eaten. Many ſuch chances betide the *Portugals* it thoſe parts, *through their ſelfe-confidence, and little accompt of the Cafres.* The warres continued long, till *Maurúca* ſeeing the neceſſitie, made peace with the *Portugals*, forbad eating of mans fleſh, and enioyned his people to till the ground; which rather for feare of him they obſerued, then any wayes thereto enclined, ſtill in ſecret vſing that forbidden food, as I haue knowne particular inſtances, of ſome, which when they had ſtollen, and could not ſell at their price, they haue killed and eaten.

Moçambique. Of the *Hollanders* beſieging it, ſee *ſup. pag.* 716.

Two Elements wanting.

The Ile of *Moçambique* is in fifteene degrees to the South; aboue halfe a league long, and but a quarter broad. At the point and entrie of the Barre is the Fort with a *Portugall* Captaine and Garriſon. It hath foure Bulwarkes, two to the Sea, and two to the Ile, with faire Peeces of Artillery. Within is a Ciſterne which holds two thouſand Pipes of water, into which the raine runneth from the tiles and walls by Conduit-pipes. In the midſt is a Church. This is one of the chiefe Forts of *India*; built by a good Architect, *An.* 1558. There is alſo an Hoſpitall, two Hermitages, a Couent of *Dominicans*, a poore Towne of *Moores*. The Iland is drye, and without wood: the water they fetch three miles without the Barre from a Spring in a Bay called *Titangone*, which ſerues to water all the *Indian* ſhips. Their wood they fetch from the Mayneland, in which they haue Gardens of variety of fruits. It was at firſt ſickly, but now by Gods goodneſſe is proued healthfull.

Quirimba, and other Ilands.

Rolas.

Bunched Kine.

Indico.

Manna: this was a miracle in *Moſes* time, as their waters, Quailes, Garments, &c. not by procreation of new kinds, but by miraculous diſpoſition; that it ſhould follow them; breed wormes, and yet in the Tabernacle be euerlaſting, not fall on the Sabbath, &c.

The Ile of *Quirimba* is ſixty leagues diſtant along the Coaſt on the *Indian* ſide. It is halfe a league wide, and a league long, plaine, without hill, all ſowed with Mais and other grayne, whereof the Iland is fertile. It hath a walled Fort, and a faire Church of the *Dominicans*, which ſerues for a Pariſh Church to the Ile, and all the Coaſt as farre as Cape *Del gado*, who are bound there to confeſſe and communicate. In this Coaſt are the Iles of *Cabras*, *Fumbo*, *Quirimba*, *Ibo*, *Matemo*, which ſtill ſheweth the ruines of the former *Moore*-Inhabitants. Foure leagues thence is *Macaloe*, and from hence as farre is *Xanga*, and aboue two leagues from it is *Malinde*, betwixt which and that of *Cabo del gado* are two little ones. Others there are, but not ſo inhabited, one of which is called, *Rolas*, for the ſtore of thoſe birds which yeerely breed therein, very hurtfull to the Corne-grounds; and therefore the Ilanders of other Iles goe thither to deſtroy their egges and young. Theſe Ilands are very wholſome and of ſubtile aire, and therfore ſubiect to the diſeaſe, called *The aire*, which they cure with Elephants dung, Muſtard, Garleeke, and a ſeed called Ingo, fuming him therewith three or foure times a day, &c. Their Kine haue a bunch on the ſhoulder as a great Pumpion, which falls on the necke, the fleſh whereof eats like a Cowes vdder, very fat. There are ſtore of Swine, Goats which haue young twice a yeere, two or three at each burthen, Palme trees for Wine and Cocos, with other fruits, fowles, and prouiſions. There growes alſo Anil or Indico, which the *Mooros* vſe to dye their clothes, of which they weaue ſtore in theſe Ilands. In the wilderneſſes of the Ile *Cabo de gado* is ſtore of Manna, procreated of the deaw of Heauen falling on certaine trees, on which it hardens as it were Sugar candide, ſticking to the wood like Rozin, and hanging on the leaues, gathered and ſold in iarres by the Inhabitants. It taſts ſweet as Sugar, in *India* they vſe to purge with it. I haue often been in the place, and gathered it with my hand. It growes only on one kind, although there be many other trees in the Iland. In that Coaſt alſo blacke Corrall growes in the bottome of the Sea with ſmall roots or beards, whereby it ſeemeth faſtned. A Mariner gaue mee a piece two ſpans and a halfe long. When it comes out of the Sea it is ſoft and pliable, but by the aire hardned. In thoſe Iles they finde Cocos which are ſaid to grow in the *Maldinas* on ſhort trees in the Sea alway couered with water, falling off when they are ripe, and riſing to the top, carried by the windes and currents to ſome Coaſt. All the Continent is peopled with curled *Cafres*, ſome *Macúas*, others not vſing raſing, holes, or hornes, but all ſhauen on the head. In the Countrey within the Kingdome of *Mongallo*, a Lord of fertile Countries, and of many Vaſſals. The Ile of Saint *Lawrence* lyes ouer againſt this Coaſt, three hundred leagues long, and ninety broad: a Straight of ſixtie leagues running betwixt.

Foure ſcourges

Entaca.

In *Ethiopia* foure generall plagues haue beene obſerued in our time, the *Warre of the* Zimbas, *An.* 1589. the *Graſ-hoppers*, which couered the earth, and inuolued the aire in a cloude when they aroſe, which eate vp all their labours in the fields and gardens, leauing them as if they had beene burned, the trees not able to beare fruit till two yeeres after, whence many died of *Famine*; and this was the third plague which cauſed them to ſell themſelues onely for ſuſtenance; and one of their children for a pecke of Mais: The fourth plague was the *Small poxe*, which killed many; a diſeaſe in thoſe parts like the plague, killing all in the houſe where it came; their readieſt cure being to let bloud, without bleeding, or in much bleeding, none eſcaping. The plague is vnknowne and vnheard of amongſt them. The *Negro* women may be accounted another plague, ſpecially the *Portugall* ſlaues, which conceiuing will cauſe abortion with a certaine herbe, ſo poyſonfull that it conſumes and rots them, except they by copulation beſtow this diſeaſe on ſome man, who is preſently payned in his ſecrets, and hardly eſcapes death. The remedie to this *Entaca* (ſo they call the diſeaſe) is the iuyce of a counterpoyſon herbe taken the ſame day; both which herbes are plentifull and well knowne in thoſe parts. Another infirmitie, but without payne, befalls both *Portugals* and *Cafres* in *Mozambique*, which is blindneſſe by night, beginning at Sunne-ſet, and ceaſing with the Sunne-riſing, in which time they which are thus taken, ſee nothing though the Moone ſhine bright. If the belly or head ake, the *Cafres* bind the part affected hard with a Cord.

Night-blindneſſe.

The *Cafres* will take Elephants both in pits (before deſcribed) couered with boughes and graſſe; and watching where he ſleepes (ſpecially by Moone light) as he lyes on the ground, and thruſting into his belly by the genitories an Aſſagay, made purpoſely with the Iron halfe a ſpan broad and two ſpans long. They may ſteale vpon them napping, becauſe they ſteale not their naps, but make ſuch a noyſe that they at once bewray and betray themſelues to the Hunters, which hauing wounded the Beaſt, fled away, and next day ſearch by the bloud what is become of their prey. They kill them for the teeth and to eate the fleſh. Iuory is the principall commoditie of this Coaſt, aboue three thouſand Arrobas being yeerly carried to the *Indies*. I ſaw in *Sofala* two teeth of one Elephant which weighed ſixteene Arrobas, eight a peece.

Elephants ſleepe not by Trees, but on the ground.

Arroba is 32l.

The ſhipping from *Cabo das Correntes* to the Straight of *Mecca*, is made by *Moores* of wood, which they cleaue and ſhaue, neuer making but two Boards of one Timber, when if they could ſawe they might make many. They ſew them with threed of *Cairo* * and faſten them with nayles of wood: their Cordage and Cables are of *Cairo*. The greateſt they call Ships, the middle ſort, *Pangayas*; the leaſt *Almadias*, which are of one Timber (as the Canoas.) The Sayles are made of the leaues of Palme or wilde Date Trees. The Mariners are *Moores*, blacke, barbarous, wine bibbers, hauing nothing of *Moores* but the name and circumciſion, not knowing nor keeping the Law of *Mahomet*. They celebrate each new Moone with a drunken feaſt; are giuen to Diuinations; will caſt out nothing in a ſtorme although the Veſſell be ſurcharged, ſaying, the Sea is inſatiable; when they want Winde they whip the Ship with Cordes on the Poope and Sides, with crying and chafing, as if the Ships had as much ſenſe as themſelues, or as themſelues were ſenſeleſſe, ſaying, they are lazie and therefore the Winde leaues them; and they mocked me for reprouing this their foolerie. Their Wares are blacke Clothes, and earthen glaſed Beades of all colours. The *Cafres* ſteale children, and coozen the elder, enticing them to the Shoares, and there ſell them to the *Moores* and *Portugals*. The iuriſdiction of the Captaine of *Moçambique* is from Cape *Correntes* to Cape *Delgado*, three hundred leagues of Coaſt.

Ships.

* Which grows on the *Coco*.

Pangayos and *Almadias*.

From this laſt Cape to the Line is the Coaſt of *Melinde*, which is of the iuriſdiction of the Captaine of *Mombaça*. The firme Land is inhabited by *Cafres*, differing in Language and Cuſtomes, agreeing in barbarouſneſſe. Along the Kingdome of *Mongallo* runnes to the North the Kingdome of *Munimugi*, a great *Cafre* which confines on the South with the Lands of *Mauruca* and of *Embeoe*, and on the North with the *Abyſſine*. The principall Iland of this Coaſt, *Quiloa*, hath beene in times paſt the Seat Royall, the King of the whole Coaſt reſiding there, who is now a pety Prince; and *Mombaça* is the chiefe Ile and Citie, where the *Portugals* haue a Fort, the reſidence of the Captaine of the Coaſt of *Melinde*. *Pemba* is an Iland about eight leagues from the Shoare, and ten long, plentifull of Rice and Kine, Fruits and Wood: ſometimes ſubiect to the *Portugals* till the pride and lazineſſe of ſome made the people rebell, and could neuer after be regayned. In the Ile of *Pate* are *Pate*, *Sio* and *Ampaza*, three Cities gouerned by ſo many Kings, tributarie to *Portugal*. *Ampaza* hath beene beſt builded of any Citie in thoſe parts, but deſtroyed by the *Portugals*, the Citie ſacked and burnt with eight thouſand Palme-trees, which grew about it, cut downe. The Ile of *Lamo* hath great Aſſes, but of little ſeruice. This Iland was chaſtiſed when *Ampaza* was deſtroyed, and *Mombaça* alſo, by *Martin Alfonſo de Mello*. The King of *Ampaza* was ſlaine, and his head carried on a Pole at *Goa* in triumph. When he was gone, *Mirale Beque* the *Turke* came with foure Galleys out of the Red Sea, and infeſted that Coaſt, till the *Zimbas* and the *Portugals* ended the buſineſſe with a new Armada, the *Portugals* captiuing and ſpoyling, the *Zimbas* eating the *Turkes* and Inhabitants. The King of *Lamo* for betraying the *Portugals* to the *Turkes* were beheaded. The Ile and Citie of *Mandra* which had denyed the *Portugals* to land, ſaying, the Sunne onely might enter there, was ſacked and two thouſand Palme-trees cut downe. In the Coaſt of *Melinde* they are great Witches. The *Moſſegueyos* liue of their Kine, which they oft let bloud both to preuent the garget, and to make therewith a kinde of pottage with milke and freſh dung of the ſame Kine, which mixed together and heat at the fire they drinke, ſaying, it makes them ſtrong. The Boyes of ſeuen or eight yeeres weare Clay faſtned on the hayre of the head, and ſtill renewed with new Clay, weighing ſometimes fiue or ſix pounds. Nor may they be free hereof till in Warre or lawfull fight hee hath killed a man, and ſhew to the Captaine ſome tokens of that fact; which only makes them free and Knights of their caſt. Hereupon they grow audacious, and proue dreadfull to others.

Coaſt of *Melinde*.

Munimugi.

Embeoe.

Mombaça.

Pemba.

Pate.

Ampaza.

Mandra.

Moſſegueyos cuſtomes.

The tokens, as *Linſchoten* ſaith are the primities, ſee my *Pilg*.l.7.c.7.§.4.

Braua is a ſmall Citie but ſtrong, inhabited with *Moores*, Friends and Vaſſals to the *Portugals*. It is in one Degree North, and very hot. *Magadoxo* is in 3. 30'. Within the Land are the *Maracatos*, which haue a cuſtome to ſew vp their Females, ſpecially their Slaues being yong to make them vnable for conception, which makes theſe Slaues ſell dearer both for their chaſtitie, and for better confidence which their Maſters put in them. They cut alſo their Boyes and make them Eunuches.

Braua.

Magadoxo.

Maracatos.

In

Zanzibar. Deuilliſh ſorcerie.

In the Ile of *Zanzibar* dwelt one *Chande* a great Sorcerer, which cauſed his Pangayo, which the Factor had taken againſt his will, to ſtand ſtill as it were in defiance of the Winde, till the Factor had ſatisfied him, and then to flye forth the Riuer after her fellowes at his words. Hee made that a *Portugall* which had angred him, could neuer open his mouth to ſpeake, but a Cock crowed in his belly, till he had reconciled himſelfe: with other like odious ſorceries.

Emas, ſomwhat like Oſtriches, ſee of them my *Pilg. l. 5. c. 12.*

Sea Monſter.

From *Magaloxo* to *Sacotora* one hundred and fiftie leagues is a deſart Coaſt, and diſhabited without Riuers. In which Deſarts breed the great birds, called *Emas*, which breed on the Sands, and haue but two young ones, as Pigeons. Their ſtomacks will conſume Iron and Stones, and flye not but touch the ground with their feet, running with their wings ſpread, as lightly as other Birds flye. They are white, aſh-coloured; their egges white, holding almoſt three pints. Here I may mention alſo a Sea monſter, which we ſaw neere the Riuer *Tendanculo*, killed by the *Cafres*, found by Fiſher-men on the Shoalds. Hee was aſh-coloured on the backe, and white on the belly, hayrie like an Oxe but rougher: his head and mouth like a Tygre, with great teeth, white Muſtachos a ſpan long, as bigge as briſtles which Shoo-makers vſe. He was ten ſpans long, thicker then a man; his tayle thick, a ſpan long, eares of a Dog, armes like a Man without haire, and at the elbowes great Finnes like a fiſh; two ſhort feet nigh his tayle, plaine like a great Apes, without legs, with fiue fingers a ſpan long on each foot and hand, couered with a skin like a Gooſe foot, the hinder feet hauing clawes like a Tygres; neere his tayle were the ſignes of a Male, his Liuer, Lights and Guts like a Hogs. The *Cafres* ſeeing our Slaues flay him, fell vpon him and eate him; which they which ſpare nothing had not done before, becauſe they thought him (they ſaid) *the ſonne of the Deuill* (hauing neuer ſeene the like) the rather, becauſe hee made a noyſe which might be heard halfe a league off.

A neſt of great Birds.

In the ſame journey comming to the Riuer *Luâbo* in Auguſt 1590. the Mariners going aſhoare for wood, brought two Birds new feathered, whitiſh, found in the neſt, like to Eagles in the eyes, bill and talons, but much greater then great Eagles, contayning nine ſpans from the end of one wing to the end of the other (I cauſed them to be meaſured) wherby it appeares that in their full maturitie they are of huge greatneſſe. They killed them, for feare the old ones ſhould come.

§. V.

The Ieſuites gleanings in Africa *to Chriſtian Religion, gathered out of their owne writings.*

L. 7. in fine. Emanuel Acoſta, tranſlated by *Maffeius*.

The Kingdom of *Inhambane*. He ſeemeth the *Sedanda*, *ſup. c. 12. §. 3.* or rather ſome *Encoſſe* of his.

WHat the Ieſuites haue done for the aduancing of *Chriſtian* Religion with the *Abaſſines*, yee haue heard. In the yeere 1560. *Conſaluus Sylueria* a *Portugall* Ieſuite with two companions, went from *Goa* for *Manamotapa*, a Region abounding with gold, but deare bought by reaſon of the Ayres vnwholſomneſſe, and the want of neceſſaries for food and health. They came firſt to *Inhambane*, and there fell ſicke, but recouering proceeded to *Tonge*, and there baptiſed the King, his Wife, Siſter, Children, Kindred, and great Men, with moſt of the People in few dayes. Thence *Conſaluus* went to *Manamotapa*, leauing his Fellowes with the King, which built the Church of the *Aſſumption*: one of them by want of health was forced backe to *India*, the other ſtayed there two yeeres. *Gonſaluus* paſſed by *Mozambique*, and came to the Riuer *Maſuta* ninetie leagues from thence, where eſcaping a dreadfull tempeſt, hee went on ſhoare with his folding Altar, and ſaid Maſſe on the Strand, the heate being ſo vehement that the *Portugals* could ſcarſe indure to tread on the ground, and *Conſaluus* his head brake out with puſhes as he was in his Holies: which when they would haue medicined, *præclaro ſui ipſius* * *odio incenſus*, hee refuſed all, and permitted himſelfe to the cure of Nature and Time. Thence they went to the Riuer *Colimane*, and were well entertayned by *Mingoaxanes*, King of *Giloa* a *Moore*, little caring for his *Mahumetrie*, and giuing them leaue to preach in his Kingdom. But they haſted to *Manamotapa*, and ſo paſſed to *Cuama*, and then gaue himſelfe to priuate deuotions eight dayes, onely once a day eating a handfull of parched Corne and drinking a draught of Water.

From *Sena* he ſent to the *Manamotapa*; meane while the King of * *Inhanior* offered himſelfe to Chriſtianitie, but he comforted him, and refuſed till he had firſt beene with the *Manamotapa*. *Antonie Caiado* was ſent for him, who truſſed vp his Holies, carrying them on his ſhoulders. When he was comne, the *Manamotapa* ſent him Preſents, Gold, Kine and Seruants, which all he thankfully refuſed. When he came, he entertayned him as neuer any man, and bringing him into his inner roome, cauſed him to ſit on the Carpet by his Mother. Hee offered him his choiſe of Grounds, Kine, Gold, Women; *Conſaluus* anſwered, that hee would haue nothing but himſelfe; the King thereat wondring and friendly with promiſes diſmiſſing him. One had ſeene on the Altar a fayre picture of our Lady, and told the King that *Conſaluus* had brought with him a

* As if the denyall of a mans ſelfe were in regard of our nature which is of God, and not of our vices which are of our ſelues. This fleſh (that is, naturall corruption) muſt be mortified ſpiritually; not the body bodily killed, or diſabled by immoderate zeale to ſerue the Spirit.

* *Santos* hath told you that hee hath no name giuen, tributarie Kings; this was but an *Encoſſe* (as it ſeemeth) which yet as *Cæſars* foure Kings in a piece of *Kent* had that to make a greater ſound at *Rome*.

beautifull Laſſe, for which the King ſent, and he carried it wrapped in a precious cloth, and tels him it is the picture of the Mother of God, the King of Kings. He worſhips it and begs it; *Conſaluus* grants, and placeth it in the Kings houſe, and trimmes vp as it were a Chappell for it. Fiue nights, ſay the *Portugals*, the bleſſed Virgin appeared to the King in that forme in his ſleepe; and fiue and twentie dayes after his comming, the King was baptiſed by the name of *Sebaſtian*, the Queene his Mother by the name of *Marie*. The ſame day he ſent one hundred Kine to *Conſaluo*, which were diſtributed by *Caiado* to the poore. Three hundred of his chiefe men followed his example. Much victuall was ſent into *Conſaluus*, but he ate no fleſh, liuing only on wild fruits, herbs, and boyled Corne in ſmall quantitie.

But foure *Moores* enuying theſe proceedings, and being gracious with the King, perſwade him that *Conſaluus* was ſent from *India* to betray him, and to make way for the *Portugals* to take away his State; adding, that *Conſaluus* was a Sorcerer, and whomſoeuer hee waſhed on the head with his forme of words, he made to become his. And if *Conſaluus* went away in ſafetie, his Subjects would kill one another like mad men. By their perſwaſions the King cauſed *Conſaluus* to be murthered, his ſtrangled body being throwne into the Riuer, and fiftie others were ſlaine, which on that laſt day of his life he had baptiſed. Two dayes after repenting of this fact he ſlue two of the *Moores*, the other two being fled. Long after, no Ieſuites (ſaith *Iarric*) were ſent hither, becauſe the *Dominicans* had vndertaken the Conuerſion of thoſe parts, of whoſe labours yee haue heard ſomewhat before in *Santos*, which was one of them. *Iarric* hath ſince told vs of *Petrus Toarius* and *Ludouicus Goez* (in reſpect of theſe better hopes) ſent *An.* 1562. and to them was ioyned *Andrew Fernandez* the companion of *Conſaluus*, who had ſtayed at *Inambane*. Theſe three went to the *Manamotapa*, and ſtayed there certayne yeeres, till they were ſent for back to *India*, King *Sebaſtian* intending to warre on the *Manamotapa*, for the ſaid *Conſaluus Syluerius* his death (being the ſonne of the Count *Sortellane*) and for other cauſes. Thus after their returne *An.* 1570. *Francis Barret* was ſent with a ſtrong Fleet; who being dead of poyſon (with others) *Fernand Monroy* ſucceeded, who dying ſoone after, the Ieſuites then in the Campe could doe nothing. *An.* 1608. the people rebelling, the *Manamotapa* fled to the parts neere *Tete* a *Portugall* Fort, and by helpe of the *Portugals* ſubdued the Rebels. Whereupon he gaue the King of *Portugall* the ſiluer Mines of *Achicoua*, *Iacobus Simoneſius* taking poſſeſſion in his name. Hee gaue them leaue alſo to build Forts where they pleaſed. The *Portugals* thinke meete not to forget the Ieſuites in this occaſion, and *Francis Gonſalues* with *Paulus Alexius* are deſtined to that deſigne, the whole Kingdome ſeeming a field white to the Chriſtian Harueſt, and onely wanting Labourers.

Treacherie of *Moores*.

Conſaluus martyred.

Iar. l. 1. *c.* 10.

Pet. Iarric. Theſ. rerum Indicarum, tom. 3.

Of *Barrets* acts in thoſe parts, you read before in *Santos*.

Of *Angola* and *Congo* you heard before: the ſtate of *Angola* (for of *Congo* we haue no later intelligence then that of *Lopez*) after the death of *Panl Diaz* receiued ſome alteration. It is the manner in thoſe parts that the *Sobæ* or Gouernours are as Princes of their Prouinces, and in the Kings Court, whom they acknowledge their ſupreme Lord, haue one of his *Grandes*, to whom they haue recourſe in all difficulties (like the Protectors amongſt the Cardinals) who in ſome manner diſpoſeth them and their ſtates. Thus *Diaz* appointed ouer the *Angolan Sobæ* by him ſubdued, ſome of his *Portugall* Gentlemen, ſometimes ſome Ieſuite at the requeſt of the ſubdued, ſeeing in what reſpect they were beld with the Generall. But ſome Courtiers in *Spaine* perſwaded the Catholike King, that this dependance of mediate Patrons ſhould bee taken away from them all: whereupon enſued commotions, and contempt of the *Portugall* name; that in the yeere 1600. *Iohn Rhoderick Cotinius* being ſent Gouernour, of one hundred and fiftie *Sobæ* ſtipendaries before to the *Portugall* Crowne, not one continued his allegeance. Hee reduced ſome, but (with many others running like Fates) the vnwholſomneſſe of the ayre killed him; the Succeſſor being named in a Boxe (the key whereof was kept by *George Pererius* a Ieſuite) *Emmanuel Pererius*. Hee ouerthrew *Caſucheus* the chiefe *Soba* with the *Cambamban*, whoſe Countrey is rich in Mines, in which he built a Fort neere the Riuer *Coaxa* ſeuentie leagues from Sea (all nauigable from *Loanda* thither in fiue dayes) and placed therein two hundred and fiftie men, being but thirteene leagues from *Dongo* the ſeate of the King of *Angola*, who confirmed to him that his Conqueſt. This Conqueſt of Mines make hope of the conqueſt of Mindes to the Chriſtian Faith (how many are by theſe Thornes choked, and reconquered from it?) and the Ieſuites are ſaid to ſtudy the language that they may preach the Goſpell to them. In the Ile of *Loanda* are ſaid to bee twentie thouſand Chriſtians of the Natiues, beſides the Inhabitants of Saint *Paul* and *Maſſangaro*.

Lib. 7. *c.* 4.

Of *Angola*, ſee *l.* 7. *c.* 4. § 3.

Caſtle of *Cambamba*.

Anno 1606. *Francis Gois*, *Edward Vaz*, and *Antonie Barrius* Ieſuites, were ſent thither; their Ship was taken in the way by the *Hollanders*, who ſet them in the Boat which brought them to *Loanda*, being terrified by two Whales which riſing neere the Boat, yet paſſed without hurt. Now were new miſſions of Ieſuites; one of which comming to the next *Soba*, taught their children their prayers, helping their memories with knots tyed in cords. There were in that Town two thouſand baptiſed, perſons all ignorant of the Faith. There was an Idoll Temple with Images of Men and Women; with the heads of Goats and Snailes, and the feet of Elephants, and other wilde Beaſts, which the Ieſuite cauſed to be burned, the people being before made beleeue

New Beads.

Many baptiſed, few Chriſtians.

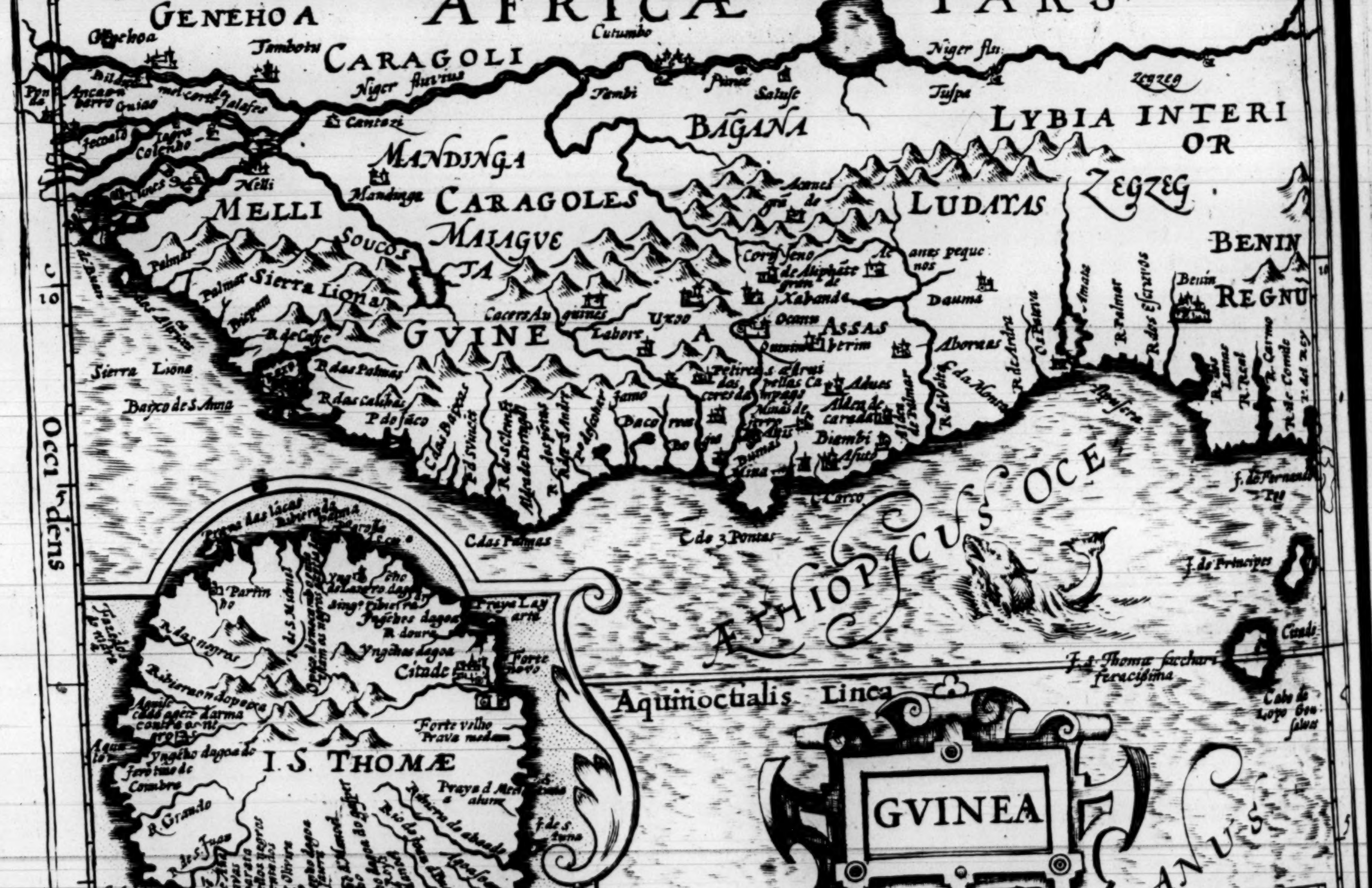
that if any touched them, they ſhould die ſuddenly. He baptiſed thirtie and taught the reſt their Catechiſe, and proceeded to the next *Soba*, Lord of foure other *Sobas*, who had beene before baptiſed of Secular Prieſts, yet onely had the bare name of a *Chriſtian*. This *Soba* had three hundred wiues for oſtentation of his greatneſſe. No man could make the ſigne of the Croſſe. And when the Prieſt would build a Church there, the *Soba* ſaid he would conſult about it, but gaue no anſwer. He found two Idoll Oratories, but no Idols in them, the people hauing before hidden them in the Woods, leſt they ſhould haue like fiery fortune with the former. Hee found here alſo certayne *Chibadi*, which are Men attyred like Women, and behaue themſelues womanly, aſhamed to be called men; are alſo married to men, and eſteeme that vnnaturall damnation an honor.

Chibadi Sodomites.

About the ſame time, an Embaſſador from the King of *Cacongo* came to *Loanda*, with a Preſent to the Biſhop and Requeſt from the King, to ſend ſome Ieſuites to baptiſe him, and all his Kingdome. The Captaine therefore with the Biſhop, goe to the Rector of our Colledge, and obtayne *Gaſpar Azeuered*, and *Francis Gois* to bee ſent thither. *Cacongo* is adjoyning to *Congo*, and to the great *Macoco* King of the *Anziqui*, hauing alſo the Kings of *Angola*, *Bungo* and *Biango* Neighbours. It is a large Kingdome, and by the Towne of *Pinda* eightie leagues diſtant from Saint *Thome*, is entrance vp the Riuer *Zaire* in foure dayes vnto it. The King of *Loango* hath alſo ſent for Ieſuites, to bee by them inſtructed and baptiſed: but what is done in both theſe Kingdomes, I haue not (ſaith *Iarric*) receiued intelligence.

Caconzus.

Hondivs *his Map of* Guinea.


Septentrio
Occidens
Merid.
10
20
30
AFRICÆ PARS
GENEHOA
CARAGOLI
Niger fluvius
Cutumbo
Niger flu.
BAGANA
LYBIA INTERIOR
MANDINGA
MELLI
CARAGOLES
MALAGUETA
LUDAYAS
ZEGZEG
BENIN REGNU
GVINEA
ASSAS
Sierra Liona
Baixo de S. Anna
C. das Palmas
C. de 3 Pontas
AETHIOPICUS OCEANUS
J. de Fernando Poo
J. de Principes
J. S. Thomæ sacchari feracissima
Cabo de Lopo Gonsalves
Æquinoctialis Linea
I. S. THOMÆ
Citade
GVINEA
Milliaria Germanica
15 30 45 60

Now concerning *Guinea*, that name is giuen to all the *Atlantike* Coaſt of *Africa*, from *Senega*, called by the Ancients *Stachiris*, in ſixteene degrees of North latitude, to *Angola* in thirteene South: and is diuided into the *Higher* from *Senega* to *Congo*, and *The lower*, contayning *Congo* and *Angola*. Ouer againſt the higher *Guinea* are the Ilands of Cape *Verd* (*Ptolemie* calls it *Arſinarium*)

Guinea, deſcribed and diuided.

ſinarium) which *An.* 1446. the *Portugals* firſt inhabited, twelue in number, the chiefe that of Saint *Iames*, in which is a fortified Citie, chiefe ouer thoſe Forts and Habitations which the *Portugals* hold in that higher *Guinea*; the Biſhop thereof ſubiect to the Archbiſhop of *Lisbon*. It is in fifteene degrees Mountaynous, hauing no rayne but in Auguſt, September and October, fertile of fruits, hath ſtore of Pompons (euery moneth) Sugar Canes, Horſes.

Saint *Iago.*

Saint *Thome* is of vnwholſome ayre, and *Praia* vnſafe againſt the enemie. In all the Coaſt of *Guinea* are *Tangos maos*, or *Lancados*, of *Portugall* originall, but degenerated into barbarous rites and cuſtomes, which trade in all thoſe parts for Hides, Iuory, Wax, Gold, Gumme, Ambargriſe: in ſome places they are alſo naked and raced like the Sauages.

Tangos maos.

King *Philip* the third procured by Letters to *Aquauira*, the Generall of the Ieſuites *A.* 1604. that of that Order ſhould be ſent into this *Guinea, Balthaſar Barerius, Emmanuel Barrius, Emmanuel Fernandius.* Theſe came to Saint *Iames*, and remedied the cuſtome of viſiting Wiſards and Sorcerers, which was there common, and the wicked abuſe of Baptiſme, in which three or foure hundred ſometimes, ſeuen hundred of their Slaues were at once waſhed without any Doctrine of Chriſtian dutie premiſed, and preſently tranſported to *Braſile* or *India*, ignorant of all things. Likewiſe they procured libertie to many Free-men, which had beene by the *Tangos maos* or *Guineans* ſtollen, and vniuſtly ſold, they intending and attending ſuch preyes, no leſſe then Hunters and Hawkers their game. One of them dyed of the ſickneſſe of the Countrey: *Barerius* was ſent to the Continent, and writ thence to *Barrius* that in Ianuarie hee came to *Biſſan*, where the Kings eldeſt ſonne profeſſed his willingneſſe to be a *Chriſtian*, but that he muſt then leaue off his gainfull man-ſtealing. Thence they ſayled to *Guinala*, where the King was ſick and dyed. The manner is to kill Wiues and Seruants, and a Royall Horſe for his ſeruice in the other World, which *Barerius* did what he could to hinder. Thence they ſet ſayle to *Biguba* a very healthfull place; but ſome *Ethiopians* profeſſing *Mahomet* were hinderance to him.

*Iar.to.*3.*c.*45.

Waſh-way Baptiſme.

Barerius his Letters.

Biſſan.

Guinala.

Biguba in Beafarum regno.

Iuly thirteene, 1605. he came to *Sierra Leona*, and arriuing at *Pagono*, the petty King thereof tributarie to *Fatema*, imitated in all things the *Chriſtian* Rites, but durſt not be ſuch (hee ſaid) except he ſaw *Fatema* firſt. The *Portugals* in theſe parts liued liker *Ethnikes* then *Chriſtians*, neither hauing Sacraments nor Word of God in many yeeres paſt, ſo that they had almoſt quite forgotten them. Paſſing by the Ile *Tamarena*, he came to the Kingdome of *Buran*, the King whereof is alſo ſubiect to *Fatema*: he would be preſent alſo at Maſſe, and name *Ieſus*; was deſirous of Baptiſme, but I thought fitteſt to begin with *Fatema*. I Confeſſed ſome *Portugals* here, which in ten, twentie, thirtie yeeres had neuer beene Confeſſed; the *Chriſtians* there little differing from *Ethnikes*.

Pagono.

Tamarena.

Buran.

The King of *Sierra Leona* deſired my ſtay there, which I doing, contrary to my former purpoſe, he ſent all the people of the Towne to cut timber for a Church, was wonderfull deſirous alſo of Baptiſme, whereto I told him the multiplicitie of wiues was impediment. Hee yeelded to this, but wiſhed he had knowne it ſooner, for then would he haue had none of theſe, but another which he ſent for. I hindred not, becauſe their marriages for the moſt part are by the law of Nature vnlawfull. When the maide came, her friends refuſed the conditions of our Baptiſme and rites: and vpon his importunitie, the King was baptiſed, and clothed now like a *Portugal*. Hee was named *Philip*, and is called *Philip Leonis*, for his Countrey. I baptiſed alſo the daughter of another King, and ioyned her in marriage to him. His brethren alſo and children were baptiſed. The Kings Aunt is of great authoritie, and in manner ruleth all: and ſhould but for her ſexe haue raigned. Shee leads the reare when they goe to warres, carrying a Bowe, Quiuer, and military Club, and compells them to keepe their rankes. *Philips* father being dead, when they would haue obſerued the Rite of killing ſome of his wiues and ſeruants, *Philip* interceded, and tooke away thoſe infernall Exequies. The King of *Toras* ſonne was preſent at Maſſe, Baptiſme, and Sermon, and relating the ſame to his father; this (ſaid he) is a *Father* indeed, and not thoſe (Prieſts) which hitherto haue comne into theſe parts no leſſe following the merchandiſing of Slaues and other things then the other *Portugals*. This King is one hundred yeeres old, originally of the *Cumba* (called alſo *Manes*) which conquered theſe parts; as freſh as if hee were but fortie. At Chriſtmas he was preſent at our ſolemnitie, the Altar adorned with faire clothes, the image of our Lady with the Child *Ieſus* on one ſide, the Crucifixe on the other, foure Candleſtickes with Tapers, the wall and pauement trimmed with boughes. Moued with admiration he deſired Baptiſme, and a place was deſigned for building a Church. Their building of houſes and Churches is to faſten poſts in the ground cloſe together, faſtning them with timbers layde ouerthwart, couered with clay, and then laying on a plaiſter of earth white as milke; the roofe is thatch and leaues of Palmes. I haue two of his ſonnes, and two of *Philips* my perpetuall companions, whom beſides the Catechiſme I teach to reade. The old King cleaues only to one of his wiues the ſiſter of *Philip*; and at Eaſter he is to be baptiſed.

Of *Sierra Leona*, See *ſup.* 189

An *Amazon.*

Tora.

Scandall of Prieſts, too too Secular.

Their building

The King of *Beni*, the Lord of ſeuen Kingdomes hath written to mee for Baptiſme: but I cannot forſake theſe two Kings till I haue other helpe. This Countrey is as healthfull as any I euer came in, and *Sierra Leona* would be a fit place for a plantation of the Society: for which King *Philip* wrote to the Catholike King, offering a place to erect a Fort, and commending the largeneſſe, wholſomneſſe, and fertilitie of his Countrey. *An.* 1607. *Emanuel Aluares* and his Brother went to *Guinea*, to *Biſſan*, and perſwaded the King to forſake his *China*, (ſo they call God, and whatſoeuer is pretious to them) to wit, a Fagot of ſtickes bound together, which they worſhip: likewiſe to leaue thoſe infernall inferies of killing at the Graue of the deceaſed, Wiues, Friends, Seruants, cutting their fingers and toes in pieces, and ſtamping the bones in a Morter; leauing the bodies meane while in torture, and when they were at the point of death thruſting a ſtake thorow their neckes, others looking on with vndaunted countenance, which were to vndergoe the ſame butchery. The Kings of *Bigub* and *Beſegui* alſo deſired Baptiſme, which both (as hee of *Guinala*) are *Beafares*. *Bigub* hath three Kings vaſſals, *Beſequi* fiue, and the *Guinalan* ſeuen, although the *Biyagi* haue taken ſixe Kingdomes from him. Theſe *Biyags* are fierce people, in ſeuenteene Ilands ouer againſt theſe Kingdomes, alway warring with the *Beafares* and the *Portugals*; with their boats entring the frequent Riuers, and ſpoyling all. Theſe Ilands are rich and fertile, pleaſant with Trees and Riuers, fruitfull in Palmes, Wine, Oyle; ſtored with Cattell great and ſmall, Iuorie, Fiſh, Rice, Waxe, Iron, and on the ſhoare Ambergriſe, but to them *vncouth* and *vnkiſſed*; long Pepper enough to lade yeerely two ſhips.

A bundle of ſtickes worſhipped.

Deuilliſh cruelty.

Three *Beafares* Kings.

Biyags.

Beni or Benin.

The King of *Beni* hearing of *Philip* and *Peter* (the King of *Tora*) that they were baptiſed, ſent his beſt beloued ſonne to be inſtructed and baptiſed. Hee is the chiefe King of all that Coaſt. To him *Barerius* trauelled, hardly eſcaping the treachery of another King in the way; the way was wooddy Mountaines, pleaſant Vallies, an Iron-coloured earth, the Iron exceeding that of *Europe*. The King entertayned him ioyfully; and firſt at his perſwaſion commanded by publike Edict, that marriageable Virgins ſhould hide Natures ſecrets. Hee was preſent (but entreated to ſtay without the Church) when Maſſe was celebrated, and heard the Sermon (for he vnderſtood the *Portugall* tongue) made great ſhewes of *Chriſtianitie*, promiſed to burne his Idols; yea, perſwaded his Vaſſall-kings to *Chriſtianitie*; but all on a ſudden by a *Mahumetan* was altered, pretended to feare the *Concha* (chiefe Emperour of the *Souſa*) and the great *Bexerine* would incite him to warre againſt him. The King is ſaid to haue receiued of him certaine Charmes, whereby to bewitch any that offended him. *Barerius* alſo ſaw him ſtroking a Serpent as big as a mans thigh, rolled vp in diuers gyres, ſo beautified with various colours, as hee neuer had ſeene any creature: this he ſtroked and dalied with. They call this the King of Serpents, and make much account of it: but *Barerius* thought it was the Deuill in this forme. Thus were the bloſſoms of his hopes blaſted; and he haſted away to his former friends.

The chiefe *Bexerine* is the high Prieſt, or *Marybuck* of the *Mandingas*, of which ſee Maſter *Iobſon*.

Numerous iſſue by reaſon of their Polligamie.

It will not be amiſſe to relate the funerall mournings (worthie mournings and funerall) amongſt the *Manes*. *Farma* the King of the *Logui*, had ſeuentie two ſons and fiftie daughters, ſo that his progenie (moſt ſuruiuing) was aboue three thouſand. The old Grandſire being dead, newes is ſent to all the kindred in their ſeuerell habitations, euery Village mourning, and the kindred viſit the corps with preſents, Gold, Clothes, and what they can, accompliſhing all with lamentable lamentations. Part of the preſents is put in the Graue, another part goeth to the King of the place, the third to the Heire: but the Kings themſelues are buried ſecretly by night, with a few friends attending, hauing all their life heaped treaſure to that funerall purpoſe, and are therefore buried in vnknowne places, as in the bottoms of Riuers, turning meane-while the ſtreame on the other ſide. They loſe much Gold this way, and if they die ſuddenly, no man knowes where they haue prepared and treaſured that treaſure. That the wiues and ſeruants are added to the Exequies, we need not repeat. They hope to finde all ready to ſerue them in the next life. Some great men haue Houſes ſet ouer their Graue couered with Cloth, and other things there left to waſte with time, and hither the kindred make recourſe to conſult with the dead, and acquaint them with their affaires. The funerall ended, they returne with ſo many ſtalkes of ſtraw as there remayne moneths to the yeeres end: againſt which time they prouide ſtore of Rice, Wine, Hennes, and (if the deceaſed were rich) of Kine, and then aſſemble to a funerall feaſt, laſting day and night with all exceſſe in eating, drinking, dancing, and ſuch a noiſe, that none in the Village can ſleepe. For which cauſe the *Ieſuites* which haue their Churches in the Villages, haue their houſes out of them. Their greateſt glorie is the number of Meats beyond mouthes, and of Drunkards beyond tale. King *Peter* was inuited to one of theſe riots, yet rioted not, but by his modeſt example wanne good opinion to his Religion. They had ſacrificed a maide, and certaine Kine with Diabolicall rites to their Anceſtors, in a Wood cloſely before hee came.

Funerall rites.

Straw-torches.

Barerius went to *Fatema* the King of the *Boulons*, and was lighted to him by night with Torches of ſtraw, which they vſe, and not wax, though the Countrey haue ſtore. Hee ſent after him a gold Chaine which he refuſed. An *Ethnike* Doctor, and King *Peters* ſonne were conuerted ſoone after. They doe not beleeue any Hell, but thinke that the deceaſed goe to Gods houſe, and there liue and vſe the ſame things they did here, and in the ſame ranke and reputation.

The *Iagges*: ſee l. 7. c. 3. §. 3.

This King *Peter* was of the *Manes* or *Cumba*, which are the ſame (ſayth the *Ieſuite*) which in *Congo* were called *Giacha* (*Iagges*,) in *Angola*, *Ginda*; that they were the ſame with the *Imbia* or *Zimba*, of which you reade in *Santos*, or with the *Gallæ* amongſt the *Abiſſines*, he ſayth, without my ſubſcription. Theſe left their Countries, about *An.* 1550. and pierced to theſe parts of *Sierra Leona:* of which Man-eating Nation none there remayned but this *Peter*, who now became a Zealous *Chriſtian*, and procured the commiſſion of others. They which are to be baptiſed bring firſt their Idols, and caſt them in the fire. Beſides which Statues, they haue *Chinas*, which are Pyramides with Cells within, wherein are kept white Ants; of ſo religious eſteeme with thoſe *Guineans*, that when they buy a ſlaue, they ſet him before a *China*-pyramide, hauing offered thereto Wine and other things, praying that if hee runne away Tigres and Serpents may deuoure him. Which threats faſten them to the cruelleſt maſters. In euery Countrey they haue a place ſacred to the Deuill. That which King *Philip* had, was in an Iland, where they offered Rice, Oyle, or what they carried, caſting it into the Sea. No man durſt venture on the Iland for feare of *Camaſſono*, the Deuill-Idoll. Once a yeere the King went and ſacrificed Hennes, and Goats, (which there liued ſecurely) on a Rocke. The cruell ſpectacle of the Selfe-whippers on Mandy thurſday was terrible to the *Ethnikes*, thinking them (not without cauſe) mad ſo to rage againſt their owne fleſh; and *Chriſtopher* ſonne of King *Peter* would not be behinde the reſt herein. Another thought the blood had beene onely the red ioyce of a certaine Tree. Theſe are the *Ieſuiticall* Relations till the yeere 1610. with other like, which I omit.

Chinæ ſuperſtitions.

§. VI.

Relations of the Chriſtianitie *of* Africa, *and eſpecially of* Barbarie, *and* Algier;
written by I. B. GRAMAYE.

THus much haue I related of the *Ieſuites* and *Dominicans* later labours in *Africa*. *Gramaye* hath lately publiſhed ten Bookes or Tractates of *Africa:* he ſayth that there are ſome Relikes of the antient *Chriſtians* after ſo many inundations of Hereſie and *Mahometiſme*, both in *Marocco*, *Tunes*, and *Lybia*, which vſe the Maſſe of the *Mozarabes* tranſlated into *Arabike:* there are alſo *Greekes*, and *Abaſſines*, and of diuers Nations Merchants with free vſe of their conſcience. At *Tunes*, and *Tripolis*, Prieſts in Gownes, Monkes in their Cowles, are permitted publike ſupplications and funerals. In the Kingdome of *Feſſe* their libertie is greater. But in all the Coaſt of *Barbaria* there is no ſecuritie of the publike exerciſe of *Chriſtian* Religion, nor any Monaſteries: but at *Oram* & in the places ſubiect or confederat to the *Spaniards*. In the places ſubiect to the *Moors* & *Turks*, there is publike permitted, not ſecured, both exerciſe, Churches, & places of buriall in towns; ſomtimes eclipſed or diſturbed by the *Morabutes*, in times of drought, at which times, as it were, to appeaſe the angry Deitie, they ſpoile Churches, inhibite *Chriſtian* Holies, ouerthrow Tauernes (for none elſe may ſell Wine) which after a few dayes are againe permitted. The *Chriſtian* Church-yard, or rather Buriall-place, is a piece of ground without the Towne, neere the *Iewiſh* Buriall-place, not incloſed, yea (in places) bearing Corne. But the ſandy ſoyle ſcarſly ſecures the Corpſes from Dogs. Prayers and other Rites are vſed at the Graues, but not at *Algier*, without ſcoffes and iniuries, ſpecially from Boyes. Prieſts adminiſter Sacraments without ſpeciall Cure, or certaine Stipend, or Order; yea, ſome without *Orders*. Baptiſme is often adminiſtred by the Lay-people, and without the Eccleſiaſticall Ceremonies; and whatſoeuer requires Epiſcopall benediction of long time hath there wanted. Seldom is there Sermon, neuer Catechiſing, Veſpers, or Lauds, till our Author procured.

Africa Illuſtratæ libri 10.

Chriſtianitie of Barbarie.

In the Kingdome of *Argire* are ſuppoſed to be two hundred thouſand *Chriſtians*, of which the moſt are Renegados or Apoſtatas, which profeſſe *Mahometiſme:* ſome, but very few, of their owne accord; ſome by force, as Boyes which they take, and Infants (neither is it lawfull for any to be freed thence till hee bee fifteene yeeres old) ſome diſſembling, yet hardly eſcaping, by reaſon of certaine death, if taken in the attempt; ſome by rewards of riches and honour; others by feare of torture, and deſpaire of libertie. Of ſuch as continue *Romiſh Chriſtians* are in that Kingdome ſuppoſed to be two and thirty thouſand, beſides thoſe of the Reformed or other profeſſions. And although in ten yeeres laſt paſt (till *An.* 1619.) 1200. *Spaniards* haue beene freed, yet in that ſpace eight thouſand haue ſucceeded in ſeruitude, beſides ſixe hundred dead. Some of which are in the Countrey or Gardens, and haue publike Seruice onely when they come to the Citie, where at this time were eight captiued Prieſts, not at all Graduates, and two onely which haue addicted themſelues to Diuinitie. There are foure Churches in the Priſons, in the Citie and Dioceſſe of *Hippon* two, in that of *Cirth* and *Teſlen* two. They haue an Oratory in the houſe of the *French* Conſull.

Supplications are performed in their times with deuotion and ſtore of Candles. But there is no Font, nor holy Oyle, Chriſme; nor are the Sacraments (giue me leaue to vſe our Authours words) of marriage, Extreme vnction, Orders, or Confirmation adminiſtred; Baptiſme is done with ſimple water, Penance by any Prieſt: the buriall place not conſecrated. The Authour being there captiued, did reforme things by a Viſitation, with conſent and requeſt of thoſe *Chriſtians*, and ſubiection to the Pope and all which might challenge any right prouided.

Numbers of *Chriſtians* and *Iewes* in a part of *Barbary*.

* One ſent thither in diſpleaſure from *Conſtant.nople*.

* Pitifull Chriſtianitie.

There are in *Barbary*,in the Kingdoms of *Argier,Tunes,Tripoli,Feſſe*, one hundred and twenty thouſand Chriſtian captiues: there are eightie ſix Families in thoſe parts of Chriſtian Merchants, Freemen; Of *Greeke* Chriſtians, one hundred ſeuenty nine Families; Of *Iewes* which haue trade with the *French*, are one hundred fiftie ſixe thouſand Families. *Romiſh* Prieſts Captiues ſixtie two. Churches permitted to Chriſtian Holies ſixteene. In ſeuen and twentie yeares paſt (1619.) there hath beene no Biſhop, but the *Greeke* Patriarch: * neither is there any Eccleſiaſticall Diſcipline, that not one of a hundred liues like a Chriſtian, the Prieſts liuing of Almes, contenting themſelues with their Maſſe without cure of ſoules; their paritie alſo making them careleſſe each of other; ſcarſly any thing Chriſtian-likecelebrated but the * Maſſe.

Iol ſeat of *Iuba*.

Antiquities of *Argier*.

Sarſella.

* *Lib.6.c.4.*

Gramaye is confident that *Argier* is that *Iol*, which was the Seat Royall of *Iuba*, by his Sonne new built, and called *Cæſarea*; a Coyne of *Claudius* is in inſcribed IOL CÆSAREA IVBÆ REGIA. After his death *Caligula* brought this Kingdome of *Mauritania*, (which contayned thoſe of *Argier*, *Feſſe*, *Marocco*, and part of *Tunes*) into two Prouinces, *Tingitana* and *Cæſarienſis*. *Claudius* made this *Cæſarea* a Colonie, ſome few Antiquities and Inſcriptions yet remayning. Thirty miles from the Citie is *Sarſella* where is infinite Rubbiſh, as the Graue, with Relikes of Fabrickes, and Aquæducts, as the bones of the Carkaſſes, and Inſcriptions, as Epitaphs, ancient Coynes as Memorials (of which many were giuen him) for feare of ſuſpition hee durſt not make ſearch. And although *Alger*, *Argel*, *Algiers*, or *Argier* (the very name breeds confuſion) be deſcribed before out of * *Nicolay*; ſeeing we haue met with later Intelligence by almoſt ſeuentie yeares then the former (ſince that was printed in our ſixth Booke) we haue thought good to adde out of him ſome better light of this Hel-mouth, the Centre of Earthly darkneſſe.

Deſcription of *Argier* taken, out of *Gramayes* large Tractate, *l.7.*

Their were ſaid to come 60000 *Moores* at their laſt eiection to *Algier* from *Spaine*.

It is ſeated on the mid-land Sea, on the ſide of a hill, whereby one houſe hinders not the proſpect of the next. *Cheridim Barboroſſa*, fortified it with the Iland, which yet Tempeſts ſometime aſſault with great hurt to the ſhips as happened this yeare 1619. fiue and twentie ſhippes broken in the Port. The forme of the Citie is almoſt Bow-faſhion. The circumference of the old Towne is three thouſand foure hundred paces: *Barbaroſſa* began and after 1573. *Arabamet* finiſhed a Wall about the Iland, except that part which is open to the Port and Citie. Lately they haue founded a fiue cornered Towre to ſecure both. The Turrets, Fortreſſes, Bulwarkes, I omit. The houſes within are cloſe to the Wall; without, is a Ditch of ſixteene paces, ſcowred by *Arabamet*, but now in ſome places mired vp, and ſcarce halfe of it is cleare. Without the Towne are three Caſtles: two of which were built, *Anno* 1568. 1569. the third before, was finiſhed 1580. Except one the ſtreets are very narrow, and in Winter very durty. Out of their Rate or Taxebookes, I find of late yeares, by the deſtroying of the Suburbes, for feare of *Don Iohn* of *Auſtria* 1573. and ſince the *Moores* were expelled laſt from *Spaine*, it is very much increaſed in buildings, not like the deſcriptions anciently publiſhed, which leaue therein open and vacant places. And although the Houſes to the ſtreet ſide are darke, yet being inwardly built with ſquare Cloiſters as it were, the light is ſupplyed, as the Roofes ſerue them for Galleries and Proſpects; in the midſt is a Well, but the water brackiſh. They vſe no Chimneyes, but make fires of coales in Earthen Pannes in their Porches or Roofes. They white the out-ſide of their Houſes againſt great Feaſts. The Kings Palace and great mens Houſes haue Courts ſpacious, with ſpecious Pillers about, and many by-roomes ſpred with Mats or Carpets; their cuſtome beeing to put off their ſhooes when they enter. Their Houſe-hold Furniture is otherwiſe meane, the vulgar hauing nothing but a Mat, Carpet, Mattreſſe, two Veſts hanging, Pots and Diſhes of Earth, and long woodden Spoones, with a woodden Cheſt: two or three ſtaues faſtned to the Wals couered with boards ſerue for a Bed, ſitting and lying more commonly on the floore on a Mat or Carpet. Their Garments hang on lines ouer the Bed, Pelts are their Naperie, Water their Drinke, Rice their Meate with Pulſe, Meale, a little Fleſh, and ſome fruits; whence Victuals are cheape. There are no Conduits, Sewers, nor Wels of ſweet water; fiue Ciſternes from without, ſupplying that want, together with that which is fetched on mens ſhoulders out of the fields, by aboue one thouſand Slaues and *Moores*. Their are ſeuen faire Moſquets, ſpecially the greateſt; fiue Colledges of *Ianizaries*, where ſome ſixe hundred of them liue together in a Houſe; one Hoſpitall built by *Aſſan Baſſa*, foure faire Bathes, being Priſons for ſlaues; two for waſhing with hote or cold, paued with Marble, and furniſhed with Chambers; and Conduits for Arte-brought waters, vſed by the *Moores* and *Turkes* of both Sexes almoſt euery day; and the two Royall Porches, one of thirtie ſixe foote ſquare with Columnes, where the *Duana* of the *Ianizaries* is kept, the other before the Palace.

13000. houſes.

Within the Wals are neere thirteene thouſand Houſes, many of which are inhabited by thirtie Families; the Houſe of *Iacob Abum* in the lower *Iewrie* hath three hundred, of *Abraham Ralbin*, two hundred and ſixtie Families, and others likewiſe. There are aboue one hundred Moſquets, each hauing three *Morabutes* Curats, and ſome thirtie or fortie, beſides the Oratories of Heremites and Sepulchres; ſixty two Bathes, eighty ſixe Schooles for Children to learne to reade and write, and a few others for the *Alcoran*; Suburb-gardens fourteene thouſand ſixe hundred ninetie eight, each hauing one or more Chriſtians, ſome ſixe or eight to keepe them. Nor is there ſcarce a Family in the Citie, which hath not one or more Chriſtian ſlaues of both

Sexes, ſome a great multitude, as *Faretbey*, ſeuenty two. *Ali-Mami*, one hundred thirty two. *Ali Pizilini*, ſixty three. *Aripagi*, thirty eight. *Aſan Portuges*, forty. *Salomon Reis* thirtie two. And in the Kings Priſon are commonly two thouſand, and two or three thouſand in the three Gallies and ſeuentie two ſhips of warre, which *Anno* 1619. were there, ſo that in and about the Citie their ſeeme to be of them aboue thirtie fiue thouſand.

35000. Chriſtian Slaues.

Haedo which liued here many yeares, reckons of the Naturall *Moores* called *Baldis*, freed from Tribute by *Barbaroſſa*, of good complexion almoſt white, liuing on their Lands, Handy-crafts, or Merchandize, two thouſand fiue hundred Families. Of *Moores Cabayales* or Forreners from the Mountaynes of *Couko* and *Labeſan*, called *Azuages*, and from other Mountaynes ſeuen hundred Families. I learned that there were aboue three thouſand *Arabian* Beggers. Of the *Modaiares*, which were expelled out of the Kingdomes of *Granada*, and the *Tagarines* out of *Valentia* and *Arragon*, *Haedo* numbreth one thouſand Families; I adde (ſaith *Gramay*) as many more, which haue brought Trades hither to the great increaſe of *Argier*. Of *Turkes* out of *Aſia* and *Romania*, beſides *Ianizaries* are ſixteene hundred Families, and aboue ſixe thouſand of renied Chriſtians. Of *Alcaids* (that is of Commanders, in the Towne and Forts) one hundred thirty ſixe Families, aboue three hundred *Arraiz*, which haue places of command in the Nauie: fiue hundred Families of *Eſpays*, ſixe thouſand *Genizaries*, eighty ſixe green-headed *Xeriſes* of *Mahomets* Kindred, *Agi* or *Mecca*-ſaints aboue eight hundred. *Haedo* reckons three thouſand Merchants Families of diuers Nations, and two thouſand ſhops. The Handi-crafts cannot eaſily bee reckoned: in the Smiths ſtreet are eightie Maſters, they ſay twelue hundred Taylors, three thouſand Weauers, three hundred Butchers, foure hundred Bakers, &c. The *Iewes* haue ſixe large Synagogues, not able to contayne their multitudes, reported to bee aboue eight thouſand men. All theſe in the Citie. In the Countrey, are in Garriſons at *Tremeſen*, *Conſtantina*, and the reſt ſixteene thouſand *Genezaries*, and Souldiers. Of *Arabians*, *Anno* 1617. when there was rumour of the *Spaniards* comming, ſixe *Morabutes* offered the King and the *Duana* ſixe ſcore thouſand Horſe-men, and ſixty thouſand Foot-men. Thus *Argier* which an old *Iew* of ninety an Eye-witneſſe reported to me, when *Charles* the Emperour intended the ſiege, had ſcarſly eight hundred men fit for reſiſtance within the Walls, and a great part of the *Moore*-citizens were forced to liue by Husbandry and fiſhing, is now encreaſed principally by ejection of the *Moores* out of *Spaine*, in the yeares 1492. 1567. and 1607. more to our griefe then wonder.

Moores free-men.

And Foreners. Mountayne of *Couko* and *Labeſan*, which are pettie Kingdomes. Thoſe *Moores Azuages* haue croſſes marked in their hands.

For the Gouernment, the King, hath a kind of freedome, yet doth nothing of import without the *Duana*. Hee hath his *Belerbei*, or chiefe Captayne, wonted to bee ſent with the *Baſſa* from *Conſtantinople*, but many yeeres ſince continued among the *Argerians*; his *Califa* or Chancellor, who repreſents the Kings perſon if he be abſent. The *Cadi*, one for the *Moores*, another for the *Turkes* (to whom is Appeale from the former, and from this to the *Aga*) are ſent from *Conſtantinople*, with their Notaries Aſſiſtants. In Ciuill Caſes and Criminall they are vſed, with the *Mufties* or Biſhops, a *Turke* and a *Moore*. All their plea is by Witneſſes, and ſeldome their ſentences are recorded, and when they are, no name ſubſcribed but a ſeale or Okered ſtampe. From theſe and from the King himſelfe lyeth an Appeale to the *Aga*, the chiefe of the *Duana*, wherein all things are handled, and vpon the rude cryes of the vulgar, ſentence is executed. Rarely is a *Turke* put to death, except for Mutinie and Rebellion they be ſtrangled: Adultereſſes are drowned; in other offences they are fined in the decreaſe or loſſe of pay, and place, or blowes giuen them with a Rope or Cudgell, on the backe, belly, and ſoles of the feet.

Two *Mufties* a *Moore* and a *Turke*.

The *Iewes* haue alſo their Magiſtrates and Iudges, and puniſh theirs according to the Law: ſo yet, that the King doth inflict puniſhments, ſometimes for imaginary crimes to extort reall ſummes from them. The Chriſtians ſhould alſo according to couenants with the Chriſtian King, haue judgement of their owne Conſuls, but fauour procures the contrary. As the *Aga* and *Cadi* in the Citie, ſo in the Countrey the *Alcayde*, and *Makadi* exerciſe like juriſdiction but ſubject to the former. And in Villages the *Xeque* doth all amongſt the *Arabs*, from whom ſeldome is recourſe to the King. The Sea-Common-wealth is exerciſed by the *Arraez* and his *Balu-cobaxi*. One of the Kings Pages, a youth, heareth (ſitting on a ſtone abroad before the Kings Palace) the cauſes of the Whores, and inferiour womens brawles, and the fine returneth to himſelfe. The *Aga* is chiefe of the *Ienizeries*, and poſſeſſeth his place two moneths, and ſometimes we haue ſeene foure in a fortnight, the King giuing ſo many ſilke Gownes to them after the cuſtome: which place hauing paſſed he is free from Tribute, and liues among the *Eſpaijs* (of whom there is ſixe or ſeuen hundred Families) He comes no more at the *Duana*, except hee bee called: to this, they ariſe by degrees, euery *Ianizarie* being capable in his order.

Iewes Officers. The *Aga*.

The *Iewes* weare a diſtinction in their clothes. The common apparell is, drawers not to hinder them in making water, a Waſt-coate with wide ſleeues not to hinder their waſhing to the elbow, a broad girdle, with goodly great Kniues in a ſheath on the left hand; breeches in Winter like the *Spaniards*, *Zapatas* or coloured ſhooes to put on and off without touch of the hand, a kind of gowne vppermoſt. Euery eight day they ſhaue their heads except on the crowne, that locke being left to draw them to Paradiſe. The head is alway couered (in ſalutation they lay the hand to the breſt and bow the head) with a Turbant, or a coloured cap with Linnen foure or fiue times wreathed about. They all weare Rings of diuers matter. The womens habit differs little from the mens, nor could a woman going in the ſtreets be knowne but by her woman-ſlaue attending. They ſit at home on Mats or Carpets prating (few except) all day long, except when they goe to the Bathes, Heremites, Wizards, Sepulchres, Gardens, Feaſts, which are common with them. They delight in blacke haire which they procure with Medicines. They haue little care of their Children, none of their Familie; too much of Superſtitions and Luſts.

Opinions fooliſh and Deuiliſh in *Algier.*

Mahumean Algier ſinnes. Fie on it.

Of this diuining by Books and Arrowes, a White for the *Turke*, a Black for the Chriſtian, ſee *ſup. pag.* 892.

These *Algierians* haue the fooliſh conceits of other *Mahumetans*, ſome alſo more proper, that Fooles and Dwarfes are Saints, their *Morabutes* to be inſpired and to conſult with God, the Viands ſet on Sepulchres weekly to be eaten by the ſoules; and if ſicke perſons offer there any thing which a beaſt eateth, that the diſeaſe is deriued to it; that the head-ach is leſſened with rolling a Goats or ſheeps head on the Roofe; that it is not lawfull to buy in May, nor to bring in at doore Garleeke or Broomes, but (if there be need of them) at the Roofe; that it is a meritorious worke to proſtitute their Wiues to the *Morabutes*, and that the ſame men bugger with beaſts; that ſhewing pitie to beaſts, ſhauing, waſhing (though in the Sea) clenſeth ſinnes; that (Sodomiticall) ſinnes againſt Nature are vertues. But to bedew the Garment in making vrine, to let paper lye on the ground, the *Alcoran* to be touched or ſeene of one not *Mahumetan*, to fart in *Sala* (or Prayer) time, or then to defend a mans ſelfe (as *Mulei Abdelummi* aſſaulted by his Brother and wounded in the Church 1577. would not ſtirre till *Sala* was done) or to bleed, or neeze, or ſpit, to wipe the buttockes except with the left finger, to drinke out of a ſmacking narrow mouthed pot, to locke the Bed-chamber by night, to ſtampe on the Earth when they play at ball, to write with a Pen (for they vſe Reeds) to eate Snailes taken out of the fields (reputed holy) to touch money before they haue ſaid their Morning Prayers, to hold the *Alcoran* beneath the girdle, to haue printed Bookes, or Pictures of men or beaſts; to admit Chriſtians or women to their Meſquits, to vſe Bels, to exchange a Chriſtian Captiue for a *Turke*, to breech children with Rods (they whip the ſole of the foot with a Whip) theſe are all ſinnes and enormities at *Algier*. They beleeue that on their Eaſter mid-night all waters are aſleepe, and hee which can get that ſleepe ſhall be a happie man. With their *Morabutes* you are ſafe in the midſt of Theeues. It is vnlawfull to goe into a new houſe, vndertake a Iourney or begin any great buſineſſe without Sacrifice of a ſheepe: vnluckie to ſayle without conſulting the Fortune-booke. They play not at Dice and Cards, nor ſweare, nor fight one with another. The King and great men let their beards grow, others ſhaue all but the Muſtachos and Crowne; they waſh before worke, Prayer, and Meales; and haue a certayne Ceremonie to take water in the hollow of the hand, powring it to the elbow.

Funerals.

Mourning.

Here and in all the Eaſt they vſe with *Chriſtians* the *Franke* Tongue, compoſed of *French, Italian, Spaniſh*, and thereby vnderſtand them all. They eate not bloud, or a beaſt killed by another man: and kill turning the head to the Sunne, and cutting the throate. No teſtament is auailable vnleſſe acknowledged forty dayes before the Teſtators death before the *Cadi*. All the Sonnes and Daughters inherit equally; if they be *Moores* the King hath a childes part, and if all Daughters, he hath all of a *Moore*, and halfe of a *Turke*. When any is ſicke, women aſſiſt women, and men the men, praying Eaſtward; waſh the dead Corps with hote water and Sope, clothe it and carrie it (hauing obtayned the *Alcayds* leaue) with the head forward to buriall: if hee depart on Friday, it ſtayeth the Prayer time in the Meſquit: they ſet a ſtone at the head of the Graue, and another at the feet with an Epitaph and Sentence out of the *Alcoran*. They weare no mourning, ſaue that the women are a few dayes veiled in blacke, and the men ſhaue not for a monethes ſpace, and for three dayes ſpace they haue no fire in their houſe, nor eate any thing boyled; in that ſpace they viſit the Sepulchre, giue Almes, and gathering ſtones on the ſhoare, toſſe them from the right hand to the left, and throw them into the Graue, ſaying, *Selen Ala*. They begin the Spring on the fourteene of February, and end it on the eighteene of May; they call the raine which fals from Aprill the fiue and twentieth, to May the fift: *bleſſed of God*, and keepe it religiouſly. Their Summer continues to Auguſt the ſixteenth, and is very hote, and ſometimes hath peſtilent raines which kill thouſands. Autumne to the ſixteenth of Nouember, and Winter is neuer ſo cold that they need a fire.

The treaſure.

The Kings Reuenues are ſummed by *Harega* at foure hundred thouſand Duckets, by *Haedo* foure hundred and fiftie thouſand: and payeth nothing to the *Turke*, but a few Boyes and gifts of no value, with ſome feeling to the Port *Baſſas*. Yet would his Reuenue be ſhort of expences on Officers and otherwiſe, if ſpoile helped not. Much Gold is carryed out of Chriſtendome, for redemption of ſlaues threeſcore thouſand Duckets yearely, as much perhaps to buy ſpoyles, of which little or none returneth to Chriſtendome, they taking to Sea, Bisket, Water, Tobacco, Oyle and Dates, and laughing at our Exceſſe. The treaſure of the *Duana* is adminiſtred by three, two of which haue beene *Agas*, the third is the *Hoga* or Secretary, who if the King payeth not the *Ianizaries*, by the authority of the *Duana* they will impriſon him and ſequeſter his Rents; as it lately hapned to *Oſain Baſſa* two yeares together.

The Sepulchre of *Morabute Cid Butica*, is ſaluted with a Peece going out and comming in, by whoſe holy prayers they ſay, *Charles* preuayled not againſt them *An.* 1541. In a hill neere, lieth *Caba* the daughter of Earle *Iulian* which *Rodericus* King of *Spaine* rauiſhed, reuenged by her wicked father, with treacherous bringing the *Moores* into *Spaine*. The *Cids* Sepulchres and Chappels are viſited ſome on Munday, ſome on Thurſday, or on Friday, by the deuout ſuperſtitious fooles, ſpecially (perhaps not-deuout) women. *Algier* is enuironed with goodly hills and dales, attended with plentie of fruits better then *European*. Three dayes iourney towards *Bugia*, is the Hill *Couko*, the King whereof *Barbaroſſa* ſlue *An.* 1515. and ſometimes he is tributary, ſometimes enclining to the *Spaniard*.

Algier were altogether vnworthy ſo long diſcourſe, were not the vnworthineſſe moſt worthy our conſideration, I meane the cruell abuſe of the *Chriſtian* name, which let vs for inciting our Zeale, and exciting our Charitie, and Thankfulnes more deeply weigh, to releeue thoſe there in miſeries (as we may) with our paynes, prayers, purſes, and all the beſt mediations. Thus writes he which ſaw and felt his part in thoſe miſeries. *Barbarie* and chiefly therein *Algier*, the whip of the *Chriſtan* World, the wall of the *Barbarian*, terror of *Europe*, the bridle of both *Heſperias (Italy* and *Spaine)* Scourge of the Ilands, Den of Pyrates, Theatre of all crueltie, and Sanctuarie of Iniquitie, holdeth captiue in miſerable ſeruitude, one hundred and twentie thouſand *Chriſtians*, almoſt all ſubjects of the King of *Spaine:* of which, partly by the *Turkes* riches, the Pyrates fortunes, the Ianiſaries honors, their fellowes flatteries ſeduced; partly ouercome with deſpaire of libertie and irkſomneſſe of daily calamities, euery yeere aboue fiue hundred become *Mahumetan* Apoſtataes; beſides, about fiftie Boyes yeerly circumciſed againſt their wills. To the Redemption of Captiues by the Orders of the *Trinitie*, and of Saint *Marie de Mercede* in *Spaine* and *Italy*, are yeerly gathered about one hundred and fiftie thouſand Duckets. There is no generall * ordinarie courſe for Redemption of Captiues of *England, France, Poland, Hungarie, Germanie*, and the *Low Countries*; whereby men of thoſe parts vtterly diſconſolate, to the loſſe and ſhame of *Chriſtians*, Apoſtatiſe. And to ſtirre vp compaſſion, behold *Algier* captiuitie, repreſented from his eyes to ours.

Epithets of Algier.

* The Author ſaith, *Nullus per eleemoſinam ereptus eſt*, but we know by priuate friends by publike mediation of Embaſſadors, by collection in Churches, diuers *Engliſh* men are redeemed: but not in the ſenſe he ſpeakes: which yet were to be wiſhed; or that Hell-centre to be by publike charge of chriſtendome demoliſhed.

Firſt, if any Ship comes into their hands, it is with huge clamors preſently inuaded by the Pyrates, and if it be an Enemie, ſpoyled; if Confederate, they take away their Armes, fill the Poope and ſtrongeſt Places with Souldiers, ſearch the lading, take meat and drinke as it were fee, ſend the Gouernours aboard their owne ſhip, and in a Pyratical counſell examine them, whether they haue any *Spaniſh* Wares or Men; nor content with words or letters, they force the Boyes and elder Perſons by infinite beatings to confeſſe that which is not, and to promiſe what they haue not; and one mans confeſſion is enough to make prey. Sometimes gaping after the ſhips wealth, they throw the men ouer-board, and ſo poſſeſſe the ſhip, ſaying, her men had forſaken her. Otherwhiles not ſatisfied with Truncheons, and Ropes to haue tortured the Wretches backs, binding their hands and feet, they draw them vp and whip them, almoſt ſtrayne out their braynes with a knotty Rope plucked about the head, thruſt Needles in their fingers, roſt their feet with the ſhooes on at the fire, powre forceably ſalt water into their mouthes to fill the body, and then treading on the belly with their feet, force them to belch it vp; with ſmoke of Brimſtone fill the mouth and eyes, hang them vp racked with weights at their feet, or with a Rope draw them thorow the Sea vnder the ſhip. The end of theſe torments is captiuitie, if there be any Enemie in the ſhip, and hee laden with Irons and Fetters, is thruſt into the worſt part of the ſhip, and ſcarſly hath moldy Bisket and Water to ſuſtayne life. If they receiue not ſatisfaction touching the Men and Wares, they reiterate the tortures daily; Boyes are flattered and threatned, and often compelled to turne, and without delay preſently are circumciſed. And ſuch is the courſe with them which they take in the Shoare and Ilands, chayned together or heapes, and thruſt vp like Herrings in the bottome of the ſhip, to be kept for the Butcherie or Market.

Tortures of friends to force from feare a confeſſion of what is not.

When they come home to the Hauen, with infinite ſcoffings, the wretches are led foorth in triumph, and three dayes ſet * to ſale, and laſtly ſold to him which will giue moſt. If any bee Sea-ſicke, or otherwiſe wounded, or ill at eaſe, for bemonings and medicines hee heareth blaſphemies and reuilings; and ſooner would a *Turke* releeue a Dogge that is ſicke, then a *Chriſtian:* and if his ſickneſſe continue, without hope of recouerie, they throw him into the Sea, or by Land expoſe him to the Beaſts. In the Market you may ſee them goe vp and downe naked, and with whips compelled to runne or leape, for augmenting the price. After that three dayes ended, may be ſeene a miſerable ſpectacle, Infants and Children plucked from their Parents ſight, the Husbands violently diuorced from their Wiues, Friends ſeparated, with infinite howlings and lamentations: ſome ſold to *Moores* to doe their drudgeries, and vſually agree with them by the day to earne ſo much; ſome ſold to the *Numidians* and *Arabians* to baſeſt ſeruitude, greaſed with fat, made to draw the plow with Aſſes, drawing forth with back and belly beating a miſerable life; ſome employed to the Gallies and Ships, there kept with chaynes, ſtripes, a little moldy Bisket and ſtinking Water: When they come on ſhoare, chayned in rewes, laid vp in priſons, ſleeping on the ground, called onely Dogs. If winde fayle, or croſſe them, they will appeaſe it with branding croſſes on the *Chriſtians* feet, in deteſtation of the *Chriſtian* name; ſometimes they will burne *Arabike* Characters on the cheekes, or cut off the Noſe and Eares; and

* The price ſet on them, ſee *ſup.* 890.

ſometimes death is inflicted for ſlight ſuſpicions. Except of baſeſt labours, reuilings, ſtripes, injuries, they are in nothing liberall to them; in ſleepe, meate, drinke, clothing more then penurious. When they carry dung to their Gardens, water from the Springs, and goe by the way, euery third word they muſt crie, ***Balec ſidi***, that is, ***Out of the way***, or by your leaue, ***Sir***, to euery ***Barbarian***, or there he ſhall meet with new Deuils, by ſpittings, ſtones, ſtaues, boxes, thruſtings, throwings downe, ſcornes, tormented. If a ***Chriſtian*** commits a ſmall fault, he is burned aliue, or ſtamped in the earth * as in a Mortar, or gaunched (throwne from the wall on a hooke) or crucified, or flayed aliue: to the execution of which tortures they take vp any ***Chriſtian*** they meet, to make them their brethrens tormentors; nor doe any performe baſer offices but ***Chriſtians***. Now for the Sodomiticall luſts to Boyes, and their damnable ſeruices, and ſending them for Preſents to the ***Turke*** or his ***Baſſas***, I abhorre to mention.

* Set in the earth to the neck, and then ſtoned: the ganched hang on the hooke diuers dayes till they take them downe and ſtone them.

If any Maſter be milde and gentle, he incurreth ſuſpicion of fauouring the ***Chriſtians***, a moſt odious crime in ***Mahometiſme***; whereas to breake couenant with ***Chriſtians***, yea leagues (vpon aduantage) is ***Mahumetan***. They caſt their Country-men Embaſſadors of ***Tunes*** into bands againſt publike faith, the ***French*** Conſuls into priſon many moneths condemned them to the Gallies, beat them with fiue hundred ſtripes, and burnt them aliue: they impriſoned many yeeres in a lothſome priſon the ***Spaniſh Redeemers***, and reduced to ſlauery one hundred and fortie redeemed by one of them. They ſuborne falſe witneſſes to teſtifie a man is otherwiſe then hee ſpeaks, making a Souldier a Captaine, a Mercenarie a Merchant, to heighten the price. And when the price is agreed on, they will vpon hope of more gayne flee from it. Modeſtie forbids to ſpeake of the Female ſexe abuſed to naturall, to vnnaturall luſts, their children ſoone circumciſed, their infancy trayned vp in ***Turkiſh*** blaſphemie, their childhood in luſts paſſiue, and youth in actiue, their riper age rotten in all damnations.

Thus wee maruell not that in ten yeeres paſt, the vpper and lower ***Germanie*** haue yeelded 857. Apoſtates, beſides 300. ***Engliſh***, ***Hamburgers*** 138. ***Danes*** and ***Eaſterlings*** 160. ***Poles***, ***Hungarians*** and ***Muſcouites*** 250. Low Country men 130. beſides ***French*** and others. Take it into your mercifull conſideration, Kings and Princes, Magiſtrates and People, and helpe, ***Helpe the Lord againſt the mightie.***

1609. to 1619. ſince they haue beene much worſe, ſpecially to ***Engliſh***.

If a circumciſed man would returne to Chriſt, and is thereof conuicted, *hee* is carried about oynted, naked, and proclamation made before him, chayned after to a poſte and burned, often beaten or diſmembred firſt. Delinquents at Sea, are ſhot, diſmembred, pulled apeeces by diuers ſhips going diuers wayes, to which they are tyed, ſet vpon the mouthes of the Ordnance, cut in peeces; to be ſewed vp in Sacks and throwne into the Sea, is a fauour. To lay hand on a ***Ianiſarie***, imitate his habit in wearing a fringe on the necke, or to haue to doe with a ***Mahumetan*** Woman, is death: though this laſt bee negligently executed, all Luſt, Sodomie and Adulterie being expiated in their Bathes, which are therefore ſo frequented. ***Of theſe, of other kindes of terrible executions our Author hath diuers examples, which I for tedionſneſſe forbeare: God make vs thankefull for our ſelues, charitable to our Brethren.***

An. 1607. three Townes in ***Calabria*** were ſpoyled by the ***Algier*** Pyrates, one thouſand and foure hundred carried away captiues: ***An.*** 1608. they brought two and fortie ſhips to ***Algier***, and eight hundred and ſixtie captiues, beſides thoſe which they ſold elſewhere: the next yeere ſix and thirtie ſhips, men ſix hundred thirtie and two: the next, twentie three ſhips, three hundred and eightie foure men: the yeere 1611. twentie ſhips, men foure hundred and ſixtie foure. 1612. they entred ***Spaine***, and carried away three thouſand eight hundred and foure, in one moneth. 1613. they tooke ſixteene ſhips and two hundred and thirtie men of ***Italy*** onely. 1614. ſhips thirtie fiue, captiues foure hundred and ſixtie ſeuen. 1616. ſhips thirtie foure, men ſeuen hundred ſixtie ſeuen. 1617. ſix and twentie ſhips, men one thouſand ſeuen hundred ſixtie three; out of ***Porto Santo*** ſix hundred ſixtie and three. 1618. nineteene ſhips, men one thouſand foure hundred ſixtie and eight, robbing ***Lancerotta*** and ***Cays***. (And ſince ***mens deficit, vox ſilet***: O our ***Engliſh*** Ships and Mariners! ***Cura leues loquuntur, ingentes ſtupent.***) As for our Author, a Prouoſt Deane, Archdeacon, Counſellor to the Archdukes, and the Popes Protonotarie, hee was taken in a ſhip of ***Marſiles***, notwithſtanding the peace and league, and therefore without fight the ninth of May 1619. and both aboard and on ſhoare felt his part of the premiſſes for ſix moneths ſpace, informing himſelfe further from others miſerable experience. Two Boyes were forced to confeſſe lyes, a ***Portugall*** condemned to three hundred blowes to make him confeſſe; himſelfe charged to be ***Spaniard***, threatned to be taught to ſpeake ***Spaniſh***; then ſaid to bee a ***Iew***, robbed of his clothes vnder colour of ſearch whether he were circumciſed, at laſt they detayning ſome, ſent the ſhip to ***Algier***, where hoping better things, they will needs haue ***Gramay*** a ***Spaniard*** and impriſon him; after that, they affirme him a Knight of ***Malta***. After that, the detayned ***Portugall*** is brought, who by tortures forced made a falſe confeſſion, that ſome of the goods were his, and that ***Gramay*** was a Biſhop, and had brought with him a Knight of ***Malta*** and a ***Spaniard***; and he therefore with blowes and hard vſage almoſt killed, his meate eaten vp by the Bringers; he at laſt bribed the Keeper to let him come into the light, and haue Paper and Inke to write to the Conſul, ſo that at a deare rate he obtayned vpon caution of fortie thouſand Duckets, to goe to the Conſuls houſe. Some of the priſoners lay in Ditches in Water vp to the middle, and otherwiſe vſed as before is ſpoken.

He hath written a Diarie of occurrences whiles he was at *Algier*, out of which a word or two. In Iune *Cid Bud* a *Morabute*, at noone day before the Church, buggered a Mule, all applauding it, and crying out that it might be luckie, which often at other times wee haue ſighed to ſee in Boyes. In the end of Auguſt. On the eight a ſhip of *Spaine* laden with Sugars, and fortie Captiues, was brought in. *Iohn Peers* a *Belgian* Boy refuſing to turne *Turke*, was beaten by *Mami* his Maſter till he dyed. And two *Spaniſh* ſhips more brought in from the ſight of *Lisbon.* In Iuly Letters came in my behalfe from *Marſiles*, but they would not read them: A *Holland* ſhip was taken and a *French.* In Auguſt two pledges of the *Catholike* King taken in *Cuko* (whoſe King was lately dead) after other villanies, were condemned, one flayed aliue, the fleſh cut at the ſmall of the leg firſt, and blowne, and ſo flayed all off, and the bodie lying on the ground, the skin ſtuffed with haire, ſewed vp, and layd on the backe of a *Chriſtian* which they met, and carried in pompe thorow the Towne, and ſet on the gate; the other was tyed to the Croſſe by the middle, and with foure nailes thorow his hands and feet, crucified naked (ſaue his priuities) and liued till the euening the next day. Seuenty and two Captiues were brought out of *Gallicia.* Two *Holland* ſhips complayned of breach of League, the men of one of their ſhips, and three *French* caſt into the Sea. *But I am loth to drowne or torture the Reader any longer in theſe Tragicall ſpectacles; of takings, ſpoylings, ſellings, killings which follow in our Authour. I will recreate you with more pleaſing ſpectacles from* Engliſh *eyes, and ſend you home in an* Engliſh *bottome.*

CHAP. XIII.

Larger Obſeruations of Maſter RICHARD IOBSON, *touching the Riuer* Gambra, *with the People, Merchandiſe, and Creatures of thoſe parts, then in his Iournall is contayned, gathered out of his larger Notes.*

§. I.

Of the Riuer Gambra, *the Raines, and Land-flouds, the cauſe and time of their contagion: the Beaſts, Fiſh, and Fowle of the Riuer; of the* Portugals, Mandingos, *and* Fulbies *there liuing.*

THe Riuer *Gamba, Gambia,* or *Gambra,* is in 13. degrees 30. minutes. The Inhabitants (as farre as I could learne in my trauell vp the ſame three hundred and twenty leagues, or nine hundred and ſixtie miles) call it by no other name but *Gee,* a generall name in their language to all Riuers and waters. It hath one ſole entrance, which in the mouth is about foure leagues wide, and three fathome water in the channell without any barre. Foure leagues inward it ſpreads it ſelfe into ſo many Riuers, Bayes, and Creekes, that for thirtie leagues vnto *Tancroually* it is very intricate; the maine Channell may eaſily be diſcerned except in that limite. With a faire ſtreame from the mouth it floweth to *Baraconda,* or ſome little aboue, which is nigh two hundred leagues in the loweſt ſeaſon. The Land-flouds abridge this tide, rayſing the water thirty foot vpright, repelling the Seas force, and couering the flats which in the low ſeaſon cauſe impediment. Theſe Raines alwaies proceed from the South-eaſt, beginning within Land, where wee abode in the later end of May, and at the Riuers mouth in the end of Iune: continuing three moneths with great violence, with great windes, moſt terrible thunders and lightnings, in ſudden guſts and ſtormes; which violence being ouerpaſſed, the people continue their labour of tillage. They begin, and goe out with more gentleneſſe, the extremitie being from the middle of Iuly to the middle of Auguſt; in September equinoctiall the Sunne clearing: and thence till May they haue no raine, whereby the ground is hard and vncapable of tillage. In this rainy (vnſeaſonable) ſeaſon are they forced therefore to exerciſe their husbandry; as alſo to prepare their habitations ſecured from the ouerflowings of the Riuer, where the bankes cannot diſcipline it.

Gambra: they ſeemed to themſelues to trauell South-eaſt to 8. degr. they wanted inſtruments to make the true height.

Tide 200. leag. Flouds 30. foot high.

The raines.

And hence may the vnwholſomneſſe be cauſed; whatſoeuer venome commeth from Trees, Plants, Serpents (whereof are many kinds) Toads and Scorpions, contayned and continued all that time of drought in the duſt and on the earth, and waſhed in the firſt raines, yeelding venomous vapours to the Sunnes ſtrong exhaling facultie, which it vomits againe, crude and vndigeſted in the next raines; and ſo the former raines are worſe then the later, bliſtring the naked bodies

Cauſe of the vnwholſomneſſe of raine.

Note for health.

bodies whereon they fall, breeding wormes in garments, therewith wetted and layd by. It were therefore fit to be prouided of water to drinke or dreſſe meat before theſe ſeaſons fall; and to preuent the hurt by keeping the Wells couered, and not to water in the open Riuer, as the Saint *Iohns* men did in the firſt Voyage (thereby the laſt to the moſt of them) our mens remayning there three yeeres, and returning ſound, freeing the Countrie of the imputation. The Riuer encreaſed, when no raine is ſeene where we abode, whereby the raines falling aboue, and further paſſableneſſe of the Riuer appeares. The ſhoald which ſtayed vs might in another ſeaſon bee preuented; yea, with fit men and inſtruments cut thorow, continuing ſo ſmall a ſpace; promiſing fairely beyond, ſo farre as we had occaſion to looke, the Sea-horſes and ſtore of Crocodiles proclayming deep waters vpwards. And if it ioyne aboue to *Senaga* (as it is vſually deſcribed) it cannot be farre aboue that place where we were, but promiſeth a farre farther ſtreame, whoſe branches are ſo great. The higher we went, the more healthfull we found our bodies.

Riuer horſes, and Crocodile.

Feare of the Crocodile.

From *Baraconda* forward wee ſaw no Towne or Plantation; onely wee found two or three bondles of Palmita leaues bound vp, which our *Negros* ſaid ſome people had vſed to paſſe the Riuer. There abound in this Riuer Sea-horſes and Crocodiles, or Alegators. This they call *Bumbo*, whoſe length we haue meaſured in the impreſſion made in the ſand, whence we haue driuen him, three and thirty foot, ſo feared of the Natiues that they dare not waſh their hands, wade, or ſwimme in the great Riuer, telling of many their friends by this enemie deuoured. Neither dare they paſſe ouer their Cattell; but when they paſſe ouer a Beefe, a Canoe goeth before, wherto one holds him cloſe with a rope faſtned to his hornes, another holds vp his tayle, the Prieſt or Marybuck in the midſt praying ouer the beaſt, and ſpitting on him, by whom ſtands another with Bowe and Arrowes ready; and thus they paſſe them one by one. And when wee were forced in a ſhallow place to enter the water, and force the Boat againſt the current, the *Blackes* would not be perſwaded, ſaying, *Bumbo* would haue them; till at laſt on better conſideration, at a third ſtraight, they bethought themſelues that a white man was more conſpicuous in the water, and therefore aduentured. Yet did I neuer finde them to aſſault vs in all this way, but when many of them lay on the ſands, they would auoide vs, as Snakes vſe the noiſe and ſight of men with vs; boldeſt in deepe waters. Their musky ſent made vs oft to ſtop our noſtrils. It made both the water and fiſh alſo in ſome places to taſte and relliſh of them, that wee could not eate the one, nor drinke the other. The noiſe of them in that place, whereby they call one to another (reſembling the ſound of a deepe well) might be heard a league.

See before in *Santos* c 12. a larger deſcription. Where our men may learne to take this Horſe, Elephant, Crocodile, &c.

The Riuer-horſe is in faſhion of body a compleat Horſe; hath round buttocks, ſhort eares, wagged to his mouth, two teeth ſtanding right before on his lower chap great & dangerous, neighing directly like a Horſe, foure legs, ſhort, the foot diuided, ſome ſo great that I haue meaſured a print twenty inches ouer. Hee doth hurt in the Rice-grounds, but generally feeds on low mariſh grounds, where the Sedge is greene in herds by night; bold in the water, ſnorting, neighing, and toſſing the water within Piſtoll ſhot, very fearefull of fire, as might appeare by a Candles end (we could not ſpare them any ſhot) ſet on a piece of wood, and let downe the ſtreame on them. They were moſt dangerous when they had their young with them, which ſometimes they leaue on the ſhoare, carried in the water by the female on her backe. I haue ſeene the Sea-horſe and Crocodile to ſwimme together without diſagreement.

Torpedo, Tremedor, or *Thinta.*

Embleme of a flatterer.

Running fiſh.

There is ſtore of Mullet and other fiſh: amongſt others, with a net we tooke one like an *Engliſh* Breme, but of great thickneſſe, which one of our Saylers putting his hand to, preſently cried out that he had loſt the vſe of his hands and armes; another bare-legged, putting thereto his foot, loſt the ſenſe of his leg; their ſenſe being ſeene to returne, the Cooke was called vp, and bidden to dreſſe it; who laying both his hands thereon, ſunke preſently on his hinder parts, making grieuous moane that he felt not his hands. *Sandy* a *Blacke* comming with his Canoe laughed, and told vs that they much feared this fiſh in the water; for he benummed whatſoeuer hee touched, which he vſed to doe, ſtroking himſelfe on other fiſh, and then deuouring them: but being dead he was good meat. At that place (neere *Caſſan*) the people would come boldly into the water, ſome great Marybuck hauing ſecured them from the *Bumbo* by his bleſſing. And wee might ſee many on the other ſide, but neuer any on this. One little fiſh there is which may bee called the *Running fiſh*, like our Roach, with a red tayle, enforced to runne a great way on the top of the water lightly touching it, by his aduerſary which is like a Trout, whom to auoide he hath run ſometimes into our Canoe.

Riuer fowle.

Natiues fiſhing.

There is ſtore of fowle, which we ſee ſit on the bankes, but neuer in the mayne Riuer ſwimming (it ſeemes, for feare of the Crocodile) and feeding on the Mariſhes and Ponds; Geeſe rather bigger then our tame Gooſe with a ſpurre on each pinion, large, ſharpe, and if they be not killed dead, ready for offence: Ducke, Mallard, Hernes, Curlews, Storkes, Plouer, and the like. The people fiſh their Lakes, and Ponds (which are many, broad, ſhallow) going a whole Towne or Plantation together, onely the men, each with a kinde of Basket holding the open mouth downward, cloſe one by another ouerſpreading the Pond, clapping downe their Baskets before them, and ſo returne moſt of them laden.

To ſpeake of the Inhabitants, I will beginne at the mouth of the Riuer, where dwell the

Blackes,

Blacks,called *Mandingos*,which ſpeake the ſame language,fearfull of any ſhipping,becauſe many haue beene ſurpriſed and carried away, except they know them: they brought to vs abundance of Bonanos (which in the Weſt *Indies* they call *Plantanos*) with Beeues, Goats, Hens, Graine, and ſome Hides. Amongſt theſe dwell,or lurke rather,a certaine way vp the Riuer,certaine *Portugals*, ſome of that colour, other *Molatos*, but the moſt,blacke, ſcattered two or three in a place, begetting children of the Blacke women; but haue neither Church, nor Frier, nor any other Religious Order. It appeareth that they are Fugitiues or Exiles from *Portugall*, or the Iles of that gouernment, which employ themſelues in buying Commodities, eſpecially Slaues. A few of them haue vſed one time of the yeere to goe vp the Riuer in a ſmall Barke as farre as *Setico* to trade, whence they haue returned much Gold, and haue not attempted further, which is not halfe the way we haue gone vp. They ſay that thoſe * which committed the treachery againſt our men are baniſhed, as detetted for that fact; how euer, it is not ſafe to truſt them too farre. Their condition vnder the blacke Kings is baſe, who after their death ſeize on all without reſpect to wife, childe, or ſeruant, except they haue before prouided; as wee haue ſeene of their poore poſteritie, retayning the language of *Portugall*, and name of *Chriſtians* loth to bee called *Negros*, though neuer ſo blacke. The better ſort for feare of reuenge haue remoued their dwellings thence; the *Blackes* baniſhing them the Towne where it was done, and ſo much compaſſionating others of our people which were aboue in the Riuer in trade, that at their returne they fed them, and conuayed them to the next with their commendations,giuing them ſafe conduct and guides till they came to Cape *Verd*, where the *French* haue continuall trade, which might ſhip them home: their commendation from one King to another, being the loſſe of their ſhip by the treachery of *Portugals*, and their entertaynment good in all places. What *Ferambra* did, when the King of *Nany* was perſwaded by the *Portugals* to deſtroy them is ſaid before. Others did animate our men, and promiſed aſſiſtance to their reuenge, which their paucity refuſing, ſtill theſe Natiues beare a ſullen diſaffection to the *Portugall* notwithſtanding.

Mandingos.

Portugals.

Theſe may be of the *Tangosmaos* before mentioned.

* *Hector Nunez*, &c. which vnder colour of trade waited their time to kill the *Engliſh*, and take their ſhip, *Tomſon* and others being in their trade in the Countrey, others on ſhore, and diuers ſick: after much loue and pretended kindneſſe.

King of *Nany*, ſee *ſup. l.7.c.1.*

There is another People dwelling amongſt the *Mandingos*, called *Fulbies*, a tawny People much like to thoſe vagrants amongſt vs, called *Egyptians*; the women well featured, with a long blacke haire, more looſe then that of the Blacke women, neatly apparelled in the habite of the Natiues. The men are not ſo handſome, by reaſon they liue of and with their Cattell, ſome Goats, but herds of Beeues in abundance, the keeping of which is their profeſſion. In ſome places they haue ſetled Townes, moſtly wandring, vniting themſelues in Kindreds, and driuing their herds together: where they finde good paſtures they agree with the King, and build houſes as the ſeaſon ſerues, during the raines betaking themſelues to the Mountaines and higher grounds, and then ſucceeding the Riuer, euen to his ſeuerer bankes. Their toyle is continuall, keeping their Cattell in the day from ſtraying, and from the Crocodiles hants; in the night bringing them neere their houſes, and parting them in ſeuerall herds, make fires about them; and likewiſe in the midſt, about which they lie themſelues, ready againſt the roaring aſſaylants. Thus is the poore *Fulby* almoſt growne beaſtial,and when we haue gone to them to buy a Beefe, he hath come forth from his beaſts with his face and hands couered with flies, as thicke as here they vſe to ſit on Horſes in Summer, and the ſame kinde of flies; but thoſe *Fulbies* ſeeme more ſenſeleſſe; not remouing them, as we were fayne with a bough in conference to doe, and as our beaſts vſe whisking of their tayles and other motions.

The *Fulbies.*

Theſe being tawny, and the others blacke, ſheweth that this colour comes from the ſeed which takes hold on the *Portugals* borne of *Negro* women, and not of the Sunne-burnd *Fulby*, in the ſame place.

Beaſtly life.

They liue in great ſubiection to the *Mandingos*, who will ſhare with them if they know of their killing of a Beefe, and in their Commodities: that when they traded with vs, they would draw vs couertly to ſee it, leſt the *Negro* participate in his returne. Of theſe the Countrey is full, euery where diſperſed; and higher vp they are in one part principall, holding domination, excluding the *Blackes*, but for the moſt part in warre. Their language is different from the *Blackes*. Their women would daily bring vs Milke, Curds, two ſorts of Butter (one new, ſoft and white, the other hard and of an excellent colour, as good as any we haue here, but for a little freſhneſſe) brought in Goards like Diſhes, neate and cleanly within and without, therein much vnlike the *Iriſh Calios*, how euer otherwiſe reſembling their courſe of life. Their returne was ſwall Beads and Kniues of ſixteene pence the dozen, with other trifles. But after they had once taſted *Ramdam* (ſo they call our Salt) nothing elſe could ſo well pleaſe them, were this neuer ſo little. If wee denied trade one day, wee ſhould not haue their companie in a weeke; ſo that we were willing to pleaſe them, the *Blacke* not applying himſelfe to Cattell.

Baſe ſtate.

The *Mandingos* themſelues, which are the Naturall Inhabitants, are perfectly blacke, liuing a moſt idle life, except two moneths of the yeare, in their Seed-time and harueſt; wandering vp and downe at other times from one to another, hauing little knowledge, to hunt, fiſh, or fowle, how much ſoeuer both Woods and Waters abound in Game, the Beaſts and Fowles (as *Guinnie* Hens and Partridges) reſorting to their very doores. In the heate of the day they paſſe the time in companies chatting vnder the ſhady Trees, hauing one Game with ſome thirtie ſtones and holes cut in a piece of Wood, performed by a kind of counting. They ordinarily make but one meale a day, ſpecially the vulgar and younger ſort; or rather none, their houre of meale being after the day light is in; and then with fires of Reeds, without the doore, they ſit round

The *Mandingos* idle life.

Their diet.

and

Note for our mens dyet.

and fall to their Viands, which for the moſt part are, Rice or ſome other Graine boyled, which being brought vnto them in Goards by the women hot, they put in their hands, roll it vp in Bals, and caſt into their mouthes. Fleſh, or fiſh their want of skill to get, hath made Rarities; their Cockes, and Hennes are plentifull, but ſpared to barter with vs for ſmall pieces of Iron, Beads, and ſuch Commodities. They hold it vnwholſome to eate in the heate of the day, the heate and moyſture then exhaled to the exteriour parts, and the inward cooler and more diſabled for concoction: whereby we can in that heate eaſily drinke, yea and deſire it, that quantitie of *Aquauitæ*, or hote Drinkes, which here would kill vs; and there wee drinke with more Temperance and ſatisfaction in leſſe quantitie both Morning and Euening. And in my opinion it were fitter for vs to eate early, and againe, after the heate is paſt, in thoſe parts.

Their Houſes.

Strange Ant-hils.

Fortifications.

Their vſuall drinke is water, yet haue both Wine of Trees, as alſo their *Dullo* of Graine, like our Ale. They place their Habitations round together, and for the moſt part haue a Wall of Reed made vp together ſome ſixe foot high; (fortifying them againſt rauenous beaſts, which yet cauſe often alarmes and mighty cryes) compaſſing their Towne, with doores of the ſame ſhut in the night. Some of the houſes within are made of the ſame Reeds, but the better ſort of Loome, reddiſh and remayning very hard, likely to yeeld the beſt Brick in the World, the whole Countrey but the Mountaynes, yeelding the ſame Earth. The Ant-hils are remarkable, caſt vp in thoſe parts by Piſmires, ſome of them twentie foot in height, of compaſſe to contayne a dozen men, with the heate of the Sunne baked into that hardneſſe, that we vſed to hide our ſelues in the ragged toppes of them, when we tooke vp ſtands to ſhoot at Deere or wild beaſts. The forme of their Houſes is round, and couered with Reeds tyed faſt to Rafts that they may endure the outragious guſts and raines. Such are their meaner Townes and Villages; others they haue of force ſutable to their Warres, fortified and entrenched, of which the In-land hath ſtore, and *Caſſan* (againſt which the betrayed ſhip did ride) is ſuch. It is the ſeat of the King ſeated on the Riuer, encloſed round with Hurdles like thoſe which our Sheepherds vſe, but aboue tenne foote high, faſtened to ſtrong Poles which are higher then the Hurdles. On the in-ſide in diuers places they haue buildings made like Turrets whence to ſhoote Arrowes and caſt Darts againſt the Aſſailants: on the out-ſide is a Ditch or Trench of great breadth, beyond which againe the Towne is circled with poſts and pieces of Trees ſet cloſe and faſt into the ground ſome fiue foot high, ſo thicke that except in ſtiles and places made purpoſely, a ſingle man cannot get thorow; and in like manner a ſmall diſtance off is the like defence, which they ſay is to keepe off the force of Horſe.

Their Armes.
Azegeys.

Bow and Arrowes.

Their Armes are an Azegay or Iauelin, with which in their hands they walke, beeing a Reed of ſixe foot, with an Iron-pike artificially made and dangerous; they haue others to caſt like Darts with barbed heads. About the necke a Bandelier of redde or yellow cloth with a Sword hanging of ſome two foot long and an open handle; the better ſort carry a Bow in their hand, and at their backe a Caſe with many holes holding ſome foure and twentie Arrowes of Reed, as bigge as a Swans Quill, two foot long, headed with Iron poyſoned, without nocke or feather: the Bow alſo made of a Reed, with a flat ſtring or ſticke ſmoothed and faſtened, of the ſame Wood, and to a Buffe Ierkin or any ſleight Garment of defence is little offenſiue, the danger being in the Poyſon. We haue ſeene them likewiſe on Horſe-backe, their Horſes ſmall, bridled and ſadled after the *Spaniſh* faſhion, each man hauing an *Aſſegie*, and a broad Buckler hanging on the right ſide of his Horſe. The Kings Houſe is in the middle of the Towne encloſed by it ſelfe, with his Wiues ſeuerall Houſes about, to which you cannot come, but by a Court of Guard, paſſing thorow an open Houſe where ſtands his Chaire emptie, in which none but himſelfe may ſit; by which hangs his Drummes, which euery night they vſe to drumme on, hooping, ſinging, and making a wild confuſed noyſe till day breake, with fires in the Houſe and Yard: which noyſe they vſe in meaner Townes alſo to ſcarre away wild beaſts.

Their Kings.

Their State.

Deuotion in ſalutation.

I ſaw and did eate and drinke with ſixe of their Kings or *Manſas*, which haue reference to greater Kings liuing further; all the South-ſide of the Riuer as wee went, beeing ſubiect to the King of *Cantore*, of the North-ſide halfe ſubiect to the King of *Burſale*, the reſt to the King of *Woolley*. Theſe wee ſaw not, and they ſay, that they ſhew not themſelues abroad but in pompe, hunting with great numbers of Horſe, as our men ſaw the King of *Burſall* (when they paſſed to Cape *Verde*) and there are warres betwixt one ſide of the Riuer and the other, which were it not, *Burſale* would ſoone with his Horſe ſubdue a great part of the Countrey, or if he had meanes of tranſportation. Before theſe which we ſaw, the people preſent themſelues kneeling, and comming neerer layes his hand firſt on the ground, and then on his owne head couered, ſome laying duſt thereon; which Ceremonie he vſeth twice or thrice before he comes at him, then with much ſubmiſſion laying his hand on the Kings thigh, and ſo retyreth backe. And if a *Marybuck* be preſent in any company which thus come to him, after their ſalutation they all kneele downe, and he fals to praying for him and bleſſing him; to which he croſſing his armes (the right hand ouer the left ſhoulder, and the left to the right) often anſwers, *Amena, Amena*, which is as *Amen*, with vs. When the common people meet, which haue not ſeene each other in long time, if there be a *Marybucke* amongſt them, before ſalutation they put themſelues in a Ring and kneele to Prayer. The King anſwers the people with nodding his head. His habit is little differing from theirs, the Countrey yeelding only Cotton to both, whereof they plant great fields, where it growes like Roſe Buſhes, yeelding a Cod which being ripe breakes and is white.

Cotton trees or buſhes. In other parts are greater Cotton trees.

Their apparell is a ſhirt and a paire of breeches: the ſhirt downe to the knees, wide like a Surplice, with great ſleeues, which he rolleth vp and faſtens to his ſhoulder when hee vſeth his armes: the breeches made with ſo much ſtuffe gathered iuſt on his buttockes, that hee ſeemeth to carry a Cuſhion, and they make him ſtraddle. His legs are bare; ſome few wearing a piece of Leather vnder the foot, buttoned about the great Toe, and againe at the in-ſtep. They are for the moſt part bare-headed, ſaue that they are bedecked with *Gregories*, which are things of great eſteeme, vſually made of Leather of ſeuerall faſhions wondrous neatly, ſeeming hollow, with Writings in them receiued from their *Marybuckes*, reputed ſo holy that no euill can betyde them whiles they weare them. On their heads they weare them in manner of a Croſſe from the fore-head to the necke, and from eare to eare: about their neckes, ſhoulders, bodies, armes aboue and below the elbow, round their middles, ſeeming laden with bleſſings for each member, both men and women, and moſt of all the King. Yea, if they haue any Maladie or Sore, they apply thereto theſe *Gregories*; neyther could I perceiue amongſt them any other Phyſicke. Their Horſes alſo are thus bleſſed, wearing them about their neckes, and their Bowes.

Their apparel.

Gregories.

Their women.

The King for greater ſtate hath many times two of his Wiues ſit by him, laying their hands on his naked skinne aboue the waſte, ſtroking, and gently pulling the ſame. He hath an orderly allowance of ſeuen Wiues, acknowledged with ſet Ceremonie, beſides Concubines; ſometimes yet of ſo many Wiues not hauing one fit for carnall knowledge. The cauſe whereof is their membrous Monſtroſity, the woman after ſhe perceiueth conception not admitting further knowledge, leſt ſhe or it be deſtroyed. Cuſtome alſo forbids it after deliuery till the Child be weyned, each Mother being herein complete, and her Childes Nurſe. Adultery is ſeuerely puniſhed, the man and woman being both ſold (which is the puniſhment for great offences, none being put to death) the *Portugals* buying and tranſporting them to the Weſt *Indies*. Other men may haue if they are able to buy, their pluralitie alſo, firſt compounding with the King or Gouernour with ſome gratification, and then with the womans friends: which money, they ſay, remaynes in banke if he dyes, for her better mayntenance, or if ſhee pleaſe to buy a Husband. For as the Mayde is bought, the Widow buyeth.

Priapeian Stallions.

Husbands and Wiues bought.

The Wiues liue in great ſeruitude; they beate their Graine in Morters with ſtaues like Cowle-ſtaues; and dreſſe it and all manner of victuall, and bring and ſet it on the Mat before them, neuer admitted to ſit and eate with them; neyther could I euer intreat that fauour of any for the beſt accounted Wife (which vſually they haue one moſt conuerſant with the Husband, whom we called the *Hand-wife)* but euen ſhe alſo how euer priuiledged from ſome other labours, may not eate in ſight, but in another houſe. One ſhall not ſee kiſſing or any dalliance vſed betwixt the Husband and Wife, nor euer heare of brawling or falling out (which in this plurality and equality is ſtrange) amongſt themſelues. Each woman hath her priuate Lodging and ſeuerall Houſe for the night. When they appeare in the morning, they ſalute him kneeling, laying their hands on his thighe. Her apparell is looſe, parti-coloured, blue and white Cotton Cloth, from the waſte vpwards bare, the rather to ſhew their printed raſed bodies, whereof they are not a little proud, turning themſelues to ſhew it, and pleaſed with the handling, ſeeming to vs as the printed lids of our baked meates. Sometimes they caſt on their ſhoulders ſuch another Cloth as they weare below. Moſt of them are nice in ſhewing Natures Secrets.

Admirable ſubiection.

The Marriage Solemnitie is this: the man gets his friends with whom, and the younger ſort he comes to the Towne where the Mayde is dwelling, in the beginning of a Moone-ſhine night. Theſe by violence, as it were, carrie her away ſhriking with a great noyſe, ſeconded by the young Maydes of the ſame place; whereupon the young men of the Towne aſſemble in reſcue, the other notwithſtanding, with great ſhouts and jubilees, carrying her away to the Bridegroomes abode: where ſhe remayneth for a certayne time vnſeene; after which for ſome Moones ſhe ſhewes not her open face, but with a cloth couers all but one Eye.

Mariage rites.

Their Kings and *Grandes* ſtand much on their Generoſitie and Antiquitie, whereof wee had experience in a quarrell betwixt *Bo Iohn* and the Kings Sonne, in whoſe Land wee then reſided. Succeſſion is not to the Sonne of the deceaſed, but to his Brethren in courſe, and then to the Son of the eldeſt, the other Brethren holding ſome place, gouerned meane-while. *Bo Iohn* is the title of the yongeſt, *Ferambra* of the third, *Ferran* of the ſecond, and the eldeſt is ſtiled *Manſa*, or King, which here was the King of *Cantore*, whom we ſaw not. Their greateſt riches is the number of ſlaues, and from the King to the ſlaue they would all begge of vs; but ſmall matters might ſerue, except *Aquauita*, for which they would ſell all, the Kings alſo drinking drunke: and the Kings life with them is to eate, drinke, ſleepe, and company with their women, thus conſuming their time till time conſumes them. Our ſalutation to the King, he ſitting on his Mat, was without moouing the Hat, to lay the hand on the breſt bending the bodie (as hee alſo did) and then both take hold on the vpper part, then on the lower part of each others hands, and the third

Courſe of ſucceſſion.

time ioyne full hand and ſhake hands : then ſitting downe by him, after a little parley touching the cauſe of our comming (the King for ſtate ſtill ſpeaking by another) out goeth our Bottle of *Aquauitæ* and Sacke, and calling for a ſmall gourd which is their richeſt Plate, I beginne and drinke off a Cup, then preſenting both Cup and Bottle to the King, after whom it paſſeth to the reſt, no vnkindneſſe taken if wee refuſe to drinke any more. Before hee drinkes, hee wets therewith one of his *Gregories*. They leaue not till all be out.

§. II.

Of their Marybucks, *and Religion: Merchandize; Fidlers, Inſtruments, Trades, Husbandry, with a further Hiſtorie of the Creatures in thoſe parts.*

Marybuckes, or Prieſts of a *Mahumetan* Sect, differing from the common.

Fodee Bram. ſee *ſup.* 925.

It ſeemes they ſpeake ſome *Arabike* words: in which alſo their Law is written.

Slouenly clenlineſſe.

* To *Mecca* ward.

THeir *Marybucks* or *Baſſareas*, are their Prieſts or Religious perſons, ſeparated from others in their habitations and courſe of life. They tell of *Adam*, *Eue*, *Noah*, with other things mentioned in Scripture; like the *Leuiticall* Tribes, they haue their Townes and Lands proper to themſelues, wherein dwell none of the Secular but their Slaues, whoſe Iſſue is their Inheritance, they marry alſo in their owne Tribe, breeding all their Children to their owne profeſſion; haue as mhny Wiues and Women as the reſt according to their degree. In euery *Marybucke* Towne they haue a principall; they will put their hands to worke, and may be hired to doe ſeruice as well as others; wee agreed with them by the Moone. Their habit is as that of the vulgar. I viſited *Fodee Bram*, the principall in his ſickneſſe, who ſate on his Mat or Bed ſupported by three of his Wiues, to each of which I gaue a Pewter Ring, which hee tooke kindly, and cauſed a Dinner to be prouided, and ſent mee a Hide and an Elephants Tooth in recompenſe of a Preſent which I had giuen him, which here coſt eighteene pence. They worſhip one God and call him *Alle*, acknowledge *Mahomet*, are circumciſed; obſerue Friday Sabbath, but haue no Meskits or *Mahumetan* Churches or other Religious place, where they celebrate the ſame, following therein their occaſions without intermiſſion. They haue open round Houſes not decently ſwept, in which they teach their Children to write and reade; Paper is of great eſteeme with them; their Pen is a kind of Penſill; their Law is written in a Language differing from their vulgar. None of the Temporall people haue any vſe of Bookes or Letters. We thought they made vſe of ſome ſhadie tree in the fields for their Aſſemblies: and one day ſaw a *Marybucke* comming with his Slaue to the Riuer-ſide cloſe by our Wall, hee firſt with a Gourd full of water waſhed his members, without any nicety of our ſeeing him; then waſhing the emptyed Gourd, his ſlaue brought him other water wherewith he waſhed his hands, and after that a third for his face; after all which making a low reuerence with his body, and laying his hand on his breſt, his face directed toward the Eaſt, * kneeled downe and in decent forme ſeemed to vtter certayne Prayers; which ended he kiſſed the ground, roſe vp, turned his face to the Weſt, and performed like Ceremonies, and then returned to his Lodging.

Marybucke Orations or Sermons.

When *Fodee Bram* was dead, hee was laid in a houſe where a Graue was digged, and a great Pot of water ſet in the Roome, and after the *Iriſh* manner much crying (rather then mourning) being made, he was laid into the ground; the women running about in a Lunatike faſhion, with their armes ſpread made a terrible Spectacle of ſorrow. The *Marybuckes* aſſembled themſelues in a conuenient place to receiue the mnltitude, neere the Graue, where the people ſitting downe in a Ring, a *Marybucke* came forth in the midſt, who betwixt ſaying and ſinging, ſeemed to reherſe certayne Verſes in the prayſe of the deceaſed, the people interjecting their applauſes, clapping hands and running in to gratifie their *Vates*, (Poet or Prophet) with a Preſent. Thus one after another, euery *Marybucke* had his ſpeech, but the moſt popular Orator carryed only the Preſents. The principall might alſo take of the Graue, Earth, and Water in the Pot to make a Relike-ball thereof. Some dayes being thus ſpent, a great Solemnitie was made for the inſtalling of his Sonne in the Succeſſion.

Their Bookes and abſtinence

They haue great Bookes, Manuſcripts, with which we haue ſeene ſome of them laden. As the vulgar is inſatiate with hote Drinkes, theſe are abſtenious, ſtrictly deuoted to poore pure water, as alſo their Wiues and Children; nor would endure the leaſt Infant or playing Boy to taſt of our liquor, or Raiſins, Sugar, Fruits, or any ſweet thing. Nor can the greateſt Reaſons in their ſickneſſe perſwade a taſte; inſomuch that my *Marybucke* almoſt drowned once in a Whirle-poole, after twice ſinking recouered, ſcarſly had any ſenſe and yet ſhut his mouth to our *Roſa-ſolis*, whereby we ſought to reuiue him, benefited no doubt by the ſent; and being comne to himſelfe, he asked whether any had entred, ſaying, hee had rather haue dyed then any ſhould haue come within him. Hereby they are eaſily diſcerned from the vulgar, and this ſobriety makes them vſefull in their ſeruice and credible in their reports.

Marybucks trauellers.

They diſpoſe themſelues generally to trauell, together with their Families, Bookes, and Boyes; the Countrey being open to them; renewing (it ſeemes) their prouiſion when they come to ſome principall place: of vs it is moſt certayne they will begge, and a Quire of Paper is a great gift to a whole Company, which they vſe to write their *Gregories*; and when wee ſend any of the people any whither, he will looke to haue a ſheet or two of Paper aboue his couenant, to buy him ſuſtenance in the way. Theſe *Mary-buckes* by their trauels are experienced in diuers Countries: and how euer the Countries agree or haue Warres, the *Mary-bucke* is alway a priuiledged perſon, with both ſides; Yet doe they vſe Armes as well as others, but rather I thinke for defence againſt Mankinde-beaſts, then beaſtly vnkinde Men. Two *Mary-buckes* gaue vs much intelligence of Gold; one of which, when I came to take leaue of him, tooke my right hand betwixt his, vttering ouer the ſame certayne vnknowne words, and would euer and anon ſparingly ſpettle vpon it; and the like he did ouer my right ſhoulder.

Cauſe why Paper is ſo eſteemed. See *Sup.* 1466.

The Inhabitants of *Setico* are all *Mary-buckes*, and haue continuall Trade to the King of *Burſall*, and carry Slaues to buy Salt which is there by the Sea ſide, a durtie kind: like Sea-coale aſhes. This they make little vſe of among themſelues, but carrie it vp farre into the Countrey; their returne is Gold and *Cola* Nuts. The Gold is ſayd to bee buryed with them, or by themſelues hidden ſecretly in the ground: for their vſe in the next world. They buy alſo Bloud-ſtones long and ſquare of the *Portugals*, which their Women weare about their middles, to preſerue them from bloudie iſſues, the Mens membroſitie ſeeming to giue thereto much occaſion. They follow this Trade with great numbers of Aſſes. *Bucker-ſano* is ſayd to keepe three hundred Aſſes. They goe in Companies together, driuing their ſlow-paced Aſſes before them, beginning their dayes journey with the Sunne: and trauell three houres, the heat then enforcing their reſt; two houres before Sun-ſet ſetting forth againe, and holding on till Night, when the wilde Beaſts forbid further trauell. At ſome good Townes they will ſtay and make ſhew of their Wares, in a kinde of Market; they carry their mattes for Beds with them.

Trade of Slaues & Salt.

Bloud-ſtone Trade.

Carauans of Aſſes.

Bucker-ſanos Sword and Wiues Bracelets: ſeeming to come from theſe parts, I asked whence hee had them? He anſwered, of the *Arabecks*, which he deſcribed to bee tawnie *Moores*, comming in Companies with Camels, by which I perceiued they were of *Barbarie*. Some Women which had neuer ſeene white Men, were fearefull of vs, till the gift of Beads made them more daring; and they requited vs with neate Tabacco-pipe Canes: they were the deepeſt printed that euer I ſaw. Their Husbands in gallantrie weare Beaſts ſkinnes, the tayles hanging to them as to the Beaſt, betwixt their buttockes. The Women weare golden Eare-rings; the Language was differing, yet the better ſort could ſpeake the *Mandingo*. Wee obſerued ſome with three ſtrakes vnder the Eyes, a diſtinction of the Subjects, of a certayne King further vp the Riuer. A *Mary-bucke* told vs, that the Salt was ſold to a people not farre from *Iayo*, which were deformed, their nether Lippe hanging downe toward the breaſt and putrifying, againſt which they vſe Salt for a remedie: but conſcious of this Deformitie, trade without ſight or conference: a Day being ſet, on which the Merchants bring and lay downe their Commodities, which they leaue there one whole Day; and then returning, finde ſo much Gold layed by them as the Deformed will giue. If hee likes the price, he takes the Gold and leaues the Wares; or elſe them, and leaues the Gold, when the price contents him not. This is reported to bee the *Arabeckes* Trade with that people.

Arabecks trade.

Deformed people, their Trade and Gold. See *Sup.* *pag.*872.

No people is more adicted to Muſicke, the Kings or principall perſons being accompanied with their Iuddies or Fidlers. The moſt common Inſtrument is made of a great Gourd, and a Necke therto faſtened, in ſome ſort reſembling our Bandora, the ſtrings meane, and vnfit, without frets, yet with Pinnes wound and fitted to ſome Harmonie. With this they haue a little Drum, whereon with a crooked ſticke in the right hand, and the Fingers on the left, they play wringing the mouth and gaping very Deformedly. Their Ballards are a foot aboue ground, hollow vnder, with ſome ſeuenteene Keyes on the top, on which the Player ſtrikes ſitting on the ground, with two ſtickes a foot long, with Balls faſtened on the end: the ſound may bee heard an *Engliſh* mile. This Inſtrument is one of their moſt ingenious Artifices. To euery one of theſe Keyes belongs a ſmall Iron a foot long, as bigge as a Quill, vpon which hangs two Gourds vnder the hollow like bottles, which cauſe the ſound. There are few of them, but not a few which reſort to them, and ſpend whole nights in Dancing, each perſon Male or Female ſingle: giuing to the Muſicians, whereby they are eſteemed Rich, and their Wiues more adorned then the Kings with Bloudſtone: but theſe, if any licentious, as their carriage imports, Theſe men are denyed Buriall, being ſet dead in a Tree, as conceiued to haue moſt familiaritie with their *Ho-re* Deuill, and are accounted Diuiners. Their greateſt aſſembly is at the Circumciſion, which is a ſet time yeerely. The youths which are Circumciſed haue Licence permitted to filch Hennes, and from the *Fulbies* a Beefe, or young Cattle, to make merry with in the time of their ſoreneſſe. It is done without religious Ceremonie, and hath no name but cutting of Prickes, the partie ſtripped naked and ſitting on the ground, and the Butcher pulling the skinne ouer very farre, and cutting it, not without terrour to the beholder. This is done in the greater Townes, to which the ſmaller ſend their Youth for this purpoſe, they being all kept in a Houſe together: ſome Knaue neuer fayling to play the *Ho-re* at this meeting, by the *Mary-buckes* pollicie, as I found by experience. Thus the Deuill may bee belyed, who yet is an Oracle to them, as appeared by one of their Iuddies,

Muſicke and Muſicians.

Their Ballards ſee before *pag.* 925. and *Sup.*5. 12. the like in *Caſraria*.

Circumciſion, a ſeale of vnrighteouſneſſe without Faith.

which had told one at *Pompetane* how many of vs, and at what houre wee ſhould arriue, which was vncertayne to our ſelues, yet fell out accordingly.

Their Trades. Smiths.

There are amongſt them three principall Trades, the Smith which of Iron brought to them (for elſe they haue none) makes their Swords, Aſſegay heads, Darts and Arrow heads barbed; and Inſtruments of Husbandry, without which they could not liue. Hee hath his Bellowes, ſmall Anuill, and Cole of a red wood, which alone will giue the true heat to our Iron; who thus cut out Iron for vs, eight inches going aboue as well as twelue inches below, at ten for one gaine. The Smith if he be not looked too, will ſteale.

***Gregorie* maker**

The next Trade is the *Sepatero*, or *Gregorie* maker, made artificially in all ſhapes, round and ſquare and triangle, ſo as Our men would acknowledge Art. They make alſo Bridles and Saddles, of which I haue ſeene ſome very neat, hardly to be bettered heere: whereby it ſeemes they haue skill to dreſſe and dye their Deeres skins and Goats skins.

Potters. Tabacco pipes. Mats.

A third Profeſſion is of thoſe which temper the Earth for their wals and pots, in which they boyle meats, vſing for other ſeruices the gourd. Their Tabacco Pipes alſo (without which few or none, either men or women walke, and cannot of all things want) haue their bowles and neckes about two inches long of Earth, neatly glaſed, able commonly to hold halfe an ounce of Tabacco: they put a cane about a yard long into the necke, and ſo draw the ſmoake. Theſe are peculiar Trades; other things are common to all, Mats to eate, ſit, ſleepe on, are their Staple commoditie, as at *Mangegar* Market, we ſaw things bought and ſold, without nominating any other price but Mats (*How many Mats ſhall I giue you?*) for Coyne they haue none.

Husbandry. No Bread.

But the generall Trade from which none but the Kings and principall perſons are exempted, is Husbandry whereto the *Marybucke*-prieſt, the people of all ſizes after their abilitie are ſubject: God hauing not giuen them wiſedome to ſerue themſelues of the beaſts to that purpoſe. They make furrowes as decently as we doe, but with handie labour, hauing a ſhort ſticke about a yard long, on the end of which is a broad Iron like to that of our Paddle-ſtaues; with which Iron ſet into the ground, one leades the way cutting the Earth before him, others following in the ſame tract with their ſeuerall Irons, ſo many as will make a ſufficient furrow thorow the length of a ſpacious field: and when they are at the end, they begin againe, many hands making lighter riddance. They haue ſixe ſeuerall graines for food, of which we know none here by name but Rice: the * other ſeeme Seeds rather then Corne, being very ſmall. Neither do they make any bread, but boyling the graine, roll it vp in Bals, as before is ſaid: in like ſort they boyle their Rice and eate it warme. This they ſet firſt in low Mariſh grounds, and after remooue them to places prepared for it, where it yeelds great increaſe: the other ſeeds they ſow, and ſpaddle ouer the ground with their Irons, and ſo leaue it. They obſerue their ſeaſons for Tabacco, which they ſet about their houſes, and for Cotton-ſeeds with which they ſet whole fields. The terribleneſſe of their ſeaſons doth further aggrauate the miſeries of their Husbandry; which might learne vs thankfulneſſe to whom God hath giuen the beaſts in ſeruice, the Heauens ſeaſonable, and beſides, and with infinite other bleſſings, his owne Sonne.

Palmita trees and Wine. Dullo-Ale. Gourds. Locuſt trees. Great trees. Cola an Embleme of the *Chriſtians* Croſſes.

They haue growing neere the Riuers mouth Bononos, as delicious and great as any in the Weſt *Indies*; likewiſe ſtore of ſmall Limons or Limes, and Orenges were brought vs farre vp in the Riuer. Of Palmita trees their are whole grounds or groues, whence they draw a ſweete Wine and wholſome, by cutting holes into the bodie of the tree, into which a Cane is put, which receiueth the ſap and conueyes it into gourds. The vulgar may not meddle with this: it taſtes like white Wine when it comes firſt ouer, and as many differences are thereof: but will not laſt aboue foure and twentie houres. Some of them beare Apples almoſt like Quinces, which the common people will eate. When they make Dullo, the King or ſome principall perſon makes a Feaſt, and hauing prouided three or foure great Gourds, they make an end of all before they part. The Gourds grow like our Pompions, in that manner placed and carried vpon their wals, of vnequall quantities from an Egge to a Buſhell, yeelding varietie of houſhold Veſſell to eate, drinke, waſh clothes: the meat is bitter and throwne away, which ſeaſons the ſhell ſo that it muſt bee ſeaſoned before it is fit for vſe. They haue Pompions alſo like ours in nature and vſe. They haue great ſtore of Locuſt trees, which yeeld cluſters of cods, ripe in May; the trees bigge and high, of which the younger ſort eate. They haue ſtore of Honey; for which they place baskets on great trees about their houſes, made of Reed and Sedge, in which the Bees will come and breed: ſo many in ſome trees that to vs afarre off, they ſeemed as the fruit thereof. In hollow trees alſo are ſtore of Bees. They haue one great ſort of trees, which on a long ſtalke yeeldeth a great and round fruit, with a pleaſing pith therein, whereon the Baboones and Monkies feed. Some are ſo bigge that ten men can hardly fathome. The Cola is much like our bigger ſort of Cheſnut, flat on both ſides, yet without a hard ſhell, the taſte very bitter, yet cauſing that which is taken immediately after to be very ſweet, water taſting like white Wine and Sugar, Tabacco alſo hauing thereby an admirable ſweetneſſe. The elder which want Teeth to chew it, haue morters to bruiſe it. Fiftie of theſe [m] preſented to the King would buy a Wife. They are brought from ſome other parts. I would haue brought ſome into *England*, but they would not laſt. Amongſt their Plants one is moſt admirable, a tree or buſh commonly growing on the Riuers bank, reſembling much our great Bramble-buſhes, only hauing a little ragged leafe; whereof the gentleſt ſtealing touch of a leafe [n] betwixt the finger and Thumbe, would cauſe the whole bough to cloſe vp all his leaues, as ſenſible of offence; the touch of a ſprigge, would cauſe the whole Tree to ſhut vp his leaues. It bare a yellow flowre like our Hedge-roſes.

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* Panike, Millet, &c.

[m] *Sup. pag.* 924 falſly printed 500. as the next page line 58. Hill for Hauen, with diuers other faults, in which reſpect, as alſo for better and fuller intelligence, this is added.

[n] Of this in the Eaſt and Weſt *Indies*.

They haue many Lions, hardly ſeene by day, eaſily knowne by night, by reaſon of his Vſhers or Fore-runners the Iackall, ſometimes two or three, which is a little blacke ſhag-haired beaſt, of the bigneſſe of a ſmall Spaniell; which when Eeuening comes hunts for his prey, and comming on the foote, followes the ſcent with open crie: to which the Lion as Chiefe Hunt, giues diligent eare, following for his aduantage. If the Iackall ſet vp his Chaſe before the Lion comes in, he howles out maynly, and then the Lion ſeiſeth on it, making a grumbling noyſe, whiles his Seruant ſtands by barking (as we not onely heard of the Countrey people, but might heare our ſelues riding at Anchor by night in our paſſing vp the Riuer) when the Lion hath done, this Attendant feeds on the Relikes.

Lions and Iackalls

Some ſay, that if the Lion faile of his prey at three iumps, he will not further toile himſelfe.

There are many Ounces and Leopards, the prints of whoſe feet wee might often ſee in the mouthes of their Dennes or Holes, and many of their skinnes were brought to vs. The Ounce is the more rauenous: I ſaw a child which the Mother hauing left on a cloth at the doore, whiles ſhe fetched water, an Ounce had gotten and being hotly purſued, let fall the childe out of the cloth which he carried away. Many times our Dogge hath beene driuen to our Bed-ſide by a hole he had thorow our ſtraw walls, not daring with any animating to goe forth, till we with Firebrands haue ſcarred away the Ounce. The Ciuet-cat and the Porcupine, are diligent Purueyors for their Poulterie.

Ounce.

Ciuet-cat and Porcupine.

Elephants.

Theſe are night-walkers: By day you may ſee the Elephants, of which the Countrey people are very fearefull: they doe much harme in their Corne and Cotton grounds, going in companies together. They feed amongſt the Sedge, halfe their bodies appearing ouer the ſame, which yet is higher then a tall man can well reach; they bruiſe alſo on trees, whereof you ſhall finde many in the Woods by them pulled downe of bigge bodies, with their two great Teeth which are not like a Bores turning vpward; but downward, ſo that with his trunke bending the top, hee haſps ouer his two Teeth and then puls, that either the Tooth or Tree muſt yeeld; whence it comes that ſo many rift and broken Teeth, and pieces of Teeth are to bee had. They ſhead not their Teeth as Stagges their Hornes, but by death looſe together themſelues. I did eate of the fleſh at *Ferambras* houſe, who only (that wee knew) had a man which durſt kill an Elephant, which with a poyſoned Azagay tenne foote long (the head whereof I ſaw bound vp in a cloth with poyſon) he performed, ſtealing into the Reeds behind the Elephant feeding, till hee might thruſt his Iauelin into his bodie, there leauing it and fleeing away thorow the Reedes: the Poyſon killing the beaſt, the people about from Trees watch, and when hee fals come and cut away the inflamed fleſh, eating the reſt. It ſeemed to mee good and ſauourie meate. Thus had he killed ſo many as he ſhewed me tayles hanged vp. The people elſe-where ſeeme very fearefull of them, and yet they ſeemed as fearefull as a Forreſt Stagge going from vs (which aduentured on them as wee met them) with a ſwifter pace then an able man can runne. One wee ſhot three times and loſt him; but his Teeth were after brought vs to ſell by thoſe which had found him dead. There are wild Buls, and huge wilde Boares, of a darke blue colour, armed with large tuskes, and very bold; walking from vs with his tayle vpright in a ſcornfull manner. There are great Antelopes, Deere of all ſorts, and Beaſts vnknowne. They brought vs ſtrange Hides, amongſt which, one fourteene foot long, dunne, and ſtreaked with white.

Shed not their teeth.

Their Baboones & Monkeyes may deſerue mention: they go in Herds, the Monkeyes alwayes by themſelues, as the Baboones alſo; and aſwell within the Riuer Ilands to which they ſwim, contrary to ſome mens conceit; I had a Monkey which both ſwamme and diued often to eſcape from him which purſued him. The Baboones goe three or foure thouſand in a Herd, marching in ranke, ſome of the greater being Leaders (their greateſt are as bigge as Lions) the ſmaller following; euer and anon a great one as a Commander; inſerted: the Females carrie their young vnder their bellies, and if they haue two, the other is carried aboue. In the Reare comes a great company of the bigger ſort, as a Guard againſt Purſuers. Thus doe they march along and are very bold. And as we paſſe in the Riuer, when we come neere their troopes, they will get vp into the Trees, and ſtand in gaze vpon vs; and in a kind of cholericke humour, the great ones will ſhake the Trees, and with their hands clatter the boughes, with greater ſtrength then a man is able; barking and making a noyſe at vs, as much offended: and ſo following vs, in the night when we ride at Anchor, take vp their ſtands on the Mountayne tops or trees aboue vs, where wee might heare their gouernment. For often in the night, you ſhall heare many voyces together, when inſtantly one great voyce exalts it ſelfe, and that noyſe is all huſht; that we were wont to ſay, *Maſter Conſtable ſpeakes.* On ſhoare when we ſuddenly meet with theſe troopes, the great ones will come forward and ſeeme to grinne in our faces, flying on the firſt offer of a Game. One of our people killed one with a Peece, but before the Boate could get aſhoare, the others had gotten it vp, and carried it away. The Countrey people will eat them heartily. We haue ſeene in Deſert haunts of theirs, Trees and Plants woond and wrought together in that artificiall

Baboones and Monkeyes.

He told me, he neuer ſaw greater Lion then of them: their height (ſtanding vp) moſt admirable!

Baboones dancing Schoole.

manner, thickly folded ouer head to keepe away the Sunne, and the ground ſo ſmooth and beaten below, as might appeare an excellent Arbour, which place they haue only vſed and kept for their Dancing and Diſport. No man liuing which ſhould ſee the place, and not know of the perſons, would conceiue otherwiſe of it, then of Mans handie-worke (which wee knew it could not bee.)

Vnicornes.

We enquired aboue in the Countrey if they had any knowledge of the Vnicorne; and they haue told me that higher within the Land: is a beaſt which hath one horne only in his fore-head, but deſcribe him to be of the colour and bigneſſe of a vallow Deere, and the horne to be about the length of their arme, and no otherwiſe; not like that which we haue deſcribed, of which I doubt, whether there be any ſuch.

Land Fowle.

* Eſtriches & Emes vſe ſandie Deſerta.

For their Land Fowle, we neuer ſaw any * Eſtriches, nor had any of their Feathers brought vs by the people. The greateſt we ſaw is a *Stalker*, whoſe long legges and necke makes him ſtanding vpright to be taller then a man; his body is in ſubſtance more then an indifferent Lambe. Some of his Feathers are worne and well eſteemed here at home. The next is a *Wake*, which makes great noyſe when he flyeth; they doe much ſpoyles on their Rice grounds: they are of great ſtature, good food, carrying a beautifull ſhew on the crowne with a faire tuft. There is infinite ſtore of thoſe which we call *Guinnie-hennes*, as bigge and beautifull as our Pheaſant, his Feathers layd ouer him like eyes: wee haue killed eight of them at a ſhoot, excellent meate. Their *Partridges* are of darke feathers, and are all ouer the inhabited parts, remayning neere their houſes. The plentie of theſe and the former, ſhew that they haue no Foxes: their keeping ſo neere the houſes, is to preſerue them from the Baboones and Monkeyes which are no night-walkers, and frequent not frequented places by day.

There are ſtore of *Quailes* as bigge as Woodcockes; and of *Pidgeons*, of which I haue killed with my Stone-bow, twenty in two houres. There are *Parrats*, but none good but the dun with the Red tayle; of *Parakitos* there are very faire, ſome which come to perfection. Of ſmall Birds are many pleaſing both the Eye and Eare.

Hanging Bird.

One ſtrange Bird there is which hath no legges, but two ſtrings by which he hangs with his head downe-wards, reſembling a dead leafe hanging on the tree, and is directly of that colour, ſo that except hee light, you can hardly diſcouer him. And hee ſeemes to take pleaſure to deceiue our Eyes, hanging wondrous ſteadie without motion, till you bee neere the touching. Another ſtrange Bird there is, which flyeth with foure wings: wee ſee him not all the day, but an houre before night. His foremoſt wings are largeſt; the other two are a prettie diſtance backward; his bodie is borne vp as betwixt foure.

A Bird with foure wings.

No trees like ours.

It is remarkable, how Nature hath taught them to ſecure their Neſts from Baboones and Monkeyes, the profeſſed Enemies of Fowles. In their varietie of trees, there is none that I can call by an *Engliſh* name, as beeing of any of our kinds; but one there is full of prickles in the bodie and boughes; many of which grow on the Riuer bankes, hanging their tops ouer the water. On theſe trees, and on the water-ſhading ſide doe theſe Birds breed, winding their Neſts with a hollow necke made of Reedes and Sedge, ſo that the whole Neaſt hangs like a Bottle faſtned by the necke; in ſome places ſo thicke that that ſide of the tree ſeemes couered with Thatch.

Cunning building.

The *Parrat* ſpeedes not ſo well, making his Neaſt on the out-moſt ſmalleſt twigge of a tree on the Land, winding it about ſo that it will not beare that bodie, whoſe wit ſeeing the young growne (for he can ouer-looke) teacheth him to ſit faſt on his hinder-feet, and taking the bough as neere the Neaſt as he dares, ſhakes it in that manner with his hands, that the young fall out for his ſhare. Other Birds breed in holes, made in the ouer-hanging bankes of the Riuer: to eſcape both thoſe beaſts and the Snakes.

Hunting Hawkes.

There are *Hawkes*, one ſort as large as our Ger-falcon, which (the people ſay) will kill of themſelues a Deere, ſeizing on his head, hanging faſt and beating with his wings till the Deere faints, fals to his prey. There are ſmall baſtard Eagles, Buzzards, ſome with skinnes ſmelling like the Crocodile. Theſe are meanes to the people to finde out Elephants, or other beaſts dead, which become often ſharers with theſe Sharkes. They haue no Ginnes nor Deuices to take Fowle, but when the King meanes to make a Feaſt, the people are all ſummoned, and placed in ſeuerall fit diſtances, ſo that the *Ginnie-hennes* and *Partridges* are purſued without reſt, till wearineſſe deliuer them to their Enemies hands, and they to the King.

Fowling.

CHAP. XIIII.

A Letter contayning the admirable eſcape and glorious Victorie of NICHOLAS * ROBERTS Maſter, TRISTRAM STEVENS his Mate, and ROBERT SVCKSBICH Boatſon of a Ship of *Douer*, taken by *Algier* Pyrates : which three men being carryed as Slaues by eleuen *Turkes* in the ſame Ship, partly killed, and partly ſold them all, and returned free and ſafe home into *England.*

Louing Friend, I haue receiued your Letter, &c. You deſire to haue the whole proceedings of our vnfortunate Voyage, yet fortunate to vs, who are heere to relate what the Lord hath done for vs: the which, as neere as God ſhall enable mee, I will make knowne vnto you. Firſt, ten leagues to the Southward of the North Cape, wee were chaſed by a Turkiſh *man of Warre: of foure and thirtie Pieces of Ordnance, and being not farre from the ſhoare, it pleaſed God wee recouered it before hee could fetch vs vp : yet hee was ſo neere to vs before hee left vs, that he was within ſhot of vs, and ſeeing that wee were bent to runne aſhoare : rather then to come into his hands, hee eſpied ten or twelue Boates vnder the Ile of* Dones, *Fiſher-men, where wee were chaſed in, and left vs, and put out his Boate full of ſmall Shot; and ſome of them hee tooke, and ſome got away, and ſome hee chaſed aſhoare vpon the Iland ; and there hee landed his men and tooke them all away, to the number of fiue and fiftie perſons, and one killed. So there hee kept vs the ſpace of foure dayes : at length away hee goes, and the next day wee finding the winde faire, came out and went along the ſhoare within Musket ſhot all the way, betwixt that and the Iles of* Bayone.

At length wee eſpied this Sayle comming out of the Sea, and came directly in with the Iles of Bayone, *and wee being ſo neere the ſhoare did not greatly feare, becauſe wee thought what euer he was, wee ſhould get the ſhoare before him. At laſt hee comming ſomething neere to vs, wee ſaw it was no great Sayle, not paſſing one hundred Tunnes or thereabouts; and that there was no hope of running away, but that wee muſt either Fight it out, or runne aſhoare. I called vp all my Company, and asked them what they would doe, whether they would ſtand by mee and ſhew themſelues like men, and that it might neuer bee ſaid, that wee ſhould runne away from him, being not much bigger then wee, although hee had as many more Ordnance as wee. They anſwered all with one conſent, that they would liue and dye with mee : whereupon our Boate ſtanding vpon the vpper Decke, wee put her ouer-boord and fitted our ſelues; and by that time hee was come within ſhot of vs : preſently wee fired a Piece, and ſhot croſſe his Fore-foote * to ſee what hee was, and ſeeing hee would not ſtrike, wee knew then that hee was a* Turkiſh *man of Warre. And preſently wee ſhot two more, and as ſoone as they were off, hee held vp his Sprit-ſayle in the * Clewline, and ſhot two at vs.*

Then wee hauing no Portes right aft, were forced to bring our Ship vpon a winde, to bring our Pieces to beare vpon him. At length he came ſo neere that hee hald vs : I being vpon the Poope, they let flye their ſmall ſhot ſo faſt, that there was no ſtaying. For at laſt, as I was going aft, I heard the Captayne bid them ſtay their hands. With that I ſtayed and talked with him, and the Captayne in Engliſh *bad mee ſtrike my Top-ſayle, and hee would doe me no hurt : and I ſeeing what they were, told him that they were Dogges, and that I would not ſtrike nor truſt him, but hee ſhould come aboord and ſtrike it himſelfe. They hearing mee ſay ſo, let flye all their ſmall Shot at me, and ſhot the Ropes a ſunder beſides, and yet it pleaſed God, not hurt me; ſo being vpon our weather quarter, wee freed our quarter Piece, and had our Piece haled in ready to put at that Port whiles that was a lading againe : but as ſoone as that Piece was ſhot off, he hald vp his Sprit-ſayle, and bore vp his Helme, & fired his two chac'd Pieces, and came with all ſayles to top aboord of vs, and carryed ouer our ſhip : and ſhee being ſomething tender ſided, and our Ports being all open, our Lee * Ports were all vnder water, and our Chiſts and things that were betwixt our Deckes did ſwimme, and the Piece of Ordnance that was hald in, got looſe and fell to Leeward, like to carrie out the ſide and all. At which miſchance our men being much diſcomfited, they tooke our Ship; And* Richard White, *which all this while was in company with vs, and ſo neere when wee began : that the Shot flew ouer him ; in the time that wee ſtroue with him hee got into* Bayone.

And they put all aboord the man of Warre, and ſo wee put to Sea, and our Ship after vs as faſt as ſhee could, being hardly able to beare any ſayle. Yet that night being Munday night, and the foure and twentieth of March, it prooued faire weather, and they began to rifle vs, and the next day by two of the clocke in the after-noone, they had taken out as much things as poſſible could bee ſpared, leauing ſuch things as of neceſſitie muſt bee left for the carriage of her for Sally *: and then the Captayne ſent for mee to come aboord our owne Ship. Where I was no ſooner come, but hee cauſed three men to take mee, and lay me* vpon my belly vpon the Deckes, and two of them to lye vpon my legges, and one to ſit on my necke, and he himſelfe with a Rope did giue me ſo many blowes, that I did intreat him: if euer hee came of a Woman, not to vſe mee like a Dogge, but rather that hee ſhould heaue me ouer-boord: then to put me to that penurie. His anſwer was to mee againe, after that hee had vſed his pleaſure to me; Thou Dog, if I doe finde any thing more then thou haſt confeſt to mee, I will giue thee a hundred times as much, and when I haue done, I will heaue thee ouer-boord. So leauing mee aboord of our Ship: and foure of our Companie and ſeuen Turkes, he bad vs ſtay till wee heard further from him. At laſt, it was accorded among them who ſhould goe our Captayne to carry vs for Sally; and that was a Hamburger a Renegado, one that could ſpeake very good Engliſh. As ſoone as my Mate vnderſtood that hee was to goe our Captayne, hee did intreat him vpon his kneees that he might goe with him, becauſe hee did alwayes deſire that hee might goe with mee whereſoeuer I went: and one of the Moores ſeeing of him intreating ſo hard to goe with him, gaue him two or three blowes, and bad him get him downe into the hold againe. But the Captayne hauing ſomething more commiſeration on him then the other, gaue him his Plate, and bad him goe into the Boate; for hee ſhould goe with him. And they hauing a Witch aboord, told him: that hee ſhould take but three that could doe their labour well, and ſend the reſt aboord the man of Warre, and that hee ſhould haue an eſpeciall care to keepe the Weapons from vs; and ſo comming aboord, brought my Mate with him, and ſent three of them away of our company, and brought three Turkes more beſides himſelfe: ſo there were no more of vs but my ſelfe, and my Mate, and the Boatſon; and there were eleuen of them.

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* Theſe three men ſerued their Apprentiſhips at *Douer*, but were Weſterne men borne : the Maſter in *Cornwall*, the other two in *Deuonſhire*. I haue added this to the former, as pertaining alſo to *Africa*; and this with the former, and all the relations of *Santos*, and the Ieſuits & ſome others, and ſo to the end of this Booke, as Appendix to the firſt *Tome*; being ſuch Relations as I had not to inſert in their due place but later come into my hands.

* Fore-foot is not a part of a Ship, but when two ſhips ſayle, one ſo much a weather the other, that ſhee will goe a head of the other, it is then called the Fore-foot : ſo that it implies one Ships ſayling a croſſe another Ships way.

* Clewline, is to the top top-gallant and ſprit-ſayle, that which the Clew garnet is to the mayn-ſayle: the Clew is the lower corner of the ſayle where the tackes & ſheats are made faſt : the Clew-garnet, a rope faſt to the Clew runing thence in a blocke to the middle of the yard, to which it hales vp the Clew, &c.

* Lee, is that which is oppoſite to the winde : chac't Pieces, are thoſe which lie right forward, or right aft-ward on : the Decke is the floore of Planks on which is the Ordnance placed.

Conſultation with a Wizard.

Eleuen Turkes and three Chriſtians.

They preſently made ſayle and went away, and the man of Warre ſtayed there behind. Being parted from the man of Warre, wee agreed together to ſee if it pleaſed God to worke ſome meanes for our deliuerie: for our vſage was ſuch aboord the man of Warre, that wee feared it would bee worſe if they got vs where they would haue vs; and therefore did reſolue by Gods helpe, either to quite our ſelues of it, or to end our miſery: and paſſing the time from Tueſday to Thurſday in this ſorrowfull manner, in that time wee did deuiſe the beſt meanes that God did enable vs; which was, that when it did pleaſe God to ſend vs a gale of winde to vndergoe our buſineſſe withall, that they ſhould alwayes haue each of them a Wedge in their pockets, to barre faſt the Cabbin doore where the Weapons were, becauſe then two did alwayes ſteere halfe the Night. But they would neuer ſuffer mee ſo much as to come into the Steeredge, (for they were ſuſpicious of vs) and would not ſuffer vs to haue a Knife; or if wee had at any time beene betwixt the Deckes, they would preſently haue ſearcht the Ship from one end to the other, to ſee if they could finde any thing that wee had layed vp. But I alwayes bad them haue a care that they ſhould lay vp nothing, but onely take notice where it lay; For there was nothing to truſt to, but onely two Pompe-brakes, and they ſtood alwayes an end in the Pompes without ſuſpicion of any of them. Other thing there was not any, ſaue one peece of Ore that lay vpon the Poupe: for they would not leaue ſo much as a Hatchet, but as ſoone as they had done with it, would ſtraight carrie it into the Cabbin againe.

Steeredge is the place where they ſteere.

Thurſday night being come, it pleaſed God to ſend vs durtie weather; but wee not ſuſpecting that wee ſhould haue an opportunitie ſo ſoone, they were vnprouided of their Wedges in their pockets. And at laſt there aroſe a great guſt of winde out of the North-weſt, and yet was neither of our mens turnes to bee at the Helme, which made vs doubtfull whether wee might giue the enterpriſe or no. At laſt, the winde did increaſe ſo much, that I did intreat the Captayne that one of our men might goe to the Helme, becauſe I told him: I thought they could better * Conne the Ship afore the Sea then his men could, and hee was very willing that hee ſhould. So the Boateſ-man being neereſt to it, ſtept vnto the ſteeredge and tooke the Helme, and hee that was at the Helme before: ſate downe in the ſteeredge beſide him, and haled the Steeredge doore too, and made it faſt in the in-ſide. Now there were foure of them vpon the Decke with vs, the Captayne and three more, and foure in the Cabbin abaft by the Weapons, and two betwixt the Deckes, and one in the Steeredge. So walking vpon the Decke with them, at laſt wee ſaw our opportunitie that all the Turkes were abaft * vs, and wee by the Maine-maſt.

* To Cunne the Ship, is the ſame with Conducere, to direct.

* Aft and abaft hath relation from any part of the Ship to things done or placed thence to the Sternward.

I tooke my Coate and heaued it from mee for a ſigne to him, and ſo wee tooke the two Pompe-brakes and runne on vpon them, and hee with one blow, and I with another killed the Captayne out-right, and the reſt were not long a diſpatching: onely one that got the Poupe, but hee was not long there, for wee got him downe; yet hee got away from vs little better then dead. Now for the Boatſon that was in the Steeredge, when the word was giuen (which was God and Saint George) putting his foot againſt the Steeredge doore, thinking it would flye open, the Turke had made it ſo faſt that it would not: and the Turke was ſo buſie with him with his Knife, that hee was forced to ſtriue with him to get it from him. And in the meane time came one of the Turkes that was betwixt the Deckes, and opened the Cabbin doore where the weapons were, and one of them with a Cutlaxe ranne him into the ſide, and bore him vp againſt the Steeredge doore, and meeting with two ribbes did not goe cleane through his body. Hee ſeeing they were come all vpon him, did ſtriue to get the Steeredge doore open, and at laſt did, but with great hurt, hauing ſixe or ſeuen bleeding wounds vpon him: and the doore being open, the Turkes durſt not for all their Weapons aduenture to come vpon the Decke. But wee being in the heate of bloud, aſſayed twice to get the Steeredge from them, but could not; for they ranne vs through the cloathes but did not hurt vs. Seeing that would not preuayle, wee got a Bucket of water to put the Candle out that was in the Bitakell, which they perceiuing: tooke it away and carried it into the Cabbin, and lighted two more.

Then they began to light their Matches to ſhoot at vs, which as ſoone as wee perceiued, wee got our Capſtone Barres, and made faſt the doore, and one of the rough trees croſſe all the Bulke head. This being done, we tooke the men that were dead: and layed them croſſe the ſight of the ſteeredge to keepe them from ſight of vs, and then tooke one of our Hatches and opened it, and went downe betwixt the Deckes to ſee if we could find any there. At laſt, it being very darke, I felt where there was one lay vnder a Cabbin, and hauing one of the Turkes *Kniues in my hand, I ſtucke it into his ſide as farre as it would goe, and he crying out, my Mate came, thinking to ſtrike him, and ſtrooke mee vpon the hand, which did mee great hurt; for after that, I had but little vſe of it when it was cold. But to proceed, that man wee killed, and ſeeking for more, I happened with another; which as ſoone as euer I did but touch his clothes, thruſt his Knife at me, and cut me croſſe the thumbe, and ranne it into my hand a little way, and ſo got away that we could find him no more. Then fearing leſt they would come all downe vpon vs, we went vp and layed our Hatches, and tooke the other rough tree, * and made them all faſt. Then wee cut our maine Hall-yards, and let our Main-ſayle runne downe to keepe them from ſight of vs when it was day: and iuſt as we had made all things faſt, it was light day, and it was betwixt twelue and one when we began.*

Capſtaine barres are ſmal pieces of timber put thorow the barrell of the Capſtaine, by which they turne it about. The vſe of the Capſtaine is to weigh anchor, to heaue any thing of weight.

* Roofe trees are Timbers of light wood, that goe from the Half-decke to the Forecaſtle, and are to beare vp the gratings, &c. But to expound all the Mariners termes in this Letter, would make a Gloſſe longer then the Text.

When it was day, we durſt not come vpon the Decke for feare of their Muskets, but went continually without boord: yet they ſhot twice at me vpon the Poupe, out of the Forecaſtle through the Main-ſayle; and yet, I thanke God, hurt me not. And thus we continued from Thurſday night till it was Saturday morning: and I askt them if they would ſteere in for the ſhoare, and ſaue their liues; or elſe they ſhould preſently die. They replied, they would not. Then we hauing an old Axe, I was minded to cut a hole in our Bowe aboue the lower Decke; and then to open a ſcuttle, and let them come vp (and ſo wee would haue diſpatcht them as faſt as they had come) and then to haue layd her by the Lee, to haue ſtopt it againe. When they ſaw that was my reſolution, and that wee had made a beginning, hee told mee that was the chiefe of them, that if I would ſaue their liues they would doe what I would haue them. I bad them beare vp the Helme, which they did, and gaue mee a Compaſſe out, and I ſet them their courſe to ſteere in by.

At laſt, I bad them giue mee their Muskets out, and hee ſware by the Sunne, that they had heaued them ouer-boord (and ſo they had) and then I bad them giue mee their weapons. They did beginne to feare, leſt when we had got them, that wee would haue killed them; and fell downe on their knees, and did entreate that I would ſaue their liues, and that they were ſorry for what they had done; thinking that they had killed him that was in the ſteeredge with them, becauſe they neuer heard him ſpeake, all the time (and Indeed, he could not helpe himſelfe but as he was lifted by vs) I promiſed them, that I would not hurt them, and then they gaue me their weapons, and fetcht vs what we would haue. So by twelue of the clocke that day we made the Rocke: *and fearing to beare in with it, for feare of Men of warre, we held in two or three leagues to the Northward of it. Seeing a great Towne by the waters ſide, we were in hope to get a Boat aboord before night; and comming with it, wee went as neere to it as wee could, and lay by the lee, and put out a weaſe, and ſtayed there three houres, and no Boat would come to vs.*

The *Rocke* a point of Land at the turning in from the Sea towards *Lisbon.*

Then night comming on, we got our tackes aboord, and ſteered away for the Rocke *againe, and the wind being at North-weſt, we were fearefull to hale off farre from the ſhoare for feare of Men of warre; but ſteered directly for the* Rocke, *and went not aboue halfe a mile without it, becauſe the wind was large enough: and as ſoone as we were ſhot to the South-ward of the* Rocke, *in a dye of raine the wind came to the Weſt South-weſt, and we running that way in hope to carrie it away, the wind Southwarded ſtill, till we had brought our ſelues ſo neere, that we had no roome to beare vp, and hauing no Afterſayle to make our ſhip ſtay, were forſt (being but we two) to put our Anchor from the Bowe, and to breake open a Scuttle, and goe downe and vered to a whole Cable, and brought vp the ſhip, and went vp and tooke in our Sayles, and got another Anchor from the Bowe, and made three or foure of the* Turkes *cleere the Cable to vs. This was about twelue of the clocke in the night, and when the day came on, the weather did beginne to encreaſe much, and the Sea was much growne, being ſo neere the ſhoare as wee were, that we were faine to cut our Maſts by the boord, and being not able to doe it of our ſelues (being but two of vs, and ouer-watcht for want of ſleepe; (for from Thurſday night till Sunday night, we neuer tooke winke of ſleepe) I went to the Cabbin doore, and bad them come to helpe vs. They told mee they would come, but made no great haſte; for they did feare that we would haue killed them. At laſt perceiuing that I was very angrie with them, as I was cutting at our Maine-maſt, and my Mate at the Fore-maſt, one of them came vp, and fell downe on his knees and kiſt me by the foot, and begged of mee, that I would not kill him, and I told him that I would doe none of them any hurt, but they ſhould come and helpe vs worke, and hee went and told his conſorts what I had ſaid. So vp they came all vpon the Decke, and euery one of them one after another came and kiſt vs by the feet, as well hee that lay hurt, as vs: and then we gaue them the Axes to cut the Maſts, but wee kept the weapons, and when our Mayne-maſt and Fore-maſt were cut away, the ſhip did ride pretie eaſie, and then wee went to prayer, the* Turkes *ſitting with vs: and I hauing no more Bookes left but a little Prayer-booke in my Pocket, one of the* Turkes *went to his Bagge and fetcht mine owne Bible, and brought it to me; ſaying, Maſter here is a bigger Booke for you.*

After Prayer, we did eate and drinke together, and were as though we had beene altogether conſorts: there we ridde from twelue of the clocke at night, till two of the clocke in the after-noone the next day, and all this time there came not a Boat to vs, yet wee were but three miles from Caſt Cales, *wee were not* *halfe a mile from the Point, which if we could haue weathered, we might haue gone into* Lisboa *without any ſayle, but it was not Gods will that it ſhould be ſo. Sunday being the ſeuenth day after we were taken, we cut our Cables, and with our ſprit-ſayle and ſprit ſayle-topſayle wee ranne into a flat place, being no more flat places there, that there was no hope of euer ſauing our liues (for the Rockes are as ſteepe as a houſe) and ſo, ſome by one meanes, and ſome by another, we got aſhoare: but we did not ſuffer one of the* Turkes *to goe till we were all aſhoare, and then wee went to a little Village halfe a mile from the place where we came aſhoare, and there we cauſed all the* Turkes *to be pinyoned (for not a man came to the waters ſide all this time) and ſo two or three of the men of the Village went with vs to* Caſt Cales, *and there the* Turkes *were put in priſon, and we were very well vſed, and they that were hurt were dreſt, and had a Chirurgeon to looke to vs for the ſpace of two dayes, till we had a little refreſht our ſelues, and then a Boat prouided for vs, and the* Turkes *to carrie vs to* Lisboa, *where after examination both of vs and them, the Gouernours gaue them freely to vs, and told vs we did deſerue a great deale more.*

Thus haue I related vnto you the whole truth of our proceedings, and no more but what is truth, not for that I deſire to bee applauded of men, but that whoſoeuer ſhall heare this diſcourſe, may not thinke that of our owne power we could doe this, but that it is the hand of the Lord hath done it: and the Lord grant that I and euery of vs may neuer be vnmindfull of that the Lord hath done for vs. Amen.

Homo homini lupus: homo homini dæmon.

This Letter was written to Maſter *Iohn Moulton*, to whom alſo he wrote another, which I haue, demanding his aduice about that which ſeemed to mee a ſtrange immanitie (that I ſay not inhumanitie and vnchriſtianitie alone) of men; as the other was the vnſpeakable grace and bountie of God: namely, that the owners of the ſhip ſo taken (being alſo the Maſters kinſmen) demanded, and by Law threatned to wring from him part of the Moneyes which they made by ſale of the *Turkes* at *Liſbon*; where yet they were not in their poſſeſſion, but as the Kings ſlaues; and the Kings Officers (for encouragement of others in like caſe) gaue them that money as Almes, howſoeuer it was reckoned alſo as their iuſt price. Neither would they giue them wages, which yet demanded this money; as if their *eye had beene euill becauſe Gods was good* and gracious, like *Ionas* in his mad anger for the *Niniuites* ſpared. But I hope they better bethought them afterwards, or elſe I would here name them to their euerlaſting reproach: which I now forbeare, as *Dauid* did *Shimeis* puniſhment, in regard of ſo great and preſent an eſcape, victorie, triumph, which euen then had happened.

A Preface to the enſuing Treatiſe.

Sup. l. 8. &c.

AND becauſe theſe Algier *Pirats haue brought vs into the thoughts of* Turkiſh *power, the rather obſeruing that laſt* Turkiſh *buſineſſe, rather then* Chriſtian *charitie: and of* Turkie *we haue deliuered already diuers things remarkable; yet hauing ſince met with a piece of worth, I thought good alſo to communicate it vnto thee. It is a Royall preſent worth the receiuing: namely, to ſet thee in poſſeſſion, and make thee Maſter of the* Grand Signiors Serraglio: *a ſight hitherto prohibited, in manner, to* Chriſtian *eyes. I doe not promiſe thee the ſtones and edifices, but a ſecurer and quieter Title (for how lately hath the Maſter beene diſpoſſeſſed of them and his life together, that I mention not the inſtabilitie of the preſent, who once before held, and after was holden of the ſame?) Here thou haſt the Rarities of that Great Palace for the Matter and Arte, with the repreſentation of the* Turkiſh *Court; the Rites prophane and deuout, ſolemne and priuate of the* Grand Signior *and all his* Grandes: *the* Sultanas, *the Women and Virgins, the Sonnes and Daughters Royall, the Great Officers of State, and of the Houſhold, their Courts, their admirable Diſcipline, with other Obſeruations ſuch as I thinke (for a great part of them) haue not yet ſeene the publike light in any Language. Theſe hath Maſter* Robert Withers *collected: after his ten yeeres obſeruation at* Conſtantinople, *where he was educated by the care and coſt of that late Honourable Embaſſadour from his Maieſtie, Sir* Paul Pindar, *and well inſtructed by* Turkiſh *Schoolemaſters in the Language, and admitted alſo to further ſight of their vnholy Holies then is vſuall. But why doe I hold thee longer from the Author himſelfe; yea, from this promiſed* Serraglio?

Chap. XV.

The Grand Signiors *Serraglio*: *written by Maſter* Robert Withers.

§. I.

Deſcription of the place, partitions, and manifold conueniences.

The ſituation.

THe *Serraglio* wherein the *Grand Signior* dwelleth, with all his Court of Seruants, is wonderfully well ſituated; being built directly in that place where *Bizantium* ſtood, vpon a great point of the Mayne, which looketh towards the mouth of the *Blacke Sea*, and is in forme triangle; two ſides whereof are circumpaſſed with *Mare Egeum*, and the third ioyneth to the reſt of the Citie of *Conſtantinople*; It is encloſed with a very high and ſtrong wall, vpon which there are diuers Watch-towers, and is by computation, about three *Italian* miles in compaſſe. It hath many Gates, ſome of which open towards the Sea ſide, and the reſt into the Citie; but the chiefeſt Gate (which indeed is a very ſtately one) is one of thoſe towards the Citie, and by it euery one goeth in and out daily; the others being kept ſhut till ſuch times as the King, or ſome of the principall Officers of the *Serraglio* ſhall cauſe any of them to bee opened, either for their pleaſure to ſit by the Sea ſide: where they haue a very dainty proſpect, and may behold the ſhips ſayling to and fro) or for any other occaſion: likewiſe, if any other of the Land-gates be opened, it is either when the King ſendeth priuatly to put ſome Great man to death, or for the execution of ſome other ſecret buſineſſe; but they are all locked faſt in the night againe.

The compaſſe. Gates.

The aforeſaid chiefe and common Gate, is in the day time guarded by a great companie of *Capoochees*, which change their watch by turnes; and in the night likewiſe by others; all which *Capoochees* are vnder the command of a *Capoochee-Baſhee*, which *Capoochee-Baſhees* being ſixe in number, are bound that euery weeke one of them lie within the *Serraglio*, for the ſecuritie and ſafeguard of the ſame. And without the Gate, about ten or twelue paces off, there ſtands a little Houſe made of boords, vpon wheeles, in which euery night a Companie of *Ianizaries* doe watch, who vpon any occaſion are ready to awake thoſe within, and to giue them notice of whatſoeuer ſudden accident may happen without.

Chiefe Gate. *Capoochee Baſhees*, ſixe. Watch-houſe.

It is alſo well guarded, by the Sea ſide, in the night, for in the Watch-towers which are vpon the wall there lies diuers *Agiamoglans*, which are to watch, and ſee that none come neere; and leſt any ſhipping ſhould dare to attempt ſome miſchiefe, they haue Ordnance ready charged, and the Gunners lying hard by them.

Agiamoglans. Ordnance.

In this *Serraglio* there are many ſtately Roomes, being appropriated to the ſeaſons of the yeere; the greateſt part whereof are built vpon plaine ground, ſome vpon the hills which are there; and ſome alſo vpon the Sea ſide, which are called *Kiosks*, that is, Roomes of faire proſpect, or (as we terme them) banquetting Houſes, into which the King oftentimes goeth alone, but moſt commonly with his Concubines, for his recreation.

Set roomes ſuted to the ſeaſon. *Kiosks* or Banquetting houſes.

There is amongſt the aforeſaid Roomes, the Chamber into which the *Grand Signior* repaireth, when he is to giue audience to Ambaſſadors; to the *Baſhawes* on the dayes of publique *Diuan*, and to thoſe who being to depart vpon any weighty ſeruice or employment, are to take their leaue of him; as alſo to ſuch as are returned from their places of gouernment and charge which was before giuen vnto them: This Roome ſtandeth in a fine little Court adorned with many very delicate Fountaines, and hath within it a *Sofa* ſpread with very ſumptuous Carpets of Gold, and of crimſon Veluet embroydered with very coſtly Pearles, vpon which the *Grand Signior* ſitteth; and about the Chamber in ſtead of hangings, the walls are couered with very fine white ſtones, which hauing diuers ſorts of leaues and flowers artificially wrought vpon them, doe make a glorious ſhew. There is alſo a little Roome adioyning vnto it, the whole inſide whereof is couered with Siluer plate hatcht with Gold, and the ground is ſpread with very rich *Perſian* Carpets of Silke and Gold.

Chamber of Audience. *Sofa* ſpred. Leaues and Flowers; contrary to their vſuall Carpet-ſuperſtition.

There are belonging to the ſaid Roomes and Lodgings of the King, very faire Gardens of all the ſorts of Flowers and Fruits that are to bee found in thoſe parts; with many very pleaſant Walkes, encloſed with high Cypreſſe trees on each ſide; and Fountaines in ſuch abundance that almoſt in euery Walke there are ſome, ſuch great delight doth the *Grand Signior*, and all *Turkes* in generall take in them.

Gardens. Cypreſſe-walkes.

Beſides the aforeſaid Roomes (which are very many and ſerue onely for the Kings owne perſon) there is alſo the womens lodging, which is in a manner like a Nunnerie, wherein the Queene, the other *Sultanaes*, and all the Kings women and ſlaues doe dwell: and it hath within it all the commoditie that may be, of Bed-chambers, Dining-roomes, Withdrawing-roomes, Bagnoes, and all other kinds of building, neceſſarie for the vſe and ſeruice of the women which dwell therein.

Womens Lodging.

There are likewiſe diuers Roomes and Lodgings built apart from all thoſe afore-ſaid, which ſerue both for the principall Officers, thoſe of a meane degree, and alſo for the baſeſt ſort; and are ſo well furniſhed, that not any wanteth whatſoeuer is fit and neceſſary. Amongſt which there are two large buildings; one of which is the *Hazineh* or priuate Treaſurie, and the other the Kings Wardrobe. Theſe are two very handſome buildings, and ſecure, by reaſon of the thickneſſe of their walls, and ſtrong Iron windowes, and haue each of them an Iron doore, both which are alwaies kept ſhut, and that of the *Hazineh* ſealed with the Kings Seale.

Roomes for Officers. Two large; the Treaſurie (*Hazineh*) and Wardrobe. Sealed doores.

In the ſaid *Serraglio* there are Roomes for prayer, Bagnoes, Schooles, Buttries, Kitchins, Stillatories, ſwimming places, places to runne Horſes in, places to wreſtle, Buts to ſhoot at, and to conclude, all the commoditie that may be had in a Princes Palace for things of that nature.

Roomes for many other vſes.

At the firſt entrance into the *Serraglio*, there is a very large and ſtately Gate, in the Porch whereof, there is alwaies a Guard of about fiftie men with their weapons by them; as Peeces, Bowes, and Swords: and hauing paſſed this Gate (through the which the *Baſhawes*, and other Great men may ride on horſe-backe) there is a very Spacious Court-yard about a quarter of an *Italian* mile in length, and almoſt as much in bredth; and on the left hand of the Court neere

Firſt Gate. Porch and Guard. Great Court.

Hoſpitall with Officers.

Store-houſe.

vnto the gate there is a place to ſhelter the people and horſes in raynie weather: and on the right hand there is an Hoſpital for ſuch as fal ſick in the *Serraglio*, in which there are al things neceſſary, and it is kept by an *Eunuch*, who hath many ſeruants vnder him to attend vpon the diſeaſed: And likewiſe on the other ſide on the left hand, there is a very large place where they keepe Timber and Carts, and ſuch like things, to haue them neere hand for the vſe and ſeruice of the *Serraglio*; ouer which there is a great Hall, where are hanged vp many Weapons of Antiquity, as Cimitars, Iauelins, Bowes, Head-peeces, Gauntlets, &c. which they keepe to lend the Souldiers and others, for to accompany the *Grand Signior*, or the Chiefe *Vizier*, when they make any ſolemne entry into the Citie of *Conſtantinople*.

Second gate.

Porch and guard.

Leſſe Court, of greater beauty

Gazells.

Gallerie.

And hauing paſſed through the aforeſaid Court, their is a ſecond gate (at which the *Baſhawes* alight) ſomewhat leſſe then the former, but more faire and coſtly; vnder which there is alſo a ſtately Porch, where there is likewiſe a guard of *Capoochees*, prouided with weapons as they are at the firſt gate; and then there is another Court, leſſe then the former, but farre more beautifull, by reaſon of the delicate Fountaynes, and walkes encloſed with Cipreſſe Trees, and the fine greene graſſe plots in which the *Gazells* doe feed and bring forth young; inſomuch, as it is an exceeding pleaſant place; and in this Court (the *Grand Signior* only excepted) euery one muſt goe on foot: On both ſides of the ſaid Gate, there is an open Gallerie vnder ſet with very ſtately Pillars, without the which the *Chiauſhes*, the *Ianizaries*, and the *Spahees*, doe vſe to ſtand all along in rankes very wel apparelled, at ſuch times as there is a great *Diuan* held for the comming of any Ambaſſador, to kiſſe the *Grand Signiors* hand.

Nine Kitchins with their Larders.

Kings Stable.

Horſes Furniture admirable

In the ſaid Court on the right hand are all the Kitchins, beeing in number nine, all which haue their Larders, and ſeuerall Officers for their ſeruice. The firſt, and greateſt is the Kings; The ſecond, the Qeenes; The third, the *Sultanaes*; The fourth, the *Capi Agha's*; The fift, for the *Diuan*; The ſixt, for the *Aghaes*, the Kings Gentlemen; The ſeuenth, for the meaner ſort of ſeruants; The eighth, for the women; The ninth, for the vnder Officers of the *Diuan*, and ſuch as attend there to doe what belongeth vnto them in their ſeueral callings. And on the left ſide of the Court, there is the Kings Stable of about thirtie, or thirtie fiue very braue Horſes, which his Highneſſe keepeth for his exerciſe, when he pleaſeth to runne or ſport with his Gentlemen the *Aghaes* in the *Serraglio*: ouer which Stable there is a row of Roomes, wherein is kept all the Furniture of the Horſes, the which I hauing ſeene I can affirme, that they are of an extraordinary value; for, the Bridles, Pettoralls, and Cruppers, are ſet ſo thicke with Iewels of diuers ſorts, that the beholders are amazed to ſee them, they doe ſo farre exceed all imagination.

Officers of the *Diuan.*

Diuan-roome.

Outward *Hazineh.*

Queenes gate and guard of blacke Eunuches.

Neere adioyning to the ſaid Stable, are certayne buildings for the ſeruice of the Officers of the *Diuan*; and hauing paſſed two thirds of the Court, there is the Roome wherein the *Diuan* is kept; vnto which joyneth the *Hazineh*, called the outward *Hazineh*, the which the *Diuan* being ended, is ſealed with the chiefe *Viziers* Seale: And euen with the *Diuan* but ſomewhat behind it towards the left hand, is the Gate which leadeth into the womens Lodgings, called the Queenes gate, which is kept and guarded by a company of blacke Eunuches.

Third (or Kings) gate.

Who may enter.

Capi Agha, chief Chamberlaine.

White Eunuches.

The aforeſaid Court endeth at a third Gate, called the Kings Gate which leadeth into the Roomes and Lodgings kept apart for himſelfe, and ſuch Gentlemen as attend vpon him continually; neither may any one enter therein, but by an abſolute leaue from the *Grand Signior* (ſpeaking of men of great qualitie) but ſuch as are belonging to the Butterie or Kitchin, and Phiſicians, Caters and Sewers, may goe in and out with leaue only of the *Capi Agha*, who is the Chiefe Chamberlaine of the *Serraglio*, and to him is committed the keeping of that Gate; and he is alwayes at hand (by reaſon his Lodging is neere) with a Company of white Eunuches about him like himſelfe. So that, what is reported of things within this Gate, is for the moſt part by relation; for, either one may not ſee them, or if hee doe ſee them, it muſt bee when the King is abſent; and hee muſt bee brought in by ſome man of qualitie and command, by one of the Gates at the Sea ſide: the which alſo cannot be obtayned but with great difficultie, and ſome charge too, for a gratification to the guide; they hauing not onely great reſpect to their Kings perſon, but alſo to his roomes in his abſence.

Audience Chamber.

Faire Court.

And hauing paſſed the third Gate (the which hath alſo a very faire Porch) immediatly is ſeene the aforeſaid Roome appointed for publique audience; into which the *Grand Signior* repaireth to giue audience to Ambaſſadors, and to the *Baſhaws*: and there is alſo another very faire Court, paued with very fine Marble wrought with *Moſaicall* worke, wherein there are many delicate Fountaines, and ſumptuous Buildings on all ſides, in which (commonly) the King vſeth to eate, and paſſe the time in ſome recreation.

The Authors entry into the *Serraglio.*

Summer Roomes.

It happened, that I taking hold of a fit time, the King being abroad a hunting, through the great friendſhip which was twixt my ſelfe and the *Kahiyah* of the *Buſtangi Baſhee*; had the opportunitie (he being my guide) to goe into the *Serraglio*, entring in at a Gate by the Sea ſide; where he ſhewed me many of the Kings backward roomes, diuers *Bagnoes*, and many other very curious and delightfull things, both for the excellencie of their gilding, and the abundance of Fountaynes that were in them. In particular, I ſaw a row of Sommer Roomes built vpon the top of a little Hill, ſo well contriued with Hals and Chambers, and ſo pleaſantly ſeated and richly furniſhed, that it might very well be the Habitation of ſo great a Prince. Amongſt which there was a Hall that was open towards the Eaſt, but vnder-ſet with very faire Pillars, which Hall looked into an artificiall foure ſquare Lake (which they call *Hawooz,*) proceeding from about thirtie Fountaynes: which were built vpon a kind of Terraſe or high foundation of very fine Marble, which compaſſed the ſaid Lake, ſo the water ranne from the Fountaynes aboue, downe into the Lake, and from the Lake it ranne through diuers Gutters into certayne Gardens: there might two men walke abreaſt vpon the Terraſe, where they ſhould heare the continuall and ſweet Harmonie which the Fountaynes made with their Leaden Pipes, inſomuch that it was a moſt delightfull place. And in the Lake there was a little Boat, the which (as I was enformed) the *Grand Signior* did oftentimes goe into with his Mutes and Buffones, to make them row vp and downe, and to ſport with them, making them leape into the water; and many times as he walked with them aboue vpon the ſides of the Lake, he would throw them downe into it, and plunge them ouer head and eares.

Hall.
Lake.
Terraſe.
Boate.
Mutes.

I looked alſo through a window which was in the wall of the ſaid Hall, and ſaw his Highneſſe Bed-chamber; the wals whereof were couered with ſtones of the fineſt *China* Metall, ſpotted with flowers of diuers colours, which made a very daintie ſhew: The *Anteportaes* were of cloth of Gold of *Burſia*, and their borders of Crimſon Veluet, embroydered with Gold and Pearles: the poſts of the Bed-ſtead were of ſiluer, hollow; and in ſtead of knobs on the tops of them there were ſet Lions made of Chryſtall; the Canopie ouer it was of Cloth of Gold, and ſo were the Bolſters and the Mattereſſes. The floore of this Chamber (as of the other Roomes alſo) and the *Sofaes*, were couered with very coſtly *Perſian* Carpets of ſilke and Gold, and the Pallets to ſit on, with the Cuſhions to leane vpon, were of very rich cloth of Gold.

Grand Signiors **Bed-chamber deſcribed.**
Lions.

There was hanging in the middeſt of the aforeſaid Hall a very great Lanthorne, the forme whereof was round, and the barres of ſiluer gilt, and ſet very thicke with Rubies, Emeralds, and Turkeſſes; the panes likewiſe were of very fine Chryſtall, which made a very ſplendent ſhew. I ſaw alſo a Baſon and Ewre to waſh with, of maſſie Gold, ſet with Rubies and Turkeſſes, which did beautifie the Roome exceedingly.

Lanthorne.
Baſon and Ewre of gold.

Behind the Hall there was a place to ſhoot in, where I ſaw many very ſtately Bowes and Arrowes; and there were ſhowne vnto mee, ſuch ſtrange paſſages made with Arrowes by the King himſelfe through Braſſe and Iron, that me thonght it was almoſt vnpoſſible to bee done by the arme of any man.

Shooting.

The Roome which is called the publike *Diuan*, hath beene built of late yeeres; it is foure ſquare, and about eight or nine paces euery way from ſide to ſide; it hath behind it another Roome for the ſeruice thereof, and one alſo at the comming into the *Diuan*, on the right hand, diuided only by a woodden rayle, with many other Roomes ſomewhat diſtant from it, which ſerue for the expedition of ſundry buſineſſes: This *Diuan* is called publike, becauſe any kinde of perſon whatſoeuer publiquely and indifferently, may haue free acceſſe vnto it to require Iuſtice, to procure grants, and to end their Cauſes and Controuerſies, of what nature, condition, or import ſo euer they bee.

Publike *Diuan* deſcribed.

§. II.

Of the Diuan *Dayes, Iudges, Seßion, Iudicature, Dyet, Accounts.*

THe *Diuan* dayes are foure in the Weeke; *viz.* Saturday, Sunday, Munday, and Tueſday, vpon which dayes, the Chiefe *Vizir*, with all the reſt of the *Vizirs*; the two *Cadileſchers* of *Gracia* and *Natolia* (which are the Chiefe ouer all the *Cadies* of thoſe two Prouinces; which *Cadees* are men of the Law, who by priuiledge doe gouerne in all places and Cities of the *Ottoman* Empire, as Iuſtices of Peace doe with vs, but with a little greater domination) the three *Defterdars* (whoſe charge is to gather in the Kings Reuenues, and likewiſe to pay all the Souldiers, and others which haue any ſtipend due vnto them:) The *Reiskitarob* (which is the Chancellor.) The *Niſhawngee*, (that is, hee which ſigneth the Commandements and Letters with the *Grand Signiors* marke.) The Secretaries of all the *Baſhawes*, and other great men; a great number of Clerkes or Scriueners, which are alwayes at hand attending at the doore of the *Diuan*; The *Chiauſh Baſhee*, who all that while that he is in the *Serraglio*, carrieth a ſiluer ſtaffe in his hand; and many *Chiauſhes* alſo to attend, that at the command of the *Vizir* they may bee readie to bee diſpatched with ſuch order as ſhall bee giuen them by him, to what place, or to whom ſoeuer; For, they are thoſe which are employed in Ambaſſies, in ordinary Meſſages, to ſummon men to appeare before the Iuſtice, to keepe cloſe Priſoners, and in fine to performe all buſineſſes of that nature. All which aforeſaid Officers, from the higheſt to the loweſt are to be at the *Diuan* by breake of day.

Diuan **dayes & Officers.**
Vizirs.
Cadees **and** ***Cadileſchers.***
Defterdars **and** ***Reiskitarob.***
Secretaries & Clerke.
Chiauſhes.
Manner of Seſſion or Court.

Manner of Seſſion or Court.
Left the vpper hand.
Niſhawngee.

The *Vizirs* being come into *Diuan*, doe ſit within at the further end thereof, with their faces towards the doore, vpon a bench which ioyneth to the wall, euery one in his place as hee is in degree, ſitting all at the right hand of the chiefe *Vizir* (for with them the left is counted the vpper hand) and on his left hand vpon the ſame bench doe ſit the two *Cadileſchers*, firſt hee of *Grecia*, as being the more noble and famous Prouince, and then hee of *Natolia*. And on the right ſide at the comming in at the doore: doe ſit the three *Deſterdars*, who haue behind them (in the aforeſayd roome which is deuided with a woodden rayle) all the ſayd Clerkes or Scriueners who ſit vpon the ground, with Paper and Pennes in their hands, being ready to write whatſoeuer is commanded them. And on the other ſide (ouer againſt the *Deſterdars*) doth ſit the *Niſhawngee*, with his Pen in his hand: hauing his Officers round about him. And in the middeſt of the roome doe ſtand all ſuch as require audience of the Bench.

No Attorneys.
Chiefe *Vizirs* power.
Manner of deciding.
Dinner rites.
Copper plate.
Napkin.
Dyet.
Officers.
Drinke.
Vnder-officers vnder-dyet.

Now being all come together, and euery man ſet in his owne place, forthwith the Petitioners begin their ſuites, one by one (who haue no need of Attorneyes, for euery one is to ſpeake for himſelfe) referring themſelues to the iudgement and ſentence of the Chiefe *Vizir*, who (if hee pleaſe) may end all; for the other *Baſhawes* doe not ſpeake, but attend till ſuch time as hee ſhall referre any thing to their arbitriment, as oftentimes hee doth, for hee hauing once vnderſtood the ſubſtance onely of the Cauſe; (to free himſelfe from too much trouble) remits the deciding of the greateſt part to others; As for example, if it bee appertayning to the *Ciuill Law*, hee remits it to the *Cadeleſchers*. If it bee of *Accounts*, to the *Deſterdars*. If of *Falſhood*, (as counterfeiting the Marke or ſuch like) to the *Niſhawngee*. If concerning Merchants, or *Merchandizes* (wherein there may bee any great difficultie) to ſome one of the other *Baſhawes* which ſit by him; ſo that after this manner he doth exceedingly eaſe himſelfe of ſo great a burthen, which otherwiſe hee alone ſhould bee enforced to vndergoe; reſeruing onely to himſelfe that which hee thinketh to bee of greateſt import and conſequence. And on this wiſe they ſpend the time vntill it bee Noone: at which houre (one of the Sewers being appointed to bee there preſent) the Chiefe *Vizir* commands that the Dinner bee brought in, and immediately all the common people depart. So the roome being free, the Tables are made readie after this manner before the Chiefe *Vizir*, there is ſet vpon a ſtoole a thinne round plate of Copper tinned, about the bigneſſe of the bottome of a Barrell, at which hee with one or two at the moſt of the other *Baſhawes*, doe eate; the like is prepared for the reſt of the *Baſhawes* which doe eate together: And another for the *Cadileſchers*; one for the *Deſterdars*; and one likewiſe for the *Niſhawngee*. And hauing euery one a Napkin ſpread vpon his knees to keepe his Garments cleane; and a great quantitie of Bread being layd readie round about the ſayd Copper plates, immediately the Meate is brought in, and ſet before them vpon the Plates in great Diſhes (which they call *Tepſee*) and ſtill as they haue eaten of one Diſh, the Sewer takes off that and ſets on another. Their dyet is ordinarily Mutton, Hennes, Pigeons, Geeſe, Lambe, Chickens, broath of Rice and Pulſe, dreſſed in diuers manners, and ſome Tarts or ſuch like at the laſt; ſo in very ſhort ſpace they make an end of their Dinner. That which remayneth of the ſayd Tables, the Officers of the *Diuan* doe eate, but they haue more alſo allowed and brought them from their Kitchin. The *Baſhawes* and other Great men, haue Drinke brought vnto them, which is *Sherbet*, in great Porcelaine Diſhes; but the others doe either not drinke at all, if they doe drinke, it is faire Water brought them from the Fountaines. And the ſame time, when the *Vizirs* of the Bench and others of the *Diuan* are at Dinner, the vnder Officers, Waiters, and Keepers, doe dine alſo; the which are not leſſe ordinarily then foure or fiue hundred perſons, but their food is nothing but Bread and Pottage, which they call *Churua*.

Giuing account to the King.
By the *Cadileſchers*.

Dinner being ended, the chiefe *Vizir* attendeth onely publique Affaires, and taking Counſell together (if hee pleaſeth and thinketh it fit) with the other *Baſhawes*; at laſt, hee determineth and reſolueth of all within himſelfe, and prepareth to goe in vnto the King; It being the ordinarie cuſtome ſo to doe in two of the foure *Diuan* dayes, that is, vpon Sunday, and vpon Tueſday; to render an account vnto his Maieſtie, of all ſuch buſineſſes as hee hath diſpatched. And to this end the *Grand Signior* (after hee hath dined alſo) repayreth vnto his Chamber of Audience, and being ſet downe vpon a *Sofa*, ſendeth the *Capi Agha* (which hath in his hand a Siluer ſtaffe) to call firſt the *Cadileſchers*, who immediately riſe vp out of their places, and hauing bowed to the chiefe *Vizir*, they depart, being accompanied with the ſayd *Capi Agha*, and *Chiauſh Baſhee*, who goe before them with their Siluer ſtaues in their hands, and ſo they goe in vnto the King, to giue account and make him acquainted with what hath paſſed concerning their Charge, and ſo they being diſmiſſed, (for that day) they goe directly home to their owne Houſes.

By the *Deſterdars*.
By the *Vizirs*.
Reuerence.

Next after them are called the *Deſterdars*, who in the ſame manner are brought vnto the King, and hauing diſpatched, they take leaue, and giue place to the *Vizirs* who are called laſt of all, and goe together in a ranke one after another, the Chiefe *Vizir* being formoſt, vſhered along by the two aforeſayd Siluer ſtaues. And being come before the preſence of the *Grand Signior*, they ſtand with their hands before them, holding downe their heads, in token of Humilitie; and ſo none but the Chiefe *Vizir* ſpeaketh, and giues an account of what hee thinketh fit, deliuering his Memorials or *Arzes* one by one, the which the King hauing read, the *Vizier* taketh them, and hauing put them into a little crimſon Sattin bagge, hee moſt humbly layeth them downe againe before his Maieſtie: and ſo if the *Grand Signior* demand no further of him (the other *Baſhawes* not hauing ſpoken one word all this while) they all depart and take horſe at the ſecond Gate; and being accompanied by their owne people, and by diuers others (eſpecially the chiefe *Vizier*) who is brought euen into his owne houſe by a great companie of *Chiauſhes* and others all for the moſt part on horſe-backe) they goe euery one to his owne *Serraglio*, and ſo the *Diuan* is ended for that day, it being about two houres after noone.

Departure.

It is to be noted that ſometimes alſo the *Agha* of the *Ianizaries*, and the Captaine *Baſhaw* come to the *Diuan*, when they are at home in *Conſtantinople*, and haue buſineſſe to doe there: but the Captaine *Baſhaw* onely doth goe in vnto the King (which alſo may not be but in companie of the other *Baſhawes*) to acquaint his Highneſſe with the ſtate and affaires of the *Arſenal* and *Armado*; his place in the *Diuan* is vpon the ſame Bench, but yet hee ſitteth laſt of all the *Baſhawes*, vnleſſe he bee one of the *Viziers* (as it is often ſeene) and then hee ſitteth ſecond, or third, as he is in degree by election: but the *Agha* of the *Ianizaries* doth not ſit in *Diuan*, but ſitteth vnder the open Gallerie on the right hand, within the ſecond Gate; and if ſo bee it ſo fall out, vpon ſome extraordinarie buſineſſe, that hee be to goe in vnto the King, then he goeth firſt of all others; and being come out againe from him, he ſitteth downe againe in his place, vntill the *Diuan* be ended; and he is the laſt that departeth of all the great men.

Captaine *Baſhaw*.

Agha of the *Ianizaries*.

The *Grand Signiors* Predeceſſors were alwaies wont, and this man ſometimes commeth priuately by an vpper way to a certaine little window which looketh into the *Diuan*, right ouer the head of the chiefe *Vizier*, and there ſitteth with a Lattice before him, that he may not be ſeene, to heare and ſee what is done in the *Diuan*; and eſpecially at ſuch times when he is to giue audience to any Ambaſſadour from a great Prince, to ſee him eate, and heare him reaſon with the *Baſhawes*: and by this his comming to that window, the chiefe *Vizier* (who alwaies ſtandeth in ieopardy of loſing his head, vpon any diſpleaſure of the *Grand Signior*) is enforced to carrie himſelfe very vprightly, and circumſpectly in the managing of his affaires.

Kings priuate awfull window.

§. III.

Of Ambaſſadours entertaynment and audience.

WHen it falleth out that an Ambaſſadour from any great King is to kiſſe the *Grand Signiors* hand, it muſt bee either vpon a Sunday or vpon a Tueſday; for thoſe are the dayes appointed for his Highneſſe to giue audience, to the end he may not bee troubled at other times: and then the *Vizier* commandeth that there be a great *Diuan*, which is, by calling together all the Great men of the Port, all the *Chiauſhees*, all the *Mutaferakaes*, all the *Spahees*, and all the *Ianizaries*; who are euery one of them commanded by their Captaines to apparell themſelues in the beſt manner that they are able; and to goe euery one to his ordinary place in the ſecond Court, and there to ſtand in orderly rankes; who indeed make a very goodly ſhowe, for they are very well clothed, and are moſt of them of comely perſonage.

Ambaſſadors audience.

The *Diuan* being all in order (in which at that time there are very few or no particular cauſes at all handled) the chiefe *Vizier* ſendeth the *Chiauſh Baſhee*, with many of his *Chiauches* on horſe-backe to fetch the Ambaſſadour, who being come to the *Diuan*, is ſet face to face cloſe before the chiefe *Vizier* vpon a ſtoole couered with cloth of Gold; and hauing for a while complimented and vſed ſome pleaſant diſcourſe together; the *Baſhaw* commandeth that the dinner bee brought, the which is done after the aforeſaid manner, (only the round plate Table, on which the meate is ſet is of Siluer, and the victuals are more delicate and in greater abundance.) And ſo the Ambaſſadour, and the chiefe *Vizier*, with one or two of the other *Baſhawes* doe eate together: and for euery ſuch Banquet at ſuch times, the *Grand Signior* alloweth the Steward a thouſand Crownes to ſpend.

Ambaſſador entertayned at the *Diuan*.

They hauing dined, the *Vizier* entertayneth the Ambaſſadour: with ſome diſcourſe till ſuch time as the Ambaſſadours people haue alſo dined; and then the Ambaſſadour together with his owne attendants retire into a certaine place neere the *Grand Signiors* Gate, where hee ſtayeth till ſuch time as all the orders of the *Diuan* haue had audience of the King, who being diſmiſſed, doe all depart (except the *Baſhawes* onely, who for the *Grand Signiors* honour are to ſtay and attend in the Roome vpon his Maieſtie.) And then the Ambaſſadour is called by the Maſter of the Ceremonies, by whom hee is brought to the Gate, whereat the *Capi Agha* ſtandeth with a ranke of Eunuches, which *Capi Agha* leadeth him to the doore of the Roome, where there doe ſtand two *Capoochee Baſhees* ready, who take the Ambaſſadour, the one by one arme, and the other by the other, and ſo leade him to kiſſe his Highneſſe hand, which he hauing done, they leade him backe in the ſame manner to the wall of the Roome, where hee ſtandeth till ſuch time as the ſaid *Capoochee Baſhees*, haue alſo led ſuch of the Ambaſſadours Gentlemen as are appointed

Maſter of the Ceremonies.

His admiſſion to the Preſence.

Departure.

to kiſſe the Kings hand: and then the *Druggaman* declareth the Ambaſſadours Commiſſion, to which the *Grand Signior* maketh no anſwer, but only ſpeaketh a word or two to the chiefe *Vizir* to licence him; and ſo the Ambaſſadour departeth, doing reuerence to the King, bowing downe his head, and not pulling of his Hat or Cap at all.

Veſting.

Recompence.

This one particular is worthie the obſeruation, and that is this; There is not any perſon whatſoeuer, as well Ambaſſadour as other, which being to kiſſe the *Grand Signiors* hand, that is not veſted with a Veſt giuen him by the *Grand Signior*. And to this end, before the Ambaſſadour goeth in to the King, the chiefe *Vizir* ſendeth him ſo many Veſts as are appointed in the Canon, for him and his Gentlemen, who put them on the place where the Ambaſſadour ſtayeth till the King ſends for him to haue his audience. The ſaid Veſts are of diuers ſorts, of which there is one or two for the Ambaſſadors owne perſon of cloth of Gold of *Burſia*; the other being of lowe price worth little or nothing. But in lieu of thoſe Veſts, there is not any Ambaſſadour (which is to goe to the King for his audience;) or *Baſhaw* (which at his returne from ſome employment abroad, is to kiſſe his hand;) but they preſent him to the full of what the Canon requireth, inſomuch that the *Grand Signior* receiueth farre more then he giueth. Beſides, the *Baſhawes* (ouer and aboue the ordinarie Canon) doe giue him exceeding great and rich Preſents; together with great ſummes of money; ſometimes, to the end they may continue in his grace and fauour.

Other Ambaſſadours which come from petie Princes or States, howbeit they are veſted alſo with Veſts giuen them by the *Grand Signior*; yet they goe not to the *Diuan* in that pompe, neither are they feaſted as the others are, but goe priuatly, carrying their Preſent with them; howſoeuer they are lead in vnto the King after the aforeſaid manner.

All Ambaſſadors but the *Venetian*, at the Kings charge.

It is to be noted, that all Ambaſſadours from abſolute Princes, as well ordinary as extraordinary, (except thoſe from the *Signioria* of *Venice*, to whom from their firſt introduction it was denied) all, I ſay, lie at the charges of the *Grand Signior*; for, from his owne ſtore they haue allowed them Wheat, Barlie, Pulſe, Wood, Coles, Hay, the cuſtome of their Wine, and all other neceſſaries to ſpend in their houſes, and from the *Defterdar* ſo many Aſpars *per diem*; which prouiſion, though now of late it be ſomewhat hard to be gotten in; yet by gifts and importunitie, in the end they receiue the greateſt part of it, though the Officers will ſhare with them.

Hauing thus farre made deſcription of the *Serraglio*, and the Buildings which are therein; with ſome other particulars belonging vnto it, according to that which I haue ſeene and heard by relation. It followeth that I ſpeake ſomewhat touching thoſe which dwell in it, and concerning their miniſterie and functions.

§. IIII.

Of the perſons which liue in the Serraglio: *and firſt of the Women and Virgins, their manner of life there.*

One Lord, the reſt Slaues.

FIrſt, I ſay that all they which are in the *Serraglio*, both men and women, are the *Grand Signiors* ſlaues, and ſo are all they which are ſubiect to his Empire: for, as hee is their onely Soueraigne, ſo they doe all of them acknowledge, that whatſoeuer they doe poſſeſſe or enioy, proceedeth meerely and ſimply from his goodwill and fauour.

This *Serraglio* may rightly bee termed the Seminarie or Nurcerie of Subiects; for, in it all they haue their bringing vp, which afterward become the principall Officers, and ſubordinate Rulers of the ſtate and affaires of the whole Empire.

2000. within the Kings gate.

11. or 1200. women.

Virgins.

They which are within the third Gate, called the Kings gate, are about two thouſand perſons men and women, whereof the women (old and young one with another, what with the Kings Concubines, old women, and women ſeruants) may bee about eleuen or twelue hundred. Now, thoſe which are kept vp for their beauties, are all young Virgins taken and ſtollen from forren Nations, who after they haue beene nurtured in good manners, and can play on Inſtruments, ſing, dance, and ſew curiouſly, they are giuen to the *Grand Signior* as Preſents of exceeding great value; and the number of theſe encreaſeth daily, according as they are ſent and preſented by the *Tartars*, by the *Baſhawes*, and other great men, to the King and Queene: they doe likewiſe decreaſe ſometimes, according as the *Grand Signior* ſeeth fit, who vpon ſome occaſions and accidents, cauſeth many of them to be ſent out of this *Serraglio* into the old *Serraglio*, which is alſo a very goodly and ſpacious place, as hereafter I ſhall take occaſion to make mention of.

Virgins made *Turkes*, and how.

Kabiyah Cadun the Mother of the Maides.

Theſe Virgins, immediatly after their comming into the *Serraglio* are made *Turkes*, which is done by vſing this ceremonie onely, to hold vp their fore-finger, and ſay, *Law illaw-heh il Allawh Muhamed reſull Allawh*, that is, there is no God but God alone, and *Mahomet* is the Meſſenger of God: and according as they are in age and diſpoſition, (being proued and examined by an old woman called *Cahiyah Cadun*, that is, as wee ſay, *the Mother of the Maides*) ſo they are placed in a Roome with the others of the ſame age, ſpirit, and inclination, to dwell and liue together. Now, in the Womens lodgings, they liue iuſt as the Nunnes doe in their great

Monaſteries; for, theſe Virgins haue very large Roomes to liue in, and their Bed-chambers will hold almoſt a hundred of them a piece: they ſleepe vpon *Sofaes,* which are built long wiſe on both ſides of the Roome, ſo that there is a large ſpace in the midſt for to walke in. Their Beds are very courſe and hard, and by euery ten Virgins there lies an old woman: and all the night long there are many lights burning, ſo that one may ſee very plainely throughout the whole Roome; which doth both keepe the yong Wenches from wantonneſſe, and ſerue vpon any occaſion which may happen in the night: neere vnto the ſaid Bed-chambers they haue their *Bagnoes,* and Kitchins for their vſe at all times, with a great abundance of Fountaines of which they are ſerued with water. Aboue ouer the ſaid Bed-chambers there are diuers Roomes, where they ſit and ſew, and keepe their Chiſts in which they lay vp their apparell. They feed by whole Camaradaes, and are ſerued and waited vpon by other women; ſo that they doe not want any thing whatſoeuer which is neceſſary for them. They haue other places likewiſe where they goe to ſchoole, to learne to ſpeake and reade the *Turkiſh* tongue, to ſew, and play on Inſtruments; and ſo they ſpend the day with their Miſtreſſes which are ancient women: ſome houres notwithſtanding being allowed them for their recreation, to walke in their Gardens, and vſe ſuch ſports as they familiarly exerciſe themſelues withall.

Their manner of life.
Chambers.
Beds.
Bagnoes.
Sewing and Chiſts.
Schooling and Miſtreſſes.
Recreations.

The King doth not at all frequent or ſee theſe Virgins, vnleſſe it be at the inſtant when they are firſt giuen him, or elſe in caſe that he deſire one of them for his bed-fellow, or to ſhew him ſome paſtime with Muſike and tumbling trickes: and then hee giueth notice to the aforeſaid *Cahiyah Cadun* of his purpoſe, who immediatly chooſeth out ſuch as ſhee thinketh to bee the moſt amiable and faireſt, and hauing placed them in good order in a Roome, in two rankes, halfe on the one ſide and halfe on the other, ſhee forthwith brings in the King, who walking foure or fiue turnes in the midſt of them, and hauing viewed them well, taketh good notice of her which he beſt liketh, but ſayeth nothing, onely as he goeth out againe, he throweth a Hand-kerchiefe into that Virgins hand, by which ſhee knoweth that ſhee is to lie with him that night; and ſhe being wondrous glad of ſo good a fortune, to be choſen out from among ſo many to enioy the ſocietie of an Emperour, hath all the art that poſſible may bee ſhewen vpon her by the *Cadun,* in attiring, painting, and perfuming her, and ſo at night ſhee is brought to ſleepe with the *Grand Signior* in the womens lodgings: (there being diuers Chambers appropriated for that buſineſſe onely: and being in bed they haue two great Waxe lights burning by them all night, one at the beds feet, and the other by the doore; and there are appointed (by the *Cadun*) diuers old *Blacke-moore* women, which watch by turnes that night in the Chamber, two at a time, one to ſit by the ſaid light at the Beds feet, and the other by the doore, and when they will they change, and other two ſupply their roomes, without making the leaſt noiſe imaginable, ſo that the King is not any wiſe diſturbed. And in the morning when his Highneſſe riſeth (for he riſeth firſt) he changeth all his apparell from top to toe, leauing thoſe which hee wore to her that he lay withall, and all the money that was in his pockets were it neuer ſo much; and ſo departeth to his owne lodgings, from whence alſo he ſendeth her immediatly a Preſent of Iewels, Veſts and Money of great value, according to the ſatisfaction and content which hee receiued from her that night: in the ſame manner hee is to deale with all the others which hee maketh vſe of in that kind, but with ſome he continueth longer, and enlargeth his bounty more towards ſome then to others, according as his humour and affection to them encreaſeth; by their fulfilling his luſtfull deſires. And if it ſo fall out, that any one of them doe conceiue by him and bring forth his firſt begotten child, ſhe is called by the name of *Sultana* Queene, and if the child bee a ſonne, then ſhee is confirmed and eſtabliſhed by great Feaſts and Solemnities; and hath a dwelling apart aſſigned vnto her, of many ſtately Roomes well furniſhed, and many ſeruants to attend vpon her: The King likewiſe alloweth her a very ſufficient Reuenue, that ſhee may giue away and ſpend at her pleaſure, in whatſoeuer ſhee may haue occaſion; and all they of the *Seraglio* doe acknowledge her for Queene, ſhewing all the reſpect and dutie that may bee, both to her and hers.

Kings comming to them.
Preparations.
Bed-chamber rites.
Reward.
Sultana Queen
Her allowance.

The other women (howſoeuer they bring forth iſſue) are not called *Queenes;* yet they are called *Sultanaes,* becauſe they haue had carnall commerce with the King. And ſhee onely is called *Queene,* which is the Mother of the firſt begotten Sonne, Heire to the Empire: the which *Sultanaes* being frequented by the King at his pleaſure, haue alſo this prerogatiue, to be immediatly remoued from the common ſort, and to liue in Roomes apart, exceeding well ſerued and attended, and haue no want either of Money, or of Apparell, in conformitie of their degree. All theſe *Sultanaes* doe reſort together very familiarly, when they pleaſe; but not without great diſſimulation and inward malice, fearing leſt the one ſhould be better beloued of the King then the other; howbeit in outward ſhew they vſe all kind of curteſie one towards another.

Other *Sultanaes.*

And if it happen that the firſt begotten ſonne of the Queene (Heire to the Empire) ſhould die, and another of the *Sultanaes* ſhould haue a ſecond ſonne; then her ſonne being to ſucceed the deceaſed Heire, ſhee is immediatly made Queene, and the former ſhall remayne a *Sultana* onely: and ſo the title of Queene runneth from one *Sultana* to another, by vertue of the ſonnes ſucceſſion.

Queen changed.

Nuptiall rites.

Sometimes the Queene was wont to bee wedded to the King, but now ſhee paſſeth without the *Kebin*, that is, without an aſſignment of any Ioynture, or celebrating the Nuptiall rites; which is nothing elſe, but in the preſence of the *Muftee*, to giue each of them their aſſent to Matrimonie, of which the *Muftee* maketh *Hoget*, that is, an ***authenticall Writing*** or Teſtification, not onely of the Conſent of the two parties contracted, but alſo of the Dowrie which the King is to allow her.

Ioynture.

Guard of black Eunuches.

Canuaſſe-way.

The reaſon why the Queenes are not now (nor haue not beene of late) eſpouſed; is, not to diſmember the Kings Patrimonie of fiue hundred thouſand Chicquins a yeere: For, *Sultan Selim* hauing allowed ſo much to the Empreſſe his Wife, (to the end ſhe might ſpend freely, and build Churches and Hoſpitals, ſo that by all meanes ſhe might bee honoured and eſteemed) left order by Canon, that all his Succeſſours ſhould doe the like, if ſo bee they determined to be marryed to their Queenes. But now the ſayd reuenues being otherwiſe imployed, the *Baſhawes* doe what in them lyeth to diſſwade the *Grand Signior* from marrying: and ſo much the rather, becauſe they would haue none but the King alone to rule: yet howſoeuer, (married or not married) the Mother of the Heyre is by euery one called and acknowledged for Queene, and preſented with rich Preſents from all great Perſonages, and hath continually at her Gate, a Guard of thirtie or fortie blacke Eunuches, together with the *Kuzlar Aga* their Maſter, whom ſhee commandeth and imployeth in all her occaſions, and ſo doe all the other *Sultanaes*, the which neuer ſtirre out of the *Serraglio*, but in companie of the King himſelfe, who oftentimes carrieth either all or moſt of them, abroad by water to his other *Serraglio's* of pleaſure. And in thoſe wayes through which they paſſe to goe to and fro their *Kaiks*, their is Canuaſſe pitched on both ſides, and none are by them but blacke Eunuches, till they are ſetled cloſe in the roome at the ſterne of the *Kaik*; then goe in the Barge-men: ſo that in fine, they are neuer ſeene by any men, but onely by the *Grand Signior* and the Eunuches.

Kings Daughters and Siſters

Portion-Cheſt

Slaues and Eunuches.

The Kings Daughters, Siſters, and Aunts, haue their lodgings alſo in the ſame *Serraglio*, being roially ſerued, and ſumptuouſly Apparelled, and liue together by themſelues in continuall pleaſures; vntill ſuch time as the King ſhall bee pleaſed to giue them in Marriage, and then they come out of that *Serraglio*, and carry each of them along with them a Cheſt which the King giues them, full of Gownes of Cloath of Gold, rich Iewels, and Chicquins, to the value of at leaſt thirtie thouſand pounds ſterling *per* Cheſt; and that is (as wee call it) their ***Portion***. They carrie likewiſe along with them, all that which they hid from time to time, things of great price which haue beene giuen them, which ſometimes amounteth to a great matter, and ſtands them in ſtead all their liues time. And if ſo bee that the *Grand Signior* loues them, and is willing to further them, and deale roially with them; then they are ſuffered to carry out of the *Serraglio*, as many Slaues with them as they will, (prouided they exceed not the number of twentie a piece) and ſuch Eunuches as they like beſt for their ſeruice. Theſe alſo being named *Sultanaes*, reſerue ſtill (during their liues) the ſtipend which they had within the *Serraglio*, ſome a thouſand, and ſome a thouſand fiue hundred Aſpers *per Diem*, the Slaues alſo and the Eunuches doe likewiſe enioy their former allowance. Their Houſes are furniſhed, both with houſholdſtuffe and other neceſſarie prouiſion from the Kings *Haſineh* and *Begglick*, that they may liue *Alla grande*, like *Sultanaes*; ſo that in concluſion, they liue farre better without the *Serraglio* then they did within.

Bill of Dowrie.

Priuatneſſe.

Viſitings.

And if ſo bee, that a *Baſhaw* hauing marryed one of them, bee not prouided of a Houſe fit for her, then the King giueth her one of his (for hee hath many) that her Houſe may bee correſpondent with her Greatneſſe and qualitie. Now for the Husbands part, hee is on the contrarie to make her a Bill of Dowrie, which is called *Kebin*, as aforeſayd, of at leaſt a hundred thouſand Chicquins in money, beſides Veſts, Iewels, Brooches, and other Ornaments, amounting to a great ſumme. For although the faſhion of a *Sultanaes* habite bee common, and nothing different from other Womens, yet the ſubſtance is farre more proud and coſtly; the which redounds to the great charge and loſſe of their Husbands. They being thus marryed, doe not at all conuerſe with any men, more then they did when they liued in the Kings *Serraglio*, (except with their owne Husbands) but with women onely; and that is commonly when they goe vpon viſits to ſee their old acquaintance in the *Serraglio*: but hauing themſelues come foorth of the ſame (as I ſayd before) they may not come in againe without the *Grand Signiors* leaue and ſufferance.

They are their Husbands maſters.

Their Dagger.

Diuorce.

Theſe *Sultanaes* (the *Baſhawes* wiues) are for the moſt part their Husbands Maſters, and command them as they pleaſe: they alwayes weare a *Haniar* (that is, a Dagger) ſet with rich Stones, in token of their predomination, and call their Husbands *Slaues*, doing good or euill for them, as they receiue content & ſatisfaction from them, or as they find them powerfull with the King. And ſometimes they put their Husbands away and take others, but not without the *Grand Signiors* leaue, which would proue to bee the death and ruyne of the poore Husbands.

What becomes of the other Women.

Now the other women, which neuer were ſo fortunate as to bee beloued of the King, liue together and dyet with the reſt, waſting their youthfull dayes amongſt themſelues in ***euill thoughts***, (for they are too well lookt vnto to offend in *Act*,) and when they are growne old, they ſerue for Miſtreſſes and Ouer-ſeers of the young ones, which daily are brought into the *Serraglio*: but hold it their beſt fortune (their former hopes of being Bed-fellowes to an Emperour: being now fruſtrated) through ſome accident, to bee ſent forth from thence into the old *Serraglio*, for from thence they may bee married (if the Miſtreſſe of that place giue her conſent) and take with them ſuch money, as they through their frugallitie haue ſaued and ſpared of their former allowance in the Kings *Serraglio*, and ſuch things as haue beene giuen them, which may amount to a reaſonable value. For in the *Serraglio* they get many things from the *Sultanaes*, beſides their currant pay out of the Kings *Hazaneb*, of fifteene or twentie Aſpers *per diem*. For the middle ſort, and foure or fiue for the baſer ſort, the which is payed at euery three moneths end, without any deferring or contradiction: In that manner alſo are the *Sultanaes* paide, *viz.* quarterly, hauiug for their allowance from a thouſand to a thouſand fiue hundred Aſpers a piece, *per diem*. Beſides, as many cloathes as they will, and Iewels in great abundance, giuen them from the Kings owne hands.

Manner of their pay.

Cloathes and Iewels.

The women Seruants alſo haue two Gownes of Cloath a piece, *per annum*, and a piece of fine Linnen for Smocks, of twentie Pikes long, and a piece more fine for Hankerchiefes, of ten Pikes, and at the *Byram* one ſilke Gowne a piece, and ſomewhat elſe, according to the pleaſure and liberalitie of the *Grand Signior*, who at that time hath commonly a bountifull hand towards the Women. And giueth to the *Sultanaes*, Gownes with very rich Furres, Eare-rings, Brooches, Bodkins, Bracelets for their armes and legges, and ſuch like things ſet with Stones of great worth; of which the King hath an abundance, by reaſon of the vnſpeakable number of Preſents which are giuen him. The *Sultanaes* are likewiſe preſented at ſuch times, by the *Baſhawes* and their Wiues (that by their meanes they may continue in grace and fauour with the *Grand Signior*) with moſt ſtately and rich Gifts, and with money alſo which indeed is more acceptable to them then any other kinde of Preſent. For, they being very couetous, doe hoord vp and ſpend very ſparingly, abandoning all manner of prodigalitie (in what may concerne their owne priuate purſes) but witilie prouide againſt diſaſtrous times which may betide them, and eſpecially againſt the Kings death: for then (excepting the Queene which remayneth ſtill in the *Serraglio*, Mother to the ſucceeding King) all the other poore deſolate Ladies (loſing the title of *Sultanaes*) are immediatly ſent to the old *Serraglio*, leauing behind them their Sonnes and Daughters (if they haue any liuing) in the Kings *Serraglio*, there to bee kept vnder the gouernment of other Women appointed for that ſeruice.

Byram-gifts.

Sultanaes Preſents.

Frugalitie.

Old *Seraglio*.

And in ſuch caſe, finding themſelues wealthy, they may Marrie with men of reaſonable good qualitie, according to the meaſure of their portion or eſtate, and according to the good-will of the Miſtreſſe of the old *Serraglio*, but with the *Grand Signiors* conſent. Notwithſtanding, who will (for the moſt part) not onely know the condition of their Husbands, but alſo what Dowrie they will bee content to make them ſure of, in caſe their Husbands ſhould put them away without their conſents, or otherwiſe leaue them Widdowes: So that by meanes of their being turned out of the Kings *Serraglio*, it is often ſeene, that though the Daughter of the King bee married to a *Baſhaw*, yet the Mother of that Daughter muſt bee content with a Husband of ſmall account, farre vnequall and much inferiour, both in Title, wealth, and reputation, to her Sonne in Law.

Daughter preferred to the Mother.

The *Sultanaes* haue leaue of the King, that certayne *Iewes* women may at any time come into the *Serraglio* vnto them, who being extraordinary ſubtill Queanes, and comming in vnder colour of teaching them ſome fine Needle-worke, or to ſhew them ſecrets in making Waters, Oiles and Painting ſtuffes for their Faces; (hauing once made friendſhip with the Eunuches which keepe the Doores, by often bribing them) doe make themſelues by their craftie inſinuation, ſo familiar with the Kings women, that they rule them as they pleaſe, and doe carrie out any thing to ſell for them, or buy and bring in whatſoeuer the *Sultanaes* ſhall haue a will to. And hence it is, that all ſuch *Iewes* women as frequent the *Serraglio*, doe become very rich. For, whatſoeuer they bring in they buy it cheape, and ſell it deare to them; and then on the contrary, when they haue Iewels to ſell for the *Sultanaes*, (which are to bee conueighed out by ſtealth) they receiue their true value for them of Strangers, and then tell the ſimple Ladies who know not the worth of them, (and are afraid to bee diſcouered) that they ſold them peraduenture for halfe that which they had for them.

Iewiſh women.

Their Arts.

And by this meanes, there come things of great price out of the *Serraglio*, to bee ſold at very eaſie rates: yet in the end the *Iewes* haue but a bad market of it, for being diſcouered to be rich, and their wealth to be gotten by deceit, they oftentimes loſe both Goods and life too. The *Baſhawes* and *Defterdar* altogether ayming at ſuch as they are, thinking by that meanes to reſtore to the *Grand Signior*, that which hath beene from time to time ſtollen from him, and the rather for that they themſelues, ſeldome want their ſhares in the eſtates of ſuch delinquents.

Ill ſucceſſe.

The Women of the *Serraglio*, are puniſhed for their faults very ſeuerely, and extreamely beaten by their Ouer-ſeers: and if they proue diſobedient, incorrigible and inſolent, they are by the Kings order and expreſſe commandment, turned out and ſent into the old *Serraglio*, as being reiected and caſt off, and moſt part of that they haue is taken from them. But if they ſhall be found culpable for Witchcraft: or any ſuch hainous offence, then are they tyed and put into a Sacke, and

Puniſhments of the Women.

Death.

in the Night caſt into the Sea: ſo that by all meanes it behooueth them to bee very obedient, and containe themſelues within the bounds of honeſtie and modeſtie, if they meane to come to a good end.

Preuention of Luſt.

Now it is not lawfull for any one to bring ought in vnto them, with which they may commit the deeds of beaſtly vncleanneſſe; ſo that if they haue a will to eate Cucumbers, Gourds, or ſuch like meates, they are ſent in vnto them ſliced, to depriue them of the meanes of playing the wantons; for, they being all young, luſtie, and laſciuious Wenches, and wanting the ſocietie of Men (which would better inſtruct them) are doubtleſſe of themſelues inclined to that which is naught, and will be poſſeſt with vnchaſt thoughts.

§. V.

Of the Agiamoglans, *how taken, diſtributed and employed.*

Agiamoglans 700.

Renegado Children. How taken.

HAuing already ſpoken of the Women, I now will ſay ſomewhat of the *Agiamoglans* which ſerue in the *Serraglio*, and of their employments. They are in number about ſeuen hundred, from twelue to fiue and twentie, or thirtie yeeres of age at the moſt, being all of them *Chriſtian* Renegadoes, as all *Agiamoglans* are, which are gathered euery three yeeres in *Morea*, and in all the Prouinces of *Albania*; the which tythe Children are diſpoſed of in this wiſe. They are ſometimes more, and ſometimes fewer, according to the diſcretion of the *Capichees*, appointed for that ſeruice, but a whole harueſt of them, ſeldome or neuer exceeds the ſumme of two thouſand, and are taken from ſuch Families as are thought to bee of a more warlike diſpoſition; they may not bee (when they are gathered) of aboue twelue or fourteene yeeres of age, leaſt they ſhould bee vnfit for a new courſe, and too well ſetled in Chriſtianitie: and being kept faſt for a while by the *Capichees*, they are then forthwith ſent to *Conſtantinople*, to bee diſtributed and ſhared out as followeth.

How vſed.

Apparell.

Election of the beſt.

Circumciſion.

Schooling.

So ſoone as they are arriued at the Port, they are all cloathed in *Salonichi* Cloath, it skilleth not of what colour, and yellow Caps of Felt on their heads, in the forme of a Sugar-loafe. And being brought before the Chiefe *Vizir* (who at that time is accompanied with the other *Baſhawes* and Officers of the *Serraglio*) hee maketh choiſe of as many, as he ſeeth to bee well-fauoured and iudgeth to bee likely to proue Souldiers. Then this choiſe being made, the Youthes choſen by the Chiefe *Vizir*, are carried by the *Buſtangee Baſhee* into the Kings owne *Serraglio*, and there diſtributed to ſuch Companies as want their compleat number: then are they Circumciſed and made *Turkes*, and put to learne the *Turkiſh* Tongue; and according as their inclination is diſcouered by their Ouer-ſeers, ſo are they encouraged, and ſuffered to proceed (if it bee in goodneſſe) and are taught to Write and Read: but they are in a manner all of them taught to Wreſtle, to Leape, to Runne, to ſhoote in a Bow, and to conclude, all ſuch Exerciſes, as are beſeeming a Souldier.

The reſt how diſpoſed.

Otooracks, militer Emeriti.

Now part of the reſidue of them are diſtributed by the Chiefe *Vizir*, into all the *Grand Signiors* Gardens and Houſes of pleaſure, and into ſuch Ships as ſayle for the Kings account, and which goe to lade Wood and ſuch like prouiſion for the *Serraglio*; conſigning them to the Maſters of the ſayd Veſſels, with this Condition, to reſtore them againe when hee ſhall require them: And ſo hee doth with the chiefe Arts-men of all ſorts of Occupations, to the intent the Youths may learne and practice the ſayd Arts in their Lodgings at home; when they are become *Ianizaries*, or elſe if they pleaſe abroad at the Warres alſo. Hee giueth likewiſe to all the *Baſhawes*, and Great men of the Court, as many as they pleaſe, to ſerue them deliuering them by Name vnto them, and writing them downe in a Booke, that hee may haue them againe when there ſhall be occaſion to make them *Ianizaries*. Now theſe which are giuen to the *Baſhawes*, are the ſcumme and refuſall of all the reſt; and are employed onely in the ſeruice of Stables, Kitchins, and ſuch baſe Offices. But the other are put into diuers *Serraglio's*, vnder the cuſtodie and diſcipline of certayne Eunuches, who are appointed to bee their Ouer-ſeers, and take care that they bee brought vp and trayned in Militarie exerciſes, vntill ſuch time as they become fit to bee accepted into the number of the *Ianizaries*, in the roomes of the Dead, or of Old ones, which are no longer fit for the Warre, but are made *Otooracks*, and haue leaue to ſtay at home. So that I may ſay, all theſe are in a manner kept in a *Seminarie*, to ſerue at all hands. The King, Queene, and Chiefe *Vizir*, employing them alſo many times in their Buildings, and other very laborious Offices, without exception.

Booke and Penſion.

Theſe *Agiamoglans* being thus diſtributed, the Chiefe *Vizir* preſents a Booke of all their Names to the *Grand Signior*, who hauing ſeene it, appointeth to euery one his Penſion, according to the ordinary Canon, which is of two or three, or at the moſt, fiue Aſpers *per diem*. And the ſayd Booke in which their ſeuerall Penſions are diſtinctly ſet downe, being vnder-written by the Kings owne hand, is forth-with conſigned into the cuſtodie of the Chiefe *Defterdar*, that euery one may duely receiue his pay. Now this *Defterdar* is bound, when hee giueth out their pay, (that is, once in three moneths) to viſit them; enquiring who is dead, and taking good notice how the others liue and ſpend their times, whither they profit or not by their Tutors and Ouer-ſeers.

I will now returne to ſpeake of the *Agiamoglans* of the *Serraglio*, hauing not thought it ſuperfluous to haue digreſſed a little; for although it hath not beene to that purpoſe, yet it may prooue delightſome to thoſe who haue not as yet heard of thoſe paſſages ſo diſtinctly.

These *Agiamoglans* of the *Serraglio*, albeit they were choſen out of the reſt by the Chiefe *Vizir*, yet are their firſt employments but very baſe and ſlauiſh, for they ſerue in the Stables, Kitchins, Gardens, for digging, for cleauing of wood, and are made to row in *Kaiks*, and to lead the Grey-hounds a courſing; and indeed any thing, which is commanded them to doe by their *Oda Baſhees*, who are *Decurions* and *Centurions*, and haue about fifteene Aſpars *per diem*, two Veſts of Cloth *per annum*, two pieces of Linnen Cloth for Shirts and Handkerchiefes, and ſo much Satten or fine Cloth, as may make each of them a paire of *Chiakshirs*, or Breeches after their faſhion downe to the heeles, and ruffled in the ſmall of the legge like our Boots: Neuertheleſſe, theſe *Oda Baſhees* are all vnder command of the *Kahiyah*, who is the *Buſtangee Baſhees* Steward; now the *Buſtangee Baſhee* himſelfe may haue about three hundred Aſpars *per diem*, for hee is their Patrone, Iudge, and Protector. And to the end that the *Oda Baſhees*, and *Bulook Baſhees* may bee knowne from the common ſort of *Agiamoglans*; they weare great broad ſilken Girdles of diuers colours about their middles, and are allowed a larger ſtipend; who by authoritie giuen them from the *Kahiyah*, doe bring the Vnderlings to ſuch an extraordinary ſubjection by their often beating them, that they doe not only, not refuſe all manner of paines taking, but patiently vndergoe whatſoeuer is done vnto them.

Agiamoglans of the *Serraglio* how vſed.

Their wages.

Gouernment.

Gouernours.

Slauerie.

They haue their Tearmes and Prerogatiues amongſt themſelues, ſucceeding or preceding one another, according to the length of time which they haue ſpent in the *Serraglio*; ſo that in Proceſſe of time (if they ſtill continue there, and are not ſent out vpon other occaſions) they may aſpire to the degrees of Chiefe Steward to the *Buſtangee Baſhee*, or of *Buſtangee Baſhee* himſelfe, which is a very eminent place; for hee ſteeres the Kings *Kaick*, and weareth a *Telbent* vpon his head in the *Serraglio*, although he were but lately an *Agiamoglan*, and did weare one of the aforeſaid felt Caps, who alſo (if the King loue him, as commonly hee doth) may riſe to greater dignities; as to be Captaine *Baſhaw*, &c. nay, ſometimes to be Chiefe *Vizir*.

Poſſibilitie of preferment.

Theſe *Agiamoglans* are not altogether forbidden to goe abroad, but may vpon vrgent occaſions be licenſed: And the *Buſtangee Baſhee* alwayes takes good ſtore of them along with him, when by the Kings order hee goeth to ſee ſome great man put to death, the which is commonly done by the hands of three or foure of the chiefeſt and ſtrongeſt of the ſaid *Agiamoglans*.

There are brought in amongſt them ſometimes, (but indeed very ſeldome) naturall borne *Turkes*, by meanes made to the *Buſtangee Baſhee*, who therein doth greatly pleaſure ſuch poore folkes as are willing to bee rid of their children; but it muſt firſt bee made knowne to the *Grand Signior*, and done with his conſent.

Some *Turkes*.

Their Roomes, *Bagno's*, and Kitchins, are about the wals of the *Serraglio*, on the out ſide, diuided ſeuerally to each company of them, and built for the more commoditie of ſuch Offices and Seruices, as the ſaid *Agiamoglans* are appointed vnto.

Their Roomes.

And as for their Diet, they order it as they pleaſe, hauing their fleſh and Pulſe for their Pottage, their Bread and euery thing for Food, deliuered them euery day, and the dreſſing of it left to themſelues: And in that they lye neere the Sea-ſide by the wals of the *Serraglio*, they take good ſtore of fiſh, part of which they ſell, and reſcue the reſt to themſelues.

Dyet.

They ſleepe alwayes in their clothes (taking only off their vppermoſt coat, and their ſhooes) according to the ordinarie cuſtome of the poorer ſort of *Turkes*, betweene a couple of Rugges in the Winter, and thinne Blankets in Summer. They neuer ſee King, vnleſſe it be when he paſſeth through the Gardens to ſome Sport, or when he taketh Boat, or elſe when he goeth a hunting, for he makes them ſerue in ſtead of Hounds to hunt wild beaſts.

Sleepe.

But when his Highneſſe will be in the Gardens to take his pleaſure with his women, all the *Agiamoglans* being warned by *Heluet*, get them out with all ſpeed at the Gates by the Sea ſide, where they may walke vpon the Bankes and Cauſeyes, but muſt not goe in againe vntill the King be departed: For there muſt none come neere the women but himſelfe, and his blacke Eunuches: Nay, if any other ſhould but attempt (by ſome tricke in conueighing himſelfe into ſome priuate corner) to ſee the women, and ſhould bee diſcouered, hee ſhould immediately bee put to death. Euery one therefore (ſo ſoone as they haue notice of the Kings comming into the Gardens with his women) runnes out of ſight, as farre as they can, to bee free from all feare, and ſuſpition.

None may ſee the Kings women.

Now of this Ranke of *Agiamoglans*, which are in the Kings *Serraglio*, they doe not make *Ianizaries*, as they doe of thoſe which are put into the other *Serraglio's* and Nurſeries to bee brought vp; and of ſuch as are lent to diuers of the Kings ſubjects, as Tradeſmen and ſuch like, and to the *Baſhawes*. But his Highneſſe turne is ſerued of theſe, to beſtow vpon his Gentlemen, when he employes them abroad in ſome principall Gouernment, that they may be as Aſſiſtants

Ianizaries made of *Agiamoglans* in other Seminaries. Other vſes of them.

vnto them in their buſineſſes; who alſo in time become men of reaſonable eſtate and condition themſelues. The *Grand Signior* likewiſe maketh vſe of them when he intendeth a journey to any place; as when he goeth to the Wars, or any whither farre from *Conſtantinople*, for the pitching of his Tents, for remouing and carrying of Chiſts and Baskets, and many other ſuch like Manuall Seruices, as happen, in thoſe times. For which employment the King neuer carrieth with him leſſe then foure or fiue hundred.

§. VI.

The choiſe Agiamoglans, *ſeuere Diſcipline and Education in foure Subordinate Schooles, and their after-aduancements.*

IT now remayneth, that I ſay ſomewhat of thoſe Youths which are kept in better faſhion in the *Serraglio*, for the King and Countreyes Seruice, brought vp in Learning, in the knowledge of the Lawes, and in Military Exerciſes, that they may bee able to performe thoſe things which belong to the Gouernment of the whole Empire. And albeit for the moſt part theſe are Chriſtian Captiues and Renegado's, yet there are ſome Naturall borne *Turkes* amongſt them, (youths of very comely aſpect, whoſe out-ſides muſt promiſe a great deale of goodneſſe;) brought in by the *Capee Agha's* meanes (who is the great Chamberlaine) with the Kings conſent; but this hapneth but very ſeldome, and that with great difficultie: For, the ancient Inſtitution was, that they ſhould alwayes be of Chriſtian Renegado's, of the moſt Ciuill and Nobleſt that could be found.

Turkes hardly admitted.

Noble Captiues.

And when in the Warres, either by Sea or Land it ſhall ſo happen, that any youth bee taken, who is of Noble Parents, he is preſently appointed and markt for the *Grand Signior*, and is inſtructed in matters of Gouernment, being as it were ordayned for great Employments. Now ſuch are of great eſteeme, for the *Turkes* themſelues affirme, that Nobleneſſe of Birth cannot but produce the moſt vertuous and generous ſpirits; eſpecially, when they are well nurtured and tutered, as it is profeſſed in the *Serraglio*; where there is great ſeueritie vſed in all the Orders of Diſcipline, the Gouernment of them being in the hands of the Maſters, who are all for the moſt part white Eunuches, which are very rough and cruell in all their Actions; Inſomuch, that their Prouerbe ſaith, that when one commeth out of that *Serraglio*, and hath runne through all the Orders of it, he is, without all queſtion, the moſt mortified and patient man in the World. For the *blowes* which they ſuffer, and the *faſtings* which are commanded them for euery ſmall fault, is a thing of great admiration: Nay, ſome of them are ſo ſeuerely handled, that although their time of being in the *Serraglio* be almoſt expired, and that they ſhould in few yeeres come forth to bee made great men, yet not being able to ſuffer ſuch crueltie any longer, they procure to bee turned out, contenting themſelues with the Title and ſmall pay of a *Spahee*, or a *Mutaferaka*, rather then be ſo often puniſhed, and made weary of their liues.

Eunuches cruell.
Mortification *Turkiſh*.

Their number.

The number of theſe youths is not prefixed, but there are of them ſometimes more, and ſomtimes leſſe; for the King entertaynes very willingly all ſuch as are giuen him of the aforeſaid qualitie (if ſo be that they be young) and as I haue heard, they are commonly about an hundred.

The courſe that is taken with them, ſo ſoone as they come into the *Serraglio*, is admirable, and nothing reſembling the Barbariſme of *Turkes*, but beſeeming Subjects of ſingular Vertue and Diſcipline. For they are exceeding well entred, and daily taught aſwell good faſhion and comely behauiour, as they are inſtructed in the Rites and Ceremonies of the *Mahometan* Law, or in Military Diſcipline. And for this purpoſe they haue Roomes, which the *Turkes* call *Oda's*, but we may more properly (in regard of the vſe they are put vnto) call them *Schooles*; of which there are foure, the one taking Degrees from the other. Now into the firſt they all come, when they are but childden, where the Primarie Precept they learne is Silence; then their perſonall Poſitures, betokening ſingular Reuerence to the King; which is, that they hold downe their heads and looke downwards, holding their hands before them joyned a croſſe.

Diſcipline in Religion and Ciuilitie.

Foure *Oda'h* Schooles.
Silence firſt Leſſon.
2. Reuerence.

Booke or Check-roll.

They are ſeene of the King, and regiſtred in a Booke by their *Turkiſh* Names, and the Names of their Natiue Countreyes ſet downe with them; they receiue Penſions from the *Grand Signior*, which is ordinarily from three to fiue Aſpars *per diem*. The Copie of the Booke is ſent to the great *Defterdar*, that euery one of them, may in due time haue the aforeſaid Penſion ſent vnto them. Then (by a white Eunuch who is chiefe ouer all the other Maſters and Vſhers) they are ſet to learne to write and reade, and to practiſe the *Turkiſh* Tongue; and are taught their Prayers, with all Reuerence to the Religion in the *Arabian* Tongue. And in this *Oda'h*, they are both Morning and Eeuening ſo diligently followed, and carefully lookt vnto, that by report it is a thing of admiration: Now, for the moſt part, they all ſtay at the leaſt ſix yeeres in this Schoole, and ſuch as are dull and hard of apprehenſion ſtay longer.

3. Grammer and Religion to write, reade, and ſpeake *Turkiſh* and *Arabian* Praiers.

Second Shoole.

From this *Oda'h* they are remoued to the ſecond, where (by more Learned Tutors then the former) they are taught the *Perſian*, *Arabian*, and *Tartarian* Tongues; and take great paines in reading diuers Authors, that they may be the better able to ſpeake the *Turkiſh* Elegantly; which cannot be done without ſome knowledge in thoſe three Tongues, vpon which the *Turkiſh* chiefly doth depend: So that there is found a great difference betweene their ſpeech, and that of the vulgar ſort.

4. Rhetorike & Languages. *Perſian, Arabian Tartarian.*

Here alſo they begin to learne to wreſtle, to ſhoot in a Bow, to throw the Mace, to toſſe the Pike, to handle their Weapons, to runne, &c. And in theſe Exerciſes in their ſeuerall Orders and ſeuerall Places, they ſpend whole houres, being ſeuerely puniſhed if they ſhall in any wiſe ſeeme to grow negligent.

5. Bodily Exerciſes.

They ſpend other fiue or ſixe yeere likewiſe in this *Odah*, from the which (being become men, ſtrong, and fit for any thing) they are remoued to the third *Odah*, where (forgetting nothing of what they haue learned before, but rather bettering themſelues) they alſo learne to ſit a Horſe, and to be quicke and nimble in the Warres: Moreouer, euery one of them (according to his inclination and diſpoſition) ſhall learne a Trade, neceſſary for the Seruice of the Kings perſon, *viz.* to make vp a *Telbent*, to ſhaue, to paire nayles, to fold vp Apparell handſomely, to keepe Land-ſpaniels, to keepe Hawkes, to be Sewers, to be Quiries of the Stable, to be Target-bearers, and to waite at the *Grand Signiors* Table, and the like Seruices, as it is alſo vſed in the Courts of other Kings and Emperours. So that hauing beene in theſe Offices foure or fiue yeeres, they become men able to teach others.

Third Schoole

6. Horſmanſhip and Actiuitie.

7. Trades

And whilſt they are in theſe three Schooles, they are but indifferently apparelled, hauing their two Veſts of Cloth *per annum*, ſomewhat fine, but their Linnen is ſuch as the others weare, and ſo they muſt be contented to be vnder the correction of their Maſters, who are ſo ſeuere, that for euery fault, or for ſuſpition only of Diſhoneſtie, cauſe them to bee puniſhed with an hundred blowes on the ſoles of the feet, and on the Buttocks, inſomuch that they leaue them oftentimes for dead. Neither are they permitted whilſt they remayne in theſe three *Oda's*, to bee familiar with any but themſelues, and that with great modeſtie too: ſo that it is a matter of great difficultie for any Stranger to ſpeake with them or ſee them; which if it be obtayned, it muſt be by expreſſe leaue from the *Capee Agha*, who cauſeth an Eunuch to bee there preſent, ſo long as any Stranger ſhall bee in the company of any of the ſaid youths. Nay, when they haue occaſion to goe to the *Bagno*, or the like neceſſary buſineſſe, they are very narrowly lookt vnto by the Eunuches, to keepe them by all meanes from any filthy Actions: And if they ſhall be found guiltie, or accuſed of any fault, they are moſt ſeuerely puniſhed for it: And in their Bed-chambers (which are long Roomes, and hold about fortie or fiftie in each of them; for they ſleepe neere one another vpon the *Sofas*) there are euery night Lampes lighted, and Eunuches lying by them to keep them in awe, and from lewd and wanton behauiour.

Puniſhments.

Cloſeneſſe.

Bed-chambers

Some of them alſo doe learne Mechanicke Arts, as ſewing in Leather (which is in great eſteeme amongſt the *Turkes*) to mend Guns, to make Bowes and Arrowes, and Quiuers, and the like; from which Trades they often haue both their Sir-name and their Reputation too; For they are exceedingly beloued, who are diligent and flye Idleneſſe.

Sewing in Leather, &c.

And the Eunuches make great tryall of their conſtancie in Religion, ſearching (as farre as in them lyes) their hearts, to ſee how they ſtand affected to *Turciſme*: For the time growing neere, wherein they are to paſſe to the fourth *Odah*, which is the chiefeſt and laſt, and from which they are called to buſineſſe of great import; they would not then haue them at all remember that they were formerly Chriſtians, or to haue any deſire imaginable to turne to their firſt beliefe; leaſt they ſhould by ſome ſtratagems and politike carriage, proue diſaduantageous to the *Turkiſh* Empire. So then, all poſſible proofe and triall being made, and they found to bee moſt ſtrongly perſwaded in themſelues of the truth of that Religion, they then are preferred to the fourth *Odah*, where they are once more regiſtred: For all they which are of the third *Odah* are not tranſlated to the fourth at one and the ſame time, but only ſuch as haue gone through all the Degrees in the three former, and are become fit for Seruice: And there is an Account kept apart of them which come into this fourth *Odah*, for they are immediately ordayned for the *Grand Signiors* owne Seruice, and haue their pay encreaſed, ſome more and ſome leſſe, vnto eight Aſpers *per diem*, and their Habits changed from Cloth to Silke, and Cloth of Gold of great price: but continue ſtill with their heads and beards ſhauen, only they ſuffer ſome lockes to grow on each ſide from their temples, which hang downe below their eares, for a ſigne that they are they which are neereſt to the preferment of comming into the Kings Chamber.

Tryall of Religion.

Fourth Schoole.

Preferments.

They muſt be very cleanly and neat in their Apparell before they come about the *Grand Signiors* perſon; many of them accompanying him euer when he goeth abroad vpon pleaſure: And they may freely conuerſe with all the great men of the *Serraglio*, and with the *Baſhawes* alſo, and are often preſented with great gifts by men of great qualitie, to keepe in their fauour, hoping that they may become men of great command, and bee able to ſtand them in ſtead vpon diuers occaſions. Now out of theſe young men (after they haue finiſhed the appointed terme of yeeres, and haue beene well inſtructed in all things as aforeſaid) the *Grand Signior* chooſeth his *Agha's*, which are his Gentlemen and ſerue him only; whoſe names and places are as followeth.

Neatneſſe.

And

And firſt	that is,
The *Silihtar Aga.*	The Kings Sword-bearer.
The *Chiohadar Aga.*	Hee which carrieth his *Tagmoorlick.*
The *Rechinbtar Aga.*	Yeoman of the Stirrope.
The *Mataragee Aga.*	He which brings him water to waſh.
The *Telbentar Aga.*	He which brings him his Turbant.
The *Kembaſir Aga.*	He which waſheth his Linnen.
The *Cheſneghir Baſhee.*	Chiefe Sewer.
The *Keelergee Baſhee.*	Chiefe Butler.
The *Dogangee Baſhee.*	Chiefe Falconer.
The *Zagargee Baſhee.*	Chiefe Huntſmen.
The *Muhaſabegee Baſhee.*	Chiefe Accomptant.
The *Turnakgee Baſhee.*	He which pareth his nailes.
The *Berber Baſhee.*	Chiefe Barber.
The *Hamaromgee Baſhee.*	Hee which waſheth the King in the Bath.
The *Teskeregee Baſhee.*	Chiefe Secretarie to his Maieſtie.

Geſture.

Waiting.

Great *Turkes* Table.

All which are of the eldeſt ſort of them; and are alwayes in his Maieſties preſence, holding downe their heads, for they may not be ſo bold as to loooke him in the face, and ſtanding with their hands acroſſe before them, in token of the greateſt Humilitie and Reuerence that may bee imagined; Neither are they permitted to ſpeake at all to the *Grand Signior*, nor in his preſence to one another; but if the King ſhall command or call for any thing, they are wonderfull ſpeedie, and readie to obey. Theſe all doe execute their Offices diſtinctly as aforeſaid, and attend in places appointed for them; that they may bee the better able to performe their Seruices, and the more readie to obey at euery becke; and at the houres of Dinner and Supper they waite in the Roome, taking the meate from the hands of the Vnder-ſewer at the doore, and ſo his Majeſties Table being made readie (which is of a *Bulgar* Hide) vpon a *Sofa*, they bring in the meate which is ſet thereon orderly, diſh by diſh, by the chiefe Sewer before the King, and is taken off againe as his Maieſtie ſhall appoint.

Exerciſes.
Gifts.

Ambaſſages. conferred.

The *Grand Signior* is very well pleaſed, and takes great delight in their Seruice and company, making them ride on Horſebacke, and playing with them at ſeuerall Sports, at ſuch time as hee is well diſpoſed, euer gracing them with the beſtowing gifts on them, of Veſts, Chicquines, Swords, and other ſuch like Preſents, as come to the hands of the King before, by way of gift: And beſides thoſe fauours, his Majeſtie vſeth to beſtow vpon them the diſpatching of Ambaſſies for other Countries, which is a Merchandize held by them to be of a great price, and bringeth in a great profit with it: For one of them hauing his Commiſſion from the *Grand Signior*, for ſuch or ſuch a Prince, preſently thinketh with himſelfe, what that Prince vſually doth preſent the Ambaſſadour withall, and ſo accordingly agreeth with a *Chiauſh*, or one of ſuch like qualitie, to vndertake the Ambaſſie, who muſt giue for the ſame as they can agree betwixt themſelues, either in readie Money, or otherwiſe at his returne, as he ſhall thinke beſt for his profit, and ſo he forthwith giueth expedition to the partie choſen.

Vaſſall Princes

Theſe ſorts of Preſents, proue wonderfull beneficiall; for, in the eſtabliſhing of the Princes of *Valachia, Bugdania, Tranſiluania*, and of the King of *Tartarie* (to all which Princes the *Grand Signior*, ſendeth Ambaſſadors for confirming their Poſſeſſion of the ſaid Dominions) they reape great benefit, it being ſpecified in the Canon, how much euery one is to disburſe for being honored with that Solemnitie.

Their going forth of the *Serraglio* to the chiefe Offices.
Muſabib.

And this the *Grand Signior* doth of policie, to the end his *Agha's* may become rich, laying vp Money by them to ſerue for neceſſary Expenſes for themſelues, furniſhing them with diuers things by that meanes againſt ſuch time as they ſhall goe forth of the *Serraglio*: which is only when his Majeſtie thinkes fit, and that moſt commonly on a ſudden; either to be Generall at Sea, *Baſhaw* of *Cairo, Aleppo, Damaſcus, Babylon*, or of ſome other Prouinces; giuing alſo to ſome of them a *Muſahib*, that is, as it were a *Companion*, who hath liberty freely to talke with him, and to goe out and in vnto him when he pleaſeth; The which Title and fauour (of *Muſahib*) proues to be of ſo great Reputation, that it is eſteemed aboue any other ſort of employment, for it is very rare, and only beſtowed on ſuch Subjects as haue deſerued well of the Emperour.

Other Officers

And this hath beene a courſe vſed of old by the *Grand Signiors* Progenitors, that ſo they may haue ſome truſtie Subjects abroad, that may giue notice of the carriage of the *Baſhawes* in their ſeuerall Regiments, or of any other, if ſo be they ſhould attempt any thing that might bee prejudiciall to the Crowne; that ſo the King by cutting off their prouiſion and the like meanes, may anticipate their Plots and Deſignes. But if his Majeſtie be not pleaſed, ſo highly to exault ſome one of the aforeſaid *Agha's*, as to be of the Degrees alreadie named; he then makes him *Beglerbegh* of *Grecia*, or of *Natolia*; *Agha* of the *Ianizaries, Spaheeler Agaſee*, which is Head ouer all the *Spahees, Imrohor Baſhee*, which is Maſter of the Horſe; or at leaſt a *Capigee Baſhee*, which is Head ouer the *Capigees*.

Now, the *Grand Signior* hauing beſtowed any of the ſaid places vpon them, they leaue the *Serraglio*, and carrie with them all their eſtates, both money and goods: and oftentimes other young men of the other *Odahs*, which are let goe through their owne haſtineſſe, and great importunitie, not willing to ſtay out their times but loſing the Kings fauour are content with ſmall pay and leſſer reputation, to goe along with the ſaid *Aghas*.

Such as goe out vpon the greateſt employments, are accompanied forth of the *Serraglio* by the chiefe *Vizir*, who alſo preſenteth them, and giueth them entertaynment for three or foure dayes in his houſe, vntill ſuch time as they can bee prouided of houſes of their owne, whither afterwards they repaire, and ſet their families in order, taking alſo vnto them ſuch as are come out of the *Serraglio*, with them for Aſſiſtants and Miniſters in the charge aſſigned vnto them; they alſo accept of the ſeruice of others which come in by gifts, which likewiſe redounds to the benefit and aduantage of the great ones.

Now, they which ſucceed in preferment, thoſe that are gone out of the *Serraglio* vpon the aforeſaid employments; are (as the cuſtome commandeth) ſuch as are next in yeeres vnto them, and of the longeſt ſtanding; neither can this courſe be altered, vnleſſe by ſome ſiniſter accident, or euill behauiour they faile thereof: So that it is alwaies knowne amongſt themſelues, who is next capable of publique employment; nay, the buſineſſe is ſo orderly carried, and their courſe ſo regular, that euen they of the third *Odah* doe know what their future fortunes will bee, if they liue to enioy them: And indeed all of them liue in hope, and deſire that the *Grand Signior* would often be pleaſed to ſend them abroad, that they may the ſooner be out of their hard ſeruice in the *Serraglio*, and enter into the ſtate of ample gouernment.

Order in ſucceſſion.

They are moſt commonly of fiue and thirtie, or fortie yeeres of age before they are ſent abroad. And becauſe they come out of the *Serraglio* with their Beards ſhauen, they are faine to ſtay within doores for ſome few dayes to let them growe, that they may be fit to come amongſt other great men, with which ſtaying at home they are very well contented, for that in that time they receiue the Preſents which are ſent them from all the *Sultanaes*, of Veſts, Shirts, Linnen-breeches, and Hand-kerchiefs of all ſorts richly wrought, and of great worth: and from the *Baſhawes* and other Great men; Horſes, Carpets, Veſts, Slaues, and other things fit for the erecting of a Houſe and Familie. The which Preſents are made the greater and richer, by ſo much the more as the partie to whom they are giuen, is knowne to bee fauoured and beloued of the King. Now, ſo ſoone as their beards are growne, they goe abroad, and beginne their viſits; Firſt, to the chiefe *Vizir*, and then in order to the other Great ones, till they haue beene with them all, and laſt of all, offer their ſeruice to the *Capee Agha*, in all humble manner, acknowledging that all their beſt fortunes and honours haue beene conferred vpon them by his meanes; and promiſing for euer, all dutifull reſpect vnto him for the ſame; but this complement with the *Capee Agha* is performed without that Gate on the Kings ſide, which is kept by the Eunuches; for they may not come no more within that Gate, vnleſſe they be called for by the King, for to treate of things belonging to their employments before their departure.

Preſents from great perſons whiles they ſtay.

Comming abroad, and viſitings. *Capee Agha.*

They all ſtriue to gaine the loue of the *Capee Agha*; that he may bee a Protector and Patron vnto them, to poſſeſſe the *Grand Signior* with a good opinion of them in their abſence; he being the chiefeſt in the *Serraglio*, and alwaies neereſt to the King.

§. VII.

Of inferiour perſons, as Buffons, Mutes, Muſicians; of white Eunuches, and of the Grand Officers of the Serraglio.

BEſides the Women, and *Aiamoglans* of this *Serraglio*, and the aforeſaid Youths laſt ſpoken of; there are many and diuers Miniſters for all manner of neceſſarie ſeruices, and particular functions: there are alſo Buffons of all ſorts, and ſuch as ſhew trickes, Muſicians, Wreſtlers, many dumbe men both old and young, who haue libertie to goe in and out with leaue of the *Capee Agha*; And this is worthie the obſeruation, that in the *Serraglio*, both the King and others can reaſon and diſcourſe of any thing as well and as diſtinctly, *alla muteſca*, by nods and ſignes, as they can with words: a thing well befitting the grauitie of the better ſort of *Turkes*, who care not for much babling. The ſame is alſo vſed amongſt the *Sultanaes*, and other the Kings Women: for with them likewiſe there are diuers dumbe women, both old and young. And this hath beene an ancient cuſtome in the *Serraglio*: wherefore they get as many *Mutes* as they can poſſibly find: and chiefly for this one reaſon; that they hold it not a thing befitting the *Grand Signior*. Neither ſtands it with his greatneſſe, to ſpeake to any about him familiarly: but he may in that manner more tractably and domeſtically ieſt and ſport with the *Mutes*, then with others that are about him.

Buffons, Mutes, &c.

Diſcourſe by ſignes.

It followeth now, that I ſpeake of the White Eunuches; who, as the Blacke ones are for the Seruice and Attendance of the *Sultanaes*, and for the keeping of their Gate; ſo are the White Eunuches

White Eunuchs.

The Chiefe of them *Capee Agha*, or Chamberlaine
2. Treaſurer of the Houſe.
3. Maſter of the Wardrobe.
4. Keeper of the Houſe.
Capee Aghas Priuiledges.
Penſion.
Preſents.

Eunuches appointed for the King and his Gate; And the chiefe and moſt ancient of theſe, attend only the moſt truſty and important employments, both about the Kings Perſon and his Houſhold: of which the firſt is the *Capee Agha*, for he is the Chiefe of all the Eunuches; and is High Chamberlaine. The ſecond, is the *Hazinehdar Baſhee*, who is the Chiefe Treaſurer for the Houſe. The third, is the *Keelergee Baſhee*, who is the Chiefe Butler and Maſter of the Wardrobe. The fourth, is the *Sarai Agaſee*, who is the Keeper of the *Serraglio*. Now of theſe foure olde Eunuches, the *Capee Aga* (as I ſaid) is principall in Authority, and in greateſt eſteeeme with the *Grand Signior*, for, none but he can of himſelfe ſpeake with his Majeſtie, neyther can any Meſſages, Writings, or Petitions, be ſent in (ordinarily) but by his hand and meanes; He likewiſe doth alwayes accompany the Kings Perſon whither ſo euer he goeth, both without and within the *Serraglio*. And when he goeth to his Women, alſo he accompanieth him to the very doore, which leadeth in vnto them, and there he ſtoppeth, and ſo returnes to his owne Lodgings againe; alwayes leauing ſome bodie to wayte at the ſaid doore, that when the King is ready to come away againe, they may call him. This *Capee Agha* hath for his ordinary Penſion eight *Sultaneens per diem*, beſides Veſts and other neceſſaries as many as he will; he getteth great ſtore of Money, and (indeed) more then befits a man that hath ſo ſmall occaſion of expence as he hath, by vertue of his place; for that both they of the *Serraglio*, and thoſe abroad of what condition or degree ſoeuer they bee, to obtayne his fauour and furtherance in any buſineſſe, doe preſent him with all that they can imagine may giue him content, whatſoeuer it coſt.

Treaſurer.
Treaſure.
Outward Treaſurie.
Houſhold-Treaſurers Office.

The ſecond, is the *Hazinehdar Baſhee*; and he hath the charge of the Treaſurie, which is within the *Serraglio*, he hauing one Key of it and the King another, the doore being likewiſe ſealed with the Kings Seale, which is neuer taken off, but when the King himſelfe giues order for the opening of the ſame. In this *Hazineh* are all the Treaſures which haue beene layd vp by the deceaſed Emperors; and into this commeth no other Reuenue of the Crowne, ſauing that from *Egypt* of ſixe hundred thouſand Crownes *per annum*; all the other Reuenewes going into the outward *Hazineh*, out of which all Expences are borne, both ordinary and extraordinary. But there is not any thing taken out of the aforeſaid inward *Hazineh*, vnleſſe it bee vpon extreame neceſſitie, when the *Grand Signior* is not otherwiſe prouided, to appeaſe the out-cries of the Souldiers for their pay; or for ſome other the like occaſion: Notwithſtanding, it is done with this *Prouiſo*, that the *Defterdar* bee bound to make it good againe to the vtmoſt Aſpar. This *Agha's* charge is to keepe an exact Accompt of all the Treaſure that is brought in or taken out of the ſame: nor may any goe into the ſaid *Hazineh*, but only the *Hazinehdar*, and ſuch as hee ſhall take in with him when occaſion ſhall require. And when there is any Gold or Siluer taken out, it is all put into Leather Bags, and ſo brought before the King, who diſpoſeth thereof as he thinketh fit. He hath alſo the charge of all the Kings Iewels, of which he keepeth a Book by himſelfe, that hee may know what Iewels the King giues away, what Iewels are giuen to the King, and what are likewiſe for his Majeſties owne wearing; And the *Capee Agha* dying, hee ſucceeds him in his place.

Wardrobe.
Buſie employment.
Penſion.

The third, which is the *Keelergee Baſhee*, keepes the account of the Kings Wardrobe (*viz.* of all his Houſhold-ſtuffe.) Into which Wardrobe are all the Preſents brought, which are giuen to the *Grand Signior*, as Cloth of Gold, Silkes, Woollen Clothes, Furres of all ſorts, Swords, Feathers, Raw Silke, Carpets, and whatſoeuer elſe may ſerue for his Majeſties owne vſe. Of all which things he keepes particular Notes, to the end he may at any time ſee what is giuen to the King, and what the King giues away to others: The which is a very painfull employment, inaſmuch as his Majeſty doth euery day, aſwell take as giue a great number of Veſts, and other the like things: But the buſineſſe is ſo well ordered and carefully lookt vnto, that there doth not follow any confuſion at all. This Eunuch hath diuers Seruants vnder him; and ſtayes alwayes (for the moſt part) within the *Serraglio*; his Penſion is a thouſand Aſpars *per diem*, beſides Veſts, and other ſuch Preſents which are giuen him in abundance from time to time; hee alſo is much fauoured and graced by the King, for that he is to ſucceed the *Hazinehdar Baſhee*, in caſe hee the ſaid *Hazinehdar* ſhould dye; and is well eſteemed of and reuerenced by all, aſwell without as within the *Serraglio*.

Keeper of the *Serraglio*.
Riding liberty.

The fourth, which is the *Sarai Agaſee* (who is an Eunuch as the former are) hath the care and looking vnto the *Serraglio*, nor doth he euer goe out of it in the Kings abſence; but is very vigilant, not only in ſeeing all things readie for the daily Seruice of the ſame; but alſo to looke ouer all the Roomes and to eye the Officers, marking whither they exerciſe themſelues in their ſeuerall Functions, as befits them to doe. And becauſe he is old, and his buſineſſe great, he hath liberty to ride within the wals of the *Serraglio*, as the three former *Agha's* are alſo permitted to doe; for which purpoſe they haue a Stable of Horſes within the Garden for their vſe alone; his Penſion is eight hundred Aſpars *per diem*, beſides Veſts and Furres, as many as hee can well haue occaſion to weare; and is to ſucceed the *Keelergee Baſhee*, and ſo curſiuely the *Capee Agha* if he out-liue the reſt.

Differing Priuiledges.

And although all theſe foure Eunuches may weare Telbents in the *Serraglio*, and ride, (being the chiefe next the King himſelfe in authoritie, within the *Serraglio*) and are reuerenced and reſpected of all men; yet the three laſt *viz. Hazinehdar Baſhee, Keelergoe Baſhee,* and *Sarai Agaſee,* may not of themſelues ſpeake to the *Grand Signior,* but onely anſwer when any thing is aſked of them: howbeit they alwayes attend (with the *Capee Agha*) the perſon and ſeruice of the King, with all the other Eunuches vnder them, and the aforeſayd *Aghàs*; And they foure onely gouerne the Kings Houſhold affaires, giuing order for all things needfull and neceſſarie, as well for the Dayes as for the Nights prouiſion.

Eunuches guelding.

All the Eunuches in the *Serraglio* may bee about hundred in number, what with old ones, middle-aged, and young ones: they are all guelt and cut cleane off, and are choſen of thoſe Renegado youthes which are preſented from time to time to the *Grand Signior* as aforeſayd: few or none at all are guelt and cut againſt their will, for then (as the Maſter workman in that buſineſſe ſayth) they would bee in great danger of Death; wherefore, to get their conſent thereto, they ſhew vnto them the aſſurance they may haue (in time) to become Great men, all which muſt bee done at their firſt comming into the *Serraglio,* for it is a worke not to bee wrought vpon men of yeeres.

Education in the foure *Odahs*

They are brought vp with the others, and are taken out by turnes of the fourth *Odah,* for the *Grand Signiors* ſeruice, as well as thoſe which are not Eunuches.

Other Seminaries.

His Majeſtie alſo employes ſome of theſe his white Eunuches in the gouernment of all the other *Serraglios* and Nurſeries of young Lads, as well in *Conſtantinople,* as in *Adrianople, Burſia,* and in diuers other places, (in each of which there are commonly two or three hundred Schollers) that by their ouerlooking them (together with the helpe of other Miniſters) they may bee brought to an excellent Diſcipline, by which they may proue men of good manners and reaſonable Learning.

Their aduancement.

And it ſo falleth out oftentimes, that the *Grand Signior* (to giue way to the other inferiour and younger Eunuches, who expect that they ſhall ſucceed in order the aforeſayd Officers) ſendeth forth ſome of the ancienteſt and of the higheſt ranke, into great employments, as to bee *Baſhaw* of *Cairo,* or of ſome Prouinces in *Aſia,* and ſometimes *Vizirs* of the Port; for the Eunuches generally proue Subiects of greateſt iugdement and fidelitie; their mindes being ſet on buſineſſe rather then pleaſure. And for that they are more truſtie then any other ſeruants of the *Serraglio,* the *Capee Agha* committeth ſuch things as the *Grand Signior* would haue kept for curioſitie, vnto their cuſtodie; who for that end haue places made of purpoſe to lay vp ſuch delicacies as are preſented to the King; as great peeces of Amber Greece, ſent from the *Baſhawes* of the *Morea,* Muske, Treacle, Mithridate of *Cairo, Terra ſigillata, Balſami, Boloarmeno,* and other things of great value; Cups alſo of *Agat, Chryſtall,* and *Iaſper, Turkeſſes,* and other precious Stones; all which are ſo neatly and orderly kept, that indeed it is admirable; they likewiſe lay vp his *Indian* Preſents of Zeua and Ciuet, of all which things his Majeſtie and his *Sultanaes* make daily vſe, the Eunuches who are the keepers of the ſayd Dainties, being firſt made acquainted therewithall.

Fidelitie.

Goods of the Deceaſed.

There is in the *Serraglio* a very large place, in which are kept all the goods which fall to the King, as well by them which are put to death, as by thoſe which dye of naturall Diſeaſes, of which the King will bee Maſter. And the goods being brought into the ſayd place by the chiefe *Defterdar* (whoſe particular charge it is to ſee them brought thither) and the King in preſence of his Aſſiſtants hauing ſeene and viewed it all; maketh choiſe of what he thinkes fit to reſerue, and for to giue away; the reſt is cryed in the *Serraglio,* to the end if any one there haue a will to buy, hee may haue a good penniworth: and the ſurpluſage is carryed into the publique *Beziſten,* a place ſomewhat reſembling the Paune in our royall Exchange: where it is cryed vp and downe, the Cryer ſtill naming the moſt that hath beene alreadie offered; and is at laſt ſold to him that bids moſt, nor may hee that bids money goe from his word, at leaſt if hee bee able to performe and ſtand to it. Now the money is deliuered to the *Hazinehdar Baſhee,* and is put into the outward *Hazineh*: And although the goods did come from out of the Houſes of ſuch as dyed but the day before of the Peſtilence; the *Turkes* neuertheleſſe buy them, and vſe them as if the Diſeaſe were not infectious at all; affirming that *their end is written in their Forehead, and it cannot bee auoyded by any humaine Rule or Policie.*

The *Beziſten.*

No feare of Peſtilence.

§. VIII.

Of blacke Eunuches and Black-moore Girles and Women: of Phyſicians, and of the Kings Children.

Their Education.

NOw as concerning the Blacke Eunuches, and Black-moore Wenches, which ſerue the *Sultanaes* and the Kings Women; It is to bee noted that the Blacke Eunuches, whilſt they are Boyes, are for the moſt part kept and taught among the other youthes of the *Serraglio,* vntill they bee come to age and made fit for ſeruice; and being taken from thence they are appointed for the Women, and ſet to ſerue with others at the *Sultanaes* Gate (all

Kuzlar Agha.

Penſion.

Names.

vnder command of the *Kuzlar Agha*, that is to ſay, the *Maſter of the Virgins*) being allowed a Penſion of fiftie or ſixtie Aſpers *per Diem*, and two Veſts of Silke *per Annum*, with Linnen and other neceſſaries ſufficient for their vſe, beſides diuers gifts they receiue from Women ſtrangers at ſuch times as they let them goe in to the Kings women: they are named by the names of Flowers, as *Hiacynth*, *Narciſſus*, *Roſe*, *Gilly-flower*, and the like; for that, ſeruing the Women, their names may bee anſwerable to their Virginitie, ſweet and vndefiled.

Negro Girles.

Eſteemed moſt for vglineſſe.

The *Black-moore* Girles, are no ſooner brought into the *Serraglio* after their arriuall at *Conſtantinople*, (for they come by Ship from *Cairo* and from thereabouts) but they are carryed to the Womens lodgings, where they are brought vp and made fit for all ſeruices; and by how much the more vglie and deformed they are, by ſo much the more they are eſteemed of, by the *Sultanaes*; wherefore the *Baſhaw* of *Cairo* (who for the moſt part ſends them all) is alwayes diligent to get the moſt il-fauoured, cole-blacke, flat-noſed Girles that may bee had throughout all *Ægypt*, or the bordering Countries, to ſend them for Preſents to the *Grand Signior*, who beſtowes them vpon his Women. Now after their comming, if they ſhall bee diſliked by reaſon of ſome Infirmitie, then are they ſent into the old *Serraglio*, as the white Women are, when they are vnfit for ſeruice or misbehaue themſelues; all which is done by the Kings order and conſent.

Priuiledges.

No White man may come amongſt the Women.

Phyſicians viſiting the ſicke women.

The aforeſayd blacke Eunuches, by occaſion of being ſent with Meſſages to the *Grand Signior* from the *Sultanaes*, may paſſe through the Mens lodgings to carrie little Notes to the *Capee Agha*, that hee may deliuer them to the King; or for to fetch any thing from any of the Officers of the *Serraglio*, or to ſpeake with a friend at the Gate; but otherwiſe they may not goe forth of the *Serraglio* from the *Kuzlar Agha*, without expreſſe licence from the Queene. They likewiſe are to goe about and doe all other buſineſſe for the *Sultanaes* in the Womens lodgings, which White Eunuches cannot performe, for they are not permitted to come there; nor any man that is White (but the King onely) may ſee and come amongſt the Women. Inſomuch, as when by reaſon of ſome one of them being fallen ſicke, it is required that the *Hekim Baſhee* (who is the *Kings Phyſician*) ſhould come thither; they muſt neceſſarily firſt haue leaue of the King for his entrance, and being admitted to enter by the *Sultanaes* doore, hee ſeeth none but the Blacke Eunuches (all the other Women being retired into ſome withdrawing roomes) who bring him into the Sicke womans Chamber; and ſhee being cloſely couered from head to foote with Quilts and Blankets, holdeth out her Arme onely, ſo as the Doctor may touch her pulſe, who when hee hath giuen order what ſhall bee done, goes his way immediatly by the ſame way that hee came.

Phyſicke meane.

But if ſhe which is ſicke be the Queene or one of the *Sultanaes*, then her arme and hand which ſhee holdeth out of the Bed for the Phyſician to feele her pulſe, is couered with a fine piece of white Silke or taffata Sarcenet, for her fleſh may not be ſeene; neither may the Doctor ſay any thing in her hearing, but being gone out of her chamber, preſcribeth what medicine hee thinkes fit; which for the moſt part (according to the common cuſtome of the *Turkes*) is but onely ſome kinde of looſening *Sherbet*, for they ſeldome vſe any other Phyſicke; neither doe I hold their skill ſufficient to prepare Medicines for euery Maladie. But in caſe that ſhee ſhould need a Chyrurgeon, ſhee muſt then doe as ſhee may without any ſcruple; for there is no remedie to conceale her skinne from him. And as for the other Women which are not *Sultanaes*, or at leaſt which are not well beloued of the *Grand Signior* for ſome peculiar vertues; they needing a Chirurgion are ſent into the old *Serraglio* to bee cured.

The Kings Sonnes by the Queene.

Mothers care.

Circumciſions ſolemnitie.

The Kings Sonnes which are borne vnto him by his Queene, are Nurſed and brought vp together by themſelues, by choiſe Nurſes which are found abroad without the *Serraglio*, But if hee haue alſo Sonnes by other *Sultanaes* (as commonly euery *Grand Signior* hath) then thoſe are brought vp apart and not with the Queenes, ſo that euery Mother careth for her owne Children, and that with great jealouſie; yet they may play together till they come to bee of ſixe or ſeuen yeeres of Age; being much made of, ſumptuouſly maintayned, and Apparelled all alike at the Kings charge, and their Nurſes are well rewarded for their paines. They liue among the Women till they come to bee of nine or ten yeeres of age; and about fourteene they are Circumciſed with a great deale of pompe (eſpecially the eldeſt Sonne) and ſolemnities throughout the whole Citie; for the Circumciſion of the *Turkes* Children, are like the *Chriſtian* Weddings, there being vſed at them, great Feaſting, Banquetting, Muſicke, and bringing of Preſents.

Hoiah or Schoolemaſter

From fiue yeeres of age vntill ten (during which time they liue amongſt the Women) they haue their *Hoiah* (that is, their Schoole-maſter) appointed them by the King to teach them; which *Hoiah* comes into the Womens *Serraglio* euery day, and is brought into a Chamber by the Blacke Eunuches, (without euer ſeeing the Women at all) whither the Children come accompanied with two old *Black-moore* women Slaues, and are taught for ſo many howers as their Tutor is permitted to ſtay, and ſo hee departeth.

Kings Daughters.

As for the Daughters, they are but ſleightly looked after; nor is the King ſo tender ouer them; for, as they are not ſuſpected for any thing that may concerne the State in future times, ſo likewiſe are they not much reſpected; yet they are well prouided for by the *Grand Signior* their Father, in caſe they liue to bee fit for Husbands.

After the Prince (next Heire to the Crowne) is circumciſed; if his Father thinke it vnfit to keepe him any longer with him at home in the *Serraglio*, hee prouides all things fitting to ſend him abroad that he may ſee the World the better to enable him for to gouerne the Empire after his Fathers deceaſe; and ſends along with him one of his principall Eunuches for to be his Ouer-ſeer and a helpe vnto him, beſides many Seruants to attend vpon him, all which hee chuſeth out of his owne *Serraglio*: hee allowes him likewiſe ſufficient meanes to maintayne him like a Prince (as he doth alſo by the reſt of his Sonnes if he haue a purpoſe to ſend any of them abroad) and ſo all things being well ordered for him, hauing taken his leaue of his Father and Mother (who preſent him with many gifts; as alſo the *Sultana's*, and all the *Baſhawes*, and great men of the Port doe) he departs for *Magneſia*, a Citie in *Aſia*, there to reſide in the Gouernment of that Prouince; in which hee hath not the Supreame Authoritie, but gouernes only as his Fathers Deputie. And ſhould hee paſſe the limits of his Commiſſion, hee would quickly fall into diſgrace, and ſuſpition of Rebellion; as heretofore it hath hapned vnto diuers: wherefore the Eunuch which was appointed for to bee his Ouer-ſeer, is bound to giue continuall aduice to the *Grand Signior* and the *Vizirs*, of all Occurrences according to the Canon: and likewiſe to receiue from *Conſtantinople* ſuch Commandements as are to bee obeyed in thoſe parts where the Prince reſideth; ſo that all things in a manner, are ſwayed by the diſcretion of the Eunuch.

The Prince ſent abroad.

Magneſia his Reſidence.
His Commiſſion.

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§. IX.

Prouiſions of Victuals, Cookes, Kitchins, Diet of the King, Queene, and others, and of their manner of Seruice.

ALL the victuals in the *Serraglio*, (for the moſt part) are dreſſed by *Agiamoglans*, brought vp to Cookerie; howbeit there are belonging more then two hundred Vnder-cookes and Scullions to the Kitchins that are therein, beſides their principall Officers, as Sewers, Caters, and ſuch like: all which are carefully to looke to their ſeuerall Kitchins, and not any one to truſt another with his buſineſſe.

Victuals and Cookes.

The Kings Kitchin beginnes to worke ordinarily before day, for, his Highneſſe riſing betimes, there muſt be alwayes ſomething readie for him, and oftentimes he eateth three or foure times a day. Hee dines commonly at ten of the clocke in the fore-noone, and ſups about ſixe at night, aſwell in the Summer as in the Winter. Now when hee hath a will to eate, hee tels the *Capee Agha* of it, who forth-with ſends an Eunuch to giue notice of the ſame to the Chiefe Sewer; and he hauing diſhed the meate, brings it in diſh by diſh to the Kings Table; and ſo his Majeſtie ſits downe after the common *Turkiſh* faſhion with his legges acroſſe, hauing a very rich embroydered Towell caſt before him vpon his knees to ſaue his Clothes; and another hanging vpon his left arme which he vſeth for his Napkin to wipe his mouth and fingers. He is not carued vnto, as other Princes are, but helps himſelfe; hauing before him vpon a piece of *Bulgar* leather (which is in ſtead of a Table-cloth) fine white Bread, of three or foure ſorts, very new and well reliſhed. He neither vſeth Knife nor Forke, but only a wooden Spoone, of which there are two layed before him, the one ſeruing him to eate his Pottage, and the other to ſup vp certaine delicate Sirrups withall; made of all ſorts of Fruits, compounded with the Iuice of Limons and Sugar, to quench his thirſt: he taſteth of his diſhes one by one, and as hee hath done with them, they are taken off againe: his meate is ſo tender and delicately dreſſed, that (as I ſaid before) he needs no Knife, but puls the fleſh from the bones very eaſily with his fingers: He vſeth no Salt at his Table, neither hath he any Antipaſto; but immediately fals aboord the fleſh, and concludes with a Tart or ſome ſuch like thing: And ſo his Dinner or Supper being ended, hee waſheth his hands in a Baſon of Gold, with the Ewer all ſet with precious ſtones.

Kings Kitchin and meales.

His ſitting at meate.

Not carued.
No Knife nor Forke.
Two Spoones.

No Salt nor Antipaſt.

His Majeſties ordinary Diet (as I haue beene told by ſome of the *Aſchees*) is halfe a ſcore roſted Pidgeons in a diſh, two or three Geeſe in a diſh, Lambe, Hens, Chickens, Mutton, and ſometimes Wild-fowle, but very ſeldome: and looke what hee hath roſted for him, ſo hee hath the ſame quantitie boyled, almoſt of euery thing; there being very good ſawce for euery diſh, and other ingredients very pleaſing to the pallat. He hath likewiſe Broths of all ſorts, and diuers Purcelaine diſhes of Preſerues and Sirrups, and ſome Tarts and Pyes, after their faſhion made of fleſh: and hauing made an end of eating, hee drinkes one draught of *Sherbet*, (not drinking aboue once at a Meale) which is brought vnto him in a deepe Purcelaine diſh couered, ſtanding vpon a flat vnder diſh, of the ſame Metall.

His diet.

Drinking once.

All the while that he is at Table, he very ſeldome or neuer ſpeakes to any man, albeit there ſtand afore him diuers Mutes and Ieſters, to make him merrie, playing trickes and ſporting one with another *Alla Muteſcha*, which the King vnderſtands very well, for by ſignes their meaning is eaſily conceiued. And if peraduenture he doe chance to ſpeake a word or two; it is to grace

No words.
Mutes and Ieſts

His fauour.

ſome one of his *Agha's* ſtanding by him whom hee highly fauoureth, throwing him a Loafe of Bread from his owne Table, and this is held for a ſingular grace and ſpeciall fauour: and hee diuiding it amongſt his companions, they accept of it at a ſecond hand, as a great honour done vnto them, in regard it came from their Lord and King.

Diſhes and couers of Gold. Yellow Purcelaine for *Ramazan*, or Lent

The diſhes for his Highneſſe Table are all of Gold, and ſo likewiſe are their couers; they are in the cuſtodie of the *Keelergee*, who attends at the Kitchin; and ſo are all the yellow Purcelaine diſhes (which are very coſtly and ſcarcely to bee had for money) in which the King eates in the *Ramazan* time, which is their Lent, and laſteth a whole Moone, and the Moneth it ſelfe is ſo called: In which time they neuer eate in the day, but only in the night, not making any difference in meates (excepting Swines fleſh and things ſtrangled, of which they are forbidden by their Law to eate at any time.) The King ſeldome eates fiſh, vnleſſe it be when he is abroad at ſome Garden Houſe by the Sea-ſide with his Women.

Remainders.

The meate which remaynes of that which was at the *Grand Signiors* Table, is immediately carried to the *Agha's* Table which waite vpon him; ſo that they (what with that and their own diet together) are wondrous well to paſſe. Now whilſt the *Agha's* are eating, the King paſſeth away the time with his Mutes and Buffones, not ſpeaking (as I ſaid) at all with his Tongue, but only by ſignes: and now and then he kicks and buffeteth them in ſport, but forth-with makes them amends by giuing them Money; for which purpoſe his pockets are alwayes furniſhed.

Capee Aghas diet.

In the meane time alſo the *Capee Agha* eates in a Roome apart, ſuch meate as is prepared for him in his Kitchin, being farre inferiour to the Kings diet, and with him doe eate the *Hazinehdar Baſhee*, the *Sarai Agaſce*, and ſometimes ſome of the Kings Phyſicians, whom hee cals in for to beare him company; and ſuch other Eunuchs which are Keepers of the *Serraglioes* abroad, as doe come to viſit him. And the remainder of his diet, with a freſh ſupply from the Kitchins, ſerues *Di man' in mano*, all the other white Eunuchs.

Diet for the *Odah* youths.

In this *Interim* likewiſe, is meate ſent to all the other *Odahs*, for the youths there; which is two Loaues apiece *per diem*, and a little boyled Mutton, and Pottage of Rice mingled with Butter and Honey, which conſiſts more of Broth then ſubſtance, it being but thinne of Rice, and ſo little fleſh put in it, that it is well if it giue but a taſte thereof when they ſoppe their bread therein.

Queene and *Sultanas* diet.

On the other ſide is meate carried in by blacke Eunuchs, to the Queene, to the *Sultanas*, and to all the other women, wherein is obſerued the ſame order as is aforeſaid with the King. Inſomuch as that in the ſpace of an houre and halfe all is diſpatched.

Queenes Seruice in Copper.

King with his women.

Snow mixed with *Sherbet*, at a deere rate.

The Queenes Seruice is in Copper diſhes tinned ouer, but kept very bright and cleane, and ſome alſo of white Purcelaine: howſoeuer it is to bee vnderſtood, that for her owne mouth ſhee may be ſerued as ſhe pleaſeth, and ſo queſtionleſſe may all the *Sultanas*, although their ordinarie allowance be no other then Copper. For oftentimes the King is amongſt them a whole day together, eating, ſporting, and ſleeping; of which there is no notice taken, nor may any one looke into his actions; where amongſt themſelues they make him delicate and ſumptuous Banquets (ouer and aboue the ordinary meales of Dinner and Supper) of ſweet Meats and Fruits of all ſorts; hauing daily an abundance preſented vnto them. They drinke their *Sherbet* mingled with Snow in the Summer, of which there is a great quantitie preſerued yeerely for to ſerue the *Serraglio*, but at a very great charge. For the Snow doth ſtand the Port in more then twentie thouſand Chicquines *per annum*, in Gifts and Ceremonies, and other Expenſes, at the fetching it in from the Hils; and in putting it vnder ground in Houſes made of purpoſe for that vſe.

Comfets and Cheeſe not vſed.

They doe not ordinarily vſe Comfets, nor Cheeſe, for the *Turkes* doe hardly know how to make them; eſpecially Cheeſe (which although they doe make of it) it neuer prooues good: So that the *Sultanas*, and all great Perſonages eate none but *Parmezan*, of which the *Bailo* of *Venice* doth alwayes furniſh them, and that very plentifully, for they loue it well, and eate heartily of it when they goe abroad vpon pleaſure or a hunting.

Order.

For the prouiſion of the ſaid *Serraglio*, all things are prepared in great abundance, and euery particular prouiſion is aſſigned to particular perſons to take care therefore, ſo that there is neuer any want of things neceſſary.

Bread of three ſorts.

The firſt and beſt ſort of Bread (which indeed is very white and ſauourie) is for the King, the *Sultanas*, the *Baſhawes*, and other great ones. The ſecond ſort for them of a middle ranke. The third and laſt ſort (which indeed is very blacke and courſe) for the *Agiamoglans* and others of baſe qualitie.

Meale from *Burſia*. Quantitie.

The meale whereof the beſt ſort of bread is made for the *Grand Signior* and the *Sultanas*, is brought from *Burſia*, made of the Wheate of that Prouince of *Bithinia*, growing in the Kings owne ground. And the yeerely prouiſion thereof is about ſeuen or eight thouſand *Keeloes*, which makes almoſt ſo many Buſhels of ours here in *London*: the which Wheat makes the beſt flower that comes to *Conſtantinople*, for that it is alſo ground at *Burſia*, and thoſe Mils are far better then any that are neere *Stanbol*.

Volo wheat.

Now for the other Wheate which they ſpend, it all comes (for the moſt part) from *Volo* in *Grecia*, where there is a great deale of Land belonging to the Crowne; a great part of which

Corne is yeerely ſpent in the Armado, made into Bisket at *Negroponte:* and ſome part of it is ſold to the *Raguſeans* and others, who come with their ſhipping to lade it thence, but they muſt bring their Authoritie with them from *Conſtantinople.* There is likewiſe brought yeerely to *Stanboll* of the aforeſaid Wheate, thirtie fiue, or fortie thouſand *Keeloes,* which is laid vp in Magaſins that ſerue for that vſe, and is afterwards ground, and ſpent in the *Serraglio,* for the ſeruice of the ſame. Nor is it any wonder that the *Serraglio* conſumes ſo much Corne; for, beſides the Seruants as aforeſaid; all the *Sultanas* and great Perſonages, with diuers others, haue their daily allowance of bread from the *Keeler* (that is) the Pantrie, or from his Highneſſe Bakehouſe; *ſcilicet,* euery *Sultana,* twentie Loaues: euery *Baſhaw* ten: to the *Muftee* eight: and ſo to diuers others a ſeuerall proportion, euen to one Loafe a man. All which is by the Commandement and diſcretion of the Chiefe *Vizir:* the ſeuerall allowances beeing ſet downe in the Chiefe Butlers Bookes, or elſe in his who is the Ouerſeer of the Bake-houſes: Euery Loafe being as bigge as three penie Loaues of ours here in *London*, but very light and ſpungie, and eaſie of digeſtion.

Quantitie.

Pantry allowance.

The Rice and Lentils, and all other ſorts of Pulſe (of which there is a great quantitie ſpent) is brought yeerely from *Alexandria* in the Galeons, which make two Voyages *per annum*; and bring out of *Egypt*, not only the ſaid Pulſe, but alſo all ſorts of Spice and Sugar, and a great quantitie of Preſerues, and pickled meates, which the *Turkes* much delight in. And as for Sugar, there is ſpent an vnſpeakeable deale in making of Sherbets, and Tarts; which not only the *Serraglio* vſeth, but are alſo ordinary Preſents from one *Baſhaw* to another, and from one friend to another; inſomuch that it is a thing to be admired, to ſee ſo great a quantitie ſo ſuddenly conſumed. True it is, that there is but little Spice ſpent in the *Serraglio*, nor indeed any great ſtore among the *Turkes* (Pepper only excepted) for inaſmuch as Wine is not an ordinary drink amongſt them, they therefore auoide ſuch things as prouoke a deſire thereunto. Howſoeuer in the Store-houſes of the Port, there is prouiſion of all ſorts of Spices and Drugges for whatſoeuer occaſion ſhould happen, that may require the vſe of them.

Rice, Lentils, Pulſe from *Alexandria.*

Spice and Sweet meates.

Expence of Sugar.

Little Spice.

There likewiſe comes from *Egypt* great ſtore of Dates, Prunes, and other dryed Plummes of diuers ſorts, which the Cookes vſe in their dreſſing of meate, aſwell for roſt as boyled, and indeed they make delicate diſhes of them. The Hony (of which the Port ſpends a great quantitie, both in their Broths, boyled meates and Sherbets alſo for the common ſort of people) is brought from *Valachia*, from *Tranſiluania*, and from *Moldania*, aſwell that which is preſented to the King, as that which comes for particular mens Accounts; yet that which is vſed in the Kings Kitchin comes from *Candie*, and is farre better and purer then the other.

Egyptian fruits.

Hony whence.

The Oyle (of which there is an vnſpeakable conſumption made) is brought from *Modon* and *Coron* in *Grecia*, the *Saniackbegh* of that Prouince being bound to ſee the Port ſufficiently furniſhed therewith: howbeit that which is ſpent in the Kings Kitchin is brought from *Candie*, it being ſweeter, cleerer, and in euery reſpect better then that of the *Morea.*

Oyle of *Grecia.*

Of *Candie.*

The Butter (of which there is alſo ſpent a very great quantitie, in that it is vſed almoſt in all their meates; eſpecially in *Pillawe*) comes out of the Blacke Sea, from *Bogdania* and from *Caffa*, being put into great Oxe-hides and Buffalo-hides, and ſo laid vp in Magazines, for the yeerely prouiſion of the Kings Court, but commonly they haue ſo much that they ſell part of it into the Citie, as they doe likewiſe the Oyle, Honey, &c. which is *Beggleek* (that is, for the *Grand Signiors* Account) when they haue more of them then they thinke they ſhall ſpend; and make a great benefit of it. The *Turkes* know not what belongs to freſh Butter, there being little or none at all made about *Conſtantinople*; neither doe they eate much Milke, except it bee made ſower, which they call *Yoghurd*, for that it being ſo turned ſower it doth quench the thirſt; and of that both they and the Chriſtians doe eate a great quantitie. They eate alſo ſome ſtore of *Kaymack* (that is, clouted or cloded Creame) but that is only for the better ſort, for it is a meate of too high a price for the vulgar.

Butter from *Bogdania*, &c.

No freſh Butter.

Little Milke eaten.

Now as for fleſh, euery yeere in the Autumne, Winter drawing nigh; the *Baſhaw* cauſeth the Prouiſion of *Baſturma* to be made for the Kings Kitchins; and they make it of Kowes great with Calfe, for then ſay they, the fleſh is moſt tender and ſauourie: they vſe it in the ſame manner as Chriſtians vſe Swines fleſh, for they make Puddings and Sauceages of it, and the reſt they boyle and dreſſe after other faſhions.

Prouiſion of fleſh.

Kow *Beefe.*

This ſort of dryed fleſh, after that it is ſufficiently dryed with hanging a moneth or better in a Roome, and little or no Salt vſed about it, will laſt the whole yeare, and eate very ſauourly: and it is in ſuch vſe amongſt the *Turkes*, that there is ſcarce a houſe of any faſhion or account, but doth yeerely make prouiſion of it, and it is held a very thriftie and ſparing courſe; but they doe not all make their *Baſturma* of Kowes great with Calfe, for there are ſome which loue the other better, which is made of Oxen and Bullocks; and they can buy it farre cheaper.

Dryed and hanged.

The *Baſhaw* hath the ouerſight of that which is prepared for the Kings Kitchins; and there are ordinarily ſpent foure hundred Kowes *per annum*, for the ſaid prouiſion of *Baſturma*. The other fleſh which is daily ſpent in the Kitchins of the *Serraglio* (as I was told by one of the *Aſchees*) is as followeth: Sheepe, 200. Lambes, or Kids when they are in ſeaſon, 100. Calues, 10.

Fiſh.

Geeſe, 50. Hennes, 200. Chickens, 100. Pigeons, 200. There is but very little ſtore of Fiſh ſpent in the *Serraglio:* yet ſometimes the *Aghaes* for dainties will eate ſome; the Seas thereabouts doe exceedingly abound with diuers kinds, and they may eaſily take as many as they pleaſe: but the *Chriſtians* are well ſerued with Fiſh in the Markets, and at reaſonable prices; and the common ſort of *Turkes* doe beare them Companie.

Fruits.

The *Grand Signior* (nor any of the *Serraglio*) cannot want for Fruit; there being in time of yeere ſo many Preſents thereof brought thither continually; beſides what comes from the Kings owne Gardens (which are many, and neere the Citie) euery morning in great abundance, and excellent good; the Gardeners ſelling the remainder at a place in *Conſtantinople*, where onely the Kings Fruit is ſold; and bring the money weekely to the *Buſtangee Baſhee*, who afterwards giues it to his Maieſtie, and it is called the Kings Pocket-money; for he giues it away by handfuls, as he ſees occaſion, to his Mutes and Buffons.

Skullery.

The furniture of the Kitchins in the *Serraglio*, as Ketles, Cauldrons, and Skillets, &c. are almoſt all of Braſſe, and they are ſo neatly kept, and of ſuch a largeneſſe, that there cannot bee a brauer ſight of that nature. And as for the Diſhes, they are of Copper tinned ouer, but ſo often new forbiſhed and trimmed, that (they being daily vſed) it is wonderfull to behold their continuall brightneſſe; and of theſe they haue a great number, but the King ſuſtaynes great loſſe by them: for, there being ſuch a companie of people ſerued daily from the Kitchins with meate both within and without (eſpecially vpon the foure *Diuan* dayes) there are ſo many of them ſtolne, that the *Deſterdars* (weighing the loſſe and charge of thoſe Diſhes) haue often beene almoſt reſolued to make them all of Siluer, and ſo to conſigne them to the cuſtodie of the Sewers and Butlers, who ſhould from time to time giue account of them, and looke the better to them: but finding it a thing ſo coſtly, not any *Deſterdar* (as yet) hath performed it, nor aduentured to beginne.

Loſſe by pilfeing.

Wood and Fewell.

The Wood which is ſpent in the aforeſaid Kitchins and in all the *Serraglio*, are almoſt an infinite number of weights, (for at *Conſtantinople* the Wood is all bought and ſold by weight) there being for the account of the *Serraglio* (which they call *Begleek*) aboue thirtie great *Caramuſals*, which doe nothing elſe at one time of the yeere, but ſayle into the *Blacke Sea*, there to lade at the Kings Woods: It is a buſineſſe which coſts but little (in reſpect of the worth of it) for they haue it for the cutting downe; and the bringing and vnlading of it requires little or no charge at all; for they are to make ſo many returnes *per annum* for the King, but receiue no fraight: and the Maſters are to ſee it vnladen at their owne coſts and charges, receiuing only a diſcharge, but no recompence at all.

§. X.

Apparell, Bedding, Sickneſſe, Hoſpitals. Inheritance; Kings expences, Recreations, receiuing Petitions, Stables; Ramazan *Solemnities.*

Faſhion of Kings apparell.

THe *Grand Signiors* Apparell, is nothing different in faſhion from other mens, ſauing in the length of his Veſts, and the richneſſe thereof; nor are his ſhooes ſhod with Iron at the heeles, as other *Turkes* weare them, but are raſed and painted like childrens ſhooes, with knots and flowers.

His bedding.

And as for his Lodging; he ſleepes vpon Mattereſſes of Veluet and Cloth of gold: In the Summer in Sheets of Shaſh embroydered with Silke ſowen to the quilts: and in the Winter betwixt Couerlets of Lucernes or of Sables, wearing all night a little Telbent on his head; And when he lies alone in his owne Lodgings, he is alwaies watched by his Pages of his Chamber, by two and two at a time, changing euery three houres; one of them ſtanding at the Chamber doore, and the other by the Bed ſide to couer him, in caſe the clothes ſhould ſlide off, and to be neere hand, if his Maieſtie ſhould want any thing: And in the ſame Chamber where he lies, there are alwaies two women that attend with burning Torches in their hands; nor may they put them out till ſuch time as the King is riſen out of his Bed.

Pages watch.

Two Torch-women.

Womens habit.

The habite of the women is much like to that of the men, for they weare Chackſirs, and Buſkins, and haue their Shooes ſhod with Iron at the heeles. They ſleepe as the men doe, in linnen Breeches, and in quilted Waſt-coats; hauing thinne and light ones for the Summer, and more thicke and warme ones for the Winter.

No Cloſe-ſtooles.

The *Turkes* neuer haue any Cloſe-ſtooles, or ſuch like inplements in their Chambers; but hauing a will to that buſineſſe, they riſe and goe to their Priuies, made in places apart, where there doe alwaies ſtand Water-pots ready, that they may waſh when they haue done; nor may they vſe Paper in that ſeruice, as we doe.

No Paper, &c.

Stipends.

The ſeuerall ſtipends which the *Grand Signior* alloweth to thoſe of the *Serraglio*, (of what degree or condition ſoeuer they be) are payd out of the outmoſt *Hazneh*, and the chiefe *Deſterdar* (who hath a Booke as well of the names of the Stipendaries, as of their ſtipends) is bound to ſend once euery three moneths, to all the **Odahs** in ſeuerall bagges, ſo much money as their pay imports, and there they ſhare it amongſt them: The like hee doth alſo by the women, and the *Agiamoglans*, paying them in good money. And againſt the *Biram*, which is their *Carneual*, hee ſends them their Veſts, their Linnen, and ſuch like neceſſaries, of which he neuer fayles them; for, they wanting them, if he ſhould diſappoint them, they would ſo complaine againſt the ſaid *Defterdar*, that it would bee his vtter ouerthrow; for hee ſhould bee ſure (at the leaſt) to loſe his place.

Serraglio. Heires.

When any one dieth in the *Serraglio*, his Chamber-fellowes are made his Heires, and that which he left is diuided amongſt them. And if any great Eunuch die, all comes to the King; for they are alwaies very rich, by reaſon of the manifold gifts which come to their hands: But if any Eunuch of the *Serraglios* abroad, or in places of other gouernment ſhould die, then two thirds of his eſtate falls to the King by Canon, the other third part being to bee diſpoſed of according to the Teſtators will; and that is onely when the King giues way vnto it, and will not out of his ſupreme authoritie take all to himſelfe, as he vſeth to doe by all great rich ones, the Kings perſon being held the principall and moſt lawfull Heire of all; they being accounted as ſlaues which haue receiued their liuelihood, goods, eſtates, and all that they haue enioyed, meerly from his greatneſſe, and bountie. And to this end there is an Officer, called the *Beytiimawlgee*, who ſo ſoone as any one dies, makes inquiſition for their eſtates, and ſo certifies the *Defterdar* thereof, leauing the execution to him, if it be in matters of import. But the *Beytilmalgee* for his owne priuate gayne, doth oftentimes conceale a great part of the eſtate of the deceaſed, parting the ſame betwixt the kindred and himſelfe.

Teſtaments.

Beytilmaw'gee.

When any ordinary perſon falls ſicke in the *Serraglio*, he is carried from his chamber in a Cart which is couered and drawne with hands; and is put into the aforeſaid Hoſpitall or *Lazaretta*, where he is lookt vnto after the *Turkiſh* faſhion; and kept ſo cloſely, that none may come to the ſpeech of him but with great difficultie; and growing well againe, he is carried backe in the ſame manner to his owne chamber where he was at the firſt.

Hoſpitall.

The expences of the *Serraglio* are very great, as any one may gather by what hath beene already ſaid; beſides, there are other charges of great conſideration which the King is at, by reaſon of the Queene, the chiefe *Vizirs*, the Generals of his ſeuerall forces, and the great *Defterdars*: All whom he doth preſent according as he ſeeth fit vpon diuers occaſions; as at the times of their going forth, or at their returnes from their employments abroad; The which Preſents are of Veſts, ſome vnlined, and ſome lined with very coſtly Furs; Swords, Bowes, Plumes and Brooches, Girdles all ſet with rich Stones, and *in fine* many other things of great value; and ſome but of lowe price, according to the qualitie and deſert of the partie to whom hee is pleaſed to ſhew his liberalitie. Nay, the *Hazinehdar Baſhee* without (who hath the keeping of the Cloth of gold and ſiluer of *Burſia*) doth affirme, that in that one commoditie, to make Veſts of, there is ſpent yeerely two hundred thouſand Sultanines; Beſides what he disburſeth for the buying of *Venetian* Silkes and Wollen clothes, of which the *Serraglio* conſumes a great quantitie, they not wearing (for the moſt part) any other.

Kings expences.

200000. Sultanines ſpent in Veſts of Cloth of gold and ſiluer.

Neither would this alone ſerue the turne, for beſides all this, the *Gr. Signior* giues away all that which is giuen him by ſtrangers, and a great part of that which comes to him of the ſpoyle of the dead, of which he is Maſter, as hath bene ſhewed before. And ſurely, ſhould he want theſe helps, the King could not continue in that humour of giuing Preſents, long, as he doth, to his wenches, to his *Baſhawes*, and to all ſuch as are at any time to kiſſe his hand. Neuertheleſſe, true it is that the greateſt part of things of great value, in time, come againe to his hands; for, his *Sultanaes*, *Baſhawes*, or other rich men dying, hee becomes Maſter of all, or (at leaſt) of the greateſt part of their eſtate. And ſo much of ſuch things, there is a continuall ebbing and flowing in the *Serraglio*.

Ebbing and flowing from and to this Ocean.

The Queene alſo giues much away; for, as ſhee is preſented by many, ſo is it fit, that ſhee ſhould in part make ſome compenſation: and to that end, ſhee hath an allowance of Veſts, and other things in abundance; beſides, ſhee hath libertie to diſpoſe of many of thoſe which haue beene worne by the King.

Queenes expences.

Vizirs Veſts.

The chiefe *Vizir* is likewiſe a giuer, as well whileſt hee is in *Conſtantinople*, as when he is vpon departure as Generall of the Armie: and to that end, before he departeth, hee hath allowed him from the *Hazinehdar Baſhee*, a great number of Veſts and other things, that he may be prouided when he is in the field with Preſents; according to the *Turkiſh* cuſtome, which (in all buſineſſes, and vpon euery occaſion) is, to giue and take.

Kings *Kaik*.

The King (if he pleaſe) may at any time goe abroad either by water or by land: when hee goes by water, he hath his *Kaik* of ſixteene or eighteene bankes; with a very ſumptuous Poope, couered ouer with rich embroydered crimſon Veluet, vnder which he himſelfe ſits, and none but he, on cuſhions of Veluet and Cloth of gold; his *Aghaes* ſtanding all on their feete, and onely the *Buſtangee Baſhee*, who ſteeres the *Kaik*, may now and then ſit downe, that he may handle the Helme the better. Now the *Buſtangee Baſhee*, by reaſon the King talkes much with him in the Barge, (at which time leaſt any one ſhould heare what they ſay, the Mutes fall a howling like little Dogs) may benefit or preiudice whom he pleaſeth; the King being ignorant of diuers

Mutes howling.

paſſages, and apt to beleeue any information, either with or againſt any Subiect whatſoeuer. His *Kaik* is rowed by *Agiamoglans*, which are brought vp to that exerciſe, and indeed they manage the buſineſſe with a great deale of dexteritie.

His going out by land.

When he goeth forth by land, hee alwaies rides on horſe-backe, and goes out (for the moſt part) at the greateſt Gate, eſpecially, at ſuch times as he goes to the *Moſchea* which is vpon the Friday (it being their Sabboth) and is accompanied into the Citie by the *Baſhawes*, and other great men of the Port, beſides many of his owne ſeruants which goe by his ſtirrop, and diuers *Solacks* with their Bowes and Arrowes, for his Guard. And as he rides along the ſtreets, he ſalutes the people with nodding his head, who againe ſalute him with loude ſhouts and prayers of proſperitie and happineſſe; and for recompence, hee oftentimes puts his hand into his Pocket, and throwes whole handfuls of money amongſt them.

Gratulations and gratifications.

Petitions.

Now, they of the *Serraglio*, which goe by his ſtirrop, haue charge to receiue ſuch Petitions as are preferred to his Maieſtie, as he rides along: and many poore folkes, who dare not to approach nigh him, ſtand afarre off with fire vpon their heads, holding vp their Petitions in their hands; the which the King ſeeing, ſends immediatly to take the ſaid Petitions, and being returned home into his *Serraglio*, reades them all, and then giues order for redreſſe as he thinks fit. By reaſon of which complaints, the King oftentimes takes occaſion to execute Iuſtice, euen againſt the moſt eminent in place, before they are aware, without taking any courſe in Law againſt them; but cauſing a ſudden execution of what puniſhment he pleaſeth vpon them. Which makes the *Baſhawes* that they care not how ſeldome the *Grand Signior* ſtirres abroad in publike, for feare leaſt in that manner their vniuſt proceedings and bad Iuſtice ſhould come to his eare. And indeed, they alwaies liue in great feare, through the multiplicitie of buſineſſe that paſſeth through their hands, and in danger of loſing their liues at a ſhort warning; which makes them, vſe the Prouerbe; that, *He that is greateſt in Office, is but a ſtatue of Glaſſe.*

His great Stable.

The *Grand Signior*, for the vſe of his houſhold, hath in *Conſtantinople* neere vnto the *Serraglio*; an exceeding large Stable of a thouſand Horſes and vpward: And the *Imrohor Baſhee*, which is Maſter of the Horſe, hath the charge of them, together with an Vnder-*Imrohor* for his aſſiſtant; beſides many ordinary Groomes, which are to looke to them and ſee that they be kept in good caſe. Now, the ſaid *Imrohor Baſhee* and his Deputie, are to ſee the Kings ſeruants prouided of Horſes, at ſuch times as they accompanie his Maieſtie abroad, either a hunting, or for other ſports.

Other Stables.

Beſides this Stable, hee hath diuers others in other places, for his owne ſeruice, and for the vſe of his Gentlemen, at ſuch times as he or they ſhall come thither; namely, at his Gardens, and Houſes of pleaſure abroad in the Countrey, to which his Maieſtie vſeth to goe very often: but theſe Stables haue not aboue eight or ten Horſes a piece in them, for to thoſe houſes hee carrieth but few followers with him.

Hee hath alſo Stables for his Stallions for race, in *Burſia*, *Adrianopoli*, and in diuers other places; from which are brought very ſtately Horſes; beſides ſuch as are continually ſent him for Preſents, from *Cairo*, *Bagdat*, *Arabia*, and from other places from the *Baſhawes*, and alſo ſuch as fall to his ſhare by the death of great perſons; all which are Horſes of great price, and kept for his owne vſe. And becauſe there muſt bee a great number of Horſes for ordinary ſeruices for the baſer ſort of his ſeruants; he is therefore furniſhed with lowe priced Nags out of *Valachia*.

Mules.

Beſides theſe Stables of Horſes, the *Grand Signior* is prouided of fiue thouſand Mules which ſerue to carrie Pauilions, Chiſts, Water, and all other neceſſaries for trauell: but becauſe the *Vizir* (going out Generall) makes vſe of a great part of them, there is ſeldome that number complete at home. And ſhould the King himſelfe goe out to the Warres, his very houſhold would vſe a thouſand of them, beſides their riding Horſes; for, the Emperours of *Turkie* are alwaies almoſt as well accommodated in their Voyages abroad, as they are at home in the Citie: and indeed, the generalitie of the *Turkes* are very well fitted againſt ſuch times as they are to goe forth, eſpecially for long iourneyes.

Publike appearing at *Ramazan*.

The *Grand Signior* is bound by Canon of the Empire, that vpon the firſt day of the *Byram*, which is their *Carneuall*, the *Ramazan* being ended, which is their Lent, hee ſhew himſelfe publikely, and let all the great men, and the better ſort of his owne ſeruants, kiſſe his Veſt: wherefore vpon that day, early in the morning, being richly clad and ſet forth with his beſt Iewels, he comes out at his *Serraglio* Gate, that is, out of the Eunuches Gate, in the third Court; and ſets him downe vpon a *Perſian* Carpet of ſilke and gold, in a certaine place (cloſe by the aforeſaid Gate) which is onely for that ſeruice, and doth not ſtirre thence vntill all haue kiſſed his Veſt in token of their reuerence and dutie; The chiefe *Vizir* ſtanding cloſe by him, and telling him the names of ſuch as hee thinkes fit, to the end the *Grand Signior* may take notice of them: Now, to ſome of the Doctors of the Law which are of high degree, the King raiſeth himſelfe vp a little, to honour and receiue them; and to ſome he ſhewes more grace and affection, then to other ſome, and indeed more then ordinary.

His honour to ſome.

Going to *Santa Sophia*.

Now, this Ceremonie being ended he goeth to the *Moſchea* of *Santa Sophia*, accompanied by them all; and at his returne taking his leaue, hee retires himſelfe to his owne Lodgings, where he dines alone, as he doth vpon other dayes; notwithſtanding vpon that day he maketh a very ſolemne Banquet in the *Diuan* for the *Baſhawes* and other Great ones; and a very great Dinner in the Court yard, for all ſuch as did accompanie him, and are there preſent. Then his Maieſtie obſeruing the ordinarie Cuſtome, ſends to preſent the Chiefe *Vizir* with a very rich Veſt, lined with a very coſtly Furre, and doing the like by the other great ones of the Port, (though with Veſts of farre lower price) hee alſo extends his bountie to all his *Aghas*, giuing them Swords and ſuch like things; and to the *Sultanaes* coſtly Iewels, and other Gifts to many others of the *Serraglio*, giuing (as wee ſay) *New-yeeres Gifts*, to all.

Gifts to the *Grandes*.

Euery night during the three dayes of the *Byram* (for it is but for three dayes and ſo it ends) hee cauſeth Shewes to bee made of Fire-workes, and ſuch like, which continue vntill Morning, and that the *Sultanaes* may ſee them, the King comes of purpoſe into their companie to be merrie with them, and is more free and familiar then at other times; and hee giues free libertie for mirth and ſports Day and Night throughout the Citie, during thoſe three dayes.

Three dayes Solemnitie. Fire workes and Shewes.

To theſe Feſtiuals, all the *Sultanaes* which liue out of the *Serraglio*, are alſo inuited, who both giue Preſents to the King, and take Preſents from him. Likewiſe in theſe three dayes the King is preſented by the *Baſhawes* and Great men, and indeed with Gifts of great value, for euery one ſtriues to exceed another, thinking thereby to winne fauour. The *Sultanaes* alſo are not behinde hand, for they preſent him, with Shirts, Handkirchiefes, Linnen breeches, and ſuch like things of good conſideration, the which the *Grand Signior* afterwards makes vſe of for his owne wearing.

Preſents to him.

The ſame *Byram* of three dayes is kept in all his Dominions, and throughout the Citie of *Conſtantinople*, euen in euery *Turkes* houſe; the Streets being at almoſt euery corner ſet out with Deuiſes, and Swings of diuers ſorts very artificially made; where old and young are ſolaced, and giuing two or three Aſpers to them which owe the Swings, they may haue ſport ſufficient. But during this Feaſt, it is ſomewhat dangerous for the poore *Chriſtians* and *Iewes* to walke the ſtreets; for, the *Turkes* being then ſomewhat inſolent and full of Wine, doe put them in great feare of doing them ſome miſchiefe, if they deny them money when they demand it of them; And ſo they doe likewiſe in another *Byram*, which is called the little *Byram*, and comes three Moneths after the other.

Chriſtians awed

Little *Byram*.

§. XI.

The Old Serraglio, *and Womens liues therein: Of their Marriages and Children, Slaue-ſelling, Witneſſes.*

HAuing oftentimes mentioned the old *Serraglio*, which is as it were a dependent of the Kings *Serraglio*, it will not bee amiſſe briefely to make ſome kinde of relation of it.

The Old *Serraglio*.

This is a very large *Serraglio*, immured with a very high Wall; the Buildings are faire, it hath many Inhabitants, and is about an *Italian* mile in Compaſſe, being ſeated in the nobleſt part of the Citie. It was the firſt *Serraglio*, which *Mahomet* the ſecond built for to dwell in with all his Court, when hee tooke *Conſtantinople*; It hath but one Gate (which is of Iron) belonging vnto it, the which Gate is kept by a Companie of white Eunuches, and no men may come in thereat, vnleſſe it bee to bring in ſuch neceſſaries as they want, at which times they cannot ſee any of the Women. Now the Women which are therein, are thoſe which are put out of the Kings *Serraglio, viz.* ſuch *Sultanaes* as haue belonged to the deceaſed *Grand Signior*, thoſe Women likewiſe which through their euill behauiour and conditions are fallen into diſgrace with the King, and ſuch as are Infirme or Defectiue, in what ſhould belong to Women fit for the companie of a King; and none elſe are there, but for ſome of the aforeſaid cauſes. All which are gouerned, and lookt vnto by an old Woman which is made their Ouer-ſeer, and taketh care to ſee them vſed according to the Cuſtome of the Houſe, and that they haue their Food and Cloathing, with their ſeuerall ſtipends; all which is farre ſhort of what they had when they were in the Kings *Serraglio*; howbeit ſuch as haue beene Queenes and *Sultanaes*, liue out of the common ranke, in their Lodgings apart; and although they are out of the Kings ſight and (as it were) out of fauour, yet they are reaſonably well ſerued.

Who are therein.

Woman Ouer-ſeer.

Now the greateſt part of the ſayd *Sultanaes* (Queenes excepted) if they bee any thing rich, may (with the Kings leaue by the old Womans ſolicitation) goe foorth and marrie, and carrie with them all that which they haue kept and ſtollen. For at their comming forth of the Kings *Serraglio*, if they haue ought of any great worth or value that is knowne, the *Cadun* takes it from them, and reſtores it to the *Grand Signior*. So that I ſay, if they haue any thing to beſtow themſelues withall, they cunningly make it knowne abroad, to the end that ſome men of qualitie may become Suitors for them, and make them a good Ioynter.

In the ſaid *Serraglio*, they haue all the commoditie of neceſſaries that may bee, as Gardens, Fountaines, and faire *Bognoes*, and the King hath ſome roomes alſo therein readie furniſhed: for ſome-

Conueniences thereof.

ſometimes hee goeth thither to viſite his kindred, as his Grandmother, Mother, Aunts, Siſters, &c. who for ſome of the aforeſaid occaſions were put out of his *Serraglio*.

Hard ſtate.

The other Women of this old *Serraglio*, haue but meane allowance; and had they not ſomewhat of their owne to helpe ſometimes, they would paſſe but courſly; ſo that they are faine to betake themſelues to their Needles, by which they reape a reaſonable benefite, and haue diuers *Iewes* women who frequent their companies, and ſell their labours for them.

Seuen Wiues, Slaues vnlimited.

Baſhawes Sons kept vnder, if of royal Bloud

A *Turke* (if hee pleaſe) may take ſeuen Wiues at *Kebin*: beſides hee may haue as many Slaues as hee will, and the Children of the Slaues are held as truely begotten and legitimate, as thoſe of the Wiues, and haue as much right to the Inheritance of what the Father leaues behind him: Nay, a *Baſhaw* hauing married a Siſter or a Daughter to the King, and hauing Sonnes by them; thoſe Sonnes may not riſe aboue the Degree of a *Saniack Begh* or a *Capoogee Baſhee*, to the end they may bee kept vnder, being allyed to the Crowne, that ſo being but in meane places, they may not bee apt for reuolution. But their Brothers which their Fathers beget of Slaues, may come to bee *Baſhawes*, for they are free from ſuſpition, in regard they are not of the Bloud Royall: And hence it is, that thoſe Children which had a *Sultana* to their Mother, are ſo often ſeene to bee in lower Degree then the others; for hee which is borne of the Slaue, is aboue him which is borne of the *Sultana*; yet with the Children of the other Subjects it is otherwiſe, for they are equals.

Diuorces.

The parties Married, may vpon diuers occaſions ſpecified in their Law, leaue one another, eſpecially when they cannot agree together. And if the man put away the Woman, hee is bound to allow her the Ioynter or Dowrie, which hee promiſed her when they were Contracted: but if the Woman forſake the Man, ſhee can recouer nothing, but departs onely with a ſmall Portion, ſuch as ſhee brought with her into her Husbands houſe.

Slaues ſold if barren.

Now in caſe a *Turke* take Slaues for his vſe, hee may not ſell them againe, but they become members of the Familie, in which they are to remaine till they die; but if they prooue barren, they may bee ſold from hand to hand, as often as their fortune ſo betides them.

The *Turkes* may buy of all ſorts of Slaues of euery Religion, and vſe them as they pleaſe (killing onely excepted) which the *Chriſtians* and *Iewes* there may not doe; for they haue libertie onely to buy *Chriſtians* and *Iewes*.

Beziſten.

There is for this purpoſe in *Conſtantinople* a *Beziſten*, that is, a common publike Market, where euery Wedneſday there are bought and ſold Slaues of all ſorts, and euery one comes freely, to buy for their ſeuerall vſes; ſome for Nurſes, ſome for Seruants, and ſome for their Luſtfull appetites; for they which make vſe of Slaues for their ſenſualitie cannot bee puniſhed by the Iuſtice, as they ſhould bee if they were taken with Free women, and with *Turkiſh* women eſpecially.

Manner of ſelling Slaues.

Reſtitution if not a Virgin.

Theſe Slaues are bought and ſold, as Beaſts and Cattle are; they being viewed and reuiewed, and felt all about their Limmes and Bodies, as if they were ſo many Horſes, then they are examined of what Countrey they are, and what they are good for; either for Sewing, Spinning, Weauing, and the like: buying ſometimes the Mother with the Children, and ſometimes the Children without the Mother, ſometimes two or three Brothers together, and againe, ſometimes taking the one and leauing the reſt, vſing no tearmes of loue, regard, or honeſtie, but euen as the Buyer or the Seller ſhall thinke, will beſt turne them to profit. Now when there is a Virgin that is beautifull and faire, ſhee is held at a high rate, and is ſold for farre more then any other; and for ſecuritie of her Virginitie, the ſeller is not onely bound to the reſtitution of the money (if ſhe proue otherwiſe) to him that bought her: but is for his fraud fined at a ſumme of money. In the *Beziſten* there ſitteth an *Emeen*, that is, a Cuſtomer, who receiues Cuſtome of the buyers and ſellers; which amounteth to a reaſonable ſumme in the ſpace of a yeere.

No benefit by Affinitie to the King.

Loſſe by it.

The *Baſhawes* and other Subiects, though by Marriage they become Vncles Sonnes in law, or Couſens to the *Grand Signior*, may not by vertue of their Affinitie, challenge any more familiaritie or freedome with his Majeſtie, then if there were no ſuch matter of Kindred betwixt them, but onely what may well befit their Office and Dignitie, they remayning ſtill Slaues as the others doe: nay, their ſeruitude is thereby increaſed, and they looſe a great part of their former Libertie; for they muſt be very obſequious to the *Sultanaes* whom they haue Married, and turne away the greateſt part of their other Women and Slaues (if they haue any) and muſt with patience ſupport all their imperfections: ſo that for this reaſon, few *Baſhawes* of worth and iudgement ſeeke after ſuch Marriages, for they are both chargeable and bring Diſcontent: but when the King commands, they (as his Slaues) muſt ſubmit and obey, though their vexation and charge increaſe neuer ſo much thereby.

Rites of Marriage.

Who may bee Witneſſes.

The Ceremonie of *Turkiſh* Marrying, is nothing elſe, but in the preſence of the *Cadee* (who is the Iuſtice) to make *Hoget*, that is, a Writing expreſſing the Vow and good liking of the parties to bee Married, with a ſpecification of the Dowrie which the Husband is to make to the Wife; all which is done in preſence alſo of Witneſſes, which are true and honeſt, and not to bee denyed. For in *Turkie* it is not permitted that euery one that will, ſhould beare Witneſſe; but onely ſuch men as are Free, of a good Age, that can ſay the *Namaz*, and haue ſome knowledge in the Law, knowne to bee men of ciuill life, and which drinke no Wine: for the Witneſſe of a

Turke which drinkes Wine is nothing worth, and thus their Law commandeth; But for all this, Corruption is ſo crept in amongſt them, that now in *Turkie* (eſpecially in *Conſtantinople*) there are (to the outward appearance Graue and Honeſt men) more falſe Witneſſes, then in any other part of the world beſides; and who are they? (at leaſt the Chiefe of them) but a certayne ſort of *Emeers*, that is, ſuch as pretend to come of the Race and Stocke of *Mahomet*, which weare greene Telbents: and certayne poore *Cadees* out of Office, and theſe are they which for money doe vſe that deteſtable Trade, which our *Knights of the Poſt* doe practiſe heere with vs. And hence it is that *Auanias* are ſo commonly framed, for they can ſtoutly (and that with eaſe) out-face the poore *Chriſtians* and *Iewes*: nay, for a Bribe they will not ſpare their owne generation, in bearing falſe witneſſe, or rayſing calumnies againſt them: For the *Turkes* being naturally giuen to Couetouſneſſe, not fearing God, but altogether inclined to Rapine (although without queſtion there are many very honeſt men amongſt them) when they meete with a fit opportunitie, they will play the Rogues with any man, bee hee of what condition ſoeuer; wherefore it proues dangerous to haue any dealing with them, for that they with that tricke will eaſily free themſelues from any Obligation or Agreement before made; for, Iudgement there, conſiſts onely of the force of proofe by Witneſſes, ſo that a man had need to be wondrous circumſpect in his proceedings with *Turkes*, eſpecially in matters of Couenant.

Emirs falſe Witneſſes.

Turkes couetous and dangerous.

Force of Euidence.

§. XII.

Of their Religion, Opinions, Perſons, Times, Places and Rites ſacred.

THe *Turkes* beleeue in Almightie God, that hee is the Creator of the whole Vniuerſe, and the gracious Redeemer of all good men in the day of Iudgement, that hee is in the higheſt Heauen, ſerued with eſpeciall Angels, hauing from the beginning caſt out the Diſobedient ones; for whom as alſo for Wicked men hee made Hell. And as they affirme, euerlaſting Life to bee in theſe two places, *viz.* Heauen and Hell: So they confeſſe and wayte for the Reſurrection of the Bodie to bee re-vnited with the Soule, at ſuch time as the fearefull Trumpet ſhall bee ſounded by *Mahomet*, at the commandement of the Great GOD of the Iudgement.

Reſurrection.

They beleeue alſo, that Life euerlaſting in Paradiſe, is ſuch a happineſſe, that it conſiſts onely in the delighting and pleaſing of the Sences; and that they ſhall haue there, the vſe of Naturall things in all perfection, without making any difference, inioying perfect health, and free from all manner of trouble. And on the contrarie, that in Hell, the vſe of the aforeſayd things ſhall bee in vnquenchable Fire, and ſhall haue a moſt bitter and loathſome taſte. And this is all that they attribute vnto them, either for the reward of the Bleſſed, or the puniſhment of the Reprobate.

Senſuall Paradiſe.

They ſay moreouer, that the Power of God is ſuch, that hauing at Mans Creation prefixed and appointed a ſet time for his end, it is impoſſible that the wit or deuice of mortall Man, ſhould bee able to diuert or preuent it. Wherefore in the warres, or in other occaſions, they are ſo much the more bold, reſolute and couragious; ſaying, that their End is written in their Fore-heads, and it is not for them to goe about to auoyd it, ſo that if they dye, they dye.

Fate.

They alſo affirme Gods Power to bee ſuch, that after mens Bodies are riſen againe, hee will giue them ſuch an agilitie, that they ſhall bee able in a moment to paſſe from one Heauen to another, euen to the fartheſt parts of them, to viſite and imbrace their Wiues, Mothers, Brothers, and others of their Kindred, the Heauens being all tranſparent, being of Diamonds, Rubies, Turkeſſes and Chriſtall.

Agilitie in the next Life.

Tranſparent Heauens.

As concerning Gods Throne or Seate of Majeſtie; they affirme, that euery one cannot behold it, by reaſon of the brightneſſe of the beames which comes from his Eyes, and by reaſon of the vnſpeakeable ſplendour proceeding from his glorious Face, and that the Angels and Prophets onely, haue the grace to inioy that ſight.

Gods Throne.

Theſe are the principall foundations of their Religion, vpon which they build the courſe of this their preſent temporall Life, and by which they hope to obtaine a Life euerlaſting and happie; affirmed by their Prophet, to bee full of the delights and pleaſures of this World, but enioyed in all perfection and excellencie, in a Supernaturall and Incorruptible manner.

They ſay, that Almightie God ſent foure Prophets into the World, to inſtruct, gouerne, and ſaue Mankind; each of them being holy, pure, and vndefiled, to wit, *Moſes*, *Dauid*, *Chriſt*, and *Mahomet*; and that God ſent to euery one of them by his Angell *Gabriell* a Booke, that they themſelues being firſt perfected, might the better know how to inſtruct the people. To *Moſes* he ſent the *Teurat*, that is, the *Old Law*; to *Dauid* the *Zebur*, that is, the *Pſalmes*; to *Chriſt* the *Ingil*, that is, the *Goſpell*; and to *Mahomet* the *Kurawn*, that is, the *Alcoran*, (as wee call it.) And that the three firſt Prophets with their people, did faile ſomewhat in the Lawes giuen them by God: But *Mahomet* comming laſt, brought a Law, more true, plaine, cleere, and ſincere,

Foure Prophets and Bookes.

in which all ſuch as beleeue ſhould obtayne the loue of God; but they ſay that other Nations continue ſtill in their errours, and hauing ſucked of their Mothers Milke, doe not embrace the Truth; For which fault being (by right) depriued of Heauen, they haue no other meanes to recouer, and to come thither at the Day of Iudgement, but by ***Mahomets*** protection, who is the only Interceſſor and Mediator vnto the Almightie God: And ſtanding in the dreadfull Day of Iudgement at the gate of Paradiſe, he ſhall be ſought vnto and entreated by the other Prophets to ſaue their people alſo, and his clemencie ſhall be ſuch, as to make Interceſſion for them, ſo that the good *Chriſtians* and the good *Iewes* ſhall by his meanes obtayne euerlaſting Life, with perpetuitie of ſenſuall delights as aforeſaid, but in a place apart and inferiour to the *Turkes*, they being beloued of God, and more deare vnto him then others. The women alſo ſhall come into Heauen, but ſhall be in a place farre inferiour to men, and be leſſe glorified.

Womens Heauen.

All the Prophets are held in great honour amongſt them. They call *Moſes*, *Muſahib Alloh*, that is, a *talker with God*; and *Chriſt*, *Meſeeh*, *Roob-ulloh*, and *Hazrettee Iſaw*, that is, *Meſſias*, the *Spirit of God*, and *venerable Ieſus*: and *Mahomet*, *Reſul Alloh*, that is, the *Meſſenger of God*. When they talke of Chriſt Ieſus, they ſpeake very reuerently of him; and confeſſe that the *Iewes* through Enuie apprehended him, and maliciouſly condemned him, and led him along to put him to death; but the Angels being ſent from God, tooke him away from them in a Cloud, and carried him into Heauen, at which the *Iewes* being aſtoniſhed and vexed, tooke one that was there preſent, and crucified him in his ſtead; not being willing to haue it knowne that *Ieſus* was the *Meſſias*; he being in Heauen in company of his Brethren the Prophets, beloued of God, and ſeruing him, as the other Prophets doe.

The *Muftee*.

The Miniſterie of their Religion (or rather their confuſed Sect) is as followeth. They haue firſt a *Muftee*, that is to ſay, an Expounder or Declarer of Caſes in Law; who amongſt them is as an Archbiſhop is with vs, for he is alſo the Primate ouer the Church; and muſt be a man very expert in the Lawes, and one accuſtomed to Iuſtice, choſen by the *Grand Signior* himſelfe, the which *Muftees* charge is to ouerſee, and heare ſuch things as are belonging to the Law, or to the Church. And although he hath not an abſolute command ouer the *Muftees* of the other Prouinces, yet with his ſubtiltie he preuailes with the King, and effecteth what he liſt, eſpecially when he hath the Chiefe *Vizir* to friend, who in degree, dignitie, and authoritie is his Superiour. Vnder the ſaid *Muftee* there are two *Cadeleſhers*, that is to ſay, *Iudges of the Armies*, one of *Grecia* and the other of *Natolia*, who alſo being men of the Law, and they which alwayes ſucceed the *Muftee*, haue the ouerſight of all the other *Cadees*, who are Iuſtices; of which there is one in euery Citie and Towne, to doe Iuſtice and end Controuerſies betwixt man and man, and to puniſh Offendors. But they are changed euery three yeeres, and others put into their places by the *Cadileſchers*, with order from the *Grand Signior*.

Cadeeleſchers.
Cadees and their orders.

Amongſt the ſaid *Cadees*, they haue alſo their orders; *ſcilicet*, thoſe of the firſt ranke, and they are called *Meulaws*, which ſignifieth *Lords*, and they are employed in the principall Cities, the other are but *Cadees*, and they get employment as they can by their vertues: and good carriage in former places. Now the *Cadeeleſchers* haue Bookes lying by them, wherein are exactly ſet downe the Reuenewes of euery *Cadeelick*, ſo that by that meanes they know the better how to furniſh them; none of them ſurmounting aboue fiue hundred Aſpers *per diem*.

Bookes.

Priuiledge.

This order of *Turkes* amongſt the reſt, hath only this Priuiledge, which is, that they cannot be put to death; ſo that if any of them by committing ſome notorious crime againſt the Law, ſhould deſerue death, it muſt be done by abſolute command from the *Grand Signior*, and that very warily and ſecretly, but this hapneth very ſeldome or neuer.

Their continuance.

The *Muftee* and *Cadeeleſchers* are changed at the Kings pleaſure (for there is no Office in *Turkie* during life) howbeit their ordinary Reſidence is three yeeres; their chiefe Fortune depending wholy in their continuance in the grace and fauour of the Chiefe *Vizir*.

Turbants.

All the aforeſaid men of the Law, that is, the *Muftee*, the *Cadeeleſchers*, *Mulaes*, and *Cadees*, weare their Turbants farre bigger then any other *Turkes*, and made vp after another faſhion, in token that they ought to be reuerenced aboue others. And although their habit be in faſhion like other mens: yet in this there is a difference, for they weare much white Chamblet, and the fineſt cloth, but no ſilke at all.

Muftees office.

The principall charge of the *Muftee*, is to Anſwere to all ſuch Propoſitions as are made vnto him, of matters in generall, vpon Caſes concerning conſcience, and the Rites of *Turkiſh* Iuſtice and Law, the which Anſweres are of few words, very briefe, and they are called *Fetfa's*, that is, *Declarations*, or *Iudgements* of the *Muftee*; with which he may compell not only the *Cadees* and *Baſhawes* to the performance of the Contents thereof, but the Kings owne perſon is alſo bound to ſee them executed: for in concluſion, they ſeeke altogether to amplifie their Sect in honour of their Prophet; the *Muftees Fetfa* being in high eſtimation, in aſmuch as it is vpheld very ſtoutly by the whole order of the *Cadees*.

Prieſts and Clerkes.

Then next they haue a Gouernour of the *Moſcheas*, called the *Mooteuelee*, and *Eemawms*, which are Pariſh Prieſts, and next to them *Muyezins*, which are as our Church Clerkes; all which are employed in the Seruice of the *Moſcheas*, calling the people to Prayers, burying the dead, reading vpon the graues of the dead, and to conclude, performing all ſuch Offices as are any way belonging to the Church, for the good of the people.

Prayers fiue times a day.

They pray fiue times a day (aſwell in the *Moſcheas*, as in their Houſes, or whereſoeuer they are) that is, at foure of the clocke in the morning; at noone; betweene three and foure in the afternoone; betweene ſeuen and eight at night; and at mid-night: and vpon the Friday which is their Sabbath, at nine of the clocke in the fore-noone alſo which makes ſixe times, and vpon that day there are more *Muyezins* which cry in the Steeples, then vpon other dayes: for at all thoſe houres, in ſtead of Bels, the people are called to Prayer by the voice of one or two men in the Steeples or Turrets adjoyning to the *Moſcheas*, of a reaſonable height, by which voices they are ſtirred vp to the prayſe of God and *Mahomet*: and may prepare themſelues for their Prayers. And becauſe the *Muyezins* which cry, can heare no Clockes (for they haue none in their Churches) they vſe Houre-glaſſes, by which they are directed aſwell in this Seruice, as in other ordinary matters.

Hower-glaſſes.

In euery great *Moſchea* there are *Mudereeſes*, which are Readers; that teach diuers Schollers the common Prayers, and inſtruct them in the Seruice belonging to the *Moſcheas*, being paid for their paines out of the Reuenues of the ſaid Churches.

Readers.

Cleaneneſſe & purifyings.

The condition of them which are to pray, is only to be corporally cleane; it being vnlawfull for any one to enter into the *Moſcheas*, or to pray, if he find that he hath any naturall pollution or carnal vncleanenes about him, be it of what condition ſoeuer, or of neuer ſo ſmall moment: wherefore for their clenſing, euery one is bound either to waſh himſelfe in the *Bagno*, if it bee for carnall commerce, or elſe for other ſorts of vncleaneneſſe with cold water, euery Citie and place abounding with *Bagnoes*, both publike and priuate, and euery Church-yard with very faire Fountaynes for the vſe of the common ſort. Now immediately after euery one is clenſed and come into the *Moſchea*, the *Eemawm*, which is the Pariſh Prieſt, beginnes, to pray, and all they which are preſent imitate him in geſture: for, of themſelues a great part of them would not elſe know how to performe that buſineſſe. For their Prayers conſiſt chiefly in riſing vp, falling downe, kiſſing the ground, and ſometimes ſitting ſtill, one while touching their eyes, ſometimes their faces, then their beards, then their heads; ſaying ſome few words in the prayſe of God and *Mahomet*, the Churches being all matted vnder-foot, and in ſome places there are Woollen Carpets ſpread for the better ſort of people.

Manner of their Prayers. Their geſtures

Their length.

The ſaid Prayers according to the houres, are diuers; ſome longer, and ſome ſhorter, none of them being aboue an houre long, only that Prayer of the Euening in the time of the *Ramazan*, which is their Lent, which is longer then the other Prayers: they pray after their *Eemawm*, for he is their Guide, and eſteemed of if hee haue a good voice, as wee eſteeme of our Singing men. They alſo vſe preaching vpon euery Friday in the *Ramazan*: And when they will pray for any good ſucceſſe in the Warres, or curſe any Rebell; they haue a cuſtome then to goe a Proceſſion along the ſtreets by two and two, but without any Lights or any ſuch thing in their hands; and as they goe along they prayſe the Name of God, and reade very long Prayers which they haue for thoſe purpoſes, the people ſtill crying *Amen*, making one whole dayes worke of it, and then they hold that Rebell or Enemie, whoſoeuer he be, to be without all doubt, accurſed.

Preaching.

Proceſſion and Curſing.

Other Conuocations and Prayers.

In the time of trouble or affliction, They publiſh in the moſt eminent places a Conuocation of all the chiefe men in the Citie (and of the common people alſo, ſuch as will come, may) to pray in the fields which are for that vſe, therein imitating the *Iewes*, and being all come together, diuers of their *Santons* of eſteeme for their Holineſſe, make Sermons of exhortation, to Fortitude, Patience, and to the loue and feare of God: But if thoſe troubles continue ſtill, they then vſe the Prayers of forty houres, and of fortie dayes in the chiefeſt *Moſcheas* built by the Emperours; the which Prayers are made by a company of men, who are belonging to the ſaid *Moſcheas*.

Muftees Reuenew.

The *Muftee* hath his *Entrada* apart, in Land of about ſixe thouſand Sultanines *per annum*: but being put out of his place, falling into diſgrace with the King, and leauing the *Entrada* to his Succeſſor, he hath then but a thouſand Aſpars *per diem* pay: as the *Cadeeleſchers* haue when they are in Office.

Ramazan Ceremonies.

All the Ceremonie which they vſe in the *Ramazan*, which is their Lent, is no other but to abſtayne from eating and drinking in the day time, they hauing leaue to eate all the night long, (that is, from ſeuen a clocke at night to foure in the mourning) and what they pleaſe without making any difference of meates; At twilight they light the Lampes in the Steeples, which burne till morning: the *Eemawm* of euery Pariſh taking eſpeciall notice who is often wanting from Church, eſpecially in the Euening, and who drinkes Wine, or eates in the day time; for, beſides, that they ſhould bee held deſpiſers of the Law, they ſhould bee moſt ſeuerely puniſhed if they were found in any ſuch fault. I remember once that *Naſooh Baſhaw* being *Vizir Azam*, and riding through the ſtreets in the *Ramazan*, eſpied a *Turke* that was drunke with Wine; ſo forthwith he cauſed him to be brought vnto him, and without giuing him any reſpite to recouer his wits; cauſed a Ladle full of boyling Lead to bee powred downe his throate, and the Wretch periſhed immediately.

Example of ſeueritie.

Sacrifices. The King vſeth in the *Ramazan* aſwell as in the times of troubles and afflictions, and ſo doe the *Baſhawes* and other great men, to ſacrifice diuers ſorts of beaſts, aſwell at the Sepulchres of ſuch as haue beene holy men, as at the *Moſcheas*. Now ſome were wont to doe it priuately, but the Kings haue ſtill commanded that their Sacrifices be done publikely in the ſtreets, and at the gates of the Citie, diuiding the fleſh of the beaſts amongſt the people, giuing ſome alſo to the *Baſhawes* themſelues, and to the other great men of the Port. The ſaid Sacrifices are vſed very often, for by that meanes they thinke to appeaſe Gods wrath, and regaine his loue and fauour.

Beads. Thoſe *Turkes* which are profeſſors of Humilitie and Deuotion, haue their Beades longer then other men, and carrie them in their hands into the *Moſcheas*, and as they walke vp and downe the ſtreets: but paſſe them ouer very quickly, for, whereas the Papiſts ſay the *Aue Maria*, ſo they ſay only *Subhawn Alloh*, that is, God is pure and true, and ſometimes *Alloh Ekber*, that is, God is great.

Pilgrimage. *Mecca* Temple. They goe alſo many of them to *Meccha* on Pilgrimage, and to *Hieruſalem* alſo, which they call, *Gudds' il Shereef*, to *Meccha*, to viſit the Temple which they ſay was built by *Abraham*, in the which Temple *Mahomet* in the time of Idolatry did hide himſelfe: And they affirme, that when he was almoſt fortie yeeres of age, he receiued the *Alcoran* from God, and that from that time the *Muſſulmanlick* beganne, that is, the true Beliefe: and ſhortly after hee dyed; and his Sepulchre is viſited by all ſuch as goe the ſaid Pilgrimage. And when they goe to *Ieruſalem*, they goe not to viſit Chriſts Sepulchre, for, they ſay hee did not dye, but they goe only to ſee the places which he moſt frequented, as being a miraculous Prophet, who rayſed the dead to life, healed the ſicke, and wrought ſuch like Wonders. They goe likewiſe to the Valley of *Iehoſhaphat*, for they ſay that in that place ſhall bee the Reſurrection at the Day of Iudgement. Now ſuch as haue gone the ſaid Pilgrimage, and returne home againe to their Houſes, are euer after called *Hagees*, that is, Pilgrimes, and are much reuerenced and eſteemed of. There are alſo diuers *Turkes*, who forſaking the World, leaue all that they haue, and goe to liue neere to the aforeſaid Valley for deuotion, and for that they would be the neerer to the place of Reſurrection, ſuppoſing thereby to get a great aduantage to themſelues aboue the reſt at that day.

Circumciſion. The greateſt Ceremonie (for Pompe and Solemnitie) which is vſed amongſt the *Turkes*, is that of the circumciſing their children; wherein they differ from the *Iewes* in this one particular; for the *Turkes* neuer circumciſe them till they be paſt ten yeeres of age, following the example of *Iſmael* whom they imitate, alleadging that *Abraham* loued and eſteemed him and not *Iſaac*, and would haue ſacrificed him. This Circumciſion is done without the Church, becauſe of the ſhedding of bloud; all the Kindred and Friends being inuited vnto it, in token of joy and gladneſſe: They vſe the like to thoſe which turne from any other Religion and become *Turkes*, who in token that they imbrace the Religion of *Mahomet*, hold vp their fore-finger, ſaying theſe words, *La illaheh il Alloh Mukamet reſull Alloh*, that is, there is but onely one God, and *Mahomet* is his Meſſenger.

There are in the Cities, and by the High-wayes alſo, in moſt places of the *Grand Signiors* Dominions, for the benefit of the Inhabitants and Trauellers, diuers *Hawnes* with their Fountaynes. There are Hoſpitals alſo in the Cities, and Colledges for the bringing vp of youth, where they may learne to reade and write, all the *Moſcheas* built by the Emperours, and other great *Moſcheas* alſo, hauing great Reuenewes for the mayntayning of the ſaid Colledges and Hoſpitals: For the Emperours by *Canon* may not build *Moſcheas*, but in memory of ſome notable Conqueſt, or memorable Enterprize, by which the Church may bee prouided for; nor *Sultanas* neither, vnleſſe it be the Mother to that Emperour who reignes at that time when ſhee goes about it; for the building of which, they are at an infinite charge, and they dedicate them with great Solemnities, to the ſaid Enterprize, be it what it will be.

Moſcheas and Hoſpitals. Limited.

Magnificence. In the *Moſcheas* there are ſome very coſtly pieces of worke, and frames of great beautie; aſwell for the largeneſſe and neatneſſe of the places for Prayer, as alſo for the beautifull Porches and large paued Courts which compaſſe the ſaid *Moſcheas*; adorned with very ſtately Pillars, and Fountaynes built all of curious Marble; beſides their Colledges and Hoſpitals to which belong very large Reuenewes; Inſomuch that ſome of thoſe *Moſcheas* may be well compared with the richeſt Churches in the World: They are built all of wonderfull faire ſtone, with their *Cabiloes* couered all ouer with Lead, the Pillers being of Porphir or ſome ſuch coſtly ſtones, and the Baſis thereof all whited: the Pillers ſhine extraordinarily in time of Prayer, by reaſon of the abundance of Lampes which are burning; the which Lampes are curiouſly faſtned into round Iron hoopes in compaſſe as bigge as the hoope of a But, vpon which there are diuers rounds of Lampes one aboue another, and are let downe by Copper chaines from the Roofe of the Church; and in euery *Moſchea* there are three or foure ſuch cluſters of Lampes, according to the greatnes of the Church.

There are no Benches, nor any thing to ſit vpon; only a little place raiſed from the ground for the Prieſt; and another right ouer againſt it (but ſomewhat lower) for the King at ſuch times as he comes to Prayer; all the reſt ſitting vpon the ground, as ordinarily they vſe to ſit in other places: wherefore the Pauements (although they are of very bright and cleane ſtone) are couered with very fine *Cairo* Mats, which are kept very cleane: for, beſides the *Grand Signior*, no man may come into the Church with his ſhooes on; but muſt leaue them at the doore, or elſe giue them to one of their ſeruants to keepe.

Sickneſſe fatall, and death.

When any one is extremely ſicke, and as they thinke, paſt hope of recouery; then the *Imawm* comes to vſe comfortable words vnto him, and prayes by him: and being dead, they waſh him all ouer, and then hauing wound him vp in a Sheete, and layed him in his Coffin with his face downward, they carrie him to his Graue, with his head foremoſt. If the partie bee a Man or a Man-child, they ſet a Turbant vpon the Coffin: and if it bee a Woman, then they ſet a *Filiawn takya* vpon the Coffin, that is, ſuch a Cap as the women weare, with a Brooch and Feather in it. They are accompanied to the Graue by the Church-men, and their owne kindred, (but no women) vſing no lights at all: but the *Muyezins* ſing all along as they goe, calling vpon the Name of God, and their Prophet *Mahomet*, and pray for the health of the Soule departed; and at their returne there is a Banquet made for the companie for their paines.

Funerall.

Tombes of the Emperours.

The Tombes of the Emperours moſt commonly are built vpon the ground, cloſe by their Graues which are couered either with extraordinary fine Cloth, or with Veluet; hauing Turbants ſet vpon them of the faſhion of thoſe which the Emperours weare, with Brooches and ſprigs of Feathers in them: and there ſtand Candleſtickes both at the head and at the feet of the ſaid Graues, and two Lampes burning continually both day and night. Now, theſe Tombes are for the moſt part built in little Chappels cloſe by, but not adjoyning to the *Moſcheas* of the ſaid Emperours. And in the ſaid Chappels there are *Muyezins*, who by turnes, doe continually read in the *Alcoran*, and pray with their Beades, for the glorie of the Emperours deceaſed. The *Vizirs*, *Baſhawes*, and other Great men alſo (imitating the Kings) doe the like; but with leſſe pompe and charge: And they which haue not burying places neere the *Moſcheas*, may make them neere their houſes and be buried there, or elſe in any part of the Citie, prouided that the ground be their owne.

Common Tombes.

The common ſort are carried out of the Citie, and buried in the fields which ſerue for that purpoſe; hauing one ſtone ſet vp an end at the one end of their Graue, and another at the other end; vpon which is grauen the Name, Countrey, and Degree, and any thing elſe that they pleaſe, of the parties deceaſed.

Religious *Turkes*.

Amongſt the *Turkes* there are no Religious houſes, nor Monaſteries: onely the *Teckehs* of the *Meuleuees*, (which are an order of *Derueeſhees*, that turne round with Muſike in their Diuine Seruice:) for, for the moſt part, they are all bred vp to Armes, and very few can reade and write: Nay, it hath beene ſometime ſeene, that a *Baſhaw* (which had not his education in the Kings *Serraglio*) hath ſate in the *Deeuan*, and hath not knowne either to write or reade; but hath beene enforced to learne to write a few words of courſe, to vnder-write Commandements, and the like. And amongſt the *Turkes*, he that can but reade and write, is held a learned fellow, and eſteemed of farre aboue others.

There are alſo diuers which profeſſe a kinde of liuing, out of the common cuſtome of the world; being clothed wonderfull poorely and raggedly, with a kind of Felt caps on their heads; they begge for their liuing, and lie in the courts of the *Moſcheas*, and in ſuch like places; and theſe are accounted very holy; for they pray much in the view of the world, and liue alwaies (in outward appearance) in the loue of honeſtie; preaching this doctrine, that it is vnpoſſible perfectly to arriue vnto and gayne the Loue of God, but by the ladder of humane Loue and Innocency: and for this cauſe they betake themſelues to that courſe of life, that they may be in charitie with all the world, and bee accepted for it of God, in Heauen. Vnder which colour of holineſſe they liue at eaſe, and deceiue the World (euery one being bountifull vnto them) and play the Villaines in ſecret, as well as any other. Beſides them, there are alſo ſome, who like Hermites, liue in ſolitary places, neglecting the World; conceiuing that courſe of life to excell all other, for Innocency and Holineſſe.

Womens Religion.

As for the women, there is no heed or reckoning made of their Religion at all; for they neuer goe to Church: ſo that, if they happily haue a will to pray, at the houre of Prayer, they doe it in their owne houſes. But their honeſtie is much looked after, the *Imawms* of euery Pariſh being bound to hearken diligently after their deportment: who if they diſcouer any thing that is amiſſe, they muſt reueale it to their Husbands, that they may put them away: or elſe, to their Fathers or Kindred, if they bee vnmarried, that they may take ſome courſe for their amendment.

And although the Women may not bee conuerſant with other Men then with their Fathers, Husbands, or Brothers; and liue in Lodgings apart by themſelues, and goe alwaies with their faces couered: yet, they being extraordinarily giuen to the ſport, and very diſhoneſt; taking the opportunitie of their Husbands abſence at the Warres, or in ſome long Iourney; vnder colour of going to the *Bagnoes*, and going couered withall; they goe whither, and to whom they liſt; knowing, that the worſt of it is, but to bee put away, if ſo bee it ſhould bee at any time diſcouered.

I haue hereunto added a Letter, ſent by *Sultan Oſman* the late murdered Emperour, to his Maieſtie, by *Huſein Chiaus*; and tranſlated into *Engliſh*, by Maſter *Robert Withers.*

Although in this tranſitorie world, the King or the Beggar ſhould enioy the longeſt terme of life that might bee, and obtayne all that his heart could wiſh; yet it is moſt certaine, that in the end hee muſt depart, and be tranſported to the World eternall: and it is well knowne vnto the Wiſe, that it is vnpoſſible for Man to abide for euer in this World.

The occaſion of this Prologue is, that the immortall, omnipotent, and onely God, hath through his Diuine will and pleaſure, called vnto himſelfe Our glorious Father of bleſſed memorie, Sultan Achmet Kan, *who in Life was happie, and in Death laudable, and departing out of this momentany World, to be neere the mercifull Creator, being changed into perfect glorie and eternall bliſſe, hath his habitation on high, and his reſt in Paradiſe.*

This paternall Empire and Monarchicall Kingdome hath almoſt vntill this preſent bleſſed time beene alwaies hereditarie, from Grand-father to Father, from Father to Sonne, and ſo curſiuely in that manner: but hauing regard vnto the age and yeeres of Our Great and Noble Vncle, Sultan Muſtafa, *hee was preferred and honoured to ſit on the* Ottoman *Throne, and being ſettled for ſome time, tooke care for the affaires of the Empire, and for all that might concerne the people both in generall and particular.*

But he hauing beene many yeeres retired in ſolitarineſſe, and giuen to Deuotion and Diuine obedience; being alſo as it were wearied with the cares of the Empire; of his owne accord with-drew himſelfe from the Gouernment: for that the Diadem and Scepter of the Empire of the ſeuen Climates, was the true Right and Inheritance of Our moſt Excellent Maieſtie, of the which (with the meeting and conſent of all the Vizirs, *and other Deputies of State, of the Primate of the* Muſſulman *Law, and of the other honourable Doctors, of the Souldiers, and of all Subiects both publike and priuate) the almightie God hath made a high Preſent and worthie gift vnto vs. And in the happie day in the beginning of the Moone* Rebea il-euel, *of this preſent yeere* 1027. *in an expected time, and in an acceptable houre, was Our bleſſed and happie ſitting eſtabliſhed vpon the moſt fortunate* Ottoman *Throne (the Seate and Wiſedome of* Salomon) *In the Pulpits of all the* Moſchees *(the Congregations of the Faithfull, and deuotion of the* Muſſulmen) *throughout all Our Dominions, is read to Our Imperiall Name, the* Hutbeh. *And in the Mints where innumerable ſummes of money are coyned, as well vpon the Siluer as the Gold, Our happie name and marke is ſtamped.*

And Our moſt powerfull Commandements are obeyed in all the Parts and Dominions of the World: And the brightneſſe of the light of the Sunne of Our Iuſtice and Equitie, hath cauſed the darkeneſſe of Iniuries and Moleſtations to vaniſh away.

Now, ſeeing it hath beene an ancient cuſtome of Our moſt famous Predeceſſors to giue notice of the ſame to ſuch Princes as are in ſincere friendſhip, and that doe continue it with the Houſe of great Maieſtie, and our Imperiall Court: Wee alſo haue written theſe our Princely Letters, and appointed for their Bearer, the choyce amongſt his equals, Huſein Chiaus, *(whoſe power be great) one of the honoured and reſpected Seruants of Our magnificent Port, the refuge of the World; to the end that ſuch newes might cauſe great ioy of Our moſt honourable Aſſumption. And We doe hope, that when they ſhall come to your hands (in conformitie of the well grounded friendſhip vpon the ſure League, Articles, and Writings, which hath beene eſtabliſhed of old with Our moſt Royall Race, and permanent Empire) you will manifeſt infinite ioy and gladneſſe, and certifie as much to the Rulers and Gouernours of the Dominions and Countries vnder you, that they may know, that the Articles of Peace and League, and the points of the Oath which are firme, and to be deſired on both parts, from the time of Our Grand-fathers and Predeceſſors of Royall Stocke, now in Paradiſe (whoſe ſoules God enlighten) Vndoubtedly during the time of Our Raigne ſhall be obſerued with all reſpect. And let there not be the leaſt imagination of any want of due obſeruance of the ſignes of friendſhip on Our part, or by any manner of meanes on your part, for the violating the foundation of the Peace and League.*

The enſuing Letter was written by *Halil Baſhaw*, Chiefe *Vizir* and Generall in the *Perſian* Expedition, at his returne in Aprill, 1618. to Sir *Paul Pinder*, Ambaſſadour for his Majeſtie. Engliſhed by Maſter *Robert Withers.*

To the Courteous Lord of the Nation of the Meſſias; *both Great and Honourable among the people of* Iesvs, *and the true Determiner of* Chriſtian *Affaires: Our good Friend the* Engliſh *Ambaſſadour, whoſe latter dayes bee with all felicitie, to whoſe Noble preſence (after our many kinde Salutations tending to all good affection and manifeſtation of Ioy, worthy and beſeeming our Friendſhip:) our louing aduice is this. That if you deſire to heare of our State and beeing, you ſhall vnderſtand, that after wee departed from the happie Port, with the Armie for the Warres of* Aſia, *wee arriued and wintered*

red in Meſopotamia, and remoouing thence in the Spring with all the Muſſulman Hoſt (alwayes victorious) wee went to Van, from which place vntill wee came to Tauris, the Muſſulman Armie went on alwayes ſacking and deſtroying all thoſe places and Townes of the Perſians, which wee met withall by the way in thoſe parts, where were burnt, pillaged, and ruined, ſome thouſands of Villages; and tormenting all thoſe people that came to hand. And when wee were come neere to Tauris, the Generall of the Perſian Forces (of peruerſe Religion) called Carcighai Han, (the accurſed) retyred himſelfe into the ſayd Tauris, where beating vp his Drummes in euery Quarter, made a ſhew that hee had a will to Fight; ſo wee ſent a little before vs, ſome Tartars and others of our Armie, to hearken out and take notice of the Enemie, who meeting with ſeuen or eight hundred Perſians of note, put them to the Sword, very few eſcaping, and that with great difficultie and hazard. By which, the ſayd Generall finding himſelfe vnable to reſiſt the power and furie of the Muſſulman Hoſt, or to ſtay any longer in the ſayd place; the very ſame day that wee arriued there, the ſayd Generall hauing ſpoyled all the Citie, fled away; So wee tooke the place, ranſackt it, and burned all the Buildings, Towers, Gardens, and whatſoeuer elſe wee found within it: And thus the great Citie Tauris by Diuine fauour and Grace became ours. Then forthwith wee ſent after the Enemie, the Tartar, with ſome Beglerbeghs, who ouertaking them gaue them Battell, and albeit ſome of ours did fall, yet they which fell of the Enemies ſide were innumerable. And ſo going forward towards Erdeuil (their obſcure reſidence) about ten dayes Iourney of Countrey, wee went burning and ſpoyling it, and killing all the Perſians that wee met. That indeed there was ſo much Honour and Glorie wonne, as that all the ancient men of the Countrey doe affirme, there neuer was ſeene the like; Inſomuch, that from the Confines vnto Erdeuile, twentie dayes Iourney of Countrey, was on that manner by vs deſtroyed. Thus afterward, the King cauſed to emptie the ſayd place of Erdeuile, and fled into a place called Hulchal, and cauſed his Armie to goe to the top of a high Mountayne, from whence hauing ſent three or foure times Men of qualitie vnto vs, ſeeking and intreating for Peace, with promiſe to giue yearely to our Emperour, a hundred Somes of Silke, and all ſuch Places as are vpon the Confines, made in the time of Sultan Solyman, except Derne, and Der Tink; and wee were contented with the Peace, and his Ambaſſadour is vpon the way comming toward vs. And ſo wee returning the ſame way againe alwayes ſpoyling, wee came to Erzerum. And this our preſent Letter is written vnto you, for the reſpect and preſeruation of our Friendſhip: And euen as our Amitie hath euer beene hitherto ſincere and firme, ſo likewiſe by the Grace of God at our arriuall in the happie Port, it ſhall bee in like manner maintayned and continued, that more cannot poſſibly bee. And ſo God keepe you in health.

Of theſe Ware ſee before in Sir Thomas Roe.

To the Reader.

I Heere preſent thee Reader, many Voyages and Obſeruations of Maſter Iohn Sanderſon Merchant; worthy of good welcome, though not in ſo due place as wee could haue wiſhed. But this, and the former, and all in this Booke from the tenth Chapter forward (enough to haue made another large Booke) thou haſt as I could, and not as I would; who could not order them before I had them. I haue therefore preſented them to thee as an Appendix to the former Worke, and a Reuiew of Africa and Aſia, (ſome freſh Drops after a great Shower, and faire Gleanings after a goodly Harueſt) all intended to entertaine thee with varietie of Speculation and Diſcourſe, as thou returneſt thorow thoſe long Seas, from the Indian to the Engliſh ſhoares. In which reſpect there is ſome Methodicall correſpondence hitherto, and eſpecially of this laſt with the former, both hauing Conſtantinople for their Centre, and diuerſly repreſenting the ſame to thy view: that giuing thee the Court, this the Citie; that the Gouernment, this the Places and Countries gouerned. And if Ieruſalem come often in our way, remember our intended worke is of Pilgrimes, which (bee they Iewes, Turkes, or Chriſtians,) haue conſpired in the acknowledgement of her Antiquities and Holies. Neither doe wee much trouble thee with repetitions of the ſame things which others haue before deliuered; preſent Pilgrime by reaſon of his Iewiſh Aſſociates, his Greeke Guides, and Quarrels with Father Guardian and his Popiſh Friers, preſenting many notable rarities. I haue not ſhortned him (as ſome others) both for his requeſt, and for his owne breuitie and pithie Paſſages. The Letters following will (I hope) giue thee good content, as the teſtimonies of many Engliſh Trauellers in thoſe parts, ſome of which thou mayeſt finde elſwhere mentioned in this Worke.

Chap. XVI.

By the permiſſion of Almightie God.

Sundrie the perſonall Voyages performed by Iohn Sanderson *of* London, *Merchant, begun in October* 1584. *Ended in October* 1602. *With an hiſtoricall Deſcription of* Conſtantinople.

§. I.

His firſt Voyage to Conſtantinople, *and thence to* Cairo, *and to* Tripoli.

IN the good Ship called the *Merchant Royall*, wee ſet ſayle from *Graueſend* vpon Friday the ninth day of October, 1584. The fifteenth to *Harwich*. The eighteenth to the *Ile of Wight*. The fifteenth of Nouember wee arriued at Cape Saint *Vincent* in *Portugall*, and [a] went there aſhoare. The foure and twentieth, wee paſſed the Straights of *Ieberalter*, at the *Ingenies* wee ſtayed and watered. The next day arriued at *Grand Maliga*, where we were three dayes. The nine and twentieth, wee paſſed by *Motrill*, and beheld the Mountayne *Salabrenna*, which is continually couered with Snow: of the ſame they carrie to *Liſhbourne* to mixe with their Wine, which Citie is eſteemed to be three hundred miles from thence. The thirteenth of Nouember, we paſſed Cape *de Gate*. The third of December, wee came to Cape *de Faro*; heere the Ship *Charitie* ouertooke vs.

The tenth of December wee came to *Sardinia*. The thirteenth, wee came to *Maritina*, and in ſight of Cape *Bona* in *Barbarie*. The fifteenth to *Sicilia*, wee ſaw Mount *Etna* and *Mongebella* [b], which then flamed out of the top, although vpon the ſame was alſo Snow: then to Cape *Paſſara*. The foure and twentieth of December, wee arriued at *Cefalonia*, and ſtayed there three dayes. The nine and twentieth, wee were in *Zant* Road, and went aſhoare the firſt of Ianuarie. The ſeuenth, wee put from thence, and the eighth at mid-night the Ship came a ground, ſo that for halfe an houre we were in great danger. The twelfth, wee arriued at *Petras* in *Morea*, where wee ſtayed a few dayes; and at that time onely I noted of memorie Saint *Andrews* Chappell, wherein the *Greekes* ſay, his Bodie lyeth buried.

The nine and twentieth, I tooke Shipping in the *Charitie*, and came the firſt of Februarie backe to *Cefalonia*: and paſſed *Serigo* (where faire *Hellen* was borne) and Cape *Angelo*. The fourth, the winde being contrarie, wee anchored betweene the Ilands of *Milo* and *Argentiera*: ſet ſayle and with contrarie weather and calmes, came to the Iland *Pattynos*. The eleuenth, from thence driuen a little backe againe, yet we arriued in [c] *Sio*. The fourteenth, there ſtayed foure dayes: the weather yet vnproſperous, wee put into Port *Dolphin*, which is in the ſame Iland three leagues diſtant from the Towne of *Sio*, there we went vp to a Mountayne (hard by a Towne called *Gardamulo*;) where the Poet *Homer* lyeth buried.

The three and twentieth, wee put out; and the ſeuen and twentieth, wee paſſed by old *Troy*; ſome of the ruinated Walls yet ſtanding. Then wee paſſed two great Caſtles which are called the [d] *Dardinelli*, a little within them is a very old ruine of a Towne called *Heritho*, which is reported to bee the place where the *Turkes* firſt planted themſelues in *Europe*; then to *Galipoli*, ſo to *Rodeſto*; and the ninth day of March wee arriued in *Conſtantinople*.

In the time of my there being, I went to ſee the chiefe Monuments which are deſcribed at large in a Booke I tranſlated out of *Italian*, preſented me by a *Iew* Doctor. Amongſt the Beaſts I did at that time ſee three Elephants: alſo the Great *Turkes* Dogges, and manner of [e] keeping them are worth the ſight, for they haue their ſeuerall attendants as if they were great Horſes, and haue their clothing of cloth of Gold, Veluet, Scarlet, and other colours of Cloth, their ſundry Couches, and the place where they are kept, moſt cleanely; It is in *Aſia* ſome foure miles off by water toward the *Blacke Sea*.

I was likewiſe, at the mouth [f] of the *Blacke Sea*, where vpon a Rocke ſtandeth a white Marble pillar, as is reported, ſet vp by *Pompey*. On the mayne on *Europe* ſide within little of the ſayd Pillar is a Lanthorne, which ſtandeth high and is ſo great, that fortie men may ſtand in it: it is Glaſed, and they light in it many Lamps euery night, that the Shipping bound from the *Blacke Sea*, may know where they are.

In a Gallie with the *Beg* of *Alexandria*, I departed from *Conſtantinople* the ninth day of

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[a] We were ſhewed the Monaſtery and fine adorned Chappell, a decked Altar; and the golden Image of Saint *Vincent*, which ſtood on the right hand below the ſteps of the Altar. About fiue or ſixe yeeres after as is ſayd, Sir *Francis Drake* did throw that Image ouer the Rocke.

[b] Then flamed, and ſince I haue diuers times paſſed by it, but onely now the ſmoke is ſeene on the top of that Mount *Mongebella*.

[c] *Sio* for the pleaſantneſſe is called the Great *Turkes* Garden, in that Iland, are many tame Partridges, and there groweth Maſtick, the bodies of thoſe Trees are crooked, and cragged, not much thicker then very old Vine bodies, the leaues are ſomewhat like Mirtle leaues, rather longer and narrower, there are no Maſticke trees in all the world, but thoſe in *Sio*, as ſome doe ſay.

[d] The *Dardinelli*. Theſe two Caſtles, our Schollers will haue to bee thoſe of *Hero* and *Leander*, yet ſure they are eightie leagues, before you come to the mouth of the *Blacke Sea*. Theſe are very formall and very ſtrongly built Caſtles, double furniſhed with excellent good and great Ordnance, the one ſtanding on *Troy* ſide, the other right oppoſite, on *Europe* ſide, the paſſage is about a league, little more or leſſe.

[e] My Lord *South* when hee was there, as Maſter *Barton* ſayd, did like exceeding well of this place and attendance of the Dogs.

[f] In my company at that time, was an ancient *Engliſh* Gentleman, called Captayne *Auſtel*.

October, 1585. we put into *Galipoli, Troy, Lemnos, Mitelin, Sio, Samos*, and diuers other Ilands in the *Archi-pelago*, and came [g] to *Rhodes*, a moſt ſtrong place, and much exceeding great Ordnance there, vpon the two Rocks where the *Colloſſes* (one of the ſeuen Wonders) ſtood, are now two high Turrets; the Towne double ditched, and triple walled on the land ſide.

From thence we croſſed the Seas in ſixe dayes very proſperouſly, and arriued in *Alexandria* of *Egypt*, the ſecond day of Nouember. That Citie and Land ſtandeth ſo lowe, that were it not for the *Pharos*, and ſome ſight of the tops of Palme trees, you may bee vpon it before you bee aware; which is very dangerous for the ſhips that come thither: for in my time diuers were caſt away; amongſt other, a great Arguſie of *Venice*, called the *Gallion Bon* [h]: and an other *Venetian* ſhip leaped ouer a Rocke, very miraculouſly eſcaped, hauing ouer-ſhot the Port of *Alexandria*. That ſaid ledge of Rockes lieth out into the Sea a little beyond *Bickier*.

From *Alexandria* I went the nineteenth, and came to *Grand Cairo* the nine and twentieth; paſſing by land a day and an halfe and a night to *Roſetto*; and there embarked vp the Riuer *Nilus*, our Boat being drawne along the ſhoare by the Water-men *Moores*, we paſſed many Towns and Villages. Very pleaſant is that trauell, onely the heate troubleth, and ſome feare of Theeues which continually robbe on that Riuer, and alike on the Land. Many famous matters I was ſhewed in the way, as the old ruines of Conducts of *Nilus* to the Citie of *Alexandria*: for, there are no Springs, nor prouiſion of freſh water but what commeth from *Nilus*, which I ſay, hath in time paſt beene conducted fiue and twentie or thirtie miles to fill the Ciſternes vnder the Citie. For *Alexandria* is built vpon admirable marble Pillars all vaulted vnderneath, euery Houſe hauing his ſundry Ciſternes, the water formerly hauing come in; and now is vpon Camels backs in Leatherne Budgets brought thither: they fill them in the moneth of Auguſt, when *Nilus* is at the higheſt; and that water they drinke of all the yeere.

The ſame remayneth, though ſtanding, yet ſweet, one whole yeere: towards the end of the yeere it is heauier then at the firſt, cleare as Cryſtall, and not ſo vnwholſome to drinke, as when it is but few moneths old, ſo againe towards Auguſt they cleanſe their Ciſternes to take in freſh. There are ſtore of diuers Fruits: ſmall Fig-trees I haue ſeene not aboue a foot and halfe from the ground, hauing diuers ripe Figs vpon them. There are alſo ſome few Caſſia trees, Locuſts, and Capers; but very many about *Cairo*; all the whole Land full of Date trees. In *Alexandria* is Saint [i] *Markes* Church, a Church at this day of *Chriſtians*, and there is a noted place at the entrance of the ſaid Church, where Saint *Marke* preached. There are diuers Pillars of Name within and without the Citie. Within the walls is an old ruine of the Caſtle where *Cleopatra* was ſtung to death: there is alſo a ruine of a high Caſtle, called the *Pharos*, one of the ſeuen Wonders.

In the way as I paſſed, wee rode ouer the Plaine where *Pharo* pitched his Tent, the ſpaciouſneſſe whereof was admirable, being marked out to this day with foure great ſtones: eight dayes wee were going vp *Nilus*, and arriued at *Bollacco*, the Port Towne of *Cairo*; which is [k] a mile and a halfe from the Citie, from whence alſo they fetch all the water that ſerueth that great Citie.

Cairo is much bigger then *Conſtantinople*; many things notable are within and about this Citie, which others no doubt report, and are not beleeued; as are the twelue Store-houſes, where they ſay, *Ioſeph* kept the Corne the ſeuen deare Yeeres: ſome ſay, the ſame was reſerued in the Vaults of the *Pyramides*. I went twice to a place ten miles from *Cairo*, called the *Matarea*, being yet ſolemnely viſited by *Chriſtians*; it is where *Ioſeph* and *Mary* remayned with our Sauiour. There is a Spring of water, which, as they report, hath beene euer ſince; and likewiſe a plot in a Garden, where growe ſprigs that yeeld Balſam. The Papiſts come often to this Houſe a Maſſing, in great deuotion; and obſerue a place like a Cupboord, where they ſay our Sauiour was laid, and alike a great croſ-bodied wilde Fig-tree in the Garden, with the water wherein our Ladie waſhed our Sauiours clouts.

At *Cairo* I was ſhewed how, and of what ſorts of Serpents, the *Moores* doe make their Treacle: I did there alſo ſee both wilde and tame *Gattie Pardie* (Cats of Mountaine, as wee call them) little and great Monkies, Bragons, Muske Kats, Gaſels (which are a kind of Roe-bucke) bodies of Momia, and liue Crocodiles both of land and water, which haue beene offered at my gate to be ſold. Some I haue bought at ſome times for my recreation of moſt of theſe ſorts; for there I remayned eighteene moneths. Once I cauſed a [m] Villaine to rippe a Crocodile, which was of ſome two yards and a quarter long, the ſame was a female, which had in her panch aboue an hundred Egges, yellow like the yelkes of Egges, and iuſt of ſuch bigneſſe: out of the ſaid Crocodile he tooke a piece of thicke round skinne about the bigneſſe of a Cockes ſtone; wiſhed mee to lay the ſame vp vntill it was dry; which I did, and the dryer it was, the ſweeter it ſauo-

[g] At *Rhodes* I did fall ouer-boord: a *Flemming* taking mee by the hand, out of a little ſhel-boat, a *Blackmoore* Sculler, by meanes of the *Turkes*, and the helpe of God, I was taken againe into the Gally, after I had beene in the bottom of the Sea. The *Beg* came by as I was ſhifting, & laughingly ſaid, that now God had waſht me; becauſe I would not waſh in the *Banias* as we came by the way.

[h] There dwelt in *Cairo*, a *Iew* called *Emanuel Seroluo*; who euer much ioyed at all miſhap that he heard of. And did eate Swines fleſh: much giuen to mirth, and many times vſing to our houſe, I queſtioned him of his Religion, at a collation of Bacon; he ſaid, that hee was of all Religions: that if any entred Heauen, them hee would follow. I asked, why he did ſo reioyce at the loſſes and croſſes of other men. Why, *Signor Giouanni*, ſayth he, I loſt 60000. Chequins in good Gold at the third baſtinado vpon my feet, taken from me by the Deuill *Baſha*, after the deceaſe of my companion; and 60000. more, if I had ſo many, I would loſe, before I would ſuffer three ſuch other blows; and better then Gold it is to my heart, when I heare that others with my fortune take part.

[i] There lieth one *Iohn*, a *Chriſtian*, which the *Cuſtes* do make account of. Hee was long ſince carried about *Cairo*, vpon a Camels backe, bound with his armes ſpred abroad vpon a Croſſe of wood and on the top of his ſhoulders neere his necke, were two Lamps burning in his fleſh, yet for all this torment, he all the way cried, *Chriſtos, Chriſtos, Chriſtos: ſum Chriſtiano, & moro Chriſtiano.* This was to mee related by an old *Cuſtie* Prieſt, whoſe name was *Comicus*; and a *Scriuan* alſo hee was of the Cuſtome-houſe in *Alexandria*.

[k] There are euer Boyes ready with Aſſes to let for *Cairo*; ſo that, wee hire them, and preſently pay the hire, about a penie matter: and when we come to *Cairo* turne off our Aſſe without more care; for the Aſſe knowes his place and home: the like we doe when we ride to the Caſtle, to the *Baſhaw* and *Cadieleſquiers*, who doe thereabout inhabit.

[l] The land Crocodiles are about three quarters of a yard in length, ſcaly, and of a fiery Dragons colour. Some of the *Moores* doe make Purſſes of their skinnes, after they are dried and tawed.

[m] A poore fellow, a *Chriſtian* of *Egypt*, called *Hawai*.

red; no Ciuet had euer better ſmell: ſuch he ſaid was in all thoſe old female Crocodiles; yet being flayed, the fleſh before it be cold, ſauoreth badly. More I could ſay of Beaſts and Fowles of that place, but I will not talke how [n] they hatch thouſands of Chickens, and ſell them by meaſure; neither of the Doues that carrie Letters from *Alexandria* to *Cairo*; neither of the Eſtridge Henne, when ſhe layeth, how ſhee goeth round twice or thrice looking vp into the aire, and in a moment deliuereth her Egge: this I [o] did ſee in the middeſt of the *Cadileſquiers* yard.

There is a place called *Iſbichia*, adioyning to *Cairo*, ſome ſixe or eight acres in bigneſſe, as I take it; it hath in former times beene compaſſed with very faire houſes. The yeere that I was there, at the cutting in of *Nilus* (which was in Auguſt, 1586.) it is ouerflowen; wherein they fiſh the firſt two moneths or more, that the water is ſinking into the ground: then in the mudde they ſowe their Wheate, and reape it at three or foure moneths end; then groweth it with Graſſe, wherewith they feed their cattell three moneths: and the laſt ſeaſon of the yeere, vntill they againe let in *Nilus*, they a little labour it, by reaſon of making channels for the water; and ſowe and ſet Radice, Carrots, Turnep, Lettice, and ſuch like. They reſerue of the water for the laſt encreaſe, in a great Well which is built in the middeſt of the ſaid place. This ſhould bee admirable for ſuch as haue not ſeene nor heard of the like.

There is alſo a great Plaine of ſand, going to the *Matarea*, (this *Matarea* is the place where *Mary* and *Ioſeph* kept the Child *Ieſus*, when *Herod* ſought his life) wherein are many [p] pieces ſeeming to be of rotten Wood, as of wracked Ships or Boats, and taking them vp, they are very weighty Stones, which alſo is maruellous.

The eight and twentieth of Aprill, 1586. I went to ſee the *Pyramides* and *Momia*, being of three Gentlemen of *Germanie* entreated to accompanie them. The next day wee returned. Theſe *Pyramides* (one of the ſeuen Wonders) are diuers, but eſpecially two of a like bigneſſe, at the bottome each a thouſand paces about; one of them open, that in wee went with Waxecandles lighted, and vp to the top, where ſtandeth in a ſquare roome, a Tombe hewed out of blacke Marble or Iet, wherein they report, that *Pharo* ſhould haue beene buried, which purſued the Children of *Iſrael*: it is aboue a [q] mans length and vncouered: I ſay the Iet Coffin. The roofe of the ſaid *Pyramides* is of fiue ſtones, fiue and twenty foot long and fiue broad, each ſtone: the ſtones on each ſide are of admirable greatneſſe, and impoſſible to thinke how they were carried vp ſo high. It is alſo maruelous in the foundations, which are vpon mightie Pillars, they are well called one of the ſeuen Wonders. There is likewiſe a huge Figure [r] of a Head of ſtone, ſtanding vpright to the necke out of the ground.

The *Momia*, which is ſome fiue or ſixe miles beyond, are thouſands of imbalmed bodies; which were buried thouſands of yeeres paſt in a ſandy Caue; at which there ſeemeth to haue bin ſome Citie in times paſt: we were let downe by ropes, as into a Well, with Waxe candles burning in our hands, and ſo walked vpon the bodies of all ſorts and ſizes, great and ſmall, and ſome imbalmed in little earthen Pots, which neuer had forme: theſe are ſet at the feet of the greater bodies: they gaue no noyſome ſmell at all, but are like Pitch, being broken; for I broke of all the parts of the bodies to ſee how the fleſh was turned to drugge, and brought home diuers heads, hands, armes, and feet, for a ſhew: wee brought alſo 600. pounds for the *Turkie* Companie in Pieces; and brought into *England* in the *Hercules*: together with a whole [s] body: they are lapped in aboue an hundred double of cloth, which rotting and pilling off, you may ſee the skin, fleſh, fingers and nayles firme, onely altered blacke. One little hand I brought into *England*, to ſhew; and preſented it my brother [t], who gaue the ſame to a Doctor in *Oxford*.

The three and twentieth of September, the *Emir Hagge*, which is the Captaine of the Carauan, goeth out of *Cairo* towards *Mecca*, with very great ſhew; all the Citie comming out to ſee him and the rich couering which is carried with great pompe, to couer the Sepulchre of *Mahumet* their Prophet; all or moſt of the Rogues of *Cairo* (which they call Saints [u]) attending it out with great deuotion, and ſome goe with it to *Medina*; and they are the holieſt men of all, who haue beene twice or thrice there.

One graue old man, who had a long grey beard, I ſaw led with great ceremonie at that time out of the Citie, who had but one eye: and I likewiſe did ſee the ſame man returne backe againe with the aforeſaid *Emire*, and had left his other eye there, hauing had it pluckt out, after he had ſeene their Prophets Sepulchre, becauſe he would ſee no more ſinne. Many of the *Turkes* and *Moores* Women, and other, came about him, to bid him welcome, reioycing of his returne to *Cairo*; and they who had kiſſed his hand, arme, or garment, thought themſelues very happy.

Another of their Saints went about the Citie continually ſtarke naked, couering neither head, foot, nor any part of his foule fat body, no nor his moſt filthie foule circumciſed member: yet haue I ſeene diuers, as hee paſſed along, at diuers times (yea women) kiſſe his naked armes and hands. On a time at *Bullaco*, going ouer *Nilus*, he going in a paſſage Boat, in which I with others went ouer; a *Moore* in the companie ſeeing him come, layed him a piece of an old coat to ſit on; but when he felt it vnder him, he layd it aſide, and ſate on the bare boords: ſo hee euer did on the ſtones, earth, and ſands. This man was in *Cairo* before I came thither, and I know not how long after.

[n] Though indeed I haue beene among the Ouens, and haue ſeene that manner of hatching.

[o] And 100. others, *Turkes*, *Moores*, *Iewes*, and *Chriſtians*; wee ſtood a diſtance off, in a round ring: the Eſtridge; in the midſt did before vs all lay her Egg, and did preſently riſe vp and left her Egge; which was taken vp, and preſently carried to the *Cadylesker*, and deliuered to him in his Iudgement Hall: he ſitting on his banke of Iudgement.

[p] I brought, to *Tripoly* from *Cairo*, a Libber; of about a cubits length; for a muſter; but in time of my ſickneſſe, it was ſtolne from mee.

[q] The two *Germane* Gentlemen and my ſelfe, did in ſport ſpread our ſelues in that Tombe at that time.

[r] *Sphynx*.

[s] A whole body as it was taken vp from the other bodies: It is *contra banda*, to ſell of them, but by friendſhip, which *William Shales* had amongſt the *Moores*, he hauing their language as perfect as *Engliſh*, with words and money the *Moors* will be entreated to any thing. This body of *Momia*, after our arriuall was carried to the houſe of Sir *Edward Osborne* in *Filpot* lane in *London*, and there it was with the 600. pounds till they were ſold to the *London* Apothecaries.

[t] Doctor *Sanderſon* Arch-deacon of *Rocheſter*.

[u] Theſe Saints, in certaine companies doe goe before the Veſture, in a round ring, leapingly lifting vp their legs, and wagging vp and downe their heads, crying, *Holloh, Holloh, Holloh, Holloh*; euen till their mouthes bee of a white fome, with breathing out onely, *Holloh, Holloh, Holloh*, &c. Foul-foole Saints.

This great fat lubberly beaſt would goe through the ſtreetes, and take off the ſtalles to eate, bread, little baked meates, and fruit and roots, and no bodie denied him, but counted them ſelues happie that he would ſo doe. He would not touch money of any ſort, a very kinde of ſcorched Bacon hogge, hee was as fat as he could goe. Other of thoſe Saints of *Cairo* goe but halfe naked, and ſome of them very leane Raſcals.

The ſaid Carauan of ſome foure or fiue thouſand Camels, meeteth with the Carauan of *Aleppo, Damaſco*, and *Ieruſalem*; ſo that when they are all ioyned, it is thought they paſſe aboue twentie thouſand, but I thinke not ſo.

The laſt day of May I departed from *Cairo* to *Bullacco*, the fourth of Iune arriued in *Roſſetto*, and the ſixt in *Alexandria*: From thence the tenth of Auguſt, 1586. beeing Tueſday, we had fraighted with Wine, Wood and other Prouiſion, a Barke called a Iermi, and purpoſed for *Cairo* by Sea. We ſet ſaile and came in ſight of the ruines of the *Moſſolia*, [l] this was a huge Sepulchre, built by a great Queene for her Husband, which is held to bee one of the Wonders; then to *Bicbier*, where are the ruines of a Towne, and is at this preſent a very ſtrong Caſtle planted with Braſſe Ordinance, ſo we arriued to the mouth of *Roſſetto*, where *Nilus* and the Sea meeteth together and mingleth, raiſing bankes of ſand vnder water. We miſſed [m] the channell and ſtrooke and broke our Barke, we were maruellouſly ſaued, holding faſt by the Barkes Boate; leaping into the ſame after a *Turke* had cut the ſhippes ſhrouds (my ſelfe, my companion *William Shales*, our Cooke and the ſaid *Turke* with my two Roe Buckes, our two *Ianizaries*, and our other Seruant a *Chriſtian* ſwamme to ſhoare, and by ſwimming many were ſaued, and ſome vpon plankes of the ſhips and chiſts, fiue only drowned: vpon the Iland, wet as we were, we repoſed badly all night. In the morning came to ſhoare diuers of the *Turkes* luggage, and a Sapetta of mine, wherein were our Bookes, and my Apparell recouered by a *Moore* an excellent Swimmer, and our Wine wee ſaued which boyed to the ſhoare ſome ſeuen Buts, all elſe whatſoeuer loſt. That morning came Barkes out of *Roſſetto*, to take in all that was recouered, ſo to *Roſſetto* wee came, houſed our Wine to be ſent after vs; and vp along *Nilus* to *Cairo* we went, where we arriued the eighteenth day.

The firſt of December I departed from *Bullaco*, and ſo vpon an arme of the Riuer to *Damiatta*, where I arriued the third day, recouered the goods which was ſent vs from *Tripoly*, and came thence the fift day in my company one [n] *Engliſhman*, and my *Ianizarie*, Drogman *Iew*, and other Attendants. That morning comming along by a little Iland, wee eſpied eight Sea-horſes, which were in bigneſſe like great Swine, rather bigger; headed like a Horſe, only their eares round like a Camels, they aroſe one by one as we came neere them; and plunged into the water. A *Spahi*, which is a Caualiere *Turke*, tooke his Bow and ſhot at them, did hit one vpon the head, and he ſnuffed vp out of the water, making a great noyſe. But we ſet eye no more vpon them.

Other matter [o] at *Damiatta* worth the noting, I remember not: only that there are great gardens, full of **Adams** figs, ſome doe ſo call them, theſe are alſo called [p] *Mouſes*; their growing is vpon a great huge ſtalke, no wood of bodie, but the fruit comming out amongſt the leaues in great bunches, ſome eighteene or twentie more, and ſeure on a ſhort ſtalke. Theſe figs are commonly fiue or ſixe inches long, ioyning cloſe to one another in the bunch, and formed like a little Cowcumber: when they are ripe they are blackiſh greene on the out-ſide, and within yellowiſh mellow, they eate like a kind of a ripe mellow Peare, but more luſhious and a little drier, not Sugarie ſweet. They peele eaſily, the leaues are of diuers lengthes and bigneſſe; the bigger ſort longer then a man, and about a yard in breadth: ſome leſſer and ſome bigger; this is very true.

There are about *Cairo*, a kind of tree called *Pharohs* figge trees, the hugeſt ſort of all others in *Egypt*, yet yeeld worſt fruit, and weighed worth nothing, neither for [q] firing nor other to my remembrance, though ſome of the trees as bigge, and more ſpreading then our *Engliſh* Okes; the figs or fruit thereof very ſmall ones and wild: euery yeere the poore Villaines climbe the trees, and with ſmall Kniues cut euery figge on the tops, I ſay a little round piece away when they are greene, ſo afterward becomming ripe, the poore people eateth of them. The *Caſſia* tree is alſo great and ſpreading, and very goodly to behold, thoſe long blacke Truncheons among the greene leaues, aloft the Timber, ſeemes all threddie, as it were, and corkie; but they doe lay the logs at length, mingled with ſtone for the ſtrengthening of their wals and buildings.

But of all in *Egypt*, the Palme tree is to be preferred, which yeeldeth Dates to eate alone, and in Cheeſes, as it were, and a kind of drinke that they call *Sherbet*, *Sea-fatches*, of the branches, ſtalkes, frames to lay their Beds vpon, and to incloſe bailes of Spices and other goods in ſtead of chiſts, *Serons*, and Baskets for many vſes, and Fannes to coole and to keepe off the flyes and duſt: Mats, Hoops, and coards of diuers ſorts, timber, ſtraw and ſtubble.

The *Moores* in thoſe Orchards of Date Trees, tye a Rope about the bodie of the Tree, and their middle, for it is all body from the Root to the toppe branches. (Knobbed by the meanes of the yeerely breaking off of the old branches, except the branches and fruit that ſpring at the top) they yeerely goe vp to pare and breake of the out-ſide branches. The fruit being young, ſpringeth out in a long codde, at opening of which, the *Moores* takes of the Male Seedes, and puts in-

[l] *Mauſoleum.*

[m] That iolly *Turke* who had ſaued himſelf in the Boat with vs. As we were going vp *Nilus* towards *Cairo*, talking of the danger which we had eſcaped, to me he ſaid, *Affetum Affetrum Chelibie*; twas wel done Gentleman, I heard you pray aloud, but you ſaith he, to *William Shales oldie* were halfe dead, why ſaid I, we did not pray as you did to *Mahumet*, but we payed to Chriſt, *Guſel, Guſel*, Wel, wel twas wel done (ſaith he) for euery man to pray aloud, as (*bolloh*) God hath taught him, this was a wel mannered, manly and ciuil *Turke*, who tooke our kindneſſe (for his paſſage) thankfully although he had ſuffred ſhipwrack in our company.

[n] *William Lawnder* a Garbler, who was ſent with thoſe goods.

[o] *Hippopotamie.* Thoſe of *Damiatta* doe ſay, that theſe Sea-horſes doe for a ſeaſon keep thereabouts, and in the night time doe come in and eate of thoſe *Mouſes*, Lettice, & other hearbes.

[p] They are ordinarily ſold in *Cairo*, and we commonly did eat of them, as of other fruit after, or rather toward the end of our meales.

[q] Wood in *Grand Cairo*, is extraordinary deere, that and the Wine we ſpent ſtood vs in more then all our other Expences, and houſe rent, & Seruants wages.

to the Females; ſo it commeth to perfect fruit: otherwayes of themſelues, they ſay, they yeeld but wild Dates; this I haue beene told, and I doe beleeue it. I doe beleeue alſo that as they ſay, the Plague comming into ſome of their Orchards of Date Trees, that one infects another: and many doe dye of the Plague.

Nilus water I thinke alſo to be the profitableſt and wholſomeſt in the World, by being both Bread and Drinke to them: for Bread there could be none without it; no Rayne falling in *Egypt* to that purpoſe: yet I haue ſeene it rayne there, but it hath beene very little, as it were a ſmall ſhowre, at a time this Riuer doth couer the Land, and fatten it, whereby it fructifieth abundantly. It breedeth no manner of diſeaſe in the bodie, as diuers other waters doe: it hurteth not to drinke thereof either troubled or cleere; for being brought to our Houſes one mile and halfe or two miles off, it commeth in warmer then bloud, and troubled ſeeming ſandy; ſtanding all night in our Iarres of Earth, it is very cleere and coole in the morning, and ſo continueth in the Houſe be the weather neuer ſo hot.

We were there much troubled, * alike, with flyes and duſt: for the ſtreets of *Cairo* are all vnpaued, except on each ſide ſome two or three foot broad before their Houſes (the middle way about a foot lower then thoſe Pauements) and the Horſes, Camels, Aſſes, Mules, Men and Monſters, make ſuch a ſtirre paſſing to and fro, that what ſtranger ſoeuer commeth thither, in ſhort time will wiſh himſelfe further off. So much by the way.

* Moſt part of the yeere at the hotteſt time, wee haue a Seruant all the while we doe ſit at meate, to fan away the flyes from the diſhes. and our Trenchers.
Iohn Sanderſon.
Will. Shales.
Will. Lawnder.

Now I ſay, from *Damiatta*, I arriued againe in *Cairo* the thirteenth. The nineteenth, I went being inuited by the *Venetian* Conſul once more to the *Pyramides*, where wee were feaſted and returned home at night. The twentieth of March 1586. we ſet from *Cairo* being three *Engliſh*, and our Seruants, a *Iew*, a *Turke*, and *Chriſtians*, arriued in *Roſſetto* the three and twentieth; fraighted a Carmiſale the eighteenth of Aprill 1587. came to *Bichier* the eight and twentieth of Aprill. I went to *Alexandria* to ſee what newes the ſhip *Tiger* had brought, who arriued there two dayes before. Backe to our Carmiſale I returned the next day.

We ſet ſayle the ſeuenth of May, calmely coaſting all the *Paleſtine* Sea; and arriued in * *Tripoly*, the thirteenth being Saturday. The ſhip *Hercules* arriued the twelfth of Nouember, being Munday. Three dayes we were in a great ſtorme, and like to haue periſhed in the Bay. To *Tripoly* we came againe on the Friday. On Saturday came the *Tobie* of *London*. Friday the two and twentieth of December, wee departed from thence in company with the *Tobie*: wee went by *Cyprus* the foure and twentieth.

* In *Tripoly* ſtanding vpon the Tarras, *Iohn Eldred*, *W. Shales*, *Nicholas Salter*, *Samuel Stone*, *W. Lawnder*, *Robert Gald* and others, wee did at two ſundry times ſee two ſpouts: one of them appeared at firſt ſight little bigger then a great Conger, but comming from the cloudes downwards did, to our ſight appeare, watering as through a ſpout of Glaſſe, and fel with great force vpon the Sea in the Ports before vs: the other did ſo come downe and ſuckt vp the ſand on *Tripoly* banke, that to our eyes appeared in the Skies a cloud of ſand. All the whole time of ſhips being in the Port, I had a very great ſickneſſe, & departed in her for *England*, before I had thorowly recouered. Many deceaſed at that time in *Tripoly*, as I haue elſewhere at large related.

The three and twentieth of Ianuarie, we were aſhoare at an Iland by *Candie*, called *Chriſtiana*; The fiue and twentieth, we caſt Anchor at *Caldarona*. The eleuenth and twelfth of February, we paſſed betweene *Sicilia* and *Malta*. The thirteenth, to *Pantalerea*. The fourteenth, we were in the ſight of Cape *Bon* on *Barbarie* ſide. The fifteenth, we ſaw *Goletta*, a Rocke a little off of *Carthage*, The laſt of February we arriued in *Argier*, ſet ſaile from thence the ſecond of March. The ſixt, came in ſight of Cape *de Gat*. The ſeuenth, at night we paſſed by *Gibberaltare*, and ſo through the Streights; From *Suta* wee were eſpied, they ſhot twice; In the morning wee had Cape *Sprat*, about ſixe leagues a ſterne. The eleuenth, wee were as high as Cape Saint *Vincent*. The nineteenth, wee were euen with Cape *Finiſter*, from thence caped North North-weſt. The two and twentieth being Friday, we came to the Soundings, threw the Lead at night and found ninetie two fathome; then we caped North-eaſt and by Eaſt. The next day in the morning we found ſeuentie fathome, and at noone fiftie fiue.

Where we found ſuch a fall, that ſtaggerd the Mariners, Maſter and all.

The next day we fell with *Portland*, which was the firſt of *England* we had ſight of, then to the *Downes*, and ſo to *Graueſend*, from thence in a Wherrie to *Black-wall*, ſo by land to *London*, the nine and twentieth of March 1588.

§. II.

His ſecond Voyage to Conſtantinople, *with other his Trauells.*

THe fourth of Iune being Saturday, I departed from *London* in company of Deputie *Edgerton* and others. Sunday we paſſed from *Graueſend* in a *Hamborough* Barke fraighted by the Ladie *Drurie*, who in the ſame was bound ouer with her two Daughters and diuers Attendants to Sir *William* Gouernour of *Bargen vp Zone*. Sir *Henry Palmer* in a ſhip of the Queenes guarded the Barke to *Fluſhing*, where wee arriued vpon Munday; to *Middleborough* with the Deputie and others went preſently, and two dayes after had a Court called one purpoſe to make free my ſelfe and my companion *Thomas Calthorpe*. Vpon Thurſday we departed thence and came to *Fluſhing*; went aboard a ſmall Barke that Euening. And in the Morning were at *Sandwidge*, lodged at *Knowlton*, Maſter *Calthorpe* being ſicke, yet departed in the morning, and were in *London* on Saturday night. Thus were wee eight dayes on this Voyage, and eight dayes after *Thomas Calthorpe* departed this life.

In September, 1590. we ſet ſayle in the *Samaritan* of *Dartmouth*, bound for the Eaſt *India*, victualled for thirteene moneths at the leaſt, and well manned; *Iohn Dauis* Captayne and Pilot, *Edward Reue* f Maſter. About the *Maderas* we were ouertaken with a great ſtorme; in which extremitie we loſt our Pinnaſſe conſort, but afterward met with an *Engliſh* ſhip who had ſaued our men. We had before that ſtorme been in diuers fights with *Spaniards*, and braued by a couple of *French* at vnawares; in that Voyage of one hundred and fiue men and boyes we loſt only one: a very hot fight we had with an Armado of *Spaine*, ſhee gaue vs ſeuenteene great ſhot ouer night, and in the morning fought ſome foure or fiue houres, ſhee ſhot downe our top-maſt, and thorow our ſailes and ſhips fortie times, yet no hurt to any of vs in perſon, except a poore fellow which was touched on the legge with a great ſtone ſhot, which ſhot reſted in the ſhip: the next day an ill Surgeon cut off the legge aboue the knee, in which torment of cutting, ſawing and ſearing, the poore Wretch died in his armes. This ioly *Spaniard* left vs; for if he had durſt he might haue laid vs aboord: with this fight and the extreame ſtorme we had before paſſed, our *Samaritan* was ſo craſie and leake, that all in generall tooke our turnes at the Pumpe, made foure or fiue hundred ſtrokes in a Glaſſe for many dayes and nights together. With the ſaid water we watered our fiſh, ſo were we forced to returne for *England*, where at *Famouth* we arriued in February, and ſo to *Dartmouth*, in that Voyage we went aſhoare only at *Safia*, *Santa Cruz*, and the *Maderas*, as I remember.

The thirteenth of September, 1591. I went out in the l *Tobie*, the firſt of October to *Tilburie*, then to *Lee*. The fourth to *Gorend*, wee departed thence the eighth, and arriued at *Dartmouth*, Munday the eleuenth. From thence we ſet ſaile the ſixteenth, being Saturday the laſt day of October, wee arriued at the Streights mouth. The eleuenth of Nouember, m we entred the Streights. The thirteenth and fourteenth, we ſaw *Grand Maliga*, *Velis Maliga*, *Salabrica*, Cape *Negro*. The fiue and twentieth, we came in ſight of *Maritima*, the next day of *Sicilia* and *Malta*. The twentieth of December, we arriued in *Cephalania*, there remayned ſix dayes, and came to *Zant* the thirtieth. The firſt of Ianuarie, we were at *Patras* in the *Moria*, thence the *Tobie* went the thirteenth to *Zant* for her lading. Thurſday the foure and twentieth of Febrarie, by land we departed *Petras*, that night to *Poſtigia*, Sunday *Vaſilago* and n *Corinth*. Tueſday at a *Caſale*, and ſo to *Thebes*, which they now call *Tiua*.

There grow abundance of Aniſeeds, it hath a moſt delectable ſituation, ſo doth *Corinth* ſtand moſt glorioully where we abode two dayes: wee alſo were in ſight of *Athens*. Then wee came to *Negroponto*, where we fraighted a little *Turkiſh* Veſſell, imbarked o our ſelues and goods, and on Friday departed for *Conſtantinople*, ſailed by *Macedonia*, but had no ſight of the Citie *Theſſalonica*, it is vp in the Gulfe now called *Salonica*, it was the chiefe Citie of *Macedonian Philip*, Father of Great *Alexander*: then we paſſed diuers Ilands in the *Arches*, as *Taradano* and others; were aſhoare at *Troy*, paſſed two great Caſtles, called the *Dardanelli*, and came to *Galipoli*, the ſeuenth of March. Vpon Palme Sunday we arriued in *Conſtantinople*, where then I remayned ſixe or ſeuen yeeres, in which time I had the view of many Animals, as Elephants, tame Lions, tame ſpotted Cats as big as little Maſtiffes, great and ſmall Deere, Ro-bucks tame; but theſe are brought out of *Egypt*. The admirableſt and faireſt beaſt that euer I ſaw, was a *Iarraff*, as tame as a Domeſticall Deere, and of a reddiſh Deere colour, white breſted and clouen footed; he was of a very great heigth, his fore-legges longer then the hinder, a very long necke, and headed like a Camell, except two ſtumps of horne on his head. This faireſt Animall was ſent out of *Ethiopia*, to this Great *Turkes* Father for a Preſent; two *Turkes* the keepers of him, would make him kneele, but not before any *Chriſtian* for any money. An Elephant that ſtood where this faire beaſt was, the keepers would make to ſtand with all his foure legges, his feet cloſe together vpon a round ſtone, and alike to vs to bend his fore-legges. Many things paſſed alſo worth the noting, as the depoſing and placing great Rulers, the contention of the Souldiers many times, once for their pay which the *Spahies* demanded in the Court, that the Vice-Royes were glad to hide themſelues in the *Turkes* Lodgings for feare of their liues; and moſt of the Houſhold Seruants of the meaner ſort, came out with Spits, Tongs, and other Kitchin tooles to end the fray, who cleered the *Serraglio* of the *Spahies*: at that broyle were ſlaine of all ſorts p ſome two hundred or more. Not long before they had the *Beglerbegs* head (whom the Great *Turke* eſpecially loued) giuen them, which they ſpurned about the Court.

Other ſtrange actions I could ſpeake of, and of their cruelties, but I am loth to wearie you with many particulars. Only the crueltie of that gouernment may be marked in this, for at this Great *Turke* his taking poſſeſſion of the Empire, were ſtrangled all his liuing Brethren, which were in number nineteene. They are brought one by one before him, and hee ſeeth them both

f A little rich *Reue*, *Dier*, and others of *Dartmouth* were Owners, victualers, & voluntaries, were *Randall Cotton*, *Io. Arundell*, *Thomas Moore*, *Edward Riuers*, I my ſelfe and others, who all came home by croſſe and loſſe, for which our God Almighties mercies, his holy Name be euer magnified.

l A ſtrong and good old ſhip.

m Off and on 11. dayes at the mouth of the Streights of *Gibeltaltar* before wee could enter. The next yeere after a younger Maſter making more ſpeed, imbayed the ſhip & broke her, and drowned himſelfe with griefe and anger.

n *Corinth* where we lodged three nights by reaſon of ſome miſrule committed going betweene *Vaſiligo* and that place, by *Ieffer* our *Chaouſe*, *R. Gold* the Conſul and *Will. Aldridge*, I went before with the goods for feare of the worſt, and was in *Corinth* fiue houres before they came, *Robert Gold* came firſt into the *Caruaſara* with his *Giamberlake* all to bee flaſhed, then in came the *Chaouſe* cut in the arme a deepe wound, and *Will. Aldridge* with his forehead wounded; which in the ſaid *William* was dreſſed for the preſent by a Surgeon of *Corinth*, ſo with ſome ſatiſfaction to the *Cadie*, we were permitted to paſſe on our Voyage.

o Conſul *R. Gold*, *W. Aldridge*, *Ioh. Sanderſon*, our goods our *Chaouſe*, two other Seruants *Turkes*, and two or three *Chriſtians*, *Greekes*, our Attendants. *Memorandum*, that many *Engliſhmen* old and young, haue in my remembrance turned *Turkes*, as *Beniamin Biſhop*, *George Butler Iohn Ambroſe*, and others, but to turne *Greeke* I neuer heard of any except that Conſul at *Petras*, who did cauſe the *Greeke* Prieſts newly to baptize him, which they performed, and did name him *Iohn Gold*, being at the very inſtant demanded (by an honeſt *Engliſhman*) his meaning, his anſwere was, that as he had liued in credit amongſt thoſe *Greekes*, ſo his purpoſe was to be carried to his Graue with credit, a very notable Whoremaſter, one of the cutters of the *Cabina* in *Turkie*.

p This was at my being there in M. *Harbornes* time, before I was ſent to *Caire*.

e One Maſter *Winckfield* an ancient *Engliſh* Gentleman, being then in my company with others.

aliue and dead. I did ſee e them carried to buriall, the next day after their dead Father. That Great *Turke Sultan Morat* left alſo foure or fiue Women with Child, two of which brought Sonnes; who alſo at their Birth were depriued of life; the Daughters all liue. It was crediblie reported, that hee had buried thirtie Children in his Life time, and had at his Death ſeuen and twentie Daughters liuing, ſo it appeareth hee was Father of eightie one Children.

This new King *Sultan Mahomet*, went to the Warres in *Hungarie* againſt the *Chriſtian* Emperour, the firſt yeere of his Raigne, our Ambaſſadour worthy *Edward Barton*, attended him (with alſo an ancient *Greeke*, a *Galatean* called *Signior Matteo*, who had many yeeres beene Seruant and chiefe Interpreter for the Emperours Ambaſſadours,) to whom the Great *Turke* had before his going preſented two and twentie *Chriſtians*, which had layne in Priſon in *Conſtantinople* three yeeres: they were the late Ambaſſadours Houſhold, who had beene reſident there for the *Chriſtian* Emperour when the Peace was broken. The Great *Turke* alſo gaue Commandement that through his Countrey, their charges ſhould bee defrayed, and alike allowed foure Coaches and a Chaouſe, to conduct them to the Emperours Court. The chiefeſt cauſe of our Ambaſſadour his accompanying the Great *Turke*, was, to haue concluded a Peace betwixt thoſe two Great Potentates, as formerly hee had done, betweene the *Poles* and the Great *Turke* deceaſed; which had beene moſt eaſily performed, had it pleaſed her excellent Majeſtie ſo to haue commanded. The Ambaſſadours abſence was ſixe moneths, from Iuly to Ianuary, which ſpace I remayned his Deputie in *Conſtantinople*.

After the Ambaſſadour was fully reſolued to goe with the *Grand Signior*, ſome few dayes before his departure, hee went with me *Iohn Sanderſon* to *Haſſan Baſſa*, Eunuch, who gouerned the Citie of *Conſtantinople* in the Great *Turkes* abſence. And taking his leaue of the ſayd *Haſſan Baſſa* Vice-roy, hee recommended mee vnto him, as his Deputie; praying him ſo to reſpect me in his abſence. The *Vizier* promiſed all kinde reſpect and regard of mee; ſaying, *Volo volo hoſh Geduet*, Welcome welcome, *Hoſh Geldie*, I will, I will, *Elchee* Ambaſſiater, and ſo I kiſt his Hand, and then the Ambaſſadour kiſt his hand, and wee departed his preſence.

g Cloth of Gold. Veluet, Scarlet and Purple cloth.

When the Great *Turke* went out of the Citie towards the warres, it was with wonderfull great ſolemnitie and notable order, too long to deſcribe particularly; but I remember a great number of Dogs led afore him well manned, and in their beſt g Apparell; his Hawkes by Horſemen alſo carryed in great number. Tame Lyons and Elephants, with other Beaſts of many ſorts, but eſpecially, the *Iarraff* before ſpoken of, being Prince of all the Beaſts, was led by three chaynes of three ſundry men ſtalking before him. For it is the cuſtome, that the Great *Turke* in perſon going on Warfare, moſt or all in generall, the chiefe Men and Beaſts, attend him out of the Citie: and at his returne, it is lawfull for all their Women both of high and low degree, meane and great, to meet him without the Walls: at other times the Women of any account or credit, neuer come in multitudes among Men. By a Letter dated in October 1596. the Ambaſſadour aduiſed me of all paſſed that imported the taking of the Citie *Agria*, and after ouerthrow of the *Chriſtians* Campe. Copie of which Letter I ſent for *England*, to the Right Honourable her Majeſties chiefe Secretarie Sir *Robert Cecill*.

See *Sup*. l. 8.

The *Turke* returned with great Triumph, entred at *Adrianople* Gate, three or foure miles without which Gate, and ſo along within the Citie to the Gate of the *Serraglio*, which is at leaſt foure or fiue miles further, all on both ſides the way as hee ſhould paſſe through, the people his Subjects (*Turkes*, *Iewes*, and *Chriſtians*) held in length whole peeces of cloath of Gold, Veluet, Sattin and Damaske, of all ſorts and colours, and for three dayes together Feaſting, keeping open Shops and Houſes day and night, in Ioy of his Victories and ſafe Returne. Two or three miles before his entrance, I did meete our Ambaſſadour with a freſh Horſe, and about twelue or thirteene attendants: the Ambaſſadour by *Ebrehim Baſſa*, the Vice-royes appointment, did ſtay in the way to take his leaue of the *Grand Signior*, which was thus performed: *Sultan Mahomet* made a ſtand with his Horſe, and vpon Horſebacke, Hee, and the Ambaſſadour ſaluted, hee ſate ſtill, our Ambaſſadour did alight and kiſt his Hand; then got vpon his Horſe, hee ſaluted; the Great *Turke* re-ſaluted him, ſaluted me alſo, and all our Ambaſſadours trayne, and ſo turned his Horſe: and ouer the Fields we came to the Vines of *Pera*, before he was come into *Conſtantinople*.

For the whole full and fine diſcourſe of the Citie *Conſtantinople*, I referre to a little Pamphlet that was preſented mee by a Doctor *Iew* Poet, which ſayd Diſcourſe hee gaue me in *Italian*, I immediatly tranſlated the ſame into *Engliſh*, the ſeuenteenth and eighteenth of Auguſt, 1594. I gaue it at that time both in *Italian* and *Engliſh* to a friend Maſter *Edward Riuers*, ſince which, the Copies haue beene diſperſed, and it may bee ſome fantaſticall will attribute it to himſelfe both Author and tranſlater. For fiue yeeres paſt, one in *England* required it of mee, but I had left the Copie amongſt my papers at *Conſtantinople*, where at my laſt beeing I found that ſcribled originall in *Engliſh*, but the *Italian* was common amongſt them, it hath beginning on this manner. *Pauſſania* a Captayne of the *Lacedimonians*, &c. I haue written it againe in the end of this Diſcourſe, and alike followeth a true Relation of my three Moneths trauell, from *Conſtantinople* to the *Holy Land*, and backe againe to *Tripoli Sirria*, ouer the higheſt Mount of *Libanon*. Many worthy things paſſed in this my long abode at *Conſtantinople*. Amongſt other I note the extraordinarie eſteeme was had of the Ambaſſadour afore named, with them all in generall, both *Chriſtians*, *Turkes*, and *Iewes*. By meanes chiefly of the *Turkes* Mothers fauour, and ſome money: hee made and diſplaced both Princes and Patriarches, befriended Vice-royes, and preferred the ſuites of *Cadies* who are their chiefe Prieſts and ſpirituall Iuſtices. The *Hoggie*, a very comely, graue and wiſe *Turke*, who was *Sultan Mahomets* Schoole-maſter, (and I may well ſay Counſeller) was a very true friend, and an aſſiſter of Maſter *Barton*, in all his buſineſſe with the *Grand Signior*, and had a Catholike *Roman Chriſtian* Corrupter about him, a Conſull, by name *Paulo Mariani*, who was hanged by the necke in his Conſuls Robes at *Grand Cairo*, vnder the chiefe Gate of the Citie; vpon whom the *Moores* in the morning had great pitie. For *Monſieur de Brenis* the *French* Ambaſſadour, had procured the Execution to bee performed in the night, to preuent the *Moores* who euer fauoured *Mallem Paulo* (Maſter *Paul*) as they commonly called him.

From *Conſtantinople*, I departed the three and twentieth of September, 1597. hauing in my time there remayning, beene at diuers notableſt places within the Citie, and on all the confines of the ſame, as when I accompanied the Ambaſſadour towards the Warres, rid on the way with him ſome thirtie or fortie miles. And alike was often at the *Blacke Sea*, which is eighteene or twentie miles off. At the entrance of the ſaid Sea, are remayning ruines of the old Caſtles *Seſtus* and *Abidus*; but the Schollers of our Age affirme, thoſe neere *Troy* ruines, to bee they, time hauing eaten out the ruines; and ſo the true remembrance of the other too at the very mouth of the *Blacke Sea*, though I was ſhewed a marke of a peece of a Rocke vpon *Aſia* ſide, where the Louer was Drowned in ſwimming from *Europe* ſide to his beloued. And then I ſay, in *Anno* 1585. was there to bee ſeene on each ſide, ſome very old appearance of Caſtles foundation walls, though in a kinde as it were couered with Earth and Graſſe, which remembreth to vs the Storie of *Hero* and *Leander*. And other two great Caſtles at halfe way, one eſteemed the chiefe Priſon in *Turkie*, except the ſeuen Towers within the Citie wall. I was alſo at *Colcos* Ile, and other Ilands thereabout. And alike diuers times wee went ouer into *Aſia* to *Calcedon*, &c. At *Calcedon* now called *Scutari* [e], my ſelfe and attendants being fiue, well Horſed and a ſumpter Horſe, there wee remayned two dayes, at *Curtall* one, *Gibs* one, *Dill* one, *Giourkie* one, *Iſnike* two, *Gini Shar* two, *Auc Biuke* one, *Boſuke* one, *Eſchi Sheer* one, *Sidie Batal* one, *Baiat* one, *Buluadin* two, *Auke Shar* fiue, *Ilgin* two, *Guarchi* one, *Caſal* one, *Conia* (*Iconiam* where *Barnabas* and *Paul* preached) I remayned two dayes, *Siml* one, *Caribonar* one, *Regli* one, *Vluckiſlia* one, *Cadengighen* one, *Sareſhik* one, *Caſale di Turkie* one, *Adina* two, *Miſſis*, *Tharſo* one, where *Paul* was borne; *Court Colacke* one, *Bellan* one, *Curdi Caſall* one, *Iuni* one, to *Alepo* one. Dayes foure and fortie, in companie of *Court Vizeir*, who went to Gouerne in *Alepo*, where I remayned ſome three moneths. The one and twentieth of Februarie, wee were in *Antiochia*, where wee beheld an admirable Wall, edging vp vpon the Mountayne hauing very many Turrets, ſome ſay as many as there are dayes in the yeere, the Riuer *Orantes* is at the bottome of this Hill, and runneth cloſe along the nether part of the Citie wall. Entring in at one of the by gates, there is a place of excellent Spring water, where many were Baptiſed that became *Chriſtians* at the [f] Apoſtles Preaching.

The fourteenth, wee came to *Alexandretta*, there are the ruines of an old Citie built by Great *Alexander*, the *Turkes* call it *Scandarone*.

The three and twentieth, wee departed thence in a great *Venetian* Ship called *Naui Ragazoxa*, and arriued in *Ciprus* the ſixe and twentieth of the ſaid February. At my being in *Ciprus*, I went to the chiefe Cities, *Nicoſia* which is in the middeſt of the Iland, and *Famaguſta* a very ſtrong Citie and Port for their Gallies: before a Towne called *Larnica*, we rode with our Ship. At the *Salinos* *, there is the Church that *Lazarus* built, and likewiſe the *Greekes* ſay, that the Mother of *Conſtantine* lyeth buried in a Mountayne in that Iland, which is called *Santa Elena*.

The tenth of Aprill, 1598. wee ſet ſayle from *Ciprus* in the ſayd Ship, and arriued in *Venice* the two and twentieth of the ſame.

The foure and twentieth of May, I departed from *Venice*, to *Traſino* Caſtle, *Franco*, *Siſmon*, *Grinio*, *Lienico*, *Trent*, *Alauis*, *Enia*, *Boldax*, *Cluſa*, *Maols*, *Luke es Bruke*, *Sefield*, *Patakerk*, *Ambrega*, *Sanga*, *Lansberg*, *Auguſta*, now called *Osburge*, *Danower*, *Fetling*, *Dinkſelſpill*, *Perte*, *Herbtſhouſon*, *Martigall*, *Piſſiche*, *Miltiburgh*, Riuer of *Maine*, *Valſtat*, *Oſtum*, *Pobohouſon*, *Franckford*, *Ments*, *Elfni*, an Almes houſe *Eruels*. *Miſtorne* a little Caſtle vpon a Rocke, where at this day they report that the Biſhop of *Ments* was deuoured of Rats, for hoording vp Corne when the Poore ſtarued with want thereof. *Snikwere*, *Geſinan*, *Roderſen*, *Bubard*, *Andernough*, *Bon*, *Cullen* the thirteenth of Iune, in their chiefe Church they reſerue a Monument of the [g] *Three Kings*, ſo much talked on. *Sons*, *Nues*, *Druſelthorp*, *Keſerſwert*, *Ruer Wert*, *Berk*, *Weſell*, *Emrick*, *Sniks* Sconce, *Nemingham*, *Tele*, *Wercam*, *Kercam*, *Dort*, *Viana*, *Camſire*, *Middleborough*, *Fluſhing*. The eight and twentieth, from thence imbarked in a man of Warre a *Fluſhinger*, who ſet vs aſhoare in the Downes the nine and twentieth of Iune, the ſame day arriued in *England*, and ſo from *Sandwich* to *London* by Land.

[e] *Natalia.*
Carmania.
Silicia.
Surria.

[f] There at that place, ſome affirme that the three thouſand alſo, at *Peters* Sermon, were conuerted and Chriſtened in that Spring water.

* Where they make great ſtore of Salt. Fine white ſalt.

Slauonia.
Italie.
Germanie.
Frieſland.
Brabant.
Holland.
Zealand.

[g] There they are within a double Grate beyond the quier behind a battlement, where alſo I did ſee the Picture of *Chriſt* drawne naked, ſtripped ſo artificially and iuſt the bigneſſe of a man, that it made mee to weepe. Our Lady was more lower in the Church, an Image in a blacke ſattin Gowne.

§. III.

The third Voyage of Maſter IOHN SANDERSON *to* Conſtantinople.

From *London* to *Graueſend*, the eleuenth of Februarie, 1598. The fourteenth, tooke ſhipping in the *Hector*, lay at *Tilburie* two dayes. To the Downes the ſeuenteenth, lay there eight dayes, came to *Dartmouth* the third of March, rid there foure dayes, and came to *Plimouth* the eighth. Set ſayle three or foure dayes after, and in May, 1599. arriued in *Alexandretta*, hauing touched at *Argier* and *Zant* by the way. In the ſayd moneth of May wee departed, coaſted all along the North-ſide of *Ciprus*, paſſed cloſe by the ſeuen Capes, came and caſt Anchor at *Roades*, I went alſo at this time aſhoare there. Thence wee went and came with the Ship a ground at *Samos*, the Iland where *Eſop* was borne; ſo ſayled by *Sio* and *Metelin*; were alſo a ground about Cape *Ianeſarie* in ſome danger, and with much adoe wee came off at laſt, pulling the Ship off with our Boate and skiffe at the ſterne, by ſtrength and labour of the Marriners. Hauing doubled that Cape, I tooke a ſmall Barke and went to *Galipoli*, and thence to *Conſtantinople*, where the *Hector* arriued about the fifth of September. At her entrance the Port in tryumph diſcharging the Ordnance, they loſt a Man who was parted in the middle, being buſie about cleanſing a Peece in the fore-caſtle. At this my third and laſt being in *Conſtantinople*, of one of the *Coens*, an ancient and very learned *Iew* Prieſt, I did with much intreatie and my money, get a very old Booke: it was the fiue Bookes of *Moſes* in foure Languages. I preſented it to my Brother, Doctor *Sanderſon*, hee lent it Doctor *Barlow*, hee to Doctor *Andrewes*: They vſed it in their Tranſlation at *Cambridge*, and did returne it to Biſhop *Barlow*. The Biſhop dyed, and I thinke one *Iohnſon* his Siſters ſonne hath it, who as I heard had the reſidue of the Biſhops bookes.

I went to viſite the Sepulcher of that fore-named Maſter *Edward Barton* late Ambaſſadour, who lyeth Interred (according to his alwayes deſire) vnder an Oliue Tree, before the entrance into the Monaſterie on the top of *Calcos* Ile; a Stone of white Marble is layd vpon him, Letters thereon engrauen of his Title and Deceaſe. Other places I went to alſo, which I had beene at in former times. And ſome ſtrange actions, other then formerly the like had happened in their moſt cruell Executions, I note not.

Yet can I not let paſſe to relate, that a *Iewiſh* woman of the greateſt credit and wealth in *Conſtantinople*, was brought out of her Houſe and ſtabbed to Death in the Vice-royes yard, thence by a window in the *Serraglio* wall where the *Grand Signior, Sultan Mahomet* ſtood to ſee; ſhee was drawne with Ropes to the publikeſt place in the Citie, and there (betweene a Pyramed piller erected by *Theodoſius*, and the Braſen tripled Serpent) layd for the Dogges to eate, who did deuoure her all ſaue her bones, ſinewes of her legges, and ſoales of her feet. Her head [a] had been carryed vpon a pike through the Citie, and alike her ſhamefull part; alſo many ſmall peeces of her Fleſh, which the *Turkes Ianizaries* and others carried about tyed in a little Pack-thred, ſhewing to the *Iewes* and others, and in deriſion ſayd, Behold the Whoores fleſh; one ſlice of her I did ſo ſee paſſe by our doore in *Galata*. Her [b] eldeſt Sonne the next day in like manner cruelly ſtabbed and murthered in the ſayd Vice-royes court; dragged thence and layd by his Mother, but was ſo fat and ranke that the Dogges would not ſeaze vpon him, or elſe they were ſatiate with the Womans fleſh the day before, who was a ſhort fat trubkin. So together with his Mothers bones the next day was this body burned in that place. Her ſecond Sonne became *Turke* to ſaue his life; ſo would his dead Brother, if hee could haue had the fauour. The third Sonne a young youth, their wrath being appeaſed, they permitted to liue. This was an act of the *Spahies* in ſpite of the Great *Turkes* Mother; for by the hands of this *Iew* woman ſhee tooke all her Bribes, and her Sonnes were chiefe Cuſtomers of *Conſtantinople*; who tooke all the gainefull buſineſſe into their owne hands, doing what they liſted. The Mother and Children were worth Millions, which all went into the Great *Turkes* Cofers. After this their *Mala Paſqua*, for it was at their time of Paſſeouer, the chiefeſt Feaſt of the *Iewes*.

[a] Maſter *Henry Lillo*, the Ambaſſadour and my ſelfe went of purpoſe and thus did ſee theſe two, Mother and Sonne.

[b] He was a goodly Gentleman *Iew*, ſome few dayes before, I had ſhewed him our Ship, and had talked with him at his Mothers houſe, and Maſter *Paul Pinder* and my ſelfe, were with his Mother, to whom ſhee deliuered for the Ambaſſadour, to ſend the Queene a *Stalana*, of *Rabines* from the *Sultana*, and another of Diamonds from her ſelfe, with teares in her eyes I well remember.

After this, the *Spahies* had a great fling at the Head of the *Capie Agha*, who was the Great *Turkes* chiefe Seruant and Fauourite, but by meanes partly of the Admirall *Sigallogli*, alias *Sinan Baſſa, Vizerr*, and fiftie thouſand Duckets of money amongſt them, they were for that time pacified. But ſince my comming away it is written mee, that they haue got his Head and the Heads of one two or three more, and forced the *Grand Signior* to come foorth and ſee the Execution done. I thinke not good heere as I ſaid before, to note their Crueltie in ſundrie ſorts of Executions, yet ſome I cannot let paſſe. Their vſuall puniſhment for Adulterous women, is binding in a Sacke and ſo throw them into the Sea. Seuen I haue ſeene ſo vſed one Morning, in the time that the Eunuch *Haſſan Baſſa* gouerned *Conſtantinople*, when the Great *Turke* was at the Warres. But for ſuch crueltie and other actions, the [c] Queene Mother got his Head at her Sonnes returne.

[c] The Queene Mother, with the *Grand Sultana*, and other of the *Grand Signiors* women, walking in their *Serraglio*, eſpyed a number of Boates vpon the Riuer hurrying together. The Queene Mother ſent to enquire of the matter; who was told that the *Vizir* did Iuſtice vpon certaine *Chabies*, that is Whoores. Shee taking diſpleaſure ſent word, and aduiſed the Eunuch *Baſſa*, that her Sonne had left him to Gouerne the Citie, and not to deuoure the Women; commanding him to looke well to the other buſineſſe, and not to meddle any more with the Women, till his Maſters returne.

The commoneſt Death for men is Gaunſhing; which is, to be ſtripped into their Linnen breeches, with their hands & feet bound all foure together at their backs, and ſo drawne vp with a rope by a pullie vpon the Gallowes, and let fall vpon a great Iron hooke faſtned to a lower croſſe Barre of the Gallowes, moſt commonly lighting vpon their flanke and ſo through their thigh, there they hang ſometimes talking a day or two together, but if they bee Gaunched through the belly and backe, then are they dead in two or three houres. Thus they vſe their common Theeues at *Conſtantinople*. In *Cairo* and other parts, they doe Stake them, a moſt cruell Death, yet ſpeedie or lingring as they liſt to execute. But Hanging by the necke they vſe in a fauour to any offender who meriteth Death, yet ſometimes cutting downe for Dogges to eate. They ſtrangle with a Bow-ſtring their Brethren, *Baſſaes* and other Great men. But for their Religious men falſe Iudges, their Law is to paſh them all to peeces in a ſtone Morter with woodden Mallets. And for their falſe Witneſſes, they are ſet vpon an Aſſe, with their faces towards the tayle which they hold in their hands, and the Inwards of a Bullocke, powred vpon and bound about them, and ſo ride they through the Citie. And for any found Drunke in the time of their *Ramaſan* (which is a Faſt they haue one whole Moone in the yeere) their Law is, to melt a Ladle full of Lead and powre it downe their throats; (Their manner of Faſt, is to eate nor drinke any thing, neither Water nor other, vntill they ſee a Starre appeare in the Euening, and then they may begin and eate till Morning.) Any chiefe Officer belonging to their Artilerie if hee bee a Thiefe, is bound to the mouth of a braſſe Piece and ſo ſhot into the Sea; thus I ſaw one vſed [d] at *Tophana*. And alike in my time, a *Iamoglaine*, found Drunke in their Faſt, was vſed as I haue reported. I did ſee vpon the Gaunch *Vſſine Baſſa*, the Traytor that firſt roſe in *Aſia*; but hee for a more crueltie had from each ſhoulder bone a muskell taken out, in preſence of the Bench of *Vizeirs*, the Great *Turke* alſo looking out at a Lattice ouer their heads. By reaſon of that torment he died preſently vpon the Gaunch, being led from the *Serraglio* halfe a mile or more before hee was put thereon [e]. Not long before that, a *Chriſtian* Tributarie Prince called *Stephano Viuoyda*, being depoſed of the Great *Turke*, after hee had enioyed the Princedome a yeere; by malice of ſome Great men who preuayled with the *Grand Signior*, was brought to the Gaunch, ledde of the *Buſtangi Baſſi*.

This *Buſtangi Baſſi* is a man of account about the *Turke*, and the great, but not the common Executioner (for the *Turke* imployes him in ſtrangling [f] *Vice-royes*; throwing by night rebellious Souldiers into the Sea, and ſuch like. Chiefe Gardner is his Office, hauing thouſands *Iamoglans* and their Gouernours at his command: hee keepeth the Caiks, and alwayes ſteereth when the Great *Turke* goeth vpon the water, whoſe Caikes are moſt rich and beautifull to behold, the poope all Iuorie, Ebonie, or Sea-horſe teeth, mother of Pearle and Gold, ſet with all manner of precious Stones. To row him hee hath eightie choſen men, two and two at an Oare, twentie Oares on a ſide, all in white Shirts and red Caps, coloured Cloath ſhackſhers Breeches, Cordiuan leather coloured ſhooes, who often in their rowing barke like [g] Dogges; the reaſon I know not, except it bee when they heare him talke (to the *Buſtangi Baſſi* who ſits at the rudder) that they dare not hearken to his talke. His Court of Dwarfes and Dumme men, alwayes follow (except the very principall who are with him) in another Caike; and many times alſo his Women.

Now to the Prince I ſpoke of; this poore Prince intreated for life at the place of Execution. The *Buſtangi Baſſi* told him, that if hee would become *Turke*, hee ſhould ſee what hee would doe for him. Whereupon hee turned, and vttered to ſuch effect the words [h]; being content rather then dye, to bee *Turke*; which they call *Muſſulman*. Which done, this cruell Dog told him, that hee was glad hee would dye in the right Beliefe, and therefore, whereas hee ſhould haue beene Gaunched, now he ſhall bee but Hanged by the necke. Whereat the poore ſoule preſently repented, and cryed often and aloud vpon CHRIST, and bad all witneſſe that hee dyed a *Chriſtian*.

Here I leaue them to their cruelty. Now, the fourteenth of May, 1601. I departed from *Sidon*, in the ſhip *Mermaid*, with my Voyage to *Damaſcus*, and the holy Land, and ſo ouer the higheſt Mount of *Libanus*, to *Tripoly*; being iuſt three moneths. I leaue to bee ſeene in that my diſcourſe: At *Tripoly* for paſſage I remayned vntill the ſixteenth of Februarie; in which time our people of the *Troian* paſſed ſome trouble in that bad gouerned place. Our men of the ſhip *Troian*, were moſt of them impriſoned in *Tripoly* Iayle the Caſtle; and fiue were in great hazard to haue beene executed: for the *Emiers* people accuſed them to haue robbed a Caramiſall of the *Emers*, of Sope and other merchandiſe: but as God would haue it, the *Cadie* of *Tripoly* being a Green-head, that is one (a holy man) of the Parentage of *Mahomet* their Prophet: who came Paſſenger with me to *Sidon* (in the *Mermaid*) from *Conſtantinople*, he and his hauing beene well entreated in that Voyage, together with my very often and earneſt ſolicitation, did to his vtmoſt power fauour our people ſo effectually, that euery one of them were freed, without further harme, from thoſe falſe accuſing *Moores*.

The tenth day, the ſhip *Trogian* was caſt away vpon the Rockes in the Road of *Tripoly* by boyſterous billowes, that broke her anchors, and ſhou'd her on the ſhoare. The ſixteenth I departed in the *Edward Bonauenture*, came to *Scandaron* the nineteenth; from thence the four-

[d] *Tophana*, is their Artillerie yard, where is a great Wharfe to take Boate at, it is betweene *Raphaghmak* and *Garlata*.

[e] To ſee this, Maſter *Lillo* the Ambaſſadour, and my ſelfe, went purpoſely and did ſee him on the Gaunch, being ſtarke dead.

[f] Hee ſtrangled *Ferrat Baſſa*, in the ſeuen Towers, firſt, after hee had wakened the *Baſſa*, he ſhewed a little teſtimony of his authoritie, then turnes the wrong ſide of the Carpet vpwards, ſo the *Baſſa* ſayes his *Salah*, then with a boxe on the eare hee aſtoniſhes him, and the *Iemoglans* come in preſently and ſtrangle him, the *Buſtangi Baſſi* found but fiftie Chequins in his pocket, and ſo thence departed.

[g] I haue often heard them vpon the water, now and then betweene times, many of them ſay, *Bough, boughwohe, bough, bough, boughwohe*, &c. and then pull ſome few ſtrokes, and cut againe.

[h] *Allah, allah, ill lalah*, &c. Being a *Muſſulman*.

teenth of May, 1602. to *Limiſo* in *Ciprus*, the ſeuen and twentieth; the one and thirtieth wee parlied with two great Ships *Spaniards*, and two Frigots; they durſt not fight, but ſaid they were of *Malta*. The ſeuenth of Iune, we eſpied ſeuen Gallies, which we imagined to be *Spaniards* bound for *Scandaron*: now, we were as high as the ſeuen Capes the eighth, and met thereabouts the *Samuel*. The tenth, wee paſſed by *Rhodes*: *Scarpanto*, the eleuenth: *Candia*, the twelfth: Cape *Sapientia* in the *Moria*, the fiue and twentieth: *Stranalia* an Iland, the ſixth of Iuly: at *Zant* the eighth wee arriued: from thence the fifth of Auguſt in the *Cherubin*, to *Corfu* the fourteenth: from thence the ſixe and twentieth in *Iſtria*: the one and thirtieth *Ottrenta*: the ſeuenth of September, *Ronina*, *Ptrenſa*, *Citta noua*, an old walled Towne at the end of the Gulfe: the eighth of September in *Venice*.

The fifteenth, I departed to Caſtle *Franco*, *Carpanet*, *Grenio*, *Burgo*, Riuer *Trent*, *Neus*, *Nimarke*, paſſed *Ladiſe* the Riuer, *Bulſano*, *Cluſa*, *Sterching*, *Matara*, *Churla*, Riuer *Tine*, *Mitebant*, *Ambergam*, *Sandar*, *Stadell*, Riuer *Ligh*, *Oſburgh*, alias *Auguſta*, *Suſmerhauſen*, *Leibham*, *Olme*, *Getſingen*, *Blochenu*, *Stuchert*, *Dieſen brunt*, *Almatingen*, *Ratſtat*, *Litſtinhal*, *Stroſburge*, *Galſenburch*, *Cauſman*, *Blanhenburch*, *Luncuil*, *Portadi*, Saint *Nicolo-Nantes*, *Tull*, Saint *Tobin*, *Barloducke*, *Tanhuer*, *Ruſſemaſon*, *Salon*, *Fonte*, *Effael*, *Momil*, *Butchier*, *Fuerti*, *Sant Giouan*, *Marne*, *Meaw*, *Paris*. *Dico Paris* the nineteenth of October. From *Paris* to Saint *Denis*, to *Puntoys*, the Riuer *Alnais*. The twentieth, to *Maine*, *Equie*. The one and twentieth, to *Roan*, to *Deepe*, the two and twentieth. The three and twentieth, from thence in the *Vantgard* of the Queenes. The foure and twentieth, to *Douer*; from thence at eleuen a clocke in the night. In *London* the fiue and twentieth being Monday, at foure a clocke in the after-noone. For all which the Almightie God bee magnified.

§. IIII.

A Diſcourſe of the moſt notable things of the famous Citie Conſtantinople: *both in ancient and late time.*

Read hereof *Strabo lib. 7.*

PAuſania a Captaine of the *Lacedemonians*, wandring through the world with his people, ſeeking where he might ſettle himſelfe, of the Oracle of *Apollo* in *Delfos* it was anſwered, that they ſhould make their abode ouer againſt the blinde, vnderſtanding thereby the *Magares*, who had not the fore-ſight to take ſo faire a ſituation as they had in *Europe*, fertile and good; but built in *Aſia Calcedonia*, that now is called *Scutari*; heere then ſtayed *Pauſania* with his *Calcedonians*, 663. yeeres before the comming of *Chriſt*. (*Tullio Hoſtillio* remayning in *Rome*) building at that time a little Citie, which hee named *Bizantio*; whether it were as ſome ſay, for the two Seas it hath, or according to others, of a Captaine ſo named. In the beginning, this was a very ſmall thing, as others of ſmall time were wont to be, ſubiect once to the *Lacedemonians*, founders thereof; and another time to the *Athenians*: it flouriſhed in ſhort time with the felicitie of the Countrey in ſuch ſort, that *Philip* King of *Macedon*, Father of *Alexander* the Great, being in loue with her beauty and riches, reſolued with himſelfe to conquere the ſame: laying ſiege thereto many dayes, and could not take it: notwithſtanding that hee enterpriſed it with a great and choſen Hoaſt; with whom encountred *Leon Sophiſta*, a man of *Bizantio*, who ſaid vnto him: Tell mee, *Philip*, what iniurie haſt thou receiued of *Bizantio*, that in ſuch fury thou art moued to warre againſt it? I haue not (anſwered *Philip*) of thy Citie had any iniurie that prouoketh mee, but becauſe it is the faireſt Citie of *Thracia*, being enamoured therewith, moued me to conquere it. Thoſe that be in loue (anſwered *Leon*) and would of their Beloued bee loued, with ſweet Muſike, Gifts, and ſuch like, doe ſeeke to obtayne; and not with their Armies and Warre to damnifie them. *Philip* in concluſion departed without taking it.

The ſame went forward proſperouſly, and in proceſſe of time was augmented with buildings and riches, in ſuch ſort, that then it paſſed all the Cities of *Aſia*, and in fertilitie was equall to the faireſt of *Europe*. Amongſt the beautifulleſt things, it had goodly to be ſeene, and moſt worthie to be praiſed were the walls, the ſtones whereof they brought from *Mileſio*, not any of which were carued or grauen, but ſawed in manner of plankes. This cauſed that the walls being of many ſtones, notwithſtanding appeared to be but one. And the Citie increaſed vntill the time of *Seuero* the Emperour, that hauing poſſeſſion thereof the Tyrant *Peſenio* (the *Blackmoore* his mortall enemie) the ſayd Emperour was moued to goe and beſiege it: hee kept ſiege thereto three yeeres, in the end they were conſtrayned through hunger to render to the diſcretion of the *Romanes*, which was ſuch, that after they had ſlayne all the Men of warre and Magiſtrates, they ruinated the famous walls from the top to the bottome.

Conſtantine the Great.

It remayned in this calamitie vntill the yeere 315: that *Conſtantine* the Emperour (ſurnamed, the Great) was minded to tranſport the Seat of the Empire of *Rome* to the Eaſt, to the end that with the more facilitie he might bridle the vntamed *Perſians* and *Parthians*, that hourely ly rebelled: and for that *Rome* was ſo farre off, the Emperours could not come ſo ſpeedily, to force them to order. After they had ſearched diuers places to this effect, and in ſome began to build: they were ſtill diſwaded by dreames, vntill in the end they came to *Calcedonia* (which as before I haue ſaid is *Scntary*) who hauing now choſen and deſigned the place, certaine Egles (as writeth *Zonora* a *Greeke* Author) flying thereabout tooke in their bills pieces of the wood of the builders, and houering about the Streight of *Helliſpont*: they let them fall neere to the ruinated *Bizantio*, of the which *Conſtantine* being aduiſed tranſlated the builders from *Calcedonia*: and taking it tobe the will of the Diuine power, and for good lucke, well liking alſo the maruellous ſituation, hee compaſſed and encloſed in one circuit ſeuen moſt pleaſant Hills, imitating *Rome* which hath ſo many) building a wall about, of length, thickneſſe, and faireneſſe, one of the famouſeſt in the world, with all things needfull, adorned and furniſhed like vnto a Fortreſſe; the forme thereof Triangle, two parts waſhed on with the Sea, and the other compaſſed with Land.

Seuen Hils.

Hee erected alſo many high Towers, built many ſumptuous Temples, and adorned it with infinite other magnificall buildings publike and priuate, commanding by publike Edict all Princes of the Empire, that euery one ſhould build either Palace, or ſome ſumptuous and ſplendent other Monument, after which for the greater adornment, hee cauſed to bee brought from *Rome* diuers memorable Antiquities, and amongſt the reſt the moſt famous *Palladius* of old *Troy*, which hee cauſed to be ſet in an open place that was called *Placote*, and the high Piller of *Porſido* (which is a kinde of hard Stone) in the ſame place was erected. At the ſide whereof was planted an Image of Braſſe in likeneſſe of *Apollo*, which was of vnmeaſurable greatneſſe, in whoſe ſtead hee would haue his name written thereon. So greatly was increaſed the adornment and beautie therof, that not without merit it might haue beene called another *Rome*. The old Writers which ſaw it in the flower, rather Iudged it a dwelling for the Gods, then an habitation for earthly Emperours.

Conſtantine named it *New Rome*, but the peoples voyce preuayled, which called it alwayes after the Emperors name *Conſtantinople*, the which his Succeſſors daily adorned, and amongſt the ſightlieſt Ornaments, was the moſt proud Palace of the pulike Librarie, which contayned aboue 120000. choſen written Bookes. In the middeſt of which Librarie, there was the Guts of a Dragon in length aboue one hundred and twentie foote, vpon them written in Letters of Gold *Homers Iliads*. There were many other worthy things in diuers places of the Citie; as the Nimphs Groue, the Market-place of Metall, with infinite others. There was alſo moſt famous Images, as of *Iuno, Samo, Minerua, Lindo, Venus, Gnido*, in ſuch ſort that all Strangers who came to it, full of admiration were aſtonied at the beautie thereof, reputing it a cœleſtiall thing.

New Rome.

Librarie.

Nimphs groue.

It ſuffered diuers fortunes vnder the *Greekiſh* Emperours many yeeres, inſomuch that through their diſgraces it went by little & little declining; ſo that it came to be ſubiect to the *French* and *Venetian*, in company, the ſpace of fiue and fiftie yeers, and in the end by the Illuſtrious familie *Palealoga Genoneſi*, was brought out of their hands. Vntill long after by a long Siege, in the yeere 1453. the nine and twentieth of May, it came into the hands of the moſt mightie Houſe of *Ottaman*, and was taken by the Great *Sultan Mahomet* the ſecond, the eight Lord of *Turkes*, 1190. yeeres, little more or leſſe from the time that it was built of Great *Conſtantine*.

Frankes.

Paleologie.

Ottaman.

It is obſerued of the Writers, that the firſt founder was called *Conſtantine*, and his Mother *Hellen*. Likewiſe hee that loſt it *Conſtantine*, the Sonne of *Hellen*. Within the which, *Time*, the deſtroyer with his true Teeth, one, *Mars* with his Sword another, the ordinary Peſtilence and continuall Fires, diuers Earthquakes, and many ouer-flowings which it hath alwayes had, hath brought it to ſuch a paſſe, that now there is not remayning of ſo many Antiquities, other then ſcarce the name of *Conſtantinople*. And for concluſion, to ſay thereof that which remayneth, the Citie is ſcituate in the Prouince of *Thracia*, being fertile and mightie in Armes. Inſomuch, that it hath of Old time beene called the Conntrey of *Mars*. It is in the Straight of *Heleſpont* in *Europe*, which is diſtant fourteene miles from *Calcidonia* (now *Scutarie*) built ouer againſt *Aſia*. At the Point or Sea *Euxina*, called the Great or *Blacke Sea*, where *Ouid* named it Port of the two Seas, being in 45. degrees of Latitude, and in 56. of Longitude.

The mightie Princes of the Houſe of *Ottaman*, who wanne it of the *Greekes*, hauing deſtroyed all the Temples and famous Buildings, with their Churches, Sepulchers, &c. They haue giuen it another ſort of ornament building, them on the top of the ſeuen Hills within the Citie. On the firſt Hill is to bee ſeene, beginning from the Weſt towards the Port of *Andranople*, a fragment ſtanding in memorie of the old Emperiall Palace with certayne Galaries, waſt roomes, and pillers within it ſelfe, doth well ſhew the great power of Time, the deſtroyer and ouerthrower of all, that a Prince of the world, his Palace is now become a Lodge for Elephants, Panthars, and other Beaſts. Hard by that Gate in the South ſtreet, is a Church newly built by the Queene, Mother of this preſent *Sultan Murat*, the ſame is little but faire and finely contriued.

Latitude 45. degrees Longitude 56.

Firſt Hill.

On the ſecond Hill, was the Temple and Palace of the Patriarke of *Conſtantinople*, a thing worthy the memorie, where was buryed in Cheſts of fine Marble, moſt of the *Chriſtian* Emperours; but about foure or fiue yeeres ſince, it is reduced into a Church as now may be ſeene.

Second Hill.

Third Hill. *Mahomets* Sepulchre and Hoſpitall.

The third and higheſt Hill, hath vpon it the Church and magnificate Sepulcher of the Great *Sultan Mahomet* the ſecond, that tooke the Citie from the laſt and vnfortunate *Greeke Conſtantine*, a building worthy of admiration chiefly at theſe times, in which the *Turkes* are more practique, then in thoſe times when matters were more groſſe and ruſticall. Maruellous is the greatneſſe and magnificence of it being made in ſimilitude of the *Sophia*, and hath about it one hundred Houſes couered with Lead (of a round cube faſhion) ordayned to receiue Strangers and Trauellers of what Nation or Religion ſoeuer they be, where they may reſt (as alike at other Churches) with their Horſes and Seruants, three dayes together if they pleaſe, and haue their charges borne, not paying any thing for their owne and ſeruant dyet. Beſides, there are without the circuit of the Church, other one hundred and fiftie Lodgings for the poore of the Citie, vnto whom they giue to eate, and to euery one of them in money one Aſper a day. It hath alſo a place where they giue Sirrop and Medicines of free coſt to all that demand, & another for gouernment of the Mad people. The ſayd *Sultan Mahomet* left for the maintenance hereof ſixtie thouſand Duckets yeerely rent in that time, which now doth import aboue two hundred thouſand, for they haue allowance of the rents of *Sofia*; to which alſo beſides other reuenue belongeth the *Baſiſtans* and in a manner all the principall ſhops of the Citie, euen vntill yee come to the *Serraglio* of the Great *Turke*, which payeth Rent thereto 1001. Aſpers *per diem.*

Fourth Hill.

Fifth Hill.

Sixth Hill.

The fourth Hill hath vpon it the Church and Sepulchre of *Sultan Selim*, Father of *Sultan Soliman*, in the ſame forme and order as the others are; a Building rather firmer then other wayes. The fift Hill hath the Church and Sepulchre of *Sultan Baiazet*, Father of the aboue named *Selim*, with a great *Piaza (a void place)* which is the ſpaciouſeſt belonging to any their Churches, and moſt frequented by the *Turkes.* The ſixt Hill hath the maruellous Church and Sepulchre of the Triumphant and Inuincible *Sultan Soliman*, a Building worthy of ſuch a Monarch, in the beſt and moſt traffiqued place of the Citie; which paſſeth in greatneſſe, workmanſhip, Marble Pillars, and Riches more then Kingly, all the other Churches of the Emperous his Predeceſſors; a Worke which meriteth to be matched with the ſeuen Wonders of the World.

Seuenth Hill. Temple of *Sancta Sophia* deſcribed.

The ſeuenth and laſt Hill hath the ſumptuous Temple of *Santa Sophia*, founded by *Iuſtinian* the fifteenth Emperour of the Eaſt, in the yeere fiue hundred and thirtie. It was a Building of greatneſſe, workmanſhip, beautie, and riches incomparable, which it is ſaid hee made to match the Building of the Temple of *Salomon.* In time paſt this tooke a great part of the Citie, the centre of which Temple is made round in a Cube, like the *Pantheo* of *Rome*, which *Agrippa* built; as that was, ſo this top is round, but much more large and high, and there are two rankes of very great Marble Pillars, all of one colour and of ſuch thickneſſe, that two men can ſcarce fathome one. Then there are another order more higher, and not ſo long nor thicke, that holdeth vp the Cube, the which is made within with great Art, after the *Moſaicall* reſemblance with Gold and Azure, the inſide of the Temple is all implaſtered, and ouer wrought with great Tables of *Porfido, Serpentino,* and Marble of diuers colours; and the cloyſters round about are of like vaulting and workmanſhip, all ſingular faire, and beautifull, more then ordinary, but of the Pictures of all ſorts (as the painted Images) the *Turkes* haue ſcraped out the eyes. The couering on the out-ſide is of Lead, the gates (which haue beene the faireſt in the World) of fine Metall of *Corinth.*

The *quondam* glorie.

It was in the time of the *Greekiſh* Emperors, the moſt rich, perfect, and ſumptuous Temple, not only of the Eaſt, but of all the World; for there were one hundred gates, and it was more then a mile about, compaſſing the houſes of the Canons, Prieſts, and others; it had 300000. Duckets yeerely Rent. There is now the Sepulchre of *Sultan Selim* the Second, Father of this preſent *Sultan Morat*, his Church for want of place he cauſed to be made in *Adrianopoli*, which is alſo a ſumptuous thing.

Selims Sepulchre and Church.

Seraglio. Of it ſee the former Treatiſe.

Vpon one of the corners of the Citie (a point at the mouth of the ſtreight that diuideth *Europe* and *Aſia*) on the *Promontorio*, called of the Ancients *Chriſtopheri*, (which is as much to ſay, *Lord of Gold)* a name that whoſoeuer gaue it, peraduenture did foreſee as much as now is incloſed in the boſome thereof, and of the *Greekes* called (Saint *Demetrio)* is the admirable Habitation *(Seraglio)* of the *Grand Signior*, that hath beene in time paſt a Monaſterie of Monkes of the ſaid *Sophia*, and is foure miles about compaſſed round with a high Vault, and very faire Towres built by great *Mahumet* the Second, amplified and decked by all his Succeſſors; it is ſo repleniſhed with braue Palaces, faire Gardens, Marble Ciſternes, fine Fountaynes, ſumptuous *Banias*; that it were an vnwiſe part to deſcribe them, eſpecially in regard that this preſent *Sultan Morat*, hath begunne ſo magnifically to repleniſh it, for he alone hath built therein more then all his Predeceſſors together, and particularly he hath beautified with two faire Lodgings, or as we may ſay Banqueting Houſes, which they call *Chouskes*, the top couerings of Lead, but vnder wrought with curious Worke of Boſſing, Painting, and Gilding, built of fine Marble Pillars of *Porfido*, and *Serpentino*, richly laid with Gold and ineſtimable expence.

Without the great *Seraglio*, neere to the point thereof is a little Fountayne, but rich, of white Marble, laid on with Gold of very fine workmanſhip, (abounding with excellent water) built by this preſent *Sultan Morat*, in memory that there he went a Land diſmounting the *Caike*, when he came to take poſſeſſion of the Empire; as may be read therevpon written in *Turkiſh* Letters. In the chiefeſt place of the Citie, betweene the *Piazza* of *Sultan Baiazet*, and that of *Sultan Solyman*, there is another *Seraglio* called of the *Turkes Eſchi Serrai*, as much to ſay, the old *Seraglio*. The ſame was firſt builded and inhabited by Great *Mahomet* the Second (I meane before the aboue named) it was two thouſand paces about, before that the triumphant *Sultan Soliman* to make his Church tooke away the halfe. It is compaſſed with a Vault of fifteene yards high without any Turrets, the Virgins of the *Grand Signiors* remayne there. Thither hee goeth many times vpon pleaſure, for within it are faire Lodgings, great Orchards, many *Banes*, cleere Fountaynes, and of old time the deceaſed Emperours were wont there to hunt.

Old *Seraglio*.

Many other faire Churches are diſperſed through the Citie of great coſt and goodly proſpect, built with Royall magnificence, as that which *Sultan Soliman* cauſed to be made at the death of one of his Sonnes, called *Iegni Sultan Mehemet*, as much to ſay, as new *Sultan Mahomet*, (different from the other of the Great aboueſaid) neere thereby are Lodgings of the *Ianizaries*, who are houſed in manner of Friers, *Guimas*, *Moſches*. And other places for Prayer are there likewiſe built by many *Baſſaes*, and other great Perſonages (but not of ſuch importance as thoſe afore nominated) as that of *Mahomet Baſſa*, *Daunt Baſſa*, *Roſtan Baſſa*, *Mahomet Baſſa*, and of *Meſſih Baſſa* the Eunuch, and now they are a building two new ones, better then the others, one for the excellent *Sinan Baſſa* neere the red Pillar which is by the Lodging of the Emperours Ambaſſadors, the other very faire in Aurat Bazar (hard by the Pillar which they ſay to bee of *Pompey*) of the excellent *Girabe*, *Maher Baſſa*, and diuers others very many.

The Iew *the preſenter of this Pamphlet, ſaith without number, ſome* Turkes *to me haue named the number to be* 18000. *great and ſmall Churches of* Turkes. *The Patriarch of* Greekes, Meleteo, *who had formerly beene of* Alexandria, *and there dyed, told me that there is in* Conſtantinople *one hundred Chriſtian Churches, moſt aſſuredly within the Citie and Suburbs, I take it there are more: For at* Galata, *ouer the water, as may bee compared to* Southwarke *from* London, *there are of Popiſh Churches (wherein are grauen Images) foure or fiue, and two or three Monaſteries of* Romane *Friers; of* Greekiſh *Churches and Friers many more, in whoſe Churches are no grauen Images; yet they whip themſelues there, as the Papiſts doe. This I haue ſeene vpon a Good Friday as I remember: Bels* [m] *the Christians are not permitted to haue in their Churches. Thus much from the matter of the* Iewes *Diſcourſe, which is not from the purpoſe of that therein handled.*

[m] In the Monaſtery at *Caleos* Iland (where Maſter *Edward Barton* the Ambaſſador lies buried, I did ſee, which they vſe to knocke vpon, with a barre of Iron of a Cubit length: *Tinge, Tange*; Firſt, vpon one ſide then on the other ſide, a long piece of flat Iron; halfe a foot broad, an inch and halfe thicke, ſet edgeling one yard and an halfe from the ground: this they vſe in ſtead of a Bell, to call the Friers together in that *Greekiſh* Monaſterie.

The greateſt and moſt famous ſpacious place of the Citie is that which in time paſt of the *Greeks* was called *Hippodromo*, and now of the *Turkes Atmaidan*, which is as much to ſay, both in the one and the other Language, *running of Horſes*, for there they did and doe runne them. In time paſt it hath beene much more greater, but the many Palaces (that diuers great men in proceſſe of time haue built) hath leſſened it; as the Great *Ebrim Baſſa*, who builded in the time of *Sultan Soliman*, that faire Palace which is to bee ſeene; now the Lodging of this other *Ebrim Baſſa*, giuen him when he married the Emperours Daughter.

Right ouer againſt it is another *Seraglio*, that, alſo built in my time by the excellent *Roſtan Baſſa*, when he married his Daughter vnto *Ahmat Baſſa*. In the middeſt of this great *Piazza* is to be ſeene rayſed vpon foure Dice of fine Metall, a very faire Pyramide of mingled ſtone, all of one piece, fiftie Cubits high, carued with Heroycall Letters, reſembling the *Agulia* of *Rome*, in whoſe top were incloſed the aſhes of the vnconquered *Iulius Caſar*, that now Pope *Sixtus* hath reduced into the middeſt of the place of Saint *Peter*: this Monument *Theodoſius* the three and fortieth Emperour of *Rome*, (by Nation a *Spaniard*) and eightie of *Conſtantinople*, cauſed to bee erected in memory, that he had conquered the *Gothes*, the *Alani*, the *Hunnes*, and ſo many Tyrants that vſurped the Empires of the Eaſt and Weſt, as by the *Greeke* and *Latine* Verſes there ingrauen, yet after ſo many yeeres is to be read, although a wheele hath carried away ſome part of the *Latine*: His foot that is double in the foundation which is two Cubits high, is carued the manner and way they tooke to ſet vp this Pyramide or Obeliske, the which was there rayſed by *Theodoſius* in the yeere 390. ſo that it paſſeth 1200. yeeres, ſince it was erected; now that it is in the yeere 1594, and ſeuentie ſixe yeeres after that the Great *Conſtantine* built the Citie. In the ſecond foundation which is foure Cubits high, are carued the Tyrants round about, who to the ſaid Emperour *Theodoſius* (he alſo being carued in the middeſt) on euery ſide bring Preſents and render obedience. This *Piazza* hath alſo another Pillar very high of ſquared ſtone in manner all lineated with the time, and likewiſe one of Braſſe made with maruellous art in forme of three Serpents wreathed together with their mouthes vpwards, which is ſaid, was made to inchant the Serpents that on a time moleſted the Citie. There was betweene the *Agulia* and the Braſſe Pillar, foure very high Pillars equally diſtant with their foundation and top ornament, the which *Sultan Selim*, Father of this preſent *Sultan Morat*, remoued & ſent to *Adrianople* for the Church which he there built. This place had alſo before the place of *Ebrim Baſſa* ſome yeeres paſt three faire Images of Braſſe, that the victorious *Sultan Soliman*, after he had taken *Buda*, brought and no other thing, in teſtimonie of his Victorie; they were of the great *Mathia Coruino*, the moſt famous King of *Hungarie*. The ſaid Image, when the named *Ebrim Baſſa* was ſlaine, were by the furie of the people throwne to the ground.

An Obeliske.

The Verſes were added, ſo imperfect, that I thought fitter to omit them.

At the end of this place towards the *Sofia*, are alſo to be ſeene certaine ruines of a great circle of a Theator which was there, where the people ſate to ſee the Playes and Paſtimes that there were ſhewed; now it is a place wherein the Lions and other Animals of the Great *Turkes* are kept, one thing reſteth in my Iudgement) to be maruelled at, and the moſt notable in this place which is, that it is all hollow vnderneath, and holden vp with Pillars of rich Marble with their foundation, and top garniſhing all wrought in branches. They are ſaid to paſſe the number of one thouſand, and vnderneath it is light and freſh water, there are alſo Inſtruments or great wheeles that they vſe to ſpinne Silke with, and not only vnder this void place, but it is held for certayne that vnder all the Citie they may walke, as may be perceiued by many other ruinated places; this was very faire to behold ſome yeeres paſt, 'when the preſent *Sultan Morat* for the ſpace of three or foure moneths made there in Paſtimes at the Circumciſiou of his firſt begotten Sonne *Sultan Mahomet*, it was a maruellous incredible thing, the Shewes and Playes they had at that time.

Admirable Vaults.

In another large and ſpacious place farre from this towards the Port of *Selimbria*, called by the *Turkes Aurat Bazar* (which is as much to ſay, the Market place of women, for thither they come to ſell their Workes and Wares) is to be ſeene a very high great Pillar, written vpon round about on the out-ſide, made hollow within, which they commonly call of *Pompey*, perhaps, becauſe it reſembleth another that is of *Pompey* in *Rome* of the like Faſhion; but I beleeue that neither *Pompey* nor other for him, euer cauſed this to be ſet vp. Another high Pillar of red Marble bound about with Iron hoopes, is to be ſeene neere to the Lodging of the Emperours Ambaſſadour, with certayne *Greeke* Letters, which time hath conſumed and often fires many times burned it, in ſuch ſort that they cannot be vnderſtood or read.

Naumachia.

There are to bee ſeene alſo in the Citie of *Conſtantinople* certayne very great places of the Ancients called *Naumachia*, which they filled with water, and ſhewed thereon the battailes of their Nauie to delight the people, which at this time is full of Orchards. There is in the chiefeſt places for Traffique of the Citie, two *Baſiſtans*, which are certayne Buildings foure ſquare high, and made round at the top, in the forme of great Lodges couered, each of which haue foure Gates, opening vpon foure ſtretes, round about garniſhed, with ſhops ſtuffed with all rare and exquiſite Merchandize, as of ineſtimable value, Precious Stones and Pearles, *(Zebulini)* Sables, and other rich Furres of all ſorts, Silkes and Cloth of Gold, Bowes, Arrowes, Bucklers, and Swords: here likewiſe they ſell many *Chriſtian* Slaues of all Sects and Ages, in manner as they ſell their Horſes, looking them in the eyes, mouth and all other parts; this they doe euery forenoone, except Friday, which the *Turkes* hold for their day of reſt.

There is alſo to be noted the *Sarachiana*, which is a ſtreet of Sadlers, & of them that work in Leather, a thing ſo worthy and rich that the more part of ſtrangers, who come thither, maruell more at this place then at all the reſt of the moſt worthy and rich that are to be ſeene in *Conſtantinople*. The Citie is alſo full of a number of very faire *Banias*, as well publike as priuate, which in imitation of the Ancient *Greekes* and *Romanes*, are built and contriued with great induſtry, ſumptiouſneſſe and expence almoſt incredible, beſides thoſe of the Great *Turkes Seraglio*, his women, and *Baſſaes*, the moſt of the common ſorts are beautified with Pillars, Bankes and Pauements of diuers and rare coloured Marble: faire they are and very great with plentie of water.

Bathes.

I let paſſe the diuers *Seraglioes*, faire Houſes of many Vice-royes, old and new, ſo great and compaſſed with ſuch high wals, that they rather appeare to bee Cities then *Seraglioes*, which without make no beautifull ſhew; but within are full of all Riches and Pleaſure the World affords; for the *Turkes* are wont to ſay, that they build not to pleaſure the ſight of thoſe that paſſe by the way, but for their owne commoditie: deriding the goodly ſhewes that our Palaces in Chriſtendome make outwardly, and that within they are not agreeable to their minds.

Great mens *Seraglioes*.

Heare I would make an end, but I cannot forget the goodly Arches and Conducts of water, which *Sultan Soliman* of good memory brought with incredible expences ſo many miles by Land, and in ſo great quantitie; that ouer and aboue ſo many old Fountaynes, he increaſed many more with faire Marble ſo magnificall, and with ſuch quantitie of water that is moſt notable; being a very neceſſary ornament to the Citie. There are ſo many that there is not in a manner a ſtreet which hath not one of his, and the greateſt prayſe in my opinion which he meriteth for ſo worthy a worke, is that ſetting a part the expences which he made in conducting this water, and in making the Fountaynes; all the places where he built, he cauſed to be bought with ready money of the Ownors without forcing any; and oftentimes changed the places appointed, becauſe he would not haue the people lament, who were vnwilling to ſell them, and tooke not one Aſpar towards the charge. Alſo being broken, ſome of the Conduits after they were finiſhed. *Sultan Soliman* ſaid, that he thanked God they were decayed in his time, that he might repaire them without exacting on the people, or that there ſhould haue come another Prince that would not haue regarded them.

Conducts.

The Citie of *Conſtantinople* in time paſt had eleuen Gates, euery one for ſome purpoſe called *Aurea*, *Pagea*, *Roma*, *Carthaſeo*, *Regia*, *Caligaria*, *Xilina*, *Haringa*, *Phara*, *Theodoſia*, and *Syliaca*. But the continuall fires, the many Earth-quakes, and particularly that which hapned in the time of *Sultan Baiazet* Father of *Selim* the moneth of September, *Anno* 1509. which laſted eighteene dayes together (letting paſſe the other Buildings in which aboue 13000. perſons periſhed) it ouerthrew the famous ancient wall; the ſaid *Sultan Baiazet* gathered together more then 60000. men to rebuild it, making new Gates which are at this day fiue and twentie. They were one leſſe, but the *Sultana* Mother of this Emperour made a faire publike *Bania*, few yeeres ſince, and for the more magnificence opened a new Gate; theſe following are the names at this preſent, beginning at the Eaſt Gate of the Citie hard by the great *Seraglio*.

Fiue and twentie Gates.

The firſt, *Giebud Capaſi*. The *Iewes* Gate, for thereabout they dwell.
The ſecond, *Baluc Bazar*. The Fiſh Gate, for there they ſell their Fiſh.
The third, *Yemis Eſcheleſſii*. The Fruit Gate, for to that Scale comes their Fruit.
The fourth. *Odun Capi*. The Wood Gate, there they weigh and ſell their Wood.
The fift, *Tegni Capi*. New Gate.
The ſixt, *Vn Capan*. The Corne Gate, there they ſell their Corne.
The ſeuenth, *Giubali Capi*. The Moone Gate.
The eighth, *Aya Capi*. The Holy Gate.
The ninth, *Tegni Capi*. New Gate: which the Empreſſe cauſed to be made.
The tenth, *Petri Capi*. Saint *Peeters* Gate.
The eleuenth, *Tener Capi*. The Lanthorne Gate, where *Mahomet* the Second entred, when he tooke *Conſtantinople*.
The twelfth, *Balat Capi*. The Palace Gate, for it was the chiefe Gate in time of the *Greekiſh* Emperours.
The thirteenth, *Ayuanſari Capi*. *Iobs* Gate, for there they ſay, hee lyeth buried: it is a little Church, to which the Great *Turke* goeth often in Deuotion.
The fourteenth, *Egri Capi*. The Eye Gate.
The fifteenth, *Ænderne Capi*. The Gate of *Andranople*.
The ſixteenth, *Top Capeſi*. The Artillerie Gate.
The ſeuenteenth, *Celebri Capi*. The Gate of *Selembria*.
The eighteenth, *Tegni Capi*. New Gate.
The nineteenth, *Yedi Cula*. The Gate of the ſeuen Towres: for ſo many there are together, neere thereunto, built of the *Ottoman* Princes, where it is ſaid, they haue in time paſt put their Treaſure.
The twentieth, *Narli Capi*. Gate of the Pomegranates.
The one and twentieth *Semati Capi*. Saint *Matthewes* Gate.
The two and twentieth, *Tegni Capi*. New Gate.
The three and twentieth, *Cum Capi*, Gate of the Sands.
The foure and twentieth, *Chiatladi Capi*. The cracked Gate.
The fiue and twentieth, *Ahircapi*. The Gate of the Stables, where the *Grand Signiors* Horſes are kept.

This is all which at this time commeth to my purpoſe to ſay (*A. V. S. Illſtre*) hauing ſpoken only of the bodie of the Citie *Conſtantinople*, with the moſt breuitie and veritie that I could poſſible; not touching the matters of the *Ayuanſaria*, (where the *Turkes* ſay, is buried patient *Iob*) and where are many Sepulchres of much importance, of the chiefeſt *Baſſaes* and other great men, holden of them for holy ground, neither touch I the Citie *Pera* (a Colonie in time paſt of the *Genueſes*) *Tophana*, or *Scutari*; for it would bee needfull of them to make a long Diſcourſe, leauing the ſame vntill ſome other occaſion that you pleaſe to command me, and if herein be any errour; let the ſmall time I had to write it excuſe me, and ſupply the ſame with the good will I haue to ſerue you. And ſeeing this Diſcourſe accepted, I will preſent you alſo with a Summarie of the Liues and Deeds of the *Ottoman* Princes; which I am gathering together with the greateſt breuitie and veritie that I can poſſible. At *Conſtantinople* preſented me, written by a *Iew* Doctor, an ancient dweller in that Citie, which when I had read, I preſently out of *Italian* tranſlated it, the ſeuenteenth and eighteenth dayes of Auguſt, 1594.

Sepulchres.

§. V.

The Pilgrimage of IOHN SANDERSON *from* Conſtantinople, *to the Holy Land, and ſo to* Tripoly *in* Syria, *begunne the fourteenth day of May,* 1601. *ended the fourteenth of Auguſt.*

THe fourteenth day of May, 1601. we ſet ſaile in the good ſhip called the *Mermaid* from *Conſtantinople*, ſo to *Galipoly*, *Troy*, *Sio*, *Rhodes*, and the firſt day of Iune arriued at *Zur*, which is *Tyrus*: paſſed by *Sarfanta*, in time paſt *Sarepta*, anchored and went aſhoare at *Sidon*, now called *Saiet*, where the third day of the ſame we viſited the Sepulchre of *Zebulon*. *Sophani* the Prophet, and *Baſaleel* which built the Arke, buried halfe a dayes iourney from *Sidon*.

Iobar Aſladi.

Iewes Bookes.

The ninth, I departed in company of *Iewes*, and arriued in *Damaſco*, the twelfth, paſſing by *Samcania*, *Baruck*, *Hermiſton*, *Libiton*, foure Mountaynes ſo called. The nineteenth, I went to a Towne within three miles of *Damaſco*, now called *Iobar Aſladi*, where *Elias* did anoint *Azael*, *Iehu*, and *Eliſha*; the *Iewes* hold that like as in Mount *Horeb*, ſo heere *Elias* hid himſelfe in a Rocke from *Ieſabel*, where alſo they ſay the Rauens fed him. Here is built a Synagogue of the *Iewes*, in which is ſolemnely reſerued their chiefeſt ancient written Books, and thither they go to worſhip with great deuotion. The ſumptuouſeſt matter to be noted is the Church which hath twelue Gates of Braſſe, excellent *Corinthian* Metall, the middle one of each three being bigger and higher then the two on each ſide) curiouſly wrought, (it is now called *Bedremon*. Here it was that the Idoll *Rimmon* was worſhipped, it is iuſt ſquare, three doores on each ſide. Any man may paſſe by the doores (being they are open to foure publike places) but not any enter other then are of the *Mahumetan* Religion, many Pillars there are, but two eſpecially noted aboue the reſt in reſpect of ſome paſſed matter. Hither it was that *Naaman* the *Aſſyrian* deſired the Prophet *Eliſha*, after hee had beene healed of his Leproſie, to licenſe him to bring from *Samaria*, which at this day is called *Shomrom* (the ſaid Prophets Country) two Mules lading of Holy Land to build an Altar vnto God; which the Prophet denied him not, and there are alſo foure Riuers called *Barada*, *Towra*, *Yeſed*, *Cananat*, two of which are *Abana* and *Pharpar*: which *Naaman* ſaid (murmuring) were fairer then all the Riuers of *Iſrael*, when the Prophet bad him goe waſh him-himſelfe in *Iordan*, to heale his diſeaſe.

Silke Girdles, Shaſhes, Bodkins, &c. fit to ſell in *Sio* and *Natolia*.

I remayned ten dayes in *Damaſco*, by reaſon that my rich Companion *Iew*, beſpake much Merchandize to be readie at his returne, left there tenne or twelue thouſand Duckets of Gold; which for ſurer conueyance he had carried quilted in his owne and Seruants vnder-garments: all he left in a friends hands, except two or three thouſand which he ſpent of Almes, and diſburſed for Bookes in the Holy Land; that money he reſerued ſtill in their quilted Coats, fearing theeues which abound in theſe Countries.

This Bridge as I doe remember, is ſtrong built of ſtone, ſome Bricke, & hath ſeuen or eleuen Arches as I remember.

From *Damaſcus* to *Saſa*, the two and twentieth, ſo to *Conetra*, neere Mount *Hermon*, whoſe Eaſtermoſt part confineth the Countries of *Reuben* and *Gad*, then to *Naube* the Countrey, where was borne the Virgin *Ebrew*, whom *Naaman* had taken Captiue, ſhee counſelled that her Maſter ſhould goe and be cured of the Prophet in *Shomrom*. Here likewiſe I ſaw the Lake I could not be certified the Name, it is in the Country of the *Gergeſites* where the Legion of Deuils entred in to the Swine. Then to the Bridge vpon *Iordan*, on the right hand is the little Sea *Cadis*, on the left *Genazeret*, a little on this ſide that Bridge, as the *Iewes* to mee reported, the Angell wreſtled with *Iacob*, had paſſed ouer his Wiues, Children, Family, and Cattel, fearefully he meeting his Brother *Eſau*, who receiued him kindly; then wee came to a Mountayne which they called Mount *Canaan*, and on the backe ſide of that Mountayne towards the right hand, came to the high Countrey of *Galilee*, paſſed by ſome Townes, and ſo to a Citie called *Safet*, the foure and twentieth of Iune: here the *Iewes* look for their *Meſſias* to appeare vpon a moſt high Mountaine adioyning, which as I remember they called Mount *Caram*. Heere on this Mount *Canan*, *Mahaleel* a *Iew* Prieſt that had beene about in gathering (he told me he had got but fiue hundred Chequins in Gold, and had them about him) for the *Iewes* of the Holy Land did bid mee marke the current of the Riuer *Iordan*, which ſeemed to ſtand and ſlowly beare towards *Tiberias* and *Sodome*, but withall a forceable current, did runne in the middeſt backe againe towards the Bridge, and ſo to fall into *Cades*, toward *Ior* and *Dan*, from whence the whole Riuer of *Iordan* doth take his increaſe.

In this Citie of *Safet* are all the moſt learned and deuout *Iewes*: and here are ſixe Colledges or Schooles of Learning, this they call the *Houſe of God*, and many aged goe purpoſely to dye there: this is *Bethel* where *Iacob* ſlept and dreamed in the way he went to ſerue his Vncle *Laban*, afterward returned, dwelt there and built an Altar to the Lord, the Citie of old was called *Lus*. Built it is on the top of a high Mountayne; and compaſſed about with many Mountaynes, which are both high and ſteepe, but the higheſt is that adioyning, where I ſay (they affirme) the *Meſſias* wil come; on the top of the Mountain where this Citie is, is the exceedingeſt old Caſtle that I haue ſeene or heard off, except a part of that at *Hebron*, and alike the ruines of *Tiberias*, where I was at my returne from *Ieruſalem*. At the foot of the ſaid Citie *Safet*, is interred the Prophet *Oſea*, Sonne of *Beeri*, firſt of the twelue Prophets (ſo ſay the *Iewes*) ouer his Sepulchre is built a *Cube* not very old, and the *Iewes* now doe bury their dead at that place.

Then we paſſed by a little Village, where dwelt and is buried the Prophet *Abakuke*, ſo ſaid the *Iewes*, and that the Towne was called *Teacoke*; thence wee came to a Village called *Sefferbittim*, where they ſay is buried *Iethro* the Father in Law of *Moſes*: then wee came to *Aiontoſar* at the foot of Mount *Tabor*, on the top of which Mount our Sauiour Ieſus Chriſt transfigured himſelfe talking with *Elias* and *Moſes*; with him was *Peter*, *Iames* and *Iohn*: (leaning on the right hand, the place where was the Warres with *Siſera* and *Debora*; and on the left, the Riuer *Chiſon*: *Siſera* fled to *Sefferbittim*, where *Iael* killed him, and from thence by a Village called

At *Sefferbittim* we repoſed the heate of that day.

Zarni, the place is called *Iſarel*, ſo wee paſſed the Valley of *Ieſſerell*; here *Iehu* fought the bat-ell with *Ahabs* ſonne. So we came to *Ienin*, of old time *Ingenin*, interpreted, is *Paradiſe ſo pleaſant*, that is the place and ſituation that well may be called Paradiſe; it may be aſſuredly compared to the Citie of Palme trees ſpoken of in Scripture, ſo pleaſant and proſpectiue, it is with alſo Woods of very many Palme trees repleniſhed.

The twentie ſixe, we paſſed by *Dotana*, in Scripture called *Dotan*, or *Dothan*, the place where *Ioſephs* brethren caſt him into the pit. From thence wee paſſed the Mountaines of *Gilboa*, where *Saul* and his ſonnes were ſlaine: on the right hand a farre off wee ſaw the Sea *Paleſtine*, thence we paſſed a place now called *Sabaſtia*, in Scripture *Shomron*, that is, *Samaria*, a Citie of *Ahab*, a pleaſant ſituation on the top of the Mountaine, but not very high. From thence to *Sichem* the twentie eight of the ſame, which is [z] ſituate betweene two Mountaines, Mount *Gerezin*, that is the Mount of Bleſſing, and Mount *Ebal*, that is, the Mount of Curſing; euen betweene theſe two Mountaines, a little before wee came to the Citie, is a great Conduit of very good water, twentie paces before, which is a piece of ground marked out by two ſhort Pillers of plaine white Marble: There was ſome notable thing done in *Moſes* or *Ioſias* time, elſe I ſuppoſe there ſtood the ſtone whereon the ſeuentie heads of *Gedeons* ſonnes, *Abimelecks* brothers were piled.

Betweene the ſaid Mountaines at the Eaſter-moſt of them was interred *Ioſephs* bones, where the *Iewes* prayed as alike at all the Sepulchers they went to viſit, and about fiue miles off, neere to a Village called *Awarta*, are buryed vpon a Hill on the Mount, [a] amongſt the Mountaines of *Ephraim*, the two ſonnes of *Aaron*, *Eleazar* and *Ithamar*, and *Phineas*, the ſonne of *Eliazar*: and hard by vpon another Hill are the [b] ſeuentie antients buried all in one plot, one Caue, one Sepulcher, theſe ancients of *Iſrael* are ſpoken of in Scripture. Alſo ſome two miles further neere the tops of one of the higheſt ſaid Mountains of *Ephraim*, is the Sepulcher of *Ioſua*, kept by the *Moores* as the others are, this we did very wel diſcerne. The *Iewes* at all pay pole pence, ſome more, ſome leſſe to the *Moores*, before they be permitted to ſay their Ceremonies.

The thirtieth of Iune, wee came to *Biera* [c], in Scripture called *Beroth*, in the Countrie of *Beniamin*; this Citie is fiue miles ſhort of *Ieruſalem*, *Rama* is to bee diſcerned three or foure miles, on the right hand going to *Ieruſalem*. This day we arriued in *Ieruſalem*; vpon high ground we had trauelled when we drew neere the Citie, though moſt of the way were rockie and ſtony, yet now wee might euidently ſee a ſigne of a long broad high way all cragged, with cornered diffuſed ſtones that no beaſt could trauell ouer, ſo that along hard by the ſaid way through the fields all trauellers paſſe, yet that alſo very ſtony and cragged, but they are not ſo big as thoſe on the foreſaid high way. Then being within a mile we had ſight of *Ieruſalem*, which to our view was moſt excellently ſituated on Hills, and compaſſed with other huge Hils round about, ſome neere, ſome many miles off. The adornement of waters it wanteth, for there are not any beautifull neere it: *Iordan* onely we might ſee a great way off, which *Iordan* is North-eaſt of *Ieruſalem* about nine or ten miles. The neereſt part Eaſtward *Iordan* paſſeth the Lake of *Sodome* and *Gomorra*, and ſo commeth along towards *Ieruſalem*, which is ſome fifteene or ſixteene miles off; ſo we entred at the gate opening to *Damaſco*, which I take to be South, and to the Weſtward.

The ſecond of Iuly [d], we went to *Rama*, to the Prophet *Samuel* his houſe, vvhere the Iewes ſay he was buried; vpon the top of the ſaid houſe is the place where the children of *Iſrael* had their haire cut off, at vvhich time they made vowes, gaue great ſums to the *Sanctorum*: at this day there are of the Iewes that vow & performe, carrying their children to haue their haire cut there for deuotion; on the right hand is a Well vvhich is called *Samuels* Well, other matters here I obſerued not. Many and ſundry ruinated both great and ſmall Townes, I paſſed in the Holy Land, both outward and backe againe, vvhich to my deſire I could not be informed the names of: as may bee imagined by theſe nominated in the tedious [e] iourney I made.

In *Ieruſalem* is a little part of the wall of *Salomons* Temple (ſo ſay the Iewes) vnder the ſaid piece of wall is the place vvhere the high Prieſt went to waſh himſelfe, within is a ſtone of twentie ſixe braces long, and twelue broad; in that Temple the Greekes ſay the holy Ghoſt came to the Apoſtles: in theſe times no Chriſtian nor Iew is ſuffered to enter that Church on paine of death; a broad going vp alſo there is of Marble ſteps, and on the tops of the ſtayres two white Marble pillars, not very big; vpon theſe ſteps none dare come except *Turkes* and *Moores* of the beſt account, this is there held by Chriſtians of the place to bee *Salomons* Porch. The mount on which the Temple is built, is called in Greeke *Thuſia tou Abram*, where *Abraham* would haue ſacrificed his ſonne: this is mount *Moria*; where to this day I ſay is curiouſly kept part of *Salomons* Temple, the *Turkes* hauing beſtowed very great coſt in re building and leading it all ouer. It is formed, one part a round Cube, cloſe to which cube goeth, as it were aſcending a long bridge of building leaded, comparable to the Eaſter-moſt part of *Pauls*, but ſeemeth ſome-

But the Valley wherein *Damaſcus* is built, is much more fairer to the eye, pleaſanter and larger.

Samaria.

[z] At *Sichem* wee lodged both at our going, and at our returne from *Ieruſalem.*

[a] Here all the *Iewes* of our company prayed very deuoutly.

[b] As the *Iew* to me reported.

[c] Here we reſted two or three houres. Old great ſtony ruines of a Citie. No Inhabitants there, and many other ruined places wee trauelled ouer, where had beene Townes, but now were cragged ſtones, and here and there ſome plots of ground where they ſowed Corne: bread very plentie and cheape in the Citie of *Ieruſalem*, and all places that we came at in the holy Land; and alſo at *Damaſcus* and all *Sirria* ouer.

[d] *Iohn Sanderſon* in companie of the *Iewes* his fellow trauellers.

[e] Tedious iourney I made, yea a very chargeable and dangerous iourney; for had not *Rabby Abraham, Coen*, the principalls, and the other *Iewes* alſo fauoured and much regarded me: I had beene ſingled out by ſome villanous *Moores* of our owne company, who grudged at me, and at laſt one of them that we had hired our Mules of, did punch at me with a ſtaffe, reuiling me with *Bre hanzier Gouer*, ſaying that I had beene the cauſe that *Maronits*, the *Chriſtians* of Mount *Libanus* had broke the head of a *Ianizarie*, who by the way fell into our company hauing beene at *Mecca*. Of this *Ianizarie* ouer night they had asked a little gun-powder, which he deeming, they met him on the Hill in the morning and did ſore wound him: the *Turkes* did marke that thoſe *Chriſtians* had been kinde to me, therefore by that one old collericke fellow I did with patience pocket ſome abuſe, though no great hurt. Abuſe for the preſent, but at *Tripoly* the *Iewes* ſo handled this buſineſſe, putting the *Moore* in a great feare that I would complaine to the *Baſſa*, ſo that in their preſence the *Moore* prayed mee of pardon, and withall did bow downe and kiſt my hand, ſeeming ſorry he had ſo abuſed me; nay very ſure I am that he did repent, ſo I forgaue him, and hee afterward did bring me a preſent of fruit and flowers.

what flatter and broad,with the leads more cheuerend and of a deeper worke,and at the end a proportionate forme ſeeming higher then the reſt of the leaded worke.

Ieruſalem hath only foure gates,at one of which is the Tower of *Dauid*,where he fell enamoured with *Berſheba*,as thoſe fondlings ſay. Without the ſaid gate, a ſtones caſt from the corner of the wall on the top of Mount *Sion* are buried *Dauid, Salomon*,and moſt of the Kings of *Iuda*; here neither Iewes nor Chriſtians are ſuffered to enter, neither permitted to come neere the walls in ſight of *Turkes* and *Moores*; ſuch as paraduenture doe, are forced to pay ſummes of money to their vttermoſt abilitie. On the out-ſide of the aforeſaid piece of the Cities wall appeareth apart, as the *Iewes* to mee reported,of the old wall of the ſtudie of *Salomon*, vpon one of the ſtones whereof is written in *Hebrew* letters carued בתי that is *Bitti*,which interpreted is to ſay,*my houſe*: here for two dayes I left the company of my great companion *Iew*, and had attendant on mee a *Coloiero*, a *Greekiſh* Prieſt, which the Patriarke commanded, to ſhew me all the notable places in and about *Ieruſalem* and *Bethelem*. This holy Prieſt had continued one whole yeere in the Church where they ſay our Sauiour was buried,and for that ſpace neuer came out night nor day, ſo doing of his owne will onely in deuotion; he chiefly attended me, with other *Greeke* Friers at my pleaſure: likewiſe alſo a poore *Iew* of *Ieruſalem* whom I hired to bee ſtill with mee, partly to interprete,for the Frier *Greekes* ſpeake but meane *Italian*, and my ſelfe vnderſtood but little *Greeke*.

Firſt, the *Coloiero* went and ſhewed mee the gate where our Sauiour entred when they cryed *Hoſanna, efſemati*, after which wee viewed *Caiphas* Palace, *Pilats* Palace (the ruines, remaining as now they ſay) and alike the Marble pillar of diuers colours at which Chriſt was whipped; it ſtandeth diſtant from the houſe: ouer the way wee paſſe through ſomewhat high, a place neere to that where was a water called *pronatichi, colinithra*, a maruellous great dry ditch which came to the priſon or deepe durty dungeon, wherein the *Iewes* Princes in *Zedechias* time cauſed *Ieremie* the Prophet to be put. He found fauour of the Kings chiefe Eunuch a Blacke-moore, who drew him out, hee ſtanding halfe way in the mud, as by the Scripture appeareth: theſe *Greekes* hold that hee was throwne amongſt Lions, who licked him in ſtead of deuouring, and that at laſt the *Iewes* cauſed him to be ſawed in ſunder.

Then went wee to the Virgin *Maries* Sepulchre, a ſpace without the walls of the Citie, in a little Chappel going down many ſteps,the ſtayres very broad;on the right hand,as it were, halfe the ſteps down lieth buried her father and her mother,the Virgin below in a roome a part,wherin were only ſeuen Lampes burning; her ſtone is of ſtreaked Marble of diuers colours,her Tombe not ſo high as a mans waſte from the ground. My *Greeke* Prieſt ſhewed great deuotion at this Sepulchre (ſo did hee at the place where our Sauiour ſweat water and bloud, and at the aſcenſion place on top of Mount *Oliuet*.) A Well of good water is alſo at the foot of the ſtayres: then to the place where Saint *Steuen* was ſtoned; (the *Greekes* ſay our Sauiour had made him an Arch-deacon) ſo to *Ieſami* where Chriſt was in a bloudy ſweat (here I prayed)and likewiſe I ſaw the place where the Apoſtles ſlept; then to the place where hee taught his diſciples the *Pater noſter*, the *Greekes* call it *Pater emos*: and where he ſtood when hee wept ouer *Ieruſalem*,and the place where hee was betrayed by that reprobate ſeruant *Iudas*.

Theſe Lamps did hang,burning ouer the Virgins tombe.

Then walking further on the ſide of this Mount *Oliuet*, wee ſaw the Garden where *Mary* met our Sauiour after his reſurrection. From this part of the Mountaine is ſeene a farre off the Lake of *Sodome*, through the which runneth the Riuer *Iordan*. Then to *Oroſtoelo*, the place of Chriſts aſcenſion, which is on the very top of this Mount *Oliuet*, a ſtone yet remaining wherein is the print of a foot: all thoſe *Chriſtians* hold aſſuredly, that it is the ſigne of our Sauiours foot, moſt formall and proportionably it is to bee perceiued, but worne much by the touching and kiſſing of *Chriſtians*: here I prayed and hope my Sauiour beheld mee. The like ſquare ſtone white Marble, wherein is the print of the other foot, was ſtolne from hence and carried to *Rome*; ſo ſay theſe *Greekes*.

Then to *Bethſage*, the Village where the Colt was loſed; ſo along ouer againſt it wee came to *Bethania*,the *Greekes* call it *Vithania*. In this Towne they alſo affirme, that our Sauiour eate the Paſſeouer with his diſciples; here was *Lazarus* raiſed,who had beene dead foure dayes, in whoſe Sepulchre I was, wherein I writ my name on the [f] wall, and not in any other place all my pilgrimage. This *Lazarus*, as the *Greekes* hold, was afterward Biſhop of *Larnaca*, in *Cyprus* thirtie three yeeres, where at a Church ſo named, they ſay, hee lyeth buried; truth it is of ſuch a faire Church ſo called in ſuch a Towne of *Cyprus*,where foure yeeres paſt I was; but of the bones of *Lazarus* to be there it is vncertaine to mee. Alſo the *Greekes* affirme,that Saint *Ellen*, the mother of *Conſtantine* the Great, is likewiſe buryed in the ſaid Iland of *Cyprus*, on a mountaine, which at this day is called after her name: ſhee was erector of all theſe Churches, alike repairer and obſeruer of all theſe holy places in the holy Land.

[f] Hauing read the name of *Ieſſerie Kerby*, vpon the wall written by himſelfe in that Sepulcher, for he had been a thither traueller in company of *Edward Abbot*, M. *Bidulfe* a preacher, and one *Ieſytent* a Ieweller.

Then returned we backe againe to the water of *Siloam*, where our Sauiour commanded a blind man to waſh his eyes, after hee had with earth and ſpittle touched them, this is at the foot of Mount *Sion*. Vpon the ſide of Mount *Oliuet* is buried *Hulda* the Propheteſſe, there in the middeſt of Mount *Oliuet* was the Altar where they burnt the Red Cow: In a Caue on the right hand are the Sepulchers of *Haggi*,and *Malachi, Zacharia* is buryed below. Neere to the Sepulchre of

Zacharia is the tombe of *Abſolom*, made of ſeuen ſtones, and a ſharpe pinacle on the top: at which Monument the *Moores* of the Countrie when they paſſe by at this day, throw ſtones, with reuiling ſpeeches at him for rebelling againſt his father. Betweene the places of *Zacharia* and *Abſalom*, is a plot where in old time they put the vncleane apart to purge themſelues; this was the Poole of *Betheſda*, into which the Angel deſcended at certaine times and troubled the waters. The Scripture ſpeaketh of fiue Porches; but I noted not when I was there, neither to me by my *Greekes* was mentioned, as I remember, any ſuch matter. And there is the Valley of *Ioſaphat*, betweene Mount *Morea* and Mount *Oliuet*, where the Iewes ſay the world muſt bee iudged; moſt huge ſtone of incredible bigneſſe is here to be ſeene, out of ſome of which are carued whole houſes, two or three I did ſee, one of which had diuers parted roomes all hewed out of one ſtone: theſe in reſpect of the painfull workemanſhip I thought notable; as alike a mile off from *Ieruſalem* is a place of buriall, out of a rocke of one Marble ſtone hewed, with foure doores to foure ſundry roomes, and foure coffins of the ſaid ſtone, but the bodies turned to duſt, and the bones not any remaining, except very ſmall pieces. This place or rocke is called *Celbaſabua*; this may well bee the Caue wherein the fiue Kings hid themſelues. Then went I to *Eſaia* the Prophet his Sepulcher, where I beheld the fig-tree, vnder which the *Greekes* ſay that the ſonnes of *Ieremie* ſlept ſixtie three yeeres: their names were *Varuh* and *Abdimeleck*; this may be thought a fallacy in reſpect of the fig-tree which cannot be of that age; but they ſay, it is and hath bin euer ſince replanted of the branches in that ſelfe place.

Then went I to the Sepulcher of good old *Simeon*, from thence to a place (neere vnto the Church and Sepulcher where the *Chriſtians* affirme the bodie of our Sauiour was layd) a place, I ſay, called *Anaſtaſia*, where *Mary* met our Sauiour after his reſurrection, ſaying, *If thou bee the Gardener, tell mee where thou haſt layd him.* Ouer againſt the Church doore, in a place where Ieſus our Redeemer and Sauiour ſhed his moſt precious bloud, paying the ranſome of our ſinnes was cruelly crucified, I ſay where the Croſſe ſtood, is at this day a priſon [g] in the Church, whoſe diſtance is twentie or twentie fiue paces, are diuers Altars of diuers ſorts of *Chriſtians*; but firſt I noted in the Church doore two great holes, at which is daily giuen in the victualls to all the ſorts of religious perſons which keepe continually in the ſaid Church; for the *Turkes* neuer open the doore, except for ſome Pilgrime, who firſt payeth to the *Cadie*, which is the chiefe Iuſtice, the Great *Turkes* due, vpon euery one vnder the Popes banner, which they call *Franks*, nine [h] Chequins in gold, and *Greekes* vnder the Patriarke foure and a halfe, with other *Chriſtians* alike, ſome leſſe. Six officers of the *Turks* at leaſt comes to open the doore, which houſe being opened, all *Chriſtians* that are of that ſort who hath payed, may enter the Church with that one, if it be regiſtred that they formerly had payed; but *Turkes* and *Moores* may at all times goe in when the doores are opened for any ſort of *Chriſtian*, but muſt preſently come out againe; the *Chriſtian* for whom the gate was opened, may at his pleaſure lye all night, or two or three nights in the Church if he will, and the *Turkes* Officers returne to open and let them out.

At this day a priſon, in this priſon M. *Henry Timberly*, *alias* Captaine *Timberly* was, as by this digreſſing paper appeareth, which he himſelfe recordeth in a printed booke; but thus much I had copied from his owne hand.

More M. *Timberly* relateth that from *Grand Cairo* to *Ieruſalem* all the way by land he performed thither, and backe againe to *Cairo* in fewer then fiftie dayes.

[h] I had paied theſe nine Chequins, and had by the *Turkes* the Church doore opened for me, was within, & entring the Sepulcher, the *Roman* Friers and others fell in an vproare, ſaying that I was a *Iew*; the *Turkes* bad me goe in in deſpight of them, but the brabble was ſo terrible that I returned to the *Cadie*, with the Friers: the *Padre Gardiano* ſent his Drudgeman and accuſed me to be a *Iew*, becauſe I came in company of *Iewes*: diuers *Turkes* followed to heare the matter, one old *Turke* came & earneſtly exhorted me to become a *Muſſelman* in preſence of the *Cady*, I gaue him the hearing, and told him that I was a *Chriſtian*, and no *Iew*; then he ſaid in the hearing of all the *Iewes, Turkes*, and *Chriſtians*, let him bee ſearcht: but the *Cadie*, before whom we were (being a very diſcreet man) did reproue that *Turke*, & alſo the Drugman and Friers my accuſers, and ſo did diſmiſſe me; but (as I was afterwards told) it coſt my aduerſaries aboue 100. Chequins, I ſpent not paſt ſome twentie in that buſineſſe.

Diuers little Bell-ſtrings there are at the inſide of their doores, which rung euery ſort of Friers to come downe into the Church to receiue their victuall, or take out pitchers of water to poore folkes, or other actions that may happen. Some eight or nine paces in, is the Sepulcher vpon which they haue made a formall round worke of twelue white Marble Pillers, two and two together, and leaded with a round Cube on the top; open ouer is the Church, with a kind of round building, open I ſay ouer the ſaid inward proportionate matter, that alike is leaded on the outſide very ſubſtantially: within the Church I ſay about that part where the Tombe is, are twelue other coloured great Marble Pillers; thoſe Pillers vpon it formerly ſpoken of, ſtand about a Brace from the ground, and a woodden foot-pace vp equall with it ſome fiue paces diſtant. At the end towards the Altars are on each corner one white little Marble ſtone ſquared ſmooth, but not made like Pillers, and are ſome two foot high; in the middeſt of the white Marble Pillers ouer the Tombe is three holes made of ſtone, out of which once a yeere the Popiſh Friers make artificiall fire to appeare, perſwading the *Chriſtians* that it hath beene euer ſince the bodie of Chriſt was there layd.

Right afore vp in the Church is a great white Canopie, vnder which are diuers pictures and lamps, but in the middeſt hangs a moſt ſtately white Croſſe of ſiluer curiouſly made; the Altars are more vp in the Church aboue that Canopy: many Idolatrous *Chriſtians* haue their Altars euery ſort apart, to ſay an Altar for the *Romaniſts*, for the *Greekes*, for the *Cuſties* of *Cairo*, *Georgians* about the Blacke Sea, *Armenians* of *Perſia*, *Abbaſies* of *Ethiopia*, *Neſtorians* of *Bagdat*, *Iacobites* of *Aleppo*, *Merdi*, and *Babylon*, *Maronites* of Mount *Libanus*, *Shemſi* in *Siria* and *Cilicia* a kind of Family of Loue. In the Sepulcher theſe ſorts of *Chriſtians* haue their Lamps continually burning, to the number (as ſay the *Greeke* Friers) of ſixtie ſixe, and alike haue their ſuperſtitious Croſſes apart; I went not downe into the Sepulchre, by reaſon I had a great controuerſie with the Popiſh Friers, but might haue done in their deſpight, had I not beene entreated by the *Greeke* Patriarke and others to auoyd an vproare at that time; yet made I thoſe fooliſh Idolaters ſpend much money, and at laſt they ſent to intreat mee: but then I would not, hauing to my content ſeene enough when the doores were opened for mee, and alike out of the Patriarkes houſe which ioyneth to the Church, in whoſe poſſeſſion the whole ſteeple and halfe the *Tarras* is (halfe I ſay of one ſide the Church) where are three great grates of Iron open, ſeruing to giue light into the Church, and where they let downe daily baskets of victuals for the *Greeke* Friers there abiding; thoſe grates are aboue a mans length, and fiue or ſixe foot broad, at which I did ſee as much as if I had ſtood in the Church, and drew with my pen the forme of the inſide, and alike the outſide. More lower in a roome, at a window out of the Patriarkes houſe, I ſtood and drew the forme of that which is erected right ouer the Sepulchre, as I haue deſcribed it.

From *Ieruſalem* halfe way to *Bethelem*, is a *Greeke* Chappell (built by *Brittiſh Hellen*, the mother of *Conſtantine*; who found, they ſay, the Croſſe of Chriſt; and erected all the Monuments in the Holy Land) in place where *Elias* his houſe ſtood; ouer againſt which there is a ſtone in the high way that ſheweth an old Monument print of a man leaning ſleeping, with his arme vnder his head. The *Greekes* affirme it moſt certainely to be the print of *Elias* bodie, when the Angel bad him eate and make himſelfe ſtrong to goe fortie dayes iourney to Mount *Oreb*, where for a time hee remained fed of Rauens, and after at Gods command aroſe and went to *Damaſco* to anoint *Hazael*, *Iehu*, and *Eliſha*. No remembrance at this place of the Iuniper tree the Scripture ſpeakes of, but a Fig tree there is betweene *Ieruſalem* and *Bethelem*, which the Friers ſhewed mee, ſaying that the Virgin reſted her ſelfe againſt it, when ſhee fled into Egypt with the child *Ieſus*, and her husband *Ioſeph*. They cut thereof little pieces for relikes, and alike in deuotion they at this day make many formall carued Croſſes wherein are relikes, and Beads, [k] they make *Pater noſters* as they call them of the *Oliue* trees which grow vpon Mount *Oliuet*. Likewiſe there they told mee (an vnlikely thing it was) that the withered Figge tree which Chriſt accurſed, is yet ſtanding vpon Mount *Oliuet*.

From the Figge tree before ſpoken of, one halfe mile, is *Rachels* Tombe [l] in the middeſt of the high way, in ſight whereof on a great Banke ſide, is finely ſituate a pretty Towne on the right hand as we went to *Bethelem*, and two miles off is *Bethelem*, being on a Hill ſide ſituate very pleaſantly: the high way and land chaulkie the ſpace of halfe a mile euery way round about it. A Church the mother of *Conſtantine* hath built ouer the place where our Sauiour was borne, and firſt worſhipped of the Shepheards, and then of the Wiſe-men, before *Ioſeph* and *Mary* fled with him into Egypt, where alſo I haue beene ſome ſeuenteene yeeres ſince, as in diſcourſe of my former trauells is recorded. The *Romaniſt* Friers haue a Chappel going downe vnder this Church, where they haue continually Maſſe, and ceremoniouſly keepe the very place of his birth. The Church hath fortie or fiftie very faire Marble Pillers all of one forme and bigneſſe (I counted them [m] not) it hath beene a very ſumptuous Church, *Greeke* pictured Saints yet remayning in the vpper end of it, which is in forme round, with large ſteps to goe vp to the Altar, and on both ſides vnderneath halfe round ſteps to goe downe to the Popes Friers *perſinqute*, who haue the cuſtodie of the very place of birth, and where the Manger ſtood. By a gray-headed *Greeke* Prieſt and Frier *Gretian* my attendant, I was brought vp a payre of ſtayres, going vp at the vpper end of this great Church aloft to a little Chappell, where are many pictures according to the *Greekes* manner, but eſpecially a large Saint *George*; before whom they had a Lampe burning, expecting of mee great deuotion, they vnto it making many croſſes, and told me he was Saint *George*. I anſwered, that I had neuer ſeene a bigger: they fixed earneſt lookes vpon me at that anſwere, ſeeing I regarded it not, and the old man told the other in *Greeke* he thought I was no *Christian*, becauſe I made no croſſe nor reuerence neither, as hee ſaid, to our Ladies, Chriſts, Saint *George*, or to other Saints pictures; his fellow, a fooliſh Frier, told him that thoſe of my Countrey were *Chriſtians* of the worlds end: I preſently turned them both out of their talke, by haſting to bee gone thence.

But they led me vp to the top of the Church which is leaded, & many *Chriſtians* had there ingrauen [n] their names, ſo did not I, then they offered mee kindly to ſtay and dine with them, but I refuſed. The old Prieſt required of me almes towards their Lamps, which I did, giuing to them foure Chequins, and came downe the ſame way I went vp, through the Chappell full of painted (moſt ſorts and ſizes) Saints. In which Chappell alſo is a Well where ordinarily the *Chriſtians* draw water, and it is, they ſay, the beſt in *Bethelem*: they draw of it in that place, being neere the top of the Church: but that within the Church (it ſtands at the very entrance within) I take to be the Well that *Dauid* deſired to drinke of from the hands of his valiant men: The Papiſts hold neither of both, but ſay it is another neere *Bethelem*.

So we returned to *Ieruſalem* the ſame afternoone, and in *Ieruſalem* my holy *Coloyro* led mee to a Monaſtery of *Greeke* Nuns, where I beſtowed ſome mony in trifles of needle-worke wrought by them, and there the Nuns required my beneuolence, I gaue them ſeuen Chequins; then preſently not farre from that, he had me to another Monaſtery of Nuns, where I ſaw their Chappell full of very fine pictures, and they told me that a man comes daily to doe their ſeruice; there I did as at the other and more I beſtowed in buying, for there they graced me with the ſight of a very faire young Virgin Nun, that ſo much beautie and youth I could doe no leſſe then praiſe, and pittie her eſtate to my *Coloyro*, who was readie the next day to attend mee thither againe, if ſo had beene my pleaſure to haue bought more new workes of the old Nuns, &c.

With Gold and thankes I rewarded his paſſed paines, leauing him at that time: and to my Pil-

[k] Of theſe Croſſes & *Pater-noſter* Beades, Roſaries, I did bring from thence, and at my returne preſented my brother and ſome others, hauing onely reſerued for my ſelfe one Croſſe, two paire of Beads, and two Girdles, which are the length of the Sepulcher. Theſe Croſſes, Beades, and Girdles are brought to vs by poore *Chriſtians* to ſel, they ſaying that they are holy things, for that they had been put into the Sepulcher: I, as the cuſtome was, and as other *Chriſtians* did, did buy of them & brought from thence.

[l] When I was there, *Anno* 1601. ouer the graue of *Rachel*, there was a Cube raiſed vpon foure Pillers made of ſtone and morter, and open it was on all ſides.

[m] And yet it comes in my mind that I did tell them, and I thinke they were in number fortie of verie ſmooth whitiſh Marble, the vpper end of this Church, the halfe round mounting ſteps I meane, are much like thoſe at the Church of *Rocheſter*.

[n] Amongſt which names I did ſee *Huet Stapers*, who (as ſome ſaid) had trauelled from *Grand Cairo* thither in Friers weeds, and (as I haue heard) was made a Knight of the Sepulcher, by the *Padre Guardiano* and the other *Romiſh*, &c. Thoſe, whoſoeuer *Engliſh* or others, who are ſo knighted, are made to take a mad kind of oath.

grime mates the *Iewes* I returned; and proſecuting my purpoſe deſired, I againe further traced the *Holy Land*, where two miles from *Bethelem* are to bee ſeene two Vallies, then Riuers, now Drie; which the *Iewes* ſay *Salomon* digged to water the Woods. A little way off on the left hand is buryed *Gad*, one of the twelue Patriarchs, and halfe a mile on this ſide *Hebron* is the Valley *Eſcol*, where the twelue Spies ſent by *Moſes* were, they returned with good newes. At this day there are Grapes * in that Valley growing, one bunch of them weigh eight or nine Okes, as thoſe of the Countrey affirmed, which may be of our weight twentie or one and twentie pound. I ſaw none ſuch, though ſome there were very great ſprung out, but not neare ripe. This was the fifth of Iuly, 1601. At the end of this Valley *Eſcoll* is *Hebron* the Citie, the Valley is a long mile before you come to it, all planted with Vines and many Trees. In this Citie is the Sepulcher of *Abraham*, the *Iewes* hold that there alſo are buryed *Adam* and *Eue*, *Sara*, *Iſaac* and *Rebecca*, *Iacob* and *Lea*. Into this Tombe not any are ſuffred to enter, but at a ſquare hole through a thicke wall: they may diſcerne a little light of a Lampe. The *Iewes* doe their Ceremonies of Prayer, there without. The *Moores* and *Turkes* are permitted to haue a little more ſight, which is at the top where they let downe the Oyle for the Lampe, the Lampe is a very great one continually burning. An exceeding old Caſtle (but of late time ſomewhat repaired) ioyneth to it on the one ſide: a Moſchea that is a Church of *Moores* on the other, and it ſeemeth to bee within part of the Moſchea. At the right ſide of *Hebron* on the Mount, is the Sepulcher of *Ieſſe*, the Father of *Dauid*, and in the Citie alſo is the Tombe of *Abner*. On the North ſide of *Hebron* is the Playne of *Mamre*, where hee receiued the Angels into his Tent.

This we went not to, but might perceiue it a pretie way off; and riding backe to *Ieruſalem* alſo wee ſaw the Lake of *Sodom*, and all the Countrey thereabouts: but thither wee went not. From thence the length of the Riuer *Iordan*, moſt pleaſant to behold in the way wee trauelled through the Countrey, yet was I not that I know of, at that very place where *Iohn* baptiſed our Sauiour *Chriſt*: notwithſtanding I waſhed my hands and head, and dranke of the Riuer in diuers places, as if you haue and doe marke this Diſcourſe, may bee perceiued.

Vpon thurſday the eight of Iuly, 1601. wee departed *Ieruſalem*; came backe to *Beera* or *Beroth*, then to *Sichem* the ninth day; but our Horſes, Camels, Mules and Aſſes, being very hot and wearie, wee ſtayed and refreſhed our ſelues and them at *Iacobs* * Well, which is about halfe or three quarters of a mile before yee come to *Sichem*. The *Iewes* are there alſo ſomewhat ceremonious, the water is excellent good & abundant, being hard by the high-way. There it was that our Sauiour talked with the Woman of *Samaria*. In ſight of this Well, two ſtones caſts off, are *Ioſephs* bones buried, where I had beene with the *Iewes* at my laſt being in *Sichem*, as I went to *Ieruſalem*.

The eleuenth, wee came to *Ienin Paradiſe*. The twelfth, to the ancient Citie * *Tiberias*, this is built cloſe by the ſhoare ſide. From thence wee might ſee moſt excellent pleaſantly, appearing aboue the tops of other high Mountaynes, the Citie *Bethel* vpon his Mountayne, the higheſt Mountayne neare vnto it, whereas I ſay they affirme, that the *Meſſias* will come; thoſe for the pleaſurableſt Mountaynes which in my life time I haue ſeene, and *Libanus* for the hugeſt; ouer top of which *Libanus* I haue paſſed, (the Playne of *Baalgad* at the bottome of Mount *Libanus* towords *Damaſcus*, is the ſpaciouſeſt; but the Playne wherein *Damaſcus* is built, is the pleaſanteſt that any eye can in earth behold.) The Sea *Tiberias*, is in my iudgement at the moſt fiue or ſixe miles * ouer in the broadeſt place. Heere it was that our Sauiour and *Peter* fiſhed, and went ouer when hee fed the fiue thouſand. Wee onely remayned heere foure houres, in which time we caſt crummes of Bread into that little Sea, and diuers Fiſh like Carps (but like Carps in ſcales and of colour, but they were ſomewhat longer and thinner bellied) came in abundance to the ſhoare, ſome ſmall, ſome great: thence wee paſſed for * feare of *Arabian* Theeues, which are in troupes about thoſe Countries, pitching their Tents at diuers times in diuers Playnes and fruitfull places; liuing a little Common-wealth amongſt themſelues, ſubiect to no Law, begetting Children, and breeding vp all ſorts of Cattle for their vſe. They are of diuers Trades, as Smiths, Shoomakers, Weauers and ſuch like, and amongſt them haue excellent running Horſes, wherewith they often ride a Theeuing.

We came to *Almenia*, which hath beene a great Citie alſo, ſeuen or eight miles off, cloſe built by the Sea ſide, along through which runneth a Channell of *Iordan*; this vndoubtedly is *Capernaum*, for that it is ouer the point of the Land, there wee lodged. So riding vp the higher part of the Countrey, wee came to a reaſonable great Towne, which may well bee *Nazareth*, from thence to *Cana*. Wee ſaw the Riuer *Arnon*, ſo called as ſome ſayd, being a Riuer it ſeemed to vs a Poole, apart from this *Iordan*; which *Iordan*, as I haue ſayd before, runneth through the Lake of *Sodome*, and alike through the Sea *Tiberias*, which is *Genezaret*, paſſeth a Bridge and falleth into another little Sea or rather great Poole called *Cadis*. Then progreſſed we through another excellent ſcituation where had beene ſome famous Citie, like to be *Gilgall* or *Nazaret*. For the Patriarch * of *Ieruſalem* told me, that comming from *Damaſcus* ward, we muſt

* *Eſhcol* Grapes ſtill great bunches.

* *Iacobs* Well is iuſt ſquare, about foure yards euery way, built of ſome ſquared ſtones and not very deepe, but excellent cleere and coole, ſo flat at the top that we did ſit vpon it for our eaſe, recreation and refreſhment, the ſpace of one houre parlying.

* *Memorandum*, that my honourable and moſt honeſt *Iew*, in a kind ſort to doe mee pleaſure, was content to goe out of the ſtraight way ſixe miles, to ſhew me the Citie *Tiberias*, and *Capernaum*, where wee lodged that night.

* And yet by reaſon of the very high Land on the other ſide, I may well imagine the breadth to bee three or foure leagues.

* And yet in the foure houres that wee there repoſed, we fell to the prouant wee brought, and we got foure or fiue of thoſe Fiſhes freſh out of that Riuer *Iordan*, and did broyle them vpon hot coales, that of wood wee had quickly made for that purpoſe, and I did eate my part of them ſo broyled.

* Of this Patriarch I had to his power moſt louing and kinde entertaynment: out of his Librarie I had a very old and torne as it was, old new Teſtament Manuſcript *Greeke*, for which I gaue him ſixe Chequins in Gold, and I gaue it to my Brother Doctor *Sanderſon*, yet they the Tranſlaters of *Pauls* Epiſtles at his houſe in Saint *Laurence* Pariſh, did make ſome vſe thereof in their Tranſlation. D. *Barlo*, Biſhop. D. *Hutchinſon*. D. *Spencer*. D. *Felton*. D. *Tighe*. Maſter *Rabbet*. Maſter *Fenton*, &c.

needs goe through *Nazaret*. So that I ſay, either this was *Nazareth*, or that formerly ſpoken of; but my *Iewes*, neither *Turkes*, could directly aduiſe me which it was.

So by diuers Townes wee came againe to *Safet*, which is *Bethel*, before ſpoken of, this was the thirteenth of Iuly, heere the *Iewes* ſtayed to keepe a ſolemne Sabbath, were viſited of all the Prieſts in generall, who are cloathed in an outward habit of White, but made of Goates hayre, as are our Grogerains, and ſome of them in white Grogeraine. With great modeſtie and holy ſhew they came one by one to ſalute, imbracing and conferring ſome ſmall time, and ſo departing. Theſe my companions ſtranger *Iewes*, bought many Bookes, ſome two or three Mules ladings, which were holy Bookes of the declaration of their Law. To *Chriſtians* they will not ſell of ſome of them for any money, I imagine they thinke it a ſinne ſo to doe. Here they gaue almes, much money, and likewiſe ſod meate, great Caldrons full for the Poore, to euery one a peece at a time, with a loafe of Bread and Pottage, with alſo at other times money; this they did three times in the ſixe dayes wee there remayned. I thinke they ſpent, I ſay the chiefeſt *Iew* called *Abraham Coen*, hee I ſay, gaue away heere at leaſt two thouſand Dollers, and one thouſand at *Ieruſalem*, others in his company according to their abilitie reaſonable ſummes. This all to the poorer ſort with their owne hands; but to the greater Doctors and Schooles, they allow yeerely ſtipend, moſt or all *Iewes* of abilitie whereſoeuer they remayne, although they goe not to the *Holy Land*, yet ſuch as haue beene there and ſafely returned, giue great voluntary Almes. For once in their life time, the *Iewes* ſay, they are bound by the Law of *Moſes* to goe thither, if they can or bee able, and the Bones of many dead [a] *Iewes* are carryed to the *Holy Land* and there buryed. Wee were fraughted with Wools from *Conſtantinople* to *Sidon*, in which Sackes as moſt certaynly was told to mee, were many *Iewes* bones put into little Cheſts, but vnknowne to any of the ſhip. The *Iewes* our Merchants told mee of them at my returne from *Ieruſalem* to *Saphet*; but earneſtly intreated mee not to tell it, for feare of preuenting them another time.

[a] *Iewes* bones carryed to the *Holy Land*.

[b] Wee trauelling betweene *Saſa* and *Conetra*, I was told by ſome, that about this very place it was where Saint *Paul* was ſtrooken off of his Horſe, but I could not tell how to beleeue them, yet ſure I am, that wee did twice paſſe ouer that very way.

The nineteenth, wee came to [b] *Conetra*, the twentieth to *Saſa*, and the one and twentieth wee arriued at *Damaſco*; entring in at the Gate called *Toma*, which leadeth to *Iobar*. From *Damaſcus* the eleuenth of Auguſt, going out at the Gate called *Amara*. Without the ſayd Gate are two great Mountaynes, one of them wee mounted, it is called *Dobonet*, where on the top there is vnder a Cube not leaded, a great huge Foote of ſtone ſet vp, in ſigne (as the *Turkes* ſay) that *Mahomet* was there, and viewed the Valley wherein the Citie of *Damaſcus* is built, calling it *Paradiſe*, moſt aſſuredly thence to ſee the ſame all along the lly plaine Valley, being rarely mixed with many Trees, moſt gliſtering ſiluer ſided ſhaking leaues, eye cannot behold a more pleaſanter ſight, the Citie being long and cloſe as it were to the ſide of the right hand Mountayne. As wee came towards the ſame from *Sidon*, ſeemed at our view ſo mingled amongſt the branches all alongſt the Valley, that out of doubt branched Damaske tooke the name thereof, if not patternd by it. The other Mountayne is called *Dora*, ſo wee came to *Seraglio* a Village.

Pleaſantneſſe of *Damaſcus*.

Branched Damaske.

The one and twentieth, we paſſed the Mountaynes now called *Haghbet* and *Romani*, in Scripture called *Halacke*, where a farre off wee ſaw the end of *Hermon*. Cloſe vnder the ſide of this Mountayne *Halacke*, open to the very midſt of the Playne which is betweene it and the Mountayne *Libanon*, is a very great and moſt ancient Citie, called now *Balbarka*, in which at this day ſtandeth a row of very great Pillers, ſet vp as is ſaid in *Salomons* time. This Citie in Scripture is called *Baalgad*, old, ruined and vninhabited it is as I remember. An old Piller alſo there is in the middeſt of the Plaine built of ſquared Stones, yet doubtleſſe of much later time then the other Pillers that wee beheld from the Citie. This ſurely is the Valley of *Gad*. The flat Playne from hill to hill, may bee in bredth ſome ten, eleuen or twelue miles; the length double: it ſeemes the pleaſanteſt leuell (as it were a * *Sea of Land*) that I haue euer ſeene, it farre paſſeth the Playne of *Antioch*.

* *Sea of Land*, the Hils a farre off, riſing aboue this Playne to our appearance as if we ſhould deſcrie land, we ſayling as it were vpon the Sea, the Valley is ſo very plain and ſpacious, moſt pleaſant to behold.

The thirteenth, wee came to a Village called *Ainat*, at the foote (or rather ſome fiue miles aſcended) of Mount *Libanus*, which ſaid Mountaines the tedioueſt and I thinke the higheſt trauelled in the world: being the hotteſt time of the yeere wee paſſed the very higheſt * top, the foureteenth day of Auguſt, 1601. yet ſome Snow was there remayning, and ſo extreame cold that my hands were benumd and ſeemed white all ouer, like vnto a kinde of Froſt, but being deſcended three or foure miles, were againe reuiued as formerly.

* There is a more common way and lower road-way, but that makes more miles before we come to *Tripoly*.

At after-noone, wee came to a Village ſome ſeuen or eight miles from *Tripoli*, called *Aigdel*, there wee repoſed halfe an houre, and ſo paſſed ſome old Townes, among the which is *Acon*, a very ſtrong Fort and Caſtle full of great Ordnance, heere the *Emier* of *Tripoli* hath his abode. And then wee had ſight of one plot of ground in thoſe Mountaines, wherein are growing diuers Cedar [c] Trees: theſe are of indifferent bigneſſe but not very huge, the bodie ſtreight, and branches ſpreading of very excellent ſhew, the broadeſt row of them loweſt, and ſo rowes of branches going vp narrower & narrower, vntill at the top they do ſeeme in a manner ſharpe, the fruit growing vpright, vpon the very branches (very finely) the leaues in forme of Roſemary, but rather ſlenderer and ſharper, yet doe they grow in pretie little bunches pert vpright together with the Fruit, but the fruit beareth vp aboue the leaues, with a very ſmall wrie ſtalke, as it were ſet into the ſide of the branch. That ſame night very late wee came to *Tripoly* ſafely, the Lord bee euer praiſed.

[c] Being at *Tripoly*, in *Anno* 1586. I went diuers times vpon pleaſure vp thoſe *Libanus* Mountayns and gathered of thoſe Cedar branches before I fell ſicke.

Memorandum, that, I noted that in all my Pilgrimage, the grauer and better ſort of *Iewes*, in whoſe companie I trauelled, would neuer reaſon with mee of *Chriſt*, for offending or being diſpleaſant vnto me, for without ſcoffing they neuer talke of him or his followers. Yet one day I had from the mouthes of the meaner ſort (aged men who profeſſed knowledge in their *Iewiſh* Religion) an Argument wherein is conſideration, and in my opinion a kinde of acknowledgement and confeſſion.

They ſaid that there was a Stone in the Lords Houſe at *Ieruſalem*, in the middeſt of the world, called *Euenaſediya*, vpon which there was written the *Name of God*, and that whoſoeuer could get in thither, and returne with it written, might haue what he required and doe what he would. Which they ſaid, IESVS, *Ioſeph* the Carpenters Sonne by extraordinary meanes got vnto, and wrote it, and cutting his owne thigh, ſo hid it, and eſcaped out of the Temple and ſayd, *Yea aſdoni anni*. But was preſently anſwered, *Mamzer bemitadah*. Which interpreted as the *Iewes* told mee, is, ſaith CHRIST, *Let the people ſerue mee*. The Oracle anſwered, *After death not in life*. Then ſay they, at firſt hee began to flie, and make of Earth Birds, with many more ſuch like workes, as theſe *Iewes* to mee confeſſed, in an opprobrious and very ſcornfull manner; adding further, that they maruelled how wee *Chriſtians* could bee ſo led, by one *Peter*, and *Paul*, *Iohn*, *Marie*, &c. Further adding, that it was not poſſible for the beſt Learned amongſt all *Chriſtians*, to expound the meaning of the Letter *A*. and that their Doctors could, onely vpon that firſt letter write whole Volumes, to be ſtudied in vntill the end of the world. And they knew they ſaid, that *Ieruſalem* ſhould bee built againe, and their *Meſſias* come to make them Princes, as they haue beene in times paſt: but then to Gouerne all the world, and that the other diſperſed Tribes who at this day they ſay, doe liue in *Ethiopia* but cannot come out thence, by reaſon of a Sea of Sand, which parts *Egypt* and *Ethiopia*, the ſaid Sea flowiug and is continually troubled, except euery ſeuenth day, (which is their Sabbath) ſo that they cannot paſſe it, vntill the time appointed by *Adonai* (God Almightie.) Many other opinions they haue, as that God ſends their ſoules if they haue not at firſt forgiueneſſe, twice more into other new Bodies in the world, to amend and become better, and then either receiueth or rejecteth them according to their deſerts; and that in what part ſoeuer of the world they dye and are buryed, their Bodies muſt all riſe to Iudgement in the *Holy Land*, out of the Valley of *Iehoſophat*, which cauſeth that the greater and richer ſort of them, haue their Bones conuayed to ſome part thereof by their kindred or friends. By which meanes, they are freed of a labour to ſcrape thither through the ground, which with their nayles they (ſay they) hold they muſt, who are not there buried nor conuayed thither by others. Other talke I had from them, offering as little taſte of truth, as this laſt reaſonleſſe likelihood, So I them left to become wiſer and better, it Goodneſſe will, who in all bee euer glorified; and wee *Chriſtians*, by our Lord and Sauiour Ieſus Chriſt ſanctified and ſaued, our ſinnes being drowned in his Blood, by the ſpirit of true Beliefe in his powerfull Predeſtination; *Glory, glory, glory, for euer and euer and euer*. Amen.

Iewiſh blaſphemies, which yet argue that they beleeue hee wrought Miracles, &c.

Iewiſh boaſting and vaine hopes.

Iewiſh dreams: themſelues are a ſandie Sea.

Tranſmigration of Soules.

Thus haue I giuen thee the Voyages of Maſter Iohn Sanderſon. *Touching the difficulties of entrance into* Ieruſalem, *I thought good to adde this which followeth; the rather that my Countreymen may be aduiſed, before they aduenture this* Ieroſolymitan *Pilgrimage; Superſtition on the one ſide and Tyrannie on the other endangering the beſt Pilgrimage, which is the peaceable way of a good Conſcience to that* Ieruſalem *which is aboue. For if a man doth not giue content to the Friers, which a good Conſcience cannot doe (except ſome of their Patrons and Benefactors letters, or other extraordinary prouiſion helpe) you ſee theſe ſuperſtitious Friers to proue malicious lyers, as here they ſlandred Maſter* Sanderſon *to bee a* Iew, *and Maſter* Timberlie *to bee a Spie; that I mention not foure other* Engliſhmen *not long before, ſeene to enter their Monaſterie but neuer ſeene to come foorth, as the Patriarch of* Ieruſalem *confidently affirmed to Maſter* Sanderſon. *Hence it is that Maſter* Timberlie *affirmeth, that none enter the Citie but protected by them, which others hauing otherwiſe entred by extraordinary courſe diſauow, and yet may that ſpeech (vnderſtood of ordinarie entrance) bee true. For Maſter* Timberlies *paſſage wee will adde it to the end: for Maſter* Sanderſon, *thus hee writeth.*

Now Maſter *Purchas*, take a *memorandum* of mee, that my firſt dayes entertaynment into *Ieruſalem* was ſomewhat croſſe, in that I croſſed two Friers which came to bid mee welcome. I ſaid that I had not to vſe of their kindneſſe, becauſe I was recommended to the *Greeke* Patriarch, ſo in ſome colour they left mee, but a *Turke* preſently after came in the Name of the *Baſſa*, and tooke my Sword from my ſide, which had coſt me thirtie Dollers in *Damaſco*, alleadging that no *Chriſtian* ought to enter the Citie Gates, with his Sword girt about him, but that I might haue borne it in my hand. And yet their Cuſtome is, to priuiledge the *Iewes* in that caſe. Thus I loſt my Sword and after was ledde to the *Caia* of the *Baſſa*, who related to mee the errour I had committed, and further demanded of me a Preſent for his Maſter, and another for himſelfe: then I ſhewed him the Great *Turkes* Letter, which imported a command to vſe mee reſpectiuely whereſoeuer I came in his Dominions: he read the Letter with great regard, and ſaid that he had not, neither would he offer me any abuſe, nor any in *Hieruſalem* ſhould doe me wrong, and that he would paſſe ouer my errour, concerning the preſumption to enter the Citie Gate with my

Sword by my ſide, if in courteſie I would beſtow a Veſture of Veluet vpon the *Baſſa* his Maſter, and a Garment of Satten vpon himſelfe: which I denied to doe, hee then preſently commited me to the *Subbaſſie* againe and griſly *Turke*, and his raſcally terrible Attendants to bee laid in Priſon: but the *Iewes* in whoſe company I had trauelled fell downe at his feet, and entreated for me, often kiſſing his hand & Garment, praying him to pardon my bold behauiour and words of diſpleaſure with much whiſpering; they agreed for mee that I ſhould giue him twelue Chickquines in Gold; wherewith, together alſo the loſſe of my Sword, I eſcaped at that time. But two dayes after the Friers ſet vpon mee againe, and feed the *Turkes* luſtily and largely, thinking to doe me ſome diſpleaſure, but effected not their purpoſe, for I ſtill defied them and their *Padre Guardian*, which in a manner broke their very galls, only they did put mee to ſome trouble and charge. And I in their deſpight kept company with the Patriarke of the *Greekes* and his *Coloyros*, (I meane Prieſts and Friers) and I went not at all to the *Romiſh* Clergie, nor viſited their *Padre Guardian* (though the poore *Greeke* Patriarke did very much, and often intreate mee to it) at which they were ſo exceedingly diſtempered, that that my ſcorne of them was written of to *Tripoly*, they certifying an old Frier thereof, all paſt on my part in *Hieruſalem*, which *Tripoly* Frier at my comming ducked very kindly, and came to our Houſe to bid mee welcome from the *Holy Land:* yet he with a Fowling-peece ſhot made at me two ſundry times, out of an *Italians* Houſe where he kept, I being trayned abroad by a *Iew*, a Broker an old acquaintance of mine, whoſe name was *Daniell Gallana*, but as God would haue it, miſſed both the times: the firſt time I ſuſpected nothing, although the Bullet fell within my length, and ſlapt againſt a Tree about the Root; the *Iew* taking occaſion to goe ſomewhat before me; we hearing the report, I told him how neere the bullet fell: hee ſaid that it was *Signior Franciſco*, ſhooting at ſome Bird from the Tarras, or out of the Window, and I then imagined no other. Some few dayes after walking abroad againe the ſecond time, about the very ſame place, another bullet whirlde very neere before me, when on a ſudden the *Iew* lingered behind me; then I miſtruſted, and walked no more that way, nor at all againe with that *Iew*, And prayſed God in my heart for that eſcape, as for many other former Deliuerances, from Murthering, Poyſoning, Shipwrack, &c. with intolerable agrieuances and terrible temptations, in the courſe of my Pilgrimage.

I Haue in my hands three originall Certificates or Letters of commendations written in behalfe of the ſaid Maſter *Iohn Sanderſon*, two in Moderne *Greeke*, the third in *Talmudicall Ebrew*. The firſt, from the Patriarke of *Conſtantinople*, to the Patriarke of *Ieruſalem*, commending him to his care; the ſecond, a Teſtimoniall of the Patriarke of *Ieruſalem*, to this ſenſe.

Sophronius *by the mercy of God, Patriarke of the holy Citie* Ieruſalem. *Maſter* Iohn Sanderſon, Engliſhman, *hath come to the holy Citie of* Ieruſalem, *hath there done his Deuotion, hath viſited the Sepulchre,* Bethlehem, *and* Gethſemani, *Mount* Oliuet, *the Aſcention,* Bethania, *the Sepulchre of* Lazarus, Iordan, Hebron, *and the reſt of the holy places where Ieſus Chriſt walked: and this preſent Writing is made to teſtifie the truth.* Amen. *Dated the Yeere of the World* 7111. *The eleuenth of Iuly. Sophronius* by the mercie of God Patriarke of *Ieruſalem.*

This was written, ſayth our Author, by the Patriarke his owne hand. Hee was a graue man with a grey beard, had eight or ten Attendants: at the firſt meeting in his Monaſterie, offered his hand to kiſſe after their faſhion; Maſter *Sanderſon* vſing his owne, kiſſing his hand, and touching therewith the Patriarkes, wherewith he ſeemed well pleaſed. The occaſion of his *Iewiſh* ſocietie he thus deliuereth.

When it was determined, that Maſter *Beſt* the Captaine and Maſter of the *Mermaid*, at our arriuall at *Sidon*, with three other and my ſelfe ſhould haue gone for *Ioppa*, and ſo to *Ieruſalem*, but the Maſter, by danger of Rockes, and riſing of Winde, thought not good to leaue the ſhip, and the other three paſſingers would not; ſo that I was faine (holding my determination) to poſt alone without fellow *Chriſtian*, in company of Honourable *Iewes*; in which iourney by the Principall, named *Abraham Coen*, who went to accompany his Wifes Father to *Saphet*, which is at *Bethel*; and there to end his dayes, after two thouſand Dollors at leaſt diſtributed in charity to thoſe Colledges of *Iewes*; We went to *Ieruſalem*, and in our returne wee tooke *Tiberias* and *Capernaum* in our way, which was ſomewhat out of the way, direct to *Damaſcus*. But this my companion *Iew* Merchant, and a dweller in *Sio* and *Smirna*, was ſo reſpectiue kind and courteous, that neuer in any *Chriſtians* company of what degree ſoeuer I euer did receiue better content: for morall carriage towards all, vnderſtanding and honeſtie; this *Iew* was without company, I kept his company three moneths together by reaſon that from *Sidon* wee went to *Damaſcus*, to diſburthen him and ſome of his, of at leaſt ten thouſand Chequins, which he left there to be employed in commodities till our returne thither againe: So ouer *Libanus* to *Tripoly* wee went, and there the *Gentile Iew* with his *Damaſco* commodities and Attendants, departed by Sea to *Sio*, not without moiſt eyes betweene *Iew* and *Chriſtian*, when wee parted company. A moſt deuout, zealous, and ſoft hearted man he was; I cannot ſpeake too much good of him in regard of his great humanitie and extraordinary charitie, his meaſure being more in thoſe performances, then is to be found in many of vs *Chriſtians*.

The *Iewiſh* Teſtimonie written in *Hebrew*, and ſubſcribed by diuers *Iewes*, I haue here added.

THeſe are to declare the Iourney of the Worſhipfull Maſter Iohn Sandeiſon Engliſh Gentleman, who came hither vnto Ieruſalem the holy Citie (may it ſhortly bee built) with the Carauan and company of honourable Iewes, vpon Tueſday the tenth of the Moone Tamas, Anno 5361. of the Creation of the World; and went with them vnto many holy places, and hath brought with him alſo Letters of fauour from the Patriarke of Conſtantinople, for the Patriarke of this place; and he hath ſent together with him of his men; and they haue ſhewed him all the places of their Deuotion, and they brought him to Bethelem. And to declare the truth I haue written, and vnder-written this with my owne hand, for to giue knowledge thereof vnto all the people of his Citie, & the Gentlemen of his places: and all the places which he went to, he hath kept a true note of vnder his owne hand. I that write this in Ieruſalem the holy Citie (may it be ſhortly built) The ſeuenteenth of the nominated Moone and Yeere. I Gedelia Cordoero (he was the Hacham * or Prieſt) Abraham Coen, the ſonne of Iſack Coen, an Inhabitant in Sio (this * was Rabbi Abraham, the chiefe Iew of the company) Salomon Marabi, an Inhabitant of Tirria. Iacob the Sonne of Dauid, a dweller in Smirna, Abram Aluo, a dweller in Conſtantinople; this ancient Iew was their Cooke all the iourney. Moſe Raſimo, a dweller in Damaſco, who of deuotion went with vs to the Holy Land, and in whoſe Houſe in Damaſco, wee did remayne and lodge both at our going and comming, and thence we went to Tripoly ouer the higheſt top of Libanus, where was ſome Snow remayning, though it were in the heate of Summer, namely, the fourteenth day of Auguſt, 1601. from the bottome to the top, they accounted it to be at the leaſt eight miles vp: and about ten miles downe to the Towne of Tripoly. Salomon di Vrbino, a dweller in Conſtantinople. Iſack; he was the ſonne of the aboue named Iacob, he was of yeeres one or two and twentie, and yet his Father had much feare of him; in trauelling thoſe Sodomiticall places, becauſe as he ſaid, the Boy was beardleſſe. The old Iew Father in Law to Rabbi Abraham, we left to die at Bethel; which they do call Saphet Caſa di Dios. At our firſt entrance thither, the Iewiſh women cried from the tops of their Houſes; Sei ben venito à la caſa di Dios Rabbi Abraham.

I haue this Certificate in Rabbinicall Hebrew, with the Iewiſh Subſcriptions, and the Italian tranſlation thereof.

* Subſcriptions.

* This and the following deſcriptions of their perſons, is added by M. Sanderſon.

MEletus, by the mercie of God, Pope and Patriarke of Alexandria: Moſt Illuſtrious Ambaſſador of the Renowned Queene of England, my beloued ſonne, theſe dayes are ſo peruerſe by the iniquitie of our times, that if our Lord preuent not, there is no hope at all of any good. The Archbiſhop of Efaſus, hath attempted to get alſo the Archbiſhopricke of Smirna, from the Biſhop that holds it, hee being abſent, to me it appeares vniuſt, neither is it iuſt, and it is alſo prohibited by the Vniuerſall Councels, that one be conſecrated in two Chaires, though hee ſhould be worthy; not ſuch a one as he is. The matter is alſo to be conſidered of, in preſence of the other both Actor and accuſed; it appeares that theſe Muſſelmen Turkes doe the contrary, they came to mee that I ſhould vnder write a matter that is not iudged of; a thing alſo which they cannot iudge of: I denied once, twice, aud diuers times; euen now a gallant fellow came to me with the ſame writing, and ſaid that your Lordſhips Neighbour Signior Mahomet Aga, by one of his Capogies, ſent alſo a command that I ſhould vnder-write. I haue abſtayned purpoſing to come this Euening for to haue likewiſe the opinion of your moſt Illuſtrous Lordſhip; for I am reſolued to depart hence, rather then to haue to doe with men void of all conſcience. Let your Lordſhips write vnto me, and if you find the diſtaſte of this miſerable time of ours; bewaile you alſo that wee haue beene borne in ſuch an Age, worſe then the World of Iron ſtormie.

Hauing mentioned two Eaſterne Patriarkes Letters, I thought fit to adde this alſo, though of another ſubiect.

Our Lord bleſſe you and ſaue you, this ſixe and twentieth of May, 1593. From the Cell of the Patriarke of Alexandria.

This holy Patriarke Padre Melete, was a very comely blacke long bearded man. He neuer did eate any ſort of fleſh in all his life time. He often frequented, and was very inward with our Ambaſſadour Maſter Edward Barton; I haue heard him reaſon often, and ſeene him pray one time, in the Ambaſſadors chamber together with vs: he ſpake in Greeke, which Maſter Barton did little vnderſtand; my ſelfe nothing at all except Theos, &c. When he hath eaten with the Ambaſſador, our Table was euer furniſhed with the beſt fiſh, and not the weakeſt Wine; yet euer he had a young Prieſt for his Taſter of all the Wine he dranke; and all the while that the cup was at the Patriarkes mouth, the ſixe other Coloyros that waited on him at Meales, did euer pray in a ſoft kind of voice. This man was very meeke in the ſhew of his behauiour towards all ſorts and manner of men, which amongſt his Greekes made him to be much reſpected and beloued. Yet did he aſpire and got by Maſter Bartons meanes and his money, to be Patriarke of Conſtantinople, which ſoone he was weary of. The Turkes Miniſters did ſo much and extraordinarily exact vpon him, ſo that before his death hee reſigned it; and went from Conſtantinople, and did deceaſe at his old Patriarkado Alexandria, and there lyeth buried. Of all theſe Moderne Greekes, I haue not heard of a better man; moſt certainly he was a true Chriſtian Profeſſor, although the times permitted not that he might declare it, except in priuate, to ſome of Learning and vnderſtanding. Maſter Edward Barton the Ambaſſador, as Maſter Henry Lillo did tell mee, who did ſee it, ſaid, that few dayes before his deceaſe, the Patriarke and he did weepe vpon one anothers neckes, he kiſſed the dying man, who had ſeriouſly recommended a Kinſman, and other his Seruants vnto him, pretending (that of the monies which by his promiſes he was behind with him) his deſire was that he would be good vnto his ſaid Seruants, and ſo they parted.

Aged 45: M. Sanderſons report of P. Melete.

I haue here added alſo a Letter from Maſter *Biddulphe*, or *Biddle*; dated, *Aleppo*, October the two and twentieth, *Anno Dom.* 1601. I could alſo haue added other notes with M. *Sandersons* Charts and Delineations of the Citie and Temple of *Hieruſalem*; but I dare not be too tedious, for which cauſe I alſo omit diuers Letters written in thoſe parts to and from him.

IN right heartie manner I commend mee vnto you (good friend Maſter Sanderſon) *with heartie thankes for all your former kindneſſe towards mee, and lately towards my poore Brother who hath written to me of your kindneſſe towards him. I pray you impute it not vnto mee for vngratefulneſſe, or forgetfulneſſe that I haue not ſaluted you with my Letters all this time. The laſt newes I heard of you was, that you were gone from* Tripoly *to* Cyprus, *and from thence to* Zante, *otherwiſe you had heard from me ſooner, and ſo much the rather becauſe we haue both commenced* Hogies *in* Hierusalem, *which Degree no Vniuerſitie in the World can giue beſides. But if your* Hogiſhip *hath beene as chargeable to you, as mine hath beene to mee, you will take as little delight to remember it as I doe, for mine coſt mee two hundred and ſeuentie Dollers. And at my returne to* Aleppo, *I heard of the loſſe of the* Rebecca, *wherein I had a bale of Nutmegs, beſides a Carpet, and other Tokens which I ſent to my friends.*

I haue beene ſundry times ſorrie that euer I came out of England, *or that I had not gone with you to* Conſtantinople. *For I haue had here no profit beſides my bare wages, and ſcarce that. But great diſcontentment ſundry wayes, eſpecially of late by that (.) Wherefore as you haue beene my friend euer ſince our firſt acquaintance vndeſeruedly, ſo I pray you continue. And I, although I bee no other wayes able to pleaſure you, yet I will not be vnmindfull of you in my Prayers, that God would grant you continuall health, long life and much happineſſe in this life, and euerlaſting felicitie in the life to come.*

Yours in the Lord wholy to command,

William Biddle.

I pray commend me to Maſter Timberley, Iohn Brochurſt, William Pate, &c.

AFter ſo often mention of Maſter Timberley, *I haue here giuen you ſome Extracts of his Iournall, (the whole the Reader may ſee printed) Before the Impreſſion I writ out of a Manuſcript many yeers agoe the whole Iournall, of which thus much I haue here preſented in memorie of him and Maſter* Burrell.

Chap. XVII.

A Report of the Voyage of Maſter Henrie Timberley * *from* Cairo *in* Egypt, *to* Ieruſalem *in fiftie dayes* 1601.

* Or Timberlake.

M. Burrell.

I Departed from *Grand Cairo*, the ninth of March 1600. which day I came to the place where the Virgin *Mary* ſtayed with our Sauiour when ſhee fledde into *Egypt*. From thence with my fellow Traueller Maſter *Burrell* in our Pilgrimes Weed, came that night to a Towne named *Canko*, where wee lodged that night in a yard vpon the bare ground, wanting no Fleas nor Lice. The next day we came into the Land of *Goſhen*, and here wee found a company of *Turkes Iewes*, and *Chriſtians*, about ſeuen hundred and fiftie, which were all bound ouer the Deſerts of *Arabia* for *Damaſco*. Among which were ſome two and twentie *Greekes* and *Armenians*, bound for *Hieruſalem*, of which company I was right glad. Here at this Towne wee ſtayed two dayes and one night, called in their Language *Philbits*, at which Towne I went into the Houſes where I ſaw the ſecret of hatching Chickens [m] by heate artificiall in greater abundance then I had beforе ſeene at *Cairo*.

[m] If Thunder or troubled Aire happen, all die. They all haue a claw too much or too little. The Hitcher hath the tenth for his Fornace & paines.

The thirteenth of March, we departed from *Philbits*, and trauelled all night in company of the Carauan of *Damaſco*. And the fourteenth, at nine of the clocke we pitched our Tents at *Bohaire*, in the Land of *Goſhen*. From thence that night, and pitched at (   ) on the Eaſt of *Goſhen*, on the edge of the Deſerts. Here we ſtayed two dayes for feare of the wild *Arabians*, departed the ſeuenteenth: and that night paſſed ouer a great Bridge, vnder the which the ſalt water ſtandeth. This water commeth out of the Sea from the parts of *Damiata*, and was cut out of that place by mens hand ſome one hundred and fiftie miles into the Land by *Ptolomeus* King of *Egypt*, intending to bring the *Mediterranean* and Red Seas together: but foreſeeing hereby the drowning of all the Countrey, hee left and built this Bridge which is the parting of *Egypt* and *Arabia*. We were no ſooner paſt this place, but we were ſet vpon by the *Arabians*. Notwithſtanding we were aboue 1000, wee had a Camell laden with Callicoes taken away, and foure men ſore hurt, and one of the foure mortally. Thus they ranne away with their prey, and wee could not remedie it becauſe it was in the night. So the eighteenth in the morning we pitched at a Well of brackiſh waters. In this vprore in the night paſt my fellow Maſter *Burrell* eſcaped very hardly. Here wee repoſed our ſelues till three of the clocke in the afternoone called *Lazera.* For the *Arabians* and *Egyptians* diuide the day but into foure parts. And then we departed, and the next morning pitched at a Caſtle, in the Deſerts called *Cattay.* This is one of the three Caſtles which the *Turkes* keepe in the Deſerts to defend the Trauellers from the *Arabians*, and therefore here we pay a certayne taxe, that is to ſay, ſixtie pieces of ſiluer, and two pence the piece for the head of man or boy, and ſeuentie ſixe for a laden Camell, and fourteene for a Mule. Hence we departed and pitched at another brackiſh Well, thence at another. The twentieth of March at the ſecond Caſtle called *Arris*, here our taxe was twentie pieces of ſiluer by the head, a Camell thirtie. From hence with many Souldiers to conduct vs to the third Caſtle: and ſo making a long Iourney of foure and twentie houres, we arriued at a Caſtle called *Raphael*, here we payd tenne pieces of Siluer, and a beaſt twentie. In the one and twentieth we pitched our Tents at *Gaza* in *Paleſtina*, a goodly fruitfull Countrey, beeing now cleere of the Deſerts. Here did I ſee the place, as they ſay, where *Samſon* pulled downe the two Pillars. Here we paid two and twentie for the beaſt, and tenne for the head. The two and twentieth we pitched at a place called of the *Arabians*, *Canny*, of the *Chriſtians Berſheba.* Here we paid two for the head, and foure for the beaſt. The three and twentieth we pitched vpon a Greene vnder the wals of *Ramoth Gilead.* Hence the next morning, I with the other *Chriſtians* departed toward *Hieruſalem*, the Carauan to *Damaſco*, yet we pitcht ſhort that night at a place in *Arabia*, called *Cude chelaneb*, being fifteene miles from *Hebron*, from *Hieruſalem* fiue little miles. Hence wee departed in the morning being our Lady day, and at nine of the clocke I ſaw *Hieruſalem*, kneeling ſaid the Lords Prayer, ſinging we went to the Weſt Gate, and then ſtayed. For it is not lawfull for any *Chriſtian* to enter not admitted. Then Maſter *Burrell* requeſted mee to ſay that I was a *Greeke*, only to auoid going to Maſſe: but I not hauing the *Greeke* Tongue, refuſed abſolutely ſo to doe; affirming to him, euen at the Gates, that I would neither deny my Countrey nor Religion, ſo that when they asked what we were, Maſter *Burrell* anſwered in the *Greeke* Tongue that hee was a *Greeke*, and I an *Engliſhman*, ſo hee was admitted to the *Greeke* Patriarch, and I was taken and caſt into Priſon, after that I had ſtayed an houre at the Gate, for the *Turkes* did all denie that they had heard either of my Queene or Countrey, or that ſhee paid them any tribute. Then the *Pater Guardian*, who is their defender of all the *Chriſtians* Pilgrimes, and the principall actor of my impriſonment, becauſe I would not offer my ſelfe vnder his protection, but ſaid I would rather bee protected vnder the *Turke* then vnder him, made the *Turke* ſo much my foe, that they ſuppoſed I was a ſpie, and ſo would not let mee out of the dungeon. Now for my deliuerance you ſhall vnderſtand, that being at *Ramoth Gilead* I went to a Fountaine to waſh my foule linnen, in which time one came and called me by my name, and tooke my linnen from mee to helpe me. Whereat I maruelling: What Captaine, quoth hee, in the *Frank* tongue, I hope you haue not forgotten me. It is not yet fortie dayes ſince you landed mee at *Alexandria* among the paſſengers, which you brought from *Argier* in your Ship called the *Troian.* Here is alſo another that you brought. I asked if he dwelt there, hee anſwered no, but that hee and his fellow were going in the Carauan to *Damaſko*, which they call *Sham*: and from thence to *Bagdet*, which wee call *Babylon*, and ſo to *Mecha* to make a *Hadge*, for ſo they are called when they haue beene at *Mecha.* He dwelt in *Fez* in *Barbary.* After better view I ſomewhat remembred him to haue beene of thoſe three hundred and ſixtie I brought to thoſe parts. This brought me to the other, which both agreed that the other ſhould goe in the Carauan, and this with me to *Ieruſalem.*

This *Moore* accompanying me, when he ſaw that I was in priſon, wept, and bid me be of good comfort, and away he went to the *Baſſa* of the Citie, and to the *Saniack*, and tooke his oath that I was a Mariner in a Ship that had brought two hundred and fiftie, or three hundred *Moores* into Egypt, from *Argeir* and *Tunis* which came to go for *Mecha.* The *Moore*, becauſe he was a *Muſſelman* ſo preuailed, that hee came that night to the priſon with ſixe *Turkes*, and called mee to the doore, and there told me, that if I would go to the houſe of the *Pater Guardian*, and reſt in his protection, I ſhould onely hold a Waxe candle, to which I conſented, and ſo paying the charges of the priſon departed, and went to the *Pater Guardians* Monaſtery. He bad mee very welcome, and ſaid, hee maruelled that I ſhould ſo much erre from Chriſtianitie, as to put my ſelfe rather vnder the *Turkes* protection, then vnder his. I told him I did it becauſe I would not goe to Maſſe; here hath beene, ſaith hee, many *Engliſh*, but *Catholikes*, and told the *Turke* at the gate they were *French-men* or *Britons*; for the *Turke* vnderſtandeth not the word *Engliſh-men.* About twilight came Maſter *Burrell*, although hee profeſſed himſelfe a *Greeke*, for all *Chriſtians* muſt here haue the Popiſh protection. We being thus together in the Court of the Monaſtery, there came to vs ſome ten or twelue fat Friers, with each a Waxe candle burning, and two to ſpare for mee and M. *Burrel.* Then another Frier brought a baſon of hot water, with Roſes and other flowers therein, and ſo there was a carpet ſpread, and chayres ſet with cuſhions in them. Then the *Pater Guardian* ſet vs downe, and gaue each of vs a candle in our hands. Then came a Frier and pulled off our hoſe and ſet the water on the carpet, and when hee began to waſh our feet, twelue Friers began to ſing, and ſo continued till our feet were waſhed: then they altogether brought vs ſinging to a Chappell in the ſaid Monaſtery: where one preached how meritorious a thing it was to come into the Holy Land. Hence they brought vs into a chamber to ſupper, which we for feare of poyſon doubted to eat. Thence to bed.

His obſeruations here are omitted, hauing before ſo largely out of others giuen you the ſight of theſe holies.

The ſixe and twentieth, we roſe early, and hauing ſaluted the *Pater Guardian*, hee appointed vs ſeuen Friers and a Trudgeman, and forth wee went to ſee the holy places within the Citie, except the Sepulchre, and at euery place where wee came we kneeled downe and ſaid the Lords Prayer, &c.

To conclude, it was propheſied that *Ieruſalem* ſhould bee an heape of ſtones: ſo is it come to paſſe that I could ſee no ground neere to the Citie by fifteene or ſixteene miles, the Plaine of *Iericho* excepted, but it is all a heape of ſtones, in ſuch abundance as may bee wondred at how the Inhabitants can liue: for proofe, we being within fiue miles of the Citie lodged in the field. I ſent my *Moore* to a place not farre hence to buy ſome bread, who returned with this anſwere, That he and his did neuer eat bread in all their liues. A man may goe twentie miles before hee finde a place to feed a horſe or a cow. But the countries about *Paleſtina*, *Galilee*, and *Syria* are all goodly plentifull countries, and *Ieruſalem* it ſelfe is the moſt barren that I ſaw in all my trauells, the deſarts excepted. I cannot compare any place in *England* to it, except the barreneſt place in *Cornewal*, where is nothing but rocks & ſtones, and daily by the report of the Inhabitants, the ſtones grow more and more: that *Ieruſalem*, and fifteene miles round about is but a heape of ſtones, and I am of opinion that it is quite forſaken of God; for the more ſort of *Turkes* there inhabiting vſe all filthineſſe, that the *Chriſtians* are forced to marry their children very young, yea euen at tenne yeeres of age; boyes they keepe openly, and ſhew them at their doores which hath the faireſt. Thus hauing my Patent ſealed with the great ſeale of the *Guardian*, and a Letter Patent that did ſhew I had waſht in the water of *Iordan*, the thirty one of March I departed from *Ieruſalem* in my *Moores* company, the ſame night I came to *Ram*. April 1. to *Askalon*, ſo to *Gaza*, where I hired two wilde *Arabians*, with two Dromedaries to carry me to *Cayro*; wee rode two vpon a beaſt: by the breaking away of one of our Dromedaries at our lighting, being left alone we were ſeazed by foure other *Arabians*, who would haue made prey of vs, had not the other their fellow theeues returned. I had nothing to loſe but my clothes, but promiſed to pay them twentie foure pieces of gold. The fourth, at night we came to theſe theeues Tents, where we had Camels milke. The next night to *Salhia*, where being ouerſhaken I hyred horſe. The Dromedarie is like a Camel, but that his head is leſſe, his legs longer, and a very ſmall necke, the difference being as betweene a Grey-hound and a Maſtiffe. In this foure dayes trauell I neuer ſaw them eat nor drinke, from which they ſay they will abſtaine ten dayes, but not ſo long from meat. Yet I thinke a good horſe will runne faſter but not continue with this beaſt. Their pace harder then a trot. I paid them, gaue my *Moore* ſixe pieces of gold, and ſent him to *Mecha* with the Carauan; ſo I came to *Bolack*, to *Roſhetta*, thence with a *Ianizarie* to the walls of *Alexandria*, in the eleuenth of April, 1601. I came aboord my Ship, hauing ended my Pilgrimage in fiftie dayes.

Dromedaries.

CHAP. XVIII.

Two Letters of M. IOHN NVBERY, relating his third * and laſt Voyage into the Easterne parts of the World: with three other Letters from M. ELDRED, &c. concerning the ſame affaires; found amongſt the papers of M. WILLIAM HAREBORNE, Her Maieſties Embaſſadour to the *Grand Signior* at *Conſtantinople*: communicated to mee by M. IOHN SANDERSON.

* See ſup. c. 3.

RIght Worſhipfull, my heartie commendations premiſed, &c. My laſt I ſent you was of the thirtieth day of May laſt paſt from Aleppo, *and the next day after came from thence. And the ninteenth day of the laſt moneth arriued at* Feloge, *the which is one dayes iourney from hence; notwithſtanding ſome of our company came not thither vntill the laſt day of the laſt month, which was for want of camels to carry our goods, & ſince the goods came hither, as yet haue found but ſmall ſales; but towardes Winter I hope it will be better, notwithſtanding if I had mony to put away with the Carſie, we might haue very good Spices, for with mony there is here great good to be done, and without mony there is no great profit made. To morrow I meane to goe, with Gods helpe, from hence to* Balſara, *and ſo to* Ormus, *but my going to* Ormus *is more of neceſſitie, then for any good will I haue to the place: for I want a man to goe with me that hath the* Indian *tongue, the which is the onely cauſe of my going thither for to take one there: I was minded to haue gone from* Balſara *by Sea, to a place called* Abowſher, *and from thence by Land into the* Indies; *but the want of one to ſpeake for mee forceth me to leaue that way. In* Aleppo *I hired two* Naſtraynes, *and one of them*

Two Noſtranis deceitfull.

them hath the Indian tongue, and hath beene twice there, but hee and the other are ſo lewdly giuen, that it is not for mee to truſt to either of them: one of them I leaue here with Raphe Aleyne aud William Skinner, and the other at Balſara with Iohn Eldred and William Shales, and forced ſo to doe for that here is no other to be had; although I am in great doubt they will be a thouſand Crownes hinderance to the Voyage, for that in diuers matters of ſmall valew they haue manifeſtly deceiued vs, but wee put no more truſt in them ſauing to ſpeake for vs. I was enforced to take them in Aleppo but two or three dayes before my comming from thence, or to haue had none at all. Here followeth the prices of Spices, as they are worth here at this preſent; Cloues and Maces the Batman, fiue duckets Synnamon, ſixe duckets and none to be had, Nutmegs fortie fiue Madynes, Ginger the Batman, one ducket Pepper ſeuentie fiue Madaynes, and Silke which is much better then that which commeth out of Perſia, Duckets eleuen and a halfe the Batman. And ſo God preſerue you. In Babylon this fifteenth day of Iuly, 1583.

Your Worſhips at command,

Iohn Nevvbery.

Right Worſhipfull, my heartie commendations premiſed, &c. My laſt I ſent you was from Bagdet of the ſixteenth day of the laſt moneth, and the two & twentieth day of the ſame came from thence but by reaſon that our Barke was great and the water very low, halfe a dayes iourney from thence came a ground, and in a long time could not get her off againe. Whereupon doubting that further below in the Riuer we might be put to more trouble, I returned to the City, and hired a ſmaller Boat, and the twentie ſeuen day embarked our goods in the ſame Boat, and the ſixth day of this preſent arriued here: ſince whcih time I haue hired a Barke to goe to Ormus, and within a day or two I mind with Gods helpe to depart from hence. About the beginning of this moneth arriued here foure Venetians from Ormus, whereof three are for the account of Michaell Stroopenny, and the other for himſelfe. Their Conducts are twentie Bales of Turbith Cloues, and Synnamon and Long-pepper, and Muske, Pearles, and Feathers, which Feathers come from a Citie called Syndye, about one hundred and ſixtie leagues from Ormus, and are very much eſteemed in Italy. The Baſhaw here hath taken away of their Feathers 84000. the which they ſay are worth a thouſand duckets, and he would haue giuen them for the ſame 501. duckets. So they ſay that they will certifie of it to Conſtantinople, and hope to haue ſome remedie from thence. And if it were not ſometimes for this kind of dealings by the Baſhaw towards the Frankes, here were in theſe Countries verie much good to be done: for the exchange from Ormus to Aleppo is ſixtie per cento, and commonly they make their voyage in fiue or ſixe moneths, and if it were but onely for the profit of the exchange it ſhall bee good to haue one remaining here, and one at Ormus, and another at Bagdett. And to auoid all troubles that may happen either here or at Bagdett, you ſhall doe well to procure a commandement from the Grand Signior, both to the Baſhaw of Bagdett, and the Baſhaw of this place, that and if any of our folkes ſhould die in this Countrie (the which God forbid) that the Baſhaw, neither any other Officer ſhall meddle with the goods, but that it may be kept in a Magoſine within ſome Caue or Crauancera, vntill ſuch time as the owners ſhall ſend for it, except there bee more in company to take charge of the ſame: for here hath chanced Venetians to dye; and although hee were one that had nothing, and hee bee in company with thoſe that haue great ſtore of goods, the Baſhaw will take the goods, and ſay that the goods did belong vnto him that is dead, and by this meanes they ſhall be in great trouble, and leeſe halfe their goods, if they can eſcape ſo. And if any of our company ſhould die here, as God defend, the reſt ſhould bee in great trouble about it; as alſo that it may be in your commandement, that it ſhall not be lawfull for the Baſhaw, or any other for to take away from vs any of our goods, except hee will pay for the ſame to our content, for many times there are fine things brought out of the Indies, and the Baſhawes man ſitteth alwayes in the Cuſtome-houſe, eſpecially at the comming of the Frankes, and if there bee any thing that liketh him hee taketh it, and payeth for that which is worth a hundred pound, ten pound, and ſo the Baſhaw hath dealt with many. But if you ſend this commandement, that it may bee regiſtred both heere and at Bagdett, it will for euer hereafter preuent thoſe troubles that now wee are in danger of, and this is a thing very needfull to be ſent with thoſe that ſhall next come hither. There is as yet no Spaniards come into the Indies, and by report of one that is here, who came from Ormus, there was a Spaniard ſent out of Spaine to Goa to haue had ſome authoritie there, and the Vice Roy cauſed him to bee put to death, and will ſuffer none for to come thither. As yet they alter not the keeping of their Chriſtmaſſe, as the Spaniards and others haue done, but continue in keeping of their old reckoning of the Feaſts and Moneths, neither will they alter vntill commandement come from the Pope to the contrary. And ſo I commit your Worſhip to God. From Balſara this fifteenth day of Auguſt, 1583.

Syndy on Indus.

At this time Portugall was not ſettled, &c.

Yours euer to command,

Iohn Newbery.

A Letter of Maſter *John Eldred*, to *G. S.* Written in *Bagdet* the fourteenth day of Iuly, 1583.

Theſe Letters I had of Maſter *Sanderſon* and were found amongſt Maſter *William Harborne* (Ambaſſadour from her Maieſtie to the *Grand Signior*) his papers endorſed with the ſaid Ambaſſadour his owne hand. Maſter *Eldred* yet liueth, a graue, rich and principall Citizen. Some of theſe heere mentioned I haue knowen and diſcourſed with of theſe parts.

R*ight Warſhipfull, my humble and heartie Commendations remembred, wiſhing your health, and deſiring to heare of your proſperitie, the which God increaſe and long continue. &c. My laſt to you was in* Aleppo *the nine and twentieth of May, wherein I certified our arriuall in the* Tigre, *and the determining of this Voyage, how there was appointed to take at* Aleppo *for the ſumme of two thouſand pounds ſterling, in Carſies, Cloathes, Tinne, and other Commodities, and with the ſame Maſter* Newberie, Raph Fitch, Raph Allen, William Skinner, William Shales, *and my ſelfe, to goe with the ſame goods to this place, there to leaue two, and part of the goods. At* Balſara, *there leaue two and part of the goods, and Maſter* Newberie *and* Raph Fitch, *to take for three or foure hundred pounds ſterling at* Balſara *of theſe goods, and to goe for the* Indies.

Since which time, it may pleaſe you to vnderſtand wee all in company haue come to this place, and heere arriued the nine and twentieth day of the laſt, hauing paſt the hands of many bribing Dogges, wee arriued heere all in ſafetie thankes bee to God, and whereas wee had thought to haue ſold in this place, great ſtore of our Commodities, wee cannot ſell, nor haue not ſold this ſixteene dayes for thirtie Duckets, nor no likelihood of ſales there vntill the Winter, this Towne is ſo full of Carſies and Tinne, moſt bought at Aleppo *of* William Baret, *which were the Tinne and Cloath that came in the* Emanuel. *Tinne is heere as good cheape as it is in* Aleppo, *and Cloath alſo, God ſend it to mend, or otherwiſe this Voyage of ours will make no profit, but in hope wee reſt the ſame will mend.*

Wee haue at this preſent imbaled and laden aboard a Barke for Balſara, *one hundred and twentie peeces of Carſies halfe, ſome Tinne, three Scarlets, eight & twentie Rotellos of this place, of Tinne and Amber, with diuers ſmall Haberdaſh wares, which is for the ſumme of ſeuen hundred ſixtie foure pounds ſterling, and heere wee leaue the reſt, which is about one thouſand pounds, and with the ſame in this place we leaue* William Skinner, *and* Raph Allen, *and all the reſt of vs goe forward, and at* Balſara, William Shales *and my ſelfe, doe determine to ſtay to make ſales and imployment as the Market will giue vs leaue: and Maſter* Newberie, *and* Raph Fitch, *with the Ieweller and Painter, are determined to proceed for the* Indies, *and out of this wee carrie to* Balſara, *hee will take out his foure hundred pounds in Commodities for the* Indies. *Thus the Lord bleſſe our doings, and ſend vs a merrie meeting in our Countrey* Norfolke; *and that I may bee your Seruant, &c.*

In *Balſara* the ſixth of Nouember. 1583.

R*ight Honourable, our humble duties conſidered, &c. Our laſt vnto your Lordſhip was from* Babylon *of the nineteenth of Iuly, wherein wee ſignified our ſafe arriuall there, and euill ſales which wee found, that in twentie dayes ſtaying there, we ſold not for thirtie Duckets. Inſomuch as by direction of Maſter* Newberie, *wee tooke of our Commodities for ſeuen hundred pounds ſterling, and came to this place* Balſara, *out of which, Maſter* Newberie *tooke for the value of foure hundred pounds, and departed for* Ormus, *where hee arriued the fourth of September, and the ninth of the ſame, was committed to Priſon with all his Company, accuſed for Spies from* Don Antonie, *and that his Painter was to draw the plats of Caſtles and Fortreſſes, in the behalfe of* Don Antonie. *Whereupon the Captayne of* Ormus *hath determined to ſend them with the remayner of their goods which is vnſpent, Priſoners to* Goa, *there to bee at the will and pleaſure of the Vizrea, what ſhall become of them God knoweth. Hee hath written to our worſhipfull Maſters, to procure the King of* Spaine *his Letters to the Vizrea of* Goa *for his deliuerie, which Letters wee haue ſent by meſſe expreſſe to* Aleppo. *This his falſe accuſation was by meanes of* Venetians *Letters written from* Aleppo, *and directed to* Michaell Stropennie *in* Ormus, *who as Maſter* Newberie *writeth, hath beene the onely cauſe of his trouble. Concerning our eſtate, wee haue not ſold neither can ſell of all our Commodities for two hundred Duckets. Our Carſies heere are not worne, neither come there any Merchants to make imployments heere, being this place onely as a thorowfare for Merchants which come from* Ormus *to diſcharge their goods and pay Cuſtome, and ſo to paſſe for* Babylon. *Before wee came hither, Maſter* Newberie *told vs, wee ſhould finde to make Bazar for any kinde of Spices, which wee haue found cleane contrarie, for neither are there Merchants reſident heere, or Commodities to bee found to make Bazar for two hundred Duckets, they which come from* Ormus *mindeth neuer to make Bazar here, but departeth preſently after his Cuſtome payd, for* Babylon. *Wee haue offered to giue our Commodities at price very reaſonable, with as much money to haue taken vp the ſame by Exchange for* Aleppo, *but no man would deale with vs. Whereupon wee imbarked our goods to haue gone for* Perſia, *but before our Ships departure there arriued heere two* Venetians *with diuers ſorts of Spices, who had taken vp ten thouſand Duckets by exchange to bee payed heere in* Balſara, *this money their credits will not ſerue to take vp for* Babylon. *Inſomuch as beeing in ſome diſtreſſe for money, they offered to barter with vs halfe money halfe commoditie, whereupon wee haue diſbarked our goods, and hope within theſe few dayes to make Bazar with them. Thus humbly taking our leaues, we ceaſe to trouble your Lordſhip any further.*

Your Lordſhips moſt readie at Commandment,
John Eldred. *William Shales.*

In *Balſara* the two and twentieth of Ianuary 1583.

RIght Honourable, our duties humbly conſidered vnto your Lordſhip, &c. Our laſt was of the tenth of Nouember ſent by the Cadie *of this place, wherein wee ſignified vnto your Lordſhip the alteration of our mindes for going into* Perſia, *and how wee were returned with our goods backe againe to this place. Wee alſo wrote you the hope which wee had to make Bazar with a* French-*man, which was at that time newly come from* Ormus, *the which is now come to paſſe and finiſhed, although with ſome trouble. Wee deliuered all our goods, which amounted vnto* 2000. *Duckets; and gaue him more in money two thouſand eight hundred and thirtie Duckets, which wee tooke vp by exchange for* Bagdet *at fifteene* per Cento, *and to pay more two* per *fiftie* per *Moneth, during the time of our ſtaying heere, which God knoweth how long it will bee, the way betweene this place and* Bagdet *is full of Theeues, and no Merchants dare venture to depart till the wayes be cleare. There haue gone no Barkes from hence this foure moneths and more. We haue imbaled all our goods for Camels being of them as followeth, foure ſomes of large Cynamon, fourteen ſomes and an halfe of middle Cynamon, three ſomes and an halfe of Nutmegs, one ſome & an halfe of Ginger, one ſome and a third part of Cloues, foure ſomes & a halfe Fuſſes of Cloues,* 197. *Turbands fine, and one Cheſt of guilded Puſillanes; all theſe goods haue beene in readineſſe this moneth wiſhing euery day our departure, which God grant may be ſhortly, for here wee ſpend, and our money eateth, and that which is worſe, wee feare wee ſhall looſe our paſſage from* Bagdet *to* Aleppo, *except wee depart very ſhortly. We receiued no Letters from Maſter* Newberie *ſince the firſt newes of his trouble: but we heare by others that hee and his Companie are ſent Priſoners to* Goa, *and the remayner of his goods is left in the hands of the Kings Factor. Thus not hauing others to trouble your Lordſhip with at this preſent, wee reſt, humbly taking our leaue, and commending you and all your Lordſhips affaires, to Gods mightie protection.*

Your Lordſhips moſt readie at commandment till death,

IOHN ELDRED.
WILLIAM SHALES.

Maſter *Hakluit* hath deliuered Maſter *Fitches Indian* Peregrination, with notes alſo of Maſter *Eldred* and Maſter *Barret*, to whom I referre the more deſirous Reader. *Linſchoten* alſo hath mentioned the troubles at *Goa* (whereof he was eye-witneſſe) of Maſter *Fitch* and Maſter *Newberie*. I haue added hereto three Commands from the Great *Turke*, in behalfe of the *Engliſh*.

To the *Cadileſquire* of *Egypt*.

KNow that the Ambaſſadour for the Queenes moſt excellent Maieſtie, reſident in our moſt famous Port, by Supplication certified, how that our Vice-roy Ebrahim Baſſa, *then* Beglerbie *of* Egypt, *did giue the Cuſtome of* Caſſia *to a certaine* Iew *called* Abraham Ripollo, *with expreſſe and ſtraight commandement, that whoſoeuer brought* Caſſia *to* Cairo, *ſhould ſell it to him and none other, and what Merchant ſoeuer would buy* Caſſia, *ſhould buy it of him and of no other. Whereupon certaine of the* Engliſh *Merchants, buying of the foreſayd* Iew *three and thirtie Kintals, to the value of foure hundred and fiftie duckets of Gold, and hauing before iuſtice payd to the ſaid* Iew *the whole ſumme, and receiued Hogetta from the* Cady, *the* Beglerbie *that now is* Synan Baſſa, *caſting the ſaid* Iew *in Priſon, and ſeazing on all his goods in the behalfe of the* Grand Signior, *did alſo take from the* Engliſh *Merchants all the Caſſia they had bought of the* Iew, *and for which they had fully payed, not reſtoring to them one Aſper, and thereby did them great harme and iniurie. Wherefore wee charge thee, that this our Commandment comming to thee, thou doe examine this matter according to Iuſtice; that if the* Engliſh *Merchants haue bought of the ſayd* Iew *ſo much Caſſia, and haue payed to the ſayd* Iew *the full price, and haue receiued thereupon Hogetta from the* Cadie, *and if the* Beglerbie *haue taken the ſayd Caſſia into his hands, that then you cauſe the ſayd Caſſia to be reſtored to the* Engliſh *Merchants, ſuffering nothing to bee done againſt Law and Iuſtice.*

To the *Beglerbie* of *Cairo*.

KNow that the Ambaſſadour for the Queenes moſt excellent Maieſtie of England, *by Supplication certified in our moſt famous Court, that for default of their Conſull in* Egypt, *the* French *Conſull that there is* Vento, *alledging that they are vnder his Banner, doth violently vſurpe authoritie ouer them; and that heretofore hauing ſent our Commandment to the contrarie, yet hee hath not abſtayned, nor ceaſed from moleſting and troubling the* Engliſh *Nation. Wherefore know, that to the Queene of* England *our Priuiledge is granted, by which priuiledge it is by no meanes permitted, that the* French *ſhould bee Conſull ouer them, or intermeddle with them. Wherefore wee Command, that againſt our Priuiledge, the* French *Conſull doe them no iniurie, nor vſurpe the Conſulſhip ouer them. Wee haue ſent our Letters to the* Cadileſker *of* Egypt, *according to which, and contrarie to our Priuiledge, wee command him alſo, that the* French *beare not the Conſulſhip ouer the* Engliſh *Nation.*

To the *Cadileſquire* of *Egypt.*

K*Now that the Ambaſſadour for the Queenes moſt excellent Maieſtie of* England, *by Supplication certified vs, that for default of their Conſull in* Egypt, *the* French *Conſull there reſident called* Vento, *alledging that they bee vnder his banner, doth trouble and moleſt the* Engliſh *men, contrarie to our priuiledge: our commandement was formerly giuen that hee ſhould abſtaine from moleſting the* Engliſh *Nation, but hee did not onely not leaue off, but did more arrogantly perſiſt to trouble and iniurie them. And therefore the Ambaſſadour required our commandement, that according to their Priuiledge, the* French *Conſull might not intermeddle with their Nation, nor beare the office of Conſull ouer them. Know thou therefore that our Priuiledge is granted to the Queene of* England, *and wee command thee, that the* French *Conſull reſident in* Egypt, *doe not hereafter beare the office of Conſull ouer them. Wee command thee againe, that our commandement comming to thee, according to our Priuiledge giuen the Queene of* England, *and this our commandement, thou neuer permit the* French, *to exerciſe the office of Conſull ouer the* Engliſh *Nation, nor ſuffer them by the* French *to bee moleſted and troubled.*

To the Reader.

From the tenth Chapter to the end of this Booke, all is of later Intelligence, and added by way of an Appendix.

O*Vr Countrey-men, in loue with the wealth of* India, *haue brought vs (I know not how) backe thorow* Turkie *to* Bagdet *and* Balſara; *neither can wee now returne without ſome reuiew of* India: *eſpecially of the parts and Ports there before leaſt viſited; and whereof later intelligence hath come to our hands. Such are the* Maldiues *Ilands, of which hitherto wee haue taken ſmall notice in our multiforme Peregrinations. Loe heere therefore wee preſent you them in a* French-Engliſh *Chart (that I may ſo ſpeake) both for the tranſlation from the* French, *and becauſe our Author was Piloted by an* Engliſhman, *whoſe name I finde not; who ſeeking to eſcape with ſome others of his wracked Companie, was done to death by the* Maldiuians. *Thus our Author learning the Language, with long and deare experience learned this which heere hee freely teacheth, and many many more Obſeruations of theſe and other places in* India; *out of which I haue gathered what I deemed fitteſt for our purpoſe.*

CHAP. XIX.

The Voyage of FRANCOIS PYRARD de Laual, *to the Eaſt* Indies *(an* Engliſh-*man being Pilot) and eſpecially his Obſeruations of the* Maldiues, *where being Ship-wracked hee liued fiue yeares. Tranſlated out of* French, *and abbreuiated.*

An Dom. 1601.

A Company of Merchants of Saint *Malo*, *Laual* and *Vitre*, in the yere 1601. ſet forth two ſhips to the *Indies*; one was of the burthen of foure hundred tunne called the *Croiſſant*, the other of two hundred, called the *Corbin*, ſent vnder the command of the Lord of *Bardeliere* Burgeſſe of Saint *Malo* & *Francis Grout*, Lord of *Cloſ-neuf*, Conſtable of Saint *Malo*, his Lieutenant or Vice-admirall, Captayne of the *Corbin*. Wee ſet ſayle from Saint *Malo* with a North-eaſt winde to begin our Voyage the eighteenth of May, 1601. Being not aboue nine or ten leagues out in the Sea, our Miſſen maſt broke and ſplit in the middle: this was the beginning of our misfortunes. The third of Iune, we coaſted the Iles of the *Canaries*. The twelfth and thirteenth of the ſame month, wee came to the Ilands of Cape *Verd*. The nine and twentieth of Iune, wee found our ſelues in the height of 5. degrees, and ſaw the North-ſtarre very low: and at the ſame time, wee perceiued the South-ſtarre. In the ſame place and height, we ſaw great quantities of flying Fiſhes, with wings like to Bats.

Canaries.

Flying Fiſhes.

The foure and twentieth of Auguſt, wee paſſed the Equinoctiall line, where are very violent heates, and vnconſtant weather, in an inſtant a maruellous calme, and halfe an houre after very fearefull Thundrings and Lightnings, and impetuous windes. Often they ſee come afarre off great whirle-winds, which the Marriners call *Dragons*: If this paſſeth ouer their ſhip it bruiſeth them and ouerwhelmeth them in the waues. When the Marriners ſee one come they take new Swords and beate one againſt the other in a croſſe vpon the Prow, or toward the

The *Ternades.*

Superſtition.

Coaſt from whence this ſtorme comes, and hold that this hinders it from comming ouer their ſhip, and turneth it aſide.

The nine and twentieth of Auguſt, our Pilot who was an *Engliſh*-man, from the tops ſaw land ten leagues off: this was the Ile of *Anabon*, whither we came the day following, and were there a while courteouſly entertayned by the *Portugals* Lords of the Ilands, but after had treacherouſly fiue of our men ſurpriſed by them, and one ſlaine. The ſixteenth of October, we went out of the road of this Ile, and on the ſeuenteenth of Nouember, came to the Iland of Saint *Helena*. The nine and twentieth of the ſame moneth, wee doubled the *Abroilles*.

Engliſh Pylot.
Anabon.
Trecherie of *Portugals.*
Saint *Helena.*
The *Abroilles*, ſhelues toward *Braſil.*

The ſeuen and twentieth of December, wee paſſed the Cape of *Good Hope*. The nineteenth of Februarie, 1602. wee caſt anchor in the Bay of Saint *Auguſtine*, in the Ile of Saint *Laurence*, where we abode to refreſh our ſelues, vntill the fifteenth of May. The three and twentieth of the ſame moneth, wee came to the Iles of *Comorro*, where all that had the Scorbuto or other diſeaſes recouered their health, as well becauſe of the good ayre, as of good water and fruits.

Saint *Laurence*
Iles of *Comorro*

The one and twentieth of Iune, wee paſſed the Equinoctiall toward the North Pole. The ſecond of Iuly in the night, wee were miſerably ſhip-wrackt vpon the Bankes of the *Maldiues*, where we lay till the day following, when we imbarked our ſelues in our Gallion: hauing taken our Swords, Harquebuſhes, and halfe Pikes, to goe to Land: after great labour wee attayned one of the Iles called *Pouladou*, but the Inhabitants would not let vs land, before they had diſarmed vs.

Shipwrack on the *Maldiue* Ilands.
Pouladou.

They ledde vs all together into a Houſe in the middeſt of the Ile, where they gaue vs Fruits, Cocos, and Limons. Then the Gouernour of the Ile came to vs called *Ibrahim*, who ſeemed very aged, he could ſpeake ſome words of *Portuguiſe*, by the meanes whereof he asked vs many things: after his people rifled vs, and tooke away all that wee brought, ſaying that it did belong vnto the King. Hauing beene in this Lodging the ſpace of a day, they tooke the Maſter of our Ship with two Marriners, and conuayed them to the King fortie leagues diſtant in the Iland of *Male*. The King ſent his Brother in law with many Souldiers to our ſhip-wrackt Veſſell, to get what they could.

Male chiefe of the *Maldiues.*

The Kings Brother in law when hee went away, ledde me and two others into the Iland of *Paindoüe*, where at our firſt comming the Inhabitants gaue vs a little food, but when they ſaw that our companions had money (this money was about fiue hundred Crownes, which we tooke while wee were in the ſhip and the firſt night we came on Land wee buryed in the ground, which they after digged vp wanting neceſſaries, but wee that were in the Ile of *Paindoüe* had none of it) they tryed by extremitie of famine to make vs to giue them ſome alſo, for they beleeued we had ſome. By reaſon of this euill reſolution of the Ilanders to giue vs nothing without money, wee were brought into great miſerie. All that wee could doe, was to gather Petiwinckles on the Sea ſhoare to eate, and ſometimes to meet with a dead Fiſh. This extremitie endured a long time, till that the Inhabitants ſeeing wee had no money, began to haue a little more commiſeration on vs; we offered our ſeruice to them, to doe what they would imploy vs about.

Paindoüe.
Miſerable famine.

I went often with them to the neighbouring Ilands to get Cocos, and ſometimes on Fiſhing, and in recompence of my labour they gaue me part of the Fiſh or Cocos. While wee liued thus, I endeauoured my ſelfe to learne the Language, which my companions deſpiſed. The Commander of the Ile ſeeing mee ſo ſtudious of their Language, began to eſteeme and fauour me. Then there came one called *Aſſaul Ocaounas Calogue*, a *Grand Signior*, to fetch the reſt of the Lead of our ſhip and ſome Iron Ordnance, and to make ſearch for the Money which the inhabitants of the Ilands had of our men. The *Signior* of the Ile of *Paindoue* and the *Catibe*, with thoſe that affectioned me, preſented me to this *Signior* that came from the King, and commended me to him: this commendation was the cauſe that the *Signior* began to fauour me: and alſo becauſe hee ſaw I could expreſſe my ſelfe in their Language, and daily ſtudied to learne it, hee tooke me with him to carrie me to the King.

He learnes the Language.

When wee arriued at *Male*, hee went preſently to the King to render him an account of the Voyage, and among other things failed not to ſpeake of mee to him. In the euening I went into a Court, whither the King was come to ſee that which was brought from our Ship. I ſaluted him in the Language, and after the faſhion of the Countrey, which pleaſed him, and gaue him occaſion to enquire much concerning thoſe things which were brought from the Ship: hee commanded the *Signior* that brought me, to lodge and entertaine me. The day following, I was buſied with relating to the King, the manners and faſhions of our people of *Europe* and of *France*. Hee made me ſee the Queenes, who imployed me diuers dayes in giuing anſwers to that which they asked me; being curious to vnderſtand the Habits, Manners, Marriages, and faſhion of our *French* Dames.

He is preſented to the King.

I was about foure or fiue moneths in good health, and wanted nothing but the exerciſe of my Religion and my libertie, hauing all things elſe to my content. After this, I fell ſicke of a hot burning Feauer. There paſſed not a day but the King and Queenes ſent to know how I did, and euery houre ſent mee delicious viands to eate, and thus I continued a great while. But afterward the King ſent me to the Ile of *Bandos* (a little Ile in ſight of *Male*) which hath a better ayre

Bandos.

then *Male*, where an experienced man by the Kings appointment recouered mee. Afterward the King gaue me a lodging neere him, and euery day riſe out of his owne houſe, and neceſſarie prouiſions for my ſuſtenance, hee gaue me alſo a ſeruant and money, and other preſents, ſo that I became ſomewhat wealthy after the manner of the Countrey. While I thus continued heere (deſpairing euer to returne into *France*) I was diligent to enquire of the people, their manners and cuſtomes, which heere I haue written and particulariſed.

§. II.

Deſcription of the Maldiues, *their thirteene Cantons, twelue thouſand Iles, Sea-changes, ſtrange Currents, Monſons, Maine-Inlets, blacke boyling Sea, Heate, Seaſons, Ciuilitie, and haire Ceremonionſneſſe.*

Scituation.

Their diſtance

THe Ilands of the *Maldiues*, begin in eight degrees of the Equinoctial line, on the North-ſide and end in foure degrees on the South-ſide. They are of an extraordinarie length, about two hundred leagues, but not aboue thirtie or fiue & thirtie leagues in Latitude. They are diſtant from the firme land, that is to ſay, from Cape *Comorin*, from *Coulan* and *Cochin*, one hundred and fiftie leagues. The *Portugals* reckon that there are foure thouſand and fiue hundred leagues by Sea, to goe thither from *Spaine*.

Diuiſion into 13 *Atollons*.

Force of the Sea.

They are diuided into thirteene Prouinces, which they call *Atollons*, which is a naturall partition according to the ſcituation of the places. Foraſmuch as euery Atollon is ſeperated from others, and contaynes in it ſelfe a great multitude of ſmall Iles; It is admirable to behold, how that each of theſe Atollons are inuironed round with a huge ledge of Rockes. The Atollons are all after a ſort circular or ouall, hauing each of them thirtie leagues, ſome a little more, ſome a little leſſe, and lye all one at the end of the other: from the North to *Suſans*, they almoſt touch one another: there are betweene two channels of the Sea, the one large the other exceeding narrow. Being in the middeſt of an Atollon, you ſhall ſee about you a great ledge of Rockes which impale and defend the Iles, againſt the impetuouſneſſe of the Sea. But it is a very fearefull thing euen to the moſt couragious to approach to this ledge, and ſee the waues come afarre off and breake furiouſly on euery ſide. For I aſſure you, as a thing which I haue ſeene a thouſand times, that the ſurge or billow is greater then a Houſe, and as white as Cotton: ſo that you ſhall view round about you as it were a very white Wall, eſpecially when the Sea is loftie.

12000. Ilands.

Kings Title.

Now within each of theſe Cantons, is almoſt an infinit number of Ilands, both ſmal and great. The Inhabitants told me, that there are about twelue thouſand. But I conjecture that there appeare not ſo many, and that they ſay twelue thouſand, to note an incredible number, and which they cannot count. It is true that there are an innumerable multitude of ſmall ones, which are as it were Hillockes of ſand, all vnpeopled. And moreouer the King of the *Maldiues* puts this number in his Titles, for hee is called *Sultan Ibrahim dolos aſſa ral tera Atholon*; that is to ſay, *Ibrahim Sultan*, King of thirteene Prouinces and twelue thouſand Iles.

Sea makes daily alteration.

Which notwithſtanding, the currents and daily flowing of the Sea diminiſh that number, as the Inhabitants informed me, who ſaid alſo that a proportion of the number of the people are conſumed, and that there are not ſo many as were accuſtomed to be anciently. Alſo they reported that within one of the Atollons, all the little Iles and Sea which part them, was one continued ground, and that it was in former times but one only Ile, cut and diuided after into many. And ſurely they which nauigate neere the *Maldiues*, diſcerne all within white, by reaſon of the ſand which is of this colour, vpon all the Flats and Rocks. The Sea thereabonts is very quiet and of a meane depth, inſomuch that the deepeſt entrance is not twentie fathomes; and yet heere are very few entrances: for a man may almoſt ſee the bottome euery where.

Danger by Sharkes and ſharpe ſtones.

A kind of Currall.

All the ſhallowes are ſtone, Rocke and ſand, ſo that when the tide is out, it reacheth not to ones waſte, and for the moſt part to the mid-legge; ſo that it were very eaſie to goe without a Boate throughout all the Iles of the ſame Atollon, if it were not for two cauſes. The one great fiſhes called *Paimones*, which deuoure men and breake their legges and armes, when they encounter them; the other is that the depths of the Sea are generally very keene and ſharpe Rockes which hurt them wonderfully that goe into it. And moreouer, they meete with many branches of a certaine thing which I know not whether to terme Tree or Rocke, it is not much vnlike white Corall, which is alſo branched and piercing, but altogether poliſhed; on the contrary, this is rugged, all hollow and pierced with little holes and paſſages, yet abides hard and ponderous as a ſtone. They call it in their Language *Aquiry*, they keepe it to make their Honey and Sugar of *Cocos*, hauing bruiſed them with little ſtones, and putting them to boyle with the water of *Cocos*, this is that which faſhions their Honey and their Sugar. It greatly hinders thoſe which waſh themſelues in the Sea, it was very difficult to me to gee ſo from Ile to Ile without a Boate, but they which are accuſtomed goe often.

Amongſt theſe Ilands there are very many, and as I beleeue the greateſt number, which are wholly vnhabited, and which haue neither Trees nor Herbs; others which haue no greene thing, and are but a moueable ſand: yet there are ſome which are for the moſt part ouerflowne at ſpring tides, and are diſcouered when the Sea is out, the reſidue are all couered with great Crabs (which they call *Cacoune*) and Cray-fiſhes.

Many of the Ilands are not inhabited.

There are great ſtore of Fowles called *Pinguy*, which heere lay and hatch, and here is ſuch a prodigious multitude of them, that a man knowes not (I haue often made triall) where to ſet his foot without touching their Egges, or young ones, or the old Birds, which flye not farre when they ſee men. The *Ilanders* eate them not, and yet they are very good meate, and as bigge as Pidgeons, their Feathers white and blacke. Theſe Iles which I haue ſaid to bee vnhabited, appeare afarre off white, as if they were couered with Snow, by reaſon of the great whiteneſſe of the Sand which is fine and ſubtle, as that of an Houre-glaſſe, and ſo hot and burning, that the Egges of thoſe Birds are hatched with great facilitie.

Prodigious numbers of the *Pinguy* Fowles.

Heat of ſands.

They haue great ſcarcitie of freſh water, ſome Ilands are well woodded and inhabited which haue not any; except ſome few, whither the Inhabitants are conſtrayned to go and ſeeke it from the confining Iles; alſo they haue inuentions to receiue raine water: and although they haue water in the Iles, they are not like one another, being better in one reſpect then another. All their Pit-water is neither very ſweet nor wholſome. They make their Pits in this manner, digging three or foure foot in the Earth, a little more or leſſe, they find freſh-water in abundance, and (that which is very ſtrange) not aboue foure feet from the Sea-ſhore, in places alſo which are often ouer-flowne. I haue obſerued that their waters are very cold in the day, principally at noone, and in the night very hot.

Want of water.

Pits how made.

Hot at night and cold at noone.

But to returne to the thirteene *Atollons*, here are their names beginning at the North Point, which is in the head, which the *Portugals* call for that cauſe *Cabexadel las ilhas*, and in the *Maldiues* Tongue, *Tilla dou matis*, in the ſame ſignification, that is to ſay, the *high Point*, which is vnder eight degrees of the Line on the North-ſide, in the ſame height that *Cochin* is. Now the firſt *Atollon* is called *Tilla dou matis*. The ſecond *Milla doue madoue*. The third, *Padypolo*. The fourth, *Malos madou*. The fift, *Ariatollon*. The ſixt, *Male Atollon*, which is the principall where is the Iland of *Malé*, chiefe ouer the others. The ſeuenth, *Pouliſdous*. The eighth, *Molucque*. The ninth, *Nillandous*. The tenth, *Collo madous*. The eleuenth, *Adou matis*. The twelfth, *Souadou*. The thirteenth, *Addou* and *Poua Molucque*, which are diſtinguiſhed into two little ones, and ſeparated, as the others, but are very ſmall, and therefore are accounted as one. Notwithſtanding, *Addou*, as the better giues name to the other.

Names of the *Atollons*.

Euery *Atollon* is ſeparated from his Neighbour by a channell of the Sea, which paſſeth betweene them. But although they cannot paſſe with great ſhips without periſhing, yet there are foure which are farre larger then the others, and may eaſily paſſe for great ſhips, notwithſtanding, it is very dangerous, and perillous to goe there, and eſpecially in the night: for it is certaine to bee ſhipwrackt (as we were) becauſe they ceaſe not to encounter certaine Shoalds and Rockes, which they ought to ſhunne. I haue ſeene amongſt the *Maldiues* many Sea-cards, where theſe were exquiſitely deciphered. Theſe people alſo are maruellous cunning to auoide them, and to ſaile through paſſages very dangerous without periſhing. I haue ſeene them often paſſe in the middle of the Bankes, Sands, and Rockes, through little channels ſo narrow, that they had roome only for their Barke, and ſometimes ſo euenly that they grated the Rockes on both ſides; and neuertheleſſe they went ſecurely in the middeſt of thoſe perils, and with a high ſaile. Once being with ſome of the Ilanders in a little Boate, which was not aboue foure fathome long, the Sea was higher then the two Pikes length, and ſo outragious and turbulent as could not be more. I thought euery moment that the billow would haue carried mee out of the Boat; where I had great labor to hold my ſelfe, and they were not a whit perplexed, nor did feare any thing. For they feare not the Sea, and are very skilfull to conduct Barkes and Boats, being made and accuſtomed to this from their youth, aſwell the Gentlemen as poore people, and it ſhould be a diſgrace to them to be ignorant in it. For this cauſe it is impoſſible to ſumme vp the number of Barkes and Boates which are throughout all the Iles, for as much as the pooreſt will haue one, the rich many. They neuer ſaile by night, but take Land euery euening, they ſaile not neither without ſight of Land without a Compaſſe, except when they goe out of their Iles, and goe ſome long Voyage. They carrie therefore little prouiſion, but buy daily whatſoeuer they need in diuers Ilands.

Foure principall channels.

The Natiues dexteritie in ſayling.

Numberleſſe numbers of Barkes.

No ſayling by night.

The greateſt part alſo of the Iles which are within the circuite of one *Atollon*, are ſurrounded with a ſhoald, and there are but one or two open places which are very ſtrait and difficult to heed: wherefore it is neceſſary that they vnderſtand well the manner actiuely to guide their Barkes, otherwiſe if they be defectiue the leaſt thing in the World, their Barke will bee ouerthrowne, and their Merchandize periſh. As for the men they can ſwimme well within thoſe parts of the Sea preſerues them daily, and to ſpeake truly, they are as it were halfe fiſhes, they are ſo vſed to the Sea, whither they goe daily either ſwimming, or roading or ſailing. I haue ſeene them many times within the ledge of Rockes where the Sea is calme, runne ſwimming

Shoalds.

Good Swimmers.

after the fiſhes, which they haue ſuddenly perceiued bathing themſelues, and haue taken them in their courſe. And this is vſuall. And yet they faile not often to loſe their Barkes, notwithſtanding all their dexteritie.

Strange Sea-currents.

The Monſons.

Inlets oppoſite.

The greateſt diſcommoditie is the current *Pyuarou*, which run aſwell to the Eaſt as the Weſt, in the channels of the Iles, and in diuers in-draughts of the Sea, ſix moneths on one Coaſt, and ſix months on another; yet not certainly, but ſometimes more, ſomeimes leſſe. This is that which deceiues them, and ordinarily caſts them away. The winds are alwel fixed as the currents, from the Eaſt quarter or the Weſt, but they vary ſometimes, and are not ſo ruled, fetching their Compaſſe toward the North or the South, and the current goes perpetuall his accuſtomed courſe, till the ſeaſon alter. It is a very remarkable thing, that whereas the *Atollons* are continued one at the end of the other, and ſeparated by channels of the Sea which goe thorow them, they haue open places and entrances oppoſite one to the other two on one ſide, and two on the other, by which meanes men may goe and come from *Atollon* to *Atollon*, and alway communicate together. Wherein may be obſerued an effect of the prouidence of God, which hath left nothing vnperfect. For if there were but two open places in euery *Atollon*, that is, one on one ſide, and another on the other; it were not poſſible to paſſe from *Atollon* to *Atollon*, nor from entrance to entrance, becauſe of the boyſterouſneſſe of the currents; which runne ſixe moneths to the Eaſt, and ſixe to the Weſt, and permit not to croſſe ouer, but force them downe. And when the two entrances are not aduerſe, but one on the Eaſt Coaſt, the other on the Weſt, men may eaſily enter, but not returne, except the ſixe monethes are ended, and the current changed. Now as theſe entries are diſpoſed, men may notwithſtanding the currents goe from one *Atollon* to another, in euery ſeaſon, and Traffique, and Merchandize freely together, as they doe; for as much as euery *Atollon* is open with foure entrances which are in oppoſition to their two Neighbours.

Forme of the Entrances and their danger.

The firſt. The ſecond, third, and fourth.

The entrances of theſe *Atollons* are vnlike, ſome competently broad, others very narrow, the largeſt is not more then two hundred paces or thereabouts; ſome are but thirtie, nay leſſe. On both the ſides of each of theſe paſſages are two Iles, on each ſide one; you would ſay that it were to guard the comming in, which ſurely were eaſie to doe, if they would, with Ordnance hinder the ſhips to enter, becauſe the largeſt hath not aboue two hundred paces. Now concerning the channels (which they call *Candou*) which diuide the *Atollons*, foure are Nauigable, where the great ſhips may goe to paſſe through the *Maldiues*, many ſtrangers ſhips of all ſorts paſſe often there, but not without perill, for there are a great number yeerely caſt away. It is not that they affect this paſſage (for all on the contrary ſhunne it, as much as may be) but they are ſituated in ſuch ſort in the middeſt of the Sea, and ſo long, that it is not eaſie to eſcape them, principally the currents carrie the ſhips thither againſt their wils, when the calmes or contrary winds take them, and that they cannot helpe themſelues with their ſailes, to make way againſt the currents. The firſt beginnes on the North-ſide, and is that where wee were ſhipwrackt at the entry of the ſhelfe of the *Atollon* of *Malos madou*. The ſecond approacheth very neere *Malé*, called *Caridou*, in the middeſt whereof is the greateſt of all the Iles, ſo hemmed in with Rocks as I haue ſaid. The third, is by *Malé*, ſtretching toward the South, and is called *Addou*. The fourth, is called *Souadou*, which is directly vnder the Equinoctiall Line: this is greateſt of all, hauing more then twentie leagues in wideneſſe.

No Compaſſe but in long Voyages.

Sea blacke as Inke; the water not.

The Ilanders going by the Iles and *Atollons*, helpe not themſelues with a Compaſſe, except in farre Voyages, but when they paſſe through the great channell they vſe it. All the other channels betweene the *Atollons* are very ſtraite, and full of Rockes and Shoalds, they cannot goe but in ſmall Barkes, and yet it is requiſite to haue great knowledge of the places to ſaile without danger. I found it ſtrange ſayling with the Ilanders in the channell, which ſeparates *Malé* and *Poliſdou*, and which beares the name of *Poliſdou*, and is ſeuen leagues broad or thereabouts, that the Sea appeares there blacke as Inke, notwithſtanding beeing taken vp in a Pot, it differs not from other water; I ſaw it daily boyle in bigge blacke billowes, as if it had beene water on the fire. In this entrance the Sea runnes not as in other places, which is fearefull to behold: I thought I was in the nethermoſt depths perceiuing not that the water mooued on one ſide or the other. I know not the reaſon, but I know well that the Natiues are greatly afraid of it: they very often encounter ſuch tortures.

Heat.

Dewes.

Winter,

Winds.

Seeing theſe Iles are ſo neere the Equinoctiall on both ſides, it may bee judged what is the qualitie of the Aire, which is very intemperate, and the heate exceſſiue. Notwithſtanding the day and night are alwayes equall, the nights are very coole, and bring abundance of dew. This cooleneſſe is a cauſe that the Countrey may bee more commodiouſly inhabited, and that the Herbs and Trees are fruitfull, notwithſtanding the heate of the Sunne. The Winter beginnes in the moneth of Aprill, and continues ſixe monethes and the Summer in the moneth of October, which endures ſixe other moneths. The Winter is without Froſt, but alwayes rainie. The Winds are violent from the Weſt Coaſt; on the contrary the Eaſt is extreame hot, and neuer cauſeth Raine.

Whence peopled.

They affirme, that the *Maldiues* haue beene heretofore peopled by the *Cingala*, (ſo they call the Inhabitants of the Iland of *Ceylan*.) But I finde that the *Maldiues* reſemble not at all the

Cingala, which are blacke, and very euill featured, and theſe are well ſhaped and proportioned, and little differ from vs, except their colour, which is Oliue. But it is out of doubt, that the place and the length of time haue made them more gracefull then thoſe which firſt inhabited the Iles. Adde alſo that there are ſeated a great number of ſtrangers of all parts, which inhabit there, (beſides the *Indians*) who from time to time haue been ſhipwrackt as we were. Wherefore the people which inhabit *Malé*, and round about to the North point are found more orderly, honeſt and ciuill: and they which are on the South-ſide toward the low point, are more rude in their Language and Faſhions, and not ſo well featured; and blacker, and alſo many women of the poorer ſort are naked without any ſhame, hauing only a little cloth to couer their Priuities: And for as much as the North-coaſt is daily more haunted and frequented with ſtrangers who ordinarily marrie there: Alſo that it is the paſſage of all the ſhips, which enrich the Countrey, and ciuilize it more and more, which is the cauſe that perſons of ranke and qualitie ſeate themſelues there more willingly, and not toward the South, whither the King ſends in Exile thoſe which he will puniſh with baniſhment. And yet the people which inhabit the South parts, are not inferiour in capacitie or Religion to the others, if it be not more for other things, but all their Gentry inhabit on the North Coaſt, where alſo they take their Souldiers.

Ciuilitie of the North parts. South barbarous.

The people is very Religious, greatly addicted to Manufactures of all kindes of Workes, wherein they excell, alſo in Letters and Sciences after their manner, principally in Aſtrologie, whereof they make great eſteeme. They are a wiſe and circumſpect Nation, very fraudulent in their Merchandizing, and their liuing in the World. They are valiant and hardie, and well ſeene in Armes, and liue in great order and policie. The women are faire, but that they are of an Oliue colour: and ſome are found as white as they be in *Europe*, yet they haue all blacke haire: but they eſteeme that beautie, and many make it to come ſo, wherefore they keep their Daughters heads ſhauen, till the age of eight or nine yeeres, not leauing them till then any haire but a little on their fore-heads, to diſtinguiſh them from Boyes, who haue none at all, yet this comes not lower then their Eye-browes, and after that the children are borne, they ſhaue them from eight dayes to eight dayes, which makes their haire very blacke, that would not be ſo elſe, for I haue ſeene little children with halfe flaxen haire.

Religion.

Women.

Haire-ceremonies.

The beautie and ornament of the women is to haue their haire very long, thicke, and blacke, which they accommodate and waſh often, and purifie with water and Lye made of purpoſe: hauing well waſhed and clenſed their heads and haire, they abide in the wind all diſheuelled, but within the compaſſe of their houſe, vntill it bee throughly dry; after they rub and oyle their haire with odoriferous Oyle, which cauſeth that their heads are alwayes moyſt and Oily. For they neuer wet their bodies men nor women, but after they oyle them, two or three times in the weeke for their haire, but for their bodie, oftener then there are dayes. As for their haire they are not obliged to waſh it, but when they haue accompanied together, and they are bound particularly euery Friday, which is their Sabbath, and in all their great Feaſts; the men on their Fridayes, the women on their ſeuerall Feaſts only, but ſleepe after it when they ſhall thinke good and according to their neceſſitie. The women alſo perfume their heads for a little reaſon which they haue, and ſo waſhed, oyled, and perfumed they attire themſelues, which is to bring all their haire from before backward, and draw it out as much as may be, that one haire may not moue nor wauer this way nor that way: after they tye them behind, or they make a great tuft bound on, for which greatneſſe, they hane a counterfeite Locke of mans haire, but as long as the womens, in faſhion of a Horſe taile; and to hold it, they garniſh it at the great end after the manner of a ([l]) and all the reſt of their haire is put in order: after the ([m]) of Gold or Siluer is couered with Pearles and Iewels according to their abilities: and ſome weare two of theſe falſe haires, becauſe it ſerueth to tye their haire behind, and make the tuft greater. They put alſo odoriferous flowers of the Countrey, which is not thereof defectiue.

Bathing and Oyling.

[l] *De dez a coudre.*

[m] *Dez.*

It is not permitted the men, but onely the Souldiers and Officers of the King, and Gentlemen to weare their haire long, who doe ſo for the moſt part, and as long as the womens, yea take as much paines as they to waſh, clenſe, and oyle and ſweeten it with flowers: and there is no other diffrence, but that the men bind their haire on one of their ſides, or right vp, or vpon the head, and not behinde as the women: alſo they neuer weare any falſe Periwigs: they are not compelled to weare their haire ſo, but ſhort or long, as they thinke good. I haue ſeene the King and the Princes, and greateſt part of the Grandes and Souldiers, who weare their haire ſhort, and they which weare them long, for the moſt part, when they are weary, or when they grow no more, cut them off to giue or ſell to women, for they haue no counterfeit haire, but mens, becauſe they neuer ſhaue the womens haire liuing or dead: the moſt part of theſe falſe haires come from the Continent, as from *Cochin*, *Calicut* and all the coaſt of *Malabar*, where all the men weare their haire long, which after they cut and ſell for women, as wel of the Countrey as Aliants. Their haire increaſeth there a great deale faſter then here, becauſe, as I coniecture, they ſo often waſh and oyle them, alſo by reaſon of the extraordinary heate, which cauſeth their haire to be thicker and harder, but neuer curled as with vs. Commonly alſo the men are hairy ouer all the bodie, yea ſo thicke as more cannot be imagined; hereof they boaſt, as if it were the ſtrength of nature; which

Increaſe of haire.

Hairie on their bodies.

yet they finde not alwayes true, and if a man bee not ſo hairy, they ſay, that hee rather reſembles a woman then a man, and deſpiſe him for it: but the women are not ſo hairy, and haue no haire but in ordinary places.

All Barbers and none.

There is no common Barbers, but euery one hath skill to ſhaue, as well men as women, and vſe no razor for it, nor any combe; but they haue ſizers of caſt copper, and looking-glaſſes alſo of copper, which they vſe inſtead of razors of ſteele, but not made as ours. They ſhaue themſelues after our faſhion: for the King and Peeres, there are men which account themſelues honoured to ſerue in this office, not for gaine, but for affection, being men of faſhion; the King ſends them preſents at the yeeres end. Alſo throughout all the Ilands there is neither man nor woman, rich nor poore, great nor little, which after the age of fifteene yeeres hath not all their furniture and inſtruments ſo to order their head: and they are very curious to take them off when it neuer ſo little grieues or troubles them.

Boyes and girles.

The maidens weare no coats till the age of eight or nine yeeres, but onely a cloth which reacheth from the girdle to the knee, which they weare from the time they begin to goe: but the boyes weare nothing till they are ſeuen yeeres olde and are circumciſed: they ſay that it is not neceſſary that their daughters ſhould weare any other robe the time aforeſaid, for that then their breaſts begin to beare out & increaſe, and it is needfull to couer them, as a thing which they hold as great a ſhame to ſhow, as here their priueties; and then they let their haire increaſe without any more cutting, but adorne and trim it, being then in the time to finde ſome to marry with; for before that they hold them as children, and permit not men nor boyes to ſpeake of loue to them, for that they are not acknowledged nor arrayed as maidens. Now the men being very old and couered with haire, as I haue ſaid, and not clothing their bodies from the girdle vpwards, they ſhaue not the haire on the breaſt and ſtomacke, but in ſuch a faſhion as they cut the haire in one place, and leaue it in another, to the end that it may appeare and bee like the faſhion of a caſed doublet.

Shame to let the breaſts be ſeene.

Beards of two ſorts.

The men weare their beards in two faſhions: one which is permitted to the *Pandiares, Naibes*, and *Catibes*, and other Eccleſiaſticall perſons, and thoſe which haue gone on pilgrimage to *Mecca*, and *Medinatalnaby* in *Arabia*, where is the Sepulchre of *Mahomet*, to weare their beard ſo long as they will, and not to ſhaue it but vnder the throat, and their vpper and lower lips, becauſe they would not for any thing being eating or drinking touch a haire, being the greateſt naſtineſſe and filthineſſe in the world: wherefore they haue no haire about their mouth; and I haue often ſeene that for finding onely one haire in a platter of meat, they would not touch it, and remained rather without eating, giuing it to the birds and other creatures, except any bodie would haue it. The other ſort of beards for the reſt of the nation, and the commoneſt is to weare a little one after the *Spaniſh* cuſtome, ſhauen about their mouth and vnder their throat, but without muſtaches, and in the cheekes they make like holes and faſhions with the ſizers, and they ſhaue them very cloſe, yet ſo that it may appeare. Their chin as we vſe now.

Neat ſuperſtition. Curioſitie.

Very niggards

In the meane while they curiouſly keepe the ſhauings of their haire and nailes, without loſing or letting fall any, and are carefull to interre it in there Church-yards with a little water: for they would not for any thing in the world goe vpon it, or caſt the leſt part into the fire; becauſe, they ſay, being part of the bodie it requires burying as wel as the bodie; and they incloſe it neatly in a little cotton, and the moſt of them wil be ſhauen in the porches of their temples or *Moſchees*. They are verie hardie and inſenſible in all this, and vſe no hot water in ſhauing them; their razors cut verie naughtily, and they doe nothing but poure a little cold water vpon it; and whatſoeuer hurt they doe, they complaine not, and ſay that it paines them not: this comes of cuſtome to them, for elſe they would be as ſenſible as we.

§. III.

Their Cocos and other fruits and food, their Trades and trading, Creatures profitable and hurtfull. Of Male *the principall Iland. Their Houſes,* Candou, *Languages, Apparell.*

Their food Millet.

THE *Maldiues* are very fertill fruit, and other commodities neceſſarie for the life of man. They haue abundance of Millet, which they call *Oura*, alſo of another little graine called *Bimby*, which is like to Millet, but that it is blacke as Rape-ſeed. Theſe graines ſow themſelues, and are reaped twice in a yeere. They make a kinde of meale, whereof they make pottage with milke and hony of Cocos, and alſo of Torteaux and Bignets, and many other ſorts of food. There grow alſo rootes of many kindes, one called *Itelpoul*, which growes in abundance without ſowing, and is round, and two handfulls in greatneſſe, like more or leſſe. Now they bruiſe it by rubbing it on a rugged ſtone, after they lay it in a cloth in the Sunne to dry, this is like our Amidon or wheate-flower, which they keepe as long as they wil, whereof they make pottage, and Torteaux and Galletus, which is a verie delicate meat, but that it a little ſurchargeth the ſtomacke, it muſt bee eaten while it is new. They haue plentie of another ſort of root, called *Alas*, of a very good taſte, which they ſow and cultivate, one ſort red, like red-parſnip, another white like nauews, and are ordinarily bigger then a mans thigh. They boile and dreſſe them in diuers faſhions, and keepe them a great part of the yeere; alſo they order them with hony and ſugar of Cocos, and it is a great part of the nouriſhment of theſe people. They call wheat *Godame* & rice *Andoue*, which grows not there, but is brought in great quantitie from the firme land. They eat and prepare it in diuers manners, boyling it only with water, and eat it with other viands in ſtead of bread. They boyle it alſo, after dry it and bray it, and of this bran, with egges, hony, milke, and butter of Cocos, they make Florentines, and verie good belly-timber.

Roots.

Hearbes and trees grow plentifully in all the Iles; many that beare fruit, others that beare none, whereof notwithſtanding they eate the leaues which are ſweet and daintie. There are Citrons, Pomgranets, Orenges in abundance; Bannanes, which the *Portugalls* call figges of *India*, and the *Maldiues* Quella, which is a great fruit, and multiplies exceedingly, delicious and of great nouriſhment; ſo that they nouriſh their infants with it in ſtead of broth. There is none more profitable then the Cocos or nut of *India*, which they call Roul, and the fruit Cate: they abound more in the *Maldiues* then in any place of the world: this onely tree ſerues for all neceſſaries of life, furniſhing them in great quantitie with wine, hony, ſugar, milke, and butter; and moreouer the pith or kernell ſerues to eate, with all ſorts of meate in ſtead of bread. Adde alſo the wood, barke, leaues, and ſhells make the greateſt parts of their moueables and vtenſills.

Hearbs, trees, and fruits.

Cocos.

There is ſuch ſtore of fire-wood, that they buy it not, for as much as the countrie is couered with all ſorts of trees: it is lawfull to goe and cut thoſe trees at any time when they haue need, which ſerue for nothing but to burne. Alſo there are whole Ilands full, whither euerie one ſend their ſeruants and ſlaues daily to fetch for their vſe. It is admirable that each of the thirteene *Atollons* produce ſundry fruits, although they are all vnder the ſame climate; yet euery one hath not that which is neceſſarie. You would ſay, that God would that theſe people ſhould viſite one another, here is ſuch diuerſitie: for what is plentifull in one place is rare in another. Although euery thing growes particularly in each place, yet it is little, and not ſo good and naturall as that which comes from the *Atollons* and Iles proper to it, becauſe it is brought from other places.

Trees common.

The people alſo haue followed in their habitations a like order, for the crafts-men are aſſembled in Iles apart, as the Weauers in one, the Gold-ſmiths in another, and ſo all the reſt. In briefe, none of their mechanick Arts are mingled, but each hath his Ile, yet they communicate one with another in this ſort: they haue cloſe boates, with a little deck, and goe from Ile to Ile trauelling and retayling their merchandize, and ſometimes are more then a yeere before they returne to their Ile and ordinarie reſidence. They carrie with them their male children, from foure or fiue yeere old, to learne and be accuſtomed to it. They lye alwayes in their Barkes, and drinke and eate there, and often worke alſo. Where I was on the *Maldiues*, there was found a Bird (which landed in an Iland) of prodigious ſhape and greatneſſe. It was three foot high, the body exceeding great, more then a man could fathom: the feathers all white as a Swan, the feet broad like Fowles that ſwim, the necke halfe a fathom long, the beake halfe an ell; on the vpper part at the end a kinde of crooked claw, vnderneth larger then aboue, whence hung a very great and capable bagge of a yellow gilded colour reſembling parchment. The King was much aſtoniſhed whence this creature ſhould come, and what was the nature of it: and enquiring of all men which came from other regions, at the laſt hee happened on certaine ſtrangers, who told him that this creature was particular to *China*, and that it was bred no where elſe, and that the *Chinois* vſe them to take fiſh, for this creature ſwimmeth on the water as other riuer Birds, and very long. It takes fiſh with great dexteritie, and fills the great purſe or bagge which hangs from the beake vnderneath, which is ſo great and capable, that it will hold many fiſhes each two feet long, which the King handling hard, wondred greatly how it was poſſible that this Bird ſhould come ſo alone from *China*, being diſtant more then a thouſand and two hundred leagues. The King made triall, cauſing them to tye and faſten his throat, onely giuing it leaue to breath, that it might not ſwallow the fiſh, but bring vp the poke full. I haue ſeene it often goe ſo on the Sea, and come with it full of fiſh. It goeth a long time on the Sea, and tarries there ſometimes a day, which makes me beleeue that it is not impoſſible that it ſhould come from *China*.

Crafts differing with the Ilands.

They haue Hens in ſuch plentie, that it is ſtrange, and coſt them nothing but the taking, for they are wild: in the Market they ſell them but for one *Sou* apiece, and thirtie ſixe Egges at the ſame price; this is the meate they vſe moſt next to fiſh. They haue ſtore of Pidgeons, of Duckes, of Rayles, and of certayne Birds which altogether reſemble Sparrow-hawkes, Muskets blacke and gray, which liue not of prey, but of fruits and many other differing kinds, all wilde and none domeſticke. The Crowes greatly indanger the Inhabitants; for they are ſo bold, that they will come into the Houſes; and take any thing, although men be preſent, of whom they are not awhit afraid. At the firſt, I thought they had beene tame and domeſticall, they are in ſo great abundance that they cannot be numbered, becauſe they kill them not. The Bats are as great as Rauens. They are greatly annoyed by the Muskitos or Gnats, which pricke very ſorely. But that which troubles them moſt are the Rats, Dormice, and Piſmires which are found euery

where,

Hens wilde.

Other Fowle. Crowes bold. Great Bats. Muskitos, Rats Mice, Piſmires, &c. Of theſe creatures ſee *Linſchot. C.* 45. who relateth the like in *Goa*.

where, with other ſorts of Creatures and Vermine which enter into their Houſes, and eate and ſpoyle their Graine, Prouiſion, Fruits, and tender Commodities, ſo that they are forced for to reſiſt them, to build their Lodges and Granaries on piles in the Sea two and three hundred paces from the Land, whither they goe in Boates, and there lay vp their graine and fruits to keepe them. The moſt part of the Magazines of the King are builded after this manner.

Sea-ſnakes.

Dogs dreadful and vncleane.

In the Sea there is a kinde of Snakes which are very dangerous. There are great ſtore of Cats, Foines, and Ferrets. There are no beaſts for riding; there are few great beaſts, wilde or tame. It is true that there are about foure or fiue hundred Cowes and Bulls: but they appertaine to the King onely who breedes them in the Ile of *Male*: whither they are brought from the firme land for curioſitie to multiply to that number; They eate them not, but in foure or fiue months in the yeere, and at great feaſts when the King cauſeth to kill one, and ſometimes he giueth one to the ſtrangers ſhips, whom hee will gratifie. There are alſo ſome Weathers which are the Kings. They haue no Dogges, yea are greatly afraid of them. While that I was there, the *Portugalls* of *Cochin* ſent two to the King for a raritie, who cauſed them incontinently to be drowned. If any touch a Dogge, he preſently goes to bath, as to purifie himſelfe.

Fiſh.

Sharkes.

Cheape victuall.

* Note.

The Sea is very full of fiſh, of all ſorts great and ſmall, principally becauſe it is ſhallow and calme within the *Atollons*. It is their chiefe ſuſtenance, either freſh with Rice or other meate, or fried with Oyle of Cocos, or ſod in ſea-water and dryed to keepe it. They ſend many ſhips daily laden to *Achen* in *Sumatra* and other places. There is one great kinde of fiſh which greatly vexeth them, for it deuoures the men when they bath or go a fiſhing. I eſcaped very hardly from being deuoured. A man may ſee a great number of perſons which haue loſt their armes or legges, or otherwiſe are lamed by this misfortune. The great abundance of all things cauſeth that victuall coſts little, and that euery thing is good cheape. Foure hundred Cocos may bee bought for one Larin, which is eight ſouſes: fiue hundred Bannanes for one Larin: in like manner after the ſame price an hundred great fiſhes, or a dozen of good Hens, or three hundred pound of Roots, and ſo of other things: ſo that there is no * Country in *India* where ſtrangers grow rich ſo ſoone, becauſe trading is good, and victualls cheape.

Male the principall Iland.

Vnhealthfull.

No walled Townes.

Their houſes.

The principall Iland is called *Male*, which giues name to all others: for the word *Diues* ſignifieth a number of ſmall Iles heaped together: it is very neere the middeſt of all other Iles, and is in circuit about a league and a halfe. It is fruitfuller then all the reſt, and the Staple and Mart of them, and of ſtrangers; the ſeat of the King and of the Court. By reaſon whereof it is beſt peopled, but vnhealthfulleſt; there dye many, whom they interre each a part, ſo that all the Ile is full; the Sunne, which is very hot, draweth vp noyſome and peſtilent vapours. The waters alſo are naught, the King therefore is compelled to ſend, for him and his houſe, to another Ile, where the water is better, and where they bury no bodie; ſo doe alſo the principall and men of abilitie in the Ile. Throughout all the Ilands they haue no encloſed Townes, no not in the Ile of *Male*. But all the Ile is repleniſhed here and there with houſes and buildings, either of Lords and Gentlemen, or of the common people, and alſo of others. Notwithſtanding the houſes are diſtinguiſhed by Streets and Wards, in a faire order, and all know their owne diuiſion. The houſes and edifices of the common people are of Wood of the Cocos, which they cut from the trunke of the Tree, they couer them with leaues of the ſame Tree, ſowed double one within another.

Sea-ſtones how drawne thence.

Candou ſtrange wood.

The Signiors and rich men build with ſtone, which they draw forth of the Sea, from vnder the Shelfs and Rockes, where they find as much as they will, of good length and greatneſſe. It is ſmooth and good merchandiſe, verie white, ſomewhat hard to cut and faſhion: but aſſoone as it raines on it, it loſeth its naturall hardneſſe and whiteneſſe, and becomes all blacke when it is beaten with the raine, or wet with freſh water: the manner of drawing them forth of the Sea is remarkable. There groweth in that Countrey a kind of Wood which they call *Candou*, which is as great as the Wall-nut tree here, like in the ſhaking leafe, and whiteneſſe, but wonderfull ſoft. It beares not any fruit, and is fit onely to burne: being dry they cut it into Plankes, which they vſe as we doe fire. This Wood is lighter then Corke. Hauing noted the ſtone within the water which they will haue, they faſten it with a great Cable. This is ordinary, for as I ſaid before, they are halfe fiſhes, very expert in ſwimming, their women ſwim as well or better then the men of theſe parts: ſo that they will goe on euery occaſion to the bottome of the Sea, fifteene or twenty fathoms deepe, and ſtay there a long time and marke the depths very often, to ſee where it is good laying their anchor. Sometimes alſo in ſtead of an anchor they chooſe ſome great rocke in the bottome of the Sea, and there faſten their Cable. Then after that they haue ſelected the ſtone, which they will draw vp, & that they haue bound it to their Cable, they take a piece of the wood of *Candou*, & tie or thruſt through (after they haue bored it) their cable right oppoſite to the ſtone, and after aloft adde a certaine number of theſe pieces, as many as ſhall be neceſſary, ſo that which is maruellous light, and fleeting aboue the water, pulls vp with it the ſtone and draweth it aloft, whatſoeuer weightie or ponderous a thing it bee, euen to a thouſand pounds. The Cannons and Anchors of our ouerwhelmed Ship were drawne vp thus. I haue ſeene that the Hauen of the Ile of *Male*, being full of great Rocks, ſo that the Ships could not ride nor anchor in ſafetie, clenſed and made nauigable thus in leſſe then fiue dayes.

They vſe alſo to take fiue or ſixe great pieces of this kind of wood, and binde them faſt in a row, and aboue ſet ſawed Plankes of the ſame Tree after the faſhion of a Hurdle, after eleuate it with little boords round, before, and behinde, and on the ſides, and in the middle to ſit. This ſerues them to goe to Sea, and paſſe from Ile to Ile: they principally fiſh in ſuch, euery man hath one, for they need but one to guide and conduct them. Another propertie of this Tree is, that rubbing pieces one againſt another, fire comes forth, and this is their kindling of fire. For chaulke they vſe ſhells found on the Sea ſide, which ioynes and conglutinats their buildings very well together.

Fire how kindled.

They haue two languages in vſe. The firſt, which is particular to the *Maldiues* and is very ample. The ſecond is the *Arabick*, which they greatly eſteeme and learne as wee doe *Latine*. Alſo it ſerueth them daily for their holies. In the *Atollon* of *Souadou*, and toward the South of the *Maldiues* they ſpeake a language hard to vnderſtand, and very clouniſh and rude.

Languages.

They apparell themſelues thus. Firſt the men tye about their priuities a great ſwath-band of cloth, which comes round about them, for feare that going or comming, or in doing any worke, they might be diſcouered. After, they put a little cloth of cotton died blew, or red, or ſome other colour, which goes no lower then their knees. Vpon that they put a great piece of cloth of cotton or ſilk (if they are a little rich and wealthy) which reacheth to their ankles, and gird it with a faire ſquare handkerchiefe imbroidered with gold and ſilke, which they fold in three corners, and ſpreading it vpon their backes make it faſt before; after for greater ornament they adde a little piece of ſilke of diuers colours, tranſparent as cobweb-laune, which is ſhort and extends no further then the middle of their thighes: and after all that they incompaſſe themſelues in a great girdle of ſilke, which is like to their turbant, and is well fringed; they let the ends hang before. Within this girdle, which ſerues them for a purſe, they put their money, and their bettele on the left ſide; and on the right ſide they weare their knife, which they eſteeme very honourable, and there is no bodie but weares one, no not the King. Theſe kniues are very well made, all of excellent ſteele, for they haue no inuention to mingle yron with ſteele. They which haue any meanes, weare the haft and ſheath all of ſiluer wrought and faſhioned. In the end of the ſheath on the top they haue a buckle of ſiluer, whereat hangs a little chaine alſo of ſiluer, whereto are tyed their tooth-pickers and eare-pickers, and other little inſtruments. Others, which haue not meanes to haue them ſo coſtly, weare the ſheath of wood wrought, the haft of a fiſhes bone, as of a Whale or other Sea creature, for they will not weare bone of any Land creature. They are very curious of their kniues, and thinke themſelues not well clothed, except they haue them at their girdle.

Their apparell.

Girdle.

Knife.

No land-bone worne.

They are not ſuffered to carry other Armes, except the Souldiers and Officers of the King, and they onely while they are in ſeruice of the King in the Ile of *Male*, or elſewhere ſent by him. They haue commonly at their ſide a waued dagger, which they call a *Cris*; they come from *Achen*, *Iaua*, and *China*. And moreouer when they goe in the ſtreet, they alwayes carry their ſword naked in one hand, and their buckler in the other, or elſe a iauelin. Their principall brauerie, is to weare about their girdle many chaines of ſiluer. There is not one man nor woman, boy nor girle, little or great, which will not haue of them according to the proportion of their goods and ſubſtance. Thereon they put their Treaſure, and ordinarily deſigne it to defray the expences of their Funerals. But none except the Grand Lords and Strangers weare them vpon their clothes to be ſeene: the other weare them hid vnderneath: and yet they will haue them to ſpeake of them, and ſhew priuately. The reſidue of their bodie from the Girdle vpward is naked; I vnderſtand of the common people, for the *Signiors* of qualitie are not ſo. Yet in their Feaſt dayes they couer themſelues with Ierkins and Caſſocks of Cotton or Silke which they faſten with Buttons of gilt Copper. Theſe Ierkins are of all ſorts of colours, but the edges are welted with white and blue. The ſleeues come but to their elbow; they ſay, if they ſhould deſcend to the wriſt, as ours, they ſhould not haue the free mannaging of their armes. They put on alſo coloured linings, which are very ſtrait, and reach from the ankles to the waſt, which they faſten alſo on the bottome with gilded buttons.

No Armes ordinarie.

Siluer chaines.

Nakedneſſe.

Ierkins.

The chiefe men array themſelues ordinarily with Ierkins and Caſſockes. A great number on Feaſt dayes vſe another kind of gallantry: they bruiſe Sanders and Camphire on very ſlicke and ſmooth ſtones (which they bring from the firme Land) and ſometimes other ſorts of odoriferous wood; after they compound it with water diſtilled of flowres, and ouerſpread their bodies with this paſte, from the Girdle vpwards, adding many formes with their finger, ſuch as they imagine: it is ſomewhat like cut and pinked Doublets, and of an excellent ſauour. Sometimes they bind together faire flowres, and of the beſt ſent. They dreſſe their Wiues or Lemmons in this ſort, and make vpon their backes workes and ſhadowes, as they pleaſe. This is one kind of brauery which is much vſed, but they dare not preſent themſelues ſo trimmed before the King, nor within the Palace. Vpon their heads they weare red Turbants, or diuerſified into various colours, the richer ſort of Silke, the poorer of fine Cotton. The Souldiers and Officers of the King attire themſelues after one faſhion, which is not permitted to others, putting often on their heads imbroydered Hand-kerchiefes, which others may not. All the people goe naked on their feet, and often on their legges, yet within their Houſes they vſe a kind of Slippers or Sandals

Paſt-garment.

Skin prints.

Souldiers and Officers attire.

Barefeet.

dals made of wood, but when any of their Superiours come to viſit them, they pull off their Sandals, and remaine with bare feet.

Womens habit.

Bracelets heauie.

Chaines.

Eare-tires.

The women haue a great cloth of Cotton, or of coloured Silke which comes about them from their middle to their ankles, and ſerues them for a Coate. Vpon that they put a Robe of Taffata, or very light Cotton, but very long: It deſcends to their feet, the borders are blue and white; it is very like the Smocks which women weare in theſe parts. It is a little open on the necke, and faſtned with two little gilded Buttons, and ſo before in the Throate, without any more opening in the boſome: ſo that when they will giue their children ſucke, they are conſtrayned to pull vp their Garments, yet without any indecencie, by reaſon of the cloth which they vſe in ſtead of a Coate. Their Armes are laden with great Bracelets of Siluer, ſometimes from the wriſt to the elbow; the poorer ſort weare them mixed with Braſſe, others of fine and maſſie Siluer, ſo that there are ſome found with three or foure pound of Siluer on their Armes: and moreouer they haue Chaines of Siluer on their Girdles vnder their clothes, which are not ſeene, but ſometimes when their Garments are very lightſome. They haue many Chaines of Gold about their neckes if they be women of ranke and faſhion, or they knit together pieces of Gold Coine, which comes thither from *Arabia*, or elſewhere from the Continent. In their eares they weare very rich pendants according to their wealth, but they weare them not after the ſame faſhion we doe heere. For the Mothers pierce the eares of their Daughters when they are young, not only in the lap or fat of the eare, but all along the griſtle in many places, and put there threeds of Cotton to encreaſe and keepe the holes, that they may put when they are greater little gilded nailes, to the number of twentie foure in both eares. The head of the naile is commonly adorned with a precious Stone or Pearle, alſo in the lap of the eare they haue an earing faſhioned after their manner. When the women goe in the ſtreets either in the night or day, (although they go ſeldome in the day) they weare a Veile vpon their heads; but they put it downe going with the Queenes or great Ladies, or with their betters, but not at all before men, no, not before the King; but on the contrary they will hide themſelues more when they imagine that men eye them.

It is obſeruable, that none neither man nor woman, except the Prince or *Grand Signior* dare weare any Rings ſet with Stones, nor Iewels, nor Bracelets, Carkanets, or Earings, nor Chaines of Gold without permiſſion from the King, if they bee men, or from the Queenes, if they bee women. This permiſſion they buy, except they conferre this benefit on them, as they doe often to the women.

Gold prohibited.

Strangers priuiledged.

None, neither Queenes nor Princeſſes may weare Bracelets and Rings of Gold on their Armes and Legs: but for any other ornament it is permitted them to haue Gold; but although the Rings of their Feet and Legges are of Siluer, they may not weare what quantitie they will, if they be not of great Birth and Originall, nor put Rings on their fore-fingers, except the Queenes, the Princeſſes and great Ladies on the middle-fingers; all other women with permiſſion on the two other fingers, the men only on their thumbe. So euery one knowes his ranke and degree, and what ornaments he muſt haue aſwell for himſelfe as his Wife, and there is no confuſion in it, If the Wife of any one which hath not accuſtomed to goe braue before, beginne to goe more gay, or if a man weare Rings ſet with Iewels on his finger, although in ſo doing hee exceeds not that which is permitted him; yet they impoſe on him a greater Taxe for this: except the Officers of the King and of the Queenes, which pay no Taxes, nor the Inhabitants of the Ile of *Malé*, yet they are burthened with other charges, and pay many extraordinary expences. The Strangers and their Wiues haue priuiledge to attire themſelues as they wil, to weare what ornaments and coſtlineſſe they will, without permiſſion, euen as the great Princes, or the King himſelfe. In briefe I obſerued, that the Strangers haue more Priuiledges and Immunities then the Naturals. Alſo the *Pandiare*, the *Naybes* and *Catibes* of the Ile of *Malé*, and other Ilands may dreſſe and array themſelues as they pleaſe, without being bound to the Lawes for this thing as others.

Womens cuſtomes.

The women are curious to tricke and trimme themſelues handſomely. They haue a cuſtome to make the nailes of their feet and hands red. This is the beautie of the Countrey: they make it with the juice and moyſture of a certayne Tree, and it endures as long as their nailes. Certainly they appeare very faire and beautifull, aſwell becauſe they attire themſelues neatly, as becauſe they are wel-fauoured, of a good proportion, and very prettie.

§. IIII.

§. IIII.

Rites of Meate and Drinke, Bathing, Superſtitious Obſeruations: Diſeaſes. Education of Children. Fiſhing, Faſhions, Luſts.

Feaſting.

THey neuer eate together, but with men of their owne Ranke and Qualitie; counting it a diſhonour to eate with their inferiour: Alſo they feaſt ſeldome, except at their Feſtiuals and Solemnities. If they wil at other times entertaine their friends, they prepare a Seruice of many Diſhes, and ſet it on a great round Table couered with Taffata, and ſend it into his Houſe whom they will feaſt: which they hold a great honour.

Feeding.

Being in their owne houſe they loue not the others ſhould ſee them eate, and goe therefore to the furtheſt ſide of their houſe, letting downe all the clothes and Tapiſtrie which are before them, that ſo they may be vnſeene. Before they eate, they ſay their Prayers. They haue no other Table then the floore of their Lodgings, which is couered with a little fine Mat, whereon they ſit croſſe-legged.

Neatneſſe.

They vſe no Naperie, but for feare of waſting their Mats they vſe great leaues of the Bannanes whereon they ſet their Diſhes, and others before them in ſtead of Trenchers: they are ſo neat in their feeding, that they ſhed nothing in the place where they eate, no not one drop of water, although they waſh their mouth before and after their repaſt.

Diſhes.

Their diſhes are of Earth, figured after the maner of the Country, and come from *Cambaya*; as good as *China* Porcelane, and ſo common that all vſe them. But they haue no Platter of Earth or Porcelane, which is not after the faſhion of a Box round, varniſhed and nealed, and a couer of the ſame matter. The poorer ſort haue couered Platters in ſtead of theſe Boxes, which coſt little.

Piſmires troubleſome.

The reaſon is becauſe of the Ants, which in great numbers fill euery place, ſo that it is very difficult to keepe any thing without a couer.

Nicetie.

They are alſo ſo nice in their Diet, that they will not taſte of any meate wherein hath fallen a Flye or an Emit, or any little creature, or the leaſt filthineſſe, ſo that they will giue it to the Birds when they come: for they haue no minde to giue it to the poore, to whom they neuer giue any thing which they would not haue, or which is not aſwell dreſſed as for themſelues.

Charitie.

Wherefore when the poore come to their doores, they make them come in, and make them as good cheere as for themſelues; ſaying, that they are the Seruants of God aſwell as themſelues. The *Grand Signiors* and rich men haue no other Veſſels then other men, although they might haue them of Gold and Siluer, yet their Law forbids it. If a diſh happen to be a little riuen or crackt, they eate no more in it; ſaying, that it is polluted.

No Plate. Finger-ſpoons.

They vſe no Spoones neither to eate Rice nor Honey, nor any liquid thing, but take them with their fingers, which they doe neatly and nimbly without loſing any thing, for they account it the greateſt inciuilitie in the World to let any thing fall in eating. In the meane while alſo, none dare ſpit nor cough, but muſt riſe and goe forth.

Dexteritie.

In eating they neuer vſe the left hand, becauſe therewith they waſh their Priuities. They willingly eate at the beginning of their feeding a Cocos halfe ripe, and drinke the water of it; ſaying, that it is healthfull, and looſeth their belly.

Quicke at meate.

They eate all greedily and in haſte, holding it mannerlineſſe not to be long in eating: and in the meane while, though they be in company, they ſpeake not a word.

Drinking rites.

To drinke while they are eating, is reckond clowniſhneſſe, but after they haue eaten their fill, they drinke once. Their drinke is commonly of water, or of Wine of Cocos drawne forth the ſame day: they haue alſo other ſorts of drinkes for the King and Nobles, or at their great Solemnities. They drinke in Copper Cups well wrought, with couers on them.

Bettell.

After their repaſt, and when they haue waſhed, they preſent a Platter of *Bettell*, in ſtead of ſweet meates. For the moſt part they haue no ordinarie houre of eating, but eate at all houres when they are hungry.

No man cooke.

Their Wiues and Daughters prepare and dreſſe their meate, and not men. It is the greateſt iniurie that a man can doe to one, to call him *Ciſday*, that is to ſay *Cooke*: and if any bee found to addict themſelues to this, they are mocked and deſpiſed euery where, in ſuch ſort that they eſteeme them not for men but women: and they dare not accompany with any but women, nor doe any other exerciſe; alſo they make it no difficultie to leaue them with them.

Butcher-rites.

When they kill any creature for their food, they haue many Myſteries. They cut the throat turning themſelues toward *Mahomets* Sepulchre, and ſay their Prayers, and all ſpeedily let it goe, or goe forth, not touching it till it be thoroughly dead. If any touch it before, they caſt away the fleſh, and eate it not. Alſo they cut it not euery-where, but in a certaine place of the throat, otherwiſe they eat it not, and euery one vnderſtands not this, but principally their Prieſts or *Mondius* know it: they which enterprize it muſt bee ancient and not yong, and ſuch as haue had children.

Superſtition.

In all their actions they are very ſcrupulous and ſuperſtitious. After they haue ſlept, whether in the night or day, they faile not preſently after they are awake, to waſh their eyes and face, and rub them with Oyle, and put alſo a certaine blackneſſe vpon their eye-lids and eye-browes: they dare not ſpeake nor bid any good morrow till they haue done thus; they are carefull to rub their Teeth, and to waſh and clenſe them, ſaying furthermore, that the Red colour

Bettell and *Arecka.*

Bathing.

Superſtions.

of *Bettell* and *Arecka*, which they chawe continually takes the better: ſo that they haue all red Teeth, by reaſon of champing of *Bettell*, & they account this brauerie. They carrie it alſo alwaies about in the pleats of their Girdle, and it ſhould be a diſhonor to be found without it; it is the cuſtome when they encounter one another by the way interchangeably each to giue the other ſome of his. They bathe often in the day, not only for pleaſure and commoditie, but for Religion, or entrance into the *Moſche:* they waſh their Extreems after they haue made vrine, or done their neceſſities, they waſh their Priuities with the left hand, or they waſh all their bodie, which they call *Iunan*, according to their Feaſts with diuerſities of formes and ceremonies. So that when they waſh in publike, as they doe, a man may know wherefore they bathe, as if they haue accompanied with their Wiues whether by night or by day, they plunge their head three times vnder the water. When they are to goe any Voyage, they deſire not to meet or touch any body, and if any diſaſterous thing chance to them, they attribute it to him who toucht them. Aboue al when they goe on fiſhing, they muſt not ſalute any, nor bid them good morrow. From the going downe of the Sunne on Thurſday in the Euening, till the day ſollowing about three or foure of the clocke, they will not permit any thing to be carried out of their Houſes, although their deereſt Loue, or their Father would borrow any thing, they would not giue it them, neither will they render that which ſhall be ſent for, although it bee not theirs: yet they will receiue any thing, and let it enter into their houſes in the meane-while without any ſcruple. They wrangle not nor quarrell together, although there be enmitie betweene them; aboue all take heed of reproaching.

Their *Æolurites.*

Superſtitious neatneſſe.

In ſailing, if they be ſurprized with contrarie winds, of calmes or ſtormes, they make Vowes to him which commands the winds, whom they call not God, but King. There is no Ile where is not found a *Siare*, as they call it, which is a place dedicated to the winds, in a deſolate corner of the Ile, where they which haue eſcaped danger, make Offerings daily of little Boates and ſhips made purpoſely, full of Perfumes, Gummes, Flowres, and odoriferous Woods. They burne the Perfumes, and caſt the little Boats into the Sea which goe floting till they be burned, for they put fire in them; to the end, they ſay, that the King of the Winds may accept them. Alſo they ſet not willingly their ſhips and Gallies afloate, but they kill Hens and Cockes, and caſt them in the Sea before the ſhip or Boat which they will vſe. They beleeue alſo that there is a King of the Sea, to whom in like ſort they make Praiers and Ceremonies in their Nauigation, and when they goe on fiſhing, fearing vpon euerie errour and offence, the Kings of the Winds and of the Sea. So that being on the Sea they dare not ſpit on the windie ſide, nor caſt any thing ouerboord, for feare that they ſhould be angrie with them: alſo they neuer looke behind them. All the Boates, Barkes, and ſhips are deuoted to the powers of the Winds and of the Sea: and ſurely they reſpect them as if they were their Temple, keeping them neate, and neuer committing any filthy and diſhoneſt thing in them. They haue alſo the Kings of the other Elements (as they call them) and eſpecially that of Warre, but all with great Ceremonies.

Characters. See the like in *Iobſons* Notes of *Gambra.*

Magicians.

Deuil inuoked.

They greatly eſteeme certaine Characters, which they call *Tanide*, which they weare vnder their Garments, incloſed in little Boxes, which the Rich make of Gold or Siluer. They weare them often on their armes, on their necke, or at their Girdle, or elſe at their foot, according to the ſubiect of the Diſeaſe; for they weare them for all things as well offenſiue as defenſiue, that they ſhould loue or be loued, or hate, or to heale or cure any Maladie. The Magicians and Sorcerers ſell them theſe for monie, and tell them that it brings them good lucke, and heales their Diſeaſes. They haue few remedies for their Maladies, but haue recourſe to the Magicians and Sorcerers, who are their only Phyſicians. They beleeue alſo that all their euill is cauſed by the Deuill to vexe them, who is the only cauſe of their Deaths and Diſeaſes. Therefore they call vpon him, and offer Flowres to him, and prepare Banquets of all ſorts of Viands and Beuerages, which they ſet in a certaine ſecret place, where they let them conſume, if no poore people happen to take them away. For the ſame purpoſe they kill Cockes or Hennes, turning them towards the Sepulchre of *Mahomet*, after leauing them there, praying the Deuill to accept of them.

Feuers.

Decenniall Diſeaſe.

Blindneſſe.

Tetters.

The Feuer is common among them; but moſt dangerous to ſtrangers. From ten yeeres to ten yeeres, here comes a Diſeaſe called *Curinadiri*, for which they abandon one another, as if it were the Plague. It is like the ſmall Pockes, and kils many. The diſeaſes of the Eyes are very common, I haue ſeene a great number blind, and the moſt part haue little Eyes. It happens alſo often that hauing beene long in the Sunne in the height of the day, after the Sunne is downe, they ſee not at all, whatſoeuer fire or light be put neere them, although it were a hundred Torches, yet without feeling any other euill. To heale it, they boyle the Liuer of a Cocke, and write words and Charmes, and ſet it toward the point of the ſetting of the Sunne. My Companions and I were ſometimes vexed with this Maladie: but hauing learned the Receit, wee tooke the Liuer of a Cocke, rejecting their Charmes, to ſee if that would ſerue, and wee found that it healed vs as well as them, without obſeruing their Sorceries. They are much ſubject to the Icch, which they heale with Oyle of Cocos. Remedileſſe Tetters terrifie them much: ſome haue almoſt their whole bodies ouer-runne with them. Theſe euils come by reaſon of the quantitie of Salt-fiſh which they eate, and alſo becauſe they ſeldome ſalt their meates, but powre Sea-water to it.

In the Winter, although the Raines are continuall, yet they goe bare-foot, they haue vnder their feet and betweene their toes, a kind of hand-worme, which breeds in the fleſh, it maketh Wheales and Puſhes full of water, which after they increaſe ingender Vlcers, which greatly hinders their going. They are alſo troubled all ouer the bodie with theſe Wormes. They haue all commonly great Spleenes, and are ſubject to obſtructions, and endure much euill. They haue ſome Receits and Compoſitions of Herbes and Drugges for diuers Maladies, and principally for wounds, which they heale very cunningly.

Bare-foot.
Feet wormes.
Splenetike.

They vſe no bindings nor linnen to their Soares, but only Ointments. Cathaires and Fluxes ſometimes tronble them, and aches in the bones. The *Neapolitan* diſeaſe is not very frequent: they heale it with *China* wood, without ſweating or any other thing, they call it *Farangui Baeſreur*, this Maladie came from *Europe*, whoſe Inhabitants they call it *Farangui* or *Frangui*. They are neuer troubled with the Tooth-ache; it ſeemes their ordinary chawing of *Bettell* is the cauſe hereof. As ſoone as their Infants are borne, they waſh them in cold water ſixe times a day, and after they chafe them with Oyle, and continue this waſhing a great while: and moreouer, when they make Vrine, or doe Natures Office, they waſh their Priuities with water.

Rheumes.
Europeans called *Frankes*.
No Tooth-ache.
Hardineſſe.

The Mothers nouriſh their owne Children, and dare not put them forth to nurſe to others, no not the Queenes, ſaying ordinarily that the beaſts bring vp their young, but they haue Seruants to tend, carrie, and gouerne them. Beſides the breſt they make a kind of Pappe, of Rice or Honey, brayed and macerated, after boiled with Milke and Sugar of Cocos. The moſt part (eſpecially the pooreſt) giue them Bananes. They neuer ſwaddle their Children, but let them goe free, and yet I neuer ſaw any deformed. Now their Couch hangs in the Aire, within little Beds of coard, or little Chaires, where they ſhogge and rocke them. At the age of nine moneths they begin to goe.

Nurſerie of Infants.

At nine yeeres old they bring them vp in the ſtudies and exerciſes of the Countrey. Theſe ſtudies are to learne to write and to reade, and to vnderſtand their *Alcoran*, and know what they are bound to doe. Their Letters are of diuers ſorts, the *Arabicke* with ſome Letters and Points which they haue added to expreſſe their Language: another whereof the Character is peculiar to the Language of the *Maldiues*, and moreouer, a third which is the vulgar of *Ceylan*, and of the greateſt part of the *Indies*. They write their Leſſons on little Tables of wood, which are white, and when they can ſay their Leſſon by heart, they blot it out, and white it againe. If the writing bee to abide and remaine perpetually, they write vpon Parchment which is made of the leafe of the Tree called *Macore Queau*, which is a fathome and an halfe in length, and a foot broad. To teach their Children to write, they haue Boards made of wood purpoſely, very ſmooth and plaine, whereon they ſpread very fine and thinne Sand, after with a Bodkin they make the Letters, and make them imitate them, blotting out the Rule which they haue written, and neuer vſe herein any Paper.

Education.
Letters peculiar.
Learning to write.
Leafe Parchment.

They carrie as great reſpect and reuerence to their Tutors as to their Fathers: ſo that they may not contract Marriage together, as being allied in Affinitie. There are ſome found among them who follow their ſtudies, who are very skilfull in the *Alcoran*, and Ceremonies of their Law; they are principally the *Modins*, *Catibes*, or *Naybes*. Theſe two Offices are compatible, for a *Catibe* may be a *Naybe*, and a *Naybe* a *Catibe*.

New Kindred of Teachers.

The Mathematickes are there taught, and are greatly eſteemed, eſpecially Aſtrologie, which many ſtudie; for they conſult with the Aſtrologers about euery thing: They will enterprize nothing without their aduice. They will not only know their Natiuities and time of their Births, but alſo if they build, whether with wood or ſtone, they muſt enquire of the Aſtrologer, what houre will bee beſt to beginne, that it may bee vnder a good Conſtellation: or if they employ a Boate, although they doe it diuerſly, taking a different day or houre for a ſhip of Warre, or of Merchanchize, or a fiſhing Barke. If they vndertake any Voyage, or any thing elſe, they enquire of the Aſtrologer what ſhall be the iſſue, and whether the day bee good or euill, if the Planet be fauourable or vnfortunate. Whatſoeuer ſiniſter accident happens to them, they attribute the cauſe to the day, and take it patiently, ſaying, it is the will of God that hath brought it to paſſe.

Aſtrologie.
Diuinations.

The Ilanders are much exerciſed in Armes, either to ſerue with a Sword and Buckler, or readily to bend the Bow, or vſe the Harquebuſe, or mannage the Pike: they haue Schooles, the Maſters whereof are greatly honoured and reſpected, and ordinarily the *Grand Signiors* vſe this exerciſe. They haue no plaies but the Ball and Tennice, which they receiue and caſt forth with great agilitie, although it be not but with their feet.

Armes.

Their greateſt exerciſe is fiſhing, which all in all places of the *Maldiues* vſe indifferently, without hauing any (as in other places) certaine perſons of this vocation, or certaine places proper to it, which are not publike. This exerciſe they account honeſt and honorable, wherein alſo the Gentlemen exerciſe themſelues as they doe heere in hunting. The King hath twelue perſons appointed to guide and conduct his Boat when he goeth on fiſhing, and to prepare all things neceſſarie for it.

Fiſhing.

Strange formes of taking fiſh.

They haue an admirable quantitie of great Fiſh, as ***Bonitos, Albachores,*** guilt-heads and others which are very like one another, and of the ſame taſte, and haue no more skales then the Mackrell. They take them in the deepe Sea, on this faſhion, with a line of a fathom and a halfe of great round Cotton thred made faſt to a great Cane. Their hooke, is not ſo much bowed as ours, but more ſtretched out, & is pointed in the end like a Pin, without hauing any other beard or tongue. They faſten not on their Bait, but the day before prouide a quantitie of ſmall Fiſh, as great as our little Bleaks, or Roches, which they find in great number on the Banks and Sands, and keep them aliue incloſed in little purſnets (made of the Thred of Cocos) with little Maſhes, and let them hang in the Sea at the Sterne of their Barkes. When they come into the deepe Sea, they ſow about their little Fiſhes, and let their Line hang downe. The great Fiſh ſeeing the little Fiſh, which is not frequent in the deepe Sea, runne together in great ſhoales, and by the ſame meanes they faſten them to their hookes, which they white and trim ouer; ſo that being a rauenous and fooliſh Fiſh, it takes the whited Hook, thinking it is a white little Fiſh. They doe nothing but lift their Line into their Boat, and the Fiſh falls off preſently (being not ſtrongly faſtened) and then they put it into the Sea againe; thus they take a ſtrange quantitie, ſo that in three or foure houres their Boates are in a manner full; and that which is remarkable, they go alwayes with full ſayle. The Fiſh which they take thus they generally cal in their language *Cobolly Maſſe,* that is to ſay, the *Blacke Fiſh,* for they are all blacke.

King of the Sea.

Generall fiſhing.

They haue another ſort of fiſhing on their bankes, when the Moone is in the change, and when it is at the full, three daies each time. This they doe on Rafts made of the Wood, called *Camdou.* They haue great Lines of fiftie or ſixtie fathome pitched ouer. In the end they hang hookes whereon they faſten the baite as we doe, and thus take great quantitie of fiſh, one kinde very delicious, which they call the *King of the Sea.* They haue all ſorts of Nets and Toiles made of Cotton twine, Weeles and other Inſtruments of fiſhing. Neere the Sea ſhoare, and where it is ſhallow, they paſſe their time, and take delight in fiſhing for ſmall fiſh, like Pilchards with caſting Nets. Twice in the Yeere at the Equinoctials, they make a generall fiſhing, a great number of perſons aſſemble together in certaine indraughts of the Sea. The Sea at that time ariſeth higher then all the times of the Yeere, and paſſeth the limits of other Tides, the Ebbe after the ſame proportion recoiles and retires, diſcouering the Rockes and Shoalds, which at other times appeare not. In theſe places while the Sea is going out, they obſerue ſome fit corner, and ſet about it great ſtones, one vpon another to a great height, ſo that it reſembles a round Wall or Raueling. This incloſure hath fortie paces in circuit or compaſſe: but the entrance is but two or three paces large. They gather together thirtie or fortie men, and euery one carrieth fiftie or ſixtie fathome of great coard of Cocos, where from fathome to fathome they tie a piece of the Barke of dried Cocos, to make it float on the water, as we vſe Corke: after, they tye them together, and ſtretch them out in a round vpon the flats. It is ſtrange, that all the fiſh which is within the coard, finding themſelues taken, although there bee no other Nets nor Inſtruments, but the Coard which ſwimmeth on the water, but the fiſh fearing the Line and ſhadow of the Line; ſo that they dare not paſſe vnder to eſcape, but flye from the Line, thinking that it hath a Net vnderneath: The men goe all driuing them to the incloſure of ſtone, drawing vp the coard by little and little ſome in Boates, and ſome in the water (for vpon theſe flats the Sea is ſhallow, and not aboue necke high for the moſt part leſſe) ſo moderately drawing vp the Line, the fiſh flye from it, and are locked vp in the incloſure, ſo that in the end the Line being all drawne vp, all the fiſhes enter in: and they ſpeedily ſtop the entrie with Faggots of boughes and leaues of Cocos, bound end to end, twentie or thirtie fathome, and compacted together about the greatneſſe of a man, and ſo when the Sea is out, the fiſh remaine taken on the dry Land. They often take thus of all ſorts ten and twelue thouſand or more. This fiſhing they make but once in ſixe monethes, vpon euery flat, and euery time continues fiue daies, and they change daily their diuiſions, and returne not often into the ſame place to fiſh in this manner, except at another Equinoctiall.

Lecherie.

The people are aboue meaſure ſuperſtitious, and addicted to their Religion: but yet extreamly giuen to women, wanton and riotous. There is nothing commoner then Adulteries, Inceſt and Sodomie, notwithſtanding the rigour of their Lawes and Penalties: As for ſimple Fornication, there is nothing more ordinarie: they count it not a ſinne, neither their Wiues, nor Daughters which are not married, make it no great matter to yeeld themſelues to their Friends, and after (which is very execrable) to euacuate their Fruit by making an abortion, or deſtroy their children which are not legitimate. The women are ſtrangely impudent, and the men are not leſſe vitious (but they cannot be more) and very effeminate. All their deſire is to procure (if they can) ſome Receit, that they may better content their Wiues, and be more ſtrong to exerciſe their Fornications. I thinke they ſpend all their goods on this; hereof they continually ſpeake, and are very diſſolute in their words, and almoſt neuer ſtirre from their Wiues, of whom they haue pluralitie, to three, which is the cauſe that they cannot ſatisfie each of them: alſo the Aire of the Countrey is hot, and exhales part of their ſpirits and courage: and alſo their continually ſoftening their fleſh in the water, and that the moſt part eate *Opium,* or *Aphion,* as they call it, which tipples, intoxicates and duls them. The women (as I haue ſaid) carefully hide their breſts: to ſpeake of them, they account very laſciuious and diſhoneſt. To kiſſe, they make as great a matter as to lye together, although they be diſſolute in their conuerſation, yet they containe themſelues before their Parents, and reſpect their preſence. But if a man happen to ſpeake a word (ſuch as I haue ſaid) to a woman, before one or any of her Kindred, they will goe hide themſelues, and be greatly offended againſt him; he muſt therefore make them excuſes, and ſay that hee knew not that they were neere of kin; otherwiſe they will thinke that he did purpoſely, and therefore complaine to the Iuſtice, that hee may manifeſt which ſaid theſe laſciuious words in their preſence, that he holds them for good and honeſt people. A man dare not enter into the place where a woman bathes her ſelfe, or where ſhe is retired (her Robe being off) although they neuer take off the cloth which enuirons them, and ſerues them for a Coat; but (as I haue ſaid) they eſteeme the breſts as ſhamefull parts.

Breaſts not to be ſpoken of.

When a man and a woman is together, and another perſon meet with him, hee muſt not demand of this man if ſhe be his Wife, or Daughter, or Siſter: for if it were his Daughter, and hee ſhould aske if it were his Wife, he ſhould offend as if he accuſed him of Inceſt; only he muſt demand if ſhe be his Kinſwoman, & he tels the degree of Parentage or Affinitie. As long as the women haue their tearmes, they bathe not, and waſh only their hands and mouth, they change not their Garments, nor lie with their Husbands; nor eate nor conuerſe with any bodie. When the women goe a viſiting in the night, they muſt haue a man to accompany them who goeth before, and when hee perceiues that any body comes, hee ſaith three times *Gas*, that is, *take heede:* the men aduertiſed by this, quite the ſide of the way where the women goes, making no ſemblance of ſeeing them, nor of knowing them, with great reſpect: and if they bee other women, they take each her ſide of the way, and ſalute not, except they bee very familiar. They neuer knocke at the Gate (for there is no Ring or Hammer) nor call to bee let into the houſe, for the great Gate of the Court is alwayes open till eleuen of the clocke in the euening: wherefore they enter into the Court, which is neere the doore of the houſe, which is alſo open and ſpread onely with Tapeſtrie of Cotton cloth, or other ſtuffe, and as they approach to this Gate, they cough once, which they hearing within, go forth and ſee if any one would ſpeake with them. Alſo the men going in the night through the ſtreet, cough often determinately, that they may aduertiſe one the other, for feare of hurting, or wounding, for they carry their weapons naked: I vnderſtand the Souldiers and Officers of the King in the Ile of *Male.*

Viſitations.

§. V.

Their Gouernment deſcribed. The Iudges, Officers, Gentry, Communaltie. The King his Palace, Guard, Nobilitie, Robes, Attire, Attendance, Exercises, Riches; ſlaine by the Bengalans.

THe gouernment of the eſtate of the *Maldiues* is royall and very abſolute and ancient; the King is feared and reuerenced, and all depend of him. In each of the thirteene *Cantons* is one principall, whom they call *Naybe.* Theſe *Naybes* or principalls of the Prouinces are Prieſts and Doctors of their Law, and haue the ouerſight of all that concernes Religion, and inſtruction of the people therein, and exerciſe of Iuſtice, and command the Prieſts which are vnder them. Theſe *Atollons* are ſubdiuided into many Ilands, in each of which, where there is not aboue fortie and one men, is a Doctor called *Catibe,* ſuperior in the Religion of that Ile, who hath vnder him the particular Prieſts of the *Moſchees*, all which haue care to nouriſh and inſtruct the people in the Law; and liue of a certaine portion of fruits which euery one is bound to giue them, and of certaine rents which the King giues them according to their degree. But particularly the *Naybes*, beſides the exerciſe of Religion, and authoritie which they haue, are inſtituted to execute and doe iuſtice, each in his gouernment. They are the onely Iudges of the Country as well in matters ciuill as criminall, and if any one will haue iuſtice hee muſt goe finde out the *Naybe,* or attend his comming to the place. For the *Naybes* foure times in the yeere, go in circuit about the Ilands, each in his Iuriſdiction, and make Viſitations, as wel for the religion of the Prieſts, as for iuſtice. This is their greateſt reuenue, for then their duties are paid them: moreouer they receiue ſtore of Preſents from many perſons, whereof they are very greedie. In all the *Maldiues* there are no Iudges but the thirteene *Naybes*; for the *Catibes* of the Ilands, and the Prieſts of the *Moſchees* are but for a ſhew.

The King.

Naybe.

Catibe.

Their maintenance.

The thirteene *Naybes* Viſitation and Circuit.

Ouer theſe *Naybes* there is a ſuperiour, which reſides in the Ile of *Male* (and is euer neere his perſon) which is called *Pandiare*, who is not onely chiefe of the Religion throughout all the Realme, but alſo ſoueraigne Iudge. So that after they haue pleaded before the *Naybe*, if they will not ſtand to his ſentence, whether in matters ciuill or criminall, they may appeale to the *Pandiare*: who diſcides all affaires that offer themſelues, taking aduiſe of ſome *Naybes* which are neere him, of the *Catibes*, graue men called *Moucouris*, that is Doctors and experienced men, which

The *Pandiare* or chiefe Iudge.

Moucouris, learned men.

which are not Officers : they giue no iudgement if they be not aſſiſted with foure or fiue of theſe perſons at the leaſt. Theſe *Moucouris* can ſay all the *Alcoran* by heart (and all the others read it onely) beſides diuers other Sciences which they know. They ſolemnely inuite them to all their Feaſts, Sermons, and Ceremonies ; and are greatly honoured and reſpected by all. There are not aboue fifteene of them in all the Ilands. The *Pandiare* is called *Cady* in the *Arabick* language.

The King.
Sixe Councellours of State.
Seuere Catechiſing.

Alſo after the iudgement of the *Pandiare*, one may complaine to the King, who commands, and makes iuſtice to be executed : and this is by ſix Signiors his principall Officers, who manage the moſt importune affaires of ſtate. The *Pandiare* being aſſiſted with two *Catibes* of the Ile of *Malé*, and by *Naybe* of the *Attollon*, beſides ſome of thoſe Doctors, goeth alſo to make his viſitation through the Ile of *Malê*, as euery *Naybe* in his *Atollon* ; and hee is attended with his Officers which carry a long whip to correct delinquents. Hee makes all (without exception) that meet him, to ſay their creed, and ſome prayers in the *Arabick* tongue, and after demands the interpretation in the *Maldiue* language ; and if they are ignorant, he cauſeth them to be whipt and ſcourged in the open field by his Officers. The women dare not ſhew themſelues when hee goeth through the ſtreet, and if hee encounter any vnuailed, hee cauſeth her haire to be ſhauen.

Treaſurer.
Auares.
Sergeants.
Writs.
Excommunication.
No Aduocates
Caſes *de facto & de iure.*

Beſides the *Naybes*, there is in euery *Atollon* a man delegated and appointed by the King to receiue and leuie his rents and reuenues. All the Iles haue each their order by Diuiſion and Cantons, as that of *Malé* ; there are fiue diuiſions which they call *Auares*, and each hath a principall called *Mouſcouly Auare* : the *ancient of the diuiſion*, and nothing is done there for the King or the people, but they come to him. Iuſtice (which they call in their language *Saconeſt*) is exerciſed in the houſe of the *Naybe*, or elſe in the Ile of *Malé* in the houſe of the *Pandiare*, and ſometimes in the Kings Palace when the matter is of weight or moment. When they will begin a ſuit, they goe to the Iudge or *Naybe*, who ſends one of the Sergeants (of whom there are a certaine number, called *Deuanits*) to make the accuſed partie come ; and if he bee in the ſame Iland, hee muſt haue to make him come, a letter of the *Naybe*, by the meanes whereof he muſt notifie the place where he is, ſeeing that he is in the Iuriſdiction of the *Naybe*. Or elſe if hee be of another Iuriſdiction, the *Naybe* can doe nothing, but in this caſe he muſt haue letters of the *Pandiare*, who can make him come from any part of the Realme into the Kings Iland, where he abideth. Now they giue this letter to the *Calibe*, ſuperior of the Ile, who in preſence of them all giues it to the partie accuſed, expreſly charging him to goe thither : hereof they dare not faile, for they which diſobey this iuſtice, cannot aſſociate with any, nor goe to the *Moſche*, nor eate nor drinke with them, and they hold them not of their Law. If it bee ſo that any will not obey, or if hee be ſome Grande, the King ſends his Souldiers to conſtraine him to come. But if hee will not plead before the *Naybe*, either becauſe hee beares him ill will, or becauſe that his partie hath too much fauour againſt him, then the plaintiffe or the defendant, who is accuſed, goeth to find out the King, who commands that hee doe Iuſtice by Iudges not ſuſpected. This they execute in the Kings houſe, in the preſence of all the chiefe of the Iland. The parties plead their owne cauſes themſelues. If the cauſe bee of fact, each bring three witneſſes, and if they haue them not, the defendant is beleeued on his oath only, which they take in touching with the hand the book of their law, which the Iudge preſents ; and then the plaintiffe if hee bee a little verſed in affaires, markes ſcrupulouſly if the partie touched the booke really, and the place where he did it. If the difference bee in matter of right, they are iudged by the Law.

Slaues.
Debtors.

The Iudges take nothing for their iudgements, for nothing is due, except that the *Deuonits* or Sergeants haue the twelfth part of that which is due or adiudged. The Slaues cannot bee witneſſes, nor plead, nor make triall in iudgement ; likewiſe in ſuch a cauſe they receiue three women for one man. The Slaues are ſuch as make themſelues ſo, or ſuch as they bring from other places and ſell ; for ſhipwrackt ſtrangers loſe not the libertie which they had, if they were Slaues they remaine ſo. The Slaues which they call *Allo*, are of worſt conditions. They can haue but one wife although all others haue three. Beating of a Slaue is puniſhed with halfe that which they inflict for beating a Free-man. Debtors are conſtrained, if they haue nothing to pay, to yeeld themſelues Seruants and not Slaues, and are not vſed as ſuch, but as naturalls of the Countrie, and ſerue onely their Creditors or other perſons which lend them mony to diſcharge them, theſe are called *Pemouſere*, which is to ſay, *ſeruant by borrowing*, and they continue thus till they are acquitted, yea their children are Slaues perpetually if they pay it not. Yet when they are ill intreated, they may diſcharge them, ingaging themſelues in the ſame ſort to another, that lends it them: for all their ſeruice they are nouriſhed and maintained, and when they die their Maſters takes all that they had, and if there be not enough to ſatisfie him, the children muſt ſerue till hee bee paid. There are many which ſeeke (to bee theſe *Pemouſſere*) to great perſons and men of authoritie, to haue ſupport and fauour : for when they belong to no body, they are troubled by one or other.

Children.

The wife cannot purſue in iuſtice the death of her husband : but onely the children or the kindred. If the children be young, they ſtay till they be ſixteene yeeres old, to know if they will reuenge the death of their father. While they thus ſtay, the Iudge commands him which is appeached of murther to bring vp the children of the deceaſed, and teach them ſome Trade or Myſterie. When they are come to age, they demand Iuſtice, or remit and pardon the Murtherer, without any after examination. In matters of iniury committed on the perſon of any particular, the wronged muſt complaine, or otherwiſe the crime is aboliſhed: except the King will make iuſtice to be executed, without the other partie, but this is ſeldome.

Puniſhments.

Terrible whips.

Adultery.
Rape.
Theft.

Few executed.

The ordinary puniſhments are baniſhment into the deſart Ilands towards the South; cutting off a principall member; or the whip, which is the commoneſt puniſhment, but extraordinarily cruell. They are thongs of great thicke leather, a fathom in length, foure fingers in breadth, and two in thickneſſe: hereof there are fiue or ſixe tied together, in a ſtocke and handle of Wood. With this they chaſtice malefactors, and beat them ſo ſeuerely that they die often. This is the ordinary puniſhment (for the moſt part) of the greateſt crimes, as Sodomy, Inceſt, and Adultery. Beſides this puniſhment, they cut off the womens hayre that are taken in adultery. Falſe witneſſes, and periured perſons are thus puniſhed, and moreouer condemned in a pecuniary mulct, which is diſpoſed of to the poore. A rape is puniſhed as adultery, and (for the moſt part) the rauiſher is condemned to endow the woman or mayd. The ſtealing of any thing of valew, with the cutting off the hand. If they commit any thing againſt the Law, they muſt make a kinde of publike penance. They thinke they ſhall neuer come in Paradice if they pay not, and accompliſh that which the Law hath appointed. For the execution and chaſtiſing of malefactors, they haue no hangmen, but the *Deuanits* or Sergeants doe it. For puniſhment with death, although their Law ordaines it for Homicide, yet the Iudges neuer condemne them to it. All the while I was in the *Maldiues* I ſaw none condemned to death by the ordinary Iudges: they dare not doe it, except the King expreſly commands it, which is ſeldome. They ſay commonly, that they muſt not put men to death ſo; and if they ſhould execute all that merit death, it would bee a long time before the Ilands ſhould bee inhabited. Yet the King ſends his Souldiers, and condemnes and executes thoſe as haue deſerued it. For although iuſtice be in the power of the Doctors of the Law, yet the King is the onely arbitrator, and alone hath power of life and death. Among others the King vſeth one particular puniſhment on thoſe which haue offended him; hee maketh them lye on the ground vpon their belly, and their armes and legs to bee held by foure men, and after to be beaten on their backe, with a ſtaffe or kinde of cane, called *Rotan*, which comes from *Bengala*; this pulls off the skin, and the marke or brand endures perpetually.

No writings for euidence.

They neuer put in writing their ſuits and differences, nor their accuſations, nor depoſitions, nor iudgements, for they are all very readie and compendious; neither in ciuill matters, except it be about grounds of inheritance, or Cocos trees which are immoueable, and that the *Pandiare* or *Naybes* giue iudgement. For in this caſe, they giue their letters ſealed with their ſeale of Inke, for I neuer ſaw them vſe any Waxe, and this ſerues for a teſtimony to their offſpring, that hereafter, neither hee which hath obtained the cauſe, nor his heyres may be diſquieted.

Degrees and ſorts of men. Rites, & rights of Nobilitie.

There are foure ſorts of perſons: in the firſt is comprehended the King called *Raſquan*, and the Queene called *Renequillague*, with thoſe which are of their race, and precedent Kings, Princes, called *Calans*, Princeſſes or *Camenaz*, and Grand Signiors. The ſecond order is that of Dignities, Offices, and Degrees, which the King diſtributes, wherein likewiſe the rankes is very carefully obſerued. The third is the Gentrie. The fourth, the common People. I will begin at the third, which is the ranke which birth giues to euery one ſeparate from the common people. There are many Noble men diſperſed heere and there among the Iles. They which are not Nobles dare not ſit with them, nor in their preſence, although it bee at the further end, and as farre as they ſee a greater then they comming behind, they muſt attend and let him goe before. If alſo they haue any piece of cloath vpon their ſhoulder, or any thing, they put it downe. The Noble women, although they marrie with men of inferiour condition and not Noble, looſe not their ranke. Yea the Children which iſſue from them are Noble, by reaſon of the Mother. Alſo the women of low eſtate marrying to Noble men, are not ennobled by their Husbands, but retayne their firſt ranke. Beſides the Nobles by birth, the King ennobles whom hee will. Then when this happens, the King beſides his Letters wherewith hee priuiledgeth him, ſends one of his Officers appointed for this, who makes publication throughout all the Ile, or ſounds a kinde of Bell which is of caſt mettall, whereon hee ſtrikes with a Hammer. After the King, are the Princes of the bloud, and they which are deſcended of other Kings his predeceſſours, who although they be of diuers Houſes, yet are all much honoured and reſpected.

Kings Lieutenant and other Officers.

Next are the great Officers of the Kingdome: that is to ſay, the *Quilague*, which wee may call the Kings Lieutenant generall: becauſe next to the King and in his abſence, hee is moſt mightie in the Gouernment of the State, ſo that nothing is done without his aduiſe. Alſo if the King will haue any thing obſerued or executed, hee is the firſt whom the King deputes, and to whom hee addreſſeth his commands. Next him, another called *Parenas* which is of great authoritie: An *Endequery*, whoſe Office is to bee alwayes neere the King, and to counſell him in all his occaſions and affaires. Another hath charge of Sea matters, which wee may tearme Admirall, hee is called *Velannas*, hee lookes to the Ships which arriue, and their Merchandize; and hath care of entertaining Strangers and ſoliciting for them, hee vſeth to come to the ſhips which arriue, euen the ſmalleſt Barkes, although they bee of the Countrey, and takes away the rudder, and cauſeth it to bee carried into the Kings houſe, for feare they ſhould goe away without taking leaue. He hath vnder him two Sergeants which looke to the Ships that arriue, and make him account, and obey his beheſts. There is a Generall ouer the Souldiers, called *Dorimenaz*, who hath alſo a Lieutenant, called *Acouraz*. Moreouer there is a Chanceller, called *Manpas*, who ſets to all letters the Kings ſeale, which is nothing elſe but his name in *Arabick*, ingrauen in Siluer, which hee dips in Inke and imprints on the paper. The Secretarie is called *Carans*, the Controller of the Exchequer *Musbandery*, and the Treaſurer *Ransbandery*: with diuers other leſſer Officers. All theſe Grandes abouenamed are often called to giue the King counſell when he pleaſeth, with ſixe ancient and experienced men, called *Mouſcoulis*. Beſides the rents and reuenues of certaine Ilands giuen to theſe Officers, the King giues them Rice for their prouiſion, as alſo to the Souldiers, with Tributes and Tolls of Barkes and Ships which come to trafficke in the *Maldiues*. All the honour in this Countrie is to eate of the Kings Rice, and be of the number of his Officers: without this a man is not eſteemed noble, although he be.

Souldiers and Gentlemen.

Next to the Officers the Souldiers are moſt eſteemed and priuiledged, and they make little account of a Gentleman if hee bee not inrolled in the Souldierie. The Souldierie conſiſts of Souldiers of the Kings Guard which are ſix hundred, diuided into ſixe companies, commanded by the *Mouſcoulis*. There are ten other great Companies gathered together, each whereof hath a Captayne of the *Grand Signiors* of the Realme. Theſe guard not, but ſerue the King, when hee hath any affaires, not onely as Souldiers to march and fight, but to doe all that hee commands, as to lanch a Ship, to draw it on dry land, or to doe ſuch great worke where there is neede of men to build his Palace, if it bee needfull, or to make any worke or edifice for him. They call them and gather them together with the ſound of a certayne Bell. They diuide them into parts, for there are fiue Companies which are more honourable, wherein they admit none but Gentlemen, and other fiue Companies meaner, of all ſorts of perſons.

None can bee entred into the Companies, before they haue permiſſion of the King; and moreouer it coſts him for his entrance ſixtie Larins, twentie to the King for his permiſſion, and fortie to diſtribute to the Companie whereof hee ought to bee. The Slaues therefore cannot bee inrolled, nor they which get their liuing and ſubſtance from the Coco Trees, nor any mechanicall and baſe people, and generally thoſe which cannot write and reade, nor thoſe which ſerue others. Moreouer they buy for the moſt part all Offices of the King, and they are greatly ſought after by rich men, becauſe of Honour, Authoritie, and Power, which they haue ouer others; but they may not ſell, leaue, nor reſigne them.

One name.

All the Ilanders haue but one name, without any firname or name of the familie, and vſe frequently theſe names, *Mahomet*, *Haly*, *Huſſum*, *Aſſan*, *Ibrahim*, and ſuch others, but to know them, they diſtinguiſh them by their qualitie, which they adde in the end of their name as they that are of Noble race adde to their name *Tacourou*, and their Wiues *Bybis*: Moreouer they put alſo the Ile which is theirs. Thoſe which are not Noble, but by their Office or qualitie, call themſelues *Callogues*, and their Wiues and Daughters, *Camulogues*. Not thoſe onely which I haue named vſe theſe, but others obtayning of the King vacant functions, to bee ſeparated from the Plebeians. They buy this dearely of the King, becauſe the Names and Titles are limited to a certayne number. The common people are called with their proper *Callo*, and adde alſo the trade and condition whereof they are, their Wiues and Daughters *Camulo*.

Titles.

Common people.

The Kings Palace.

The Palace of the King is built of Stone, compoſed of many handſome manſions and well built, yet without any ornament of Architecture, and of one ſtorie. Round about it are Yardlands and Gardens, where are Fountaines and Ciſternes of water, encloſed with walles and paued on the bottome with great ſmooth ſtones. Theſe places are guarded continually by men appointed for it, becauſe the King and Queenes waſh themſelues there, all others being ſtraitly pohibited from waſhing there. In the incloſure of the Palace (called in their Language *Gandoyre*, which is very large) are many Lodgings and Courts, which haue all in the midſt a Well garniſhed with faire white ſtones. In one of theſe Courts, are two Magaſins of the King: in one he puts his Ordnance, in the other all other ſorts of Munition.

Guard.

At the entrance of the Palace is a Corps *de guard*, where are many Pieces of Ordnance, and other kindes of Armes. The Portall is made like a ſquare Tower, vpon the top whereof on Feaſt dayes, players of Inſtruments play and ſing. From thence they come to the firſt Hall, where the Souldiers wayte: a little further is another great Hall for the *Signiors*, Gentlemen, and perſons of faſhion. For none neither *Signiors*, nor Plebeian, man, woman, nor childe, dare goe further, except the domeſticall Officers of the King and Queenes, and their Slaues and Seruitors. The pauement of theſe Hals are eleuated three foot aboue the ground, and neatly boarded with wood well playned. It is thus raiſed vp becauſe of the Ants. Then the floore is after all couered with a little Matte, which they make in the Iles, interlaced in various colours, with Characters and other workes very finely contriued. The walls are hanged with Tapiſtrie of Silke; alſo vpon the plat-fonds, it is couered with tapeſtrie of ſilke, from which hangs round about faire fringes as a Curtaine. The King made the great Enſigne and Banner of our ſhip which was blue, where

Two Halls.

the Armes of *France* were well made, to bee diſplayed in the Souldiers and Strangers hall.

In theſe Halls before the place where the King ſits, there is another forme of Curtaines very rich, vnder which is a large place eleuated two foot, couered with a great Tapeſtrie, hereon they ſit croſſe-legged, for they vſe no other ſeats. Vpon theſe Mattes throughout all the hall, the Nobles which come to aſſemble together ſit downe. In this ſitting they obſerue exactly the order of their Dignities: for they which are of lower degree, ſtay at the lower end, if the King or his *Grandes* which are there in his abſence, bid them not ſit. For the Gentlemen of the Ile of *Male*, and ordinarie Courtiers, which are bound to come and ſalute the King euerie day after noone, ſtay and ſit in the ſecond Hall, and may goe no further, wayting till the King come foorth, or that they ſee ſome domeſticke Officer, by whom they ſend the King word that they are come to ſalute him. Sometimes the King ſends them while they are thus ſitting, platters full of Bettell and Fruits, which they hold a great honour. The Gentrie of the other Ilands come alſo and obſerue the ſame cuſtomes that they doe of the Ile of *Male*: but they come not without Preſents, for none is permitted to ſalute the King, neither Noble-man nor Merchant, without one.

Preſents.

The Chambers and inner Lodgings are well adorned, hanged with Tapeſtrie of ſilke, inriched with flowers, boughes and branches of Gold, and of diuers colours. The people vſe tapeſtrie of Cotton, which is compoſed of many pieces of cloath of Cotton of all colours. Their Beds are hanged in the ayre by foure cords to a barre which is ſuſtained with two pillers. They make the beds of the King and rich men in this ſort, becauſe they may rocke and ſhogge them more eaſily. They are accuſtomed when they are layd downe to make their folke touch and mooue their bodie, and chafe them eaſily, ſtrike them little blowes with both their hands together, ſaying that is good againſt the Spleene, and makes their griefe ceaſe; alſo that it makes them ſleepe ſoundly, and makes them forget the griefe of the member beaten and rubbed.

Chambers and Tapeſtrie.

Beds.

The ordinarie habillement of the King, is a white fine Robe of Cotton, or rather a Caſſoque, deſcending to the girdle or a little lower, edged with white and blue, made faſt before with maſſie buttons of Gold. With this he weares a piece of red imbroydered Taffetie, which reacheth from the girdle to the heele. This Taffetie is girded with a long large girdle of Silke fringed with Gold, and a great chayne of Gold before, whereat hangs a great Iewell as big as a hand, of exquiſite ſtones which may bee ſeene. Hee weares alſo a knife after the manner of the Countrey, but more richly wrought. Vpon his head hee hath a Bonnet of red Scarlet, which is much eſteemed in this Countrey, and permitted to none but the King: this bonnet is laced with Gold, and on the top it hath a great button of maſſie Gold with a precious Stone; and although the *Grandes* and Souldiers weare their hayre long, yet hee hath his ſhauen euery weeke. Hee vſeth to haue his legges alwayes bare as others, and weares only on his feet Pantoffles of guilded Copper, brought out of *Arabia* and made like ſandals. Of which ſort none but the Queenes and Princeſſes his kinſwomen may weare. When the King goeth foorth, hee hath a Sun-ſhadow or white Paroſel, which is the principall Enſigne of Maieſtie, carryed ouer him. This is permitted to none but Strangers who may haue what they will: alwayes there is one Page neere the King which carries a fanne, another the Kings Sword and Buckler, another a boxe full of *Bettell* and *Arecqua*, which hee chawes euery houre. A Doctor of the Law alwayes followes him, and neuer looſeth ſight of him, reading a Booke in his preſence, and admoniſhing him of his Religion.

Kings Robes.

His bonnet and attire.

Shauing.

Bare legges.

Enſignes of Maieſtie.

His Doctor.

His exerciſes and ordinarie paſtimes are not to goe out and fiſh as his predeceſſors vſed to doe, but to remayne for the moſt immured in his Palace, to court his Queenes, ſee his Courtiers, and many Mechanickes and Artificers worke, as Painters, Goldſmiths, Imbroiderers, Cutlers, Ioyners, Turners, Armorers, and others ſorts which hee keepes in his Palace, and furniſheth them with matter to worke. Hee workes himſelfe, and ſaith frequently that it is a ſinne to bee idle. Hee hath a quicke and viue apprehenſion, and hath skill to worke in many Crafts and Myſteries, and is daily curious to learne: hee ſeekes out thoſe which are excellent in any thing; if hee meet with any ſtranger that knowes that which he nor his Ilanders know not, he makes very much of him, that he may ſhew him his Art.

Exerciſes.

Workes.

Reſpect of Arts.

Going out of his Palace, hee is accompanied with his Souldiers, whereof hee hath a hundred euery day for his Guard. On Friday he goeth to the Moſche, in a faire order and kind of pompe, for the Souldiers goe in rankes, ſome before and ſome behinde, and ſo his ordinarie Officers: the Drums, Flutes, Trumpets, make good agreeable muſicke. After ſeruice is done, hee returnes in the ſame order, the Souldiers going with the ſound of Inſtruments playing among them and leaping before the King with their armes, and ſtriking blowes with their Swords on one anothers Bucklers: ſhewing their agilitie, yet not all together, to auoyde confuſion but two at a time onely, and ſo one after another without ceaſing. The people of the Ile which are preſent goe home with him, and it ſhould bee a ſhame to any one not to goe. Then the *Pandiare*, *Naybes*, *Catibes* and *Moudins*, and principall *Signiors*, Gentlemen and Souldiers, which hee chooſeth diuerſly, dine with him, and after dinner hee imployes himſelfe in doing Iuſtice. Moreouer, when the King goeth foorth hee is alwayes on foot (for in theſe Ilands is neither Horſe nor any Beaſt to ride on) except hee bee carried in a Chayre on his Slaues ſhoulders: but this is ſeldome, becauſe he is ſtrong and luſtie & had rather go on foot. When they ſpeake to the King, or Queenes, and their

Guard and pompous going abroad.

No Beaſt to ride on.

Chil-

Complement.

Children and Princes of their bloud, or elſe if they ſpeake of them to others, it is in other termes which they vſe not but for this, and dare not apply them to others. As if they ſay of a man hee ſleepeth, if it bee of the King, they ſay, he *ſlumbreth* or *takes his reſt*, which they neuer ſay but ſpeaking of the King.

Queenes, and their pompe.

Bathing in the ſalt and freſh-water.

Perpetuall night.

The Queenes are attired as other women formerly deſcribed, but in more coſtly manner. The Ladies, Wiues and Daughters of the *Grand Signiors* of the Ile, are bound to come ſee them in the euening, to paſſe the time with them. They goe ſometimes forth, but it is very rare: and then there are women and ſlaues which goe a great way before, to aduertiſe the men that they retire and appeare not in the way, but onely the women, who aſſemble by their quarters and diuiſions, and come to meet them with Preſents of Flowers and Fruits. There are foure principall women which carry ouer the Queenes head a white Curtine of Silke reaching to the ground, ſo that they cannot be ſeene. They goe often to bath in the Sea, as all other women: for it is the cuſtome of the Country, and they hold it very healthfull; for this cauſe therefore they haue prepared in the Sea a little incloſure, couered round with Cotton cloth, where the Queenes and great women bath: after they come out they haue another little houſe alſo made purpoſely where they bath againe in Freſh-water. Within the chambers of the Queenes, Princeſſes, and great Ladies they neuer ſee day, nor haue any other light but of Lamps, which burne continually. They retyre themſelues into a part of the chamber, being encloſed with foure or fiue rowes of Tapiſtry, which they muſt lift vp before they come where they are: but none neither man nor woman, domeſticall nor others dare lift vp the hindmoſt, although they are not laid, nor eating, in briefe although they be idle. They muſt firſt cough, and tell who they be, and then they call them or ſend them whither they thinke good. Neither women nor maids pull off the cloth which goes about their middle, but only their robe: the men doe ſo alſo, and dare not doe otherwiſe.

Reuenues.

Al paid in kind

Cottonclothes

Merchandiſe.

Wrackes.

The Kings reuenewes conſiſts in his Crowne lands, which are many Ilands; and the duties which his ſubiects pay of the fruits which grow in the Countrie, that is to ſay, the fifth part of the graines which they ſow, they giue the King a portion of their Cocos and Limons, they compound alſo throughout all the yeere for a certaine quantitie of Hony or fruit. Beſides theſe duties the King impoſeth an ordinary taxe on his ſubiects, according to their meanes, which conſiſts in cords of Cocos, in ſhells called *Boly*, and dryed Fiſh. For they giue him no mony for his Taxes and Rents, but onely when they buy Titles and Offices, and haue permiſſion to weare their braueries. Alſo hee chargeth the Inhabitants of the Iles to make and furniſh him yeerely Cotton clothes, which serueth him for his Souldiers, to whom hee giues thrice a yeere Cloth, beſides their pay. The reuenew of the King conſiſts alſo in merchandiſe: For all the Ships which arriue there, firſt goe to him, and declare what they haue brought, after they agree at a certaine price for that which hee will haue, which is very often the better part: after the people buy it at a dearer rate then the King; and then the King ſends to diſtribute his merchandiſe throughout the Iles to the richeſt, at what price hee will; although they haue no vſe of it, taking in exchange ſuch merchandiſe, as hee hath need of, at a better price by halfe then it is worth. He ſends often alſo Ships laden with merchandiſe of his Ile to other Countries. The King hath alſo beſides theſe Royalties, whatſoeuer is found on the Sea ſhoare, and no man dare touch it to detaine it, but is bound to take it vp and bring it him, whether it bee pieces of ſhipwrackt Ships, pieces of Wood, Coffers, or other things: or Amber Greece, which they call *Gomen*, hereof is the greateſt quantitie in the *Indies*, and none dare keepe it on paine of hauing his hand cut off.

Sea Nuts.

Coyne.

Buying.

Alſo there is a certaine Nut, which the Sea ſometimes caſts vp, which is as great as a mans head: they call it *Tauarcarre*, and ſuppoſe that it commeth of certaine trees that are vnder the ſea: the *Portugals* call them *Cocos of the Maldiues*. It is a thing very medicinable & of great price. Alſo the fiſhing for Blacke Corrall appertaines to the King, who hath many men to make this fiſhing. The mony of the Kingdome is onely Siluer, and of one kind. Theſe are pieces of Siluer which they call Larins, of the valew of eight Sols or thereabouts of our mony, long as a finger, but much folded. The King coynes them in his Iland, and imprints on them his name in *Arabick* letters. The other monyes are *Exotick* coynes, and there goe currant, but they take them not but at iuſt value, and at equall weights, and onely the Gold or Siluer, all other ſorts of coyne which are not of the Countrie they reiect. For in *India*, as there are many Realmes and Signiories, ſo great diuerſitie of mony, of ſtampe and character, not onely of Gold and Siluer, but alſo of another mettall called *Calin*, which is white like Tin, and very hard, pure, and beautifull, whereof they make great eſteeme in the *Indies*; they haue alſo Iron mony. But this kind of mony goeth onely in the Dominions of the Prince that coynes it. The Gold and Siluer of whatſoeuer ſtampe and character it be, is currant through all Kingdomes according to the iuſt valew, which is of different valew from ours, becauſe Siluer is deerer then here, and Gold baſer. The King makes no leſſer coynes then the Larin: ſo that to effect their merchandiſe, they cut the Siluer and giue in weight according to the valew of the merchandiſe: which is not without loſſe, for in cutting of a Larin they looſe the twelfth part. They take no piece of Siluer which they haue not weighed, and put in the fire to try the goodneſſe: euery one hath weights in his houſe for this purpoſe. Alſo in ſtead of little and baſe mony they vſe ſhells, whereof 12000. goe at the valew of a Larin.

All

Bartering.

All their Gold and Siluer come from forraine places, for they haue no coine in theſe Iles. In all their publique markets and particuler bargainings, they vſe to exchange very often one thing for another.

Merchants.

Merchandiſe. Coco-commodities.

The *Maldiues* are very well frequented with Merchants of many Countries, as of the *Malabares*, of *Barcelor*, *Onor*, *Bacalor*, *Cananor*, *Calecut*, *Tananor*, *Cochin*, *Coulam*, *Cael*: of the *Guzerattes*, of *Cambaia*, *Surate*, and *Chaule* of the *Arabs*, *Perſians*, of thoſe of *Bengale*, Saint *Thoma* and *Maſulipatan*, *Ceylan* and *Sumatra*; which bring Merchandiſe whereof the Ilanders haue need and eſteeme, and in recompence carrie away thoſe things wherewith the Ilands abound. Firſt of the Cocos tree, they make many kindes of things which the ſtrangers ſeeke after, as Cordage, wherewith they trim all the Ships of the *Indies*: they lade yeerely more then one hundred ſhips of the fruit of the Cocos, which they carry into the Coaſts of *Arabia*, *Malabar*, and throughout all *India*, alſo Oyle and Honey of the ſame Tree: and weauing the Leaues of this tree ſerue them to make Sayles.

Shell money.

There is another ſort of riches in the Ilands: Theſe are little ſhells wherein there is a little creature, as great as the end of the little finger, all white, very ſmooth and gliſtering, which they fiſh for but twice a moneth, three dayes before, and three dayes after the new Moone, and likewiſe the Full, and finde them at no other ſeaſon. The women gather them vpon the ſands and flats of the Sea, being in the water to the girdle. They tranſport great quantities of them to other Countries, inſomuch that I haue ſeene yeerely thirtie or fortie ſhips laden without any other commoditie. They goe all into *Bengala*: for there onely they buy them at great prices, and in great quantitie. They of *Bengala* make ſuch eſteeme of them, that they vſe them as common money, although they haue Gold and Siluer, and enough of other mettals: and that which is more maruellous, the Kings and Nobles build places to lay them vp in, and account them part of their Treaſure. They giue twentie * meaſures of Rice for one fardell of Shels. For all theſe *Bolys* are put vp by fardels of twelue thouſand together in little baskets made of the Cocos leafe, garniſhed within with cloath made of the ſame Tree, for feare the ſhells ſhould fall out. They much eſteeme in *India* Tortois ſhells, which they call *Cambe*. This ſort of Tortois is found no where but there, and in the *Philippinas*: it is faire, very ſmooth, all blacke, with many naturall figures. They ſell them beſt in *Cambaia* where they make (beſides bracelets for women) faire Coffers and Cabbinets inlayed with ſiluer. They make heere very fine mattes of Reed of diuers colours, and inrich them with ornaments and ciphers very neatly. They haue alſo faire cloaths of Cotton and Silke.

* Coquettes.

Tortoys ſhells.

Exotike wares.

In counter-change of theſe the Merchants bring them Rice, white Cotton clothes, and cloath of Silke: Oyle which is made of an odoriferous Graine, wherewith they vſe to rub their bodies when they haue bathed, Arecqua, Iron and Steele, Spices, Porcelane, and whatſoeuer they haue need of: and yet euery thing is very cheape by reaſon of the abundance, and ordinarie arriuall of Ships. They bring alſo Gold and Siluer, which neuer goeth foorth againe: for they giue it not for any thing to Strangers, but put it among the Treaſure and Iewels of their Wiues.

§. VI.

A larger diſcourſe of their Religion, manifold Ceremonies, and abſurd opinions. The Authors departure and returne.

Moſchees.

THeir Religion is *Mahometan*, their Temples or Moſchees are builded ſquare of hewen ſtone. They haue three doores, and at the entrie of each doore on the outſide, there is a large Well whereinto they deſcend by degrees, the bottomes and ſides are garniſhed with poliſhed ſtone, in theſe they vſe to bathe themſelues.

Order.

Lights and darkeneſſe.

Their beliefe of the world, the Deuill and their Prayers.

The Temple is eleuated nine or ten greeces; the floore of it is couered with Mattes and Tapiſtrie: they are very curious to keepe them neate and handſome; they dare not ſpit in them, nor blow their noſe, but if they bring no handkerchiffe with them, if they haue any neceſſitie, they muſt goe foorth. The roofe is of wood, of excellent Carpenters worke, the wall waynſcotted, whereon hang Tables of wood or ſtone, engrauen with letters and writings in *Arabicke*. There are ſeparations of certaine places appointed to certaine perſons, yet not to one particuler perſon, but for thoſe which are of one order, eſtate, age, or qualitie, and none dare place himſelfe in a place not appointed for his condition. Within the Temples are Lamps light continually. Euery Moſche hath a *Moudin* or Prieſt. Each day in the weeke, they goe at the breake of day to the Moſche, and there make a prayer according to their beliefe, that is to ſay, that the world is flat and not round, and that there is a wall of Copper about it, which hinders the world from being ouerwhelmed with the waters which inuirone it, and that the Deuill the enemy of Mankinde, ſeekes euery night to pierce thorow and vndermine this wall, and by day breake hee wants very little to haue made a hole thorow; for this cauſe all the men from fifteene yeeres old, goe at the point of day to their Moſchees, to make prayers, ſaying that without their prayers all the world would periſh.

Fiue times a day praying.
Women-recuſants.
Waſhing rites.
Diuerſified deuotions.

They goe foure other times in a day to the Moſche : at mid-day, three houres after, at Sun-ſet, and ten a clocke in the euening, and tarie each time halfe an houre. The Women neuer enter into their Temples, but abide in their houſes, and there make Prayers. Yet if they goe not to their Temples the ordinarie dayes of the weeke, they make their Prayers and Ceremonies in their houſes or elſe-where : and although they conſtraine none to doe thus ; yet if they know of any that neglects it, they will neither eate nor communicate with them. Before they enter into the Temple, they waſh their feete, hands, eares, mouth, and eyes, making alſo certaine Ceremonies, and pronouncing prayers, which are diuers according to the houres, feaſts, occaſions, for which they waſh : If they make vrine, or doe their neceſſities, or touch their priuities, they waſh and ſay their prayers deſtined for that : If they haue accompanied with a woman, they muſt bath and ſay their Prayers of another ſort ; if with their owne wife, of another ſort. They waſh and bath in publike and ſay their prayers ſo loude, that by the diuerſitie of prayers according to the occaſions, a man may know what they haue done in ſecret, and when they haue lyen with their wiues, or elſe with others.

Circumciſion.
Females.
Feaſts.
Bells.
Trumpets.
Holiday ſute and ſeruice.

They are all Circumciſed, the males at ſeuen yeere old. Before an Infant is Circumciſed, they ſay hee is an Innocent, and cannot ſinne. For their Daughters, they make no feaſts nor ceremonies, but for their Circumciſion draw two or three drops of blood from their nature, then when they come to the age of ten yeeres old. All the yeere long they celebrate many Feaſts. Firſt euerie weeke they ſolemnize Friday. On Thurſday in the euening, ſome make prayers for their health, others for the deceaſed : and therefore they prepare to eate and drinke, and ſend to their Prieſts or *Moudins* neere the place where their dead are interred, to pray to God for them : or elſe they inuite them to their houſes, and there entertaine them. On Friday morning one goeth through the Ile carrying in his hand a kind of caſt Bell, much reſembling the couer of a Limbeck, with a hammer of wood, wherewith hee beates it : and at the end of euerie ſtreet hee ſtayes, and admoniſheth the people, that is their feaſt *Oucourou* or *Friday*. Hee is aſſiſted with three perſons which haue ſtraight Trumpets, wherewith they often ſound. The people being thus warned ceaſe from their worke, and bathe and waſh themſelues, ſaying their Prayers. And each of them cloathes himſelfe in his beſt attire, and all from the age of fifteene yeeres are bound to bee there. In the meane while on the portall of the Kings Palace, are players of diuers Inſtruments. Then the Kings foure *Moudins* all together aſcend an Edifice of ſtone, high erected, joyning to the Moſche, putting their hands to their eares, crying thrice with all their might with a moſt fearefull voice all together in the *Arabicke* language, *Alas, alas Aquebar*, that is to ſay, *Great God:* and then they adde ſomething of *Mahomet*.

Their Office or rites of ſeruice.
Diuers geſtures and poſtures.
Seruice by heart.

Then they goe to the Kings Palace; and the King, if hee will bee found, as hee is ſeldome defectiue, ſends a Carpet of ſilke to ſpread in the place where he will ſit : if hee doth not, it is a certaine ſigne hee will not bee found. When all the companie is aſſembled (and the King is come and hath made his prayers) the *Catibe* aſcends a raiſed place of wood ſixe or ſeuen ſteppes high. There hee holds a naked Sword in his hand, with the point downward, which hee often flouriſheth this way and that way, and recites his prayers. All this time the people pray without ceaſing, putting themſelues in diuers poſtures, ſitting, ſtanding vpright, kneeling, their face grouelling to the earth, their hands lifted vp and caſt downe, then croſſed, turning their head and eyes hither and thither : it were very difficult to repreſent all the geſtures and apiſh tricks which they doe in this time : then they put off their weapons, and their kniues, and dare haue nothing about them but their cloathes, and they alſo muſt bee very neate. The *Catibe* changeth his prayers euery Friday to the end of the yeere, and then begins againe. Hee ſaith all by heart, and in the meane time one of the *Moudins* holds the Booke, and if it chanceth that hee faileth in one word, ſillable, or letter, the *Moudine* reprehends him with a loud voyce and without diſſembling : for they ſay, if hee ſhould faile in one point, the Feaſt ſhould bee nullified, and worth nothing.

New Moone rites.
Sweet ſmells.

On the dayes of their New Moone all the yeere long, they make the like Feaſt, and reioyce when they ſee the new Moone : then they make cleane their Houſes, Courts, and all their ſtreets and the wayes to the Moſches, and all the gates of their houſes as well without as within, and they ſet on both ſides Cocos ſhells cut in the middle, like woodden diſhes, and fill them with white ſand, and burning coales vpon it, ſcarce ceaſing all the night to burne Aromaticke gummes, and odoriferous woods and perfumes : likewiſe within in their Houſes, at the corners of their Beds and elſe-where, they beſmeare and faſhion all their doores and houſholdſtuffe at their feaſts, with Sanders, and other ſweet ſmelling odours beaten and tempered together; but aboue all, they ſolemniſe foure New Moones in the yeere more then the others.

Foure principall New Moones.
Ramedan.
Seuere faſting.

In the moneth of December or thereabouts at the New Moone, they obſerue a feaſt called in Arabicke *Ramedan :* this begins at the new Moone, and ends at the new Moone following. This night the men and the women each by themſelues viſite one another, and feaſt, and reioyce together with banquets, dances and merriments, ſo that it is neere day before they retire. The day before, they bathe and make particuler ceremonies, cleanſe and waſh their teeth, and leaue their Bettell, and thence forward faſt till night although the day be long, with ſuch ſuperſtition, that they will not only not taſte any thing, but alſo not waſh their mouth, nor put their fingers in it, nor yet ſwallow their ſpittle. This cauſeth them often to ſpit, and diſeaſeth them much, eſpecially at their Meſquit, where it is not lawfull for them to ſpet, but euer and anone they muſt goe forth for that purpoſe. The men may waſh themſelues * but not plunge their heads in water, leſt ſome drop ſhould enter their mouthes or eares: but the women dare not, leſt the water ſhould enter at their lower parts. Halfe an houre before Sunne-ſet, all which are fifteene yeeres old and vpwards goe to the Temple, that they may in that halfe houres ſpace cleanſe their mouthes and picke their teeth very exactly; to which purpoſe the *Mondins* furniſh themſelues all the Lent with Pick-tooths, and other inſtruments of neatneſſe, made of the Coco wood. This done, the *Mondin* makes his crie three times, and enters the Temple; all the People are behinde him; thus they make their Prayers there, and the women in their houſes; which ended, they make good cheere with their friends, and feaſt each other by courſe, hauing made prouiſion long before to that end; the pooreſt ſparing before hand that they may haue to feaſt during the Ramedan. The King makes ſeuerall entertainments, one day feaſting his Nobles, another his Souldiers, a third the *Pandeare*, *Moudins* and Religious perſons; and all the people of the Ile in their differing rankes. The Nobles obſerue the like cuſtome for their friends and equals; for they religiouſly obſerue this, not to eate with men of differing ranke and qualitie. Men and Boyes feaſt thus, the Women goe not, but ſend Preſents and Viands one to another, and bathe themſelues in the euening, at which time, men may not bee admitted to bathe. In the day-time the men neither marrie nor touch their women: and during the Ramedan they are more carefull to auoide ſinne then at other times. And if any by occaſion breakes any of the Faſting-dayes, hee faſteth as many after; which often happeneth by reaſon of their ſuperſtition, ſuppoſing their Faſt defectiue, if they happe to bleed in any part. They will not in this moneth worke, be they neuer ſo poore, nor trauell or ſend out of their Ile.

S. *Auguſtin* in diuers places mentions the *Chriſtians* of thoſe parts of *Africa* in his time, not waſhing till the Faſt were ended.

Feaſt-faſts.

Ridiculous Faſt-breaches and making amends.

The *Pandiare* (whom the *Arabs* call the *Cadi*) euery day preacheth at the Kings Palace, or at the Temple, or at his Houſe, beginning at three after noone, and holding on two houres; and all the Inhabitants of the Ile of *Malé*, aſſemble thither: this commonly in the vulgar Language, and ſometimes in *Arabike*, which hee after interpreteth. They employ themſelues the reſt of the time in exerciſe of Armes and diuers playes, as at the Ball, in ſeuerall companies, with their feet: the women and daughters alſo haue their viſitations and petie ſports. The youths alſo and maidens court and make loue to each other more in that moneth then at other times; ſend each other Songs, Sonnets, and Verſes written in Coco leaues (which are as white as Paper) inſcribed or grauen with Bodkins; and ſend Garlands of the faireſt and ſweeteſt flowers to their Sweep-hearts. All deuiſe paſtimes to entertaine that moneth. The women and maidens for their flowers ſake muſt faſt eight dayes more then the men, after the Ramedan is ended.

Daily Sermons

Loue-moneth.

Three dayes before it ends, the *Coly* warneth all from the top of the Steeple to ſend their names to the *Pandiare* of *Malé*, as in other Ilands to the *Naybe*, to pay their offerings (halfe a Larin for each perſon) or elſe man and boy, woman and maide haue loſt the merite of their faſting, ſaying it is their *Tribute to God and Mahomet*. They which haue it not may borrow, for the King and the richer ſort will pay for all that aske; but if any will not indure the ſhame that another ſhould pay for him, his name is recorded neuertheleſſe, and he makes it his debt, to pay after the feaſt. Parents pay for their children till they be married and dwell from them, as alſo for their ſlaues. This money is after diuided into three parts: and foure Receiuers are appointed, one on behalfe of the King, another for the Church-men, the third for New Conuerts, the fourth for the Poore: there are eight Regiſters which record the offerings. It is after ſhared one part to the Prieſts, as the *Pandiare, Naybes, Catibes, Moudins, Deuanits*, and others of their Church: The ſecond to the Conuerts, the third to the Poore. On the laſt day of the Faſt is celebrated a great feaſt called *Ydu*. The day is no more certaine then the beginning of the Ramedan (which is when they firſt ſee the New Moone, as in all their Moon-feaſts, not at the change but at the appearance, which is therefore) ſooner or later in one Iland then another, as it hath had cleerer weather or ſooner ſight. Their May *Ydu*, a three dayes ſolemnitie;, and their *Poycacan* at the Full Moone about Aprill or May; and their *Dida*, or *All-Soules* feaſt in Iune, when they viſit the Sepulchres and there ſet viands; and their *Candis Cacan* in Auguſt; and *Maulude* or Night-feaſt in October (the night that *Mahomet* died) with the ſeuerall ceremonies thereof, as alſo of their Marriages and Funerals, I dare not preſent you for feare of tediouſneſſe.

Halfe a Larin, a generall perſonal offering, as halfe a ſhekel amongſt the *Iſraelites*.

No New moon feaſt certaine. They aſcend high places purpoſely being ambitious euery man of her firſt ſight,

Wee will therefore returne with our Authour, and free you alſo from the *Maldiues*. Tenne dayes before his libertie he had a dreame that hee was free and in Chriſtendome, whereat hee much reioyced, and awaking made a vow to make a Voyage to S. *Iames* of *Galicia*, to giue God thankes. Two nights after the King was told of an Armada of ſixteene Gallies or Gallicts comming thither. The King commanded to rigge his ſeuen Gallies with other Ships, Barkes and Boates. This was attempted with all induſtrie, but could not be effected before the Enemies Fleet came in ſight. Thereupon he charged that all his beſt goods ſhould be embarqued,

Bengalan Fleet. In February. 1607.

ſo to ſaue himſelfe and his women in the Southerne Iles. He forſooke his Palace, and fled with his three Queenes, each of them carried in armes by Gentlemen, as Nurſes carrie their Infants; couered with Vailes and Taffataes of diuers colours. The ſtreets were full of cries of women and infants. He was forced to leaue great part of his goods and all his Armes and Ordnance behind for want of time; and with much lamentation ſet ſayle for the South, to the *Atollons* of *Sonadou*. But the winde fayled, and the Enemie ſent eight Gallies after him, in fight with whom the King was ſlaine, and his wiues and goods taken. The other eight entred on land, and the Authour yeelded to them, and being found not to be a *Portugall*, was ſpared. They ſtayd ten dayes to lade their Gallies with the goods which they found, and with fiue or ſixe ſcore peeces of Ordnance great and ſmall (a principall cauſe of their Voyage) and then departed, leauing the Queenes and all the people in libertie, except the brother of the Chiefe Queene and the Kings brother in law. His arriuall in *Malicut* a ſmall Ile, and the Iles *Dioandurou* thirty leagues thence, and at laſt at *Chatigan* in *Bengala*, I omit. At his departure from *Bengala*, the *Mogol* had denounced warre to the chiefe King of *Bengala*, who prepared to entertaine him with aboue a million of men and ten thouſand Elephants. The Kings of *Aracan* and *Chaul*, and other great Lords, *Mahumetans* and *Gentiles* were his Tributaries, and were bound to finde him a certaine number of men and horſes. The ſucceſſe is related by others, and other things many of many other *Indian* Regions are related by the Authour, whom wee are willing now to diſmiſſe, hauing entertained him only for a *Maldiuan* Guide and Pilot.

Bengalans hate the *Portugals*.

Mogols conqueſt of *Bengala*. See in Capt. *Hawkins* and S. *Thomas Roe*.

The particulars of his returne he relateth at large: firſt his paſſage from *Bengala* to *Moutingué*, gouerned by a petie Prince, a *Nairo*, ſubiect to the *Samory* of *Calecut*. It is ſeated betwixt *Cananor* and *Calecut*, and is a Port of the *Malabar* Pirats. He was here much amazed to ſee ſo many in Armes, borne by all from ten or twelue yeeres. There are ten other neere Ports within ten ſmall leagues of each other, *Chombais*, *Badara*, &c. But *Moutingué* is the beſt. Thence he went to *Calicut*, and waiting eight moneths for a *Holland* ſhip in vaine, he was perſwaded by *Ieſuites* to goe to *Cochin*, where he was impriſoned for a Spie. At *Goa* alſo hee was priſoner with thoſe which remained of the ſeuenteene *Engliſhmen* taken at the Barre of *Surrat*. The *Ieſuits* had brought one Maſter *Richard* and foure other *Engliſhmen* from the *Mogols* Court; ſome *Hollanders* alſo were there: and they all were priſoners together. But the *Ieſuites* vndertooke for them, and procured their libertie; namely *Thomas Steuens* an *Engliſhman*, Rector of *Margon* Colledge in *Salſete*, and *Nicolas Trigaut* a *Wallon*, and *Steuen Croſſe* a *Frenchman* of *Roan*, with *Gaſpar Aleman* a *Spaniard*. The ſaid *Thomas Steuens* procured the libertie of the *Engliſhmen* alſo, foure of which became Catholike-*Romaniſts*, and two of them died there. *Don Loys Lorencio d'Eſtabla* arriued at *Goa* with the title of Vice-roy, to the peoples great griefe, which more deſired *Don André Furtado*. Ten moneths after his comming, foure great Caracks arriued, contayning each about two thouſand tunnes. Fiue had departed from *Liſbon*, but they knew not what was becomne of the fift, ſeparated by tempeſt at the Cape. In each were embarqued a thouſand perſons, Souldiers, Mariners, *Ieſuites*, and other Church-men, with Merchants and Gentlemen. But when they arriued at *Goa*, there were not aboue three hundred in each, by reaſon of ſickneſſe and miſeries endured eight moneths at Sea, without ſight of Land. Theſe brought an Edict from the King, forbidding *Engliſh*, *French*, or *Dutch* commerce, and if there were any ſuch there, to packe them away vpon perill of their liues. On the ſixe and twentieth of December, 1609. He returned for *Liſbon*. March the fifteenth, 1610. they arriued at the Ile of *Diego Rodrigue*, in 20. Southerne degrees, about forty leagues Eaſt from Saint *Laurence*. After a cruell ſtorme there fiue dayes together, they attained the Cape, Saint *Helena*, *Braſill*, the *Açores*, the *Berlings*, and hauing payed his vow to Saint *Iames* in *Galicia*, he arriued at *Rochell*, the ſixteenth of Februarie, 1611.

Moutingué.

See *ſup*. in *Hawkins* and *Fitches* Voyages. *pagg*. 207. 420.

Thomas Steuens an *Engliſh Ieſuite* which had long continued there.

Kings Edict (in effect) to roote out the *Portugals* from the *Indies*, enioyning and not enabling to warre with others.

The end of the ninth Booke.

PRÆTERITORVM,
OR
DISCOVERIES OF THE WORLD, SPECIALLY SVCH AS IN THE OTHER BOOKES ARE OMITTED.

THE TENTH BOOKE.

Chap. I.

Briefe Collections of Voyages, chiefly of Spaniards *and* Portugals, *taken out of* ANTONIE GALVANOS *Booke of the Diſcoueries of the World.*

IN the yeere 1153. * in the time of *Fredericke Barbaroſſa* it is written, that there came to *Lubec*, a Citie of *Germanie*, one Canoa with certaine *Indians*, like vnto a long Barge: which ſeemed to haue come from the coaſt of *Baccalaos*, which ſtandeth in the ſame latitude that *Germanie* doth: The *Germaines* greatly wondered to ſee ſuch a Barge, and ſuch People, not knowing from whence they came, nor vnderſtanding their ſpeech, eſpecially becauſe there was then no knowledge of that Countrie, as now there is: it may be credible that though the Boate was ſmall in reſpect of thoſe huge Seas, yet the Winde and Water might bring them thither: as wee ſee in theſe our dayes, that the *Almaaie* which is but a ſmall Boate, commeth notwithſtanding from *Quiloa*, *Moſambique*, and *Sofala*, to the Iland of Saint *Helena*, being a ſmall ſpot of Land ſtanding in the mayne Ocean off the coaſt of *Bona Sperança* ſo farre ſeparated.

* This Author writ in *Portugall* a Summarie of Diſcoueries in Chronologicall order from the beginning of the world: hee was tranſlated and publiſhed in a ſmall book in quarto, *An.* 1601. by Maſter *Hakluyt*, I haue choſen theſe, which follow, out of his booke; thoſe which are here omitted, I haue more fully deliuered in other parts of this voluminous worke.

In the yeere 1300. after the comming of Chriſt, the great *Soldan* of *Cairo* commanded, that the Spiceries and Drugs, and merchandiſes of *India* ſhould be carried through the *Red Sea*, as it was vſed before: at which time they vnladed on the *Arabian* ſide, at the Hauen of *Iuda*, and carried them vnto the houſe at *Mecca*, and the Carriers of it were the Pilgrims. So that each Prince vſed a cuſtome to augment the honour, and increaſe the profite of his countrie. And theſe *Soldans* had ſpeciall regard to *Cairo*, from whence the wares were carried vnto the Countries of *Egypt*, *Lybia*, *Africa*, the Kingdomes of *Tunez*, *Tremeſſen*, *Fez*, *Marocco*, *Suz*: and ſome of it was carried beyond the Mountaines of *Atlas* vnto the Citie of *Tombuto*, and the Kingdome of the *Ialophos*; vntill afterwards that the *Portugals* did bring it about the Cape of *Bona Sperança* vnto the Citie of *Lisbone*, as in the place conuenient we purpoſe to ſhew more at large.

Ioannes Leo Africanus. *Ramuſius* 1.*vol. fol.* 373. *Tombuto.*

In the yeere 1344. King *Peter* the fourth of that name reigning in *Arragon*, the Chronicles of his time report, that one *Don Luis* of *Cerda*, ſonne vnto the ſonne of *Don Iohn* of *Cerda*, craued aide of him to goe and to conquere the Iles of the *Canaries*, ſtanding in 28. degrees of latitude to the North, becauſe they were giuen vnto him by Pope *Clement* the ſixt, which was a *French* man.

The *Canarie* Ilands.

Whereby in thoſe dayes there grew a knowledge of thoſe Ilands in all *Europe*, and ſpecially in *Spaine*: for ſuch great Princes would not begin nor enterpriſe things of ſuch moment without great certaintie.

The Iland of *Madera* diſcouered by *Macham* an *Engliſh* man.

About this time alſo the Iland of *Madera* was diſcouered by an *Engliſh* man, called *Macham*: who ſailing out of *England* into *Spaine*, with a woman of his, was driuen out of his direct courſe by a tempeſt, and arriued in that Iland, and caſt his anker in that Hauen, which now is called *Machico*, after the name of *Macham*. And becauſe his Louer was then Sea-ſicke, hee there went on Land with ſome of his companie, and in the meane time his ſhip weyed and put to Sea, leauing him there: whereupon his Louer for thought died. *Macham*, which greatly loued her, built in the Iland a Chappell or Hermitage to burie her in, calling it by the name of *Ieſus Chappell*: and wrote or graued vpon the ſtone of her Tombe his name and hers, and the occaſion whereupon they arriued there. After this hee made himſelfe a Boate all of a Tree, the trees being there of a great compaſſe about, and went to Sea in it with thoſe men of his companie that were left with him, and fell with the coaſt of *Africke* without Saile or Oare, and the *Moores* among whom hee came tooke it for a miracle, and preſented him vnto the King of that countrie: and that King alſo admiring the accident, ſent him and his companie vnto the King of *Caſtile*.

In the yeere 1395. King *Henrie* the third of that name reigning in *Caſtile*, the information which *Macham* gaue of this Iland, and alſo the ſhip wherein hee went thither, mooued many of *France* and of *Caſtile* to goe and diſcouer it, and the great *Canarie*: And they which went were principally the *Andaluzes*, the *Biſcaines*, and the *Guepuſeoes*, carrying with them many people and horſes. But I know not whether the charge of that voyage was theirs or the Kings. But by whomſoeuer it was ſet out, they ſeeme to bee the firſt that diſcouered the *Canaries*, and landed in them: where alſo they tooke one hundred and fiftie of the Ilanders priſoners. Concerning the time of this diſcouerie, there is ſome difference among the Writers: for ſome affirme this to bee done in the yeere 1405.

The firſt diſcouerie of the *Canaries* by the Chriſtians 1405.

The firſt beginning of the *Portugall* Diſcoueries.

THe Chronicles of *Portugall* haue this record, That after the Incarnation of Chriſt 1415. King *Iohn* the firſt of that name King of *Portugall*, departed from the Citie of *Liſbone* with the Prince *Don Duarte* or *Edward*, and *Don Peter*, and *Don Henrie* his ſonnes, with other Lords, and Nobles of his Realme, and ſailed into *Africa*, where he tooke the great Citie of *Ceuta*, ſtanding on the North ſide thereof betweene 35. and 36. degrees in latitude: which was one of the principall cauſes of the enlarging of the Dominions of *Portugall*.

*Iohn de Barros Aſiæ, Decad.*1. *lib.*1. *cap.*2.

Cape *de Non.*

Cape *Boiador.*

When they were come from thence, *Henrie*, the Kings third ſonne, deſirous to enlarge the Kingdome, and to diſcouer ſtrange and vnknowne Countries, being then in *Algarbe*, gaue direction for the diſcouerie of the coaſt of *Mauritania*. For in thoſe dayes none of the *Portugals* had euer paſſed the Cape *de Non*, ſtanding in 29. degrees of latitude. And for the better accompliſhing of this diſcouerie, the aforeſaid *Don Henrie* prepared a fleete, and gaue commandement to the chiefe Captaines to proceede in diſcouerie from the aforeſaid Cape forward: Which they did. But when they came to another Cape named *Boiador*, there was not one of them that durſt goe farther or beyond it: at which fearfull and cowardly faintneſſe of theirs, the Prince was exceedingly diſpleaſed.

In the yeere 1417. King *Iohn* the ſecond reigning in *Caſtile*, and his mother Lady *Katharine* then vſing the gouernment, one Monſieur *Ruben* of *Bracamonte*, which was then Admirall of *France*, craued the conqueſt of the Ilands of the *Canaries*, with the title to be King of them, for a kinſman of his, called Monſieur *Iohn Betancourt*: which being granted him by the Queene, and farther alſo partly furniſhed out, he departed from *Siuil* with a good armie: But the chiefe or principall cauſe that moued him to enter into this action, was to diſcouer and perfectly to take a view of the Iland of *Madera*, whereof *Macham* before had giuen ſo much information. But for all that he went vnto the *Canaries*, and carried with him a Friar, called *Mendo*, to bee as Biſhop thereof, admitted by Pope *Martin* the fift. When they were landed, they wonne *Lancerota*, *Forteuentura*, *Gomera*, and *Ferro*: from whence they ſent into *Spaine* many Slaues, Hony, Waxe, Comfora or Camfire, Hides, Orchall, Figs, *Sanguis Draconis*, and other merchandiſes, whereof they made good profit: And this Armie alſo, as they report, diſcouered *Porto Santo*. The Iland that they inhabited was *Lancerota*, where they built in it a Caſtle of ſtone for their better defence and ſecuritie.

The *Canarie* Ilands conquered.

Porto Santo.

*Iohn de Barros Decad.*1.*l.*1.*c.*2.

In the yeere 1418. one *Iohn Gonzales Zarco*, and *Triſtam Vaz Teixera*, houſhold Gentlemen vnto *Don Henrie* the Kings third ſonne, perceiuing the deſire that their Maſter had to diſcouer new Countries, and willing in that courſe to doe him ſome ſeruice, craued of him a Barke, and licence to vndertake the action: which they obtayned, and ſailed to the coaſt of *Africa*: where they were ouertaken with a terrible tempeſt; but they were ſuccoured by falling with the Land, and entring into an Hauen called *Santo*, where they landed, and remayned two yeeres.

*Barros Decad.*1. *lib.*1. *cap.*3.

The Chappell built by *Macham* found in *Madera.*

In the yeere 1420. they diſcouered the Iland of *Madera*, where they found the Chappell and the Stone and Tombe, whereupon the foreſaid *Macham* had grauen his name. There are others that write, that a certaine *Caſtillian*, perceiuing the deſire and fauour to Nauigation, which *Don*

Henrie had, told him that they had found the Iland of *Porto Santo*; which being but a ſmall thing they made no reckoning of it. *Don Henrie* ſent *Bartholomew Pereſtrello*, *Iohn Conzales Zarco*, *Triſtam Vaz Teixera*, and by the ſignes and likelihoods that they had receiued, they went to *Porto Santo*, and there remayned two yeeres: and after that, namely, in the yeere 1420. they ſailed alſo to the Iland of *Madera*, where they found the memoriall and moniment of the aforeſaid *Macham* the *Engliſh* man.

Porto Santo.

As for Monſieur *Betancourt*, who entred into the Conqueſt of the *Canaries*, as is aboue mentioned, he was ſlaine in the middeſt of the action, and left behinde him for his heire a kinſman of his, called Monſieur *Menante*, who after that ſold the ſaid Ilands of the *Canaries* vnto one *Peter Barba* of *Sinil*. There are other which ſpeake otherwiſe, and ſay, that Monſieur *Iohn Betancourt* went into *France* to prepare a new Armie about this Conqueſt, and left there a Nephew of his; who becauſe he heard no more of his Vncle, and ſaw that hee could not maintaine the warres any longer, he ſold the *Canaries* to *Don Henrie* the King of *Portugals* third ſonne, for a certaine thing that he gaue him in the Iland of *Madera*.

The *Canarie* Ilands ſold ouer to a *Spaniard*.

In the yeere 1424. they write that the ſaid *Don Henrie* prepared a Nauie and Armie to conquer theſe Ilands, wherein there went as Captaine Generall, one *Don Fernando de Caſtro*; and by reaſon of the valiantneſſe and warlike behauiour of the people, they had the repulſe: whereupon *Don Ferdinando*, conſidering the great charge, and little or no good ſucceſſe, hee gaue ouer the action, and returned back againe. After this *Don Henrie* reſigned ouer theſe Ilands to the Crowne of *Caſtile*, in conſideration of the aides which *Betancourt* had receiued. But the *Caſtellians* agree not vnto this report. For they ſay, that neither the Kings of *Portugall*, nor *Don Henrie* would render the Ilands, till they came in queſtion before Pope *Eugenius* the fourth; who fully vnderſtanding the matter, gaue the Conqueſt of the Ilands by order of iudgement vnto the King of *Caſtile* in the yeere 1431. whereupon this contention ceaſed touching the Title of the *Canaries*, betweene the Kings of *Portugall* and of *Caſtile*.

Barros Decad. 1. *lib.* 1. *cap.* 12.

The *Canaries* came to the Crowne of *Spaine* in the yeere 1431.

Theſe Ilands being in number ſeuen, were called by the name of *Fortunatæ*, ſtanding in 28. degrees to the North: where the longeſt day is but thirteene houres, and the longeſt night as much, lying diſtant from *Spaine* two hundred leagues, and from the Coaſt of *Africa* eighteene leagues. The people were Idolaters, and did eate their fleſh raw for want of fire: they had no Iron, and ſowed without any toole: they tilled and raiſed the ground with Oxe hornes, and Goats hornes.

Deſcription of the *Canaries*.

The ancient manners of *Canarians*.

Euery Iland did ſpeake a ſeuerall language. They tooke many wiues, and knew them not carnally vntill they had deliuered them to the Superiours. They had diuers other Paganiſh cuſtoms: but now the Chriſtian faith is planted among them. The commodities of theſe Ilands are Wheat, Barly, Sugar, Wine, and certaine birds, called *Canarie* birds, much eſteemed in *Spaine* and other places.

The commodities of the *Canaries*.

In the Iland of *Ferro* they haue none other water, but that which proceedeth in the night from a Tree, compaſſed with a cloud, whence water iſſueth, ſeruing the whole Iland both Men and Cattell, a thing notorious and knowne to very many.

A Tree yeelding abundance of water in *Ferro*.

See *Tom.* 2. *l.* 7. *c.* 5. M. *Iackſons* report from his owne eyes.

In the yeere 1428. it is written that *Don Peter*, the King of *Portugals* eldeſt ſonne, was a great traueller. He went into *England*, *France*, *Almaine*, and from thence into the Holy Land, and to other places; and came home by *Italie*, taking *Rome* and *Venice* in his way: from whence hee brought a Map of the World, which had all the parts of the World and Earth deſcribed. The Streight of *Magelan* was called in it, *The Dragons taile*: The Cape of *Bona Sperança*, *The forefront of Afrike*, and ſo forth of other places: by which Map, *Don Henrie* the Kings third ſonne, was much helped and furthered in his Diſcoueries.

A moſt rare & excellent Map of the world.

A great helpe to *Don Henrie* in his Diſcoueries.

It was told mee by *Francis de Soſa Tauares*, that in the yeere 1528. *Don Fernando* the Kings ſonne and heire did ſhew him a Map, which was found in the ſtudie of *Alcobaza*, which had beene made one hundred and twentie yeeres before, which Map did ſet forth all the Nauigation of the *Eaſt Indies*, with the Cape of *Bona Sperança*, according as our later Maps haue deſcribed it. Whereby it appeareth, that in ancient time there was as much or more diſcouered, then now there is. Notwithſtanding all the trauaile, paines, and expences in this action of *Don Henrie*, yet he was neuer wearie of his purpoſed Diſcoueries. At length, there was a ſeruant of his, called *Gilianes*, that firſt paſſed the Cape *Boiador*, a place before terrible to all men: and hee brought word that it was not ſo dangerous, as it was reported: for on the other ſide of it he went on land, and in manner of taking poſſeſſion, ſet in the ground a Croſſe of wood, to bee as a marke and token afterwards of his diſcouerie ſo farre. In the yeere 1433. in the moneth of Auguſt, *Don Iohn* died, and his ſonne *Don Duarte* or *Edward* ſucceeded him in his Kingdome.

As much diſcouered in ancient time as now is.

Barros Decad. 1. *lib.* 1. *cap.* 4.

Cape *Boiador* firſt paſſed.

Anno 1132.

The death of *Don Iohn* the firſt of *Portugall*.

In the yeere 1434. *Don Henrie* ſet out one *Alfonſo Gonſales Baldaia*, and *Gilianes* aforeſaid, and they went to another Cape, which was beyond the former, and going on land perceiued the Countrie to be inhabited: and becauſe they were deſirous to ſatisfie *Don Henrie*, with as much relation and knowledge as they could get, they continued their voyage, and went forward, till they came to a certaine point of Land, from whence they turned backe againe. In the yeere 1438. King *Edward*, whom the *Portugals* call *Don Duarte*, died, and *Don Alphonſo* the Prince being yong, *Don Peter* his Vncle, gouerned the Kingdome.

Barros Decad. 1. *lib.* 1. *cap.* 5.

The death of *Don Duarte* King of *Portugall*.

Barros Decad. 1. *lib.* 1. *cap.* 7.

Cape *Blanco.*

In the yeere 1441. *Don Henrie* ſent out two ſhips, and the Captaines were in the one *Triſtan*, and *Antonie Gonſales* in the other. Being put to Sea they tooke a prize vpon the Coaſt; and ſailed on to Cape *Blanco*, that is, the *White Cape*, ſtanding in 20. degrees, and informed *Don Henrie* of the ſtate of that Conntrie by the *Moores*, which they brought from thence. Whereupon hee ſent one *Fernan Lopez de Sauado*, to giue knowledge thereof to Pope *Martin*, truſting to make theſe things commodious to Holy Church. Vpon which knowledge the Pope granted Indulgences and euerlaſting pardon, and all other things demanded of him, vnto thoſe which ſhould die in this enterpriſe. After this, in the yeere 1443. *Don Henrie* commanded *Antonie Gonſales* to carry backe the ſlaues which he had brought, and to ranſome them in their Countrie: Which he did, and the *Moores* gaue them in trucke for them againe blacke *Moores* with curled haire, and ſome gold; ſo that now that place is called *Rio de Oro*, that is, the *Golden Riuer*; whereby the deſire of the Diſcouerie might be the more increaſed.

Indulgences granted to encourage to this enterpriſe.

Rio de Oro, why ſo called.

The Ilands of *Arguin.*

The Ilands of *Garze.*

Not long after he ſent out another, named *Nunnez Triſtan*, who came vnto the Ilands of *Arguin*, where he tooke more ſlaues, and brought them to *Portugall* in the yeere 1444. Hereupon alſo one *Lanſarote*, a Groome of *Don Gilians* chamber, with others aſſociated with him, armed out certaine ſhips, which went coaſting till they came to the Ilands of *Garze*, where they tooke two hundred ſlaues: which were the firſt that were brought from thence to *Portugall.*

Angra de Gonſaluo de Syntra.

In the yeere 1445. there went as Captaine of a Barke one *Gonſalo de Syntra*, an Eſquire belonging to *Don Henrie* into thoſe parts; and he went on Land, where he was taken with ſixe or ſeuen more of his companie, which place was therefore called after his name, *Angra de Gonſaluo de Syntra.* This was the firſt loſſe, which the *Portugals* receiued in their Diſcoueries.

In the yeere following, *Don Henrie* ſent out three Carauels, wherein went as Captaines *Antonie Gonſales*, *Diego Alonzio*, and *Gomes Perez*, who had their direction, not to enter into *Rio de Oro*, nor to beare themſelues diſorderly, but to trauaile in peace, and to conuert as many Infidels as they could to Chriſtianitie. But none of theſe things were performed by them; for they returned without doing any memorable act. In the ſame yeere 1446. another Eſquire belonging to the King of *Portugall*, called *Denis Fernandes*, of the Citie of *Lubone*, entred into theſe Diſcoueries, more to win fame then to reape commoditie by them. And he being in his voyage came to the Riuer of *Sanaga*, ſtanding betweene 15. and 16. degrees of latitude towards the North, where he tooke certaine *Negroes*; and not contented therewith, hee went forward and diſcouered *Cape Verde*, ſtanding in 14. degrees on the ſame ſide; and there hee ſet vp vpon the Land a Croſſe of wood, and then returned with great contentation.

The Riuer of *Sanaga.*
Cape Verde.

Rio Grande.

In the yeere 1447. one *Nunnez Triſtan* went forth to diſcouer in a Carauell, and he paſſed the aforeſaid *Cape Verde*, and *Rio Grande*, and went paſt it vnto another, ſtanding beyond it in 12. degrees, where he was alſo taken with eighteene *Portugals* more: but the ſhip came home againe in ſafetie, conducted by foure or fiue which eſcaped the hands of the *Negroes.*

A ſtrange report, if true.
The Iland of ſeuen Cities.

In this yeere alſo 1447. it hapned that there came a *Portugall* ſhip through the Streight of *Gibraltar*; and being taken with a great tempeſt, was forced to run Weſtwards more then willingly the men would, and at laſt they fell vpon an Iland which had ſeuen Cities, and the people ſpake the *Portugall* tongue, and they demanded if the *Moores* did yet trouble *Spaine*, whence they had fled for the loſſe which they receiued by the death of the King of *Spaine*, *Don Roderigo.* The Boatſwaine of the ſhip brought home a little of the Sand, and ſold it vnto a Gold-ſmith of *Lisbon*, out of the which hee had a good quantitie of gold. *Don Pedro* vnderſtanding this, being then Gouernour of the Realme, cauſed all the things thus brought home, and made knowne, to be recorded in the houſe of Iuſtice. There be ſome that thinke, that thoſe Ilands whereunto the *Portugals* were thus driuen, were the *Antiles*, or *New Spaine*, alleaging good reaſons for their opinion, which here I omit, becauſe they ſerue not to my purpoſe. But all their reaſons ſeeme to agree, that they ſhould be that Countrie, which is called *Noua Spagna.*

Don Alfonſo King of *Portugall* come to age.
The *Azores* firſt inhabited.
Alcazer taken.
The Caſtle of *Arguin* builded.
The Iles of *Cape Verde* diſcouered by three *Genowais*

In the yeere 1449. the King *Don Alfonſo* gaue licence vnto his Vncle *Don Henrie*, to inhabit the Ilands of the *Açores*, which were long before diſcouered. And in the yeere 1458. this King went into *Africa*, and there hee tooke the Towne, called *Alcaçer.* And in the yeere 1461. hee commanded Signior *Mendez*, a Gentleman of his Houſe, to build the Caſtle of *Arguin*, whereof he gaue vnto him the gouernment, as to his Lieutenant.

In the yeere 1462. there came into the Realme of *Portugall* three *Genowais* of good parentage, the chiefe of whom vvas called *Antonie de Noli*, and of the other two, the one was his brother, the other was his nephew, and each of theſe had his ſeuerall ſhip, crauing libertie of *Don Henrie* to diſcouer the Ilands of *Cape Verde*, which was granted them. Others ſay, that the places which they diſcouered, were thoſe vvhich Antiquitie called the *Gorgades*, *Heſperides*, and *Dorcades*: but they named them *Mayo*, Saint *Iago*, and Saint *Philip*, becauſe they diſcouered them on thoſe Saints dayes: but they are alſo called by ſome, the Ilands of *Antonio.*

The death of *Don Henrie* 1463.
Sierra Leona.

In the yeere following 1463. this good noble man *Don Henrie* died, leauing from Cape *De Non*, diſcouered vnto the mountaine called *Sierra Leona*, ſtanding on this ſide the Line in eight degrees of latitude, where no man had beene before that time.

In the yeere 1469. the King of *Portugall* did let out for yeerely Rent the trade of *Guiney* vnto one called *Fernan Gomez*, which Countrie afterwards was called *The Mine*. He let it out for fiue yeeres, for two hundred thouſand Reyes by the yeere (which is of our *Engliſh* money, one hundred thirty eight pounds ſeuenteene ſhillings nine pence halfpeny) and added vnto his leaſe this condition, that euery yeere he ſhould diſcouer an hundred leagues. In the yeere following, which was 1470. this King went into *Africa*, with his ſonne Prince *Iohn*, where they tooke the Towne of *Arzila*, and the people of the Citie of *Tanger* fled out for feare, and that he took alſo. It ſeemeth that good fortune followeth a couragious attempt.

Barros decad. 1. *lib.* 2. *cap.* 2.
The Countrie of *Guiney* let out to farme.
Ibidem.
Arzila taken.
Tanger taken.

In the yeere 1471. *Fernan Gomes* gaue commandement that the Coaſt ſhould be diſcouered as it lay. Which was vndertaken by *Iohn de S. Aren*, and *Iohn de Seonar*; and they went and found the *Mine* in 5. degrees of latitude. And the next yeere, which was 1472. one *Fernando de Poo* diſcouered the Iland now called after his name. Alſo about this time the Ilands of Saint *Thomas*, and *Del Principe* were diſcouered, ſtanding vnder the Line, with the firme Land alſo, wherein is the Kingdome of *Benin*, reaching to the Cape *De Santa Katarina*, ſtanding on the South ſide of the Line in 3. degrees. The man that made this Diſcouerie was a ſeruant of the Kings, and his name was *Sequeira*. Many ſuppoſe, that then alſo there were thoſe places, Countries and Ilands diſcouered, which before were neuer knowne to vs ſince the Floud.

Ibidem.
La Mina.
Ibidem.
The Ile *de Fernan de Poo.*
Sainct Thome.
Rha del Principe.
Benin.
Cape *de Santa Katarina.*

In the yeere 1480. the valiant King *Don Alfonſo* died, and left many things worthie of memorie behind him; and his ſonne *Don Iohn* the Second ſucceeded him. Who in the yeere 1481. gaue direction for the building of the Caſtle *De Mina* to one *Diego d' Azambuxa*; who did ſo, and was made Captaine of it.

Don Iohn the Second.
Barros decad. 1. *l.* 3. *c.* 2.
Caſtle *de Mina* built.

In the yeere 1484. the foreſaid King *Iohn* ſent out one *Diego Caon* a Knight of his Court to diſcouer: and he went to the Riuer of *Congo*, ſtanding on the South ſide in 7. or 8. degrees of latitude; where he erected a Pillar of ſtone with the Royall Armes and Letters of *Portugall*, wherein he wrote the commandement that he had receiued from the King, with the time and day of his being there. From thence he went vnto a Riuer neere the Tropike of *Capricorne*, ſetting ſtill vp Pillars of ſtone where he thought it conuenient, and ſo came backe againe vnto *Congo*, and to the King of that Countrie: who thereupon ſent an Ambaſſador and men of credit into *Portugall*.

Rio de Congo.
Diſcouerie neere vnto the Tropike of *Capricorne.*

In the next yeere or the ſecond following, one *Iohn Alonſo d' Aneiro* came from the Kingdome of *Benin*, and brought home Pepper with a taile: which was the firſt of that kind ſeene in *Portugall*.

Pepper of *Benin.*

In the yeere 1487. King *Iohn* ſent to diſcouer *India* ouer Land. In which Iourney went one *Pedro de Couillan* a ſeruant of the Kings, and *Alfonſo de Payua*, becauſe they could ſpeake the *Arabian* tongue. They went out in the moneth of May, and the ſame yeere they tooke ſhipping at *Naples*, and arriued in the Ile of *Rhodes*, and lodged in the houſe that was prouided for the *Portugall* Knights of that order: from thence they went to *Alexandria*, and ſo to *Cairo*, and thence to the Hauen of *Toro* in the companie of the Carauans or Carriers which were *Moores*. There they tooke ſhipping, and being on the *Red Sea* they arriued at the Citie of *Aden*, and there they ſeparated themſelues: for *Alfonſo de Payua* went towards *Æthiopia*, and *Pedro de Couillan* into *India*. Who came into the Cities of *Cananor* and *Calicut*, and came backe vnto *Goa*: where he tooke ſhipping vnto *Sofala*, being on the Coaſt of *Africa* in the Southerne latitude of 20. degrees, to ſee the Mines that were of ſo great name. From *Sofala* he turned backe to *Moſambique*, and vnto the Cities of *Quiloa*, *Mombaza*, and *Melinde*, till he came backe againe vnto the Citie of *Aden*: where he and *Alfonſo de Payua* diuided themſelues: and thence hee ſayled againe through the *Red Sea* vnto the Citie of *Cayro*, where he thought to haue met with his companion: but there hee heard that he was dead by the Letters that he receiued from King *Iohn* his Maſter; in which Letters he was farther commanded to trauell into the Countrie and Dominions of *Preſbyter Iohn*. Vpon this commandement he prouided for his farther Iourney, and from *Cayro* went backe againe to the Hauen of *Toro*, and from thence to *Aden*, where hee had beene twice before: and there hearing of the fame of the Citie of *Ormuz*, he determined to goe thither; and therefore went along the Coaſt of *Arabia* vnto the Cape *Razalgate* ſtanding vnder the Tropike of *Cancer*, and from thence he went to *Ormuz*, ſtanding in 27. degrees on that ſide. There he learned and vnderſtood of the Straight of *Perſia*, and of that Countrie: and entred there into the *Red Sea*, and paſſed ouer to the Realme of the *Abaſſini*, which commonly is called *Preſbyter Iohns* Countrie or *Æthiopia*: and there he was detained till the yeere 1520. when there came thither the Ambaſſador *Don Roderigo de Lima*: This *Pedro de Couillan* was the firſt *Portugall* that euer knew and ſaw the *Indias* and thoſe Seas, and other places adjoyning thereunto.

Barros decad. 1. *l.* 3. *c.* 5.
Pedro de Couillan and *Alfonſo de Payua* ſent to diſcouer *India.*
Alexandria.
Cairo.
Toro.
Aden.
Cananor.
Calicut.
Goa.
Sofala.
Moſambique.
Quiloa.
Mombaza.
Melinde.
The Voyage of *Pedro de Couillan* vnto the Countrie of *Prete Ianni.*
Cape *Razalgate.*
Ormuz.
Abaſſini.
Pedro de Couillan the firſt *Portugall* that came into the Eaſt *India* and *Æthiopia* by the *Red Sea.*

In the yeere 1490. the King ſent vnto *Congo* one *Gonzalo de Soſa* a Gentleman with three ſhips, and in them ſent home the Ambaſſador of *Congo*, which was ſent into *Portugall*, whom *Diego Caon* had brought from thence: who at his being in *Portugall* was baptiſed both himſelfe and others of his companie. The aforeſaid *Gonzalo de Soſa* died in that Iourney by

Barros decad. 1. *lib.* 3. *c.* 9.

the

A great part of the Kingdome of *Congo* baptized.

the way, and in his roome they choſe his Nephew *Ruy de Soſa* for their Captaine; and ſo being come vnto *Congo*, the King was very glad of their comming, and yeelded himſelfe, and the greater part of his Realme to be baptized: whereof the *Portugals* had good cauſe to reioyce, ſeeing by them ſo many Infidels were conuerted from Gentiliſme and Paganiſme to Chriſtianitie.

In the yeere 1492. in the time of *Don Ferdinando* King of *Caſtile*, he being at the ſiege of *Granada*, diſpatched one *Chriſtopher Columbus* a *Genoway* with three ſhips to goe and diſcouer *Noua Spagna*: who firſt had offered his ſeruice for a Weſterne diſcouerie vnto King *Iohn* of *Portugall*; but he would not entertaine him.

The firſt that in ſayling are thought to haue obſerued latitudes. See of this Voyage *ſup.l.2.pag.11.*

Hee being ſufficiently furniſhed for this enterpriſe departed from the Towne of *Palos* the third day of Auguſt, hauing with him as Captaines and Pilots *Martin Alfonſo Pinzon*, *Francis Martinez Pinzon*, *Vincent Yannes Pinzon*, and *Bartholomew Columbus* his brother, with an hundred and twenty perſons more in his companie: and ſome affirme that they were the firſt that ſayled by latitudes.

Contention betweene the Kings of *Spaine* and *Portugall*.

Hereupon there grew ſuch a common deſire of trauell among the *Spaniards*, that they were ready to leape into the Sea to ſwimme, if it had beene poſſible, into thoſe new-found parts. The aforeſaid companie of *Columbus*, at their comming home, tooke in their way the Iles of the *Açores*, and the fourth day of March in the yeere 1493. the entred into the barre of *Liſbon*: which diſcouerie pleaſed not the King of *Portugall*. Whereupon roſe a contention betweene thoſe two Kings.

Chriſtopher Columbus being arriued, went preſently into *Caſtile* with the newes of all things, and acquainted the King *Fernando* with the diſcontentedneſſe of the King of *Portugall*: whereupon he and the Queene *Iſabella* his wife ſent ſtreight word thereof vnto Pope *Alexander* the Sixt, whereat he and the *Italians* were in great admiration, maruelling that there was any more Land beſides that which was vnder the *Romanes*. But the end of this matter was this: *Alexander* the Pope gaue theſe Countries by his Iudgement vnto the Kingdomes of *Leon* and *Caſtile*; with this condition, That they ſhould labour to extirpate Idolatrie, and plant the holy Faith in theſe Countries.

The Bull of donation.

Fernando the King hauing receiued this anſwere, was glad of it, and ſent *Chriſtopher Columbus* againe on the former Voyage, hauing made him Admirall, and giuen him other honours, with particular Armes, and a Poſie written about his Armes to this effect. *For* Caſtile *and for* Leon, *A new world found out* Colon.

Gomara hiſtoriæ generall.l.1. cap.17.

Columbus ſecond Voyage.

In the yeere 1493. the fiue and twentieth of the moneth of October *Chriſtopher Columbus* went back vnto the *Antiles*, and from *Cadiz* he tooke his courſe, hauing in his companie ſeuenteene ſhips, and fifteene hundred men in them, with his brethren *Bartholomew Columbus*, and *Diego Columbus*, with other Knights, Gentlemen, men of Law, and Religious men, with Chalices, Croſſes, rich ornaments, and with great power and dignitie from Pope *Alexander*; and the tenth day after their ſetting forth, they arriued at the *Canaries*; and from thence in fiue and twenty or thirty dayes they ſayled vnto the *Antiles*; and the firſt Iland that they ſaw ſtandeth in 14. degrees towards the North, due Weſt from Cape *Verde* on the coaſt of *Africa*. They ſay that the diſtance from thence to the *Canaries* is eight hundred leagues. The name they gaue it was *Deſeada*, that is, the Deſired or wiſhed Iland, for the great deſire which the companie had to come to ſight of Land. After that they diſcouered many more which they named the *Virgines*, which the Naturals of the Countrie call the *Caribas*, for that the men of that Countrie are good warriers, and ſhoot well in Bowes. they poiſon their Arrowes with an herbe, whereof he that is hurt dieth, biting himſelfe like as a made Dog doth.

Deſeada diſcouered.

Las Virgines.

Caribas.

Boriquen or *S. Iohn de Porto ricco.*

From theſe Ilands and others they went vnto the principall Iland there, which they of the Countrie doe call *Boriquen*, and the *Spaniards* call it *Saint Iohn*, and thence to *Hiſpaniola* or *Iſabella*, where they found all the men dead which there they had left. Here the Admirall left the moſt part of the people to plant it, and appointed his brethren to bee Gouernours there: and ſo tooke two ſhips, and went to diſcouer the other ſide of the Iland of *Cuba*, and from thence to *Iamaica*. All theſe Ilands ſtand from 16. vnto 20. degrees of Northerly latitude. In the meane time that the Admirall ſayled about, his brethren and they that were left with them were much troubled, becauſe the Sauages did riſe againſt them. So that *Chriſtopher Colon* went backe againe into *Spaine*, to tell the King and Queene of his aduentures.

Iamaica.

See *ſup.l.2.c.1.* §.7.

In the yeere 1494. and in the moneth of Ianuary there was an agreement made of the differences which were betweene the two Kings of *Spaine* and *Portugall*. For the which agreement there were ſent out of *Portugall Ruy de Soſa*, and *Don Iohn* his ſonne, and the Doctor *Ayres de Almada*: and for the King of *Spaine* there were *Don Henry Henriques*, *Don Iohn de Cardenas*, and the Doctor *Maldonado*. All theſe met in the Towne of *Tordeſillas*, and they diuided the World from the North to the South by a Meridian which ſtandeth Weſt from the Ilands of Cape *Verde* 300. leagues: ſo that the one halfe which lay to the Eaſt ſhould belong vnto *Portugall*, and that which lay to the Weſt to the King of *Spaine*, whereby notwithſtanding libertie to trauell was left equall vnto both. In the yeere following 1495. *Iohn* King of *Portugall* died, and *Emmanuel* his Couſin began to raigne.

The firſt line of partition.

The death of *Don Iohn* the Second.

In the yeere 1496. there was a *Venetian* in England, called *Iohn Cabota*, who hauing knowledge of ſuch a new Diſcouerie as this was, and perceiuing by the Globe, that the Ilands before ſpoken of ſtood almoſt in the ſame Latitude with his Countrey, and much neerer to *England* then to *Portugall*, or to *Caſtile*, hee acquainted King *Henrie* the ſeuenth then King of *England* with the ſame, wherewith the ſaid King was greatly pleaſed, and furniſhed him out with two Ships and three hundred men: which departed and ſet ſayle in the Spring of the yeere, and they ſayled Weſtward till they came in ſight of land in 45. degrees of Latitude towards the North, and then went ſtraight Northwards till they came into 60. degrees of Latitude, where the day is eighteene houres long, and the night is very cleere and bright. There they found the ayre cold, and great Ilands of ice, but no ground in an hundred fathoms ſounding: and ſo from thence finding the land to turne Eaſtwards, they trended along by it diſcouering all the Bay and Riuer named *Deſcada*, to ſee if it paſſed on the other ſide: Then they ſayled backe againe till they came to 38. degrees toward the Equinoctiall line, and from thence returned into *England*. There be others which ſay, that hee went as farre as the Cape of *Florida*, which ſtandeth in 25. degrees.

The great diſcouery of *Iohn Cabota* and the *Engliſh*. His ſonne *Sebaſtian* was the chiefe Diſcouerer of the *American* Continent on the Eaſterne ſhores that euer hath liued, as in the next *tome* will often appeare.

The Countrey now called *New Scotland* diſcouered by *Cabota* aboue a yeere before *Columbus* had ſeen the Continent.

In the yeere 1497. the King of Spaine *Don Fernando* ſent out *Chriſtopher Columbus* with ſixe ſhips, and hee himſelfe prouided two ſhips at his owne coſt, and ſending his brother before, he made ſayle from the Bay of *Cadiz*, carrying with him his Son *Don Diego Colon*. It was then reported that he went to take the Iland of *Madera*, becauſe he miſtruſted the *French*-men, & therfore ſent thither three ſhips: others ſay it was to the *Canaries*. But howſoeuer it was, this is true, that he and three more went vnto the Ilands of Cape *Verde*, and ranne along by the line finding great calmes and raine, and the firſt land which they came vnto of the *Antiles* was an Iland ſtanding in 9. degrees of Latitude towards the North joyning faſt vnto the maine land, which they called *La Trinidada*; and ſo he entred into the Gulfe of *Paria*, and came out of the mouth which they name *Bocca de Dragone*, or the *Dragons mouth*: and they tooke their courſe hard by the Coaſt, where they found three ſmall Ilands, which they named *Los Teſtigos*, that is to ſay, *The Witneſſes*, beyond which ſtandeth the Iland of *Cubagua*, where is great fiſhing of muſcle Pearles: where alſo, as they ſay, there ſpringeth a Well of oyle: and beyond that Iland they came to the Iles of *Frailes*, *Roques*, *Aruba*, and *Curacao*, with other ſmall ones all along the Bay: and they came to the point of *Cabo de Vela*, and diſcouered along the Coaſt almoſt two hundred leagues, from whence they croſſed ouer to *Hiſpaniola*, hauing had alſo ſight of the Iland called *Beata*.

Columbus third Voyage.
Gomara hiſtor. general.lib.1. cap.21.
Trinidada.
Teſtigos.
Cubagua.
Well of Oyle.
Frailes, Roques, Aruba, Curacao &c.
Cabo de Vela.
Beata.

In this ſame yeere 1497. on the twentieth day of the moneth of Iune, one *Vaſques de Gama*, ſayled from *Lisbon* by the King *Emmanuels* commandement to *India* with three ſhips, wherein there went for Captaines *Vaſques de Gama*, *Paulus de Gama* his brother, and *Nicolas Coello* with one hundred and twentie men; with whom alſo there went one ſhip laden onely with victuals, and in fourteene dayes they came vnto Cape *Verde*, vnto the Iland of Saint *Iago*, where they refreſhed themſelues, and from thence they went along the coaſt beyond the Cape of *Bona Speranza*, whereupon they erected certayne Pillers of ſtone, and ſo came vnto *Moſambique*, ſtanding in 15. degrees to the South of the line, where they ſtayed not long, but went from thence to *Mombaza*, and vnto *Melinde*: where the King of that place gaue them Pilots, which conducted them into *India*, in which diſcouerie they found out *Los Baxos do Padua*, that is to ſay; the flats of *Padua*.

*Barros decad.*1. *l.*4. *c.*2. and to the end of the 11.Chap. See *ſup.l.*2.*c.*1.*ſſ.*7.
The Cape of *Bona Speranza.*
Moſambique.
Mombaza.
Melinde.
Los Baxos de Padua.

In the yeere 1498. in the moneth of May, they came to an anker before the Citie of *Calicut*, and *Panana*, where they remained all the winter: and the firſt day of September they ſet ſayle towards the North, diſcouering the Coaſt all along till they came to the Iland of *Angedina*, which ſtandeth on that ſide in in 15. degrees of latitude, where they came to an anker in the beginning of October, and ſo they departed from *Angedina* in Februarie, in the yeere 1499. and came in ſight of the coaſt of *Africa* about *Melinde* towards the North 3. or 4. degrees, and from thence they ſayled vnto the ſaid Citie, and ſo vnto *Moſambique* againe, and to the Cape of *Bona Speranza*, ſayling along by the Coaſt, and then they came to the Ilands of Cape *Verde*, and laſt of all to the Citie of *Lisbon* in the moneth of September, hauing beene in the voyage ſix and twentie moneths.

Calicut.

Gomara hiſtor. general.lib.

In the yeere 1499. on the thirteenth day of the moneth of Nouember, there departed from *Palos* one *Vincent Yannez Pinſon* and his nephew *Aries Pinſon*, with foure ſhips well appointed at their owne coſt and charges, to diſcouer the new world vnder the licence of the King of *Caſtile*, and with commandement not to touch there, where the Admirall *Columbus* had beene. And ſo they went to the Ilands of Cape *Verde*, and paſſed the line to the Southward, and diſcouered the Cape of Saint *Auguſtine*, ſtanding on that ſide in 8. degrees of latitude, and there they wrote on the rindes of Pine trees the names of the King and Queene, alſo the yeere and day when they arriued there. They fought with the people of *Braſil*, but got nothing, they tooke their courſe all along the coaſt towards the Weſt vnto the Riuer *Maria Tambal*, and at that time they had taken thirtie and odde Priſoners. The chiefe places where they touched were the Cape of *S. Auguſtine*, and the angle or point of *S. Luke*, and *Tierra de los Humos*, the Riuers

Braſil diſcouered.
The Cape of *S. Auguſtine.*
Rio de Maria Tambal.
Angla de San Lucas.

Riuers of *Marannon*, and of the *Amazones*, and *Rio dolce*, or the Sweet Riuer, and other places along the Coaſt: and they came to 18. degrees of latitude on the North ſide, where they loſt two ſhips and their companie, and remained in that Voyage of diſcouerie ten moneths and ſifteene dayes.

The riuers of *Marannon*, *Amezones*, and *Rio Dolce*.

Barros decad. 1. *lib.* 5. *cap.* 2.

Puerto Seguro in *Braſil*.

Sofala.

In the yeere 1500. and in the moneth of March, one *Pedro Aluarez Cabral* ſayled out of *Liſbon* with thirteene ſhips, with commandement not to come neere the coaſt of *Africa* to ſhorten his way; and he loſing the ſight of one of his ſhips, went to ſeeke her, and in ſeeking of her loſt his courſe, and ſayled till he came within ſight of the land. The Generall was ſo long in ſeeking his ſhip, that the companie were wearie of it, and entreated him to leaue his enterpriſe. The next day they fell in ſight of the Coaſt of *Braſil*: whereupon the Generall commanded a Barke to goe to land and ſeeke a hauen: which they did, and found a good and ſafe hauen, and they named it *Puerto Seguro*, that is to ſay, *The ſafe Hauen*, ſtanding on the South ſide in 17. degrees of latitude. From thence they ſayled towards the Cape of *Bona Speranca*, and *Melinde*, and croſſed ouer to the Riuer of *Cochin*, which before was not knowne, where they laded themſelues with Pepper, and at their returne *Sancho de Thouar* diſcouered the Citie of *Sofala* vpon the coaſt of *Africa*.

Cortereals Diſcouerie of the North of *America*, diuers yeeres after *Cabots* and the *Engliſh*.

Many entrances of Riuers in the North-weſt.

In this ſame yeere 1500. it is reported that *Gaſpar Cortereal* craued a generall licence of the King *Emmanuel* to diſcouer the *New found land*. Hee went from the Iland *Tercera* with two ſhips well appointed at his owne coſt, and hee ſayled vnto that climate which ſtandeth vnder the North in 50. degrees of latitude, which is a land now called after his name; and hee came home in ſafetie vnto the Citie of *Lisbon*: And making another time this voyage, the ſhip was loſt wherein he went, and the other came backe into *Portugall*. Wherefore his brother *Michael Cortereal* went to ſeeke him with three ſhips well appointod at his owne coſt; and when they came vnto that Coaſt, and found ſo many entrances of Riuers and Hauens, euery ſhip went into her ſeuerall Riuer, with this rule and order, that they all three ſhould meet againe the twentieh day of Auguſt. The two other ſhips did ſo, and they ſeeing that *Michael Cortereal* was not come at the day appointed, nor yet afterwards in a certaine time, returned backe into the realme of *Portugall*, and neuer heard any more newes of him, nor yet any other memorie. But that Countrey is called, The land of *Cortereall* vnto this day.

Barros decad. 1. *lib.* 5. *cap.* 10. *Iſla de Aſcenſion*

The Ile of *Santa Helena*.

In this yeere 1501. in the moneth of March, *Iohn de Noua* departed from the Citie of *Lisbon* with foure ſhips, and paſſed the line on the South ſide into 8. degrees of latitude, and he diſcouered an Iland, which he called the *Ile de Aſcenſion*: and hee went vnto *Moſambique*, and to *Melinde*, and from thence he croſſed ouer vnto the other ſide, where they tooke lading, and ſo came backe and doubled the Cape, and found an Iland called *Santa Helena*, being but a ſmall thing, but yet of great importance in reſpect of the ſituation thereof.

Bezequiche.

Braſil diſcouered to 32. deg.

In this ſame yeere 1501. and in the moneth of May, there departed out of *Lisbon*, three ſhips vpon the commandement of *Emmanuel* the King to diſcouer the coaſt of *Braſil*: and they ſayled in the ſight of the *Canaries*, and from thence to Cape *Verde*, where they refreſhed themſelues in the Towne of *Bezequiche*, and paſſed from thence beyond the line Southward, and fell with the land of *Braſill* in 5. degrees of latitude, and ſo went forward till they came in 32. degrees little more or leſſe, according as they accounted it, and from thence they came backe in the moneth of Aprill, becauſe it was there at that time cold and tempeſtuous. They were in that voyage fifteene moneths, and came to *Lisbon* againe in the beginning of September, 1502.

Gomara hiſt. general. lib. 2.

Vraba.

Although this Tome doe not properly containe occurrents of *America*: yet becauſe in this Chronologie of Diſcoueries partly *Portugal* to the Eaſt, partly *Spaniſh* to the Weſt, we could not but follow our Author; It may alſo ſerue as a Preface or Prologue to the following *American* relations.

In the yeere 1502. one *Alfonſo Hoieda* went to diſcouer *Terra firma*, and followed his courſe till he came to the Prouince of *Vraba*.

The next yeere following, alſo one *Roderigo Baſtidas* of *Siuill* went out with two Carauels at his owne coſt, and the firſt land of the *Antiles* that hee ſaw was an Iland which he named *Iſla Verde*, that is, the *Greene Iland*, ſtanding faſt by the Iland of *Guadalupe*, towards the land: and from thence they tooke their courſe towards the Weſt to *Santa Martha*, and Cape *De la Vela*, and to *Rio Grande*, or the Great riuer, and they diſcouered the Hauen of *Zamba*, the *Coradas*, *Carthagena*, and the Ilands of Saint *Barnard*, of *Baru*, and *Iſlas de Arenas*, and went forward vnto *Iſla fuerte*, and to the point of *Caribana*, ſtanding at the end of the Gulfe of *Vraba*, where they had ſight of the *Farrallones* ſtanding on the other ſide hard by the Riuer of *Darien*, and from Cape *De la Vela* vnto this place are two hundred leagues: and it ſtandeth in 9. degrees and two parts of latitude. From thence they croſſed ouer vnto the Iland of *Iamaica*, where they refreſhed themſelues. In *Hiſpaniola* they graued their ſhips becauſe of the holes which certaine wormes of the water had eaten into the plankes. In that Countrey they got foure hundred markes of Gold, although the people there be more warlike then in *Noua Spania*: for they poiſon their arrowes which they ſhoote.

In this ſame yeere 1502. *Chriſtopher Columbus* entred the fourth time into his diſcouerie with foure ſhips, at the commandement of *Don Fernando* to ſeeke the Straight, which as they ſaid did diuide the land from the other ſide, and he carried with him *Ferdinando* his ſonne. They went firſt to the Iland of *Hiſpaniola*, to *Iamaica*, to the Riuer *Azua*, to the Cape of *Higueras*, and vnto the Ilands *Gamares*, and to the Cape of *Hunduras*, that is to ſay, the *Cape of the Depthes*:

from thence they ſayled towards the Eaſt vnto the Cape *Gracias a Dios* and diſcouered the Prouince and Riuer of *Veragua*, and *Rio Grande*, and others which the *Indians* call *Hienra.* And from thence he went to the Riuer of Crocodiles, which now is called *Rio de Chagres*, which hath his ſprings neere the South ſea, within foure leagues of *Panania*, and runneth into the North Sea: and ſo he went vnto the Iland which hee called *Iſla de Baſtimentos*, that is the Ile of Victuals, and then to *Puerto Bello*, that is, the Faire Hauen, and ſo vnto *Nimbre de Dios*, and to *Rio Franciſco*, and ſo to the Hauen of *Retrete*, and then to the Gulfe of *Cabeſa Cattina*, and to the Ilands of *Caperoſa*, and laſtly to the Cape of *Marble*, which is two hundred leagues vpon the Coaſt: from whence they began to turne againe vnto the Iland of *Cuba*, and from thence to *Iamaica*, where he grounded his ſhips being much ſpoyled and eaten with Wormes.

Cabo Gracias à Dios.
Veragua.
Rio de Chagres.
Iſla de Baſtimentos.
Puerto Bello.
Nombre de Dios
The Cape of Marble.

In this yeere alſo 1502. *Don Vaſques de Gama* being now Admirall, went againe into *India* with nineteene or twentie Caruels. Hee departed from *Lisbon* the tenth day of Februarie, and by the laſt day of that moneth he came to an anker at Cape *Verde*, and from thence he went vnto *Moſambique*, and was the firſt that croſt from that Iland into *India*: and hee diſcouered another in 4. degrees of Latitude, which he called the *Iland of the Admirall*, and there he tooke his lading of Pepper and Drugs, and left there one *Vincent Sodre* to keepe the Coaſt of *India* with fiue ſhips. Theſe were the firſt *Portugals* that with an Armie did runne along the Coaſt of *Arabia Fœlix*. It is there ſo barren, that their Cattell and Camels are onely maintayned with drie Fiſh brought from the ſea; whereof there is ſuch plentie and abundance, that the Cats of the Countrey doe vſe to take them.

Barros decad.8. lib.6.cap.2.
The Iland of *Moſambique.*
Cattell and Camels fed with dried fiſh.

In the yeere following, as it is reported, one *Antonie de Saldania*, diſcouered the Iland which in old time was called *Coradis*, and now *Socotora*, and the Cape of *Guardafu*, which adioyneth vnto that Countrey.

Socotora.
Cape *de Guardafu.*

In the yeere 1504. *Roderigo de Baſtidas* obtayned licence of King *Ferdinando*, and by the meanes of *Iohn de Ledeſma*, and others of *Sinill*, armed and furniſhed out two ſhips, hauing for his Pilot one *Iohn de Coſa* of Saint *Marie Port*, and he went to diſcouer that part of *Tierra firma*, where now ſtandeth *Carthagena*, being in 10. degrees and a halfe of Northerly latitude. And it is ſaid that they found the Captaine *Luis de la Guerra*; and they together tooke land in the Ile of *Codego*, where they tooke ſixe hundred perſons of the Sauages: And going farther along the Coaſt they entred into the Gulfe of *Vraba*, where they found Sand mingled with Gold, being the firſt that was brought to the King *Don Ferdinando*: from thence they returned to the Citie of *Santo Domingo* laden with Slaues without victuals, becauſe they of the Countrey would not bargaine with them, which grew to their great trouble and griefe. In the latter end of this yeere dyed Ladie *Iſabella* Queene of *Caſtile*: Which Queene while ſhe liued would not ſuffer any man of *Arragon*, *Catalunia*, *Valencia*, nor any borne in the Countrey of *Don Fernando* her huſband to enter into theſe diſcoueries, saue thoſe which were there Seruants, or by ſpeciall commandement, but onely the *Caſtillians*, *Biſcaines*, and thoſe which were of her owne Signories, by whom all the lands aforeſaid were diſcouered.

Carthagena.
Codego.
Golden ſand.
Vraba.
The death of Queen *Iſabella* 1504.

In the yeere 1505. vpon our Lady day in March, *Franciſco de Almeida* Viceroy of *India*, tooke his courſe with two and twentie ſayles towards *India* as now is accuſtomed. He came vnto the Citie of *Quiloa*, where he built a Fort, appointing one *Peter Fereira* to bee Captayne thereof: and beyond *Melinde* hee trauerſed to the Iland of *Angedina*, where he placed as Captayne one *Emmanuell Paſſania*. In *Cananor* alſo he built another Fort, giuing the Captainſhip of it to *Laurence de Brito*. In *Cochin* he did the like, where *Don Alfonſo de Noronia* was made Captayne. This yeere one *Peter de Anhaya* did build the Fortreſſe of *Sofala*, whereof alſo himſelfe was made Captayne. In the latter end of this yeere, the Viceroy commanded his Sonne, whoſe name was *Don Laurenzo* to make ſome entrie vpon the Ilands of *Maldiua*, and with contrarie weather he arriued at the Ilands, which of ancient time were called *Tragana*, but the Moores called them *Titernbenero*, and wee call them *Ceilan*: where he went on land, and made peace with the people there, and afterward came backe vnto *Cochin*, ſayling along the Coaſt and fully diſcouering it. In the middeſt of this Iland, there ſtands a Rocke of ſtone very high hauing the figre of the foot of a man vpon the top of it, which they ſay to be the footſtep of *Adam*, when he went vp into the Heauens, and the *Indians* haue it in great reuerence.

Barros decad.1. lib.8.cap 3.
A Fort built in *Quiloa.*
Angediua poſſeſſed.
Forts builded in *Cananor* and in *Cochin.*
A Fort builded in *Srfala.*
Ilands of *Maldiue.*
Ceilan.
Adams footſtep

In the yeere 1506. after the death of the Queene of *Spaine*, King *Philip* and Queene *Ioan* his wife, came into *Spaine* to take poſſeſſion thereof, and King *Don Fernando* went into *Arragon* being his owne Patrimonie. In this ſame yeere the ſaid King *Philip* dyed, and then *Fernando* came againe to gouerne *Spaine*, and hee gaue licence vnto all *Spaniards* to goe vnto the New Land, & to the *Antiles*, but not to the *Portugals*. In this yeere & in the month of May *Chriſtopher Columbus* dyed, and his Son *Don Diego Columbus* ſucceeded in his roome (*Admirall of the* Weſt *Indies*. In the yeere 1506. in the moneth of March *Triſtan de Acunna* and *Alfonſo de Albuquerque* went into *India* with 14. ſhips in their company, & ſayled til they came to an anker at the Town of *Bezequicbe*, where they refreſhed themſelues: and before they came to the Cape of *Bona Sperança* in 37. degrees they found certaine Ilands, which now are named the *Iſles of Triſtan de Acunna*, where they had ſuch a tempeſt that therewithall the Fleet was diſperced. *Triſtan de A-*

The death of *Philip* the firſt King of *Spaine.* 1506.
The death of *Chriſtopher Columbus.*
Bezequicbe is by Cape *Verde*
The Iles of *Triſtan de Acunna* in 37. degrees.

cunna,

Samatra diſcouered.

The Inland of *S. Laurence* diſcouered.

Braua.

A Fortreſſe builded in *Socotora.*

cunna and *Alfonſo de Albuquerque* went vnto *Moſambique*, and *Aluaro Telez* ranne ſo farre that he came to the Iland of *Samatra*, and ſo backe againe vnto the Cape of *Guardafu*, hauing diſcouered many Ilands, Sea, and Lands neuer ſeene before that time of any *Portugall*. *Emmanuel Telez de Meneſes* was alſo driuen without the great Iland of *S. Laurence*, and he ranne along the coaſt thereof, and arriued at laſt at *Moſambique*, and there met with *Triſtan de Acunna*, who was the firſt Captaine that wintred there, and by them it was told, that in this Iland was much Ginger, Cloues and Siluer: whereupon he went and diſcouered much of it within the land; but finding nothing he came backe againe vnto *Moſambique*; from whence he ſayled vnto *Melinde*, and ran along that coaſt and entred into *Braua*; and from thence they croſt ouer to the Iland of *Socotora*, where they built a Fortreſſe, and made one *Don Antonio de Noronia* Captaine thereof.

Barros decad. 2. lib. 2. cap. 1.

The Cape of *Roſalgate.*

In the yeere 1507. in the moneth of Auguſt, *Triſtan de Acunna* tooke ſhipping for *India*, and *Alfonſo de Albuquerque* remained there with fiue or ſixe ſhips to keepe the coaſt and entrie of the Straight; but being not therewith ſatisfied hee tooke his courſe ouer vnto *Arabia*, and running along that coaſt he doubled the Cape of *Roſalgate*, ſtanding vnder the Tropike of *Cancer*.

Barros decad. 2. lib. 4. cap. 1.

The Ile of *S. Laurence.*

The Ilands of *Nicubar.*

Samatra.

The Ile of *A Poluoreira.*

The flats of *Capacia.*

Malacca.

Rarities in *Samatra.*

In *Samatra* Buffes, Kine, & Hens, haue fleſh as blacke as inke.

People hauing tailes like ſheepe.

In the yeere 1509. one *Diego Lopez de Sequeira* went out of *Liſbon* with foure ſayle vnto the Iland of *S. Laurence*, and continued in his voyage almoſt a yeere, and in the moneth of May the ſame yeere he arriued in *Cochin*, where the Viceroy gaue him one ſhip more: and in the beginning of the moneth of September, he tooke his courſe vnto *Malacca* paſſing between the Ilands of *Nicubar*, and many others: He went alſo to the land of *Samatra* to the Cities of *Pedir* and *Pacem*, and all along by all that Coaſt vnto the Iland of *A Poluoreira*, and the flats of *Capacia*: and from thence hee went ouer vnto *Malacca*, ſtanding in 2. degrees of latitude toward the North: but in that Citie the people killed & tooke Priſoners ſome of his men: and thereupon he turned backe againe into *India*, hauing diſcouered in this voyage 500. leagues. This Iland of *Samatra* is the firſt land wherein wee knew Mans fleſh to bee eaten by certaine people which liue in the Mountaines called *Bacas*, who vſe to gild their teeth. They hold opinion that the fleſh of the black people is ſweeter then the fleſh of the white. The Buffes, Kine and Hens which are in that Countrey are in their fleſh as blacke as any inke. They ſay that there are certaine people there called *Daraqui Dara*, which haue tailes like vnto ſheepe; and ſome of their Wells yeeld Oyle.

Riuer of Oyle.

Strange Tree.

Gold coyned in *Samatra.*

The King of *Padir* is reported to haue a Riuer in his land running with Oyle: which is a thing not to be maruelled at, ſeeing it is found written, that in *Bactria* there is alſo a Well of Oyle: it is farther ſaid, that there groweth here a Tree, the joyce whereof is ſtrong poyſon, and if it touch the blood of a man he dyeth immediately: but if a man doe drinke of it, it is a ſoueraigne remedie againſt poyſon, ſo ſeruing both for life and death. Here alſo they doe coyne pieces of Gold which they call *Drachmas*, brought into the land as they ſay by the *Romans*: which ſeemeth to haue ſome reſemblance of truth: becauſe that from that place forward there is no coyned gold: but that which is thus coyned doth run currant in the buying of Merchandiſe and other things.

Gomara. hiſt. gen. lib. 3. c. 7.

Caſtilia del Oro

The booke of the Bacheler *Anciſo* of theſe diſcoueries.

Beata is a Prouince in the weſt part of *Hiſpaniola.*

Nombre de Dios

Gomar. gen. hiſt. lib. 3. cap. 6.

Nueſtra Sennora de la Antigua builded.

Pizarro the Conqueror of *Paru.*

In the yeere 1508. one *Alfonſo de Hoida* with the fauour of *Don Fernando* purpoſed to goe vnto *Tierra firma* to conquer the Prouince of *Darien*. He went forth at his owne charges, and diſcouered *The firme Land*, where it is called *Vraba*; which he named *Caſtilia del Oro*, that is *Golden Caſtilia*, becauſe of the Gold which they found among the ſand along the Coaſt: And they were the firſt *Spaniards* that did this. *Alfonſo de Hoida* went firſt from the Iland of *Hiſpaniola* and the Citie of *San Domingo* with foure Ships and three hundred Souldiers, leauing behind him the Bacheler *Anciſo*, who afterwards compiled a Booke of theſe Diſcoueries. And after him there went alſo one ſhip with victuals, munition, and 150. Spaniards. He went on land at *Carthagena*: but there the people of the Countrey tooke, ſlew and eate ſeuentie of his Souldiers, whereupon he grew very weake. In this yeere 1508. one *Diego de Niqueſa*, prepared ſeuen ſhips in the Port of *Beata* to goe vnto *Veragua*, and carried in them almoſt 800. men. When he came to *Carthagena*, he found there *Alfonſo de Hoieda* ſore ſpoyled with his former loſſe: but then they both ioyned together, and went on land and auenged themſelues of the people. And in this voyage *Diego de Niqueſa* went and diſcouered the Coaſt called *Nombre de Dios*, and went vnto the ſound of *Darien*, and called it *Puerto de Miſas*, which is vpon the Riuer of *Pito*. When they were come vnto *Veragua*, he went on ſhore with his Armie, his Souldiers being out of hope to returne to *Hiſpaniola*. *Alfonſo de Hoida* began a Fortreſſe in *Caribana* againſt the *Caribes*; which was the firſt Towne that the *Spaniards* builded in the Firme land: and in *Nombre de Dios* they built another, and called it *Nueſtra Sennora de la Antigua*. They builded alſo the Towne of *Vraba*. And there they left for their Captaine and Lieutenant one *Francis Pizarro*, who was there much troubled. They builded other Townes alſo, whoſe names I here omit. But theſe Captaines had not that good ſucceſſe which they hoped for.

Many Gentlewomen went to dwell in *Hiſpaniola.*

Cuba peopled.

In the yeere 1509. the ſecond Admirall *Don Diego Columbus* went into the Iland of *Hiſpaniola* with his wife and houſhold: And ſhe being a Gentlewoman carried with her many other women of good Families, which were there married, and ſo the *Spaniards* & *Caſtilians* began to people the Countrey: for *Don Fernando* the King had giuen them licence to diſcouer and people the Townes of *Hiſpaniola*; ſo that the ſame place grew to bee famous and much frequented. The foreſaid Admirall alſo gaue order to people the Iland of *Cuba*, which is very great and large and placed there as his Lieutenant one *Diego Velaſques*, who went with his father in the ſecond voyage.

In the yeere 1511. in the moneth of Aprill *Alfonſo de Albuquerque* went from the Citie of *Cochin* vnto *Malacca*. In which yeere and moneth the *Chineans* went from *Malacca* into their owne countrey, and *Alfonſo* ſent with them for Maſter a *Portugall* called *Duarte Fernandes*, with letters alſo and order vnto the King of the *Mantias*, which now is called *Sian* ſtanding in the South. They paſſed through the Streight of *Cincapura*, and ſailed towards the North, went along the coaſt of *Patane* vnto the Citie of *Cuy*, and from thence to *Odia*, which is the chiefe Citie of the Kingdome, ſtanding in 14. degrees of Northerly latitude. The King greatly honoured and welcomed *Duarte Fernandes* being the firſt *Portugall* that hee had ſeene, and with him hee ſent backe Ambaſſadours to *Albuquerque*. They paſſed ouer land towards the weſt vnto the Citie of *Tanazerim* ſtanding vpon the ſea on the other ſide in 12. degrees, where they imbarked themſelues in two ſhips, and ſailed along the coaſt vnto the Citie of *Malacca*, leauing it all diſcouered.

Barros decad.2. lib.5.cap.10. & lib.6.cap.2.
Barros decad.2. lib.6.cap.5.
The Streight of *Cincapura*.
Odia the chiefe Citie of *Sian*.
Tanazerim.

The people of this countrey of *Sian* are people that eate of all kinde of beaſts, or vermine. They haue a delight to carrie round bels within the skin of their priuie members: which is forbidden to the King and the religious people. It is ſaid that of all other people of thoſe parts they be moſt vertuous and honeſt. They commend themſelues much for their chaſtitie and pouertie. They bring no hennes nor doues vp in their houſes. This Kingdome hath in length two hundred and fiftie leagues, and in breadth eightie. Of this only Kingdome the King may bring forth into the field thirtie thouſand Elephants, when hee goeth to warre, beſides thoſe which remaine in the Cities for the guarde of them. The King much eſteemeth *a white Elephant* and a red one alſo, that hath his eyes like vnto flaming fire.

Maſter *Ralph Fitch* which had beene in this countrey brought diuers of theſe bels into *England*.
* Note that thoſe Kingdomes haue often alterations, as any can ouertop his neighbours ſo that in one age the King is a mightie Potentate, and in another the King of the ſame ſtate is a meane vaſſall: as betwixt *Siam, Pegu, &* the *Bramas* hath beene ſeene.

There is in this countrey a certaine ſmall vermine, which vſeth to cleaue faſt to the trunke of the Elephant, and draweth the bloud of the Elephant, and ſo he dieth thereof. The skull of this vermine is ſo hard, that the ſhot of an handgun cannot enter it: they haue in their liuers the figures of men and women, which they call *Toketa*, and are much like vnto a Man-drake. And they affirme, that hee which hath one of them about him cannot die with the ſtroke of any iron They haue alſo wilde Kine in this countrey, in the heads of whom they finde ſtones, which are of vertue to bring good hap and fortune to Merchants.

The Liuer of a little beaſt good againſt any wound of iron.

After that *Duarte Fernandes* had beene with the *Mantales* or people of *Sian*, *Alfonſo de Albuquerque* ſent thither a Knight called *Ruy Nunnez de Acunna* with letters and Ambaſſage vnto the King of the *Seguies*, which we call *Pegu*. He went in a Iunco of the countrey in ſight of the Cape *Rachado*, and from thence went vnto the Citie of *Pera* which ſtandeth faſt by the Riuer *Salano*, and many other Villages ſtanding all along this Riuer, where *Duarte Fernandes* had beene before, vnto the Cities of *Tanazerim* and of *Martanan*, ſtanding in 15. degrees toward the North, and the Citie of *Pegu* ſtandeth in 17. This was the firſt *Portugull*, which trauailed in that Kingdome: and hee gaue good information of that Countrey, and of the people which vſe to weare bels in their priuities euen as the *Mantales* doe.

Pegu.
Pera.
Maſter *Ralph Fitch* ſaw this in *Pegu*: alſo Cap. *Saris,&c.*

In the end of this yeere 1511. *Alfonſo de Albuquerque* ſent three ſhips to the Ilands of *Banda*, and *Maluco*. And there went as Generall of them one *Antonio de Breu*, and with him alſo went one *Francis Serrano*: and in theſe ſhips there were 120. perſons. They paſſed through the Streight of *Saban*, and along the Iland of *Samatra*, and others, leauing them on the left hand, towards the eaſt: and they called them the *Salites*. They went alſo to the Ilands of *Palimbam* and *La Puparam*; from whence they ſailed by the noble Iland of *Iaua*, and they ranne their courſe Eaſt, ſailing betweene it and the Iland *Madura*. The people of this are very warlike and ſtrong, and doe little regard their liues. The women alſo are there hired for the wars and they fall out often together, and kill one another, as the *Mocos* doe, delighting onely in ſhedding of bloud.

Bar.decad.2.l.6. cap.7.
The Iles of *Banda* and *Malucco*.
The *Salites*.
Iaua.
Madura.
Women warriors.

Beyond the Iland of *Iaua* they ſailed along by another called *Bali*: and then came alſo vnto others called *Auiaue*, *Zambaba*, *Solor*, *Galao*, *Mallua*, *Vitara*, *Roſalanguin*, and *Arus*, from whence are brought delicate birds, which are of great eſtimation becauſe of their feathers: they came alſo to other Ilands lying in the ſame parallell on the South ſide in 7. or 8. degrees of Latitude. And they be ſo neere the one to the other, that they ſeeme at the firſt to bee one entire and maine land. The courſe by theſe Ilands is aboue fiue hundred leagues. The Ancient Coſmographers call all theſe Ilands by the name *Iauos*: but late experience hath found their names to bee verie diuers, as you ſee. Beyond theſe there are other Ilands toward the North, which are inhabited with whiter people going arraied in ſhirts, doublets and ſlops like vnto the *Portugals*, hauing alſo money of ſiluer. The Gouernours among them doe carrie in their hands red ſtaues, whereby they ſeeme to haue ſome affinitie with the people of *China*. There are other Ilands and people about this place, which are redde, and it is reported that they are of the people of *China*.

Bali.
* Or *Guliam.*
Or *Aru.*
Polo,&c.
The people of the Iles of *Maluco* weare ſuch apparell.
Gouernors carrying red ſtaues like thoſe of *China*.

Antonie de Breu and thoſe that went him, tooke their courſe toward the North, where is a ſmall Iland called *Gumnape* or *Ternate*, from the higheſt place whereof there fall continually

Ternate.

Burro.
Amboino.
Guliguli.

Cloues, nutmegs, and mace in 8. de. toward the South.

into the Sea flakes or ſtreames like vnto fire; which is a wonderfull thing to behold. From thence they went to the Ilands of *Burro* and *Amboino*, and came to an anchor in an hauen of it called *Guliguli*, where they went on land and tooke a Village ſtanding by the Riuer, where they found dead men hanging in the houſes; for the people there are eaters of mans fleſh. Here the *Portugals* burnt the ſhip wherein *Francis Serrano* was, for ſhe was old and rotten. They went to a place on the other ſide ſtanding in 8. degrees toward the South, where they laded cloues, nutmegs, and mace in a Iunco or Barke which *Francis Serrano* brought here. They ſay that not farre from the Ilands of *Banda* there is an Iland, where there breedeth nothing elſe but Snakes, and the moſt are in one caue in the middeſt of the land. This is a thing not much to be wondred at; for as much as in the Leuant Sea hard by the Iles of *Maiorca* and *Minorca* there is another Iland of old named *Ophiuſa*, and now *Fornientera*, wherein there is great abundance of theſe vermine: and in the reſt of the Ilands lying by it there are none.

Mindanao.
Maluco.

In the yeere 1512. they departed from *Banda* toward *Malacca*, and on the *Baxos* or flats of *Luzapinho*, *Francis Serrano* periſhed in his Iunke or Barke, from whence eſcaped vnto the Ile of *Mindanao* nine or ten *Portugals* which were with him, and the Kings of *Maluco* ſent for them. Theſe were the firſt *Portugals* that came to the Ilands of Cloues, which ſtand from the Equinoctiall line towards the North in one degree, where they liued ſeuen or eight yeeres.

Molucco rarities obſerued by the Author.
Galuano the author of this diſcourſe.
Heat and cold in extremitie.
Monſtrous men.
Batochina.
Strange hens.
Horned hogs.
Hot Riuer.
Strong crabs.
Strong poiſon.
Huge oyſters.
Growing ſtones.
Flos Noctis.
The flowers of *Xiſtus and Arbor triſtis* are ſuch.
Pregnant fruit
Sunne-herb.

The Iland of *Gumnape* now called *Ternate* is much to be admired, for that it caſteth out fire. There were ſome Princes of the *Mores* and couragious *Portugals* which determined to go neere to the firie place to ſee what it was; but they could neuer come neere it. But *Antonie Galuano* hearing of it, vndertooke to goe vp to it, and did ſo, and found a riuer ſo extreame cold that he could not ſuffer his hand in it, nor yet put any of the water into his mouth: And yet this place ſtandeth vnder the line, where the ſunne continually burneth. In theſe Ilands of *Maluco* there is a kinde of men that haue ſpurres on their ankles like vnto Cocks. And it was told me by the King of *Tydore*, that in the Ilands of *Batochina* there were people that had tayles, and had a thing like vnto a dug betweene their cods, out of the which there came milke. There are ſmall hennes alſo which lay their egges vnder the ground aboue a fathome and a halfe, and the egges are bigger then ducks egges, and many of theſe hennes are blacke in their fleſh. There are hogs alſo with hornes, and parats which prattle much, which they call *Noris*. There is alſo a riuer of water ſo hot, that whatſoeuer liuing creature commeth into it, their skins will come off, and yet fiſh breede in it. There are crabs which be verie ſweete, and ſo ſtrong in their clawes, that they will breake the iron of a Pikeaxe. There bee others alſo in the ſea little and hairie, but whoſoeuer eateth of them dieth immediately. There be likewiſe certaine oyſters, which they doe call *Bras*, the ſhels whereof haue ſo large a compaſſe, that they doe Chriſten in them. In the Sea alſo there are liuely ſtones, which doe grow and increaſe like vnto fiſh, whereof verie good lime is made: and if they let it lye when it is taken out of the water, it loſeth the ſtrength and it neuer burneth after. There is alſo a certaine tree, which beareth flowers at the ſun ſet, which fall downe as ſoone as they be growne. There is a fruit alſo, as they ſay, whereof if a woman that is conceaued of child eateth, the child by and by mooueth. There is further a kind of herbe there growing, which followeth the Sunne, and remooueth after it, which is a verie ſtrange and maruailous thing.

Barros decad. 2. lib. 7. cap. 1.
The Iles of *Maldiua.*

In the yeete 1512. In the moneth of Ianuarie *Alfonſus de Albuquerque* went backe from *Malaca* vnto *Goa*, and the ſhip wherein he went was loſt, and the reſt went from his companie. *Simon de Andrada*, and a few *Portugals* were driuen vnto the Ilands of *Maldiua*, being many and full of palme trees: and they ſtand lowe by the water: which ſtayed there til they knew what was become of their Gouernour. Theſe were the firſt *Portugals* that had ſeene thoſe Ilands, wherein there growe Cocos, which are verie good againſt all kind of poyſon.

Iohn de Solis.

Rio de Plata.

Pet. Martyr. decad. 3. c. 10.

In this yeere 1512. there went out of *Caſtile* one *Iohn de Solis* borne in *Lisbon*, and chiefe Pilot vnto Don *Fernando*. And he hauing licence went to diſcouer the coaſt of *Braſil*. Hee tooke the like courſe that the *Pinſons* had done: hee went alſo to the Cape of Saint *Auguſtine*, and went forwards to the South, coaſting the ſhoare and land, and he came vnto the Port *De Lagoa*: and in 35 degrees of ſoutherly latitude he found a riuer which they of *Braſil* call *Parana-guazu*, that is, *The great Water*. He ſaw there ſignes of ſiluer, and therefore called it *Rio de Plata*, that is, *The Riuer of ſiluer*. And it is ſaid that at that time he went farther becauſe he liked the countrey well: but he returned backe againe into *Spaine*, and made account of all things to Don *Fernando*, demaunding of the King the gouernment thereof, which the King granted him. Whereupon he prouided three ſhips and with them in the yeere 1515. he went againe into that Kingdome; but he was there ſlaine. Theſe *Soliſſes* were great diſcouerers in thoſe parts, and ſpent therein their liues and goods.

Pet Martyr. decad. 2. c. 10. Gomara. hiſt. gen. lib. 2. c. 10.
Bimini Ilands.

In the ſame yeere 1512. *Iohn Ponce* of *Leon*, which had beene gouernour of the Ile of Saint *Iohn* armed two ſhips and went to ſeeke the Ile of *Boyuca*, where the naturals of the countrey reported to be a Wel, which maketh olde men young. Whereupon he laboured to finde it out, and was in ſearching of it the ſpace of ſixe moneths, but could finde no ſuch thing. Hee entered into the Ile of *Bimini*; and diſcouered a point of the firme land, ſtanding in 29. degrees towards the North vpon Eaſter-day, and therefore he named it *Florida*. And becauſe the Land ſeemed to yeeld Gold and Siluer and great riches, hee begged it of the King *Don Fernando*, bnt hee died in the Diſcouerie of it, as many more haue done.

Florida diſcouered.
The *Spaniards* call Eaſter *Paſcha Florida.*
Pet.Mar.decad 3.*cap*.1.

In the yeere 1513. *Vaſco Nunnes de Valboa* hearing ſpeech and newes of the South Sea, determined to goe thither, although his companie diſſwaded him from that action. But being a man of good valour with thoſe Souldiers that he had, being two hundred and ninetie, hee reſolued to put himſelfe into that ieoperdie. Hee went thereſore from *Dariene* the firſt day of September, carying ſome Indians of the Countrie with him to be his Guides, and he Marched ouerthwart the Land ſometimes quietly, ſometimes in Warre: and in a certaine place called *Careca* he found Negroes Captiues with Curled haire. This *Valboa* came to the ſight of the South Sea on the 25. day of the ſaid Moneth, and on Saint *Michaels* day came vnto it: where hee Imbarked himſelfe againſt the will of *Chiapes*, who was the Lord of that Coaſt, who wiſhed him not to do ſo becauſe it was verie dangerous for him. But he deſirous to haue it knowne. that he had beene vpon thoſe Seas, went forwards, and came backe againe to Land inſſafetie, and with great contentment, bringing with him good ſtore of Gold, Siluer, and Pearles, which there they tooke. For which good ſeruice of his *Don Ferdinando* the King greatly fauoured and honoured him.

The South Sea diſcouered.

This yeere 1513. in the Moneth of Februarie, *Alfonſus de Albuquerque* went from the Citie of *Goa* towards the Streight of *Mecha* with twentie Ships. They arriued at the Citie of *Aden* and battered it, and paſſed forward and entred into the Streight. They ſay that they ſaw a Croſſe in the Element and worſhipped it. They Wintered in the Iland of *Camaran*. This was the firſt Portugall Captain that gaue information of thoſe Seas, and of that of *Perſia*, being things in the World of great accompt.

Barros decad.2. *lib*.7.*cap*.7.
The Straight of *Mecha* or of the Red-ſea diſcouered.
The Ile of *Camaran*.

In the yeere 1514. and in the Moneth of May, there went out of Saint *Lucar*, one *Pedro Arias de Auila* at the commandement of *Don Ferdinando*. He was the fourth Gouernour of *Caſtillia del Oro* or Golden *Caſtile*: for ſo they named the Countries of *Dariene*, *Carthagena*, and *Vraba*, and that Countrie which was newly Conquered. Hee caried with him his Wiſe the Ladie *Elizabeth*, and one thouſand fiue hundred men in ſeuen Ships; and the King appointed, *Vaſco Nunnez de Valboa* Gouernour of the South Sea and of that Coaſt.

In the beginning of the yeere 1515. the Gouernour *Pedro Arias de Auila*, ſent one *Gaſpar Morales* with one hundred and fiftie men vnto the Gulfe of Saint *Michael*, to Diſcouer the Ilands of *Tararequi*, *Chiapes*, and *Tumaccus*. There was a *Caſique Valboas* friend, which gaue him many Canoas or Boates made of one Tree to Rowe in, wherein they paſſed vnto the Iland of Pearles: the Lord whereof reſiſted them at their comming on Land. But *Chiapes* and *Tumaccus* did pacifie him in ſuch order, that the Captaine of the Iſle had them home vnto his Houſe, and made much of them, and receiued Baptiſme at their hands, naming him *Pedro Arias* after the Gouernours name, and hee gaue vnto them for this a Basket full of Pearles, waying one hundred and tenne pounds, whereof ſome were as bigge as Haſell-nuts, of twentie, twentie fiue, twentie ſixe, or thirtie one Carats: and euerie Carat is foure Graines. There was giuen for one of them, one thouſand and two hundred Duckets. This Iland of *Tararequi* ſtandeth in fiue Degrees of Latitude towards the North.

The Iland of *Tararequi* or of pearles in rhe South ſea.
Martyr decad.3 *cap*.10.
Gomara hiſtor. general.lib.6.*c*.2

In this verie yeere 1515. in the Moneth of May, *Alfonſus de Albuquerque* Gouernour of India, ſent from the Citie of *Ormuz* one *Fernando Gomes de Lemos* as Ambaſſadour vnto *Xec* or *Shaugh Iſmael* King of *Perſia*: aud it is reported that they trauailed in it three hundred Leagues, and thar it is a pleaſant Countrie like vnto France, This *Xec* or *Shaugh Iſmael* went on Hunting and fiſhing for Troutes, whereof there are many. And there be the faireſt Women in all the world. And ſo *Alexander* the Great affirmed, when hee called them The Women with Golden eyes. And this yeeee this worthie Vice-roy, *Alfonſus de Albuquerque* died.

Barros decad.2. *lib*.10.*cap*.5.
Oſorius lib.10. *pag*.277.
An Ambaſſage to *Iſmael* King of *Perſia*.

In the yeere 1416. and one hundred yeeres after the taking of *Ceuta* in *Barbarie*, *Lopez Suares* being Gouernour of India, there was a diſpatch made by the commandemenr of the Kings Highneſſe, vnto one *Fernando Perez de Andrada* to paſſe to the great Countrie and Kingdome of *China*. He went from the Citie of *Cochin* in the Moneth of Aprill. They receiued Pepper, being the principall Marchandiſe to be ſold in all *China* of any value: And hee was farther commanded by the King *Don Emmanuel* to goe alſo to *Bengala* with his Letter and diſpatch to a Knight called *Iohn Coelo*. This was the firſt *Portugall* as farre as I know, which drunke of the water of the Riuer *Ganges*. This yeere 1516. died *Don Fernando* King of *Spaine*.

Pepper a principall mercandiſe in *China*.

In the yeere 1517. this *Fernando Perez* went vnto the Citie of *Malacha*, and in the Moneth of Iune he departed from thence towords *China* with eight Sailes, foure *Portugals* and the others *Malayans*. He arriued in *China*: And becauſe hee could not come on Land without an Ambaſſage, there was one *Thomas Perez* which had order for it: and he went from the Citie of *Canton*, where they came to an Anker: They went by Land foure hundred Leagues, and came vnto the Citie of *Pekin*, where the King was for this Prouince and Countrie is the biggeſt that is in the World. It beginneth at *Sailana* in twentie Degrees of Latitude towards the North, and it endeth almoſt in fiftie* Degrees. Which muſt be fiue hundred Leagues in length: and they ſay that it containeth three hundred Leagues in bredth, *Fernando Perez* was fourteene Moneths in the Iſle

The death of *Fernando* King of *Spaine*.
Oſorius lib.11. *fol*.312.
China diſcouered.
Canton.
* Or *Pakin*, or *Pequin*.

Ilha da Veniaga or *Tama* according to *Oſorius*

Foquiem.

Da Veniaga, learning as much as he could of the Countrie, according as the King his Maſter had commanded him. And although one *Raphael Pereſtrello* had beene there in a Iunke or Barke of certaine Marchants of *Malaca*, yet vnto *Fernando Perez* there ought to be giuen the praiſe of this Diſcouerie: as wel for that he had commandement from the King, as in diſcouering ſo much with *Thomas Perez* by Land, and *George Maſcarenhas* by Sea, and for coaſting vnto the Citie of *Foquiem* ſtanding in twentie foure Degrees of Latitude.

The comming of *Charles* the fift into *Spaine*. *Gomar. hiſt. gen. lib. 3. c. 2.*

Iucatan.

In the ſame yeere 1517. *Charles*, which afterward was Emperour, came into *Spaine* and tooke poſſeſsion thereof. And in the ſame yeere *Francis Fernandes de Gordona, Chriſtopher Morantes*, and *Lopez Ochoa* armed three Ships at their owne proper charges from the Iland of *Cuba*. They had alſo with them a Barke of *Diego Velaſques*, who then was Gouernour: They came on Land in *Iucatan* ſtanding in twentie Degrees of Latitude, at a Point which they called *Punta de las Duennas*; that is to ſay, *The point of Ladies*, which was the firſt place wherein they had ſeene Temples and Buildings of Lime & Stone. The people here goe better Apparelled then in any other place.

Caſtagneda l. 4. c. 36. & 37. Oſorius. l. 11. fol. 315. pag. 2.

Chatigam in *Bengala.*

In the yeere 1518. *Lopez Suares* commanded *Don Iohn de Silueira* to goe to the Ilands of *Maldiua*: and he made peace with them: and from thence hee went to the Citie of *Chatigam*, ſituated on the mouth of the Riuer *Ganges*, vnder the Tropicke of Cancer. For this Riuer, and the Riuer *Indus*, which ſtandeth an hundred Leagues beyond the Citie of *Diu*, and that of *Canton* in *China*, doe all fall into the Sea vnder one Paralell or Latitude. And although before that time *Fernando Perez* had beene commanded to goe to *Bengala*, yet notwithſtanding *Iohn de Silueira* ought to beare away the commendation of this Diſcouerie: becauſe he went as Captaine Generall, and remained there longeſt. learning the commodities of the Countrie, and maners of the people.

Pet. Martyr. decad. 4. cap. 3. Gomar. hiſt. gen. l. 2. c. 14. & c. 17

* Or *Acuzamil.*

The Ile of *Aſcenſion.*

The Bay of *Hunduras.*

Rio de Griſalua.

In the ſaid yeere 1518. the firſt day of May, *Diego Velaſques* Gouernour of the Iland of *Cuba*, ſent his Nephew *Iohn de Griſalua*, with foure Ships and two hundred Souldiers to diſcouer the Land of *Iucatan*. And they found in their way the Iland of * *Coſumel*, ſtanding towards the North in nineteene Degrees, and named it *Santa Cruz*, becauſe they came to it the third of May. They coaſted the Land lying on the left hand of the Gulfe, and came to an Iland called *Aſcenſion*, becauſe they came vnto it vpon *Aſcenſion* day: They went vnto the end of it ſtanding in ſixteene Degrees of Latitude: from whence they came backe becauſe they could finde no place to goe out at: and from hence they went round about it to another Riuer, which they called The Riuer of *Griſalua*, ſtanding in ſeuenteene Degrees of Latitude: the People thereabout troubled them ſore, yet notwithſtanding they brought from thence ſome Gold, Siluer, and Feathers, being there in great eſtimation, and ſo they turned backe againe to the Iland of *Cuba*.

Gomar. hiſt. gen. l. 2. c. 12. & 61.

Panuco.

In the ſame yeere 1518. one *Francis Garay* armed three Ships in the Ile of *Iamaica* at his owne charges, and went towards the Point of *Florida*, ſtanding in twentie fiue Degrees towards the North, ſeeming to them to be an Iland moſt pleaſant, thinking it better to people Ilands then the firme Land, becauſe they could beſt Conquer them and keepe them. They went there on Land, but the people of *Florida* killed many of them, ſo that they durſt not Inhabit it. So they Sayled along the Coaſt, and came vnto the Riuer of *Panuco*, ſtanding fiue hundred Leagues from the point of *Florida* in Sayling along the Coaſt; but the People reſiſted them in euerie place. Many of them alſo were killed in *Chila*, whom the Sauages Flayed and eate, hanging vp their Skinnes in their Temples, in memoriall of their valiantneſſe. Notwithſtanding all this, *Francis de Garay* went thither the next yeere and begged the Gouernment of that Countrie of the Emperour, becauſe he ſaw in it ſome ſhew of Gold and Siluer.

Of *Cortes* his Acts ſee *To. 2. l. 5. c. 8. & 9.*

In the yeere 1519. in the Moneth of Februarie, *Fernando Cortes* went from the Iland of *Cuba*, to the Land which is called *Noua Spania* with eleuen ſhips and fiue hundred and fiftie *Spaniards* in them.

Indian Map.

Gomara hiſt. gen. lib. 2. c. 48.

Pamphilus de Naruaez.

The Countrie of *Tenich* and vp the Riuer were not ſubiect to *Muteçuma*, but had Warre with him, and would not ſuffer the *Mexicans* to enter into their Territorie. They ſent Ambaſſadours vnto *Cortes* with preſents, offering him their eſtate, and amitie; whereof *Muteçuma* was nothing glad. They which went to *Tututepec* ſtanding neere the South Sea, did alſo bring with them examples of Gold, and praiſed the pleaſantneſſe of the Countrie, and the multitude of good Harbours vpon that Coaſt, ſhewing to *Cortes* a Cloth of Cotten Wooll, all Wouen with goodly workes, wherein all the Coaſt with the Hauens and Creekes were ſet foorth. But this thing then could not be proſecuted, by reaſon of the comming of *Pamphilus de Naruaez* into the Countrie, who ſet all the Kingdome of *Mexico* in an vprore.

In this yeere 1519. the tenth day of Auguſt, one *Fernande de Magallanes*, departed from *Siuill* with fiue Ships toward the Ilands of *Maluco*.

Magal. his voyage ſee *ſup. l. 2. c. 2.*

Gomar. lib. 4. cap. 17.

About this time Pope *Leo* the tenth, ſent one *Paulis Centurio* as Ambaſſador to the great Duke of *Moſcouie*, to wiſh him to ſend into *India* an Armie alongſt the Coaſt of *Tartarie*. And by the reaſons of this Ambaſſadour, the ſaid Duke was almoſt perſwaded vnto that action, if other inconueniences had not letted him.

In this ſame yeere 1520. In Februarie *Diego Lopes de Sequeir*, Gouernour of *India*, went towards the Streight of *Mecha*, and carried with him the Ambaſſadour of *Presbyter Iohn*, and

Roderigo de Lima who alſo went as Ambaſſador to him. They came vnto the Iland of *Maçua* ſtanding in the *Red Sea* on the ſide of *Africa* in 17. degrees towards the North: where he ſet the Ambaſſadors on land, with the *Portugals* that ſhould goe with them. *Peter de Conillan* had beene there before, being ſent thither by King *Iohn* the Second of *Portugall*: but yet *Francis Aluarez* gaue principall light and knowledge of that Countrie.

Maçua.

Ramuſius 1. *vol.* *fol.*190.

In the yeere 1520. the Licenciate *Lucas Vaſques de Aillon* and other Inhabitants of Saint *Domingo* furniſhed two ſhips, and ſent them to the Iles of *Lucayos* to get ſlaues, and finding none they paſſed along by the firme land beyond *Florida* vnto certaine Countries called *Chicora* and *Gualdape*, vnto the Riuer *Iordan* and the Cape of Saint *Helena* ſtanding in 32. degrees toward the North. They of the Countrie came downe to the Sea ſide to ſee the ſhips, as hauing neuer before ſeene the like: The *Spaniards* went on land, where they receiued good entertainment, and had giuen vnto them ſuch things as they lacked. But they brought many of them into their ſhips, and then ſet ſayle and brought them away for ſlaues: but in the way one of their ſhips ſunke, and the other was alſo in great hazard. By this newes the Licenciate *Aillon* knowing the wealth of the Countrie, begged the gouernment thereof of the Emperour, and it was giuen him: whither he went to get money to pay his debt.

*Gomar.hiſt.gen. lib.*2.*c.*7.

Chicora.

Gualdape.

In the yeere 1521. in December *Emmanuel* King of *Portugall* died, and after him his ſonne King *Iohn* the Third raigned.

Emmanuels death.

*Oſor.lib.*12. *fol.*366.

In the yeere 1522. in Ianuarie one *Gilgonzales* armed foure ſhips in the Iland of *Tararequi* ſtanding in the South Sea, with intent to diſcouer the Coaſt of *Nicaragua*, and eſpecially a Straight or Paſſage from the South Sea into the North Sea. And ſayling along the Coaſt hee came vnto an Hauen called Saint *Vincent*, and there landed with an hundred *Spaniards* and certaine horſemen, and went within the Land two hundred leagues, and he brought with him two hundred peſoes of gold, and ſo came backe againe to Saint *Vincent*: where he found his Pilot *Andrew Nigno*, who was as farre as *Tecoantepec*, in 16. degrees to the North, and had ſailed three hundred leagues: from whence they returned to *Panama*, and ſo ouer land to *Hiſpaniola*.

*Gomar.hiſt.gen. lib.*6.*cap.*4.

In the ſame yeere 1522. in the moneth of Aprill the other ſhip of *Magallanes* called *The Trinitie* went from the Iland of *Tidore*, wherein was Captaine *Gonzalo Gomez de Eſpinoſa*, ſhaping their courſe toward *Noua Spania*: and becauſe the winde was ſcant, they ſteared toward the North-eaſt into 16. degrees, where they found two Ilands, and named them the Iles of Saint *Iohn*, and in that courſe they came to another Iland in 20. degrees, which they named *La Griega*, where the ſimple people came into their ſhips, of whom they kept ſome to ſhew them in *Noua Spania*: They were in this courſe foure moneths, vntill they came into 42. degrees of Northerly latitude, where they did ſee Sea-fiſhes called Seales and Tunies. And the climate ſeemed vnto them comming newly out of the heate, to be ſo cold and vntemperate, that they could not well abide it, and therefore they turned backe againe to *Tidore*, being thereunto enforced alſo by contrary windes. Theſe were the firſt *Spaniards* which had beene in ſo high a latitude toward the North. And there they found one *Antonie de Britto* building a Fortreſſe, which tooke from them their goods, and ſent eight and forty of them priſoners to *Malaca*.

Tecoantepec.

*Gomar.hiſt.gen. lib.*6.*c.*12.

*Caſtagneda Hiſtoria delle Indie Orientali lib.*6.*c.*41.

Two Ilands in 16. degrees of Northerly latitude.

42. degrees of Northerly latitude.

In this yeere 1522. *Cortes* deſirous to haue ſome Hauens on the South Sea, and to diſcouer the Coaſt of *Noua Spania* on that ſide, whereof he had knowledge in *Muteçuma* his time, (becauſe he thought by that way to bring the drugs from *Maluco* and *Banda*, and the ſpicery from *Iaua*, with leſſe trauell and danger) he ſent foure *Spaniards* with their Guides to *Tecoantepec*, *Quahutemallan*, and other Hauens: where they were well receiued, and brought ſome of the people with them to *Mexico*: And *Cortes* made much of them; and afterwards ſent ten Pilots thither to ſearch the Seas thereabout. They went ſeuenty leagues in the Sea but found no Hauen. One *Caſique* or Lord called *Cuchataquir* vſed them well, and ſent with them to *Cortes* two hundred of his men with a Preſent of gold and ſiluer, and other things of the Countrie: and they of *Tecoantepec* did the like: and not long after, this *Caſique* ſent for aide to *Cortes* againſt his neighbours which did warre againſt him.

*Gomar.hiſt.gen. lib.*6.*c.*12.

The South Sea firſt ſearched by *Cortes* his Pilots.

Tecoantepec.

In the yeere 1523. *Cortes* ſent vnto him for his aide *Peter de Aluarado*, with two hundred Souldiers footmen, and fortie horſemen, and the *Caſiques* of *Tecoantepec* and *Quahutemallan* asked them for the Monſters of the Sea which came thither the yeere paſt, meaning the ſhips of *Gil Gonzales de Auila*, being greatly amazed at the ſight of them, and wondring much more when they heard, that *Cortes* had bigger then thoſe: and they painted vnto them a mightie Carrake with ſixe Maſts, and Sayles and Shroudes, and men armed on horſebacke. This *Aluarado* went through the Countrie and builded there a Citie of Saint *Iago* or Saint *Iames*, and a Towne which he called *Segura* leauing certaine of his people in it.

*Gomar.hiſt.gen. lib.*6.*c.*12.

A witty ſtratageme.

Sant Iago built.

In the ſame yeere 1523. in the moneth of May *Antonie de Britto* being Captaine of the Iles of *Maluco* ſent his Couſin *Simon de Breu* to learne the way by the Ile of *Borneo* to *Malaca*: They came in ſight of the Ilands of *Manada* and *Panguenſara*: They went through the Straight of *Treminao* and *Tagui*; and to the Ilands of Saint *Michael* ſtanding in 7. degrees, and from thence diſcouered the Ilands of *Borneo*, and had ſight of *Pedra branca* or the White ſtone, and paſſed through the Straight of *Cincapura*, and ſo to the Citie of *Malaca*.

*Caſtagneda hiſt. delle Indie Orientali l.*6.*c.*42

Manada.

Panguenſara.

The Ilands of *S. Michael.*

Borneo.

Pedra branca.

Gomara hiſt. gen. l. 2. c. 61.

In this ſame yeere 1523. *Cortes* went with three hundred footmen, and an hundred and fifty horſemen, and forty thouſand *Mexicans*, to *Panuco*, both to diſcouer it better, and alſo to inhabite it, and withall to bee reuenged vpon them which had killed and eaten the Souldiers of *Francis Garay*. They of *Panuco* reſiſted him, but *Cortes* in the end ouerthrew them, and conquered the Countrie: And hard by *Chila* vpon the Riuer he built a Towne, and named it *Santo Stephano del puerto*, leauing in it an hundred footmen, and thirty horſemen, and one *Peter de Valleio* for Lieutenant. This Iourney coſt him ſeuenty ſixe thouſand Caſtillians, beſides the *Spaniards*, Horſes, and *Mexicans* which died there.

Santo Stephano del puerto.

Gomara hiſt. gen. l. 2. c. 61. & en la Conqueſta de Mexico.

In this yeere 1523. *Francis de Garay* made nine Ships and two Brigandines to goe to *Panuco*, and to *Rio de las Palmas*, to be there as Gouernour: for that the Emperour had granted vnto him from the Coaſt of *Florida* vnto *Panuco*, in regard of the charges which hee had beene at in that Diſcouerie. He carried with him eight hundred and fifty Souldiers, and an hundred and fortie Horſes, and ſome Men out of the Iland of *Iamaica*, where he furniſhed his Fleet with munition for the warre: and he went vnto *Xagua* an Hauen in the Iland of *Cuba*, where he vnderſtood that *Cortes* had peopled the coaſt of *Panuco*: & that it might not happen vnto him as it did to *Pamphilus de Naruaez*, he determined to take another companion with him, and deſired the Doctor *Zuazo* to goe to *Mexico* and procure ſome agreement betweene *Cortes* and him. And they departed from *Xagua* each one about his buſineſſe. *Zuazo* came in great ieopardie, and *Garay* went not cleere without. *Garay* arriued in *Rio de las Palmas* on Saint *Iames* his day, and then he ſent vp the Riuer one *Gonſaluo de Ocampo*, who at his returne declared that it was an euill and deſart Countrie: but notwithſtanding *Garay* went there on land with foure hundred footmen and ſome horſemen; and he commanded one *Iohn de Grijalua* to ſearch the Coaſt, and he himſelfe marched by land towards *Panuco*, and paſſed a Riuer which hee named *Rio Montalto*; he entred into a great Towne where they found many Hennes, wherewith they refreſhed themſelues, and he tooke ſome of the people of *Chila* which he vſed for meſſengers to certaine places: And after great trauell comming to *Panuco* they found no victuals there by reaſon of the warres of *Cortes*, and the ſpoile of the Souldiers. *Garay* then ſent one *Gonzalo de Ocampo* to *Sant Iſteuan del puerto* to knowe whether they would receiue him or no. They had a good anſwere. But *Cortes* his men priuily by an ambuſhment tooke forty of *Garayes* horſemen, alleaging that they came to vſurpe the gouernment of another: and beſides this misfortune he loſt foure of his ſhips: whereupon he left off to proceed any farther.

Rio de las Palmas.

Rio Montalto.

Chila.

Gomar. en la Conqueſta de Mexico fol. 226.

While *Cortes* was preparing to ſet forward to *Panuco*: *Francis de las Caſas*, and *Roderigo de la Paz* arriued at *Mexico* with Letters Patents, wherein the Emperour gaue the gouernment of *Nueua Spagna* and all the Countrie which *Cortes* had conquered to *Cortes*, and namely *Panuco*. Whereupon he ſtayed his Iourney. But hee ſent *Diego de Ocampo* with the ſaid Letters Patents, and *Pedro de Aluarado* with ſtore of footmen and horſemen. *Garay* knowing this thought it beſt to yeeld himſelfe vnto *Cortes* his hands, and to goe to *Mexico*; which thing he did hauing diſcouered a great tract of Land.

Gomar. en la Conqueſta de Mexico fol. 242

San Gil de buena Viſta in the Bay of *Honduras.*

In this yeere 1523. *Gil Gonzales de Auila* made a Diſcouerie, and peopled a Towne called *San Gil de buena viſta*, ſtanding in 14. degrees toward the North, and almoſt in the bottome of the Bay called the *Aſcenſion* or the *Honduras*. He began to conquer it becauſe he beſt knew the ſecrets thereof, and that it was a very rich Countrie.

Gomara en la Conquiſta de Mexico fol. 229 & in ſequentib.

In this yeere 1523. the ſixt day of December *Peter de Aluarado* went from the Citie of *Mexico* by *Cortes* his commandement to diſcouer and conquer *Qualiutemallan*, *Vilatlan*, *Chiapa*, *Xochnuxco*, and other Townes toward the South Sea. He had with him three hundred Souldiers, an hundred and ſeuenty Horſemen, foure Field-pieces, and ſome Noblemen of *Mexico*, with people of the Countrie to aide him as well it the warre, as by the way being long. Hee went by *Tecoantepec* to *Xochnuxco*, and other places abouesaid with great trauell and loſſe of his men: but he diſcouered and ſubdued all the Countrie. There are in thoſe parts certaine Hills that haue Alume in them, and out of which diſtilleth a certaine liquor like vnto Oyle, and Sulphur or Brimſtone, whereof the *Spaniards* made excellent Gun-powder. He trauelled foure hundred leagues in this Voyage, and paſſed certaine Riuers which were ſo hot, that they could not well endure to wade thorow them. Hee builded a Citie calling it *Sant Iago de Quahutemallan*. *Peter de Aluarado* begged the gouernment of this Countrie, and the report is that it was giuen him.

Allume Hills.

Oile diſtilling out of Hills.

Ibid. fol. 230.

Sant Iago de Quahutemallan

Gomara en la Conquiſta de Mexico fol. 233.

Villa del Eſpiritu ſanto.

Chamolla.

In the yeere 1523. the eight day of December *Cortes* ſent *Diego de Godoy* with an hundred Footmen and thirty Horſemen, two Field-pieces, and many of his friends *Indians* vnto the Towne *Del Eſpiritu ſanto*: He ioyned himſelfe with the Captaine of that Towne, and they went to *Chamolla* the head Citie of that Prouince, and that being taken all the Countrie grew quiet.

Gomara en la Conquiſta de Mexico fol. 234.

Gomar. hiſt. gen. lib. 3. c. 21.

In the yeere 1524. in Februarie *Cortes* ſent one *Roderigo Rangel* with an hundred and fifty *Spaniards* & many of the *Tlaxcallans* and *Mexicans* againſt the *Zapotecas* and *Nixticas*, and vnto other Prouinces and Countries not ſo well diſcouered: they were reſiſted at the firſt, but quickly put the people to the worſt, and kept them for euer after in ſubiection. In this ſame yeere 1524. one *Roderigo de Baſtidas* was ſent to diſcouer, people, and gouerne the Countrie of *Santa*

Martha: where he loſt his life becauſe hee would not ſuffer the Souldiers to take the ſpoile of a certaine Towne. They ioyned with *Peter Villa-forte*, and he being ſometimes his entire friend did helpe to kill him with Daggers lying in his Bed. Afterward *Don Pedro de Lugo*, and *Don Alfonſo* his ſonne were Gouernours of that place, which vſed themſelues like couetous Tyrants; whereof grew much trouble.

In this ſame yeere alſo 1524. after that the Licenciate *Lucas Vaſques de Aillon* had obtained of the Emperour the gouernment of *Chicora*, he armed for that purpoſe certaine Ships from the Citie of *Santo Domingo* and went to diſcouer the Countrie, and to inhabite it. but he was loſt with all his companie, leauing nothing done worthie of memorie. And I cannot tell how it commeth to paſſe, except it bee by the iuſt iudgement of God, that of ſo much Gold and Precious ſtones as haue beene gotten in the *Antiles* by ſo many *Spaniards*, little or none remaineth, but the moſt part is ſpent and conſumed, and no good thing done.

Gomara hiſtor. general. lib.2.c.7

In this yeere 1524. *Cortes* ſent one *Chriſtopher de Olid* with a Fleet to the Iland of *Cuba*, to receiue the victuals and munition which *Alonſo de Contreras* had prepared, and to diſcouer and people the Countrey about Cape *De Higueras*, and the *Honduras*; and to ſend *Diego Hurtada de Mendoça* by ſea, to ſearch the Coaſt from thence euen to *Darien*, to finde out the Straight which was thought to runne into the South ſea, as the Emperour had commanded. He ſent alſo two ſhips from *Panuco* to ſearch along the coaſt vnto *Florida*. Hee commanded alſo certaine Brigandines to ſearch the coaſt from *Zacatullan* vnto *Panama*. This *Chriſtopher de Olid* came to the Iland of *Cuba*, and made a league with *Diego Volaſquez* againſt *Cortes*, and to ſet ſayle and went on land hard by *Puerto de Cauallos* ſtanding in 10. degrees to the North, and built a Towne which he called *Triumpho de la Cruz*. Hee tooke *Gil Fonzales de Auila* priſoner, and killed his nephew and the Spaniards that were with him, all ſauing one Childe, and ſhewed himſelfe an enemy to *Cortes*, who had ſpent in that expedition thirtie thouſand *Caſtellans* of gold to doe him pleaſure withall. *Cortes* vnderſtanding hereof the ſame yeere 1524. in the moneth of October he went out of the Citie of *Mexico*, to ſeeke *Chriſtopher de Olid* to bee reuenged of him, and alſo to diſcouer, carrying with him three hundred Spaniſh footmen and horſemen, and *Quahutimoc* King of *Mexico*, and other great Lords of the ſame Citie. And comming to the Towne called *La villa del Eſpiritu ſanto*, he required guides of the Lords of *Tauaſco* and *Xicalanco*: and they ſent him ten of their principall men for guides: who gaue him alſo a Map of Cotton-wooll, wherein was painted the ſituation of the whole Countrey from *Xicalanco* vnto *Naco*, and *Nito*, and euen as farre as *Nicaragua*, with their Mountaines, Hils, Fields, Meadowes, Vallies, Riuers, Cities, and Townes. And *Cortes* in the meane time ſent for three ſhips which were at the Hauen of *Medellin* to follow him along the coaſt.

Gomar. hiſt. gen. lib.2. cap.65. & en la Conquiſta de Mexico fol. 243.

Gomar. hiſt. gen. lib.2. cap.66. & en la Conquiſta de Mexico fol. 2. & 251.

An excellent large Map of Cotton wooll.

In this yeere 1524. they came to the Citie of *Izancanac*, where hee vnderſtood that the King *Quahutimoc* and the *Mexicans* that were in his company were conſpired againſt him and the Spaniards: for the which he hanged the King and two others of the chiefe: and ſo came to the Citie of *Mazatlan*, and after that to *Tiaca*, the head Citie of a Prouince ſo called ſtanding in the middeſt of a Lake: and heere about they began to finde the traine of the Spaniards, which they went to ſeeke, and ſo they went to *Zuzullin*, and at length came to the Towne of *Nito*: from *Nito Cortes* with his owne companie and all the Spaniards that hee found there, departed to the ſhore or ſtrand called *La Baia de Sant Andres*, and finding there a good hauen hee builded a Towne in that place and called it *Natiuidad de nueſtra Senora*. From hence *Cortes* went to the Towne of *Truxillo* ſtanding in the hauen of the *Honduras*, where the Spaniards dwelling there did entertaine him well: and while hee was there, there arriued a ſhip which brought newes of the ſtirre in *Mexico* in *Cortes* his abſence: whereupon hee ſent word to *Gonſola de Sandoual* to march with his companie from *Naco* to *Mexico* by land toward the South ſea vnto *Quahutemallan*, becauſe that is the vſuall plaine and ſafeſt way, and hee left as Captaine in *Truxillo Fernando de Saauedra* his Couſen: and he himſelfe went by ſea along the Coaſt of *Iucatan*, to *Chalchicoeca*, now called *Sant Iuan de Vlhua*, and ſo to *Medellin*, and from thence to *Mexico*, where hee was well receiued, hauing beene from thence eighteene moneths, and had gone fiue hundred leagues trauelling often out of his way, and enduring much hardneſſe.

Gomar. hiſt. gen. lib.2.c.67. & 68 & en la Conquiſta de Mexico fol.257.

Mazatlan.

Tiaca.

Zuzullin.

Gomara in the Conqueſt of *Mexico* fol.268

Natiuidad de Nueſtra Sennora.

Truxillo.

Honduras.

Gomara in the Conqueſt of *Mexico* fol.270 & 273.

In the yeere 1525. *Francis Pizarro* and *Diego de Almagro*, went from *Panama* to diſcouer *Peru* ſtanding beyond the line toward the South, which they called *Nueua Caſtillia*. The Gouernour *Pedro Arias* would not entermeddle with this expedition, becauſe of the euill newes which his Captayne *Francis Vezerra* had brought.

See *Pizarros acts Tom.* 2.*l.*7. *Chr.*11.12.15. 16.17.

In the ſame yeere 1525. there was ſent out of Spaine a Fleet of ſeuen ſhips, whereof was Captayne generall *Don Garſia de Loaiſa* to the Ilands of *Maluco*. They went from the Citie of the *Groine* and paſſed by the Ilands of the *Canaries*, and went to *Braſil*, where they found an Iland in two degrees, and named it Saint *Mathew*: and it ſeemed to be inhabited, becauſe they found in it Orenge trees, Hogs, and Hens in caues, and vpon the rindes of moſt of the trees there were grauen *Portugall* letters, ſhewing that the *Portugals* had beene there ſeuenteene yeeres before that time. A Patach or Pinneſſe of theirs paſſed the ſtraight of *Magellane*, hauing in her one *Iohn de Reſaga*, and ranne all along the coaſt of *Peru* and *Noua Spagna*: They declared all they

Pet. Martyr. decad.8. cap.9. Gomar. hiſt. gen. lib.4. cap.12.

The Ile of S. *Mathew.*

Gomara in the Conqueſt of *Mexico* p. 281.

they declared all their ſucceſſe vnto *Cortes*, and told him, that Frier *Garſia de Loaiſa* was paſſed to the Ilands of Cloues. But of this fleete the Admirall onely came thither, wherein was Captayne one *Martin Mingues de Carchoua* : for *Loaiſa* and the other Captaines dyed by the way. All the Moores of *Maluco* were found well affectioned to the *Spaniards*.

Gomes his Northern diſcouerie. *Pet. Martyr. decad.*8.*p.*601. *Gomar. hiſt. gen. l.*1.*c.*5.

One inquiring at their return what they had brought: they ſaid *Eſclauos*: he miſtaking, rode to the Court to tell that they had brought *Clauos* and occaſioned at firſt much ioy, after turned into laughter.

In the ſame yeere 1525. the Pilot *Stephen Gomes*, went from the Port of the *Groine* toward the North to diſcouer the ſtraight vnto the *Malucos* by the North, to whom they would giue no charge in the fleete of Frier *Garſia de Loaiſa*. But yet the Earle *Don Fernando de Andrada*, and the Doctor *Beltram*, and the Merchant *Chriſtopher de Sarro* furniſhed a Gallion for him, and hee went from the *Groine* in *Galicia* to the Iland of *Cuba*, and to the point of *Florida*, ſayling by day becauſe he knew not the land. He paſſed the bay *Angra*, and the riuer *Enſeada*, and ſo went ouer to the other ſide. It is alſo reported that he came to Cape *Razo* in 46. degrees to the North: from whence he came backe againe to the *Groine* laden with *Slaues*. The newes hereof ranne by and by through Spaine, that hee was come home laden with *Cloues* as miſtaking the word: and it war carried to the Court of Spaine : but when the truth was knowne it turned to a pleaſant jeſt. In this voyage *Gomes* was ten moneths.

The Ile of *Batochina* by *Gilolo*.

In this yeere 1525. *Don George de Meneſes* Captayne of *Maluco*, and with him *Don Garcia Henriques*, ſent a foyſt to diſcouer land towards the North, wherein went as Captaine one *Diego de Rocha*, and *Gomes de Sequeira* for Pilot. In 9. or 10. degrees they found certaine Ilands ſtanding cloſe together, and they called them the Ilands of *Gomes de Sequeira*, hee being the firſt Pilot that diſcouered them. and they came backe againe by the Iland of *Batochina*.

S. Cabota born at *Briſtow*.

In the Map in the Priuie Galerie, to his picture is added *Seb. Cab. Angl.*

Rio Parana.

Rio Paragioa.

In the yeere 1526. there went out of *Siuill* one *Sebaſtian Cabota* a Venetian by his father, but borne at *Briſtoll* in England, being chieſe Pilot to the Emperour, with foure ſhips toward *Maluco*. They came to *Pernambuco*, and ſtayed there three moneths for a winde to double the Cape of Saint *Auguſtine*. In the Bay of *Patos* or of Ducks, the Admirall ſhip periſhed; & being without hope to get to the Iles of *Maluco*, they there made a Pinneſſe to enter vp the Riuer of *Plate*, and to ſearch it. They ranne 60. leagues vp before they came to the barre : where they left their great ſhips, and with their ſmall Pinneſſes paſſed vp the Riuer *Parana*, which the Inhabitants count to bee the principall Riuer. Hauing rowed vp one hundred and twentie leagues, they made a Fortreſſe and ſtayed there aboue a yeere : and then rowed further till they came to the mouth of another Riuer called *Paragioa*, and perceiuing that the Countrey yeelded Gold and Siluer they kept on their courſe, and ſent a Brigandine before; but thoſe of the Countrey tooke it : and *Cabote* vnderſtanding of it thought it beſt to turne backe vnto their Fort, and there tooke in his men which he had left there, and ſo went downe the Riuer where his ſhips did ride, and from thence he ſailed home to *Siuill* in the yeere 1530. leauing diſcouered about two hundred leagues within this Riuer, reporting it to bee very Nauigable, and that it ſpringeth out of a Lake named *Bombo*.

The fountaine of the Riuer of *Plata*.

It ſtandeth in the firme land of the Kingdome of *Peru*, running through the Vallies of *Xauxa*, and meeteth with the Riuers *Parſo*, *Bulcasban*, *Cay*, *Parima*, *Hiucax*, with others which make it very broad and great. It is ſaid alſo, that out of this Lake runneth the Riuer called *Rio de San Franceſco*; and by this meane the Riuers come to bee ſo great. For the Riuers that come out of Lakes are bigger then thoſe which proceed from a Spring.

Ramuſius 3. vol. fol. 310. See *inf. tom.* 2. *l.*8.*c.*1.& 2.

In the yeere 1527. one *Pamphilus de Naruaez* went out of Saint *Lucar de Barameda*, to bee Generall of the coaſt and land of *Florida*, as farre as *Rio de las Palmas*, and had with him fiue Ships, ſixe hundred Souldiers, one hundred Horſes, beſides a great ſumme and quantitie of Victuals, Armour, Clothing and other things. Hee could not goe on land where his deſire was but went on land ſomewhat neere to *Florida* with three hundred of his companie, ſome Horſes, and ſome victuals, commanding the ſhips to goe to *Rio de las Palmas* ; in which voyage they were almoſt all loſt : and thoſe which eſcaped paſſed great dangers, hunger and thirſt.

*Gomar. hiſt. gen. lib.*2.*c.*72. and in the Conqueſt of *Mexico* fol. 281.

Iſlas de los Reyes.

Candiga.

Warre betwixt the *Span.* and *Portug.* in the friend-foe *Indies*.

This yeere 1527. when *Cortes* vnderſtood by the Pinneſſe aforeſaid, that *Don Garcia de Loaiſa* was paſſed by the Straight of *Magelan*, toward the Ilands of Cloues, hee prouided three ſhips to goe ſeeke him, and to diſcouer by that way of *New Spaine* as farre as the Iles of *Maluco*. There went as Gouernour in thoſe ſhips one *Aluaro de Saavedra Ceron*, couſen vnto *Cortes*, a man fit for that purpoſe. Hee made ſayle from *Cinatlaneio*, now named Saint *Chriſtopher* ſtanding in twentie degrees toward the North on *All Saints* day. They arriued at the Ilands which *Magelan* named *The Pleaſures* : and from thence ſayled to the Ilands, which *Gomes de Sequeira* had diſcouered, and not knowing thereof, they named them *Iſlas de los Reyes*, that is to ſay, *The Iles of the Kings*, becauſe they came vnto them on *Twelfe* day. In the way *Saavedra* loſt two ſhips of his company, of which they neuer after heard newes. But from Iland to Iland hee ſtill ſayled and came to the Iland of *Candiga*, where he bought two Spaniards for ſeuentie Ducats, which had beene of the companie of Frier *Loaiſa*, who was loſt thereabout. In the yeere 1528. in March, *Saavedra* arriued at the Ilands of *Maluco*, and came to an anker before the Ile of *Gilolo* : hee found the ſea calme and winde at will, without any tempeſts : and he tooke the diſtance from thence to *Noua Spagna* to bee two thouſand and fiftie leagues. At this time *Martin Ynniguez de Carquiçano* dyed, and *Fernando de la Torre* was choſen their Generall, who then was in the Citie of *Tidore*, who had there erected a Gallowes and had fierce warre with *Don George de*

Meneſes Captaine of the *Portugals*: and in a fight which they had the fourth day of May, *Saavedra* tooke from him a Galiot and ſlew the Captaine thereof called *Fernando de Baldaya*, and in Iune hee returned towards *New Spaine*, hauing with him one *Simon de Brito Patalin*, and other Portugals, and hauing beene certayne moneths at Sea, he was forced backe vnto *Tidore*, where *Patalin* was beheaded and quartered, and his companions hanged.

In this yeere 1528. *Cortes* ſent two hundred Footmen and 60. Horſmen, and many *Mexicans* to diſcouer and plant the Countrey of the *Chichimecas*, for that it was reported to be rich of Gold. This being done he ſhipped himſelfe, and came into *Caſtile* with great pompe, and brought with him 250000. markes of Gold and Siluer: and being come to *Toledo* where the Emperour then lay, hee was entertayned according to his deſerts, and the Emperour made him Marqueſſe *Del Valle*, and married him to the Lady *Iane de Zuniga*, Daughter vnto the Earle *De Aguilar*, and ſent him backe againe to be Generall of *New Spaine*.

Gomar. hiſt. gen. lib. 2. cap. 73.

In the yeere 1529. in May, *Saavedra* returned backe againe towards *New Spaine*, and hee had ſight of a land toward the South in two degrees, and he ranne Eaſt along by it aboue fiue hundred leagues till the end of Auguſt. The Coaſt was cleane and of good ankerage, but the people blacke and of curled hayre; from the girdle downward, they did weare a certayne thing plaited to couer their lower parts. The people of *Maluco* call them *Papuas*, becauſe they bee blacke and frizeled in their hayre: and ſo alſo doe the Portugals call them. *Saavedra* hauing ſayled 4. or 5. degrees to the South of the line, returned vnto it, and paſſed the Equinoctiall towards the North, and diſcouered an Iland which hee called *Iſla de los Pintados*, that is to ſay, *The Ile of painted people*: for the people thereof bee white, and all of them marked with an Iron: and by the ſignes which they gaue hee conceaued that they were of *China*. There came vnto them from the ſhore a kinde of Boate full of theſe men, making tokens of threatnings to the *Spaniards*; who ſeeing that the Spaniards would not obey them, they began to skirmiſh with ſlinging of Stones, but *Saavedra* would ſuffer no ſhot to bee ſhot at them, becauſe their ſtones were of no ſtrength, and did no harme. A little beyond this Iland in 10. or 12. degrees, they found many ſmall low Ilands full of Palme trees and graſſe, which they called *Los Iardines*, and they came to an anker in the middeſt of them, where they tarried certayne dayes. The people ſeemed to deſcend from them of *China*, but by reaſon of their long continuance there they are become ſo brutiſh, that they haue neither Law, nor yet giue themſelues to any honeſt labour. They weare white chothing which they make of Graſſe. They ſtand in maruelous feare of fire, becauſe they neuer ſaw any. They eate *Cocos* in ſtead of Bread, breaking them before they bee ripe, and putting them vnder the ſand, and then after certayne dayes they take them out and lay them in the Sunne, and then they will open. They eate Fiſh which they take in a kinde of boat called a *Parao*, which they make of Pine wood, which is driuen thither at certayne times of the yeere, they know not how, nor from whence, and the tooles wherewith they make their boates are of ſhells.

Gomar. hiſt. gen. lib. 2. c. 72.

Terra Auſtralis Noua Guinea.

Os Papuas are blacke people with frizled hayre.

Iſla de los Pintados.

Los Iardines.

Fire vnknown.

Flote wood.

Saavedra perceiuing that the time and weather was then ſomewhat better for his purpoſe, made ſayle towards the firme land and Citie of *Panama*, where hee might vnlade the Cloues and merchandiſe which he had, that ſo in Cartes it might bee carried foure leagues to the Riuer of *Chagre*, which they ſay is Nauigable running out into the North ſea, not farre from *Nombra de Dios*, where the ſhips ride, which come out of *Spaine*: by which way all kinde of goods might be brought vnto them in ſhorter time, and with leſſe danger, then to ſayle about the Cape of *Bona Speranza*. For from *Maluco* vnto *Panama* they ſayle continually betweene the Tropikes and the line: bnt they neuer found winde to ſerue that courſe, and therefore they came backe againe to *Maluco* very ſad, becauſe *Saavedra* dyed by the way: who if hee had liued meant to haue opened the land of *Caſtillia del Oro* and *New Spaine* from ſea to ſea. Which might haue beene done in foure places: namely from the Gulfe of *S. Michael* to *Vraba*, which is fiue and twentie leagues, or from *Panama* to *Nombre de Dios* being ſeuenteene leagues diſtance: or through *Xaquator*, a Riuer of *Nicaragua*, which ſpringeth out of a Lake three or foure leagues from the South ſea, and falleth into the North ſea; whereupon doe ſayle great Barks and Crayers. The other place is from *Tecoantepec* through a Riuer to *Verdadera Cruz*, in the Bay of the *Honduras*, which alſo might be opened in a ſtraight. Which if it were done, then they might ſayle from the *Canaries* vnto the *Malucos* vnder the climate of the Zodiacke in leſſe time and with much leſſe danger, then to ſayle about the Cape *de Bona Speranza*, or by the ſtraight of *Magelan*, or by the Northweſt. And yet if there might bee found a ſtraight there to ſayle into the ſea of *China*, as it hath beene ſought, it would doe much good.

Foure narrow paſſages from ſea to ſea in the Weſt *Indies*.

Gomar. hiſt. gen. lib. 4. c. 14.

The Northweſt paſſage very beneficiall.

In this yeere 1529. one *Damian de Goes* a *Portugall* being in *Flanders*, after that he had trauelled ouer all *Spaine*, was yet deſirous to ſee more Countries and faſhions, and diuerſities of people; and therefore went ouer into *England* and *Scotland*, and was in the Courts of the Kings of thoſe parts: and after that came againe into *Flanders*, and then trauelled through *Zealand*, *Holland*, *Brabant*, *Luxenburgh*, *Suitzerland*, and ſo through the Cities of *Colen*, *Spyres*, *Argentine*, *Baſill*, and other parts of *Almaine*, and then came backe againe into *Flanders*: and from thence hee went into *France* through *Picardie*, *Normandie*, *Champaine*, *Burgundie*, the Dukedome of

Dam. à Goes his Trauels.

Borbon, Gaſcoigne, Languedoc, Daulphinie, the Dukedome of *Sauoy,* and paſſed into *Italie* into the Dukedome of *Millaine, Ferrara, Lombardie,* and ſo to *Venice,* and turned backe againe to the territorie of *Genoa,* and the Dukedome of *Florence* through all *Tuſcane :* and hee was in the Citie of *Rome,* and in the Kingdome of *Naples* from the one ſide to the other. From thence hee went into *Germanie* to *Vlmes,* and other places of the Empire, to the Dukedome of *Suenia,* and of *Bauier,* and the Archdukedome of *Auſtrich,* the Kingdome of *Boeme,* the Dukedome of *Morauia,* and the Kingdome of *Hungarie,* and ſo to the Confines of *Grecia.* From thence he went to the Kingdome of *Poland, Pruſſia,* and the Dukedome of *Liuonia,* and ſo came into the great Dukedome of *Moſcouia.* From whence hee came backe into high *Almaine,* and through the Countries of the *Lantzgraue,* the Dukedome of *Saxonie,* the Countries of *Denmarke, Gotland,* and *Norway,* trauelling ſo farre, that hee found himſelfe in 70. degrees of latitude toward the North. He did ſee, ſpeake and was conuerſant with all the Kings, Princes, Nobles, and chiefe Cities of all Chriſtendome, in the ſpace of two and twentie yeeres : So that by reaſon of the greatneſſe of his trauell, I thought him a man worthie to be heere remembred.

Trauels from the *Perſian* Gulfe vp and ouer land.

Coutinhos Trauels.

In the yeere 1529. or 1530. one *Melchior de Soſa Tauarez* went from the Citie of *Ormuz* vnto *Balſera* and the Ilands of *Giſſara* with certaine ſhips of warre, and paſſed vp as farre as the place where the Riuers *Tygris* and *Euphrates* meete one with the other. And although other *Portugals* had diſcouered and ſailed thorow that Strait, yet neuer any of them ſailed ſo farre vpon the freſh water till that time, when hee diſcouered that Riuer from the one ſide to the other, wherein he ſaw many things which the *Portugals* knew not. Not long after this, one *Ferdinando Coutinho* a *Portugall* came vnto *Ormuz,* and being deſirous to ſee the world, he determined to goe into *Portugall,* from thence ouer land to ſee *Aſia* and *Europe;* And to doe this the better, he went into *Arabia, Perſia,* and vpwards the Riuer *Euphrates* the ſpace of a moneth, and ſaw many Kingdomes and Countries, which in our time had not beene ſeene by the *Portugals:* He was taken priſoner in *Damaſco,* and afterward croſt ouer the Prouince of *Syria,* and came vnto the Citie of *Alepo.* He had beene at the holy Sepulchre in *Ieruſalem,* and in the Citie of *Cayro,* and at *Conſtantinople* with the Great *Turke;* and hauing ſeene his Court he paſſed ouer vnto *Venice,* and from thence into *Italie, France, Spaine,* and ſo came againe to *Liſbon.* So that he and *Damian de Goes* were in our time the moſt noble *Portugals,* that had diſcouered and ſeen moſt Countries and Realmes of their owne affections.

Gomar.hiſt.gen. lib.3.c.37.

In the yeere 1531. there went one *Diego de Ordas* to be Gouernour in the Riuer of *Maragnon,* with three ſhips, ſixe hundred Souldiers, and thirty fiue Horſes. He died by the way, ſo that the intention came to none effect. After that, in the yeere 1534. there was ſent thither one *Hierome Artal* with an hundred and thirty Souldiers, yet he came not to the Riuer, but peopled Saint *Michael de Neueri,* and other places in *Paria.* Alſo there went vnto this Riuer *Maragnon* a *Portugall* Gentleman named *Aries Dacugna,* and hee had with him ten ſhips, nine hundred *Portugals,* and an hundred and thirty horſes. Hee ſpent much, but hee that loſt moſt was one *Iohn de Barros.* This Riuer ſtandeth in 3. degrees toward the South, hauing at the entrance of it fifteene leagues of bredth and many Ilands inhabited, wherein growe trees that beare Incence of a greater bigneſſe then in *Arabia,* gold, rich ſtones, and one Emerald was found there as bigge as the palme of a mans hand. The people of the Countrie make their Drinke of a kind of Dates, which are as big as Quinces.

The famous Riuer *Maragnon.*
Iohn de Barros Factor of the Houſe of *India*
Incenſe trees.
Great Emerald.
See *to.2.l.8.c.3*
Gomar.hiſt.gen. lib.6.cap.16.

In the ſame yeere 1531. one *Nunnez de Guſman* went from the Citie of *Mexico* towards the North-weſt to diſcouer and conquer the Countries of *Xaliſco, Ceintiliquipac, Ciametlan, Toualla, Cnixco, Ciamolla, Culhuacan,* and other places. And to doe this he carried with him two hundred and fifty Horſes, and fiue hundred Souldiers. He went thorow the Countrie of *Mechuacan,* where he had much Gold, ten thouſand Markes of *Siluer,* and ſixe thouſand *Indians* to carrie burdens. He conquered many Countries, called that of *Xaliſco Nueua Galicia,* becauſe it is a ragged Countrie, and the People ſtrong. He builded a Citie which he called *Compoſtella,* and another named *Guadalaiara,* becauſe hee was borne in the Citie of *Guadalaiara* in *Spaine.* Hee likewiſe builded the Townes *De Santo Eſpirito, De la Conception,* and *De San Miguel* ſtanding in 24. degrees of Northerly latitude.

Nueua Galicia.

Compoſtella.

Guadalaiara.
Santo Eſpirito.
De la Conception.
San Miguel.
Gomar.hiſt.gen. lib.2.c.74.

In the yeere 1532. *Ferdinando Cortes* ſent one *Diego Hurtado de Mendoça* vnto *Acapulco* ſeuenty leagues from *Mexico,* where he had prepared a ſmall Fleet to diſcouer the Coaſt of the South Sea as he had promiſed the Emperour. And finding two ſhips ready, he went into them, and ſailed to the Hauen of *Xaliſco,* where he would haue taken in Water and Wood : but *Nunnez de Guſman* cauſed him to be reſiſted, and ſo he went forward : but ſome of his men mutined againſt him, and hee put them all into one of the ſhippes, and ſent them backe into *New Spaine.* They wanted water, and going to take ſome in the Bay of the *Vanderas,* the *Indians* killed them. But *Diego Hurtado* ſailed two hundred leagues along the Coaſt, yet did nothing worth the writing.

Gomar.hiſt.gen. l.5. c.6.7. & 8.
Cruell ſnowe vnder the line.
Gomar.hiſt.gen. lib.5.c.19.

In the yeere 1533. *Francis Pizarro* went from the Citie of *Tumbes* to *Caxamalca,* where he tooke the King *Attabalipa. Peter Aluarado* found Mountaines full of Snowe, and ſo cold, that ſeuenty of his men were frozen to death. When he came vnto *Quito,* he began to inhabite it, and named it *S. Francis.*

In the yeere 1534. a *Briton* called *Iaques Cartier*, with three ſhips went to the land of *Cortereális*, and the Bay of Saint *Laurence*, otherwiſe called *Golfo Quadrato*, and fell in 48. degrees and an halfe towards the North; and ſo he ſailed till he came vnto 51. degrees hoping to haue paſſed that way to *China*, and to bring thence drugs and other merchandiſe into *France*. The next yeere after he made another Voyage into thoſe parts, and found the Countrie abounding with Victuals, Houſes, and good Habitations, with many and great Riuers. He ſailed in one Riuer toward the South-weſt three hundred leagues, and named the Countrie thereabout *Noua Francia*: at length finding the water freſh, he perceiued he could not paſſe thorow to the South Sea, and hauing wintered in thoſe parts, the next yeere following he returned into *France*.

The Bay of *S. Laurence* diſcouered.

In the yeere 1535. or in the beginning of the yeere 1536. *Don Antonie de Mendoza* came vnto the Citie of *Mexico*, as Vice-roy of *New Spaine*. In the meane while *Cortes* was gone for more men to continue his Diſcouerie, which immediatly he ſet in hand ſending forth two ſhips from *Tecoantepec* which hee had made ready. There went as Captaines in them *Fernando de Grijalua*, and *Diego Bezerra de Mendoza*, and for Pilots there went a *Portugall* named *Acoſta*, and the other *Fortunio Ximenez* a *Biſcaine*. The firſt night they diuided themſelues. *Fortunio Ximenez* killed his Captaine *Bezerra*, and hurt many of his confederacy: and then he went on land to take Water and Wood in the Bay of *Santa Cruz*, but the *Indians* there ſlue him, and aboue twenty of his companie. Two Mariners which were in the Boat eſcaped, and went vnto *Xaliſco*, and told *Nunnes de Guſman* that they had found tokens of Pearles: hee went into the ſhip, and ſo went to ſeeke the Pearles, he diſcouered along the Coaſt aboue an hundred and fifty leagues. They ſaid that *Ferdinando de Grijalua* ſailed three hundred leagues from *Tecoantepec* without ſeeing any land, but onely one Iland which he named The Ile of Saint *Thomas*, becauſe he came vnto it on that Saints day: it ſtandeth in 20. degrees of latitude.

Gomar. hiſt. gen. l. 2. c. 74. & l. 2. c. 98.

Plaia de Santa Cruz.

The Ile of *S. Thomas.*

In this ſame yeere 1535. *Nunnez Dacunna* being Gouernour of *India*, while he was making a Fortreſſe at the Citie of *Diu*, he ſent a Fleet to the Riuer of *Indus*, being from thence ninety or an hundred leagues towards the North vnder the Tropike of *Cancer*. The Captaines name was *Vaſques Perez de San Paio*: alſo he ſent another Armie againſt *Badu* the King of *Cambaia*, the Captaine whereof was *Coſeſofar* a Renegado. They came to the barre of that mighty Riuer in the moneth of December, of the water whereof they found ſuch triall as *Quintus Curtius* writeth of it, when *Alexander* came thither.

The Fortreſſe of *Diu*.

Badu King of *Cambaia*.

In this yeere 1535. one *Simon de Alcazaua* went from *Siuill* with two ſhips and two hundred and forty *Spaniards* in them. Some ſay they went to *New Spaine*, others that they went to *Maluco*, but others alſo ſay to *China*, where they had beene with *Ferdinando Perez de Andrada*. Howſoeuer it was, they went firſt vnto the *Canaries*, and from thence to the Straight of *Magelan*, without touching at the Land of *Braſill*, or any part at all of that Coaſt. They entred into the Straight in the moneth of December with contrary windes and cold weather. The Souldiers would haue had him turne backe againe, but he would not. Hee went into an Hauen on the South ſide in 53. degrees: There the Captaine *Simon* of *Alcazana* commanded *Roderigo de Iſla* with ſixty *Spaniards* to goe and diſcouer Land: but they roſe vp againſt him and killed him, and appointed ſuch Captaines and Officers as pleaſed them, and returned. Comming thwart of *Braſill* they loſt one of their ſhips vpon the Coaſt, and the *Spaniards* that eſcaped drowning were eaten by the *Sauages*. The other ſhip went to Saint *Iago* in *Hiſpaniola*, and from thence to *Siuill*, in *Spaine*.

Gomar. hiſt. gen. lib. 4. c. 13.

In this ſame yeere 1535. *Don Pedro de Mendoza* went from *Cadiz* towards the Riuer of *Plate* with twelue ſhips, and had with him two thouſand men: which was the greateſt number of ſhips and men, that euer any Captaine carried into the *Indies*. Hee died by the way returning homewards. The moſt part of his men remained in that Riuer, and builded a great Towne contayning now two thouſand houſes, wherein great ſtore of *Indians* dwell with the *Spaniards*. They diſcouered and conquered the Countrie till they came to the Mines of *Potoſſi*, and to the Towne *La Plata*, which is fiue hundred leagues diſtant from them.

Gomar. hiſt. gen. lib. 3. c. 39. See *tom. 2. l. 7. c. 4. & 11.*

The Riuer of *Plata* runneth vp to *Potoſſi*.

In the yeere 1536. *Cortes* vnderſtanding that his ſhip wherein *Fortunio Ximenez* was Pilot was ſeized on by *Nunnez de Guzman*, hee ſent forth three ſhips to the place where *Guzman* was, and he himſelfe went by Land well accompanied, and found the ſhip which he ſought all ſpoiled and rifled. When his three other ſhips were come about, hee went aboord himſelfe with the moſt part of his Men and Horſes, leauing for Captaine of thoſe which remained on land one *Andrew de Tapia*. So he ſet ſayle, and comming to a Point the firſt day of May he called it *S. Philip*, and an Iland that lieth faſt by it he called *Sant Iago*. Within three dayes after he came into the Bay where the Pilot *Fortunio Ximenez* was killed, which hee called *La plaia de Santa Cruz*, where he went on land, and commanded *Andrew de Tapia* to diſcouer. *Cortes* tooke ſhipping again, and came to the Riuer now called *Rio de San Pedro y San Paulo*, where by a tempeſt the ſhips were ſeparated, one was driuen to the Bay *de Santa Cruz*, another to the Riuer of *Guaiaual*, & the third was driuen on ſhore hard by *Xaliſco*, and the men thereof went by land to *Mexico*. *Cortes* long expected his two ſhips that he wanted: but they not cōming he hoiſed ſaile and entred into the Gulfe now called *Mar de Cortes*, *Mar Vermeio*, or the Gulfe of *California*,

Gomar. hiſt. gen. l. 2. c. 74. & 98.

Saint *Iago* Ile.

La plaia de Santa Cruz.

Rio de S. Pedro y San Paulo.

Guaiaual Rio.

Mar Vermeio or the Gulfe of *California*.

Gomara in the Conqueſt of *Mexico* fol. 290 291. 292.

and ſhot himſelfe fiftie leagues within it: where he eſpied a ſhip at anker, and ſayling towards her hee had beene loſt if that ſhip had not ſuccoured him. But hauing graued his ſhip, hee departed with both the ſhips from thence. He bought victuals at a deare rate at Saint *Michael* of *Culhuacan*; and from thence he went to the Hauen of *Santa Cruz*, where hee heard that *Don Antonio de Mendoça*, was come out of Spaine to be Viceroy. He therefore left to be Captayne of his men one *Francis de Vlloa*, to ſend him certaine ſhips to diſcouer that Coaſt.

While he was at *Acapulco*, meſſengers came vnto him from *Don Antonio de Mendaça* the Viceroy, to certifie him of his arriuall: and alſo hee ſent him the copie of a Letter, wherein *Francis Piſarro* wrote, that *Mango Ynga* was riſen againſt him, and was come to the Citie of *Cuſco* with an hundred thouſand fighting men, and that they had killed his brother *Iohn Piſarro*, and aboue foure hundred Spaniards, and two hundred Horſes, and hee himſelfe was in danger ſo that hee demanded ſuccour and ayde. *Cortes* being informed of the ſtate of *Piſarro*, and of the arriuall of *Don Antonio de Mendoça*, becauſe he would not as yet bee at obedience; Firſt he determined to ſend to *Maluco* to diſcouer that way along vnder the Equinoctiall line, becauſe the Ilands of *Cloues* ſtand vnder that paralell: And for that purpoſe hee prepared two ſhips with prouiſion, victuals and men, beſides all other thinges neceſſarie. Hee gaue the charge of one of theſe ſhips to *Ferdinando de Grijalua*, and of the other vnto one *Aluarado* a Gentleman. They went firſt to Saint *Michael de Tangarara* in *Peru* to ſuccour *Francis Piſarro*, and from thence to *Malucco* all along neere the line as they were commanded. And it is declared that they ſayled aboue a thouſand leagues without ſight of land, on the one ſide, nor yet on the other of the Equinoctiall. And in 2. degrees toward the North they diſcouered one Iland named *Aſea*, which ſeemeth to be one of the Ilands of *Cloues*: fiue hundred leagues little more or leſſe as they ſayled, they came to the ſight of another which they named *Iſla de los Peſcadores*. Going ſtill in this courſe they ſaw another Iland called *Hayme* towards the South, and another named *Apia*: and then they came to the ſight of *Seri*: turning towards the North one degree, they came to anker at another Iland named *Coroa*, and from thence they came to another vnder the line named *Meonſum*, and from thence vnto *Buſu*, ſtanding in the ſame courſe. The people of all theſe Ilands are blacke, and haue their haire frizled, whom the people of *Maluco* doe call *Papuas*. The moſt of them eate mans fleſh, and are Witches, ſo giuen to diueliſhneſſe, that the Diuels walke among them as companions. If theſe wicked ſpirits doe finde one alone, they kill him with cruell blowes or ſmoother him. Therefore they vſe not to goe, but when two or three may bee in a companie.

Aſea Iland.
Iſla de los Peſcadores.
Hayme Iland.
Apia Iland.
Seri.
Coroa.
Meonſum.
Buſu.
Os Papuas.

These ſeeme to be the *Eme*, of which there is one at St. *Iames*.

There is heere a Bird as bigge as a Crane: hee flyeth not, nor hath any winges wherewith to flie, he runneth on the ground like a Deere: of their ſmall feathers they doe make haire for their Idols. There is alſo an Herbe, which being waſhed in warme water, if the leafe thereof be laid on any member and licked with the tongue, it will draw out all the blood of a mans body: and with this leafe they vſe to let themſelues blood. From theſe Ilands they came vnto others named the *Guelles* ſtanding one degree towards the North-eaſt, and Weſt from the Ile *Terenate*, wherein the *Portugals* haue a Fortreſſe: theſe men are haired like the people of the *Malucos*. Theſe Ilands ſtand one hundred and foure and twentie leagues from the Iland named *Moro*; and from *Terenate* betweene fortie and fiftie. From whence they went to the Ile of *Moro*, and the Ilands of *Cloues*, going from the one vnto the other. But the people of the Countrey would not ſuffer them to come on land, ſaying vnto them: Goe vnto the Fortreſſe where the Captayne *Antonie Galuano* is, and we will receiue you with a good will: for they would not ſuffer them to come on land without his licence: for hee was Factor of the Countrey, as they named him. A thing worthie to be noted that thoſe of the Countrey were ſo affectioned to the *Portugals*, that they would venter for them their liues, wiues, children and goods.

Guelles Ilands.
Terenate.
Moro.
Molucca.

Antonie Galuano the Author of this booke. The caſe now is much altered.

Pedro de Cieca parte primera de la Chronica del Peru *cap.* 9. & *cap.* 107.

Laplata.

The Mountaines of *Abibe*

In the yeere 1537. the Licenciate *Iohn de Vadillo* Gouernour of *Cartagena*, went out with a good Armie from a port of *Vrabi* called Saint *Sebaſtian de buena Viſta*, being in the Gulfe of *Vraba*, and from thence to *Rio verde*, and from thence by land without knowing any way, nor yet hauing any Carriages, they went to the end of the Countrey of *Peru*, and to the Towne *La plata*, by the ſpace of one thouſand two hundred leagues: a thing worthie of memorie. For from this Riuer to the Mountaines of *Abibe* the Countrey is full of Hils, thicke Foreſts of trees, and many Riuers: and for lacke of a beaten way, they had pierced ſides. The Mountaines of *Abibe* as it is recorded haue twentie leagues in bredth. They muſt be paſſed ouer in Ianuarie, Februarie, March, and Aprill. And from that time forward it raineth much, and the Riuers will be ſo greatly increaſed, that you cannot paſſe for them. There are in thoſe Mountaines many heards of Swine, many Dantes, Lions, Tygres, Beares, Ounſes, and great Cats, and Monkies, and mightie Snakes, and other ſuch vermine. Alſo there bee in theſe Mountaines abundance of Partridges, Quailes, Turtle doues, Pigeons, and other Birds and Fowles of ſundrie ſorts. Likewiſe in the Riuers is ſuch plentie of Fiſh, that they did kill of them with their ſtaues: and carrying Canes and Nets, they affirme that a greet armie might bee ſuſtained that way without being diſtreſſed for want of victuals. Moreouer they declared the diuerſities of the people, tongues, and apparell that they obſerued in the Countries, Kingdomes, and Prouinces which they went through, and the great trauels and dangers that they were in till they came to the towne called *Villa de la Plata*, and vnto the ſea thereunto adioyniug. This was the greateſt diſcouerie that hath beene heard of by land, and in ſo ſhort a time. And if it had not beene done in our dayes, the credit thereof would haue beene doubtfull.

Villa de la Plata.

In the yeere 1538. there went out of *Mexico* certaine Friers of the order of *Saint Francis* towards the North to preach to the *Indians* the Catholike Faith. He that went fartheſt was one Frier *Marke de Nizza*, who paſſed through *Culhuacan*, and came to the Prouince of *Sibola*, where he found ſeuen Cities.

Ramuſius 3. *vol. fol.* 356.
See *tom.* 2. *lib.* 8. *cap.* 3.
Frier *Marke de Nizza.*
Sibola.

In the ſame yeere 1538. *Antonie Galuano* being chiefe captaine in the Iles of *Maluco* ſent a ſhip towards the North, whereof one *Francis de Caſtro* was captaine, hauing commandement to conuert as many as he could to the Faith. He himſelfe chriſtened many, as the Lords of the *Celebes, Macaſares, Amboynos, Moros, Moratax*, and diuers other places. When *Francis de Caſtro* arriued at the Iland of *Mindanao*, ſixe Kings receiued the water of Baptiſme, with their wiues, children and Subiects: and the moſt of them *Antonie Galuano* gaue commandement to be called by the name of *Iohn*, in remembrance that King *Iohn* the third raigned then in *Portugall*.

Gomar hiſt gen. lib. 5. *cap.* 34.
Antonie Galuano chiefe Cap. of *Maluco* author of this worke.

The *Portugals* and *Spaniards* which haue beene in theſe Ilands affirme, that there be certaine hogs in them, which beſides the teeth which they haue in their mouthes, haue other two growing out of their ſnouts, and as manie behinde their eares of a large ſpan and an halfe in length. Likewiſe they ſay there is a tree, the one halfe whereof, which ſtandeth towards the eaſt is a good medecine againſt all poyſon, and the other ſide of the tree which ſtandeth toward the Weſt is very poyſon; and the fruit on that ſide is like a bigge peaſe; and there is made of it the ſtrongeſt poyſon that is in all the World. Alſo they report that there is there another tree, the fruit whereof whoſoeuer doth eate, ſhall bee twelue houres beſides himſelfe, and when he commeth againe vnto himſelfe, he ſhall not remember what hee did in the time of his madneſſe. Moreouer there are certaine crabs of the land, whereof whoſoeuer doth eate ſhall be a certaine ſpace out of his wits. Likewiſe the countrey people declare that there is a ſtone in theſe Ilands whereon whoſoeuer ſitteth ſhall be broken in his bodie. It is farther to be noted, that the people of theſe Ilands doe gild their teeth.

Strange Hogs.
Stranger trees and Crabs.
Strangeſt Stone.

In the yeere 1539. *Cortes* ſent three ſhips with *Francis Villoa* to diſcouer the coaſt of *Culuacan* Northward. They went from *Acapulco*, and touched at Saint *Iago de buena ſperanza*, and entred in the gulfe that *Cortes* had diſcouered, and ſailed till they came in 32, degrees, which is almoſt rhe fartheſt end of that gulfe, which place they named *Ancon de Sant Andres*, becauſe they came thither on that Saints day: Then they came out a long the coaſt on the other ſide, and doubled the point of *California* and entred in betweene certaine Ilands and the point, and ſo ſailed along by it, till they came to 32. degrees, from whence they returned to *New Spaine*, enforced thereunto by contrary windes and want of victualls; hauing been out ahout a yeere. *Cortes* according to his account, ſpent two hundred thouſand ducats in theſe diſcoueries.

Gomar. hiſt. gen. lib. 2. *cap.* 74. & *Ramuſius* 3. vol. *fol.* 339.
The bottome of the gulfe of *California* diſcouered.
California doubled.

From *Cabo del Enganno* to another Cape called *Cabo de Liampo* in *China* there are one thouſand or twelue hundred leagues ſayling. *Cortes* and his Captaines diſcouered new *Spaine*, from 12. degrees to 32, from the South to the North, being ſeuen hundred leagues, finding it more warme then cold, although Snow doe lie vpon certaine mountaines moſt part of the yeere. In *New Spaine* there be many trees, flowers and fruits of diuers ſorts and profitable for many things. The principall tree is named *Metl.* It groweth not very high nor thicke. They plant and dreſſe it as we doe our vines. They ſay it hath fortie kinde of leaues like wouen clothes, which ſerue for many vſes. When they be tender they make conſerues of them, paper, and a thing like vnto flaxe: they make of it mantles, mats, ſhooes, girdles, and cordage. Theſe trees haue certaine prickles ſo ſtrong and ſharpe, that they ſewe with them. The roots make fire and aſhes, which aſhes make excellent good lie. They open the earth from the root and ſcrape it, and the iuyce which commeth out is like ſirrupe. If you doe ſeeth it, it will become honie; if if you purifie it, it will be ſugar. Alſo you may make wine and vineger thereof. It beareth the Coco. The rinde roſted and cruſhed vpon ſoares and hurts healeth and cureth. The iuyce of the tops and roots mingled with incenſe are good againſt poyſon, and the biting of a Viper. For theſe manifold benefits it is the moſt profitable rree knowne to grow in thoſe parts. Alſo there be there certain ſmall birds named *Vicmalim*, their bil is ſmal & long. They liue of the dew, and the iuyce of flowers and roſes. Their feathers bee verie ſmall and of diuers colours. They be greatly eſteemed to worke gold with. They die or ſleepe euery yeere in the moneth of October, ſitting vpon a little bough in a warme and cloſe place: they reuiue or wake againe in the moneth of Aprill after that the flowers bee ſprung, and therefore they call them the reuiued birdes.

Cabo del Enganno.
The diſtance betweene *America* and *China* in 32. degrees is 1000. leagues
Gomar. hiſt. gen. lib. 6. *cap.* 17.
Metl an excellent tree for many vſes.
Ouiedo calls them *Tominos*
The reuiued Bird.

Likewiſe there be Snakes in theſe parts, which ſound as though they had bels when they creepe. There be other which engender at the mouth, euen as they report of the Viper. There bee hogges which haue a nauell on the ridge of their backes, which aſſoone as they bee killed and cut out, will by and by corrupt and ſtinke. Beſides theſe there be certain fiſhes which make a noyſe like vnto hogs, and will ſnort, for which cauſe they bee named Snorters.

Gomar. hiſt. gen. lib. 5. cap. 35.
Chili.

A relation ſcarcely probable. This might be the Temple in the Lake of *Titicaca.* *Cieza cap. 103.*

In the yeere 1538. and 1539. after that *Diego de Almagro* was beheaded, the Marqueſſe *Francis Piſarro* was not idle. For he ſent ſtraight one *Peter de Baldiuia* with a good companie of men to diſcouer and conquer the countrey of *Chili*. He was well receiued of thoſe of the countrey, but afterwards they roſe againſt him and would haue killed him by treaſon. Yet for all the warres that hee had with them, he diſcouered much Land, and the coaſt of the Sea toward the South-eaſt, till he came into 40. degrees and more in Latitude. While he was in theſe diſcoueries he heard newes of a King called *Leucengolina*, which commonly brought to the field two hundred thouſand fighting men againſt another King his neighbour; and that this *Leucengolina* had an Iland, and a Temple therein with two thouſand Prieſts: and that beyond them were the *Amazones*, whoſe Queene was called *Guanomilla*, that is to ſay, *The golden heauen*. But as yet there are none of theſe things diſcouered. About this time *Gomez de Aluarado* went to conquer the Prouince of *Guanuco*: and *Francis de Chauez* went to ſubdue the *Conchineos*, which troubled the towne of *Truxillo*, and the countreys adioyning. *Peter de Vergara* went to the *Bracamores*, a people dwelling toward the North from *Quito*. *Iohn Perez de Vergera* went againſt the *Craciapoians*: *Alfonſus de Mercadiglio* went vnto *Mulubamba*. *Ferdinando* and *Gonzaluo Piſarros* went to ſubdue *Collao*, a countrey very rich in golde. *Peter de Candia* went to the lower part of *Collao*. *Peranzures* alſo went to conquer the ſaid countrey. And thus the *Spaniards* diſperſed themſelues, and conquered abone ſeuen hundred leagues of countrey in a very ſhort ſpace, though not without great trauailes and loſſe of men.

The countreyes of *Braſill* and *Peru* ſtand Eaſt and Weſt almoſt eight hundred leagues diſtant. The neereſt is from the Cape of *Saint Auguſtine* vnto the hauen of *Truxillo*: for they ſtand both almoſt in one parallell and Latitude.

Earth of diuers colours good to dye withall.
Strange root

In ſome places of the *Andes* and Countries the earth is of diuers colours, as blacke, white, red, greene, blew, yellow, and violet, wherewith they die colours without any other mixture. There grow on theſe mountaines many turneps, rapes, and other ſuch like rootes and herbes. One there is like vnto Aipo or Rue which beareth a yellow flower, and healeth all kinde of rotten ſores, and if you apply it vnto whole and cleane fleſh it will eate it vnto the bone: ſo that it is good for the vnſound and naught for the whole.

An hearbe named Coca which ſatisfieth hunger and thirſt.

Thoſe which liue on the tops of theſe mountaines of *Andes* betweene the cold and the heat for the moſt part be blinde of one eye, and ſome altogether blinde, and ſcarce you ſhall finde two men of them together, but one of them is halfe blinde. Alſo there groweth in theſe fieldes, notwithſtanding the great heate of the ſand good Maiz, and Potatoes, and an herbe which they name Coca, which they carrie continually in their mouthes (as in the Eaſt *India* they vſe another herbe named Betele) which alſo (they ſay) ſatisfieth both hunger and thirſt. Alſo they ſow much cotton wooll, which of nature is white, red, blacke, greene, yellow, orange tawnie, and of diuers other colours.

Fowle of *Peru*

Likewiſe they affirme, that from *Tumbez* Southward it doth neither raine, thunder, nor lighten, for the ſpace of fiue hundred leagues of land: but at ſome times there falleth ſome little ſhower. Alſo it is reported, that from *Tumbez* to *Chili* there breede no Peacocks, Hens, Cocks nor Eagles, Falcons, Haukes, Kites, nor any other kinde of rauening Fowles, and yet there are of thm in all other regions and countreyes: but there are many Ducks, Geeſe, Herons, Pigeons Partridges, Quailes, and many other kinds of birdes. There are alſo a certaine kinde of foule, like vnto a duck which hath no wings to flie withall, but it hath fine thinne feathers which couer all the bodie. Likewiſe there are Bitters that make warre with the ſeale or Sea-wolfe: for finding them out of the water they will labour to picke out their eyes, that they may not ſee to get to the water againe, and then they doe kill them. They ſay it is a pleaſant ſight to behold the fight betweene the ſaid Bitters and Seales. With the beards of theſe Seales men make clean their teeth, becauſe they bee wholſome for the tooth-ache. There are certaine beaſts which thoſe of the countrey call *Xacos*, and the *Spaniards* ſheepe, becauſe they beare wooll like vnto a ſheepe, but are made much like vnto a Deere, hauing a ſaddle backe like vnto a Camell. They will carrie the burthen of an hundred weight. The *Spaniards* ride vpon them, and when they be wearie they will turne their heads backeward, and voide out of their mouthes a wonderfull ſtinking water.

Xacos a kind of great ſheepe that men ride vpon.

Salt rockes couered with egs
Strange waters

From the Riuer of *Plata* and *Lima* Southward there breede no Crocodiles nor Lizards, nor Snakes, nor any kinde of venemous vermine, but great ſtore of good fiſhes breede in thoſe Riuers. On the coaſt of *Saint Michael* in the South Sea there are many rockes of ſalt couered with egges. On the point of *Saint Helena* are certaine Well ſprings which caſt forth a liquor, that ſerueth in ſtead of pitch and tarre. They ſay that in *Chili* there is a fountaine, the water whereof will conuert wood into ſtone. In the hauen of *Truxillo* there is a Lake of freſh water, and the bottome thereof is of good hard ſalt. In the *Andes* beyond *Xauxa* there is a riuer of freſh water, in the bottome whereof there lieth white ſalt.

Ramuſius 3. vol *fol.* 363.

In the yeere 1540. the Captaine *Ferdinando Alorchon* went by the commandement of the Vice-roy Don *Antonio de Mendoza* with two ſhips to diſcouer the bottome of the gulfe of *California*, and diuers other countries.

In this yeere 1540. *Gonſaluo Piſarro* went out of the Citie of *Quito*, to Diſcouer the Countrie of *Canell* or *Cinamome*, a thing of great fame in that Countrie. Hee had with him two hundred *Spaniards*, Horſe-men and Foote-men, and three hundred *Indians* to carie burthens. Hee went forward till he came to *Guixos*, which is the fartheſt place gouerned by the *Ingas*: where there hapned a great Earthquake with Raine and Lightning, which ſunke ſeuentie Houſes. They paſſed ouer cold and Snowie hils, where they found many *Indians* Frozen to death, maruelling much of the great Snow that they found vnder the Equinoctiall line. From hence they went to a Prouince called *Cumaco*, where they taried two Moneths, becauſe it Rained continually. And beyond they ſaw the Cinamome-trees, which be very great, the Leaues thereof reſembling Bay-leaues, both Leaues, Branches, Rootes, and all taſting of *Cinamome*. The Rootes haue the whole taſte of Cinamome. But the beſt are certaine knops like vnto *Alcornoques* or Acornes, which are good merchandiſe. It appeareth to be wild Cinamome, and there is much of it in the *Eaſt Indies*, and in the Ilands of *Iaoa* or *Iaua*. From hence they went to the Prouince and Citie of *Coca*, where they reſted fiftie dayes. From the place forwards they trauelled along by a Riuers ſide being ſixtie Leagues long, without finding of any Bridge, nor yet any Foorde to paſſe ouer to the other ſide. They found one place of this Riuer, where it had a fall of two hundred fathoms deepe, where the Water made ſuch a noyſe, that it would make a man almoſt deafe to ſtand by it. And not farre beneath this fall, they ſay they found a Channell of ſtone verie ſmooth, of two hundred foote broad, and the Riuer runneth by: and there they made a Bridge to paſſe ouer on the other ſide, where they went to a Countrie called *Guema*, which was ſo poore, that they could get nothing to eate, but onely Fruites and Herbes. From that place forward they found a people of ſome reaſon, wearing certaine Clothing made of Cotton-wooll, where they made a Brigandine, and there they found alſo certaine Canoas, wherein they put their Sicke men, and their Treaſure and beſt Apparell, giuing the charge of them to one *Francis de Orellana*: and *Gonſaluo Pizarro* went by Land with the reſt of the Companie along by the Riuers ſide, and at night went into the Boates, and they trauelled in this order two hundred Leagues as it appeareth. When *Pizarro* came to the place where he thought to finde the Brigandine and Canoas, and could haue no ſight of them nor yet heare of them, he thought himſelfe out of all hope, becauſe hee was in a ſtrange Countrie without Victuals, Clothing, or any thing elſe: wherefore they were faine to eate their Horſes, yea and Dogs alſo, becauſe the Countrie was poore and barren, and the Iourney long, to goe to *Quito*. Yet notwithſtanding, taking a good heart to themſelues they went on forward in their Iourney, trauelling continually eighteene Moneths; and it is reported, that they went almoſt fiue hundred Leagues, wherein they did neither ſee Sunne nor any thing elſe, whereby they might be comforted, wherefore of two hundred men which went forth at the firſt, there returned not backe paſt ten vnto *Quito*, and theſe ſo weake, ragged and diſfigured, that they knew them not. *Orellana* went fiue hundred or ſixe hundred Leagues downe the Riuer, ſeeing diuers Countries and people on both ſides thereof, among whom he affirmed ſome to bee *Amazones*. He came into *Caſtile*, excuſing himſelfe, that the water and ſtreames draue him downe perforce. This Riuer is named the Riuer of *Orellana*, and other name it the Riuer of the *Amazones*, becauſe there be Women there which liue like vnto them.

Gomar. hiſt. gen. lib. 5. cap. 36.
Earthquake.
Cold hills vnder the Line.
Cumaco Raines
Cinamon trees.

Wild Cinamon in the Ilands of *Iaua*.
Coca.
El pongo, a mighty fall of a Riuer.
The *Incas* vſed to make ſuch Chanels.
Guema.

Pizarros hard iourney.

See *Orellanas* voyage. *to. 2. lib. 7. & 11.*
Rio de Orellana

In the yeere 1540. *Cortes* went with his Wife into *Spaine*, where hee died of a Diſeaſe ſeuen yeeres after.

Cortes his death.

In the yeere 1541. it is recorded that *Don Stephan de Gama* Gouernour of *India*, Sayled toward the Streit of *Mecca*.

See this voyage *ſup. l. 7. c. 6.*

In the ſame yeere 1541. *Don Diego de Almagro* killed the Marques *Francis Pizarro*, and his brother *Francis Martinez* of *Alcantara* in the Citie *de los Reyes*, otherwiſe called Lima, and made himſelfe Gouernour of that Countrie.

In the yeere 1540. the Vice-roy *Don Antonie de Mendoza*, ſent one *Francis Vaſquez de Coronado* by Land vnto the Prouince of *Sibola*, with an Armie of *Spaniards* and *Indians*.

See *tom. 2. l. 8. cap. 3. §. 2.*
Gomar. hiſt. gen lib. 6. cap. 7.
Sibola.

In the yeere of our Lord 1542. one *Diego de Freitas*, being in the Realme of *Siam*, and in the Citie of *Dodra* as Captaine of a Ship, there fled from him three *Portugals* in a *Iunco* (which is a kind of Ship) towards *China*. Their names were *Antonie de Mota*, *Francis Zeimoro*, and *Anthonie Pexoto*, directing their courſe to the Citie of *Liampo*, ſtanding in thirtie and odde Degrees of Latitude. There fell vpon their Sterne ſuch a ſtorme, that it ſet them off the Land, and in fewe dayes they ſaw an Iland towards the Eaſt ſtanding in thirtie two Degrees, which they doe name *Iapan*, which ſeemeth to be the Ile of *Zipangri*, whereof *Paulus Venetus* maketh mention, and of the riches thereof. And this Iland of *Iapan* hath Gold, Siluer, and other riches.

Iapan diſcouered by chance.

In this yeere 1542. *Don Antonio de Mendoça* Vice-roy of *Nueua Spagna*, ſent his Captaines and Pilots to Diſcouer the Coaſt of *Cape del Enganno*, where a Fleete of *Cortez* had beene before. They Sailed till they came to a place called *Sierras Neuadas*, or *The Snowie mountaines*, ſtanding in fortie Degrees toward the North, where they ſaw Ships and Merchandiſes, which carried on their Stems the Images of certaine Birds called *Alcatarzi*, and had the Yardes of their Sailes gilded, and their Prowes laide ouer with ſiluer. They ſeemed to be of the Iles of *Iapan*, or of *China*; for they ſaid that it was not aboue thirtie dayes ſayling into their Countrie.

Gomar. hiſt. gen. lib. 6. cap. 18.

Gomar. hiſt. gen. lib. 4 cap. 13. Ramuſius 1. vol. fol. 375. pag. 2.

Saint *Thomas.*
La Nublada.
Roca Partida.
Baxos.
Los Reyes.

In the ſame yeere 1542. *Don Anthonie de Mendoça,* ſent vnto the Ilands of *Mindanao* a Fleete of ſixe Ships with foure hundred Souldiers, and as many Indians of the Countrie, the Generall whereof was one *Rui Lopez de villa Lobos*, being his Brother in law and a man in great eſtimation. They ſet Sayle from the Hauen of *Natiuidad* ſtanding in twentie Degrees towards the North, vpon *All Saints* Eeue, and ſhaped their courſe towards the Weſt. They had ſight of the Iland of Saint *Thomas*, which *Hernando de Grijalua* had Diſcouered, and beyond in ſeuenteene Degrees they had ſight of another Iland which they named *La Nublada*, that is, *The Cloudie Iland.* From thence they went to another Iland named *Roca partida*, that is; *The Clouen Rocke.* The third of December they found certaine *Baxos* or Flats of ſixe or ſeuen Fathoms deepe. The fifteene of the ſame Moneth they had ſight of the Ilands, which *Diego de Rota*, and *Gomez de Sequeira*, and *Aluaro de Saauedra* had Diſcouered, and named them *Los Reyes*, becauſe they came vnto them on *Twelfe-day.* And beyond them they found other Ilands in ten Degrees all ſtanding round, and in the midſt of them they came to an Anker, where they tooke freſh water and wood.

The Iles of *Matelotes.*
Mindanao.

Sarangam.

In the yeere 1543. in Ianuarie they departed from the foreſaid Ilands with all the Fleete, and had ſight of certaine Ilands, out of which there came vnto them men in a certaine kind of Boates, and they brought in their hands Croſſes, and ſaluted the *Spaniards* in the Spaniſh tongue, ſaying, *Buenas dias, Matelotes,* that is to ſay, *Good morrow companions*; whereat the Spaniards much marueiled, being then ſo farre out of *Spaine* to ſee the men of that Countrie with Croſſes, and to bee ſaluted by them in the Spaniſh tongue, and they ſeemed in their behauiour to encline ſomewhat to our Catholicke Faith. The Spaniards not knowing, that many thereabout had beene Chriſtned by *Francis de Caſtro*, at the commandement of *Antonie Galuano*, ſome of them named theſe Ilands, *Iſlas de las Cruzes,* and others named them *Iſlas de los Matelotes.* In the ſame yeere 1543. the firſt of Februarie *Rui Lopez*, had ſight of that noble Iland *Mindanao* ſtanding in nine Degrees: they could not double it nor yet come to an Ancre as they would, becauſe the Chriſtened Kings and people reſiſted them, hauing giuen their obedience to *Anthonie Galuano,* whom they had in great eſtimation, and there were fiue or ſixe Kings that had receiued Baptiſme, who by no meanes would incurre his diſpleaſure. *Rui Lopez* perceiuing this, and hauing a contrarie wind, Sayled along the Coaſt to find ſome ayde: and in foure or fiue Degrees, hee found a ſmall Iland which they of the Countrie call *Sarangam*, which they tooke perforce, and in memorie of the Vice-roy who had ſent them thither, they named it *Antonia,* where they remained a whole yeere.

The relation of *Iohn Gaetan* in the firſt vol. of *Ramuſius fol.*
The *Philippinas.*
Malabrigos.
Las dos Hermanas.
Los Volcanes.
La Farfana.

Sixe or ſeuen Ilands more.
An *Archipelagus* of Ilands.

Pilots for *China.*

In the ſame yeere 1543. and in the moneth of Auguſt, the Generall *Rui Lopez* ſent one *Bartholomew de la torre* in a ſmall Ship into new *Spaine*, to acquaint the Vice-roy *Don Antonio de Mendoça* with all things. They went to the Ilands of *Siria*, *Gaonata, Bilasa*, and many others, ſtanding in eleuen and twelue Degrees towards the North, where *Magellan* had beene, and *Francis de Caſtro* alſo, who there Baptized many, and the Spaniards called them the *Philippinas* in memorie of the Prince of *Spaine.* Here they tooke victuals and wood, and hoyſed Sayles, they Sayled for certaine dayes with a fore-wind, till it came vpon the skanting, and came right vnder the Tropicke of *Cancer.* The twentie fiue of September they had ſight of certaine Ilands, which they named *Malabrigos*, that is to ſay, *The euill Roades.* Beyond them they Diſcouered *Las dos Hermanas*, That is, *The two Siſters.* And beyond them alſo they ſaw foure Ilands more, which they called *los Volcanes.* The ſecond of October they had ſight of *Farfana,* beyond which there ſtandeth an high pointed Rocke, which caſteth out Fire at fiue places. So Sayling in ſixteene Degrees of Northerly Latitude, from whence they had come, as it ſeemeth wanting Wind, they arriued againe at the Ilands of the *Philippinas.* They had ſight of ſixe or ſeuen Ilands more, but they Ankered not at them. They found alſo an Archipelagus of Ilands, well Inhabited with people, lying in fifteene or ſixteene Degrees: the people be White, and the Women well proportioned, and more beautifull and better Arraied then in any other place of thoſe parts, hauing many Iewels of Gold, which was a token, that there was ſome of that Mettall in the ſame Countrie. Heere were alſo Barkes of fortie three Cubits in length, and two Fathoms and a halfe in breadth, and the Plankes fiue Inches thicke, which Barkes were rowed with Oares. They told the Spaniards, that they vſed to Saile in them to *China*, and that if they would goe thither they ſhould haue Pilots to conduct them, the Countrie not being aboue fiue or ſixe dayes Sayling from thence. There came vnto them alſo certaine Barkes or Boates handſomely decked, wherein the Maſter and principall men ſate on high, and vnderneath were very Black-moores with Friſled haire: and being demanded where they had theſe Black moores, they anſwered, that they had them from certaine Ilands ſtanding faſt by *Sebut*, where there were many of them, a thing that the Spaniards much maruailed at, becauſe from thence it was aboue three hundred Leagues to the places where the Blacke people were. Therefore it ſeemed, that they were not naturally borne in that Climate, but that they be in certaine places ſcattered ouer the whole circuit of the World. For euen ſo they be in the Ilands of *Nicobar* and *Audeman*, which ſtand in the Gulfe of *Bengala*, and from thence by the ſpace of fiue hundred Leagues, we doe not know of any Blacke people. Alſo *Vaſco Nunez de Vaiboa* declareth, that as he went to Diſcouer the South Sea, in a certaine Land named *Quareca*, he found Blacke people with Friſled haire, whereas there were neuer any other found either in *Noua Spagna*, or in *Caſtilia del Oro*, or in *Peru.*

In the yeere 1544. *Don Gutierre de Vargas* Biſhop of *Placenza* ſent a Fleet from the Citie of *Siuill* vnto the Straits of *Magellan*: which is reported to haue beene done by the counſell of the Vice-roy *Don Antonie de Mendoça* his Couſin. Some ſuſpected, that they went to *Maluco*, others to *China*, others, that they went onely to diſcouer the Land betwixt the Strait and the Land of *Peru* on the other ſide of *Chili*, becauſe it was reported to bee very rich in Gold and Siluer. But this Fleet by reaſon of contrary windes could not paſſe the Strait, yet one ſmall Barke paſſed the ſame, and ſayled along the coaſt, and diſcouered all the Land, till he came vnto *Chirimai*, and *Arequipa*.

Gomar.hiſt.gen. lib.4.c.14. See *tom.2. l.7. c.11.*

In the yeere 1545. and in the moneth of Ianuary *Rui Lopez de villa Lobos*, and *Giraldo* with the Caſtilians came to the Iland of *Moro*, and the Citie of *Camafo*, where they were well receiued of the Kings of *Gilolo* and *Tidore*, and of the people of the Countrie (becauſe *Antonie Gualuano* was gone) and put the Captaine *Don George de Caſtro* to great trouble, as appeared by thoſe things which paſſed betweene him and the *Portugals*, and the great expences whereunto he put the Fortreſſe.

The Ile of *Moro.*

Antonie Galuano gone out of the *Malucas.*

In the ſame yeere 1545. *Rui Lopez de villa Lobos* ſent from the Iland of *Tidore* another ſhip towards *New Spaine* by the South ſide of the Line, wherein was Captaine one *Inigo Ortez de Rotha*, and for Pilot one *Iaſpar Rico*. They ſailed to the Coaſt of *Os Papuas*, and ranged all along the ſame, and becauſe they knew not that *Saauedra* had been there before, they chalenged the honour and fame of that Diſcouerie. And becauſe the people there were blacke and had friſled haire, they named it *Nueua Guinea*. For the memory of *Saauedra* as then was almoſt loſt, as all things elſe doe fall into obliuion, which are not recorded, and illuſtrated by writing.

Os Papuas.

Nueua Guinea diſcouered before.

In this yeere 1545. and in the moneth of Iune, there went a Iunke from the Citie of *Borneo*, wherein went a *Portugall* called *Peter Fidalgo*, and by contrary winds he was driuen towards the North; where he found an Iland ſtanding in 9. or 10. degrees, that ſtretched it ſelfe to 22. degrees of latitude, which is called The Ile of the *Luçones*, becauſe the Inhabitants thereof were ſo named. It may haue ſome other name and harbours which, which as yet we know not: it runneth from the North vnto the Southweſt, and ſtandeth betweene *Mindanao* and *China*. They ſay they ſayled along by it 250. leagues, where the Land was fruitfull and well couered, and they affirme, that there they will giue two Pezos of gold for one of ſiluer.

The Ile of *Luçones.*

Falſe reports.

Chap. II.

The ſumme of a Letter of Nicolas Trigautius *a* Ieſuite, *touching his Voyage to* India, *and of the State of Chriſtianitie in* China *and* Iapan. *A Letter alſo of Capt.* R. Cocke, *and Relations of Maſter* Roberts *wracke on the Coaſt of* China *in the* Vnicorne.

WEe ſet ſayle from *Liſbon*, the ſixteenth of Aprill, 1618. being three ſhips: foure and thirty of the ſociety were diſtributed into two ſhips: one of them called Saint *Mauro* carried twelue deſtined for *Iapon*, of which was the Reuerend Lord, L. *Iames Valent* Biſhop of *Iapon* of our ſocietie. Father *Gabriel Matos* was Superiour of the other ten. In the other ſhip two and twenty of vs were carried for *China*, ten *Portugals*, three *Italians*, foure *Germans*, and beſides my ſelfe, foure *Belgians*. Wee ſayled proſperouſly, ſauing that all Ours were Sea-ſicke till wee came to the *Canaries*. There I know not how the ſhips parted companie. Wee ſayled to the Torrid Zone pleaſantly appointing ſet and diſtinct houres for taking care of the ſicke, for Sermons, the Maſſe (almoſt daily) Caſes of Conſcience, Mathematicall diſciplines, exerciſe of the *China* Language, &c. About the Line we were infeſted with Feuers, all ſaue one, and fiue died; laſtly, I and my brother *Philip* were ſicke, and kept our beds fifty dayes, inſomuch as I receiued *Vnction* likely in few houres to die. Wee paſſed the Cape on Saint *Iames* his Day, and a few dayes after (hauing hitherto had no tempeſt) were three nights together horribly toſſed. The Captaine of our ſhip alſo died, and ſcarcely could another ſucceed in peace.

Biſh. of *Iapon.* 22. *Ieſuites* for *China.*

They paſſe the Cape.

After fiue moneths and a halfe ſayling, wee came to *Goa*. The *Saint Maure* came thither a moneth after vs, one of our Societie (an *Italian*) being dead. The Admirall a fortnight after that, arriued with diſgrace, for that hauing fallen in companie with ſixe *Engliſh* ſhips, ſhee choſe rather with eighty thouſand pieces of money which they call *Patacas*, to redeeme the fight, then to fight it out with victorie or death. For which cauſe the Admirall and ſome other Officers are depriued and ſent backe to the King in bonds to be puniſhed, or to render accounts of their fact. A few dayes after, my brother falls ſicke and dieth. The reſt follow their ſtudies at *Goa*, till affaires of *China* and *Iapon* bee more quieted. For howſoeuer I had left the *China* buſineſſe quiet, and imagined ſtill the ſame, yet they which aſpire now to their helpe muſt propound croſſes and martyrdome to themſelues.

Goa.

The *Portugals* giue the *Engliſh* 80000. Rials of eight rather then they will fight.

China proceedings or receedings in Chriſtianitie.

At *Nanquin* Chriſtianitie thriued well and in other our houſes. Thence aroſe the beginning of euill. A chiefe Iudge in the third Tribunall named *Xin*, a great Idolater, ſought to chaſe

Chriſtianitie out of the Kingdome, and therefore oppoſed Ours by putting vp many Petitions fraught with calumnies, which he ſent ſecretly to the King. But after often petitioning obtayning no reſcript, he employeth others & vſeth bribes, getting to his party the chief Preſident of the Third Tribunal, to which Court belongs the knowledge of forren affaires, and of Religion. He alſo petitions the King, but with ſuch effect, that the King makes no anſwere (which with the *Chinois* is a denyall) and at laſt he writes to the King, that according to his Office he will ſend them out of the Kingdome, ſuch excepted as remained in the Royall Citie. This he did, but the Magiſtrates of thoſe Cities where Ours reſided diſſembled the matter, except that *Nanquin* aduerſarie, which apprehended two Prieſts and a Brother, their Pupils, Seruants, and ſome new Conuerts, but durſt not ſend them away before the Kings anſwer. Meane while he exerciſed them all in diuers Courts about nine moneths ſpace, and ſome were often whipped after their cruell manner; one or two died in priſon by force of the torments. Many of the *Ethnikes* fauoured Ours; but the *Chriſtian* Magiſtrates *Paulus, Michael, Leo* did maruellouſly beſtirre themſelues. Nor did any Conuert apoſtatiſe, but beyond the *China* puſillanimitie were both conſtant and cheerfull in their ſufferings.

Perſecution and martyrdome.

At laſt our *Nanquin* aduerſarie bribing the Eunuchs with ten thouſand pieces of Gold extorted from the King that Ours ſhould be ſent backe to their owne, but not (which he ſought) their death. Ours therefore honorably diſmiſſed from *Pequin*, came to *Canton*. Thoſe of *Nanquin* were ſent away with ſhame, and two were carried in Cages to *Canton*. In other reſidences they were more gently vſed, and all continued in the Kingdome but two of *Pequin* and two of *Nanquin*. After this the *Pequin* Magiſtrate was depriued and ſent home with diſhonour: he of *Nanquin* alſo fell ſicke, and loſt his onely daughter, which the *Chinois* eſteeme a great euill; for which cauſe in great rage he burned a certaine Idoll to which hee had commended that his daughter. Ours adorned a new ſeat or reſidence in *Xanſi*. Father *Felicianus à Sylua* a *Portugall*, his carkaſſe hauing lien foure yeeres in the Coffin, kept at home after the *China* faſhion, was opened and found entire with his garments. The skie ſuddenly ouercaſt was calmed on the ſhutting of the Coffin; a horrible thing to the *Chinois*, which are very ſcrupulous to open Graues. His body was buried in the fields, and is reported to worke miracles, and to be frequented of the New Conuerts. I am called by my Superiours with all ſpeed, and there is hope that all things will bee amended.

Ieſuites diſmiſſed from *Pequin*.

Idolatrous rage.

Tares amongſt Wheat.

Now for the *Iaponian* Church. *Daifu*, after that noble victorie which he obtained againſt *Fideiori* and *Zaca*, is dead: in the glorie whereof his ſonne obtained the Empire without tumult. The Church had quiet a yeere and halfe; but by the indiſcreet zeale of ſome Religious at *Nangaſaque*, the ſore brake out againe. Foure men, a *Dominican*, *Auſtinian*, *Franciſcan*, and *Ieſuite*, haue beene martyred, other two continued in priſon. Twenty in all *Iapon* haue died for the Faith, others haue beene exiled and puniſhed, the ſtory whereof is not vnlike to thoſe which I left in *Europe* comprehended in foure Bookes of *Iaponian* triumphs, which I hope ere this haue ſeene the light. I looke for other intelligence within theſe two moneths, which I will leaue in *Latine* before I goe for the next ſhips.

Iapon affaires. *Daifus* death.

In *India* things remayne in the wonted ſtate. At *Bazain* was an vnwonted tempeſt, whereupon Proceſſions were made in all *India*. Two Comets were ſeene at the ſame time, one fourteene dayes after the other: the later directed his courſe to the North, and ſtill is ſeene whiles I write theſe things the twentieth of December, beginning to appeare the eleuenth of Nouember, 1618.

Two Comets.

Extracts out of TRIGAVTIVS *his* Martyrologe, *or Fiue Bookes of Chriſtian Triumphs among the* Iaponians, *before mentioned.*

L.1.c.1.

THe *Iaponian* State being oppreſſed, He is Emperour which poſſeſſeth the Imperiall Prouinces called *Tenca* (or *Tenſa*) a name receiued of the *Chinois*, of whom the *Iaponian* Ilands are a Colonie (by the *Chinois* called *Iepuen*, the *beginning of the Sunne*, by themſelues *Gitpon* or *Nitpon*) and that which the *Chinois* call *Thienhia*, that is, *Whatſoeuer is vnder Heauen*, the *Iaponians* terme *Tenca*, expreſſed with the ſame characters, howſoeuer differing in pronunciation. *Taicoſama* died *An.*1598. and left for his Heire a childe called *Fideyori*. *Daifuſama* King of *Quanto* with others were appointed his Tutors or Protectors, which quarrelling for themſelues, *A.* 1600. *Daifuſama* getting the better, entituled himſelfe *Xogun* or *Cuboſama*. He left *Fideyori* in the moſt famous Fort of *Iapon*, with a tolerable reuenue. This continued till the yeere 1614. He remoued the Imperiall ſeat from *Miaco* to *Surunga* the chiefe Citie of the Kingdome of *Fuchu*, and built there a Caſtle to keepe his treaſure: his Sonne *, deſtined to the Inheritance, he placed at *Yendo* (or *Edoo*) and married him to the Neece of *Nabunanga*, which was next Emperour before *Taicoſama*, and Aunt to *Fideyori*, being Siſter to his Mother. This *Fideyori* being now growne in yeeres at his Caſtle of *Ozaca*, *Daifuſama* fearing that he might interuert the Inheritance from his Sonne, deuiſed trickes firſt, which being eluded brake forth into open warre.

L.4.c.16. *Fiden*, or *Finde* or *Fideyori*, &c.

Ozaca. *Surunga.* See *ſup.l.4.c.*1. & 2.

* *Shongaſama.*

He had ſet *Fideyori* on worke to build a ſumptuous Temple in the Suburbs of *Miaco*, in which *Daibut* (that is, a great Idoll or Coloſſe of guilded Braſſe, his thumbe a ſpanne compaſſe and the reſt proportionable,) ſhould be worſhipped. His Father *Taicoſama* had before built at great expence this Temple, but the fire had conſumed it, and the Sonne was incited to renue it by him, which ſought by that meanes to exhauſt his Treaſures, the ſinewes of warre. This Temple at the eighth Moone (which is our September) was to be dedicated by three thouſand Prieſts thither aſſembled with great pompe, the Emperour meane while intending to ſeize on *Ozaca*. To this end hee had ſent for *Ichinocam* the Gouernour of the Citie and wonne him to his part. But at his returne vpon ſuſpition he was forced to quit the Towne, and the Emperours intents made knowne, and that Dedication deferred. The Emperour came before *Ozaca* with a great Armie of two hundred thouſand, of which he loſt thirtie thouſand in the Siege, and was forced to depart with diſſembled Conditions of Peace, in Ianuarie 1615. This laſted but few moneths, and hee returned with another Armie as great as the former. *Fideyori* is alſo reported to haue two hundred thouſand in his armie. *Sacay* was burned, and in two Battels *Fideyori* had the better. In the third the Emperour was ſo out of hope that hee thought there to haue ended his dayes, and ſpake to ſome to diſpatch him, if they ſaw no meanes for him to eſcape his Enemies hands. But *Samandonus* the Generall ſeeing the Victorie ſure, ſent for *Fideyori* that hee ſhould come to haue the honour thereof, who in youthfull haſt neglecting his old Captaines, they enraged at this ſeeming contempt, and perhaps corrupted by *Cuboſamas* money, ſet fire on the Caſtle. This forced *Fideyori* backe to ſaue his Mother, Wife, and what he could from the flames, preferring ſafetie before honour. But hee loſt both, with himſelfe together, no man yet knowing what became of him. *Ozaca* was quite deſtroyed in Iuly 1615. and the Emperour returned Victorious to *Surunga*, and magnified his Idols which had done him this Honour for his zealous perſecution of *Chriſtians*. But in March 1616. this Tryumph was turned to his Funerall. Hee was buried in his Caſtle *Cuno*, where his Treaſure was kept. One of his Sonnes hee would not ſee, his other ſonne ſucceeded, who is thought not likely to containe the mutable *Iaponian* ſpirits in order: Two other ſonnes he left, of which hee gaue order, that if they would not otherwiſe bee ordered they ſhould loſe their Heads. Some hopes by his death befell the *Chriſtians* of more libertie, and they haue ſince performed their holies, but ſecretly, leaſt they ſhould ſeeme to inſult on the Dead. For in pretence of wrongs by *Portugall* Merchants, and Contempts of his Imperiall Edicts, and of Death, and the reports of worſhipping ſome executed *Chriſtian* Malefactors (at whoſe death ſome kneeling had commended them to *Chriſt*, which was thus *Paganly* miſconſtrued) hee had exiled many, and done many to diuers kindes both of tortures and death; which our Author handles at large in fiue * Bookes, where they which pleaſe may both read and ſee in Pictures their diuerſified paſſions: which alſo from Captaine *Saris*, Captaine *Cocke* and others, wee haue in part before deliuered, with another Cauſe inciting the Emperour thereto, namely *Ieſuiticall* hypocriſie, who vnder pretence of Conuerting ſoules, had become Factors and Agents for the *Portugall* Merchants. But we ſhall giue you further and later *Iaponian* intelligence from our owne Countrymen.

See ſup.l.4.c.2. the *Iaponian* Letters.

Trecherie.

Ozaca deſtroyed.

Exiles, with Maiming, Heading, Cutting a ſunder, Crucifying, burning, &c.

* A fifth is added ſince to the foure mentioned.

A Letter concerning later Occurrents in Iapon *from Maſter* R. Cocke *to Captaine* Saris, *written at* Firando *in* Iapon, *the 31. of December.* 1622.

Captayne Saris:

I Haue written you two former Letters to one effect, the one dated the Fourteenth *vltimo*, ſent by a *Scotchman* called *Iohn Portis*, in the Ship *Moone*. And the other kept till the Twentieth *ditto*, and ſent *per* Maſter *Iohn Munden*, in the ſhip *Bull*. In both which Letters, I wrote you at large as time then offered, vnto the which I referre me, not doubting, but one of them will come to your hands, if not both.

Since which time I am informed of the greateſt Conſpiracie that euer was heard of in *Iapon*, pretended againſt the perſon of *Shonga Samma*, the Emperour of *Iapon* now raigning, the Factors being ſuch great perſonages, that it is thought the Emperour dare not meddle with them, but winke at it and make Peace with them. Nine of them being named as followeth, *viz.*

Cangano Figen Dono, the Emperours kinſman, and of the greateſt reuenues in *Iapon*, *per Annum* 200. Mangocas. *(Which Maſter* G. Saris *calculated at* 1875000. *pounds ſterling money: and ſo of the reſt proportionably.)*

Shimaſzu Dono, King of *Xaxica* and *Liqueas*, moſt feared of any Prince in *Iapon*, for the ſtrength of his Countries and valiantneſſe of his Souldiers, his reuenues more then *per annum* 100. *Mangocas*,

Micauano Camy Dono, Sonne to this Emperours eldeſt Brother, called by the ſame name, a valiant man, but diſinherited by *Ogoſho Samma* his Father, becauſe hee had loſt his Noſe by too much Venerie, and *Shongoſama* his brother (now Emperour) Conſtituted in his place : this mans reuenues rated at 70. Mangocas.

Maſſamoneda Dono, King of *Oſhew*, *per annum* 70. Mangocas.

Mengamy Dono, King of , *per annum* 35. Mangocas.

Yechew Dono, King of *Cocora*, *per annum* 34. Mangocas.

Catto Samma Dono, King of *I. O. per annum* 30. Mangocas.

Nancobo Dono, High Prieſt or Bonſe of *Edo*, and ſecond to the Daire in Church matters, and Tutor to this Emperour *Shonga Samma*, *per annum* 001. Mangoco.

Codgſque Dono, Secretarie to *Ogoſho Samma* when you were in *Iapon*, then had 3. *Mangocas*, but aduanced *per Shongo Samma*, *per annum* to 015. Mangocas.

Rule to ſumme the Reuenues aforeſaid.

* *viz.* of *Firando.*

Oſaca.

Euery *Mangoca* is 10000. *Gocas*, and each *Gaca* is 100. *Gantas* of Rice, and each *Ganta* may be ſome three Ale pintes in *England*, for it is aboue three Wine pintes as I haue ſeene it proued *per* an Engliſh wine pinte in *Iapon*. And this King * (or *Tono*) of *Firando*, hath but ſix *Mangocas*, as I thinke you doe remember, yet is eſteemed as much as the greateſt Earledome in *England*, hee being ſtinted at foure thouſand Souldiers or men at Armes, two thouſand to keepe his owne Countrey, and two thouſand to ſerue the Emperor at demand, but is able to ſet out many thouſands more if need require.

And it is now ſome ſixe or ſeuen yeere paſt, that *Calſa Samma* this Emperours ſecond Brother, (who is married to *Maſſamonedas* Daughter) was vpon ſuſpition diſinherited by his Brother, and ſhauen a *Pagan* Bonſe or Monke, and Confined into a *Pagan* Monaſterie, with gaurds ſet about him. Attending euer ſince when the Emperour his brother would command him to cut his belly, but yet liuing.

Thus much I thought good to aduiſe you of the preſent ſtate of *Iapon*, much altered from that it was at your being heere; and for the reſt, I hope to tell you by word of mouth at my returne into *England*, which I hope to doe the next yeere, God ſparing me life and libertie.

Maſter *Edmond Sayer* departed from hence towards *Edo*, the tenth day of this moneth of December; as the *Hollanders* did the like, to carry Preſents to the Emperour: and wee haue newes that they arriued at *Oſaca* tenne dayes paſt. And now this Ship the *Elizabeth* being ready to depart towards *Bantam*, and ſo I thinke from thence for *England*, I thought it good to write you theſe few lines of Aduiſe; and ſo end with my heartie Commendations to your ſelfe, not forgetting all the reſt of our friends and acquaintance.

A Note of the Vnicornes *Companie in* China.

ALthough wee haue referred *China* relations to another *Tome*, yet becauſe in Captayne *Prings* former relations, mention is made of the *Vnicorne* wracked by foule weather on the dangerous ſhores of *China*; I thought good to mention thus much heere. I ſpake with Maſter *Roberts* the Maſter of the Ship, alſo with Maſter *Pickering* another of the companie: which both told me, that their Ship being loſt, the Companie saued themſelues and with part of the goods went a ſhore. The rude *Chinois* would haue aſſaulted and rifled them, but they ſtood to their defence, till an Officer or Magiſtrate came and relieued them from the vulgar: after which they found both juſt dealing and kind vſage. They were permitted to buy for their money two Veſſels with all neceſſarie prouiſions for their departure, and one part of the Companie went to *Iapon*, the other (as I remember) to *Malacca*. If thou haſt no compleater ſtorie (of thoſe, the onely *Engliſh*-men which I know to haue been on land in *China*) I muſt excuſe my ſelfe by their promiſes of perfecter Relations, which whiles I expected, I was leſſe inquiſitiue then otherwiſe I would haue beene. They fayled me, and as I heare, are returned to the *Indies*: and I, if I ſeeme to ſayle heere, ſhall in the next *Tome* repay thee with vſe.

CHAP. III.

A Letter touching Iapon *with the Gouernment, Affaires and later Occurrents there, written to me by Maſter* ARTHVR HATCH *Miniſter, lately returned thence.*

Salutem in authore ſalutis.

Worthy SIR:

HAuing promiſed to impart vnto you ſome obſeruations of thoſe Countries where I haue trauelled, eſpecially of *Iapan*, I was loath either to breake my promiſe, or in the leaſt reſpect fruſtrate your expectation. Late performance is better then none; but the multiplicitie of my buſineſſe hath beene the occaſion of my late writing vnto you, which I hope you will excuſe; and being now called into the Countrey, and ſo barred from conference with you, I know not how or in what manner fully to accompliſh your deſire; and therefore I intend at this time to make relation vnto you of ſome particular paſſages onely, vntill I heare further from you, but if I may ſtand you in any ſtead for the furtherance of your intended purpoſe, I would intreat you to acquaint me with your requeſt, and you ſhall finde me moſt ready and willing to the vttermoſt of my ſlender power to accompliſh it.

Deſcription of *Iapon.*

Soyle.

Climate.

Stormes.

Earthquakes.

The Countrey of *Iapon* is very large and ſpacious, conſiſting of ſeuerall Ilands and pettie Prouinces; it is Mountainous and craggie, full of Rockes and ſtonie places, ſo that the third part of this Empire is not inhabited or manured; neither indeed doth it afford that accommodation for Inhabitants which is needfull, or that fatneſſe and conuenciencie for the growth of Corne, Fruit, and ſmall grayne as is requiſite; which cauſeth the people to ſelect the choyſeſt and plaineſt parts and places of the land both to till and dwell in. The Climate is temperate and healthie not much peſtred with infectious or obnoxious ayres, but very ſubiect to fierce windes, tempeſtuous ſtormes, and terrible Earthquakes, inſomuch that both Ships in the harbour haue beene ouer-ſet, and driuen a ſhore by the furie of the one, and Houſes on the land diſioynted and ſhaken to pieces by the fearefull trembling of the other.

Emperour and Gouernment, 65. Vaſſals.

Councell.

Magnificence.

Chaſtitie.

Riches.

It is gouerned by an Emperour who hath threeſcore and fiue Kings vnder his command; they haue but ſmall and pettie Kingdomes, yet all of them challenge and aſſume to themſelues that Royall ſtate and dignitie, which may well become the perſons of farre more famous Princes. There are but fiue of the Emperours priuie Counſell, who commonly are ſuch, that for Wiſdome, Policie, and carefull vigilancie in managing the State affaires, in preuenting of Treaſons and Rebellions, in executing of Iuſtice and continuing of peace and quietneſſe may bee compared with many, nay moſt in Chriſtendome. No man may make knowne any cauſe vnto the Emperour himſelfe, either by word of mouth or petition, but euery one muſt acquaint the Counſell with his cauſe, and if they approue it, the Emperour ſhall know of it, if not, you muſt be content to haue it drowned in obliuion. The Emperour liues in great Royaltie and ſeldome goes abroad either to Hawke or Hunt without a thouſand followers at leaſt to attend him: he hath but one Wife, and it is generally reported that hee keepes companie with no other, but her onely; and if it bee true as it is thought, hee may in that reſpect be tearmed the Phœnix of all thoſe parts of the world: as for thoſe within his owne Dominions they are ſo farre either from imitating or following him, that one is ſcarcely contented with a hundred women, and they are ſo ſhameleſſe in that kinde, that they will boaſt of it, and account it a glory vnto them to make relation of the multitude of women which they haue had the vſe of. *Conſuetudo peccandi tollit ſenſum peccati.* This Emperour hath abundance of Siluer and Gold, and not onely his Coffers but whole Store-houſes are cramm'd with coyne; hee hath ſome balls of Gold which were brought to his Court from *Ozechya* Caſtle of that waight and magnitude, that fifteene or ſixteene men are ſcarcely able to beare one of them.

Preſents.

Iealouſie.

Policie to impouerish Subiects.

All Riuers doe in a kinde of thankfull renumeration returne their waters to the Sea, becauſe they tooke them from thence, but the Princes of *Iapon* doe cleane contrarie, for they receiue nothing from the Emperour, and yet they giue all to the Emperour, for they doe euen impouerish themſelues, by enriching him by preſents; nay, they ſtriue and contend who may giue the greateſt and chiefeſt Preſent. And each of thoſe ſeuerall Princes muſt alwayes bee either himſelfe in perſon, or his Brother, eldeſt Sonne, or the chiefe Nobleman within his Realme at the Emperours Court; the reaſon of it is not well knowne, but it is pretended, that it is done to keepe the ſeuerall Kingdomes in quiet, and free from tumults, treaſons and rebellions. The Emperour doth ordinarily requite his Princes preſents after this manner: hee giues them a Feather for a Gooſe, ſome few Kerrimoones or Coates, for Gold, Siluer or other precious and rare commodities; and that they may not grow rich, and of ſufficient abilitie to make head againſt him, he ſuffers not their Fleeces to grow, but ſheares them off, by raiſing Taxes on them for the building of Caſtles, and the repairing of Fortifications, and yet they are not ſuffered to repaire their owne, or any way to fortifie themſelues.

Oſaca or *Ozechia.*

Edo and other Caſtles.

Falcata neatneſſe & Temple.

Ozechya is the moſt famous Caſtle that the Emperour hath, or that is within the Empire; it is of an extraordinarie bigneſſe and compaſſed round with three ſeuerall walls; the Caſtle of *Edo* is likewiſe walled and moated, hauing ſome few Ordnance on it; at *Crates* and *Falkata* there are likewiſe Caſtles both walled and moated, the circumference of each of them is neere about two mile. The chiefe Noble-men of thoſe Kingdomes haue Houſes within the Caſtle walls to come and liue there, either at the Kings or their owne pleaſures, within each of thoſe Caſtles there is a Storehouſe kept ordinarily full of Rice, which may ſerue for their prouiſion at all occaſions and needs. At *Falkata* there is a Wood of Pine trees neere about three mile ſquare, which is all the Summer time ſwept and kept ſo cleane, that you ſhall hardly ſee any ſmall twig bough, or leafe vnder the Trees, and the trees ſtand ſo cloſe together, that you may ſolace and recreate your ſelfe there at all houres of the day without any hurt or heat of the Sunne. In the midſt of it there is a great Pagod or Church very richly adorned with gilded Images, and all ſorts of curious carued workes.

Cuſtomes of the people.

The people are generally Courteous, affable and full of Complements, they are very punctuall

all in the entertayning of Strangers, and they will aſſoone loſe a limbe as omit one Ceremonie in welcomming their friend; they vſe to giue and receiue the emptie Cup at one the others hands, and before the Maſter of the houſe begins to drinke, hee will proffer the Cup to euery one of his Gueſts, making ſhew to haue them to begin though it bee farre from his intention; they feed not much vpon varietie; for Fiſh, Rootes and Rice are their common junkates, and if they chance to kill a Hen, Ducke or Pigge, which is but ſeldome, they will not like Churles eate it alone, but their friends ſhall be ſurely partakers of it. Their ordinary drinke is Water, and that is made moſt times hot, in the ſame pot where they ſeeth their Rice, that ſo it may receiue ſome thickneſſe and ſubſtance from the Rice. They haue ſtrong Wine and Rack diſtill'd of Rice, of which they will ſometimes drinke largely, eſpecially at their Feaſts and meetings, and being moued to anger or wrath in the heate of their Drinke, you may aſſoone perſwade Tygres to patience and quietneſſe as them, ſo obſtinate and wilfull they are in the furie of their impatience. Their Lawes are very ſtrict and full of ſeueritie, affoording no other kinde of puniſhment but either Death or Baniſhment: Murther, Theft, Treaſon, or the violation of any of the Emperours Proclamations or Edicts, are puniſhed with death; ſo is Adulterie alſo if it bee knowne and the parties purſued, but the Deuill their maſter in thoſe actions hath taught them ſuch cleanly conueyances, that ſeldome or neuer are they apprehended; they proceed both in Controuerſies and criminall cauſes according to the verdict of the produced witneſſes, and the Sentence being once paſt, they will not reuoke or mittigate the ſeueritie of it, but if the parties attached haue deſerued death they ſhall ſurely haue it, and for the manner, they are either Beheaded or Crucified; hee kneeles downe on his knees and then comes the Executioner behind him and cuts off his head with a Catan or their Countrie-ſword, and his head being off, the young CauallEers trie their weapons on his limbes, and proue whether they can cut off an Arme or Leg at a blow; the other haue their armes and legges ſpread abroad on a Croſſe, which done, they ſet the Croſſe vpright in the ground, and then comes one either with a Lance or Speare and runnes the partie through the bodie, where hee hangs vntill he rots off, no man being ſuffered to take him downe.

Euery one may change his Name three times, when he is a childe, when he is a young-man, and when he is old; ſome change their names more often, euery one as hee pleaſeth may make choyſe of his owne name, and they are commonly named either by the King, or elſe by ſome Noble or Great man with whom they are chiefely in fauour.

They haue the vſe of Writing and Printing, and haue had the ſpace of many yeeres, no man knowes certainly how long. They haue ſeuen ſorts of Letters, each ſingle letter ſeruing for a word, and many of them in their placing ſerue for ſixe or ſeuen; and each Alphabet hath eight and fortie Letters, and yet with all theſe letters they are not able to write our Chriſtian names; they haue not the true pronounciation of *H. B. T.* and ſome other letter, and a *Chineſſe* if his life lay on it, cannot truely pronounce *D.*

They obſerue no Sabbath, but certaine Feaſt dayes according to the Moone, as the firſt of the Moone, the 15. or 28.; on theſe dayes they goe to the Church, viſit the Sepulchers of the dead, and vſe many fooliſh and apiſh Ceremonies, which time will not permit me now to relate.

The ninth day of the Moone throughout the yeere they hold for accurſed, and therefore in that day they will not begin or vndertake any worke of conſequence and importance.

They ſtrictly obſerue a Faſt on that day of the moneth, in which their Father or Mother dyed, which they doe ſo preciſely keepe, that they will not touch or eate any thing that hath blood.

Kind Sir, if I haue not in this ſatisfied you according to your expectation, yet I will aſſure you it is according as the time and my wayward affaires will now permit me; I would intreat to heare from you, and God willing as I haue leaſure I will more fully declare vnto you my particular obſeruations of *Iapon*, in the meane time I will pray for your health and good ſucceſſe in all your affaires and godly enterpriſes.

From Wingham *in* Kent *the*
25. *of Nouember.* 1623.

Reſting yours to vſe in what hee may:
ARTHVR HATCH.

CHAP. IIII.

Extracts of Maſter CÆSAR FREDERIKE *his eighteene yeeres* Indian *Obſeruations.*

The Authors going from *Venice* to *Cyprus* & *Tripoly*. Touching the way from *Aleppo* to *Bagdet*, See *ſup.l.9.c.1.* & 3.

IN the yeere of our Lord God 1563, I *Caſar Fredericke* being in *Venice*, and very deſirous to ſee the Eaſt parts of the World, tooke my journey to *Alepo*, and there I acquainted my ſelfe with Merchants of *Armenia*, and *Moores*, that were merchants, and conſorted to goe with them to *Ormus*, and wee departed from *Alepo*, and in two dayes iourney and a halfe, we came to a Citie called *Bir*. (Thence to *Babylon* or *Bagdet*, and ſo to *Baſora* and *Ormus*.)

The election of the King of *Ormus*.

Diu.

Cambaietta.

Macareo, great Tides

Ormus hath a *Moore* King of the race of the *Perſians*, who is created and made King by the Captaine of the Caſtle, in the name of the King of *Portugall*. At the creation of this King I was there, and ſaw the ceremonies that they vſe in it, which are as followeth. The old King being dead, the Captaine of the *Portugals* chuſeth another of the bloud Royall, and maketh this election in the Caſtle with great Ceremonies, and when hee is elected, the Captaine ſweareth him to be true and faithfull to the King of *Portugall*, as his Lord and Gouernour, and then he giueth him the Scepter regall. After this with great feaſting and pompe, and with great company, he is brought into the royall Palace in the Citie. This King keepeth a good traine, and hath ſufficient reuenues to maintayne himſelfe without troubling of any, becauſe the Captaine of the Caſtle doth maintayne and defend his right, and when that the Captaine and he ride together, he is honoured as a King, yet he cannot ride abroad with his traine, without the conſent of the Captaine firſt had: it behoueth them to doe this, and it is neceſſarie, becauſe of the great trade that is in this Citie: their proper language is the *Perſian* tongue. There I ſhipped my ſelfe to goe for *Goa*, a Citie in the *Indies*, in which paſſage the firſt Citie that you come to in the *Indies*, is called *Diu*, and is ſituate in a little Iland in the Kingdome of *Cambaia*, which is the greateſt ſtrength that the *Portugals* haue in all the *Indies*, yet a ſmall Citie, but of great trade, becauſe there they lade very many great ſhips for the ſtraights of *Mecca* and *Ormus* with marchandiſe, and theſe ſhips belong to the *Moores* and *Chriſtians*, but the *Moores* cannot trade neither ſaile into thoſe ſeas without the licence of the Vice-roy of the King of *Portugall*, otherwiſe they are taken and made good priſes. The merchandiſe that they lade theſe ſhips withall commeth from *Cambaietta* a Port in the Kingdome of *Cambaia*, which they bring from thence in ſmall barkes, becauſe there can no great ſhippes come thither, by reaſon of the ſholdneſſe of the water thereabouts, and theſe ſholdes are an hundred or foureſcore miles about in a ſtraight or gulfe, which they call *Macareo*, which is as much to ſay, as a race of a tide, becauſe the waters there run out of that place without meaſure, ſo that there is no place like to it, vnleſſe it be in the Kingdome of *Pegu*, where there is another *Macareo*, where the waters run out with more force then theſe doe. *Cambaietta* is ſituate on the ſeas ſide, and is a very faire Citie. The time that I was there, the Citie was in great calamitie and ſcarceneſſe, ſo that I haue ſeene the men of the country that were *Gentiles* take their children, their ſonnes and their daughters, and haue deſired the *Portugals* to buy them, and I haue ſeene them ſolde for eight or ten Larins a piece, which may bee of our money ten ſhillings or thirteene ſhillings foure pence. For all this, if I had not ſeene it, I could not haue beleeued that there ſhould bee ſuch a trade at *Cambaietta* as there is: for in the time of euery new Moone and euery full Moone, the ſmall barkes (innumerable) come in and out, for at thoſe times of the Moone the tides and waters are higher then at other times they be. Theſe barkes be laden with all ſorts of ſpices, with ſilke of *China*, with *Sandols*, with Elephants teeth, Veluets of *Vercini*, great quantitie of Pannina, which commeth from *Mecca*, *Chickinos* which be pieces of gold worth ſeuen ſhillings a piece ſterling, with money, and with diuers ſorts of other merchandiſe. Alſo theſe barkes lade out, as it were, an infinite quantitie of cloth made of Bumbaſt of all ſortes, as white ſtamped and painted, with great quantitie of Indico, dried ginger and conſerued, Myrabolans drie and condite, Boraſo in paſte, great ſtore of Sugar, great quantitie of Cotton, abundance of Opium, Aſſa Fetida, Puchio, with many other ſorts of drugges, Turbants made in *Dui*, great ſtones like to Corneolaes, Granats, Agats, Diaſpry, Calcidonij, Hematiſts and ſome kinde of naturall Diamonds.

A maruellous fond delight in women.

During the time I dwelt in *Cambaietta*, I ſaw very maruellous things: there were an infinite number of Artificers that made Bracelets called *Manny*, or bracelets of Elephants teeth, of diuers colours, for the women of the *Gentiles*, which haue their armes full decked with them. And in this occupation there are ſpent euery yeere many thouſands of crownes: the reaſon whereof is this, that when there dieth any whatſoeuer of their kindred, then in ſigne and token of mourning and ſorrow, they breake all their bracelets from their armes, and preſently they goe and buy new againe, becauſe that they had rather bee without their meat then without their bracelets.

Coco tree and profits thereof. They are moſt plentifull in the Iles of the *Maldiues*.

There come euery yeere to *Chaul* from *Cochin*, & from *Cananor* ten or fifteen great ſhips laden with great Nuts cured, and with Sugar made of the ſelfe ſame Nuts called *Giagra*: the tree wheron theſe Nuts doe grow is called the Palmer tree, and thorow out all the *Indies*, and eſpecially from this place to Goa, there is great abundance of them, and it is like to the Date tree. In the whole world there is not a tree more profitable and of more goodneſſe then this tree is, neither doe men reape ſo much benefit of any other tree as they doe of this, there is not any part of it but ſerueth for ſome vſe, and none of it is worthy to be burnt. With the timber of this tree they make Ships without the mixture of any other tree, and with the leaues thereof they make Sayles, and with the fruit thereof, which bee a kinde of Nuts, they make Wine, and of the wine they make Sugar and *Placetto*, which Wine they gather in the ſpring of the yeere: out of the middle of the tree where continually there goeth or runneth out white liquor like vnto water, in that time of the yeere they put a veſſell vnder euery tree, and euery euening and morning they take it away full, and then diſtilling it with fire it maketh a very ſtrong liquor: and then they put it into Buts, with a quantity of *Zibibbo*, white or blacke and in ſhort time it is made a perfect Wine. After this they make of the Nuts great ſtore of Oyle: of the tree they make great quantitie of boords and quarters for buildings. Of the barke of this tree they make Cables, Ropes, and other furniture for ſhips, and, as they ſay, theſe Ropes be better then they that are made of Hempe. They make of the Bowes, Bedſteds, after the *Indies* faſhion, and *Scanaſches* for merchandiſe. The leaues they cut very ſmall, and weaue them, and ſo make Sayles of them, for all manner of ſhipping, or elſe very fine Mats. And then the firſt rinde of the Nut they ſtampe, and make thereof perfect Ockam to calke ſhips, great and ſmall: and of the hard barke thereof they make Spoones and other veſſels for meate, in ſuch wiſe that there is no part thereof throwne away, or caſt to the fire. When theſe Mats be greene they are full of an excellent ſweet water to drinke: and if a man bee thirſty, with the liquor of one of the Mats he may ſatisfie himſelfe: and as this Nut ripeneth, the liquor thereof turneth all to kernell.

A very good ſale for horſes.

In the yeer of our Lord 1567. I went from *Goa* to *Bezeneger* the chiefe Citie of the Kingdom of *Narſinga* eight dayes iourney from *Goa*, within the Land, in the companie of two other Merchants which carried with them three hundred *Arabian* Horſes to that King: becauſe the Horſes of that Countrie are of a ſmall ſtature: and at the going out of *Goa* the Horſes pay cuſtome, two and forty Pagodies for euery Horſe, which Pagody may be of ſterling money ſixe ſhillings eight pence, they be pieces of gold of that value. So that the *Arabian* Horſes are of great value in thoſe Countries, as 300. 400. 500. and to 1000. Duckets a Horſe.

Bezeneger. Idalcan. Xamalucco. &c.

A moſt vnkind and wicked treaſon againſt their Prince: this they haue for giuing credite to ſtrangers, rather then to their owne natiue people.

THe Citie of *Bezeneger* was ſacked in the yeere 1565. by foure Kings of the *Moores*, which were of great power and might: the names of theſe foure Kings were theſe following: the firſt was called *Dialcan* *, the ſecond *Zamaluc*, the third *Cotamaluc*, and the fourth *Viridy*: and yet theſe foure Kings were not able to ouercome this Citie and the King of *Bezeneger*, but by treaſon. This King of *Bezeneger* was a *Gentile*, and had, amongſt all other of his Captaines, two which were notable, and they were *Moores*: and theſe two Captaines had either of them in charge threeſcore and ten or foureſcore thouſand men. Theſe two Captaines being of one Religion with the foure Kings which were *Moores*, wrought meanes with them to betray their owne King into their hands. The King of *Bezeneger* eſteemed not the force of the foure Kings his enemies, but went out of his Citie to wage battell with them in the fields; and when the Armies were ioyned, the battell laſted but a while, not the ſpace of foure houres, becauſe the two traiterous Captaines, in the chiefeſt of the fight, with their companies turned their faces againſt their King, and made ſuch diſorder in his Armie, that as aſtonied they ſet themſelues to flight. Thirty yeeres was this Kingdome gouerned by three brethren which were Tyrants, the which keeping the rightfull King in priſon, it was their vſe euery yeere once to ſhew him to the people, and they at their pleaſures ruled as they liſted. Theſe brethren were three Captaines belonging to the father of the King they kept in priſon, which when he died, left his ſonne very young, and then they tooke the gouernment to themſelues. The chiefeſt of theſe three was called *Ramaragio*, and ſate in the Royall Throne, and was called the King: the ſecond was called *Temiragio*, and he tooke the gouernment on him: the third was called *Bengatre*, and he was Captaine generall of the Armie. Theſe three brethren were in this battell, in the which the chiefeſt and the laſt were neuer heard of quicke nor dead. Onely *Temiragio* fled in the battell, hauing loſt one of his eyes. When the newes came to the Citie of the ouerthrowe in the battell, the wiues and children of theſe three Tyrants, with their lawfull King (kept priſoner) fled away, ſpoyled as they were, and the foure Kings of the *Moores* entred the Citie *Bezeneger* with great triumph, and there they remained ſixe moneths, ſearching vnder houſes and in all places for money and other things that were hidden, and then they departed to their owne Kingdomes, becauſe they were not able to maintayne ſuch a Kingdome as that was, ſo farre diſtant from their owne Countrie.

The ſacking of the Citie.

When the Kings were departed from *Bezeneger*, this *Temiragio* returned to the Citie, and then beganne for to repopulate it, and ſent word to *Goa* to the Merchants, if they had any Horſes, to bring them to him, and he would pay well for them, and for this cauſe the aforeſaid two Merchants that I went in companie withall, carried thoſe Horſes that they had to *Bezeneger*. Alſo this Tyrant made an order or law, that if any Merchant had any of the Horſes that were taken in the aforeſaid battell or warres, although they were of his owne marke, that he would giue as much for them as they would: and beſide he gaue generall ſafe conduct to all that ſhould bring them. When by this meanes hee ſaw that there were great ſtore of Horſes brought thither vnto him, he gaue the Merchants faire words, vntill ſuch time as he ſaw they could bring no more. Then hee licenced the Merchants to depart, without giuing them any thing for their Horſes, which when the poore men ſaw, they were deſperate, and as it were mad with ſorrow and griefe.

Policy to entrap men.

I reſted in *Bezeneger* ſeuen moneths, although in one moneth I might haue diſcharged all my buſineſſe, for it was neceſſarie to reſt there vntill the wayes were cleere of Theeues, which at that time ranged vp and downe. And in the time I reſted there, I ſaw many ſtrange and beaſtly deeds done by the *Gentiles*. Firſt, when there is any Noble man or woman dead, they burne their bodies: and if a married man die, his wiſe muſt burne herſelfe aliue, for the loue of her husband, and with the body of her husband: ſo that when any man dyeth, his wiſe will take a moneths leaue, two or three, or as ſhee will, to burne herſelfe in, and that day being come, wherein ſhe ought to be burnt, that morning ſhe goeth out of her houſe very earely, either on Horſebacke or on an Elephant, or elſe is borne by eight men on a ſmall ſtage: in one of theſe orders ſhee goeth, being apparelled like to a Bride, carried round about the Citie, with her haire downe about her ſhoulders, garniſhed with Iewels and Flowers, according to the eſtate of the partie, and they goe with as great ioy as Brides doe in *Venice* to their Nuptials: ſhe carrieth in her left hand a looking-glaſſe, and in her right hand an arrow, and ſingeth through the Citie as ſhe paſſeth, and ſaith, that ſhe goeth to ſleepe with her deere ſpouſe and husband. Shee is accompanied with her kindred and friends vntill it be one or two of the clocke in the afternoone, then they goe out of the Citie, and going along the Riuers ſide called *Nigondin*, which runneth vnder the walls of the Citie, vntill they come vnto a place where they vſe to make this burning of Women, being widdowes, there is prepared in this place a great ſquare Caue, with a little pinnacle hard by it, foure or fiue ſteps vp: the foreſaid Caue is full of dryed wood. The woman being come thither, accompanied with a great number of people which come to ſee the thing, then they make ready a great banquet, and ſhe that ſhall bee burned eateth with as great ioy and gladneſſe, as though it were her Wedding day: and the feaſt being ended, then they goe to dancing and ſinging a certaine time, according as ſhe will. After this, the woman of her owne accord, commandeth them to make the fire in the ſquare Caue where the drie wood is, and when it is kindled, they come and certifie her thereof, then preſently ſhe leaueth the feaſt, and taketh the neereſt kinſman of her husband by the hand, and they both goe together to the banke of the foreſaid Riuer, where ſhe putteth off all her iewels and all her clothes, and giueth them to her parents or kinsfolke, and couering herſelfe with a cloth, becauſe ſhee will not bee ſeene of the people being naked, ſhe throweth herſelfe into the Riuer, ſaying: *O wretches, waſh away your ſinnes*. Comming out of the water, ſhe rowleth herſelfe into a yellow cloth of fourteene braces long: and againe ſhe taketh her husbands kinſman by the hand, and they goe both together vp to the pinnacle of the ſquare Caue wherein the fire is made. When ſhee is on the pinnacle, ſhe talketh and reaſoneth with the people, recommending vnto them her children and kindred. Before the pinnacle they vſe to ſet a Mat, becauſe they ſhall not ſee the fierceneſſe of the fire, yet there are many that will haue them plucked away, ſhewing therein an heart not fearefull, and that they are not affraid of that ſight. When this ſilly woman hath reaſoned with the people a good while to her content, there is another woman that taketh a pot with oyle, and ſprinkleth it ouer her head, and with the ſame ſhee annointeth all her body, and afterwards throweth the pot into the fornace, and both the woman and the pot goe together into the fire, and preſently the people that are round about the fornace throw after her into the caue great pieces of wood, ſo by this meanes, with the fire and with the blowes that ſhee hath with the wood throwen after her, ſhe is quickly dead, and after this there groweth ſuch ſorrow and ſuch lamentation among the people, that all their mirth is turned into howling and weeping, in ſuch wiſe, that a man could ſcarſe beare the hearing of it. I haue ſeene many burnt in this manner, becauſe my houſe was neere to the gate where they goe out to the place of burning: and when there dyeth any Great man, his Wiſe with all his Slaues with whom hee hath had carnall copulation, burne themſelues together with him. Alſo in this Kingdome I haue ſeene amongſt the baſe ſort of people this vſe and order, that the man being dead, hee is carried to the place where they will make his ſepulcher, and ſetting him as it were vpright, then commeth his wife before him on her knees, caſting her armes about his necke, with imbracing and claſping him, vntill ſuch time as the Maſons haue made a wall round about them, and when the wall is as high as their neckes, there commeth a man behind the woman and ſtrangleth her: then when ſhee is dead, the workmen finiſh the wall ouer their heads, and ſo they lie buried both together.

Wiues burned with their husbands deſcribed.

A deſcription of the burning place.

Feaſting and dancing when they ſhould mourne.

Diſſolute reſoluteneſſe.

Mourning whẽ they ſhould reioyce.

Another faſhion for poorer wiues to die with their husbands.

In the yeere of our Lord God 1567. for the ill ſucceſſe that the people of *Bezeneger* had, in that their Citie was ſacked by the foure Kings, the King with his Court went to dwell in a Caſtle eight dayes iourney vp in the land from *Bezeneger*, called *Penegonde*. Alſo ſixe dayes iourney from *Bezeneger*, is the place where they get Diamants: I was not there, but it was told me that it is a great place, compaſſed with a wall, and that they ſell the earth within the wall, for ſo much a *ſquadron*, and the limits are ſet how deepe or how low they ſhall digge. Thoſe Diamants that are of a certaine ſize and bigger then that ſize are all for the King, it is many yeeres agone, ſince they got any there, for the troubles that haue beene in that Kingdome. The firſt cauſe of this trouble was, becauſe the ſonne of this *Temeragio* had put to death the lawfull King which hee had in Priſon, for which cauſe the Barons and Noblemen in that Kingdome would not acknowledge him to be their King, and by this meanes there are many Kings, and great diuiſion in that Kingdome, and the Citie of *Bezeneger* is not altogether deſtroyed, yet the houſes ſtand ſtill, but emptie, and there is dwelling in them nothing, as is reported, but Tygres and other wild beaſts. The circuit of this Citie is foure and twentie miles about, and within the walls

Penegonde.

Bezeneger 24. miles about.

are certaine Mountaines. The houſes ſtand walled with earth, and plaine, all ſauing the three Palaces of the three tyrant Brethren, and the *Pagodes* which are Idoll houſes: theſe are made with Lime and fine Marble. I haue ſeene many Kings Courts, and yet haue I ſeene none in greatneſſe like to this of *Bezeneger*, I ſay, for the order of his Palace, for it hath nine Gates or Ports. Firſt when you goe into the place where the King did lodge, there are fiue great ports or gates: theſe are kept with Captaines and Souldiers: then within theſe there are foure leſſer gates, which are kept with Porters. Without the firſt Gate there is a little porch, where there is a Captaine with fiue and twentie Souldiers, that keepeth watch & ward night and day: and within that another with the like guard, where thorow they come to a very faire Court, and at the end of that Court there is another porch as the firſt, with the like guard, and within that another Court. And in this wiſe are the firſt fiue Gates guarded and kept with thoſe Captaines: and then the leſſer Gates within are kept with a guard of Porters: which gates ſtand open the greateſt part of the night, becauſe the cuſtome of the *Gentiles* is to doe their buſineſſe, and make their feaſts in the night, rather then by day. The Citie is very ſafe from Theeues, for the *Portugall* Merchants ſleepe in the ſtreets, or vnder Porches, for the great heat which is there, and yet they neuer had any harme in the night. At the end of two moneths, I determined to go for *Goa* in the company of two other *Portugall* Merchants, which were making ready to depart, with two Palanchines or little Litters, which are very commodious for the way, with eight *Falchines* which are men hired to carry the Palanchines, eight for a palanchine, foure at a time: they carry them as we vſe to carry Barrowes. And I bought me two Bullocks, one of them to ride on, and the other to carry my victuals and prouiſion, for in that Countrey men ride on bullocks with pannels, as wee terme them, girts and bridles, and they haue a very good commodious pace. From *Bezeneger* to *Goa* in Summer it is eight daies iourney, but we went in the midſt of Winter, in the month of Iuly, and were fifteene dayes comming to *Ancola* on the Sea coaſt, ſo in eight dayes I had loſt my two Bullocks: for he that carried my victuals was weake and could not goe, the other, when I came vnto a Riuer where was a little bridge to paſſe ouer, I put my Bullocke to ſwimming, and in the middeſt of the Riuer there was a little Iland, vnto the which my bullocke went, and finding paſture, there hee remained ſtill, and in no wiſe we could come to him: and ſo perforce, I was forced to leaue him, and at that time there was much raine, and I was forced to goe ſeuen dayes a foot with great paines: and by great chance I met with *Falchines* by the way, whom I hired to carry my clothes and victuals. We had great trouble in our iourney, for that euery day we were taken Priſoners, by reaſon of the great diſſention in that Kingdome: and euery morning at our departure we muſt pay reſcat foure or fiue *Pagies* a man. And another trouble wee had as bad as this, that when as we came into a new Gouernours Country, as euery day we did, although they were all tributarie to the King of *Bezeneger*, yet euery one of them ſtamped a ſeuerall coyne of Copper, ſo that the money that wee tooke this day would not ſerue the next: at length, by the helpe of God, we came ſafe to *Ancola*, which is a Countrey of the Queen of *Gargopam*, tributarie to the King of *Bezeneger*. The Merchandize that went euery yeere from *Goa* to *Bezeneger* were *Arabian* Horſes, Veluets, Damaskes, and Sattens, Armeſine of *Portugall*, and pieces of *China*, Saffron and Scarlets: and from *Bezeneger* they had in *Turkie* for their commodities, Iewels, and Pagodies which be Ducats of gold: the apparell that they vſe in *Bezeneger* is Veluet, Satten, Damaske, Scarlet, or white Bumbaſt cloth, according to the eſtate of the perſon, with long Hats on their heads, called *Colae*, made of Veluet, Satten, Damaske, or Scarlet, girding themſelues in ſtead of girdles with ſome fine white Bumbaſt cloth: they haue breeches after the order of the *Turkes*: they weare on their feet plaine high things called of them *Aſpergh*, and at their eares they haue hanging great plentie of Gold.

Men ride on Bullockes, and trauell with them on the way.

The Merchandiſe that come in and out to *Bezeneger* euery yeere.

The apparell of thoſe people.

Returning to my voyage, when we were together in *Ancola*, one of my companions that had nothing to loſe, tooke a guide, and went to *Goa*, whither they goe in foure dayes, the other *Portugall* not being diſpoſed to goe, tarried in *Ancola* for that Winter. The Winter in thoſe parts of the *Indies* beginneth the fifteenth of May, and laſteth vnto the end of October: and as we were in *Ancola*, there came another Merchant of Horſes in a Palanchine, and two *Portugall* Souldiers which came from *Zeilan*, and two carriers of Letters, which were *Chriſtians* borne in the *Indies*: all theſe conſorted to goe to *Goa* together, and I determined to go with them, and cauſed a palanchine to be made for me very poorely of Canes; and in one of them Canes I hid priuily all the Iewels I had, and according to the order, I tooke eight *Falchines* to carie me: and one day about eleuen of the clocke we ſet forwards on our iourney, and about two of the clocke in the afternoone, as we paſſed a Mountaine, which diuideth the territorie of *Ancola* and *Dialcan*, I being a little behind my company, was aſſaulted by eight theeues, foure of them had ſwords and targets, and the other foure had bowes and arrowes. When the *Falchines* that carried me vnderſtood the noiſe of the aſſault, they let the Pallachine and me fall to the ground, and ranne away and left me alone, with my clothes wrapped about me: preſently the theeues were on my necke and rifling me, they ſtripped me ſtarke naked, and I fained my ſelfe ſicke, becauſe I would not leaue the Pallanchine, and I had made me a little bed of my clothes; the theeues ſought it very narrowly and ſubtilly, and found two Purſes that I had, well bound vp together, wherein I had put

Their Winter is our Summer

put my Copper money which I had changed for foure Pagodies in *Ancola.* The theeues thinking it had beene ſo many Ducats of gold, ſearched no further: then they threw all my clothes in a buſh, and hied them away, and as God would haue it, at there departure there fell from them an hankercher, and when I ſaw it, I roſe from my pallanchine or couch, and tooke it vp, and wrapped it together within my pallanchine. Then theſe my *Falchines* were of ſo good condition, that they returned to ſeeke me, whereas I thought I ſhould not haue found ſo much goodneſſe in them: becauſe they were payed their money aforehand, as is the vſe, I had thought to haue ſeene them no more. Before there comming I was determined to plucke the Cane wherein my Iewels were hidden, out of my coutch, and to haue made me a walking ſtaffe to carry in my hand to *Goa*, thinking that I ſhould haue gone thither on foot, but by the faithfulneſſe of my *Falchines*, I was rid of that trouble, and ſo in foure dayes they carried me to *Goa*, in which time I made hard fare, for the theeues left me neither money, gold, nor ſiluer, and that which I did eate was giuen me of my men for Gods ſake: and after at my comming to *Goa* I payed them for euery thing royally that I had of them. From *Goa* I departed for *Cochin*, which is a voyage of three hundred miles, and betweene theſe two Cities are many holds of the *Portugals*, as *Onor*, *Mangalor*, *Barzelor*, and *Cananor*. The Hold or Fort that you ſhall haue from *Goa* and *Cochin* that belongeth to the *Portugals*, is called *Onor*, which is in the Kingdom of the Queen of *Bartacella*, which is tributarie to the King of *Bezeneger:* there is no trade there, but onely a charge with the Captaine and companie hee keepeth there. And paſſing this place, you ſhall come to another ſmall Caſtle of the *Portugals* called *Mangalor*, and there is very ſmall trade but onely for a little Rice: and from thence you goe to a litle Fort called *Barzelor*, there they haue good ſtore of Rice which is carried to *Goa:* and from thence you ſhall goe to a Citie called *Cananor*, which is a Harquebuſh ſhot diſtant from the chiefeſt Citie that the King of *Cananor* hath in his Kingdome being a King of the *Gentiles:* and hee and his are very naughtie and malicious people, alwayes hauing delight to bee in warres with the *Portugals*, and when they are in peace, it is for their intereſt to let their Merchandiſe paſſe: there goeth out of this Kingdom of *Cananor*, all the *Cardamomum*, great ſtore of Pepper, Ginger, Honie, ſhips laden with great Nuts, great quantitie of *Archa*, which is a fruit of the bigneſſe of Nutmegs, which fruit they eate in all thoſe parts of the *Indies*, and beyond the *Indies*, with the leafe of an Herbe which they call *Bettell*, the which is like vnto our Iuie leafe, but a litle leſſer and thinner: they eate it made in plaſters with the lime made of Oiſterſhels, and thorow the *Indies* they ſpend great quantitie of money in this compoſition, and it is vſed daily, which thing I would not haue beleeued, if I had not ſeene it. The cuſtomers get great profit by theſe Herbes, for that they haue cuſtome for them. When this people eate and chawe this in their mouthes, it maketh their ſpittle to be red like vnto blood, and they ſay, that it maketh a man to haue a very good ſtomacke and a very ſweet breath, but ſure in my iudgement they eate it rather to fulfill their filthie luſts, and of a knauerie, for this Herbe is moiſt and hote, and maketh a verie ſtrong expulſion. From *Cananor* you goe to *Cranganor*, which is another ſmall Fort of the *Portugals* in the land of the King of *Cranganor*, which is another King of the *Gentiles*, and a Countrey of ſmall importance, and of an hundreth and twentie miles, full of Theeues, being vnder the King of *Calicut*, a King alſo of the *Gentiles*, and a great enemie to the *Portugals*, which when he is alwaies in warres, he and his Countrie is the neſt and reſting for ſtranger Theeues, and thoſe be called *Moores* of *Carpoſa*, becauſe they weare on their heads long red Hats, and theſe Theeues part the ſpoiles that they take on the Sea with the King of *Calicut*, for he giueth leaue vnto all that will goe a rouing, liberally to goe, in ſuch wiſe, that all along that Coaſt there is ſuch a number of Theeues, that there is no ſailing in thoſe Seas but with great ſhips and very well armed, or elſe they muſt goe in companie with the armie of the *Portugals*. From *Cranganor* to *Cochin* is fifteene miles.

Foure ſmall Forts of the *Portugals.*

Bettell is a very profitable Herbe in that Countrey.

Enemies to the King of *Portugall.*

Cochin is next vnto *Goa*, the chiefeſt place that the *Portugals* haue in the *Indies*, and there is great trade of Spices, Drugges, and all other ſorts of Merchandize for the Kingdome of *Portugall*, and there within the land is the Kingdome of *Pepper*, which Pepper the *Portugals* lade in their ſhippes by bulke, and not in Sackes: the Pepper that goeth for *Portugall* is not ſo good as that which goeth for *Mecca*, becauſe that in times paſt the Officers of the King of *Portugall* made a contract with the King of *Cochin*, in the name of the King of *Portugall*, for the prices of Pepper, and by reaſon of that agreement between them at that time made, the price can neither riſe nor fall, which is a verie low and baſe price, and for this cauſe the villaines bring it to the *Portugals*, greene and full of filth. *Cochin* is two Cities, one of the *Portugals*, and another of the King of *Cochin:* that of the *Portugals* is ſituate neereſt vnto the Sea, and that of the King of *Cochin*, is a mile and a halfe vp higher in the land, but they are both ſet on the bankes of one Riuer which is verie great and of a good depth of water, which Riuer commeth out of the Mountaines of the King of the Pepper, which is a King of the *Gentiles*, in whoſe Kingdome are many *Chriſtians* of Saint *Thomas* order: the King of *Cochin* is alſo a King of the *Gentiles*, and a great faithfull friend to the King of *Portugall*, and to thoſe *Portugals* which are married, and are Citizens in the Citie of *Cochin* of the *Portugals*. And by this name

Within *Cochin* is the Kingdom of Pepper.

The Pepper that the *Portugals* bring, is not ſo good as that which goeth for *Mecca.* The *Moores* buy the beſt by ſtealth.

Great Priuiledges that the Citizens of *Cochin* haue.

of *Portugals* throughout all the *Indies*, they call all the *Chriſtians* that come out of the Weſt, whether they bee *Italians*, *Frenchmen*, or *Almaines*, and all they that marrie in *Cochin* doe get an Office according to the Trade he is of: this they haue by the great priuiledges which the Citizens haue of that Citie, becauſe there are two principall commodities that they deale withall in that place, which are theſe. The great ſtore of Silke that commeth from *China*, and the great ſtore of Sugar which commeth from *Bengala*: the married Citizens pay not any cuſtome for theſe two commodities: for all other commodities they pay foure *per cento* cuſtome to the King of *Cochin*, rating their goods at their owne pleaſure. Thoſe which are not married and Strangers, pay in *Cochin* to the King of *Portugall* eight *per cento* of all manner of Merchandiſe.

Amochi and *Nairi.*

This King of *Cochin* is of a ſmall power in reſpect of the other Kings of the *Indies*, for he can make but ſeuentie thouſand men of Armes in his Campe: he hath a great number of Gentlemen which he calleth *Amochi*, and ſome are called *Nairi*: theſe two ſorts of men eſteeme not their liues any thing, ſo that it may bee for the honour of their King, they will thruſt themſelues forward in euery danger, although they know they ſhall die. Theſe men goe naked from the girdle vpwards, with a cloth rolled about their thighes, going bare-footed, and hauing their haire very long and rolled vp together on the top of their heads, and alwayes they carrie their Bucklers or Targets with them and their Swords naked, theſe *Nairi* haue their wiues common amongſt themſelues, and when any of them goe into the houſe of any of theſe women, hee leaueth his Sword and Target at the doore, and the time that he is there, there dare not any bee ſo hardie as to come into that houſe. The Kings children ſhall not inherite the Kingdome after their Father, becauſe they hold this opinion, that perchance they were not begotten of the King their Father, but of ſome other man, therefore they accept for their King, one of the ſonnes of the Kings ſiſters, or of ſome other woman of the blood Royall, for that they bee ſure they are of the blood Royall.

Huge huge Eares.

The *Nairi* and their Wiues vſe for a brauerie to make great holes in their Eares, and ſo big and wide, that it is incredible, holding this opinion, that the greater the holes bee, the more Noble they eſteeme themſelues. I had leaue of one of them to meaſure the circumference of one of them with a threed, and within that circumference I put my arme vp to the ſhoulder, clothed as it was, ſo that in effect they are monſtrous great. Thus they doe make them when they be little, for then they open the eare, and hang a piece of gold or lead thereat, and within the opening, in the hole they put a certaine leafe that they haue for that purpoſe, which maketh the hole ſo great.

Note the departing of the ſhips from *Cochin.*

Coulam.

The ſhips euery yeere depart from *Cochin* to goe for *Portugall*, on the fifth day of December, or the fifth day of Ianuary. Now to follow my voyage for the *Indies*: From *Cochin* I went to *Coulam*, diſtant from *Cochin* ſeuentie and two miles, which *Coulam* is a ſmall Fort of the King of *Portugals*, ſituate in the Kingdome of *Coulam*, which is a King of the *Gentiles*, and of ſmall trade: at that place they lade onely halfe a ſhip of Pepper, and then ſhe goeth to *Cochin* to take in the reſt, and from thence to *Cape Comori* is ſeuentie and two miles, and there endeth the coaſt of the *Indies*: and alongſt this Coaſt, neere to the water ſide, and alſo to *Cape Comori*, downe to the low land of *Chilao*, which is about two hundred miles, the people there are as it were all turned to the *Chriſtian* Faith: there are alſo Churches of the Friers of Saint *Pauls* order, which Friers doe very much good in thoſe places in turning the people, and in conuerting them, and take great paines in inſtructing them in the law of Chriſt.

The order how they fiſh for Pearles.

Ieſuites are called F. of Saint *Paul* in the *Indies*, by reaſon of their Colledge of that name in *Goa*.

THe Sea that lyeth betweene the Coaſt which deſcendeth from *Cape Comori*, to the low land of *Chilao*, and the Iland *Zeilan*, they call *The fiſhing of Pearles*, which fiſhing they make euery yeere, beginning in March or Aprill, and it laſteth fiftie dayes, but they doe not fiſh euery yeere in one place, but one yeere in one place, and another yeere in another place of the ſame Sea. When the time of this fiſhing draweth neere, then they ſend very good Diuers, that goe to diſcouer where the greateſt heapes of Oyſters bee vnder water, and right againſt that place where greateſt ſtore of Oyſters be, there they make or plant a Village with houſes and a *Bazaro*, all of ſtone, which ſtandeth as long as the fiſhing time laſteth, and it is furniſhed with all things neceſſarie, and now and then it is neere vnto places that are inhabited, and other times farre off, according to the place where they fiſh. The Fiſhermen are all *Chriſtians* of the Countrey, and who ſo will may goe to fiſhing, paying a certaine dutie to the King of *Portugall*, and to the Churches of the Friers of Saint *Paul*, which are in that Coaſt. All the while that they are fiſhing there are three or foure Fuſts armed to defend the Fiſhermen from Rouers. It was my chance to bee there one time in my paſſage, and I ſaw the order that they vſed in fiſhing, which is this. There are three or foure Barkes that make conſort together, which are like to our little Pilot boates, and a little leſſe, there goe ſeuen or eight men in a Boat: and I haue ſeene in a morning a great number of them goe out, and anker in fifteene or eighteene fathom of water, which is the ordinarie depth of all that Coaſt. When they are at anker, they caſt a rope into the Sea, and at the end of the rope, they make faſt a great ſtone, and then there is readie a man that hath his noſe and his eares well ſtopped, and annointed with Oyle, and a basket about his necke, or vnder his left arme, then hee goeth downe by the rope to the bottome of the Sea, and as faſt as he can he filleth the basket, and when it is full, hee ſhaketh the rope, and his fellowes that are in the Barke hale him vp with the Basket: and in ſuch wiſe they goe one by one vntill they haue laden their Barke with Oyſters, and at euening they come to the Village, and then euery companie maketh their mount or heape of Oyſters one diſtant from another, in ſuch wiſe that you ſhall ſee a great long row of mounts or heapes of Oyſters, and they are not touched vntill ſuch time as the fiſhing be ended, and at the end of the fiſhing euery companie ſitteth round about their mount or heape of Oyſters, and fall to opening of them, which they may eaſily doe becauſe they be dead, drie and brittle: and if euery oyſter had pearles in them, it would bee a very good purchaſe, but there are very many that haue no pearles in them: when the fiſhing is ended, then they ſee whether it bee a good gathering or a bad: there are certaine expert in the Pearles, whom they call *Chitini*, which ſet and make the price of Pearles according to their carracts, beautie, and goodneſſe, making foure ſorts of them. The firſt ſort be the round Pearles, and they be called *Aia* of *Portugall*, becauſe the *Portugals* doe buy them. The ſecond ſort which are not round, are called *Aia* of *Bengala*. The third ſort which are not ſo good as the ſecond, they call *Aia* of *Canara*, that is to ſay, The Kingdome of *Bezeneger*. The fourth and laſt ſort, which are the leaſt and worſt ſort, are called *Aia* of *Cambaia*. Thus the price being ſet, there are Merchants of euery Countrey which are readie with their money in their hands, ſo that in few dayes all is bought vp at the priſes ſet according to the goodneſſe and carracts of the Pearles.

Theſe Pearles are priſed according to the Caracts which they weigh, euery caract is 4. Graines, and theſe men that priſe them haue an Inſtrument of Copper with holes in it, which be made by degrees for to ſort the Pearls withall.

In this Sea of the fiſhing of Pearles, is an Iland called *Manar*, which is inhabited by *Chriſtians* of the Countrey which firſt were *Gentiles*, and haue a ſmall hold of the *Portugals* being ſituate ouer againſt *Zeilan*: and betweene theſe two Ilands there is a Channell, but not very bigge, and hath but a ſmall depth therein: by reaſon whereof there cannot any great Ship paſſe that way, but ſmall Ships, and with the increaſe of the water which is at the change, or the full of the Moone, and yet for all this they muſt vnlade them and put their goods into ſmall veſſels to lighten them before they can paſſe that way for feare of Sholdes that lie in the Channell, and after lade them into their ſhips to goe for the *Indies*, and this doe all ſmall ſhips that paſſe that way, but thoſe ſhips that goe for the *Indies* Eaſtwards, paſſe by the Coaſt of *Coromandel*, on the other ſide by the land of *Chilao*, which is betweene the firme land and the Iland *Manor*: From *Cape Comori* to the Iland *Zeilan* is one hundred and twentie miles ouerthwart.

Manar.

Zeilan is an Iland, in my iudgement, a great deale bigger then *Cyprus*: on that ſide towards the *Indies* lying Weſtward is the Citie called *Columba*, which is a hold of the *Portugals*, but without walls or enemies. It hath towards the Sea a free Port, the lawfull King of that Iland is in *Columbo*, and is turned *Chriſtian* and maintained by the King of *Portugall*, being depriued of his Kingdome. The King of the *Gentiles*, to whom this Kingdome did belong, was called *Madoni*, which had two ſonnes, the firſt named *Barbinas* the Prince; and the ſecond *Ragine*. This King by the policie of his younger Sonne, was depriued of his Kingdome, who becauſe hee had entiſed and done that which pleaſed the Armie and Souldiers, in deſpight of his Father and Brother being Prince, vſurped the Kingdome, and became a great Warriour. Firſt, this Iland had three Kings; the King of *Cotta* with his conquered Priſoners: the King of *Candia*, which is a part of that Iland, and is ſo called by the name of *Candia*, which had a reaſonable power, and was a great friend to the *Portugals*, which ſaid that hee liued ſecretly a *Chriſtian*; the third was the King of *Gianiſampatan*. In thirteene yeeres that this *Ragine* gouerned this Iland, he became a great Tyrant.

Zeilan.

In this Iland there groweth fine Sinamom, great ſtore of Pepper, great ſtore of Nuts and *Arochoe*: there they make great ſtore of *Cairo* to make Cordage: it bringeth forth great ſtore of Chriſtall Cats eyes, or *Ochi de Gati*, and they ſay that they finde there ſome Rubies, but I haue ſold Rubies well there that I brought with me from *Pegu*. I was deſirous to ſee how they gather the Sinamom, or take it from the tree that it groweth on, and ſo much the rather, becauſe the time that I was there, was the ſeaſon which they gather it in, which was in the moneth of Aprill, at which time the *Portugals* were in Armes, and in the field, with the King of the Countrey; yet I to ſatisfie my deſire, although in great danger, tooke a guide with me and went into a Wood three miles from the Citie, in which wood was great ſtore of Sinamom trees growing together among other wild trees; and this Sinamom tree is a ſmall tree, and not very high, and hath leaues like to our Bay-tree. In the moneth of March or Aprill, when the ſappe goeth vp to the top of the Tree, then they take the Sinamom from that tree in this wiſe. They cut the barke off the tree round about in length from knot to knot, or from ioynt to ioynt, aboue and below, and then eaſily with their hands they take it away, laying it in the Sunne to drie, and in this wiſe it is gathered, and yet for all this the Tree dyeth not, but againſt the next yeere it will haue a new barke, and that which is gathered euery yeere is the beſt Sinamom: for that which groweth two or three yeeres is great, and not ſo good as the other is; and in theſe woods groweth much Pepper.

Cairo is a ſtuffe that they make Ropes with, the which is the barke of a Tree.

The cutting and gathering of Sinamom.

A rare thing.

Negapatan.

FRom the Iland of *Zeilan* men vſe to goe with ſmall ſhips to *Negapatan*, within the firme land, and ſeuentie two miles off is a very great Citie, and very populous of *Portugals* and *Chriſtians* of the Countrey, and part *Gentiles*: it is a Countrey of ſmall trade.

Saint *Thomas* or San *Tome*. S.*Thomas* his Sepulcher.

FRom *Negapatan* following my voyage towards the Eaſt an hundred and fiftie miles, I found the Houſe of bleſſed Saint *Thomas*, which is a Church of great deuotion, and greatly regarded of the *Gentiles*, for the great Miracles they haue heard to haue beene done by that bleſſed Apoſtle: neere vnto this Church the *Portugals* haue builded them a Citie in the Countrey ſubiect to the King of *Bezeneger*, which Citie although it bee not very great, yet in my iudgement it is the faireſt in all that part of the *Indies*. It is a maruellous thing to them which haue not ſeene the lading and vnlading of men and merchandize in Saint *Tome* as they doe: it is a place ſo dangerous, that a man cannot bee ſerued with ſmall Barkes, neither can they doe their buſineſſe with the Boates of the ſhips, becauſe they would be beaten in a thouſand pieces, but they make certaine Barkes (of purpoſe) high, which they call *Maſadie*, they be made of little boards; one board being ſowed to another with ſmall cordes, and in this order are they made. And when they are thus made, and the owners will embarke any thing in them, either men or goods, they lade them on land, and when they are laden, the Barke-men thruſt the Boate with her lading into the ſtreame, and with great ſpeed they make haſt all that they are able to row out againſt the huge waues of the Sea that are on that ſhore vntill that they carrie them to the ſhips: and in like manner they lade theſe *Maſadies* at the ſhips with merchandiſe and men. When they come neere the ſhore, the Bark-men leape out of the Barke into the Sea to keepe the Barke right that ſhee caſt not thwart the ſhore, and being kept right, the Suffe of the Sea ſetteth her lading drie on land without any hurt or danger, and ſometimes there are ſome of them that are ouerthrowen, but there can bee no great loſſe, becauſe they lade but a little at a time. All the Merchandize they lade outwards, they emball it well with Oxe hides, ſo that if it take wet, it can haue no great harme.

Dangerous ſurge and ſhores.

In the Iland of *Banda* they lade Nutmegs, for there they grow.

In my voyage, returning in the yeere of our Lord 1566. I went from *Goa* vnto *Malacca*, in a ſhip or Gallion of the King of *Portugall*, which went vnto *Banda* for to lade Nutmegs and Maces: from *Goa* to *Malacca* are one thouſand eight hundred miles, wee paſſed without the Iland *Zeilan*, and went through the Channell of *Nicubar*, or elſe through the channell of *Sombrero*, which is by the middle of the Iland of *Sumatra*, called in old time *Taprobana*: and from *Nicubar* to *Pegu*, is as it were a rowe or chaine of an infinite number of Ilands, of which many are inhabited with wild people, and they call thoſe Ilands the Ilands of *Andemaon*, and they call their people Sauage or wilde, becauſe they eate one another: alſo theſe Ilands haue warre one with another, for they haue ſmall Barkes, and with them they take one another, and ſo eate one another: and if by euill chance any Ship bee loſt on thoſe Ilands, as many haue beene, there is not one man of thoſe ſhips loſt there that eſcapeth vneaten or vnſlaine. Theſe people haue not any acquaintance with any other people, neither haue they trade with any, but liue onely of ſuch Fruites as thoſe Ilands yeeld: and if any Ship come neere vnto that place or Coaſt as they paſſe that way, as in my voyage it hapned as I came from *Malacca* through the channell of *Sombrero*, there came two of their Barkes neere vnto our Ship laden with Fruit, as with *Muces* which we call *Adams Apples*, with freſh Nuts, and with a fruit called *Inani*, which fruit is like to our Turneps, but is very ſweet and good to eate: they would not come into the ſhip for any thing that wee could doe: neither would they take any money for their Fruit: but they would trucke for olde Shirts or pieces of old Linnen breeches: Theſe ragges they let downe with a rope into their Barke vnto them, and looke what they thought thoſe things to bee worth, ſo much fruit they would make faſt to the rope and let vs hale it in: and it was told me that at ſometimes a man ſhall haue for an old Shirt a good piece of Amber.

In the Ilands of *Andemaon*, they eate one another.

Sion or *Siam*.

SIon was the Imperiall ſeat, and a great Citie, but in the yeere of our Lord God 1567. it was taken by the King of *Pegu*, which King made a voyage or came by land foure moneths iourney with an Armie of men through his land, and the number of his Armie was a million and foure hundreth thouſand men of Warre: when he came to the Citie, hee gaue aſſault to it, and beſieged it one and twentie moneths before he could winne it, with great loſſe of his people, this I know, for that I was in *Pegu* ſixe moneths after his departure, and ſaw when that his Officers that were in *Pegu*, ſent fiue hundreth thouſand men of warre to furniſh the places of them that were ſlaine and loſt in that aſſault: yet for all this, if there had not beene Treaſon againſt the Citie, it had not beene loſt: for on a night there was one of the Gates ſet open, through the which with great trouble the King gate into the Citie, and became Gouernour of *Sion*: and when the Emperour ſaw that hee was betrayed, and that his Enemie was in the Citie, he poyſoned himſelfe: and his Wiues and Children, Friends and Noblemen, that were not ſlaine in the firſt affront of the entrance into the Citie, were all carried Captiues into *Pegu*, where I was at the comming home of the King with his tryumphs and victorie, which comming home and returning from the warres was a goodly ſight to behold, to ſee the Elephants come home in a

A Prince of a maruellous ſtrength and power.

ſquare, laden with Gold, Siluer, Iewels, and with Noble men and women that were taken Priſoners in that Citie.

Now to returne to my Voyage: I depared from *Malacca* in a great Ship which went for Saint *Tome*, being a Citie ſituate on the Coaſt of *Coromandell:* and becauſe the Captaine of the Caſtles of *Malacca* had vnderſtanding by aduiſe that the King of * *Aſi* would come with a great Armie and power of men againſt them, therefore vpon this hee would not giue licence that any Ships ſhould depart: Wherefore in this Ship we departed from thence in the night, without making any prouiſion of our water: and we were in that Ship foure hundreth and odde men: wee departed from thence with intention to goe to an Iland to take in water, but the winds were ſo contrarie that they would not ſuffer vs to fetch it, ſo that by this meanes wee were two and fortie dayes in the Sea as it were loſt, and we were driuen too and fro, ſo that that the firſt Land that wee Diſcouered, was beyond Saint *Tome*, more then fiue hundred miles which were the Mountaines of *Zerzerline*, neere vnto the Kingdome of *Oriſa*, and ſo we came to *Oriſa* with many Sicke, and more that were dead for want of water: and they that were Sicke in foure dayes died: and I for the ſpace of a yeere after had my Throate ſo ſore and hoarſe, that I could neuer ſatisfie my thirſt in drinking of water: I iudge the reaſon of my hoarſeneſſe to be with Sops that I wet in Vineger and Oyle, wherewith I ſuſteined my ſelfe many dayes. There was not any want of Bread nor of Wine: but the Wines of that Countrie are ſo hot that being drunke without Water they will kill a man: neither are they able to drinke them: when we began to want water, I ſaw certaine *Moores* that were officers in the ſhip, that ſolde a ſmall diſh full for [illegible] Duckat, after this I ſaw one that would haue giuen a barre of Pepper, which is two quintals and a halfe, for a little meaſure of water, and he could not haue it. Truely I beleeue that I had died with my ſlaue, whom then I had to ſerue mee, which coſt me very deare: but to prouide for the danger at hand, I ſolde my Slaue for halfe that he was worth, becauſe that I would ſaue his drinke that he drunke, to ſerue my owne purpoſe, and to ſaue my life.

* Or *Achem*.

Want of water

The mountaines of *Zerzerline*.

Hot Wines.
Deere water.

Oriſa was a faire Kingdome and truſty, through the which a man might haue gone with gold in his hand without any danger at all, as long as the lawfull King reigned which was a *Gentile*, who continued in the Citie called *Catecha*, which was within the Land ſixe dayes iourney. This King loued ſtrangers marueilous well, eſpecially merchants which had trafficke in and out of his Kingdome, in ſuch wiſe that hee would take no Cuſtome of them, neither any other grieuous thing. Onely the Ship that came thither payde a ſmall thing according to her portage, and euery yeere in the Port of *Oriſa* were laden fiue and twentie or thirtie ſhips great and ſmall, with Rice and diuers ſorts of fine white bumbaſt cloth, oyle of *Zerzeline* which they make of a ſeede, and it is very good to eate and to frye fiſh withall, great ſtore of Butter Lacca, long Pepper, Ginger, Mirabolans drie and condite, great ſtore of cloth of Herbes, which is a kind of ſilke which groweth amongſt the woods without any labour of man, and when the bole thereof is growne round as bigge as an Orenge, then they take care onely to gather them. About ſixeteene yeeres paſt, this King with his Kingdome were deſtroyed by the King of *Patane*, which was alſo King of the greateſt part of *Bengala*, and when he had got the Kingdome, he ſet cuſtome there twentie *pro cento*, as Merchants paide in his Kingdome: but this Tyrant enioyed his Kingdome but a ſmall time, but was conquered by another Tyrant, which was the great *Mogol* King of *Agra*, *Delly*, and of all *Cambaia*, without any reſiſtance. I departed from *Oriſa* to *Bengala*, to the harbour *Piqueno*, which is diſtant from *Oriſa* towards the Eaſt an hundred and ſeuentie miles. They goe as it were rowing alongſt the coaſt fiftie and foure miles, and then we enter into the riuer *Ganges:* from the mouth of this Riuer, to a City called *Satagan*, where the Merchants gather themſelues together with their trade, are an hundred miles, which they rowe in eighteene houres with the increaſe of the water: in which riuer it floweth and ebbeth as it doth in the Thames, and when the ebbing water is come, they are not able to rowe againſt it, by reaſon of the ſwiftneſſe of the water, yet their barks be light and armed with Oares, like to Foiſtes, yet the cannot preuaile againſt that Streame, but for refuge muſt make them faſt to the banke of the Riuer vntill the next flowing water, and they call theſe Barkes *Bazaras* and *Patuas*: they rowe as well as a Galliot, or as well as euer I haue ſeene any. A good Tides rowing before you come to *Satagan*, you ſhall haue a place which is called *Buttor*, and from thence vpwards the Sips doe not goe, becauſe that vpwards the Riuer is very Shallow, and little water. Euery yeere at *Buttor* they make and vnmake a *Village*, with Houſes and Shops made of Straw, and with all things neceſſarie to their vſes, and this Village ſtandeth as long as the Ships ride there, and till they depart for the *Indies*, and when they depart, euerie man goeth to his plot of Houſes, and there ſetteth fire on them, which thing made me to maruaile. For as I paſſed vp to *Satagan*, I ſaw this Village ſtanding with a great number of people, with an infinite number of Ships and Bazars, and at my returne comming downe with my Captaine of the laſt Ship, for whom I tarried, I was all amazed to ſee ſuch a place ſo ſoone razed and burnt, and nothing left but the ſigne of the burnt Houſes. The ſmall Ships goe to *Satagan*, and there they lade.

Of the Kingdome of *Oriſa*, and the Riuer *Ganges*.

The commodities that go out of *Oriſa*.
This cloth wee call Nettle cloth.

Strong Tides,

The commodities that are laden in *Satagan*.

Bengala is now in great part ſubiect to the *Mogoll*.

Ganges rites. A ceremonie of the Gentiles when they are dead

Port *Piqueno*.

Tanaſari.

IN the Port of *Satagan* euery yeere they lade thirtie or fiue and thirtie ſhips great and ſmall, with Rice, Cloth of Bombaſt of diuers ſorts, Lacca, great abundance of Sugar, Mirabolans dried and preſerued, long Pepper, Oyle of *Zerzeline*, and many other ſorts of merchandiſe. The Citie of *Satagan* is a reaſonable faire Citie for a Citie of the *Moores*, abounding with all things, and was gouerned by the King of *Patane*, and now is ſubiect to the Great *Mogol*. I was in this Kingdome foure moneths, whereas many Merchants did buy or fraight boates for their benefits, and with theſe Barkes they goe vp and downe the Riuer of *Ganges* to Faires, buying their commoditie with a great aduantage, becauſe that euery day in the weeke they haue a Faire, now in one place, and now in another, and I alſo hired a Barke and went vp and downe the Riuer and did my buſineſſe, and ſo in the night I ſaw many ſtrange things. The Kingdome of *Bengala* in times paſt hath beene as it were in the power of *Moores*, neuertheleſſe there is great ſtore of *Gentiles* among them: alwaies whereas I haue ſpoken of Gentiles, is to be vnderſtood Idolaters, and whereas I ſpeake of *Moores* I meane *Mahomets* Sect. Thoſe people eſpecially that be within the Land doe greatly worſhip the Riuer of *Ganges*: for when any is ſicke, he is brought out of the Countrey to the banke of the Riuer, and there they make him a ſmall Cottage of ſtrawe, and euery day they wet him with that water, whereof there are many that die, and when they are dead, they make a heape of ſtickes and boughes and lay the dead bodie thereon, and putting fire thereunto, they let the bodie alone vntill it be halfe roſted, and then they take it off from the fire, and make an emptie Iarre faſt about his necke, and ſo throw him into the Riuer. Theſe things euery night as I paſſed vp and downe the Riuer I ſaw for the ſpace of two moneths, as I paſſed to the Fayres to buy my commodities with the Merchants. And this is the cauſe that the *Portugals* will not drinke of the water of the Riuer *Ganges*, yet to the ſight it is more perfect and clearer then the water of *Nilus* is. From the Port *Piqueno* I went to *Cochin*, and from *Cochin* to *Malacca*, from whence I departed for *Pegu* being eight hundred miles diſtant. That voyage is wont to bee made in fiue and twentie or thirtie dayes, but we were foure moneths, and at the end of three moneths our ſhip was without victuals. The Pilot tolde vs that wee were by his Altitude not farre from a Citie called *Tanaſary*, in the Kingdome of *Pegu*, and theſe his words were not true, but wee were (as it were) in the middle of many Ilands, and many vninhabited rockes, and there were alſo ſome *Portugals* that affirmed that they knew the Land, and knew alſo where the Citie of *Tanaſary* was.

Marchandiſe comming from *Sion*.

Nyper wine good to cure the *French* diſeaſe.

Ill voyage.

This Citie of right belongeth to the Kingdome of *Sion*, which is ſituate on a great Riuers ſide, which commeth out of the Kingdome of *Sion*: and where this Riuer runneth into the Sea, there is a Village called *Mirgim*, in whoſe Harbour euery yeere there lade ſome ſhips with Verzina, Nypa, and Beniamin, a few Cloues, Nutmegs and Maces which come from the coaſt of *Sion*, but the greateſt marchandiſe there is Verzin and Nypa, which is an excellent Wine, which is made of the floure of a tree called Nyper. Whoſe liquor they diſtill, and ſo make an excellent drink cleare as Chriſtall, good to the mouth, and better to the ſtomacke, and it hath an excellent gentle vertue, that if one were rotten with the French poxe, drinking good ſtore of this, hee ſhall bee whole againe, and I haue ſeene it proued, becauſe that when I was in *Cochin*, there was a friend of mine, whoſe noſe began to drop away with that diſeaſe, and he was counſelled of the Doctors of Phiſick that he ſhould goe to *Tanaſary* at the time of the new Wines, and that hee ſhould drinke of the Nyper wine, night and day, as much as hee could before it was diſtilled, which at that time is moſt delicate, but after that it is diſtilled, it is more ſtrong, and if you drinke much of it, it will fume into the head with drunkenneſſe. This man went thither, and did ſo, and I haue ſeene him after with a good colour and ſound. This Wine is very much eſteemed in the *Indies*, and for that it is brought ſo farre off, it is very deare: in *Pegu* ordinarily it is good cheape, becauſe it is neerer to the place where they make it, and there is euery yeere great quantitie made thereof. And returning to my purpoſe, I ſay, being amongſt theſe rockes, and farre from the Land which is ouer againſt *Tanaſary*, with great ſcarcitie of victuals, and that by the ſaying of the Pilot and two *Portugals*, holding then firme that wee were in front of the aforeſayde harbour, wee determined to goe thither with our boat and fetch victuals, and that the ſhip ſhould ſtay for vs in a place aſsigned Wee were twentie and eight perſons in the boat that went for victuals, and on a day about twelue of the clocke wee went from the ſhip, aſſuring our ſelues to bee in the harbour before night in the aforeſaid Port, wee rowed all that day, and a great part of the next night, and all the next day without finding harbour, or any ſigne of good land, and this came to paſſe through the euil counſell of the two *Portugals* that were with vs.

Hunger in great extremitie.

For wee had ouerſhot the harbour and left it behinde vs, in ſuch wiſe that wee had loſt the land inhabited, together with the ſhip, and wee eight and twentie men had no manner of victuall with vs in the boate, but it was the Lords will that one of the Mariners had brought a little Rice with him in the boat to barter away for ſome other thing, and it was not ſo much but that three or foure men would haue eaten it at a meale: I tooke the gouernment of this Rice, promiſing that by the helpe of God that Rice ſhould be nouriſhment for vs vntil it pleaſed God to ſend vs to ſome place that was inhabited: and when I ſlept I put the Rice into my boſome becauſe they ſhould not rob it from me: we were nine dayes rowing alongſt the coaſt, without finding any thing but Countries vninhabited, and deſert Ilands, where if we had found but graſſe it would haue ſeemed

Sugar vnto vs, but we could not finde any, yet we found a few leaues of a tree, and they were ſo hard that we could not chew them, we had water and wood ſufficient, and as we rowed, we could go but by flowing water, for when it was ebbing water we made faſt our Boat to the banke of one of thoſe Ilands, and in theſe nine dayes that wee rowed, wee found a Caue or Neſt of Tortoiſe egges, wherein were 144. egges, the which was a great helpe vnto vs: theſe egges are as big as a Hennes egge, and haue no ſhell about them but a tender skinne, euery day we ſod a Ketle full of thoſe Egges, with a handfull of Rice in the broth thereof: it pleaſed God that at the end of nine dayes we diſcouered certaine Fiſher-men fiſhing with ſmall Barkes, and we rowed towards them, with a good cheere, for I thinke there were neuer men more glad then we were, for wee were ſo ſore afflicted with penurie, that wee could ſcarce ſtand on our legges. Yet according to the order that wee ſet for our Rice, when wee ſaw thoſe Fiſher-men, there was left ſufficient for foure daies. The firſt Village that wee came to was in the Gulfe of *Tauay*, vnder the King of *Pegu*, whereas we found great ſtore of victuals: then for two or three dayes after our arriuall there, we would eate but little meate any of vs, and yet for all this, wee were at the point of death the moſt part of vs. From *Tauay* to *Martauan* in the Kingdome of *Pegu*, are ſeuenty two miles. We laded our Boat with victuals which were abundantly ſufficient for ſixe moneths, from whence wee departed for the Port and Citie of *Martauan*, where in ſhort time we arriued, but we found not our ſhip there as we had thought we ſhould, from whence preſently we made out two barkes to goe to looke for her. And they found her in great calamitie, and need of water, being at an anchor with a contrary winde, which came very ill to paſſe, becauſe that ſhee wanted her Boat a moneth, which ſhould haue made her prouiſion of wood and water, the ſhip alſo by the grace of God arriued ſafely in the foreſaid Port of *Martauan*.

Tortoiſe Egs.

Tauay vnder the King of *Pegu*.

WEe found in the Citie of *Martauan* ninety *Portugals* of Merchants and other baſe men, which had fallen at difference with the Rector or Gouernour of the Citie, and all for this cauſe, that certaine vagabonds of the *Portugals* had ſlaine fiue *Falchines* of the King of *Pegu*, which chanced about a moneth after the King of *Pegu* was gone with a million and foure hundred thouſand men to conquere the Kingdome of *Sion*. They haue for cuſtome in this Countrie and Kingdome, the King being whereſoeuer his pleaſure is to be out of this Kingdom, that euery fifteene dayes there goeth from *Pegu* a Carauan of *Falchines*, with euery one a basket on his head full of ſome Fruits or other delicates of refreſhings, and with cleane clothes: it chanced that this Carauan paſſing by *Martauan*, and reſting themſelues there a night, there happened betweene the *Portugals* and them words of deſpight, and from words to blowes, and becauſe it was thought that the *Portugals* had the worſe, the night following, when the *Falchines* were a ſleepe with their companie, the *Portugals* went and cut off fiue of their heads. Now there is a law in *Pegu*, that whoſoeuer killeth a man, he ſhall buy the ſhed bloud with his money, according to the eſtate of the perſon that is ſlaine, but theſe *Falchines* being the ſeruants of the King, the Recors durſt not doe any thing in the matter, without the conſent of the King, becauſe it was neceſſary that the King ſhould knowe of ſuch a matter. When the King had knowledge thereof, he gaue commandement that the malefactors ſhould be kept vntill his comming home, and then he would duely miniſter iuſtice, but the Captaine of the *Portugals* would not deliuer thoſe men, but rather ſet himſelfe with all the reſt in Armes, and went euery day through the Citie marching with his Drumme and Enſignes diſplayed. For at that time the Citie was empty of men, by reaſon they were gone all to the warres and in buſineſſe of the King: in the middeſt of this rumour wee came thither, and I thought it a ſtrange thing to ſee the *Portugals* vſe ſuch inſolency in anothers mans Citie.

Martauan a Citie vnder the King *Pegu*.

A cuſtom that theſe people haue when the King is in the warres.

A law in *Pegu* for killing of men.

Great pride of the *Portugals*. The puniſhment whereof the Author relateth at large, here omitted.

Pegu.

From *Martauan* I departed to goe to the chiefeſt Citie in the Kingdome of *Pegu*, which is alſo called after the name of the Kingdome, which Voyage is made by Sea in three or foure dayes; they may goe alſo by Land, but it is better for him that hath merchandiſe to goe by Sea, and leſſer charge. And in this Voyage you ſhall haue a *Macareo*, which is one of the moſt maruellous things in the world that Nature hath wrought, and I neuer ſaw any thing ſo hard to bee beleeued as this, to wit, the great encreaſing and diminiſhing of the water there at one puſh or inſtant, and the horrible Earth-quake and great noiſe that the *Macareo* maketh where it commeth. Wee departed from *Martauan* in Barkes, which are like to our Pilot-Boats, with the encreaſe of the water, and they goe as ſwift as an Arrowe out of a Bowe, ſo long as the Tide runneth with them, and when the water is at the higheſt, then they draw themſelues out of the channell towards ſome banke, and there they come to anchor, and when the water is diminiſhed, then they reſt on drie land: and when the Barkes reſt drie, they are as high from the bottome of the channell, as as any houſe top is high from the ground. They let their Barkes lie ſo high for this reſpect, that if there ſhould any ſhip reſt or ride in the channell, with ſuch force commeth in the water, that it would ouerthrowe Ship or Barke: yet for all this, that the Barkes be ſo farre out of the channel, and though the water hath loſt her greateſt ſtrength and furie before it come ſo high, yet they make faſt their Prow to the ſtreame, and oftentimes it maketh them very fearefull, and if the anchor did not hold her Prow vp by ſtrength, ſhee would be ouer throwne and loſt with men and goods.

Admirable Tides.

This tide is like to the tides in our Riuer of *Seuerne*: but it ſeemeth greater.

Theſe Tides make their iuſt courſe as ours doe.

This *Macareo* is a Tide or a Current.

goods. When the water beginneth to encreaſe, it maketh ſuch a noiſe, and ſo great, that you would thinke it an Earthquake, and preſently at the firſt it maketh three waues. So that the firſt waſheth ouer the Barke, from ſtemme to ſterne, the ſecond is not ſo furious as the firſt, and the third raiſeth the anchor, and then for the ſpace of ſixe houres while the water encreaſeth, they rowe with ſuch ſwiftneſſe that you would thinke they did flie: in theſe tides there muſt be loſt no iot of time, for if you arriue not at the ſtagions before the Tide bee ſpent, you muſt turne backe from whence you came. For there is no ſtaying at any place but at theſe ſtagions, and there is more danger at one of theſe places then at another, as they bee higher and lower one then another. When as you returne from *Pegu* to *Martauan*, they goe but halfe the Tide at a time, becauſe they will lay their Barkes vp aloft on the bankes, for the reaſon aforeſaid. I could neuer gather any reaſon of the noiſe that this water maketh in the encreaſe of the Tide, and in diminiſhing of the water. There is another *Macareo* in *Cambaya*, but that is nothing in compariſon of this.

Houſes made of canes, and couered with leaues of trees.

Godon is a place or houſe for Merchants to lay their goods in.

The forme of the building of the new Citie of *Pegu*.

A rich & ſtately Palace.

Foure white Elephants.

This money called *Tanſa* is halfe a Ducket which may be three ſhillings and foure pence.

By the helpe of God we came ſafe to *Pegu*, which are two Cities, the old and the new, in the old Citie are the Merchant ſtrangers, and Merchants of the Countrie, for there are the greateſt doings and the greateſt trade. This Citie is not very great, but it hath very great Suburbs. Their houſes be made with canes, and couered with leaues, or with ſtraw, but the Merchants haue all one houſe or Magaſon, which houſe they call *Godon*, which is made of brickes, and there they put all their goods of any value, to ſaue them from the often miſchances that there happen to houſes made of ſuch ſtuffe. In the new Citie is the Palace of the King, and his abiding place with all his Barons and Nobles, and other Gentlemen; and in the time that I was there, they finiſhed the building of the new Citie: it is a great Citie, very plaine and flat, and foure ſquare, walled round about, and with Ditches that compaſſe the Walls about with water, in which Diches are many Crocodiles. It hath no Draw-bridges, yet it hath twenty Gates, fiue for euery ſquare on the Walls, there are many places made for Centinels to watch, made of Wood and couered or gilt with Gold, the Streets thereof are the faireſt that I haue ſeene, they are as ſtreight as a line from one Gate to another, and ſtanding at the one Gate you may diſcouer to the other, and they are as broad as ten or twelue men may ride a-breaſt in them: and thoſe Streets that be thwart are faire and large, theſe Streets, both on the one ſide and the other, are planted at the doores of the Houſes with Nut trees of *India*, which make a very commodious ſhadow, the Houſes be made of wood, and couered with a kind of tiles in forme of Cups, very neceſſary for their vſe: the Kings Palace is in the middle of the Citie, made in forme of a walled Caſtle, with ditches full of water round about it, the Lodgings within are made of wood all ouer gilded, with fine pinacles, and very coſtly worke, couered with plates of gold. Truly it may be a Kings houſe: within the gate there is a faire large Court, from the one ſide to the other, wherein there are made places for the ſtrongeſt and ſtouteſt Elephants, hee hath foure that be white, a thing ſo rare, that a man ſhall hardly finde another King that hath any ſuch, as if this King knowe any other that hath white Elephants, he ſendeth for them as for a gift. The time that I was there, there were two brought out of a farre Countrie, and that coſt me ſomething the ſight of them, for that they command the Merchants to goe to ſee them, and then they muſt giue ſomewhat to the men that bring them: the Brokers of the Merchants giue for euery man halfe a Ducket, which they call a *Tanſa*, which amounteth to a great ſumme, for the number of Merchants that are in that Citie; and when they haue payd the aforeſaid Tanſa, they may chuſe whether they will ſee them at that time or no, becauſe that when they are in the Kings ſtall, euery man may ſee them that will: but at that time they muſt goe and ſee them, for it is the kings pleaſure it ſhould be ſo.

A warlike policy.

An excellent deuiſe to hunt and take wilde Elephants.

This King amongſt all other his Titles, is called *The King of the white Elephants*, and it is reported, that if this King knew any other King that had any of theſe white Elephants, and would not ſend them vnto him, that he would hazard his whole Kingdome to conquere them. He eſteemeth theſe white Elephants very deerely, and they are had in great regard, and kept with very meet ſeruice, euery one of them is in a houſe, all gilded ouer, and they haue their meate giuen them in veſſels of ſiluer and gold. There is one blacke Elephant, the greateſt that hath beene ſeene, and he is kept according to his bigneſſe; he is nine cubits high, which is a maruellous thing. It is reported that this King hath foure thouſand Elephants of warre, and all haue their teeth, and they vſe to put on their two vppermoſt teeth ſharpe pikes of Iron, and make them faſt with rings, becauſe theſe beaſts fight and make battell with their teeth; hee hath alſo very many young Elephants that haue not their teeth ſprouted forth: alſo this King hath a braue deuiſe in hunting to take theſe Elephants when he will, two miles from the Citie. He hath builded a faire Palace all gilded, and within it a faire Court, and within it and round about there are made an infinite number of places for men to ſtand to ſee this hunting: neere vnto this Palace is a mighty great Wood, through the which the Huntſ-men of the King ride continually on the backes of the female Elephants, teaching them in this buſineſſe. Euery Hunter carrieth out with him fiue or ſixe of theſe females, and they ſay that they anoint the ſecret place with a certaine compoſition that they haue, that when the wilde Elephant doeth ſmell: hereunto, they follow the females and cannot leaue them: when the Huntſ-men haue made prouiſion, and the Elephant is ſo entangled, they guide the females towards the Palace which is called *Tambell*, and this Palace hath a doore which doth open and ſhut with engines, before which doore there is a long ſtraight way with trees on both the ſides, which couereth the way in ſuch wiſe, as it is like darkeneſſe in a corner: the wilde Elephant when he commeth to this way thinketh that hee is in the Woods. At the end of this darke way there is a great field: when the Hunters haue gotten this prey, when they firſt come to this field, they ſend preſently to giue knowledge thereof to the Citie, and with all ſpeed there goe out fifty or ſixty men on horſebacke, and doe beſet the field round about: in the great field then the females which are taught in this buſineſſe goe directly to the mouth of the darke way, and when as the wilde Elephant is entred in there, the Hunters ſhoute and make a great noiſe, as much as is poſſible, to make the wilde Elephant enter in at the gate of that Palace, which is then open, and as ſoone as he is in, the gate is ſhut without any noiſe, and ſo the Hunters with the female Elephants and the wilde one are all in the Court together, and then within a ſmall time the females withdraw themſelues away one by one out of the Court, leauing the wilde Elephant alone: and when hee perceiueth that hee is left alone, hee is ſo mad that for two or three houres to ſee him, it is the greateſt pleaſure in the world: he weepeth, he flingeth, he runneth, he iuſtleth, he thruſteth vnder the places where the people ſtand to ſee him, thinking to kill ſome of them, but the poſts and timber is ſo ſtrong and great that he cannot hurt any body, yet he oftentimes breaketh his teeth in the grates. At length when he is weary, and hath laboured his body that he is all wet with ſweat, then he plucketh in his trunke into his mouth, and then he throweth out ſo much water out of his belly, that he ſprinkleth it ouer the heads of the lookers on, to the vttermoſt of them, although it be very high: and then when they ſee him very weary, there goe certaine Officers into the Court with long ſharpe canes in their hands, and pricke him that they make him to goe into one of the houſes that are made alongſt the Court for the ſame purpoſe: as there are many which are made long and narrow, that when the Elephant is in, hee cannot turne himſelfe to goe backe againe. And it is requiſite that theſe men ſhould bee very wary and ſwift, for although their canes be long, yet the Elephant would kill them if they were not ſwift to ſaue themſelues: at length when they haue gotten him into one of thoſe houſes, they ſtand ouer him in a loft, and get ropes vnder his belly and about his neck, & about his legs, and bind him faſt, and ſo let him ſtand foure or fiue dayes, and giue him neither meate nor drinke. At the end of theſe foure or fiue dayes, they vnlooſe him, and put one of the females vnto him, and giue them meate and drink, and in eight dayes he is become tame. In my iudgement there is not a beaſt ſo intellectiue as are theſe Elephants, nor of more vnderſtanding in all the world: for he will doe all things that his keeper ſayth, ſo that he lacketh nothing but humane ſpeach.

An excellent paſtime of the Elephants.

Theſe canes are like to them in *Spaine* which they cal *Loco de tore.*

A ſtrange thing that a beaſt ſo wilde ſhould in ſo ſhort time be made tame.

It is reported that the greateſt ſtrength that the King of *Pegu* hath, is in theſe Elephants, for when they goe to battell, they ſet on their backes a Caſtle of wood bound thereto, with bands vnder their bellies: and in euery Caſtle foure men very commodiouſly ſet to fight with Harquebuſſes, with Bowes and Arrowes, with Darts and Pikes, and other lancing weapons: and they ſay that the skinne of this Elephant is ſo hard, that an Harquebuſſe will not pierce it, vnleſſe it be in the eye, temples, or ſome other tender place of his body. And beſides this, they are of great ſtrength, and haue a very excellent order in their battell, as I haue ſeene at their Feaſts which they make in the yeere, in which Feaſts the King makes Triumphs, which is a rare thing and worthie memorie, that in ſo barbarous a People there ſhould bee ſuch goodly orders as they haue in their Armies, which be diſtinct in ſquares of Elephants, of Horſemen, of Harquebuſſers and Pikemen, that truly the number of them are infinite: but their armour and weapons are very naught and weake, as well the one as the other: they haue very bad Pikes, their Swords are worſe made, like long Kniues without points, his Harquebuſſes are moſt excellent, and alwaies in his warres he hath eighty thouſand Harquebuſſes, and the number of them encreaſeth daily. Becauſe the King will haue them ſhoot euery day at the Planke, and ſo by continuall exerciſe they become moſt excellent ſhot: alſo he hath great Ordnance made of very good metall; to conclude, there is not a King on the Earth that hath more power or ſtrength then this King of *Pegu*, becauſe hee hath twenty and ſixe crowned Kings at his command Hee can make in his Campe a million and an halfe of men of warre in the field againſt his Enemies. The ſtate of his Kingdome, and maintenance of his Armie, is a thing incredible to conſider, and the victuals that ſhould maintayne ſuch a number of people in the warres: but he that knoweth the nature and qualitie of that people, will eaſily beleeue it. I haue ſeene with mine eyes, that thoſe people and Souldiers haue eaten of all ſorts of wilde beaſts that are on the earth, whether it be very filthie or otherwiſe all ſerueth for their mouthes: yea, I haue ſeene them eate Scorpions and Serpents, alſo they feed of all kinde of herbes and graſſe. So that if ſuch a great Armie want not Water and Salt, they will maintayne themſelues a long time in a buſh with rootes, flowers, and leaues of trees, they carrie Rice with them for their Voyage, and that ſerueth them in ſtead of Comfits, it is ſo dainty vnto them.

The greateſt ſtrength that the King of *Pegu* hath.

A goodly order in a barbarous people.

The order of their weapons and number of his men.

26. crowned Kings at his command. 1500000. men in one campe.

Eating of Serpents.

This King of *Pegu* hath not any Armie or power by Sea, but in the Land, for People, Dominions, The riches of the King of *Pegu.*

The great pompe of the King.

minions, Gold and Siluer, he farre exceeds the power of the great *Turke* in treaſure and ſtrength. This King hath diuers Magaſons full of treaſure, as Gold, and Siluer, and euery day he encreaſeth it more and more, and it is neuer diminiſhed. Alſo hee is Lord of the Mines of Rubies, Saphirs, and Spinels. Neere vnto his Royall Palace there is an ineſtimable treaſure whereof he maketh no account, for that it ſtandeth in ſuch a place that euery one may ſee it, and the place where this treaſure is, is a great Court walled round about with walls of ſtone, with two gates which ſtand open euery day. And within this place or Court are foure gilded houſes couered with Lead, and in euery one of theſe are certaine heatheniſh Idols of a very great valure. in the firſt houſe there is a Statue of the image of a Man of gold very great, and on his head a Crowne of gold beſet with moſt rare Rubies and Saphires, and round about him are foure little children of gold. In the ſecond houſe there is the Statue of a Man of ſiluer, that is ſet as it were ſitting on heapes of money: whoſe ſtature in height, as he ſitteth, is ſo high, that his highneſſe exceeds the height of any one roofe of an houſe; I meaſured his feet, and found that they were as long as all my body was in height, with a Crowne on his head like to the firſt. And in the third houſe there is a Statue of braſſe of the ſame bigneſſe, with a like Crowne on his head. In the fourth and laſt houſe, there is a Statue of a Man as big as the other, which is made of *Ganſa*, which is the metall they make their money of, and this metall is made of Copper and Lead mingled together. This Statue alſo hath a Crowne on his head like the firſt: this treaſure being of ſuch a value as it is, ſtandeth in an open place that euery man at his pleaſure may goe and ſee it: for the keepers thereof neuer forbid any man the ſight thereof. I ſay as I haue ſaid before, that this King euery yeere in his feaſts triumpheth: and becauſe it is worthie of the noting, I thinke it meet to write thereof, which is as followeth. The King rideth on a triumphant Cart or Wagon all gilded, which is drawne by ſixteene goodly Horſes: and this Cart is very high with a goodly Canopie ouer it, behind the Cart goe twenty of his Lords and Nobles, with euery one a rope in his hand made faſt to the Cart for to hold it vpright that it fall not. The King ſitteth in the middle of the Cart; and vpon the ſame Cart about the King ſtand foure of his Nobles moſt fauoured of him, and before this Cart wherein the King is, goeth all his Armie as aforeſaid, and in the middle of his Armie goeth all his Nobilitie, round about the Cart, that are in his Dominions, a maruellous thing it is to ſee ſo many people, ſuch riches and ſuch good order in a People ſo barbarous as they be. This King of *Pegu* hath one principall wife which is kept in a *Seralio*, hee hath three hundred Concubines, of whom it is reported that he hath ninety children.

The order of Iuſtice.

No difference of perſons before the King in controuerſies or in Iuſtice.

This King ſitteth euery day in perſon to heare the ſuits of his Subiects, but he nor they neuer ſpeake one to another, but by ſupplications made in this order. The King ſitteth vp aloft in a great Hall, on a Tribunall ſeate, and lower vnder him ſit all his Barons round about, then thoſe that demand audience enter into a great Court before the King, and there ſet them downe on the ground forty paces diſtant from the Kings perſon, and amongſt thoſe people there is no difference in matters of audience before the King, but all alike, and there they ſit with their ſupplications in their hands, which are made of long leaues of a tree, theſe leaues are three quarters of a yard long, and two fingers broad, which are written with a ſharpe Iron made for the purpoſe, and in thoſe leaues are their ſupplications written, and with their ſupplications, they haue in their hands a preſent or gift, according to the weightineſſe of their matter. Then come the Secretaries downe to reade theſe ſupplications, taking them and reading them before the King, and if the King thinke it good to doe to them that fauour or iuſtice that they demand, then hee commandeth to take the preſents out of their hands: but if he thinke their demand be not iuſt or according to right, he commandeth them away without taking of their gifts or preſents.

The commodities that are ventured in *Pegu.*

Note the departure of the ſhips from Saint *Tome* to *Pegu.*

In the *Indies* there is not any merchandiſe that is good to bring to *Pegu*, vnleſſe it be at ſome times by chance to bring Opium of ***Cambaia***. and if hee bring money hee ſhall loſe by it. Now the commodities that come from Saint *Tome* are the onely merchandiſe for that place, which is the great quantitie of Cloth made there, which they vſe in *Pegu*; which Cloth is made of Bombaſt wouen and painted, ſo that the more that kinde of Cloth is waſhed, the more liuely they ſhew their colours, which is a rare thing, and there is made ſuch account of this kinde of Cloth which is of ſo great importance, that a ſmall bale of it will coſt a thouſand or two thouſand duckets. Alſo from Saint *Tome* they lade great ſtore of red yarne, of Bombaſt died with a root which they call *Saia*, as aforeſaid, which colour will neuer out. With which merchandiſe euery yeere there goeth a great ſhip from S. *Tome* to *Pegu*, of great importance, and they vſually depart from Saint *Tome* to *Pegu* the eleuenth or twelfth of September, and if ſhee ſtay vntill the twelfth, it is a great hap if ſhee returne not without making of her Voyage. Their vſe was to depart the ſixt of September, and then they made ſure Voyages, and now becauſe there is a great labour about that kinde of Cloth to bring it to perfection, and that it bee well dried, as alſo the greedineſſe of the Captaine that would make an extraordinary gaine of his fraight, thinking to haue the winde alwaies to ſerue their turne, they ſtay ſo long, that at ſometimes the winde turneth. For in thoſe parts the winds blowe firmely for certaine times, with the which they goe to *Pegu* with the wind in poope, and if they arriue not there before the winde change, and get ground to anchor, petforce they muſt returne backe againe: for that the gales of the winde blowe there for three or foure moneths together in one place with great force. But if they get the coaſt and anchor there, then with great labour they may ſaue their Voyage. Alſo there goeth another great ſhip from *Bengala* euery yeere, laden with fine cloth of Bombaſt of all ſorts, which arriueth in the Harbour of *Pegu*, when the ſhip that commeth from Saint *Tome* departeth. The Harbour where theſe two ſhips arriue is called *Coſmin*. From *Malaca* to *Martauan*, which is a Port in *Pegu*, there come many ſmall ſhips, and great, laden with Pepper, *Sandolo*, *Procellan* of *China*, *Camfora*, *Bruneo*, and other merchandiſe. The ſhips that come from *Mecca* enter into the Port of *Pegu* and *Cirion*, and thoſe ſhips bring cloth of Wooll, Scarlets, Veluets, Opium, and Chickinos, by the which they loſe, and they bring them becauſe they haue no other thing that is good for *Pegu*; but they eſteem not the loſſe of them, for that they make ſuch great gaine of their commodities, that they carrie from thence out of that Kingdome. Alſo the King of *Aſſi* * his ſhips come thither into the ſame Port laden with Pepper; from the coaſt of Saint *Tome* of *Bengala*, out of the Sea of *Bara* to *Pegu* are three hundred miles, and they goe it vp the Riuer in foure dayes, with the encreaſing water, or with the floud, to a Citie called *Coſmin*, and there they diſcharge their ſhips, whither the Cuſtomers of *Pegu* come to take the note and markes of all the goods of euery man, and take the charge of the goods on them, and conuey them to *Pegu*, into the Kings houſe, wherein they make the Cuſtome of the merchandiſe. When the Cuſtomers haue taken the charge of the goods, and put them into Barkes, the Retor of the Citie giueth licence to the Merchants to take barke, and goe vp to *Pegu* with their merchandiſe; and ſo three or foure of them take a Barke and goe vp to *Pegu* in companie. God deliuer euery man that he giue not a wrong note, and entrie, or thinke to ſteale any Cuſtome: for if they doe, for the leaſt trifle that is, he is vtterly vndone, for the King doeth take it for a moſt great affront to bee deceiued of his Cuſtome; and therefore they make diligent ſearches, three times at the lading and vnlading of the goods, and at the taking of them a-land. In *Pegu* this ſearch they make when they goe out of the ſhip for Diamonds, Pearles, and fine Cloth which taketh little roome: for becauſe that all the Iewels that come into *Pegu*, and are not found of that Countrie, pay Cuſtome, but Rubies, Saphyrs and Spinels pay no Cuſtome in nor out: becauſe they are found growing in that Countrie. All Merchants that meane to goe thorow the *Indies*, muſt carrie all manner of houſhold-ſtuffe with them which is neceſſary for a houſe, becauſe that there is not any lodging, nor Innes, nor Hoſts, nor chamber roome in that Countrie, but the firſt thing a man doth when hee commeth to any Citie is to hyre a houſe, either by the yeere, or by the moneth, or as hee meanes to ſtay in thoſe parts.

Commodities brought into Pegu.

The *Chikinos* are pieces of gold worth ſterling ſeuen ſhillings.

* *Achen*.

Great rigour for the ſtealing of Cuſtomes.

Merchants muſt carrie their prouiſions, for there are no Innes.

In *Pegu* their order is to hire their houſes for ſixe moneths. Now from *Coſmin* to the Citie of *Pegu* they goe in ſixe houres with the floud, and if it be ebbing water, then they make faſt their Boate to the Riuer ſide, and there tarrie vntill the water flowe againe. It is a very commodious and pleaſant Voyage, hauing on both ſides of the Riuers many great Villages, which they call Cities: in the which Hennes, Pigeons, Egges, Milke, Rice, and other things bee very good cheape. It is all plaine, and a goodly Countrie, and in eight dayes you may make your Voyage vp to *Macceo*, diſtant from *Pegu* twelue miles, and there they diſcharge their goods, and lade them in Carts or Waines drawne with Oxen, and the Merchants are carried in a Cloſet which they call *Deling*, in the which a man ſhall be very well accommodated, with Cuſhions vnder his head, and couered for the defence of the Sunne and Raine, and there he may ſleepe if he haue will thereunto: and his foure *Falchines* carrie him running away, changing two at one time, and two at another. The cuſtome of *Pegu* and fraight thither, may amount vnto twenty or twenty two *per cento*, and twenty three according as he hath more or leſſe ſtolne from him that day they cuſtome the goods. It is requiſite that a man haue his eyes watchfull, and to bee carefull, and to haue many friends, for when they cuſtome in the great Hall of the King, there come many Gentlemen accompanied with a number of their ſlaues, and theſe Gentlemen haue no ſhame that their ſlaues robbe ſtrangers: whether it be Cloth in ſhewing of it, or any other thing, they laugh at it. And although the Merchants helpe one another to keepe watch, and looke to their goods, they cannot looke thereto ſo narrowly but one or other will robbe ſomething, either more or leſſe, according as their merchandiſe is more or leſſe: and yet on this day there is a worſe thing then this: although you haue ſet ſo many eyes to looke there for your benefit, that you eſcape vnrobbed of the ſlaues, a man cannot chooſe but that hee muſt be robbed of the Officers of the Cuſtome houſe. For paying the cuſtome with the ſame goods oftentimes they take the beſt that you haue, and not by rate of euery ſort as they ought to doe, by which meanes a man payeth more then his dutie. At length when the goods be diſpatched out of the Cuſtomhouſe in this order, the Merchant cauſeth them to be carried to his houſe, and may doe with them at his pleaſure.

Deſcription of the fruitfulneſſe of that ſoyle.

Deling is a ſmall litter carried with men as is aforeſaid.

There are in *Pegu* eight Brokers of the Kings, which are called *Tareghe*, who are bound to ſell all the merchandiſe which come to *Pegu*, at the common or the current price: then if the Merchants will ſell their goods at that price, they ſell them away, and the Brokers haue two in the hundred of euery ſort of merchandiſe, and they are bound to make good the debts of thoſe goods, becauſe they bee ſold by their hands or meanes, and on their words, and oftentimes the

Brokers.

A law for Bankrupts.

Euery man may ſtampe what money hee will.

Merchant knoweth not to whom he giueth his goods, yet he cannot loſe any thing thereby, for that the Broker is bound in any wiſe to pay him, and if the Merchant ſell his goods without the conſent of the Broker, yet neuertheleſſe hee muſt pay him two *per cento*, and bee in danger of his money: but this is very ſeldome ſeene, becauſe the Wife, Children and Slaues of the debtor are bound to the Creditor, and when his time is expired and paiment not made, the creditor may take the debtor and carrie him home to his houſe, and ſhut him vp in a *Magaſin*, whereby preſently hee hath his money, and not being able to pay the creditor, he may take the Wife, Children, and Slaues of the debtor, and ſell them, for ſo is the Law of that Kingdome. The currant money that is in this Citie, and throughout all this Kingdome is called *Ganſa* or *Ganza*, which is made of Copper and Lead: It is not the money of the King, but euerie man may ſtampe it that will, becauſe it hath his iuſt partition or value: but they make many of them falſe, by putting ouermuch lead into them, and thoſe will not paſſe, neither will any take them. With this money *Ganza*, you may buy Gold or Siluer, Rubies and Muske, and other things. For there is no other money currant amongſt them. And Gold, Siluer and other Merchandize are at one time dearer then another, as all other things bee.

How a man may diſpoſe himſelfe for the trade in *Pegu*.

Good inſtructions.

This *Ganza* goeth by weight of *Byze*, and this name of *Byza* goeth for the account of the weight, and commonly a *Byza* of a *Ganza* is worth (after our account) halfe a Ducket, litle more or leſſe: and albeit that Gold and Siluer is more or leſſe in price, yet the *Byza* neuer changeth: euerie *Byza* maketh a hundreth *Ganza* of weight, and ſo the number of the money is *Byza*. He that goeth to *Pegu* to buy Iewels, if hee will doe well, it behooueth him to bee a whole yeere there to doe his buſineſſe. For if ſo be that he would returne with the Ship he came in, hee cannot doe any thing ſo conueniently for the breuitie of the time, becauſe that when they cuſtome their goods in *Pegu* that come from Saint *Tome* in their ſhips, it is as it were about *Chriſtmas*: and when they haue cuſtomed their goods, then muſt they ſell them for their credits ſake for a moneth or two: and then at the beginning of March the ſhips depart. The Merchants that come from Saint *Tome* take for the paiment of their goods, Gold and Siluer, which is neuer wanting there. And eight or ten dayes before their departure they are all ſatisfied: alſo they may haue Rubies in paiment, but they make no account of them: and they that will Winter there for another yeere, it is needfull that they bee aduertized, that in the ſale of their goods, they ſpecifie in their bargaine, the terme of two or three moneths paiment, and that their paiment ſhall be in ſo many *Ganza*, and neither Gold nor Siluer: becauſe that with the *Ganza* they may buy and ſell euerie thing with great aduantage. And how needfull is it to be aduertized, when they will recouer their paiments, in what order they ſhall receiue their *Ganza*? Becauſe he that is not experienced may doe himſelfe great wrong in the weight of the *Ganza*, as alſo in the falſeneſſe of them: in the weight hee may bee greatly deceiued, becauſe that from place to place it doth riſe and fall greatly: and therefore when any will receiue money or make paiment, hee muſt take a publike weigher of money, a day or two before he goe about his buſineſſe, and giue him in paiment for his labour two *Byzaes* a moneth, and for this hee is bound to make good all your money, and to maintaine it for good, for that he receiueth it and ſeales the bags with his ſeale: and when he hath receiued any ſtore, then he cauſeth it to be brought into the *Magaſon* of the Merchant, that is the owner of it.

The Marchandizes that goe out of *Pegu*.

Idol-houſes couered with Gold.

That money is verie weightie, for fortie *Byza* is a ſtrong Porters burthen; and alſo where the Merchant hath any paiment to bee made for thoſe goods which hee buyeth, the Common weigher of money that receiueth his money muſt make the paiment thereof. So that by this meanes, the Merchant with the charges of two *Byzes* a moneth, receiueth and payeth out his money without loſſe or trouble. The Mercandizes that goe out of *Pegu*, are Gold, Siluer, Rubies, Saphires, Spinelles, great ſtore of Beniamin, long Pepper, Lead, *Lacca*, Rice, Wine, ſome Sugar, yet there might be great ſtore of Sugar made in the Countrey, for that they haue abundance of Canes, but they giue them to Eliphants to eate, and the people conſume great ſtore of them for food, and many more doe they conſume in vaine things, as theſe following. In that Kingdome they ſpend many of theſe Sugar-canes in making of Houſes and Tents which they call *Varely* for their Idols, which they call *Pagodes*, whereof there are great abundance, great and ſmall, and theſe houſes are made in forme of little Hils, like to Sugar-loaues or to Bels, and ſome of theſe houſes are as high as a reaſonable Steeple, at the foot they are verie large, ſome of them be in circuit a quarter of a mile. The ſaid houſes within are full of earth, and walled round about with Brickes and dirt in ſtead of lime, and without forme, from the top to the foot they make a couering for them with Sugar-canes, and plaiſter it with lime all ouer, for otherwiſe they would bee ſpoyled, by the great abundance of Raine that falleth in thoſe Countries. Alſo they conſume about theſe *Varely* or Idol-houſes great ſtore of leafe-gold, for that they ouerlay all the tops of the houſes with Gold, and ſome of them are couered with gold from the top to the foot: in couering whereof there is great ſtore of Gold ſpent, for that euery ten yeeres they new ouerlay them with gold, from the top to the foot, ſo that with this vanitie they ſpend great abundance of Gold. For euery ten yeeres the raine doth conſume the gold from theſe houſes. And by this meanes they make gold dearer in *Pegu* then it would bee, if they conſumed not ſo much in this vanitie. Alſo it is a thing to bee noted in the buying of Iewels in *Pegu*, that he that hath no knowledge ſhall haue as good Iewels, and as good cheape, as hee that hath beene practiſed there a long time, which is a good order, and it is in this wiſe. There are in *Pegu* foure men of good reputation, which are called *Tareghe*, or Brokers of Iewels. Theſe foure men haue all the Iewels or Rubies in their hands, and the Merchant that will buy commeth to one of theſe *Tareghe* and telleth him, that hee hath ſo much money to imploy in Rubies. For through the hands of theſe foure men paſſe all the Rubies; for they haue ſuch quantitie, that they know not what to doe with them, but ſell them at moſt vile and baſe prices. When the Merchant hath broken his mind to one of theſe Brokers or *Tareghe*, they carrie him home to one of their ſhops, although hee hath no knowledge in Iewels: and when the Iewellers perceiue that hee will employ a good round ſumme, they will make a bargaine, and if not, they let him alone. The vſe generally of this Citie is this; that when any Merchant hath bought any great quantitie of Rubies, and hath agreed for them, hee carrieth them home to his houſe, let them bee of what value they will, he ſhall haue ſpace to looke on them and peruſe them two or three dayes: and if hee hath no knowledge in them, he ſhall alwayes haue many Merchants in that Citie that haue very good knowledge in Iewels; with whom hee may alwayes conferre and take counſell, and may ſhew them vnto whom he will; and if he finde that he hath not employed his money well, he may returne his Iewels backe to them whom he had them of, without any loſſe at all. Which thing is ſuch a ſhame to the *Tareghe* to haue his Iewels returne, that he had rather beare a blow on the face then that it ſhould bee thought that he ſold them ſo deare to haue them returned. For theſe men haue alwayes great care that they affoord good penniworths, eſpecially to thoſe that haue no knowledge. This they doe, becauſe they would not loſe their credite: and when thoſe Merchants that haue knowledge in Iewels buy any, if they buy them deare, it is their owne faults and not the Brokers: yet it is good to haue knowledge in Iewels, by reaſon that it may ſomewhat eaſe the price. There is alſo a very good order which they haue in buying of Iewels, which is this; There are many Merchants that ſtand by at the making of the bargaine, and becauſe they ſhall not vnderſtand how the Iewels bee ſold, the Broker and the Merchants haue their hands vnder a cloth, and by touching of fingers & nipping the ioynts they know what is done, what is bidden, and what is asked. So that the ſtanders by know not what is demanded for them, although it be for a thouſand or ten thouſand Duckets. For euery ioynt and euery finger hath his ſignification. For if the Merchants that ſtand by ſhould vnderſtand the bargaine, it would breed great controuerſie amongſt them. And at my being in *Pegu* in the moneth of Auguſt, in *Anno* 1569. hauing gotten well by my endeuour, I was deſirous to ſee mine owne Countrey, and I thought it good to goe by the way of Saint *Tome*, but then I ſhould tarie vntill March.

Rubies exceeding cheape in *Pegu*.

An honeſt care of Heathen people.

Bargaines made with the nipping of fingers vnder a cloth.

In which journey I was counſailed, yea, and fully reſolued to goe by the way of *Bengala*, with a Ship there ready to depart for that voyage. And then wee departed from *Pegu* to *Chatigan* a great Harbour or Port, from whence there goe ſmall ſhips to *Cochin*, before the Fleet depart for *Portugall*, in which ſhips I was fully determined to goe to *Lisbon*, and ſo to *Venice*. When I had thus reſolued my ſelfe, I went a boord of the ſhip of *Bengala*, at which time it was the yeere of *Touffon*: concerning which *Touffon* you are to vnderſtand, that in the Eaſt *Indies* oftentimes, there are not ſtormes as in other Countries; but euery ten or twelue yeeres there are ſuch tempeſts and ſtormes, that it is a thing incredible, but to thoſe that haue ſeene it, neither doe they know certainly what yeere they will come.

This *Touffon* or *Tuffon*, is an extraordinary ſtorme at Sea.

Vnfortunate are they that are at Sea in that yeere and time of the *Touffon*, becauſe few there are that eſcape that danger. In this yeere it was our chance to bee at Sea with the like ſtorme, but it happened well vnto vs, for that our ſhip was newly ouer-plancked, and had not any thing in her ſaue victuall and balaſts, Siluer and Gold, which from *Pegu* they carrie to *Bengala*, and no other kind of Merchandize. This *Touffon* or cruel ſtorme endured three dayes and three nights: in which time it carried away our ſayles, yards, and rudder; and becauſe the ſhip laboured in the Sea, wee cut our Maſt ouer-boord: which when we had done, ſhee laboured a great deale more then before, in ſuch wiſe, that ſhe was almoſt full with water that came ouer the higheſt part of her and ſo went downe: and for the ſpace of three dayes and three nights, ſixtie men did nothing but hale water out of her in this wiſe, twentie men in one place, and twentie men in another place, and twentie in a third place: and for all this ſtorme, the ſhip was ſo good, that ſhe tooke not one iot of water below through her ſides, but all ranne downe through the hatches, ſo that thoſe ſixtie men did nothing but caſt the Sea into the Sea. And thus driuing too and fro as the wind and Sea would, wee were in a darke night about foure of the clocke caſt on a ſhold: yet when it was day, we could neither ſee Land on one ſide nor other, and knew not where we were. And as it pleaſed the Diuine power, there came a great waue of the Sea, which draue vs beyond the ſhold. And when wee felt the ſhip afloat, we roſe vp as men reuiued, becauſe the Sea was calme and ſmooth water, and then ſounding we found twelue fathom water, and within a while after wee had but ſixe fathom, and then preſently wee came to anker with a ſmall anker that was left vs at the ſterne, for all our other were loſt in the ſtorme: and by

The *Touffon* commeth but euery 10. or 12 yeeres.

A manifeſt token of the Ebbing and flowing in thoſe Countries.

and by the ſhip ſtrooke a ground, and then wee did prop her that ſhee ſhould not ouerthrow.

This Iland is called *Sondiua*

When it was day the ſhip was all drie, and wee found her a good mile from the Sea on drie land. This *Touffon* being ended, wee diſcouered an Iland not farre from vs, and we went from the ſhip on the ſands to ſee what Iland it was: and wee found it a place inhabited, and, to my iudgement the fertileſt Iland in all the world, the which is deuided into two parts by a channell which paſſeth betweene it, and with great trouble wee brought our ſhip into the ſame channell, which parteth the Iland at flowing water, and there we determined to ſtay fortie dayes to refreſh vs. And when the people of the Iland ſaw the ſhip, and that we were comming a land: preſently they made a place of *Bazar* or Market, with Shops right ouer againſt the ſhip with all manner of prouiſion of victuals to eate, which they brought downe in great abundance, and ſold it ſo good cheape, that wee were amazed at the cheapneſſe thereof. I bought many ſalted Kine there, for the prouiſion of the ſhip, for halfe a *Larine* a piece, which *Larine* may be twelue ſhillings ſixe pence, being very good and fatte; and foure wilde Hogges ready dreſſed for a *Larine*; great fat Hennes for a *Bizze* a piece, which is at the moſt a Penie: and the people told vs that we were deceiued the halfe of our money, becauſe we bought things ſo deare. Alſo a ſacke of fine Rice for a thing of nothing, and conſequently all other things for humaine ſuſtenance were there in ſuch abundance, that it is a thing incredible but to them that haue ſeene it.

Sondiua is the fruitfulleſt Countrey in all the world.

This Iland is called *Sondiua* belonging to the Kingdome of *Bengala*, diſtant one hundred and twentie miles from *Chatigan*, to which place we were bound. The people are *Moores*, and the King a very good man of a *Moore* King, for if he had bin a Tyrant as others bee, he might haue robbed vs of all, becauſe the *Portugall* Captaine of *Chatigan* was in armes againſt the *Retor* of that place, and euery day there were ſome ſlaine, at which newes wee reſted there with no ſmall feare, keeping good watch and ward aboord euery night as the vſe is, but the Gouernour of the Towne did comfort vs, and bad vs that we ſhould feare nothing, but that we ſhould repoſe our ſelues ſecurely without any danger, although the *Portugals* of *Chatigan* had ſlaine the Gouernour of that Citie, and ſaid that we were not culpable in that fact; and moreouer he did vs euery day what pleaſure he could, which was a thing contrarie to our expectations conſidering that they and the people of *Chatigan* were both ſubiects to one King.

Chatigan is a port in *Bengala* whither the *Portugals* goe with their ſhips.

The King of *Rachim* or *Aracam*, neighbour to *Bengala*.

Wee departed from *Sondiua*, and came to *Chatigan* the great Port of *Bengala*, at the ſame time when the *Portugals* had made peace and taken a truce with the Gouernours of the Towne, with this condition that the chiefe Captaine of the *Portugals* with his ſhip ſhould depart without any lading: for there were then at that time eighteen ſhips of *Portugals* great and ſmall. This Captaine being a Gentleman and of good courage, was notwithſtanding contented to depart to his greateſt hinderance, rather then he would ſeeke to hinder ſo many of his friends as were there, as alſo becauſe the time of the yeere was ſpent to goe to the *Indies*. The night before hee departed, euery ſhip that had any lading therein, put it aboord of the Captaine to helpe to eaſe his charge and to recompence his courteſies. In this time there came a meſſenger from the King of *Rachim* to this *Portugall* Captaine, who ſaid in the behalfe of his King, that hee had heard of the courage and valour of him, deſiring him gently that hee would vouchſafe to come with the ſhip into his Port, and comming thither he ſhould be very well intreated. This *Portugall* went thither and was very well ſatisfied of this King.

* Or, *Aracam*.

He made another voyage to *Pegu* here omitted.

This King of *Rachim* hath his ſeate in the middle coaſt betweene *Bengala* and *Pegu*, and the greateſt enemie he hath is the King of *Pegu*: which King of *Pegu* deuiſeth night and day how to make this King of *Rachim* his ſubiect, but by no meanes hee is able to doe it: becauſe the King of *Pegu* hath no power or armie by Sea. And this King of * *Rachim* may arme two hundreth Gallies or Fuſts by Sea, and by land hee hath certaine Sluces with the which when the King of *Pegu* pretendeth any harme towards him, hee may at his pleaſure drowne a great part of the Countrey. So that by this meanes hee cutteth off the way whereby the King of *Pegu* ſhould come with his power to hurt him.

Now to returne to my voyage, when I came to *Ormus*, I found there Maſter *Francis Berettin* of *Venice*, and we fraighted a Barke together to goe for *Baſora* for ſeuentie Duckets, and with vs there went other Merchants, which did eaſe our fraight, and very commodiouſly wee came to *Baſora*, and there we ſtayed fortie daies for prouiding a Carouan of Barkes to goe to *Babilon*, becauſe they vſe not to goe two or three Barkes at once, but fiue and twentie or thirtie, becauſe in the night they cannot goe, but muſt make them faſt to the bankes of the Riuer, and then wee muſt make a very good and ſtrong guard, and bee well prouided of armour, for reſpect and ſafegard of our goods, becauſe the number of Theeues is great that come to ſpoile and rob the Merchants.

An order how to prouide to goe ouer the Deſert from *Babilon* to *Alepo*.

And when we depart for *Babilon* wee goe a little with our ſayle, and the voyage is eight and thirtie or fortie dayes long but we were fiftie daies on it. When we came to *Babilon* we ſtayed there foure moneths, vntill the Carouan was readie to goe ouer the Wilderneſſe or Deſert for *Alepo*; in this Citie we were ſixe Merchants that accompanied together, fiue *Venetians* and a *Portugall*; whoſe names were as followeth, *Meſſer Florinaſa* with one of his kinſmen, *Meſſer Andrea de Polo*, the *Portugall*, and Maſter *Francis Berettin* and I, and ſo we furniſhed our ſelues with victuals and Beanes for our horſes for fortie dayes; and wee bought Horſes and Mules, for that they be very good cheape there. I my ſelfe bought a Horſe there for eleuen Akens, and ſold him after in *Alepo* for thirtie Duckets. Alſo we bought a Tent which did vs very great pleaſure: we had alſo amongſt vs two and thirtie Camels laden with Merchandiſe: for the which wee paid two Duckets for euery Camels lading, and for euery ten Camels they made eleuen, for ſo is their vſe and cuſtome. We take alſo with vs three men to ſerue vs in the voyage, which are vſed to goe in thoſe voyages for fiue Duckets a man, and are bound to ſerue vs to *Alepo*: ſo that we paſſed very well without any trouble: when the Camels cryed out to reſt, our Pauilion was the firſt that was erected. The Carouan maketh but ſmall iournies about twentie miles a day, and they ſet forwards euerie morning before day two houres, and about two in the afternoone they ſit downe. We had great good hap in our voyage, for that it rained: for which cauſe we neuer wanted water, but euery day found good water, ſo that wee could not take any hurt for want of water. Yet we carried a Camell laden alwaies with water for euery good reſpect that might chance in the Deſert, ſo that we had no want neither of one thing nor other that was to be had in the Countrey. For we came very well furniſhed of euerie thing, and euerie day we eate freſh Mutton, becauſe there came many Shepheards with vs with their flocks, who kept thoſe ſheepe that wee bought in *Babilon*, and euerie Merchant marked his ſheepe with his owne marke, and we gaue the ſhepheards a *Medin*, which is two pence of our money, for the keeping and feeding our ſheepe on the way, and for killing of them. And beſide the *Medin* they haue the Heads, the Skinnes, and the intrals of euerie ſheepe they kill. Wee ſixe bought twentie ſheepe, and when we came to *Alepo* we had ſeuen aliue of them. And in the Carouan they vſe this order, that the Merchants doe lend fleſh one to another, becauſe they will not carrie raw fleſh with them, but pleaſure one another by lending one one day, and another another day.

36. Daies iourney ouer the Wilderneſſe.

From *Babilon* to *Alepo* is fortie daies iourney, of the which they make ſixe and thirtie daies ouer the Wilderneſſe, in which ſixe and thirtie dayes they neither ſee Houſe, Trees nor people that inhabite it, but onely a Plaine, and no ſigne of any way in the world. The Pilots goe before, and the Carouan followeth after. And when they ſit downe, all the Carouan vnladeth and ſitteth downe, for they know the ſtations where the wells are. I ſay, in ſixe and thirtie dayes we paſſe ouer the Wilderneſſe. For when we depart from *Babilon* two dayes wee paſſe by Villages inhabited vntill we haue paſſed the Riuer *Euphrates*. And then within two dayes of *Alepo* wee haue villages inhabited. In this Carouan there goeth alway a Captaine that doth Iuſtice vnto all men: and euery night they keepe watch about the Carouan, and comming to *Alepo* we went to *Tripoli*, whereas Maſter *Florin*, and Maſter *Andrea Polo*, and I, with a Frier, went and hired a Barke to goe with vs to *Ieruſalem*. Departing from *Tripolie*, wee arriued at *Iaffa*: from which place in a day and a halfe we went to *Ieruſalem*, and wee gaue order to our Barke to tarie for vs vntill our returne. Wee ſtayed in *Ieruſalem* fourteene dayes, to viſit thoſe holy places: from whence we returned to *Iaffa*, and from *Iaffa* to *Tripolie*, and there we ſhipped our ſelues in a ſhip of *Venice* called the *Bagazzana*: And by the helpe of the Diuine power, we arriued ſafely in *Venice* the fifth of Nouember 1581. I will not bee vnmindfull to put them in remembrance, that haue a deſire to goe into thoſe parts, how they ſhall keepe their goods, and giue them to their heires at the time of their death, and how this may be done very ſecurely. In all the Cities that the *Portugals* haue in the *Indies*, there is a Houſe called the ſchoole of *Sancta miſericordia comiſſaria*: the Gouernours whereof, if you giue them for their paines, will take a copie of your Will and Teſtament, which you muſt alwayes carrie about you; and chieflie when you goe into the *Indies*. In the Countrey of the *Moores* and *Gentiles*, in thoſe voyages alwaies there goeth a Captaine to adminiſter Iuſtice to all *Chriſtians* of the *Portugals*. Alſo this Captaine hath authoritie to recouer the goods of thoſe Merchants that by chance die in thoſe voyages, and they that haue not made their Wills and regiſtred them in the aforeſaid Schooles, the Captaines will conſume their goods in ſuch wiſe, that little or nothing will be left for their heires and friends. Alſo there goeth in theſe ſame voyages ſome Merchants that are Commiſſaries of the Schoole of *Sancta miſericordia*, that if any Merchant die and haue his Will made, and hath giuen order that the Schoole of *Miſericordia* ſhall haue his goods and ſell them, then they ſend the money by exchange to the Schoole of *Miſericordia* in *Lisbon*, with that copie of his Teſtament, then from *Lisbon* they giue intelligence thereof, into what part of Chiſtendome ſoeuer it be, and the heires of ſuch a one comming thither, with teſtimoniall that they bee heires, they ſhall receiue there the value of his goods: in ſuch wiſe that they ſhall not loſe any thing. But they that die in the Kingdome of *Pegu* loſe the third part of their goods by ancient cuſtome of the Countrey, that if any *Chriſtian* dieth in the Kingdome of *Pegu*, the King and his Officers reſt heires of a third of his goods, and there hath neuer beene any deceit or fraud vſed in this matter. I haue knowne many rich men that haue dwelled in *Pegu*, and in their age they haue deſired to goe into their owne Countrey to die there, and haue departed with all their goods and ſubſtance without let or trouble.

An order how to prouide for the going to *Ieruſalem*.

The Author returneth to *Venice*, 1581.

A very good order that they haue in thoſe Countries for the recouering of the goods of the dead.

Order of Apparell in *Pegu*.

In *Pegu* the faſhion of their apparell is all one, as well the Nobleman, as the ſimple: the onely difference is in the fineneſſe of the Cloth, which is cloth of Bombaſt one finer then another, and they weare their apparell in this wiſe: Firſt, a white Bombaſt cloth which ſerueth for a ſhirt, then they gird another painted Bombaſt cloth, of fourteene braces, which they bind vp betwixt their legs, and on their heads they weare a ſmall Tocke of three braces, made in guiſe of a Myter, and ſome goe without Tockes, and carrie (as it were) a Hiue on the heads, which doeth not paſſe the lower part of his eare, when it is lifted vp: they goe all bare-footed, but the Noblemen neuer goe on foot, but are carried by men in a ſeate with great reputation, with a Hat made of the leaues of a tree to keepe him from the Raine and Sunne, or otherwiſe they ride on horſebacke with their feet bare in the ſtirrops. All ſorts of women whatſoeuer they be, weare a ſmocke downe to the girdle, and from the girdle downewards to the foot they weare a cloth of three braces, open before, ſo ſtraight that they cannot goe, but they muſt ſhew their ſecret as it were aloft, and in their going they faigne to hide it with their hand, but they cannot by reaſon of the ſtraightneſſe of their cloth. They ſay that this vſe was inuented by a Queene to be an occaſion that the ſight thereof might remoue from men the vices againſt nature, which they are greatly giuen vnto: which ſight ſhould cauſe them to regard women the more. Alſo the women goe bare-footed, their armes laden with hoopes of Gold and Iewels: And their fingers full of precious Rings, with their haire rolled vp about their heads. Many of them weare a cloth about their ſhoulders in ſtead of a Cloake.

The order of the womens apparell in *Pegu.*

Chap. V.

Gasparo Balbi *his Voyage to* Pegu, *and obſeruations there, gathered out of his owne* Italian *Relation.*

ANno 1579. on the thirteenth of December *Gaſparo Balbi* a Ieweller of *Venice* trauelled with the Carauan from *Aleppo* towards *Bagdet* and the Eaſt *Indies:* the firſt day came to *Bebbe*, the ſecond to *Saguir*, the third to *Bir*, or *Albir* on the banke of *Euphrates* on the left hand, and there embarked their goods for *Felugia.* They ſtayed till the eleuenth of Ianuarie in cold and ſnowe to expect fiue other Barkes. Theſe Barkes of *Albir* are double keeled or botomed to preuent harmes. On the twelfth they came to *Tellenini* much afflicted with winde, ſnowe and cold. Thence to *Matao Lantache* on the right hand: and ſo on to *Calatelnegiur* a diſhabited Caſtle, to *Zoxeniaſir*, to *Miſeraſi*, to *Blis* (many dangerous ſhelues and trunkes of trees are in that dayes way) to *Meliolzura*, to *Chalagiabar*, to *Elaman*, to *Suriech*, to *Raccha*, to *Elamora*, to *Aman*, to *Auagia Abulena*, to *Caſabi*, to *Celibi*, the ruinous Caſtle *Zelebe*, and the ſame day halfe an houre together vnder mountainous beetlebrowed ouerlookers threatning to fall on them, many ſtones whereof lying falne in the water made it more dreadfull (the Mountaine is called *Eltoreſtrouil*) and the next day came to two Falls or Precipices cauſed by the ſtones carried thither from that ouerhanging Hills ruines, ſo heightning the water, that the Fall was ten cubits, euery one there making his prayer for a good Voyage. At night they came to *Elder* on the right hand of the Riuer, anciently called *Port of the Chaine*, in which was a *Turkiſh Saniak* and *Cadi*, goodly men and fairer women then in the reſt of thoſe parts. Thence to *Muacheſir*, to *Elpiſara*, the Riuer *Cabur* falling into *Euphrates* (comming from *Merdin*) of reddiſh colour, to *Rahabi*, to *Zoxoſuldan*, to *Siara*, to *Gorur*, and then vnder a Mountaine hollowed by the courſe of the water, called *Carteron*, minacing a downfall vpon vs, made the more fearefull by a threefold fiſſure and manifold ruines of ſtones; which paſſed in a quarter of an houre, they came to *Sora* a Caſtle neere to a great ruined Citie diſhabited on the left hand ſeeming to them greater then *Cairo*; the Mariners affirmed that they had heard their Progenitors tell, that there had beene in it three hundred ſixty and ſixe Gates; it is called *Elerſi*, and rowing downe the ſtreame with foure Oares from morning to noone, we hardly paſſed beyond one ſide thereof. Thence to *Anga* another ruined Citie, with many Mills, whereby it appeareth that *Euphrates* hath now a larger chanell then in thoſe times. Next was *Chaime*, and neere it an Engine to throwe water into a chanell to water the fields; to *Sema*, to *Carpilchelbi*, to *Fochelcurmi*, to *Edir*, to *Rechtalmel*, to *Zaſara*, beyond which are ſtraight paſſages, and a Sepulchre which they held in veneration, and each Mariner threw in a Bisket ſuperſtitiouſly to preuent Shipwracke: to *Elcuxi*, to *Elmeſetana*, to Caſtle *Anna*, neere to which in *Diana*, *Aboriſe* an *Arabian* Lord liueth; to the Ile *Anatelbes*; after dangerous paſſages to *Beggian* another Ile full of Date trees, to *Cabin*, to *Sberie*, to *Zouia*, to *Giera*, *Germa*, *Benexi*, *Dulетgidit*, then to two Ilands nameleſſe being newly made by the Riuer, to *Zibida*, *Vraſa*, *Fuochelbera*, *Abuſabur*, *Aditi* (in which an *Arabike Saniak* keepeth to *Zezirnalus*, to *Giuba*, (reſidence of a *Saniak*) to *Nauſa*, to *Eit*, neere to which is a boiling Fountaine of Pitch, wherewith the Inhabitants build their houſes, daubing it on boughes cut from trees, ſo that they may ſeeme rather of Pitch then Wood, euery one taking what him pleaſeth freely; and if the ouerflowing *Euphrates* ſhould not carrie away the Pitch throwne into the field where it ariſeth, they ſay there would be hills raiſed by it. Againſt the forcible ſtreame of the Riuer is no rowing, or ſo difficult that

Townes on the bankes of *Frat.*

Ouerhanging Hills.
Falls.

Derſu or *Elder* a faire Citie.

Cabar a Riuer of Red water.

Elerſi perhaps *Edeſſa.*

Fountaine of Pitch.

that a Boat in *Bir* coſting fiue and twenty Duckets in *Eit* or *Felugia* is not worth aboue fiue. Following their Voyage they came to *Caraguol*, the Inhabitants whereof ſpeake *Arabike*, *Turkiſh* and *Perſian*. To water their fields they vſe abundance of ſkin-bottles (faſtned *to a chaine* with cords) drawne vp by Oxen in a Mill (*as in the Water-houſe at London*) which empty themſelues into water-paſſages. Theſe mens Religion is reputed a Gallimaufrey or Hereſie. On the one and twentieth of Februarie they arriued at *Felugia*. On the foure and twentieth at Sunne-riſing they paſſed a Bridge ouer a Streame which runneth when the water is high from *Euphrates* to *Tigris*, and came at noone to the ruines of a Citie called *Sendia*, and then halfe an houre after to the beginnings of old *Babylon*, and going along by the ſame, at night came to *Nareiſa*, midway from *Felugia* to *Bagdet*, a place perilous for Robbers and Lions. Before Sun-riſing next day we trauelled againe alongſt thoſe ruines leauing them on the left hand, ſeeing pieces of great walls ruined, and one piece of the great Tower of *Babylon*, till comming to *Maſcadon* they ſaw the Towers of *Bagdet* or new *Babylon*. From *Felugia* thither the ſoyle ſeemes good, yet neither is there Tree or greene Graſſe, Houſe or Caſtle: but Muſhromes ſo good that the *Moores* eate them raw. They were nine and forty dayes from *Bir* to *Bagdet* by reaſon of the Winter.

Hard rowing vp the *Frat*.

Old *Babylon*.

The thirteenth of March, 1580. they departed from *Bagdet* towards *Balſara*, embarked in the *Tigris*, a Riuer ſeeming like *Nilus*, not ſo endangered with ſhelues and bodies of trees as *Euphrates*. At *Elmaca* the Riuer is diuided into two, one running after into *Euphrates*, the other to *Balſara*. The Inhabitants on the right hand are *Arabs*, on the left *Gurgi*. On the eighteenth they came to *Gher*. There are many Lions, and *Arab* Theeues. There are alſo many keepers of Oxen, Sheepe and Goats. Thence to *Encaſerami*, where each Mariner caſt in a Biſket for deuotion to a holy man there buried. Hitherto both in *Euphrates* and *Tigris* they had good aire; but there they began to haue an ill ſent of the Riuer, very noiſome, and they were in the night endangered with a kinde of whirlepoole, and were faine to call to their conſorts which towed them out. The next day they came to *Caſale*, a *Saniaks* reſidence, where the *Perſian* Riuer *Maroan* diſemboqueth. Heere the Tide was firſt encountred out of the *Perſian* Gulfe. A little beyond at *Calaetel* they faſten their Barkes when the Tide ariſeth, which otherwiſe could force them backe. The Champaines are well inhabited. They entred *Corno*, and a little beyond encountred a piece of *Euphrates* ioyning with *Tigris*, where abide many Souldiers with a *Saniak* to preuent theeues, which by hundreds in a companie vſe to robbe. Here the Riuer (which in ſome places had beene like *Brent*) was as large as *Nilus*, and well inhabited. At certaine times it is here ſo hote that many die thereof: and in this Voyage foure perſons wearied with heate and trauell ſate downe to refreſh themſelues a while, and were ouercome by a hote winde which ſtrangled them all foure. The one and twentieth they arriued at *Balſara*.

Tigris.

Ill ſent.

Whirlepoole.

Hot and deadly wind.

The Authors Voyage from *Balſara* to *Ormus*, *Diu*, *Goa*, *Cochin*, *Cananor*, *Seilan*, *Negapatan*, I omit, and will firſt welcome him to Saint *Thome*.

On the nine and twentieth of May, 1582. in the name of Chriſt wee ſet ſayle, directing our Prow towards the North to auoide certaine ſhelues which are very perilous; we ſaw many Fiſhers, which tooke great ſtore of fiſh, which they eate with Rice. All that night we ſayled with a South winde Northerly. About three of the clocke the next morning we came to a place which is called the *Seuen Pagods*, vpon which are eight pleaſant hillockes not very high, which are ſeuen leagues from Saint *Thomas*, right ouer againſt it, where wee arriued about noone the thirtieth of May, ſaluting it with three Peeces of Ordnance. The Citie of Saint *Thomas* is ſo called of the Reliques of that Saint, which are kept here with great veneration; it is ſcituated in 13. degrees and a third part. The Front is towards the Weſt, very ſtrong by reaſon of the Blocke-houſes, which are vpon the Port, along towards the Sea, this Port is ſo low that Elephants cannot enter in at it, for the Horſes enter with not a little trouble. There are three Churches: one very faire, of Saint *Thomas*, which is well ſerued with Prieſts, the chiefe of them is a Vicar (for ſo they call him) who was ſent thither by the Archbiſhop of *Goa*. There is another of Saint *Francis*, very wel ſerued with Capuchins: and another of Saint *Iohn* the Baptiſt, where the Fathers of Saint *Paul* of the Companie of *Ieſus*, are in continuall prayer; to build this they had not ſo many tranſomes as were ſufficient, when miraculouſly a great piece of timber was caſt vp by the Sea, which ſeemed to be made by the line and meaſure of that Church. I was here when this piece of timber was caſt vp; for one day going to Maſſe to the Church of our Lady, I ſaw great concourſe of people running to the Sea-ſide, and I went alſo to ſee what was the matter, and ſaw this piece of timber caſt vpon the ſhoare. Then the Church of Saint *Iohn* Baptiſt was finiſhed, but becauſe they wanted tranſomes to make the roofe they couered it with ſtraw. This was held for a great miracle, that ſo great a piece of timber ſhould bee caſt vp by the Sea, the point lay towards the Quire of the Church. Moreouer, when they ſawed this piece of wood, they perceiued in the outſide of it, as alſo within it a ſtinke of * Oaſe, ſo that they could not come neere * it: whereupon they iudged, that it was cauſed by the abundance of water, wherewith it was inuolued in the Sea, and that it came from ſome farre Countrie. But after a while they ſet it on end; and now it is ſo hard, that the *Portugals* may make vſe of it. The foreſaid Fathers of Saint *Paul* haue another Church in the Citie, dedicated to Our Lady, where they baptiſe the *Gentiles*, and exhort and inſtruct them

Seuen Pagods.

Saint *Thomas*.

Ieſuits miracle not aboue but without reaſon in a caſuall accident.

* *Marinaccio*.

* *Dan*.3. The ſmell of fire was not on the perſons miraculouſly deliuered: but ſtinking ſtuffe becomes the Foole-miracle-monger.

Burning the dead.

Wife buried aliue.

Brutiſh deities

them in matters of Faith. There is another Church called *Our Lady of Light*, which is ſerued by Saint *Thomas* his Prieſts; but it is three miles out of the Towne. There is alſo another called *Our Lady of the Mount*, and another of the *Croſſe*, here is alſo the Church of *Mercy*; out of the Towne there is one of Saint *Lazarus*, and many others well ſerued. Saint *Thomas* is as faire a Citie as I ſaw any in that Countrie, and the houſes ioyne one to the other, ſo to be able to ſuccour one another. Without the Citie of Saint *Thomas* is another Citie enuironed with walls, made of earth, and inhabited with *Gentiles* Souldiers, whoſe Chieftaine is called *Adicario*, who hath power to execute iuſtice. They obſerue the cuſtome to burne their Dead in this Citie, as at *Negapaton*; but neere to this is a Citie called *La Caſta de gli Orefici*, Goldſmiths rowe; they haue a cuſtome when the Husband is dead, to make a pit in the earth, and there to place the dead corps croſſe-legged; and on the other ſide ſet his liuing Wife in the ſame manner, and their kindred caſt earth vpon her, preſsing her downe, that ſhee may die alſo; and when they wiue, they marrie with their Comperes, as a Carpenter takes the daughter of a Carpenter, and ſo of others. The foreſaid Inhabitants worſhip ſometimes the figure of a Kow, and otherwhiles of a Serpent called *Bittia di Cappella*, whoſe biting is deadly, and it hath one part of the fleſh from the middle inuerted towards the head.

Deuotions ſtinking,

Deſperate,

Diuerſified,

All deuilliſh.

The *Bramins* are wont to burne Kowes excrements, and with the aſhes for deuotion meeting with the *Gentiles* to dawbe their forehead and noſe; who ſo painted waſh not that day for deuotion of the Kow. The men which are deuoted to the Pagod or Statue, after they haue liued a whole yeere after their will in carnall pleaſures, are wont to take a Bowe and an Arrowe, and ſhoot their owne fleſh aloft in the aire, which they ſlaſh off in morſels, and when they can continue no longer in this manner, they cut their owne throat, thus ſacrificing their body to the Pagod. There are ſome alſo which are called *Amocchi*, who are a kinde of people called *Chiani*, and are not of thoſe *Gentiles* of Saint *Thomas*, but of the Coaſt of *Chiaua*, who being weary of liuing, ſet themſelues in the way with a weapon in their hands, which they call a *Criſe*, and kill as many as they meete with, till ſome body killeth them; and this they doe for the leaſt anger they conceiue, as deſperate men. Theſe *Gentiles* are very different in their adoration, for ſome worſhip the image of a Man, ſome of a Kow, others of Serpents; others the Sunne, or the Moone, ſome a Tree or the Water, and other things. They are acquſtomed to celebrate many Feaſts; but in the moneth of Septemb. I ſaw one: the people planted a tree in the ground like the Maſt of a ſhip, with the Main-yard acroſſe, vpon which Main-yard were two hooks faſtned: and there are many which deſire to free themſelues from ſome trouble or miſery, who make a vow to the Pagod, to hooke or ganch themſelues; and for this there are ſome deputed that ſtand there, who ſeeing any that will ganch themſelues for deuotion, they firſt make an offering, and then they looſen a cord and let downe the hookes, and with them they faſten the ſhoulders of him that will hooke himſelfe, and then they hoiſe him vp aloft, making him turne his face to the Pagod, and ſalute it three times with his hands in ſuppliant wiſe before his breaſt, and make him play with a weapon, which hee carrieth in his hands while he is in drawing vp: and after a while they let him downe, and colour the tree with his bloud, ſaying they doe it in reuerence to the Pagod; and then they let him downe, and put a rope thorow the holes which the hookes made, and faſtning that cord to the Pagod, they draw him by little and little to the Statue by that cord; then the women of the Pagod conduct him to the Statue to reuerence it, and after this they take care to heale him if they can. And thus they doe by a vow or promiſe to the Pagod to obtaine any thing, or in ſickneſſe to recouer health. They haue another Feaſt by night which dureth eight nights in a long ſtreet of the Citie full of lights on both ſides, and three or foure perſons take one another by the hands, who haue on their armes certaine baskets full of viands made of Rice and Milke, and then they runne and caſt that meate behind them, which they ſay the Deuill eats who runnes behind them, and while they are in this motion they neuer looke behind them; for they ſay, if they doe, they ſhall ſuddenly die: and this is ſufficient for the mad cuſtomes of this Countrie.

Macareo is a ſtrong race of a Tide in thoſe parts. See *ſupr. in Fred.*

Huge Tides.

Negrais.

On the thirteenth of September, 1583. in the name of Ieſus Chriſt, after wee had laded our merchandiſe, and payd our Cuſtomes, we went a ſhipboord; And hauing ſailed vntill the three and twentieth of this moneth, we found our ſelues neere to *Maccareo*, it is very ſtrange which is reported of the ebbings and flowings of the water, and certainly he which hath not ſeene them will ſcarcely beleeue them; Certaine Pilots goe from *Martouan*, as ſwift as an Arrow in the encreaſing of the water, as long as the Floud laſteth, and the Tide being at the height, they turne out of the chanell, and there ride; when the water is fallen on drie land; and the bore or tide comes as ſome great tree: and in ſuch a time they oppoſe the Prow againſt it, and ſo expect the furie of the water, which reſembleth the noiſe of a great Earthquake; ſo that maugre their ſtrength and skill the Barke is waſhed from head to ſtearne, and with that violence is carried ſwiftly into the chanell. After that, the winde blew from the South-weſt, and wee ſailed to the North-weſt, till the morning, when we found our ſelues at *Bara*, right ouer *Negrais* (they call ſo in their language the Hauen which goeth into *Pegu*) where wee diſcouered on the left ſide of the Riuer a Pagod or *Varella* all gilded ouer, which is ſeene afarre off by the veſſels that come from the Maine, and eſpecially when the Sunne ſhines, which makes it gliſter round about as farre as it is ſeene. And becauſe the raine waſheth it often and conſumeth the gold, the men of that place often regild it, that the ſhips by the ſplendor thereof may haue this benefit, to know the Hauen: and they doe it for deuotion and reuerence to the place. Wee then all reioyced at that time, and made merrie; becauſe we conſidered that if we had arriued there foure or fiue dayes later we could not haue entred the Hauen by reaſon of the continual winds which blowe there with great furie. Then caſting anchor, to expect the floud, ſo to ſhunne ſome Rockes which are vnder the water: we ſaw a place very curiouſly adorned with Bowers and a Church (where the *Talipois* reſide, which are there as the Friers with vs) where the people of this Countrie aſſemble to pray. It is reported that in this place there are abundance of Tigres which deuoure the men and beaſts of the Countrie. On the foure and twentieth of September, there came a little Barke neere vs called a *Salangara*, whereby the Captaine of our ſhip ſent a *Portugall* with a preſent to the King, to giue him notice of our arriuall, and the euening following wee drew neere to the Iland of *Flies*, ſo called of the multitudes of them there cauſed from the abundance of fiſh there ſalted, wherewith alſo we furniſhed our ſhip. In the meane time the ſhip went to *Coſmi*, to the Lord of the Countrie, who ſent twenty Boats with eight Oares a piece, and a royall Almadie, which is a certaine long Barke, rowed with many Oares, and it *beganne to put forth*, and two dayes after the Lord of *Coſmi* came together with the ſhip, who preſented our *Mooriſh* Captaine with great faire Hennes, of a very good taſte, and many Oranges, which growe in great quantitie in the Countrie. The ſaid Lord was rowed in a Barke made very fantaſtically, it was of the length of a Foiſt; but ſo narrow that in the middle it ſeemed not to be aboue one pace ouer, at the head and ſtearne it was as narrow as our Gondolos; but it was very high, and there were more then an hundred Rowers, which rowe at the ſide with an hundred Oares like ſtickes, and they did obſerue in their rowing to draw the water towards them all together by reaſon of foure Trumpeters, which ſound when they ſhould rowe, and ſit in the middle of the Barke; the Signior was in a high Cabbin made in the middle of the Boat couered after the manner of the middle part of a Gondolo, but greater, with a Port before to ſhut, and open as he pleaſeth.

Talipois.
Tigres.
Iland of *Flies.*
Coſmi.

Now the fift of October we came to *Coſmi*, whoſe Territories on both ſides are woody, and frequented with Parrots, Tigres, wilde Boares, Apes, and ſuch like creatures. *Coſmi* is ſeated in 16. degrees and a third part, and hath the houſes made of great *Indian* canes, and couered with ſtraw, fronted towards the North-eaſt, ſcituate in a very fine place, but ſubiect to the rauening of Tigres, which often enter into the Towne, and catch men and beaſts, and deuoure them; but this they doe in the night, for they abide in the Woods all day.

Dangerous Tigres.

Wee departed from *Coſmi* the ſixe and twentieth of Octocter, with a little *Paro*, which is to ſay, a voyage Barke, hauing committed our merchandiſe to the Guardian of the great Paro, and ſayling down the Riuer, at euen we arriued at a Village on the left hand of the Riuer called *Pain Perlon*; and about three of the clocke the next morning at *Marma Mala*, and about the euening before a great Citie on the left hand of the Riuer called *Iaccubel*; and an houre after at another on the right ſide called *Tegiatden*. The morning following we came to a place called *Balatin*, where they make Pots and Iarres of excellent fine earth, and a little after we ſaw *Dian* a fertile Countrie, plentifull in timber both for Houſes, Ships, and Barkes, where they haue certaine veſſels like Galeaſſes, which haue on both ſides from head to ſterne Cabbins with diuers merchandiſes, and in the middle in ſtead of the Maſt there is a houſe like ours, ſo that within them they traffique for ſtore of Muske, Beniamin, and diuers Iewels. On the nine an twentieth day we ſaw the Land of *Bedogiamana*, *Lagapala*, and *Purdabui*, and the euening wee came to a great Countrie called *Gungiebui*, where wee tarried with great feare of being aſſaulted by theeues, who vnder the ſhew of friendſhip betray diſperſed paſſingers; and in like manner we auoyded the danger of the multitude of Tigres, which in theſe parts aſſaile men, and deſtroy as many as they can get. For this cauſe we ſtrengthned our ſelues in the middle of the Riuer; yet they report, that the fierceneſſe of this creature is ſuch that he will prey in the water. The day following wee went in a narrow Riuer like our *Brent* by *Padua*, which is ſhadowed with Palme trees that growe in great abundance in both ſides of the Riuer; there is the great Citie of *Coilan*, which is a league long on each ſide, which being a perfect ſquare make twelue of our miles. After that, we came by another Citie called *Tuuaguedan*, where are many Pagods and Statues; and at euening we arriued at *Leungon* a very faire Citie, ſeated in a pleaſant Territorie, repleniſhed with Palme trees: parting from thence after wee had ſeene many buildings on both ſides of the Riuer: about morning we came to a great populous Citie called *Siluanſedi*, and at euening before another called *Moggio*, where were infinite ſtore of great and ſmall veſſels, all couered from head to ſterne with ſtraw, within which are the families of one houſe, ſo that they ſerue for conuenient habitations, they vſe to drinke in them hot waters made of Rice, as ſtrong as our *Aquauitæ*, theſe Barkes ſell freſh fiſh, and ſalted and dreſſed in diuers faſhions, and other ſorts of prouiſion, ſo that along that Riuer, to the mouth of the Sea, which is freſh water, they may ſayle without carrying any victuals, but only money to ſpend. The ſecond of Nouember we came to the Citie of *Dala*, where beſides other things are ten large roomes full

Pain Perlon.
Marma Mala.
Iaccubel.
Dian.
Gungiebui.
Brent the Riuer which goeth from *Padua* towards *Venice.*
Coilan.
Tuuaguedan.
Leungon.
Siluanſedi.
Moggio.
Boat-houſes.
Dala.

of

Dogon.

Idol guard.

Varella of *Dogon.*

Pilgrimage Indulgences and Mart.

Apes ſutable to apiſh deuotions.

Great Bell.

of Elephants: which are kept there by diuers ſeruants of the King of *Pegu*. The day following we came to the faire Citie of *Dogon*, it is finely ſeated, and fronted towards the Southweſt, and where they land *are twenty long ſteps*, as from the Pillar of Saint *Marke* to the Straw-bridge, the matter of them is ſtrong and great pieces of timber, and there are great currents of water both at ebbe and floud, becauſe it is a place neere *Maccareo*, which entreth and goeth out of the mouth of *Sirian*, which is a Sea-port: and alwaies when the water encreaſeth, they goe vpon the Staires: and when it is ebbe, it diſcouers all about, and makes it a great way drie land. On both ſides the Riuer, at the end of the banke, or at the ſtaires, is a woodden Tigre, very great, and painted after the naturall colour of a Tigre; and there are two others in the midſt of the ſtaires, ſo farre one from another, that they ſeeme to ſhare the ſtaires equally. They ſtand with open mouth, ſhewing their teeth and tongue, with their clawes lifted vp and ſtretched forth, prepared to aſſaile him that lookes on them. Concerning theſe they told mee a fooliſh beliefe which they haue, that they ſtand there to guard, for if any ſhould be ſo bold to diſpleaſe the Pagod, thoſe Tigres ſhould defend him, for he would giue them life. After we were landed we began to goe on the right hand in a large ſtreet about fifty paces broad, in which wee ſaw woodden houſes gilded, and adorned with delicate gardens after their cuſtome, wherein their *Talapois*, which are their Friers, dwell, and looke to the Pagod, or Varella of *Dogon*. The left ſide is furniſhed with Portals and Shops, very like the new *Procuratia* at *Venice*: and by this ſtreet they goe towards the Varella, for the ſpace of a good mile ſtraight forwards, either vnder painthouſes, or in the open ſtreet, which is free to walke in. When we came at the Varella, we found a paire of ſtaires of ninety ſteps, as long in my iudgement as the chanell of the *Rialto* at *Venice*. At the foot of the firſt ſtaire are two Tigres, one at the right hand, and the other at the left, theſe are of ſtone, and ſtand in the ſame faſhion that they doe on the ſhoare-ſide. The ſtaires are diuided into three, the firſt is forty ſteps, the ſecond thirty, and the third twenty, and at the top of each of them is a plaine ſpacious place. On the laſt ſtep are Angels of ſtone, each with three Crowns one vpon the other; but ſo, that that which is vndermoſt is the greateſt, and that which is next leſſer then that, yet greater then the vppermoſt, which is the leaſt. They haue the right hand lifted vp, ready to giue the benediction, with two fingers ſtretched out. The other hand of the one is layd vpon the head of a Childe, and of the other vpon the head of an Ape; thoſe Statues are all of ſtone. At the right hand is a Varella gilded in a round forme, made of ſtone, and as much in compaſſe as the ſtreete before the *Venetian* Palace, if it were round: and the height may equall Saint *Markes* Bell-tower, not the top of it, but the little Pinnaces. At the left hand is a faire Hall carued and gilded within and without. And this is the place of deuotion, whither the people goe to heare the *Talapois* preach: the ſtreete is greater then Saint *Markes*, at the leaſt larger. And this is a place of great deuotion amongſt them, and yeerely multitudes of people come by Sea and by Land. And when they celebrate a ſolemne Feaſt, the King in perſon goeth before them all, and with him the Queene, the Prince, and his other ſonnes, with a great traine of Nobles and others, who goe to get a pardon. And on this day there is a great Mart where are all ſorts of merchandiſes which are current in thoſe Countries, which they frequent in great multitudes, which come thither not ſo much for deuotion as traffique, and wee may freely goe thither if wee will. Round about this and vpon another Varella were Apes running vp and downe, the great and ſmall ſtaires alſo are full of them. After wee had ſeene this, at the foot of the firſt ſtaire when I went downe I turned my face to the left ſide, and with ſome *Portugals* which were in my companie found in a faire Hall a very large Bell, which we meaſured, and found to be ſeuen paces and three hand bredths, and it is full of Letters from the top to the bottome, and ſo neere together that one toucheth the other, they are very well and neatly made: but there was no Nation that could vnderſtand them, no not the men of *Pegu*, and they remember not whence, nor how it came thither.

Sirian.

At the euening about one of the clocke at night wee went from this place, and about three we came among ſome Fiſhers Nets, which almoſt ſhipwrackt vs, as they did one of our companie, who being entangled in them went vnder them, and ſo was ſunke, and this was through the negligence of ſome Fiſhers, who when they lay forth ſuch Nets, ought to haue a barke with a light or fire all the night to giue warning to Saylers, that they come not on that ſide. But praiſed be God, we freed our ſelues in the beſt manner we could; that day after the Sunne was vp wee arriued ouer againſt the mouth of *Sirian*, which is on the South ſide, where with ſome difficulty we landed, for the violence of the water drew vs into *Maccareo*. *Sirian* was an Imperiall Citie, where an Emperour reſided, the Walls and Bulwarkes are ruined, by which one may ſee that it hath beene very ſtrong, and almoſt impregnable: but *Anno* 1567. it was ſubdued by the King of *Pegu*, who to take it ſent a million and an halfe of men; and after he had beſieged it two yeeres with the loſſe of halfe a million of his men, he tooke it by treaſon. Which when the Emperour vnderſtood he poiſoned himſelfe, and the reſt of his familie were carried away priſoners vpon Elephants, who returned in great numbers laden with Gold, Iewels, and other precious things: departing from *Sirian* we followed our Voyage, ſeeing many inhabiſed Townes called by diuers names. Finally we came to a place called *Meccao*, where we diſimbarqued to goe by land to *Pegu*, being about twelue miles. Ouer againſt *Meccao* are certaine habitations where the King of *Pegu* was then for his diſport, who cauſeth there beautifull gilded veſſels to be made, beſeeming ſuch a King. From *Coſmi* to *Meccao* we were eleuen dayes in our Voyage, ſayling alwaies by Riuers of freſh water, which ebbe and flowe, and on both ſides there are houſes and habitations made vpon piles planted in the earth, ſo that the Tigres cannot moleſt the Inhabitants; they goe vp to them vpon ladders made of light wood, which they draw vp. Some of the Inhabitants keepe Bufalos in their houſes, for they ſay, that the Tigres will not come neere the places where theſe beaſts are, by reaſon of their ill ſauour: they are in theſe Countries of vnmeaſurable greatneſſe and thickneſſe. For the Voyage of Saint *Thomas* to *Pegu*, it is good to carrie Bracelets, which they make of glaſſe in Saint *Thomas*; for with theſe better then with money you may buy victuals, and there in the Citie where you buy them they are ſold at a lowe price, but if they are enamelled they ſell them deare. The number of Pagods or Varellas which wee ſaw in this Voyage I write not, for they are innumerable, and in diuers ſhapes; but I onely ſay, that on the ſhoare where wee landed to goe to *Dogon*, which is made of large ſtrong timbers, are two Statues, which reſemble two Boyes from the head downewards, their faces after the likeneſſe of Deuils with two wings. There are ſome Varellas gilded, and ſet in faire places, to which they come and offer Gold and other merchandiſe in great quantitie, to maintayne their gilding, for the raine ſpoiles it. About theſe Varellas are found very many Apes of that kinde which reſemble Mountain-cats, which wee call Monkeyes; they keepe them very carefully, holding them to be creatures beloued of God, becauſe they haue their hands and feet like humane creatures; and therefore their Woods are full of them, for they neuer take any, except for their Varellas and Statues.

Meccao.

Preuention of Tigres.

Bufalos.

Diuerſity of Varellas.

Monkies in reſpect.

There are two Cities of *Pegu*, the old and the new; in the former Strangers and Merchants inhabite, who are many, and vtter great ſtore of merchandiſe, in this alſo is the Kings Nobles, and Gentlemen, and other people. The new is not very large, it was built by the father of the preſent King, on a ſudden, in a very neat faſhion and with wonderfull ſtrength: The old is very ancient and reaſonable great with many houſes made of great canes, and many Magaſins of brick to keepe wares in: and to ſpeake of the old Citie of *Pegu*, as of the nobler, becauſe of the Kings reſidence in it, and of all his Court, you muſt knowe that the Citie is pleaſantly ſeated in the altitude of 16. degrees and a third part, it is enuironed with walls, and hath the forme of a perfit ſquare, and in euery ſquare are fiue gates: round about it are many ditches full of water, which continues all the yeere, and in them are many Crocodiles, which are put there, that if any will wade ouer theſe ditches they may be taken and killed.

Pegu deſcribed.

Crocodile-guard.

After that I was prouided of a good Druggerman and Interpreter, the noiſe of Trumpets was heard, which ſignified wee ſhould ſee the King and haue audience of him, wee entred within the ſecond gate, whereby they goe into the Court-yard, and the Interpreter and I caſt our ſelues vpon our knees on the ground, and with our hands eleuated in humble wiſe, and making a ſhew three times before we roſe of kiſſing the ground, and three other times we did thus before wee came neere to the place where the King ſate with his *Semini*, proſtrate on the earth (for no *Chriſtian*, how neere ſoeuer to the King, nor *Mooriſh* Captaines, except of his *Semini*, come in that place ſo neere the King) I heard all his Speach, but vnderſtood it not: I gaue the Emeralds to the Interpreter, who lifted them vp ouer his head, and againe made reuerence, of them called *Rombee*: and as ſoone as the King ſaw it, a *Nagiran*, that is to ſay, the *Lord of his words*, or Interpreter, making the like Rombee, tooke the Emeralds, and gaue them into the Kings hand, and then went out of his preſence, who a little while after called him, commanding him as Lord of his words, that he ſhould aske mee what Countriman I was, how many yeeres it was ſince I left my Countrie, and what was my name, and from what place I had brought thoſe Emeralds, and I with the accuſtomed Rombee (for at euery word they ſpeake they muſt make ſuch an obeiſance) anſwered that my name was *Gaſpar Balbi*, that I had beene in my Voyage foure yeeres, and that I brought the Emeralds from *Venice* to giue his Maieſtie, the fame of whoſe bountie, courteſie and greatneſſe was ſpread ouer the world, and eſpecially in our parts, to be the greateſt King in the world; all this was written in their letters, and read by the Lord of his words to his Maieſtie. He commanded to aske me in what parts *Venice* was ſeated, and what King gouerned it; and I told him that it was in the Kingdome of *Italie*, and that it was a Republike or free State, not gouerned by any King. When the King heard this, he greatly wondered; ſo that he began to laugh ſo exceedingly, that hee was ouercome of the cough, which made him that hee could hardly ſpeake to his Great men. Laſtly, hee demanded, if that King which laſt tooke *Portugall* were as great, and if *Venice* were warlike. To which I anſwered, that King *Philip* that had taken *Portugall* was the potenteſt King among the *Chriſtians*, and that the *Venetians* were in league with him, but had no feare of any, yet ſought friendſhip with all. And then I reported the ouerthrow which the *Venetians* gaue the Emperour of the *Turkes*. *Ametbi*, who at that time was at *Mecca*, confirmed this to be true of the defeat of the *Turkiſh* Armado. Then he gaue me a Cup of gold, and fiue pieces of *China* Damaske of diuers colours, and bad them tell me, that he gaue me theſe, and

Audience before the King.

The King and his *Semini*, which are his Courtiers.

Kings bounty.

and did not ſo pay me for my Emeralds, for which I ſhould be contented of his publike *Terreca*, which are his *Treaſurers*. This was holden for nouelty with them that ſaw it, for it was not the Kings cuſtome to preſent any thing to any. Moreouer, the King ordered that for the wares which I had brought, the *Decacini* ſhould not make me pay any Taxe or Cuſtome.

Store of Elephants.

The King nouriſheth at his charges more then eight hundred domeſticall Elephants of warre; but for wilde ones they may haue as many as they will, for the Woods are full of them. The Buſalos of this Countrie are of berettine colour, but ſo great, that they are like Elephants. There are other creatures as with vs, and many alſo of other kinds. When he goeth to his recreations ſolemnely, or in his Robes, foure white Elephants goe before him veſted with Gold, hauing their teeth incloſed in a ſheath wrought with Iewels. The King of *Pegu* hath great ſtore of Artillarie of all ſorts; but he wants men to manage them, he might make as many Gallies, Foiſts & Galleaſſes as he would, if he had men to gouerne them, and to make them, and therefore makes none: yet when he vndertakes any enterpriſe, he carries with him ſmall Ordnance, which are gouerned by certaine Gunners, *Moores* of *Bengala*, of whom, as of ſtrangers, he hath ſmall confidence.

King of *Auua* or *Aua* his Rebellion.

The King of *Auua*, being ſubiect to the King of *Pegu*, and Brother to his Father, had a purpoſe to make himſelfe Maſter of his Nephewes Kingdome, and to make himſelfe King, becauſe he was the ancienter of the Royall branch; therefore at the Inauguration of the preſent King, he would not come to doe him homage as he ought, and as other Kings and Dukes his ſubiects did; he did not onely abſent himſelfe, but alſo kept backe the Preſent of Iewels which he was wont to giue, and reſtrained alſo the trade from his Countrie to *Pegu*, not ſuffering any Merchant to paſſe, but ſought to conſpire with his chiefe Courtiers againſt the King of *Pegu*, who as a good Nephew diſſembled it, the ſaid King of *Auua* being recommended to him from his Father before his death. Finally, the King of *Pegu*, willing to cleare himſelfe of the ill will conceiued againſt the King of *Auua* his Vncle, ſent one of his houſhold ſeruants to him, who was ſlaine by the King of *Auua* becauſe of the warre, truſting that the Grandes of the Kingdome of *Pegu* would fauour his part, and reuolt from their naturall Lord, to ſet Him in his place. Therefore the King of *Pegu* proclaimed warre againſt *Auua*, and called to him his *Bagnia* and *Semins*, and gaue order to his *Decagini*, that as they came he ſhould put them in priſon; which being performed by the *Decagini*, the King ordained that the morning following they ſhould make an eminent and ſpacious Scaffold, and cauſe all the Grandes to come vpon it, and then ſet fire to it, and burne them all aliue. But to ſhew that he did this with iuſtice, he ſent another mandate, that he ſhould doe nothing till he had an *Olla* or Letter written with his hand in letters of gold, and in the meane time he commanded him to retaine all the priſoners of the Grandes families vnto the women great with child, and thoſe which were in their ſwadling clothes, and ſo he brought them all together vpon the ſaid Scaffold; and the King ſent the Letter that he ſhould burne them, and the *Decagini* performed it, and burned them all, ſo that there was heard nothing but weepings, ſhrikings, cryings, and ſobbings: for there were foure thouſand in this number which were ſo burned great and ſmall, for which execution were publike Guards placed by the King, and all of the old and new Citie were forced to aſſiſt them; I alſo went thither, and ſaw it with great compaſſion and griefe, that little children without any fault ſhould ſuffer ſuch martyrdome, and among others there was one of his chiefe Secretaries, who was laſt put in to be burned, yet was freed by the Kings order; but his legge was begunne to be burnt, ſo that he was lame.

Meſſenger ſlaine.

Terrible execution.

Expedition againſt *Aua*.

And after followed this order from his Maieſtie, that thoſe other Captaines which remained ſhould come to him, and he ſaid to them, You haue ſeene what we haue done to Traitors, but be faithfull, and ſet in order all the people as you can, for I am a Captaine that warre iuſtly, going without any feare of not ouercomming: and ſo on a ſudden, and within few dayes, he gathered together out of both the Cities more then three hundred thouſand perſons, and encamped without the Citie. Ten dayes after that I ſaw the King vpon an Elephant all ouer couered with Gold and Iewels, goe to the warre with great courage, with a Sword after our cuſtome ſent him by the Vice-roy of *Goa*, the hilt whereof was gilded: the ſaid Vice-roy was called *Don Luis de Zuida*: he left the white Elephants in the Citie. After that, the King fell ſicke of the ſmall poxe, but when he was well, he encountred with the King of *Auua*, and they two fought body to body without any hinderance of the Armies; who being equally matched, as their vſe is, combated brauely, as did alſo the Guard of this King with that of the other, and after the Kings had fought a while hand to hand, firſt with Harquebuſſes, then with Darts, and laſtly with the Sword, the Elephant of the King of *Pegu* brake his right tooth with charging that of *Auua*, in which furie he ſo coupled with the other Elephant, that the King of *Pegu* killed the King of *Auua*, and he remained lightly wounded on one arme, and in the meane while his Elephant fell dead vnder him, and the King of *Pegu* mounted vpon that of *Auua*. But when the Armie of *Auua* ſaw their King dead, they ceaſed to fight, and demanded pardon of the King of *Pegu*, who with a ioyfull countenance praiſing their valour pardoned them all, and making a muſter, found that of three hundred thouſand which hee brought from *Pegu*, there died

Combat of Kings.

Opima ſpolia. 400000. men ſlaine.

died in that battell more then 200000. and little leſſe of thoſe of ***Auua***. After this victorie he ordered that ***Auua*** ſhould be deſtroyed, and all the people made priſoners, among which was the Queene taken priſoner, who was ſiſter of the King of ***Pegu***, and confined, during her life in a large houſe with many royall attendants; but ſhee agreed neuer to goe forth. The reſt of the Citizens were baniſhed to liue in Woods among Tigres, and other creatures, and this was becauſe the King of ***Pegu*** could not finde the great treaſure which the King of ***Auua*** had. This warre was in the beginning of the moneth of Aprill, when in that Countrie fall great ſtore of raines, cauſing great cold in a place called ***Meccao***; and the fourteenth day of Iuly, in ſixe dayes he returned vnexpectedly to ***Pegu***, not finding the Citie with thoſe guards which his Maieſtie had appointed, but at the requeſt of the Prince his ſonne he did no other iuſtice.

Aua diſpeopled.

At this his arriuall he vnderſtood, that when hee was at the warre, there was arriued vnder excuſe to come to his fauour in the old Citie of ***Pegu*** the ſonne of the Emperour of ***Silon*** (or ***Siam***) with fifty Elephants of warre, and eight hundred Horſes, beſides Harquebuſſers, Pikemen, and Souldiers with ſwords, who were ſent towards ***Auua*** by the great ***Brama***; but in ſtead of taking his way towards that coaſt he returned to ***Silon***.

Warre betwixt *Pegu* and *Siam*, of which ſee *Pimenta*.

In the mean time was brought into ***Pegu*** the Elephant of the King of ***Auua***, which was ſo much diſcontented, that all the day long he mourned, I my ſelfe ſaw him lament, and that hee would eate but very little; and this I ſaw in the lodging where the King of ***Pegu*** was wont to keepe his, where continually were two ***Semini***, that prayed him to eate, and mourne no longer, but be merry, for he was come to ſerue a King greater then his own. Notwithſtanding the ſaid Elephant would not ceaſe from teares, and alwaies in token of ſorrow held down his trunk: and thus he continued the ſpace of 15. dayes, and then he began to eate, to the Kings great content. With the teeth of the Kings Elephant which died in battell by command from his Maieſtie were made certaine Pagods or Statues, which were layd vp to bee kept among the Pagods of gold and ſiluer. After the King made fiue other of * ***Gonza***, which was a maruellous thing to ſee, for ſitting croſſe-legged, they were as high as a ſtrong man could fling a ſtone, and they were ingraued fairely and curiouſly: one toe of the foot was greater then a man, and the ſaid Pagods were ſet in publike before the Palace, and beſpangled with gold.

Elephants piety or loyaltie.

Statues and Coloſſes.

Gonza is a mixt metall of braſſe and tin wherof they make money.

The warre of ***Auua*** being now finiſhed, the King of ***Silon***, who was ſubiect to the King of ***Pegu***, ſent one to his Maieſtie to tell him, that it grieued him that a ſlaue had giuen anſwer to his ſonne, whom he had ſent to aide the King himſelfe, and therfore now he made no more account of him, nor held him for his Lord; therefore the King ***Pegu*** ſent forth a great Armie againſt ***Silon***, vnder the conduct of the great ***Brama***, who after he had loſt many people through the heat; & through the great fortitude of ***Silon***, could obtaine nothing of him but this, that if the King of ***Pegu*** would come to the campe he would reuerence him, but he would not yeeld himſelfe to his inferior; and the King of ***Pegu*** anſwered, that he would haue his leaſt ſlaue ſubdue his ſubiect. Although they kept a ſtraight ſiege againſt ***Silon***, yet the Citie ſtood it out manfully. It hath beene an Imperiall Citie; the houſes are of timber, built high becauſe of the ouerflowing of the Riuer. In Winter euery houſe hath a Boat to tranſport their people from one ſide of the Riuer to the other: there are many houſes of poore people made vpon great plankes with edifices of wood or great canes built on them, which they guide whither they will, to buy and ſell any ſort of merchandiſe, which is exerciſed by women, who when a ſhip comes to that place, doe not vnlade it; but goe themſelues vpon theſe Rafts to negotiate, buy and ſell. The people of ***Silon*** are ***Gentiles***, as thoſe of ***Pegu***, they are white and beautifull; they feare not to bee ouercome by the King of ***Pegu*** after this manner; for his father brought them to his obedience, going in perſon, and accompanied with eight hundred thouſand men, neither had he taken it, if it had not beene by treaſon, by opening a Gate, there were many ***Portugals*** then taken priſoners, who were freed by the preſent King of ***Pegu*** with commendations for doing what the King of ***Silon*** commanded them. In the meane time there was a great fire kindled in a ſtreet of the ***Portugals*** in ***Pegu***, by the diuerſitie of winds which blew, it burned more then 3800. houſes, and ſome Pagods, and praying places: and becauſe it is a cuſtome, that the King of ***Pegu*** in ſuch caſes proceeds againſt thoſe which are authors of ſuch a fire, there was ſearch made who kindled the fire, and he was certified, that it was in the houſe of a ***Portugall*** Pilot which brought vs to the Citie. The King made no ſhew of iudging this to haue beene for malice: but we were in continuall feare of burning, and ſo much the rather, becauſe one of the Kings Diuiners told him, that if hee would haue the victorie of ***Silon***, hee muſt burne a Citie, as his father did; and therefore we doubted that hee would deſtroy this old Citie of ***Pegu***; but he was diſſwaded from it by the Prince his ſonne, who is very courteous and pleaſant, and much delighted in diſcharging Harquebuſſes, and to ſhoot in Bowes, hee is of great ſtature, and browne, as his father; when he goes abroad he is carried vp in a Palamkin very pompouſly (as his other three little brothers are alſo) vnder a Cloth of ſtate openly.

Inuaſion of *Siam*.

Moueable houſes.

See before in *Cæſar Frederik*, which was then in *Pegu*.

Deuilliſh counſell.

Our Author proceedeth in large diſcourſes of this Countrie, and the occurrents of that time, which (ſo much as is neceſſary) we haue in ſome of our other Peguan *Relaters,* Frederike, Fitch, *or the* Ieſuites, *and are therefore here omitted.*

Chap. VI.

The Voyage of Maſter Ralph Fitch *Merchant of* London *to* Ormus, *and ſo to* Goa *in the Eaſt* India, *to* Cambaia, Ganges, Bengala; *to* Bacola, *and* Chonderi, *to* Pegu, *to* Iamahay *in the Kingdome of* Siam, *and backe to* Pegu, *and from thence to* Malacca, Zeilan, Cochin, *and all the Coaſt of the Eaſt* India: *begun in the yeere of our Lord* 1583. *and ended* 1591.

* See Maſter *Newbery* his voyage to *Ormus. ſup. l. 9. c. 3. & 18.* I had thought to haue left out this voyage of Maſter *Fitch*, as being before publiſhed by Mr. *Hakluit* but ſeeing none other of our *Engliſh* trauellers haue ſeene diuers Countries here Diſcouered, for the better knowledge of him and them, I haue added it here alſo.

IN the yeere of our Lord 1583. I *Ralph Fitch* of *London* Merchant, being deſirous to ſee the Countries of the Eaſt *India*, in the companie of Maſter *Iohn Newberie* Merchant, (which * had beene at *Ormus* once before) of *William Leedes* Ieweller, and *Iames Storie* Painter, being chiefly ſet foorth by the right Worſhipfull Sir *Edward Osborne* Knight, and Maſter *Richard Staper* Citizens and Merchants of *London*, did ſhip my ſelfe in a Ship of *London* called the *Tygre*, wherein wee went for *Tripolis* in *Syria*: and from thence wee tooke the way for *Alepo*, which we went in ſeuen dayes with the Carouan. Being in *Alepo* and finding good companie, we went from thence to *Birra*, which is two dayes and a halfe trauell with Camels.

Birra.

Birra is a little Towne, but very plentifull of victuals: and neere to the wall of the Towne runneth the Riuer *Euphrates*. Here wee bought a Boate and agreed with a Maſter and Bargemen, for to goe to *Babilon*. Theſe Boates be but for one voyage; for the ſtreame doth runne ſo faſt downwards that they cannot returne. They carry you to a Towne which they call *Felugia*, and there you ſell the Boat for a little money, for that which coſt you fiftie at *Birra*, you ſell there for ſeuen or eight. From *Birra* to *Felugia* is ſixteene dayes iourney, it is not good that one Boat goe alone, for if it ſhould chance to breake, you ſhould haue much adoe to ſaue your goods from the *Arabians*, which bee alwayes thereabouts robbing: and in the Night when your Boates be made faſt, it is neceſſarie that you keepe good watch. For the *Arabians* that be Thieues, will come ſwimming and ſteale your goods and flee away, againſt which a Gunne is very good, for they doe feare it very much. In the Riuer of *Euphrates* from *Birra* to *Felugia*, there bee certaine places where you pay Cuſtome, ſo many *Medines* for a ſome or Camels lading, and certaine Raiſens and Sope, which is for the ſonnes of *Aboriſe*, which is Lord of the *Arabians* and all that great Deſart, and hath ſome Villages vpon the Riuer. *Felugia* where you vnlade your goods which come from *Birra*, is a little Village: from whence you goe to *Babilon* in a day.

Felugia.

Babilon (ſo vulgarly but falſely it is called) the true name is *Bagdet*, See *ſup. l. 9. c. 9.* touching it. *Babilon* is now *Babel* indeed, nothing but ruine and confuſion.

Babilon is a Towne not very great but very populous, and of great traffique of Strangers, for that it is the way to *Perſia*, *Turkia*, and *Arabia*: and from thence doe goe Carouans for theſe and other places. Here are great ſtore of victuals, which come from *Armenia* downe the Riuer of *Tygris*. They are brought vpon rafts made of Goat-skinnes blowne full of winde and bords layd vpon them: and thereupon they lade there goods which are brought downe to *Babilon*, which being diſcharged they open their skinnes, and carrie them backe by Camels, to ſerue another time. *Babilon* in times paſt did belong to the Kingdome of *Perſia*, but now is ſubiect to the *Turke*. Ouer againſt *Babilon* there is a very faire Village from whence you paſſe to *Babilon* vpon a long Bridge made of Boates, and tyed to a great Chayne of Iron, which is made faſt on either ſide of the Riuer. When any Boates are to paſſe vp or downe the Riuer, they take away certaine of the Boates vntill they be paſt.

The Tower of *Babel.*

The Tower of *Babell* is built on this ſide the Riuer *Tygris*, towards *Arabia* from the Towne about ſeuen or eight miles, which Tower is ruinated on all ſides, and with the fall thereof hath made as it were a little Mountaine, ſo that it hath no ſhape at all: it was made of Brickes dryed in the Sunne, and certaine Canes and leaues of the Palme tree layed betwixt the Brickes. There is no entrance to be ſeene to goe into it. It doth ſtand vpon a great Plaine betwixt the Riuers of *Euphrates* and *Tygris*.

Boyling Pitch continually iſſuing out of the earth.

By the Riuer *Euphrates*, two dayes iourney from *Babilon* at a place called *Ait*, in a Field neere vnto it, is a ſtrange thing to ſee: a mouth that doth continually throw foorth againſt the ayre boyling Pitch with a filthy ſmoake: which Pitch doth runne abroad into a great field which is alwayes full thereof. The *Moores* ſay that it is the mouth of Hell. By reaſon of the great quantitie of it, the men of that Countrey doe pitch their Boats two or three inches thicke on the out-ſide, ſo that no water doth enter into them. Their Boates bee called *Danec*. When there is great ſtore of water in *Tygris*, you may goe from *Babilon* to *Baſora* in eight or nine dayes: if there be ſmall ſtore it will coſt you the more dayes.

Baſora in times paſt was vnder the *Arabians*, but now is ſubiect to the *Turke*. But ſome of them the *Turke* cannot ſubdue, for that they hold certaine Ilands in the Riuer *Euphrates*, which the *Turke* cannot winne of them. They be Thieues all and haue no ſetled dwelling, but remoue from place to place with their Camels, Goates, and Horſes, Wiues and Children and all. They haue large blew Gownes, their Wiues eares and noſes are ringed very full of rings of Copper and Siluer, and they weare rings of Copper about their legs.

Baſora ſtandeth neere the Gulfe of *Perſia*, and is a Towne of great trade of Spices and Drugs which come from *Ormus*. Alſo there is great ſtore of Wheat, Rice, and Dates growing thereabout, wherewith they ſerue *Babilon* and all the Countrey, *Ormus*, and all the parts of *India*. I went from *Baſora* to *Ormus* downe the Gulfe of *Perſia*, in a certaine ſhip made of bordes, and ſowed together with Cayro, which is threed made of the huske of *Cocoes*, and certaine Canes or ſtraw leaues ſowed vpon the ſeames of the bordes which is the cauſe that they leake very much. And ſo hauing *Perſia* alwayes on the left hand, and the Coaſt of *Arabia* on the right hand wee paſſed many Ilands, and among others, the famous Iland *Baharim*, from whence come the beſt Pearles which be round and Orient.

Ormus.

Ormus is an Iland in circuit about fiue and twentie or thirtie miles, and is the dryeſt Iland in the world: for there is nothing growing in it but onely Salt; for their water, wood, or victuals, and all things neceſſary come out of *Perſia*, which is about twelue miles from thence. All thereabout be very fruitfull, from whence all kind of victuals are ſent vnto *Ormus*. The *Portugals* haue a Caſtle * here which ſtandeth neere vnto the ſea, wherein there is a Captaine for the King of *Portugall*, hauing vnder him a conuenient number of Souldiers, whereof ſome part remaine in the Caſtle, and ſome in the Towne. In this Towne are Merchants of all Nations, and many *Moores* and *Gentiles*. Here is very great trade of all ſorts of Spices, Drugs, Silke, cloth of Silke, fine Tapeſtrie of *Perſia*, great ſtore of Pearles which come from the Ile of *Baharim*, and are the beſt Pearles of all others, and many Horſes of *Perſia*, which ſerue all *India*. They haue a *Moore* to their King which is choſen and gouerned by the *Portugals*. Their Women are very ſtrangely attired, wearing on their Noſes, Eares, Neckes, armes and legges, many rings ſet with Iewels, and lockes of Siluer and Gold in their eares, and a long barre of gold vpon the ſide of their Noſes. Their Eares with the weight of their Iewels be worne ſo wide, that a man may thruſt three of his fingers into them. Here very ſhortly after our arriuall wee were put in Priſon, and had part of our goods taken from vs by the Captaine of the Caſtle, whoſe name was *Don Mathias de Albuquerque*; and from hence the eleuenth of October hee ſhipped vs and ſent vs for *Goa* vnto the Vice-roy, which at that time was *Don Franciſco de Maſcarenhas*. The ſhip wherein wee were imbarked for *Goa* belonged to the Captaine, and carried one hundred twentie and foure Horſes in it. All Merchandize carried to *Goa* in a ſhip wherein are Horſes, pay no Cuſtome in *Goa*. The Horſes pay cuſtome, the goods pay nothing; but if you come in a ſhip which bringeth no Horſes, you are then to pay eight in the hundred for your goods. The firſt Citie of *India* that wee arriued at vpon the fifth of Nouember, after wee had paſſed the Coaſt of *Zindi*, is called *Diu*, which ſtandeth in an Iland in the Kingdome of *Cambaia*, and is the ſtrongeſt Towne that the *Portugals* haue in thoſe parts. It is but little, but well ſtored with Merchandize; for here they lade many great ſhips with diuers commodities for the ſtraights of *Mecca*, for *Ormus*, and other places, and theſe bee ſhips of the *Moores* and of *Chriſtians*. But the *Moores* cannot paſſe, except they haue a Paſport from the *Portugals*.

* *Imo habui Chreme*, The *Perſians* haue lately taken it.

Faſhions of *Ormus*.

* If there bee twentie.

Diu.

Cambaietta is the chiefe Citie of that Prouince, which is great and very populous, and fairely builded for a Towne of the *Gentiles*: but if there happen any Famine, the people will ſell their Children for very little. The laſt King of *Cambaia* was *Sultan Badu*, which was killed at the ſiege of *Diu*, and ſhortly after his Citie was taken by the great *Mogor*, which is the King of *Agra* and of *Delli*, which are fortie dayes iourney from the Countrey of *Cambaia*. Here the Women weare vpon their armes infinite numbers of rings made of Elephants teeth, wherein they take ſo much delight, that they had rather bee without their meat then without their Bracelets. Going from *Diu* wee come to *Daman*, the ſecond Towne of the *Portugals* in the Countrey of *Cambaia*, which is diſtant from *Diu* fortie leagues. Here is no trade but of Corne and Rice. They haue many Villages vnder them which they quietly poſſeſſe in time of Peace, but in time of Warre the enemie is maſter of them. From thence wee paſſed by *Baſaim*, and from *Baſaim* to *Tana*, at both which places is ſmall trade but onely of Corne and Rice.

Daman.

Baſaim.
Tana.

Chaul.

The tenth of Nouember, wee arriued at *Chaul* which ſtandeth in the firme land. There bee two Townes, the one belonging to the *Portugals*, and the other to the *Moores*. That of the *Portugals* is neereſt to the Sea, and commandeth the Bay, and is walled round about. A little aboue that, is the Towne of the *Moores* which is gouerned by a *Moore* King called *Xa-Maluco*. Heere is great traffique for all ſorts of Spices, and Drugges, Silke, and cloth of Silke, Sandales, Elephants teeth, and much *China* worke, and much Sugar which is made of the Nut called *Gagara*: the Tree is called the Palmer: which is the profitableſt Tree in the world: it doth alwayes beare fruit, and doth yeeld Wine, Oyle, Sugar, Vineger, Cordes, Coles, of the leaues are made Thatch for the houſes, Sayles for ſhips, Mats to ſit or lie on: of the branches they make their Houſes, and broomes to ſweepe, of the Tree wood for ſhips. The wine doth iſſue out of the top of the tree. They cut a branch of a bough and binde it hard, and hang an earthen pot vpon it, which they emptie euery morning and euery euening, and ſtill it and put in certaine

Coco-tree.

Kine-deuotion *Pythagorian* ſuperſtition.

Mad reaſon of burning the Dead.

dried Raiſins, and it becommeth very ſtrong Wine in ſhort time. Hitherto many ſhips come from all parts of *India, Ormus*, and from *Mecca* : heere bee many *Moores* and *Gentiles*. They haue a very ſtrange order among them, they worſhip a Cow, and eſteeme much of the Cowes dung to paint the walls of their houſes. They will kill nothing not ſo much as a Louſe: for they hold it a ſinne to kill any thing. They eate no fleſh, but liue by Roots, and Rice, and Milke. And when the husband dyeth his wife is burned with him, if ſhee be aliue : if ſhee will not, her head is ſhauen, and then is neuer account made of her after. They ſay if they ſhould bee buried, it were a great ſinne, for of their bodies there would come many Wormes and other vermine, and when their bodies were conſumed, thoſe Wormes would lacke ſuſtenance, which were a ſinne, therefore they will bee burned. In *Cambaia* they will kill nothing, nor haue any thing killed : in the Towne they haue Hoſpitals to keepe lame Dogs and Cats, and for Birds. They will giue meate to the Ants.

Goa.

Idalcan.

Biſapor.

This was the twentieth of Nouember.

Goa is the moſt principall Citie which the *Portugals* haue in *India*, wherein the Vice-roy remaineth with his Court. It ſtandeth in an Iland, which may be fiue and twentie or thirtie miles about. It is a fine Citie, and for an *Indian* Towne very faire. The Iland is very faire, full of Orchards and Gardens, and many Palmer trees, and hath ſome Villages. Here be many Merchants of all Nations. And the Fleet which commeth euery yeere from *Portugall*, which be foure, fiue, or ſixe great ſhips, commeth firſt hither. And they come for the moſt part in September, and remaine there fortie or fiftie dayes; and then goe to *Cochin*, where they lade their Pepper for *Portugall*. Oftentimes they lade one in *Goa*, the reſt goe to *Cochin*, which is from *Goa* an hundred leagues Southward. *Goa* ſtandeth in the Countrey of *Hidalcan*, who lyeth in the Countrey ſixe or ſeuen dayes iourney. His chiefe Citie is called *Biſapor*. At our comming we were caſt into Priſon, and examined before the Iuſtice and demanded for Letter, and were charged to bee ſpies, but they could proue nothing by vs. Wee continued in Priſon vntill the two and twentie of December, and then wee were ſet at libertie, putting in ſureties for two thouſand Duckets not to depart the Towne; which ſureties Father *Stephens* an Engliſh *Ieſuite* which wee found there, and another religious man a friend of his procured for vs. Our ſureties name was *Andreas Taborer*, to whom we payd two thouſand one hundred and fiftie Duckets, and ſtill he demanded more : whereupon we made ſute to the Vice-roy and Iuſtice to haue our money again, conſidering that they had had it in their hands neere fiue moneths and could proue nothing againſt vs. The Viceroy made vs a very ſharpe anſwer, and ſaid we ſhould bee better ſifted before it were long, and that they had further matter againſt vs.

They fled from *Goa*. See hereof *Linſchoten in fine lib.* 1.

Bellergan a Towne.

Biſapor.

Gulconda.

Apparell.

Whereupon wee preſently determined rather to ſeeke our liberties, then to bee in danger for euer to be Slaues in the Countrey, for it was told vs wee ſhould haue the Strapado. The fifth day of Aprill 1585. in the morning wee ranne from thence. And being ſet ouer the Riuer, we went two daies on foot not without feare, not knowing the way nor hauing any guide, for we durſt truſt none. One of the firſt Townes which we came vnto, is called *Bellargan*, where there is a great Market kept of Diamants, Rubies, Saphires, and many other ſoft Stones. From *Bellergan* wee went to *Biſapor*, which is a very great Towne where the King doth keepe his Court. He hath many *Gentiles* in his Court and they be great Idolaters. And they haue their Idols ſtanding in the Woods, which they call *Pagodes*. Some bee like a Cow, ſome like a Monkie, ſome like Buffles, ſome like Peacockes, and ſome like the Diuell. Here bee very many Elephants which they goe to warre withall. Here they haue good ſtore of Gold and Siluer : their houſes are of ſtone very faire and high. From hence we went for *Gulconda*, the King whereof is called *Cutup de laſbach*. Here, and in the Kingdome of *Hidalcan*, and in the Countrey of the King of *Decan*, be the Diamants found of the olde water. It is a very faire Towne, pleaſant, with faire houſes of Bricke and Timber, it aboundeth with great ſtore of Fruits and freſh water. Here the men and the women doe goe with a cloth bound about their middles, without any more apparell. We found it here very hote.

Maſulipatan. See *ſup. lib.* 3. *c. vlt.* of Engliſh trade there.

Seruidore.

Bellaport.

Strange Marriages.

The Winter beginneth here about the laſt of May. In theſe parts is a Port or Hauen called *Maſulipatan*, which ſtandeth eight dayes iourney from hence toward the Gulfe of *Bengala*, whether come many ſhips out of *India*, *Pegu*, and *Sumatra*, very richly laden with Pepper, Spices, and other commodities. The Countrey is very good and fruitfull. From thence I went to *Seruidore*, which is a fine Countrey, and the King is called, *The King of Bread*. The houſes here bee all thatched and made of Lome. Here be many *Moores* and *Gentiles*, but there is ſmall Religion among them. From thence I went to *Bellapore*, and ſo to *Barrampore*, which is in the Countrey of *Zelabdim Echebar*. In this place their money is made of a kind of Siluer round and thicke, to the value of twentie pence, which is very good ſiluer. It is maruellous great and a populous Countrey. In their Winter which is in Iune, Iuly, and Auguſt, there is no paſſing in the ſtreets but with Horſes, the waters bee ſo high. The houſes are made of lome and thatched. Here is great ſtore of Cotton-cloth made, and painted clothes of Cotton-wooll : here groweth great ſtore of Corne and Rice. We found Marriages great ſtore both in Towne and Villages in many places where wee paſſed, of Boyes of eight or ten yeeres, and Girles of fiue or ſixe yeeres old. They both doe ride vpon one Horſe very trimly decked, and are carried through the

Towne with great piping and playing, and ſo returne home and eat of a Banquet made of Rice and Fruits, and there they dance the moſt part of the night, and ſo make an end of the marriage. They lie not together vntill they bee ten yeeres old. They ſay they marrie their Children ſo young, becauſe it is an order, that when the man dyeth, the woman muſt be burned with him: ſo that if the Father die, yet they may haue a Father in law to helpe to bring vp the Children which be married: and alſo that they will not leaue their Sonnes without Wiues, nor their Daughters without Husbands.

From thence we went to *Mandoway*, which is a verie ſtrong Towne. It was beſieged twelue yeeres by *Zelabdim Echebar*, before hee could winne it. It ſtandeth vpon a verie great high Rocke as the moſt part of their Caſtles doe, and was of a very great circuit. From hence wee went to *Vgim* and *Serringe*, where we ouertooke the Ambaſſadour of *Zelabdim Echebar* with a maruellous great companie of men, Elephants, and Camels. Here is great trade of Cotton and Cloth made of Cotton, and great ſtore of Drugs. From thence we went to *Agra*, paſſing many Riuers, which by reaſon of the raine were ſo ſwollen, that we waded and ſwamme oftentimes for our liues. *Agra* is a very great Citie and populous, built with ſtone, hauing faire and large ſtreets, with a faire Riuer running by it, which falleth into the Gulfe of *Bengala*. It hath a faire Caſtle and a ſtrong, with a very faire Ditch. Here bee many *Moores* and *Gentiles*, the King is called *Zelabdim Echebar*: the people for the moſt part call him *The great Mogor*. From thence we went for *Fatepore*, which is the place where the King kept his Court. The Towne is greater then *Agra*, but the houſes and ſtreets bee not ſo faire. Here dwell many people both *Moores* and *Gentiles*. The King hath in *Agra* and *Fatepore*, as they doe credibly report, one thouſand Elephants, thirtie thouſand Horſes, one thouſand and foure hundred tame Deere, eight hundred Concubines: ſuch ſtore of Ounces, Tygres, Buffles, Cockes and Hawkes, that is very ſtrange to ſee. He keepeth a great Court, which they call *Dericcan*. *Agra* and *Fatepore* are two very great Cities, either of them much greater then *London*, and very populous. Betweene *Agra* and *Fatepore* are twelue miles, and all the way is a Market of victuals and other things, as full as though a man were ſtill in a Towne, and ſo many people as if a man were in a Market. They haue many fine Carts, and many of them carued and gilded with Gold, with two wheeles which bee drawne with two little Bulls about the bigneſſe of our great Dogs in *England*, and they will runne with any Horſe, and carrie two or three men in one of theſe Carts: they are couered with Silke or very fine cloth, and bee vſed here as our Coaches be in *England*. Hither is great reſort of Merchants from *Perſia*, and out of *India*, and very much Merchandize of Silke and Cloth, and of precious Stones, both Rubies, Diamants, and Pearles. The King is appareled in a white Cabie made like a Shirt tyed with ſtrings on the one ſide, and a little cloth on his head, coloured oftentimes with red or yellow. None come into his houſe but his Eunuches which keepe his women.

Mandoa, or *Mandoway*, a very ſtrong Towne.

Vgini.

Agra a great Citie.

Zeb. Echebar the great *Mogor*; Father to *Selim* which now raigneth, of whom ſee *ſup. l. 3, & 4.* in *Hawkins. Finch* & Sir *Tho. Roe, &c.*

Buls draw Coches or Carts.

Here in *Fatepore* wee ſtayed all three vntill the eight and twentieth of September 1585. and then Maſter *Iohn Newberie* tooke his iourney toward the Citie of *Labor*, determining from thence to goe for *Perſia*, and then for *Aleppo* or *Conſtantinople*, whether hee could get ſooneſt paſſage vnto; and directed me to goe to for *Bengala* and for *Pegu*, and did promiſe me, if it pleaſed God, to meet me in *Bengala* within two yeeres with a ſhip out of *England*. I left *William Leades* the Ieweller, in ſeruice with the King *Zelabdim Echebar* in *Fatepore*, who did entertayne him verie well, and gaue him an Houſe and fiue Slaues, an Horſe, and euery day ſixe *S. S.* in money.

Newberies iourney in which it ſeemeth he died, vnknown how or where.

Will. Leades ſerued the King of *Cambaia*.

I went from *Agra* to *Satagam* in *Bengala*, in the companie of one hundred and fourescore Boates laden with Salt, *Opium*, Hinge, Lead, Carpets, and diuers other commodities downe the Riuer *Iemena*. The chiefe Merchants are *Moores* and *Gentiles*. In theſe Countries they haue many ſtrange Ceremonies. The *Bramenes* which are their Prieſts, come to the water and haue a ſtring about their necks made with great ceremonies, & lade vp water with both their hands, and turne the ſtring firſt with both their hands within, and then one arme after the other out. Though it be neuer ſo cold, they will waſh themſelues in cold water or in warme. Theſe *Gentiles* will eate no Fleſh, nor kill any thing. They liue with Rice, Butter, Milke, and Fruits. They pray in the water naked, and dreſſe their meat and eate it naked, and for their penance they lie flat vpon the earth, and riſe vp and turne themſelues about thirtie or fortie times, and vſe to heaue vp their hands to the Sunne, and to kiſſe the earth, with their armes and legs ſtretched along out, and their right leg alwayes before the left. Euery time they lie downe, they make a ſcore on the ground with their finger, to know when their ſtint is finiſhed. The *Bramenes* marke themſelues in the foreheads, eares, and throats, with a kind of yellow geare which they grind, and euery morning they doe it. And they haue ſome old men which goe in the ſtreets with a boxe of yellow Powder, and marke men on their heads and neckes as they meet them. And their wiues doe come by ten, twentie, and thirtie together, to the water ſide ſinging, and there doe waſh themſelues, and then vſe their Ceremonies, and marke themſelues in their foreheads and faces, and carrie ſome with them, and ſo depart ſinging. Their Daughters bee married, at, or before the age of ten yeeres. The men may haue ſeuen wiues. They be a kind of craftie

The ſuperſtitious Ceremonies of the *Bramenes*, like thoſe of the antient *Gymnoſopgiſts* in *Strabo*, &c.

Deuotions (as on Beads) more by tale then by weight

Polygamy.

people, worſe then the *Iewes.* When they ſalute one another, they heaue vp their hands to their heads, and ſay, *Rame, Rame.*

Prage.
Ganges.
Tygris.
Holy holy Beggers.

From *Agra* I came to *Prague,* where the Riuer *Iemena* entreth into the mightie Riuer *Ganges,* and *Iemena* loſeth his name. *Ganges* commeth out of the Northweſt, and runneth Eaſt into the Gulfe of *Bengala.* In thoſe parts there are many Tygres, and many Partridges and Turtle-doues, and much other Fowle. Here be many Beggers in theſe Countries which goe naked, and the people make great account of them: they call them *Scheſche.* Here I ſaw one which was a Monſter among the reſt. He would haue nothing vpon him, his beard was very long, and with the haire of his head hee couered his priuities. The nailes of ſome of his fingers were two inches long, for he would cut nothing from him, neither would he ſpeake. He was accompanied with eight or ten, and they ſpake for him. When any man ſpake to him, he would lay his hand vpon his breſt and bowe himſelfe, but would not ſpeake. Hee would not ſpeake to the King. We went from *Prague* downe *Ganges,* the which is here very broad. Here is great ſtore of Fiſh of ſundrie ſorts, and of wild Fowle, as of Swannes, Geeſe, Cranes, and many other things. The Countrey is very fruitfull and populous. The men for the moſt part haue their faces ſhauen, and their heads very long, except ſome which be all ſhauen ſaue the crowne: and ſome of them are as though a man ſhould ſet a diſh on their heads, and ſhaue them round, all but the crowne. In this Riuer of *Ganges* are many Ilands. His water is very ſweet and pleaſant, and the Countrey adioyning very fruitfull.

Ganges water.

Bannaras.

A Pilgrimage of the *Gentiles* to the Riuer *Ganges.*
Images.

From thence we went to *Bannaras* which is a great Towne, and great ſtore of Cloth is made there of Cotton, and *Shaſhes* for the *Moores.* In this place they bee all *Gentiles,* and be the greateſt Idolaters that euer I ſaw. To this Towne come the *Gentiles* on Pilgrimage out of farre Countries. Here alongſt the waters ſide, bee very many faire houſes, and in all of them, or for the moſt part they haue their Images ſtanding, which bee euill fauoured, made of ſtone and wood, ſome like Lyons, Leopards, and Monkies, ſome like Men and Women, and Peacockes, and ſome like the Diuell with foure armes & foure hands. They ſit croſſe legged, ſome with one thing in their hands, and ſome another, and by breake of day and before, there are men and women which come out of the Towne and waſh themſelues in *Ganges.* And there are diuers old men, which vpon places of earth made for the purpoſe, ſit praying, and they giue the people three or foure ſtrawes, which they take and hold them betweene their fingers when they waſh themſelues: and ſome ſit to marke them in the foreheads, and they haue in a cloth a little Rice, Barlie, or money, which, when they haue waſhed themſelues, they giue to the old men which ſit there praying. Afterwards they goe to diuers of their Images, and giue them of their Sacrifices. And when they giue, the old men ſay certaine prayers, and then is all holy. And in diuers places there ſtandeth a kind of Image which in their language they call *Ada.* And they haue diuers great ſtones carued, whereon they powre water, & throw thereupon ſome Rice, Wheat, Barley, and ſome other things. This *Ada* hath foure hands with clawes. Moreouer, they haue a great place made of Stone like to a Well with ſteps to goe downe; wherein the water ſtandeth very foule and ſtinketh: for the great quantitie of Flowers, which continually they throw into it, doe make it ſtinke. There be alwayes many people in it: for they ſay when they waſh themſelues in it, that their ſinnes be forgiuen them, becauſe God, as they ſay, did waſh himſelfe in that place. They gather vp the ſand in the bottome of it, and ſay it is holy.

Ada an Idoll, it may ſeeme, of *Adam,* whom ſome haue dreamed to haue both ſexes, with foure hands, &c. after diuided into Male and Female.

They neuer pray but in the water, and they waſh themſelues ouer head, and lade vp water with both their hands, and turne themſelues about, and then they drinke a little of the water three times, and ſo goe to their Gods which ſtand in thoſe houſes. Some of them will waſh a place which is their length, and then will pray vpon the earth with their armes and legges at length out, and will riſe vp and lie down, and kiſſe the ground twentie or thirtie times, but they will not ſtirre their right foot. And ſome of them will make their Ceremonies with fifteene or ſixteene pots little and great, and ring a little Bell when they make their mixtures ten or twelue times: and they make a circle of water round about their pots and pray, and diuers ſit by them, and one that reacheth them their Pots: and they ſay diuers things ouer their pots many times, and when they haue done, they goe to their Gods, and ſtrow their Sacrifices which they thinke are very holy, and marke many of them which ſit by, in the foreheads, which they take as a great gift. There come fiftie and ſometime an hundred together, to waſh them in this Well, and to offer to theſe Idols. They haue in ſome of theſe Houſes their Idols ſtanding, and one ſitteth by them in warme weather with a fanne to blow winde vpon them. And when they ſee any companie comming, they ring a little Bell which hangeth by them, and many giue their almes, but eſpecially thoſe which come out of the Countrey. Many of them are blacke and haue clawes of braſſe with long nayles, & ſome ride vpon Peacocks & other Fowles which bee euill fauoured, with long hawkes bills, and ſome like one thing and ſome another, but none with a good face. Among the reſt there is one which they make great account of: for they ſay hee giueth them all things both food and apparell, and one ſitteth alwayes by him with a fanne to make winde towards him.

Idolatrous rites.

Funerals by burning.

Here ſome bee burned to aſhes, ſome ſcorched in the fire and throwne into the water, and

Dogs and Foxes doe preſently eate them. The Wiues here doe burne with their Husbands when they die, if they will not, their heads be ſhauen, and neuer account is made of them afterward. The people goe all naked ſaue a little cloth bound about their middle. Their women haue their neckes, armes and eares decked with rings of Siluer, Copper, Tinne, and with round hoopes made of Iuorie, adorned with Amber ſtones, and with many Agats, and they are marked with a great ſpot of red in their foreheads, and a ſtroke of red vp to the crowne, and ſo it runneth three manner of wayes. In the Winter, which is our May, the men weare quilted Gownes of cotton like to our Mattraces and quilted Caps like to our great Grocers morters, with a ſlit to looke out at, and ſo tyed downe beneath their eares. If a man or a woman be ſicke and like to die, they will lay him before their Idols all night, and that ſhall helpe him or make an end of him. And if he doe not mend that night, his friends will come and ſit with him a little and crie, and afterwards will carrie him to the waters ſide, and ſet him vpon a little raft made of reeds, and ſo let him goe downe the Riuer. When they bee married the man and the woman come to the water ſide, and there is an old man which they call a *Bramane*, that is, a Prieſt, a Kow, and a Calfe, and a Kow with Calfe. Then the Man and the Woman, the Kow and Calfe, and the old man goe into the water together, and they giue the old man a white cloth of foure yards long, and a baſket croſſe-bound with diuers things in it: the cloth hee layeth vpon the backe of the Kow, and then he taketh the Kow by the end of the tayle, and ſayeth certaine words: and ſhee hath a Copper or a Braſſe pot full of water, and the man doeth hold his hand by the old mans hand, and the wiues hand by her huſbands, and all haue the Kow by the tayle, and they powre water out of the pot vpon the Kowes tayle, and it runneth through all their hands, and they lade vp water with their hands, and then the old man doeth tye him and her together by their clothes. Which done, they goe round about the Kow and Calfe, and then they giue ſomwhat to the poore which be alwaies there, and to the *Bramane* or Prieſt they giue one Kow and Calfe, and afterward goe to diuers of their Idols and offer money, and lie downe flat vpon the ground and kiſſe it diuers times, and then goe their way. Their chiefe Idols be blacke and euill-fauored, their mouthes monſtrous, their eares gilded, and full of Iewels, their teeth and eyes of Gold, Siluer, and Glaſſe, ſome hauing one thing in their hands, and ſome another. You may not come into the houſes where they ſtand, with your ſhooes on. They haue continually Lampes burning before them.

Apparell.

Fooliſh phyſick

Marriage rites.

This tying of new married folks together by the clothes, was vſed by the *Mexicans* in old time.

Vgly Idols.

From *Bannaras* I went to *Patenaw* downe the Riuer *Ganges*: where in the way wee paſſed many faire Townes, and a Countrie very fruitfull: and many very great Riuers doe enter into *Ganges*, and ſome of them as great as *Ganges*, which cauſe *Ganges* to be of a great bredth, and ſo broad that in the time of raine you cannot ſee from one ſide to the other. Theſe *Indians* when they be ſcorched and throwne into the water, the men ſwimme with their faces downewards, the women with their faces vpwards, I thought they tyed ſomething to them to cauſe them to doe ſo: but they ſay no. There bee very many Thieues in this Countrie, which bee like to the *Arabians*: for they haue no certaine abode, but are ſometime in one place, and ſometime in another. Here the women be ſo decked with Siluer and Copper, that it is ſtrange to ſee, they vſe no ſhooes by reaſon of the rings of Siluer and Copper which they weare on their toes. Here at *Patanaw* they finde Gold in this manner. They dig deepe pits in the earth, and waſh the earth in great bolls, and therein they find the Gold, and they make the pits round about with bricke, that the earth fall not in. *Patanaw* is a very long and a great Towne. In times paſt it was a Kingdome, but now it is vnder *Zelabdim Echebar* the Great *Mogor*. The Men are tall and ſlender, and haue many old folkes among them: the Houſes are ſimple, made of earth, and couered with ſtraw, the Streets are very large. In this Towne there is a trade of Cotton, and cloth of Cotton, much Sugar, which they carrie from hence to *Bengala* and *India*, very much Opium, and other commodities. Hee that is chiefe here vnder the King, is called *Tipperdas*, and is of great account among the people. Here in *Patanaw* I ſaw a diſſembling Prophet which ſate vpon an Horſe in the Market place, and made as though he ſlept, and many of the people came and touched his feet with their hands, and then kiſſed their hands. They tooke him for a great man, but ſure he was a laſie lubber. I left him there ſleeping. The people of theſe Countries be much giuen to ſuch prating and diſſembling hypocrites.

Patenaw.

Bredth of *Ganges* in time of raine beyond kenne.

Prides puniſhment.

Gold found, how.

Falſe Prophet.

From *Patanaw* I went to *Tanda*, which is in the Land of *Gouren*. It hath in times paſt beene a Kingdome, but now is ſubdued by *Zelabdim Echebar*. Great trade and traffique is here of Cotton, and of cloth of Cotton. The people goe naked with a little cloth bound about their waſte. It ſtandeth in the Countrie of *Bengala*. Here be many Tigres, wilde Buffes, and great ſtore of wilde Fowle: they are very great Idolaters. *Tanda* ſtandeth from the Riuer *Ganges* a league, becauſe in times paſt, the Riuer flowing ouer the bankes in time of raine did drowne the Countrie and many Villages, and ſo they doe remaine. And the old way which the Riuer *Ganges* was wont to runne, remaineth drie, which is the occaſion that the Citie doeth ſtand ſo farre from the water. From *Agra* downe the Riuer *Iemena*, and downe the Riuer *Ganges*, I was fiue moneths comming to *Bengala*, but it may be ſayled in much ſhorter time.

Tanda in *Gouren.*

Fiue moneths paſſage.

I went from *Bengala* into the Countrie of *Couche*, which lieth fiue and twenty dayes iour-

Couche.

ney

Countrie ſet with Canes.

Pythagorean Gentiliſme.

ney Northwards from *Tanda*. The King is a *Gentile*, his name is *Suckel Counſe:* his Countrie is great, and lieth not farre from *Cauchin China*; for they ſay they haue Pepper from thence. The Port is called *Cacchegate*. All the Countrie is ſet with Bambos or Canes made ſharpe at both the ends and driuen into the earth, and they can let in the water and drowne the ground aboue knee deepe, ſo that Men nor Horſes can paſſe. They poiſon all the waters if any warres bee. Here they haue much Silke and Muske, and cloth made of Cotton. The people haue eares which be maruelous great of a ſpanne long, which they draw out in length by deuices when they bee young. Here they be all *Gentiles*, and they will kill nothing. They haue Hoſpitals for Sheepe, Goats, Dogs, Cats, Birds, and for all other liuing creatures. When they be old and lame they keepe them vntill they die. If a man catch or buy any quicke thing in other places and bring it thither, they will giue him money for it, or other victuals, and keepe it in their Hoſpitals, or let it goe. They will giue meat to the Ants. Their ſmall money is Almonds, which oftentimes they vſe to eate.

In *Mexico* they vſe likewiſe for ſmall money the fruit *Cacao*, which are like Almonds.

Hugeli.

Torto Angeli.

Orixa.

The like cloth may be made of the long graſſe in *Virginia.*

Satagam.

Ganges water precious.

Tippara or *Porto Grande.*

* *Arracan.*

From thence I returned to *Hugeli*, which is the place where the *Portugals* keepe in the Countrie of *Bengala* which ſtandeth in 23. degrees of Northerly latitude, and ſtandeth a league from *Satagan:* they call it *Porto Piqueno*. We went through the Wilderneſſe, becauſe the right way was full of thieues, where we paſſed the Countrie of *Gouren*, where we found but few Villages, but almoſt all Wilderneſſe, and ſaw many Buffes, Swine and Deere, Graſſe longer then a man, and very many Tigres. Not farre from *Porto Piqueno* South-weſtward, ſtandeth an Hauen which is called *Angeli*, in the Countrie of *Orixa*. It was a Kingdome of it ſelfe, and the King was a great friend to ſtrangers. Afterwards it was taken by the King of *Patan*, which was their neighbour, but he did not enioy it long, but was taken by *Zelabdim Echebar*, which is King of *Agra*, *Delli*, and *Cambaia*. *Orixa* ſtandeth ſixe dayes iourney from *Satagan* South-weſtward. In this place is very much Rice, and cloth made of Cotton, and great ſtore of cloth which is made of Graſſe, which they call *Yerua*, it is like a Silke. They make good cloth of it which they ſend for *India*, and diuers other places. To this Hauen of *Angeli* come euery yeere many ſhips out of *India*, *Negapatan*, *Sumatra*, *Malacca*, and diuers other places; and lade from thence great ſtore of Rice, and much cloth of Cotton wooll, much Sugar, and long Pepper, great ſtore of Butter and other victuals for *India*. *Satagam* is a faire Citie for a Citie of the *Moores*, and very plentifull of all things. Here in *Bengala* they haue euery day in one place or other a great Market which they call *Chandeau*, and they haue many great Boats which they call *Pericoſe*, wherewithall they goe from place to place and buy Rice, and many other things: theſe Boats haue foure and twenty or ſixe and twenty Oares to rowe them, they be great of burthen, but haue no couerture. Here the *Gentiles* haue the water of *Ganges* in great eſtimation, for hauing good water neere them, yet they will fetch the water of *Ganges* a great way off, and if they haue not ſufficient to drinke, they will ſprinkle a little on them, and then they thinke themſelues well. From *Satagam* I trauelled by the Countrie of the King of *Tippara* or *Porto Grande*, with whom the *Mogores* or *Mogen* haue almoſt continuall warres. The *Mogen* which be of the Kingdome of *Recon* * and *Rame*, be ſtronger then the King of *Tippara*, ſo that *Chatigan* or *Porto Grande* is oftentimes vnder the King of *Recon*.

Bottanter a great northern Countrie.

Merchants of *China*, *Muſcouie* and *Tartarie*.

Large eares. Theſe ſeem to be the mountaines of *Imaus* called by the People *Cumao*.

The apparell of the *Tartarie* Merchants.

Kow tayles in great requeſt.

There is a Countrie foure dayes iourney from *Conche* before mentioned, which is called *Bottanter*, and the Citie *Bottia*, the King is called *Dermain*; the people whereof are very tall and ſtrong, and there are Merchants which come out of *China*, and they ſay out of *Muſcouia* or *Tartarie*. And they come to buy Muske, Cambals, Agats, Silke, Pepper, and Saffron like the Saffron of *Perſia*. The Countrie is very great, three moneths iourney. There are very high Mountaines in this Countrie, and one of them ſo ſteepe, that when a man is ſixe dayes iourney off it he may ſee it perfectly. Vpon theſe Mountaines are people which haue eares of a ſpanne long: if their eares be not long they call them Apes. They ſay that when they bee vpon the Mountaines, they ſee ſhips in the Sea ſayling to and fro; but they know not from whence they come, nor whither they goe. There are Merchants which come out of the Eaſt, they ſay, from vnder the Sunne, which is from *China*, which haue no beards, and they ſay there it is ſomthing warme. But thoſe which come from the other ſide of the Mountaines, which is from the North, ſay there it is very cold. Theſe Northerne Merchants are apparelled with woollen Cloth and Hats, white Hoſen cloſe, and Boots which bee of *Muſcouia* or *Tartarie*. They report that in their Countrie they haue very good Horſes, but they bee little: ſome men haue foure, fiue, or ſixe hundred Horſes and Kine: they liue with Milke and Fleſh. They cut the tayles of their Kine, and ſell them very deare, for they be in great requeſt, and much eſteemed in thoſe parts. The haire of them is a yard long, the rumpe is aboue a ſpanne long: they vſe to hang them for brauerie vpon the heads of their Elephants: they be much vſed in *Pegu* and *China:* they buy and ſell by ſcores vpon the ground. The people be very ſwift on foot.

Bacola.

Houſes and apparell.

From *Chatigan* in *Bengala*, I came to *Bacola*; the King whereof is a *Gentile*, a man very well diſpoſed, and delighteth much to ſhoot in a Gunne. His Countrie is very great and fruitfull, and ſtore of Rice, much Cotton cloth, and cloth of Silke. The Houſes be very faire and high builded, the Streets large, the People naked, except a little cloth about their waſte. The Women weare great ſtore of ſiluer hoopes about their neckes and armes, and their legs are ringed with Siluer and Copper, and rings made of Elephants teeth.

Serrepore.

From *Bacola* I went to *Serrepore* which ſtandeth vpon the Riuer of *Ganges*, the King is called *Chondery*. They be all hereabout Rebels againſt the King *Zelabdim Echebar:* for here are ſo many Riuers and Ilands, that they flee from one to another, whereby his Horſemen cannot preuaile againſt them. Great ſtore of Cotton cloth is made here.

Sinnergan.

Houſes how made to preuent Tigres.

Pythagoreans.

Sinnergan is a Towne ſixe leagues from *Serrepore*, where there is the beſt and fineſt cloth made of Cotton that is in all *India*. The chiefe King of all theſe Countries is called *Iſacan*, and he is chiefe of all the other Kings, and is a great friend to all *Chriſtians*. The Houſes here, as they be in the moſt part of *India*, are very little, and couered with ſtraw, and haue a few mats round about the walls, and the doore to keepe out the Tigres and the Foxes. Many of the people are very rich. Here they will eate no fleſh, nor kill no beaſt; they liue of Rice, Milke, and fruits. They goe with a little cloth before them, and all the reſt of their body is naked. Great ſtore of Cotten cloth goeth from hence, and much Rice, wherewith they ſerue all *India, Ceilon, Pegu, Malacca, Sumatra,* and many other places.

Sundiua Iland.

Barre of *Negrais.*

Coſmin.

Ladders vſed to auoide the danger of wild beaſts.

Dwelling in Boats.

I went from *Serrepore* the eight and twentieth of Nouember, 1586. for *Pegu* in a ſmall Ship or Foiſt of one *Albert Carauallos*, and ſo paſſing downe *Ganges*, and paſſing by the Iland of *Sundiua, Porto Grande*, or the Countrie of *Tippera*, the Kingdome of *Recon* and *Mogen*, leauing them on our left ſide with a faire winde at North-weſt: our courſe was South and by Eaſt, which brought vs to the Barre of *Negrais* to *Pegu*: if any contrary winde had come, wee had throwne many of our things ouer-boord: for we were ſo peſtered with people and goods, that there were ſcant place to lie in. From *Bengala* to *Pegu* is ninety leagues. We entred the Barre of *Negrais*, which is a braue Barre, and hath foure fathomes water where it hath leaſt. Three dayes after we came to *Coſmin*, which is a very pretie Towne, and ſtandeth very pleaſantly, very well furniſhed with all things. The people be very tall and well diſpoſed; the women white, round faced, with little eyes: the houſes are high built, ſet vpon great high poſts, and they goe vp to them with long Ladders for feare of the Tigres which be very many. The Countrie is very fruitfull of all things. Here are very great Figs, Oranges, Cocoes, and other fruits. The Land is very high that we fall withall; but after we be entred the Barre, it is very lowe and full of Riuers, for they goe all to and fro in Boats, which they call Paroes, and keepe their houſes with wife and children in them.

Medon.

From the Barre of *Nigrais* to the Citie of *Pegu* is ten dayes iourney by the Riuers. We went from *Coſmin* to *Pegu* in Paroes or Boats, and paſſing vp the Riuers wee came to *Medon*, which is a pretie Towne, where there be a wonderfull number of Paroes, for they keepe their Houſes and Markets in them all vpon the water. They rowe to and fro, and haue all their merchandiſes in their Boats with a great *Sombrero* or Shadow ouer their heads to keepe the Sunne from them, which is as broad as a great Cart wheele made of the leaues of the Coco trees and Figge trees, and is very light.

Dela.

Cirion.

From *Medon* we went to *Dela*, which is a very faire Towne, and hath a faire Port into the Sea, from whence goe many ſhips to *Malacca, Mecca*, and many other places. Here are eighteene or twenty very great and long houſes, where they tame and keepe many Elephants of the Kings: for there about in the Wilderneſſe they catch the wilde Elephants. It is a very fruitfull Countrie. From *Dela* wee went to *Cirion*, which is a good Towne, and hath a faire Port into the Sea, whither come many ſhips from *Mecca, Malacca,* and *Sumatra*, and from diuers other places. And there the ſhips ſtay and diſcharge, and ſend vp their goods in Paroes to *Pegu*.

Macao.

Coaches carried on mens ſhoulders.

Pegu.

Cane-houſes.

Crocodiles.
Gates 20.

Palm-tree-ſtreets.

From *Cirion* we went to *Macao*, which is a pretie Town, where we left our Boats and in the morning taking *Delingeges*, which are a kinde of Coaches made of cords and cloth quilted, and carried vpon a ſtang between three or foure men: we came to *Pegu* the ſame day. *Pegu* is a Citie very great, ſtrong, and very faire, with walls of ſtone, and great ditches round about it. There are two Townes, the old Towne and the new. In the old Towne are all the Merchants ſtrangers, and very many Merchants of the Countrie. All the goods are ſold in the old Towne which is very great, and hath many ſuburbs round about it, and all the houſes are made of *Canes* which they call *Bambos*, and be couered with ſtraw. In your Houſe you haue a Ware-houſe, which they call *Godon*, which is made of bricke, to put your goods in, for oftentimes they take fire and burne in an houre foure or fiue hundred houſes: ſo that if the *Godon* were not, you ſhould bee in danger to haue all burned, if any winde ſhould riſe, at a trice. In the new Towne is the King, and all his Nobilitie and Gentrie. It is a Citie very great and populous, and is made ſquare and with very faire Walls, and a great Ditch round about it full of water with many Crocodiles in it: it hath twenty Gates, and they be made of ſtone, for euery ſquare fiue Gates. There are alſo many Turrets for Centinels to watch, made of wood, and gilded with Gold very faire. The Streets are the faireſt that euer I ſaw, as ſtraight as a line from one Gate to the other, and ſo broad, that ten or twelue men may ride afront thorow them. On both ſides of them at euery mans doore is ſet a Palmer tree, which is the Nut-tree which make a very faire ſhew and a very commodious ſhadow, ſo that a man may walke in the ſhade all day. The houſes be made of wood, and couered with tiles.

Gilded houſes.

The Kings houſe is in the middle of the Citie, and is walled and ditched round about: and the buildings within are made of wood very ſumptuouſly gilded, and great workmanſhip is vpon the fore-front, which is likewiſe very coſtly gilded. And the houſe wherein his Pagode or Idoll ſtandeth is couered with tiles of ſiluer, and all the walls are gilded with gold. Within the firſt Gate of the Kings houſe is a great large roome, on both ſides whereof are houſes made for the Kings Elephants, which bee maruellous great and faire, and are brought vp to warres and in ſeruice of the King. And among the reſt hee hath foure white Elephants, which are very ſtrange and rare: for there is none other King which hath them but hee if any other King hath one, hee will ſend vnto him for it. When any of theſe white Elephants are brought vnto the King, all the Merchants in the Citie are commanded to ſee them, and to giue him a preſent of halfe a Ducat, which doth come to a great ſumme: for that there are many Merchants in the Citie. After that you haue giuen your preſent you may come and ſee them at your pleaſure, although they ſtand in the Kings houſe. This King in his Title is called the *King of the white Elephants.* If any other King haue one, and will not ſend it him, hee will make warre with him fot it: for hee had rather loſe a great part of his Kingdome, then not to conquer him. They doe very great ſeruice vnto theſe white Elephants; euery one of them ſtandeth in an houſe gilded with gold, and they doe feed in veſſels of ſiluer and gilt. One of them when hee doth goe to the Riuer to bee waſhed, as euery day they doe, goeth vnder a Canopie of cloth of gold or of ſilke carried ouer him by ſixe or eight men, and eight or ten men goe before him playing on Drummes, Shawmes, or other Inſtruments: and when hee is waſhed and commeth out of the Riuer, there is a Gentleman which doth waſh his feet in a ſiluer Baſin: which is his office giuen him by the King. There is no ſuch account made of any blacke Elephant, bee he neuer ſo great. And ſurely there bee wonderfull faire and great, and ſome bee nine cubits in height. And they doe report that the King hath aboue fiue thouſand Elephants of warre, beſides many other which be not taught to fight.

Foure white Elephants.

The King of the white Elephants.

Taking of Elephants.

This King hath a very large place wherein hee taketh the wilde Elephants. It ſtandeth about a mile from *Pegu*, builded with a faire Court within, and is in a great Groue or Wood: and there be many Hunts-men, which goe into the Wilderneſſe with ſhee Elephants: for without the ſhee they are not to be taken. And they be taught for that purpoſe: and euery Hunter hath fiue or ſixe of them: and they ſay that they anoint the ſhee Elephants with a certaine ointment, which when the wilde Elephant doth ſmell, he will not leaue her. When they haue brought the wilde Elephant neere vnto the place, they ſend word vnto the Towne, and many Horſemen and footmen come out and cauſe the ſhee Elephant to enter into a ſtraight way which doth goe to the Palace, and the ſhee and hee doe runne in: for it is like a Wood: and when they be in, the gate doth ſhut. Afterward they get out the female: and when the male ſeeth that he is left alone, he weepeth and crieth, and runneth againſt the walls, which be made of ſo ſtrong trees, that ſome of them doe breake their teeth with running againſt them. Then they pricke him with ſharpe canes, and cauſe him to goe into a ſtrait houſe, and there they put a rope about his middle & about his feet, and let him ſtand there three or foure dayes without eating or drinking: and then they bring a female to him, with meate and drinke, and within few dayes he becommeth tame. The chiefe force of the King is in theſe Elephants. And when they goe into the warres they ſet a frame of wood vpon their backes, bound with great cords, wherein ſit foure or ſixe men, which fight with Gunnes, Bowes and Arrowes, Darts and other weapons. And they ſay that their skinnes are ſo thicke that a pellet of an Harquebuſſe will ſcarce pierce them, except it bee in ſome tender place. Their weapons be very bad. They haue Gunnes, but ſhoot very badly in them, Darts and Swords ſhort without points.

Vſe of them in battell.

King ſits twice a day.

The King keepeth a very great State: when hee ſitteth abroad, as hee doth euery day twice, all his Noblemen which they call *Shemines*, ſit on each ſide, a good diſtance off, and a great guard without them. The Court yard is very great. If any man will ſpeake with the King, hee is to kneele downe, to heaue vp his hands to his head, and to put his head to the ground three times, when hee entreth, in the middle way, and when hee commeth neere to the King: and then hee ſitteth downe and talketh with the King: if the King like well of him, hee ſitteth neere him within three or foure paces: if hee thinke not well of him, hee ſitteth further off. When hee goeth to warre, hee goeth very ſtrong. At my being there hee went to *Odia* in the Countrie of *Siam* with three hundred thouſand men, and fiue thouſand Elephants. Thirty thouſand men were his Guard. Theſe people doe eate Roots, Herbes, Leaues, Dogs, Cats, Rats, Serpents, and Snakes; they refuſe almoſt nothing. When the King rideth abroad, he rideth with a great Guard, and many Noblemen, oftentimes vpon an Elephant with a fine Caſtle vpon him very fairely gilded with gold; and ſometimes vpon a great frame like an Horſ-liter, which hath a little houſe vpon it couered ouer head, but open on the ſides, which is all gilded with gold, and ſet with many Rubies and Saphires, whereof hee hath infinite ſtore in his Countrie, and is carried vpon ſixteene or eighteene mens ſhoulders. This Coach in their Language is called *Serrion*. Very great feaſting

Kings power. *Odia* a Citie in *Siam*.

This manner of carriage on mens ſhoulders is vſed in *Peru*, and in *Florida*.

feaſting and triumphing is many times before the King both of men and women. This King hath little force by Sea, becauſe he hath but very few ſhips.

Hee hath houſes full of Gold and Siluer, and bringeth in often, but ſpendeth very little, and hath the Mines of Rubies and Saphires, and Spinelles. Neere vnto the Palace of the King, there is a Treaſure wonderfull rich; the which becauſe it is ſo neere, hee doth not account of it: and it ſtandeth open for all men to ſee in a great walled Court with two Gates, which bee alwayes open. There are foure Houſes gilded very richly, and couered with Lead: in euery one of them are Pagodes or Images of huge ſtature and great value. In the firſt is the Picture of a King in Gold with a Crowne of gold on his head, full of great Rubies and Saphires, and about him there ſtand foure Children of Gold. In the ſecond houſe is the picture of a Man in Siluer wonderfull great, as high as an houſe; his Foot is as long as a man, and hee is made ſitting, with a Crowne on his head very rich with Stones. In the third houſe is the picture of a Man greater then the other made of Braſſe, with a rich Crowne on his head. In the fourth and laſt houſe doth ſtand another made of Braſſe, greater then the other, with a Crowne alſo on his head very rich with Stones. In another Court not farre from this, ſtand foure other Pagodes or Idols, maruellous great of Copper, made in the ſame place where they doe ſtand; for they bee ſo great, that they be not to be remoued: they ſtand in foure Houſes gilded very faire, and are themſelues gilded all ouer ſaue their heads, and they ſhew like a blacke *Morian*. Their expences in gilding of their Images are wonderfull. The King hath one Wife and aboue three hundred Concubines, by which they ſay he hath foureſcore or foureſcore & ten Children. He ſitteth in Iudgement almoſt euery day. They vſe no ſpeech, but giue vp their ſupplications written in the Leaues of a Tree with the point of an Iron bigger then a Bodkin. Theſe Leaues are an elle long, and about two inches broad; they are alſo double. Hee which giueth in his ſupplication, doth ſtand in a place a little diſtance off with a preſent. If his matter bee liked of, the King accepteth of his preſent, and granteth his requeſt: if his ſute be not liked of, hee returneth with his preſent; for the King will not take it.

Huge Idols.

Paper of the long leaues of a Tree.

In *India* there are few commodities which ſerue for *Pegu*, except *Opium* of *Cambaia*, painted Cloth of Saint *Thome*, or of *Maſulipatan*, and white cloth of *Bengala*, which is ſpent there in great quantitie. They bring thither alſo much Cotton, Yarne red coloured with a Root which they call *Saia*, which will neuer loſe his colour: it is very well ſold here, and very much of it commeth yeerely to *Pegu*. By your money you loſe much. The ſhips which come from *Bengala*, Saint *Thome*, and *Maſulipatan*, come to the barre of *Nigrais* and to *Coſmin*. To *Martauan* a port of the Sea in the Kingdome of *Pegu*, come many ſhips from *Malacca* laden with Sandall, Porcelanes, and other wares of *China*, and with *Camphora* of *Borneo*, and Pepper from *Achen* in *Sumatra*. To *Cirion* a Port of *Pegu* come ſhips from *Mecca* with Woollen cloth, Scarlets, Veluets, *Opium*, and ſuch like. There are in *Pegu* eight Brokers, whom they call *Tareghe*, which are bound to ſell your goods at the price which they bee worth, and you giue them for their labour two in the hundred: and they be bound to make your debt good, becauſe you ſell your Merchandizes vpon their word. If the Broker pay you not at his day, you may take him home, and keepe him in your houſe: which is a great ſhame for him. And if hee pay you not preſently, you may take his Wife and Children and his Slaues, and bind them at your doore, and ſet them in the Sunne; for that is the Law of the Countrey. Their current money in theſe parts is a kind of braſſe which they call *Ganſa*, wherewith you may buy Gold, Siluer, Rubies, Muske, and all other things. The Gold and Siluer is Merchandiſe, and is worth ſometimes more, and ſometimes leſſe, as other wares bee. This braſen money doth goe by a weight which they call a *Biza*; and commonly this *Biza* after our account is worth about halfe a Crowne or ſomewhat leſſe. The Merchandize which bee in *Pegu*, are Gold, Siluer, Rubies, Saphires, Spinells, Musk, Beniamin or Frankincenſe, long Pepper, Tinne, Lead, Copper, *Lacca* whereof they make hard Waxe, Rice, & Wine made of Rice, and ſome Sugar.

An excellent colour with a Root called *Saia*.

Woollen cloth and Scarlets ſold in *Pegu*.

The money of *Pegu*.

The ſeuerall Merchandizes of *Pegu*.

The Elephants doe eate the Sugar Canes, or elſe they would make very much. And they conſume many Canes likewiſe, in making of their Varellaes or Idoll Temples, which are in great number both great and ſmall. They bee made round like a Sugar loafe, ſome are as high as a Church, very broad beneath, ſome a quarter of a mile in compaſſe; within they be all earth done about with ſtone. They conſume in theſe Varellaes great quantitie of Gold; for that they bee all gilded aloft: and many of them from the top to the bottome: and euery ten or twelue yeeres they muſt be new gilded, becauſe the raine conſumeth off the Gold: for they ſtand open abroad. If they did not conſume their gold in theſe vanities, it would bee very plentifull and good cheape in *Pegu*. About two dayes iourney from *Pegu*, there is a Varelle or Pagode, which is the Pilgrimage of the *Pegues*: it is called *Dogonne*, and is of a wonderfull bigneſſe, and all gilded from the foot to the top. And there is an houſe by it, wherein the *Tallipaies* which are their Prieſts doe Preach. This houſe is fiue and fiftie paces in length, and hath three pawnes or walkes in it, and fortie great Pillars gilded, which ſtand betweene the walkes; and it is open on all ſides with a number of ſmall pillars, which bee likewiſe gilded: it is gilded with Gold, within and without. There are houſes very faire round about for the Pilgrimes to lie in; and many goodly Houſes for the

The forme of their Temples or Varellaes.

The *Tallipoies* or Prieſts of *Pegu*.

Beautifull Temple.

Solemne Feaſt

the *Tallipoies*, to Preach in, which are full of Images both of men and women, which are all gilded ouer with Gold. It is the faireſt place, as I ſuppoſe, that is in the world: it ſtandeth very high, and there are foure wayes to it, which all along are ſet with Trees of fruits, in ſuch wiſe that a man may goe in the ſhade aboue two miles in length. And when their Feaſt day is, a man can hardly paſſe by water or by land for the great preſſe of people; for they come from all places of the Kingdome of *Pegu* thither at their Feaſt.

The Preaching and apparell of the Prieſts.

Rowli or high Prieſt.

Orders how taken.

Houſes and begging.

Obſeruatiō of new Moones.

In *Pegu* they haue many *Tallipoies* or Prieſts, which Preach againſt all abuſes. Many men reſort vnto them. When they enter into their *Kiack*, that is to ſay, their holy place or Temple, at the doore there is a great Iarre of water with a Cocke or ladle in it, and there they waſh their feet; and then they enter in, and lift vp their hands to their heads, firſt to their Preacher, and then to the Sunne, and ſo ſit downe. The *Tallipoies* goe very ſtrangely apparelled, with one Camboline or thinne cloth next to their bodie of a browne colour, another of yellow, doubled many times vpon their ſhoulder: and thoſe two bee girded to them with a broad Girdle: and they haue a Skinne of leather hanging on a ſtring about their neckes, whereupon they ſit, bare headed and bare footed; for none of them weareth Shooes; with their right armes bare, and a great broad *Sombrero* or ſhadow in their hands to defend them in the Summer from the Sunne, and in the Winter from the Raine. When the *Tallipoies* or Prieſts take their Orders, firſt they goe to Schoole vntill they bee twentie yeeres old or more, and then they come before a *Tallipoie*, appointed for that purpoſe, whom they call *Rowli*: hee is of the chiefeſt and moſt learned, and hee oppoſeth them, and afterward examineth them many times, whether they will leaue their Friends, and the companie of all Women, and take vpon them the habite of a *Tallipoie*. If any be content, then he rideth vpon an Horſe about the ſtreets very richly apparelled, with Drums and Pipes, to ſhew that he leaueth the riches of the world to bee a *Tallipoie*. In few dayes after, he is carried vpon a thing like an Horſlitter, which they call a *Serion*, vpon ten or twelue mens ſhoulders in the apparell of a *Tallipoie*, with Pipes and Drums, and many *Tallipoies* with him, and all his friends, and ſo they goe with him to his Houſe, which ſtandeth without the Towne, and there they leaue him. Euery one of them hath his Houſe, which is very little, ſet vpon ſixe or eight Poſts, and they goe vp to them with a Ladder of twelue or foureteene ſtaues. Their Houſes bee for the moſt part by the high wayes ſide, and among the Trees, and in the Woods. And they goe with a great Pot made of wood or fine earth, and couered, tyed with a broad girdle vpon their ſhoulder, which commeth vnder their arme, wherewith they goe to begge their victuals which they eate, which is Rice, Fiſh, and Herbes. They demand nothing, but come to the doore, and the people preſently doe giue them, ſome one thing, and ſome another: and they put all together in their Pot: for they ſay they muſt eate of their Almes, and therewith content themſelues. They keepe their Feaſts by the Moone: and when it is new Moone they keepe their greateſt feaſt: and then the people ſend Rice and other things to that *Kiack* or Church of which they bee; and there all the *Tallipoies* doe meete which bee of that Church, and eate the victuals which are ſent them. When the *Tallipoies* doe Preach, many of the people carrie them gifts into the pulpit where they ſit and preach. And there is one which ſitteth by them to take that which the people bring. It is deuided among them. They haue none other Ceremonies nor ſeruice that I could ſee, but onely Preaching.

Iamahey fiue and twentie dayes iourney Northeaſtward from *Pegu*.

Phyſicke in the Diuels name.

They burne their Dead.

I went from *Pegu* to *Iamahey*, which is in the Countrey of the *Langeiannes*, whom wee call *Iangomes*; it is fiue and twentie dayes iourney Northeaſt from *Pegu*. In which iourney I paſſed many fruitfull and pleaſant Countries. The Countrey is very low, and hath many faire Riuers. The Houſes are very bad, made of Canes, and couered with Straw. Here are many wilde Buffes, and Elephants. *Iamahey* is a very faire and great Towne, with faire houſes of ſtone, well peopled, the ſtreetes are very large, the men very well ſet and ſtrong, with a cloth about them, bare headed and bare footed: for in all theſe Countries they weare no Shooes. The Women bee much fairer then thoſe of *Pegu*. Heere in all theſe Countries they haue no Wheat. They make ſome cakes of Rice. Hither to *Iamahey* come many Merchants out of *China*, and bring great ſtore of Muske, Gold, Siluer, and many other things of *China* worke. Heere is great ſtore of Victuals: they haue ſuch plentie, that they will not milke the Buffles, as they doe in all other places. Heere is great ſtore of Copper and Beniamin. In theſe Countries when the people bee ſicke they make a vowe to offer meat vnto the Diuell, if they eſcape: and when they bee recouered they make a Banquet with many Pipes and Drums and other Inſtruments, and dauncing all the night, and their friends come and bring gifts, Cocos, Figges, Arrecaes, and other Fruits, and with great dauncing and reioycing they offer to the Diuell, and ſay, they giue the Diuell to eate, and driue him out. When they bee dauncing and playing they will cry and hallow very loud; and in this ſort they ſay they driue him away. And when they be ſicke a *Tallipoie* or two euery night doth ſit by them and ſing, to pleaſe the Diuell that hee ſhould not hurt them. And if any die hee is carried vpon a great frame made like a Tower, with a couering all gilded with gold made of Canes, carried with foureteene or ſixteene men, with Drums and Pipes and other inſtruments playing before him to a place out of the Towne and there is burned. He is accompanied with all his Friends and Neighbours, all men: and they giue to the *Tallipoies* or Prieſts many Mats and Cloth: and then they returne to the houſe and there make a Feaſt for two dayes: and then the Wife with all the neighbours Wiues and her friends, goe to the place where he was burned, and there they ſit a certaine time and cry, and gather the peeces of bones which bee left vnburned and burie them, and then returne to their houſes and make an end of all mourning. And the men and women which bee neere of kin doe ſhaue their heads, which they do not vſe except it be for the death of a friend: for they much eſteeme of their haire.

Caplan is the place where they finde the Rubies, Saphires, and the Spinelles: it ſtandeth ſixe dayes iourney from *Aua* in the Kingdome of *Pegu*. There are many great high Hills out of which they digge them. None may goe to the Pits but onely thoſe which digge them.

Caplan is the place where the Rubies and other precious Stones are found.

In *Pegu*, and in all the Countries of *Aua, Langeiannes, Siam*, and the *Bramas*, the men weare bunches or little round Balls in their priuie members: ſome of them weare two and ſome three. They cut the skinne and ſo put them in, one into one ſide and another into the other ſide; which they doe when they bee fiue and twentie or thirtie yeeres old, and at their pleaſure they take one or more of them out as they thinke good. When they be married the Husband is for euery Child which his Wife hath, to put in one vntill hee come to three, and then no more: for they ſay the women doe deſire them. They were inuented becauſe they ſhould not abuſe the Male ſexe. For in times paſt all thoſe Countries were ſo giuen to that Villanie, that they were very ſcarſe of people. It was alſo ordayned, that the Women ſhould not haue paſt three cubites of Cloth in their nether clothes, which they bind about them; which are ſo ſtrait, that when they goe in the ſtreets, they ſhew one ſide of the legge bare aboue the knee. The bunches aforeſaid bee of diuers ſorts: the leaſt be as bigge as a little Walnut, and very round: the greateſt are as bigge as a little Hens egge: ſome are of Braſſe, and ſome of Siluer: but thoſe of ſiluer bee for the King and his Noblemen. Theſe are gilded and made with great cunning, and ring like a little bell. There are ſome made of Lead, which they call *Selwy*, becauſe they ring but little: and theſe be of leſſer price for the poorer ſort. The King ſometimes taketh his out, and giueth them to his Noblemen as a great gift: and becauſe hee hath vſed them, they eſteeme them greatly. They will put one in, and heale vp the place in ſeuen or eight dayes.

Anthony Galuano writeth of theſe Bals. Captaine *Saris* alſo and others

The *Bramas* which bee of the Kings Countrey (for the King is a *Brama*) haue their legges or bellies, or ſome part of their body, as they thinke good themſelues, made blacke with certaine things which they haue: they vſe to pricke the skinne, and to put on it a kind of Anile or Blacking, which doth continue alwayes. And this is counted an Honour among them: but none may haue it but the *Bramas* which are of the Kings kindred.

Theſe people weare no Beards: they pull out the haire on their faces with little pinſons made for that purpoſe. Some of them will let ſixteene or twentie haires grow together, ſome in one place of his face and ſome in another, and pulleth out all the reſt: for he carrieth his pinſons alwayes with him to pull the haires out aſſoone as they appeare. If they ſee a man with a beard they wonder at him. They haue their teeth blacked both men and women, for they ſay a Dog hath his teeth white, therefore they will blacke theirs.

The people of *Pegu* weare no Beards.

The *Pegues* if they haue a ſute in the law which is ſo doubtfull that they cannot well determine it, put two long Canes into the water where it is very deepe: and both the parties goe into the water by the poles, and there ſit men to Iudge, and they both doe diue vnder the water, and he which remaineth longeſt vnder the water doth winne the ſute.

Triall of ſuites

The tenth of Ianuarie I went from *Pegu* to *Malacca*, paſſing by many of the Ports of *Pegu*, as *Martauan*, the Iland of *Tani*, from whence commeth great ſtore of Tinne which ſerueth all *India*, the Ilands of *Tanaſeri, Iunſalaon*, and many others; and ſo came to *Malacca* the eight of Februarie, where the *Portugals* haue a Caſtle which ſtandeth neere the Sea. And the Countrey faſt without the Towne belongeth to the *Malayos*, which is a kind of proud people. They goe naked with a cloth about their middle, and a little roll of cloth about their heads. Hither come many ſhips from *China*, and from the *Malucos, Banda, Timor*, and from many other Ilands of the *Ianas*, which bring great ſtore of Spices and Drugs, and Diamants and other Iewels. The voyages into many of theſe Ilands belong vnto the Captaine of *Malacca*: ſo that none may goe thither without his licence: which yeeld him great ſummes of money euery yeere. The *Portugals* heere haue oftentimes warres with the King of *Achem*, which ſtandeth in the Iland of *Sumatra*: from whence commeth great ſtore of Pepper and other Spices euery yeere to *Pegu* and *Mecca*, within the *Red Sea*, and other places.

Malacca.

When the *Portugals* goe from *Macao* in *China* to *Iapan*, they carrie much white Silke, Gold, Muske, and Porcelanes: and they bring from thence nothing but Siluer. They haue a great Caracke which goeth thither euery yeere, and ſhee bringeth from thence euery yeere aboue ſixe hundred thouſand Cruſadoes: and all this Siluer of *Iapan*, and two hundred thouſand Cruſadoes more in Siluer which they bring yeerely out of *India*, they imploy to their great aduantage in *China*: and they bring from thence Gold, Muske, Silke, Copper, Porcelanes, and many other things very coſtly and gilded. When the *Portugals* come to *Canton* in *China* to traffique, they muſt remaine there but certaine dayes: and when they come in at the Gate of the Citie, they muſt enter their names in a booke, and when they goe out at night they muſt put out their names. They may not lie in the Towne all night, but muſt lie in their Boats without the Towne.

The Voyage to *Iapan*.

Eight hundred thouſand Cruſadoes in ſiluer imployed yeerely by the *Portugals* in *China*.

The writing of the peopie of *China,* &c.

And their dayes being expired, if any man remaine there, they are euill vſed and impriſoned. A man may keepe as many Concubines as hee will, but one Wife onely. All the *Chineans, Iaponians,* and *Cauchin Chineans* doe write right downwards, and they doe write with a fine Penſill made of Dogs or Cats haire.

Laban. Diamants. *Iamba.* Gold.

Laban is an Iland among the *Ianas* from whence come the Diamants of the *New water.* And they find them in the Riuers: for the King will not ſuffer them to digge the Rocke. *Iamba* is an Iland among the *Ianas* alſo, from whence come Diamants. And the King hath a maſſe of earth which is Gold; it groweth in the middle of a Riuer: and when the King doth lacke Gold, they cut part of the earth and melt it, whereof commeth Gold. This maſſe of earth doth appeare but once in a yeere; which is when the water is low: and this is in the moneth of Aprill.

Bima.

Bima is an other Iland among the *Ianas,* where the Women trauell and labour as our men doe in *England,* and the Men keepe houſe and goe where they will.

He returneth from *Malacca.* *Bengala.* *Ceylon.*

The nine and twentieth of March 1588. I returned from *Malacca* to *Martauan,* and ſo to *Pegu,* where I remained the ſecond time vntill the ſeuenteenth of September, and then I went to *Coſmin,* and there tooke ſhipping: and paſſing many dangers by reaſon of contrarie winds, it pleaſed God that wee arriued in *Bengala,* in Nouember following: where I ſtayed for want of paſſage vntill the the third of Februarie 1589. and then I ſhipped my ſelfe for *Cochin.* In which Voyage wee endured great extremitie for lacke of freſh water: for the weather was extreame hot, and we were many Merchants and Paſſengers, and we had verie many calmes, and hot weather. Yet it pleaſed God that we arriued in *Ceylon* the ſixth of March, where we ſtaied fiue daies to water and to furniſh our ſelues with other neceſſarie prouiſion. This *Ceylon* is a braue Iland, verie fruitfull and faire; but by reaſon of continuall Warres with the King thereof, all things are verie deare: for he will not ſuffer any thing to be brought to the Caſtle where the *Portugals* be: wherefore oftentimes they haue great want of victuals. Their prouiſion of victuals commeth out of *Bengala* euerie yeere. The King is called *Raia,* and is of great force; for hee commeth to *Columbo,* which is the place where the *Portugals* haue their Fort, with an hundred thouſand men, and many Elephants. But they be naked people all of them; yet many of them bee good with their Pieces which be Muskets. When the King talketh with any man, hee ſtandeth vpon one legge, and ſetteth the other foot vpon his knee with his Sword in his hand: it is not their order for the King to ſit but to ſtand. His apparell is a fine painted cloth made of Cotton-wooll about his middle: his haire is long and bound vp with a little fine cloth about his head: all the reſt of his bodie is naked. His Guard are a thouſand men, which ſtand round about him, and hee in the middle; and when he marcheth, many of them goe before him, and the reſt come after him. They are of the race of the *Chingalayes,* which they ſay are the beſt kind of all the *Malabars.* Their Eares are verie large; for the greater they are, the more Honourable they are accounted. Some of them are a ſpanne long. The Wood which they burne is Cinamon wood, and it ſmelleth verie ſweet. There is great ſtore of Rubies, Saphires, and Spinelles in this Iland: the beſt kinde of all bee here; but the King will not ſuffer the Inhabitants to digge for them, leſt his Enemies ſhould know of them, and make Warres againſt him, and ſo driue him out of his Countrey for them. They haue no Horſes in all the Countrey. The Elephants bee not ſo great as thoſe of *Pegu,* which bee monſtrous huge: but they ſay all other Elephants doe feare them, and none dare fight with them, though they bee verie ſmall. Their Women haue a cloth bound about them from their middle to their knee: and all the reſt is bare. All of them bee Blacke and but little, both Men and Women. Their Houſes are verie little, made of the branches of the Palmer or Coco-tree, and couered with the Leaues of the ſame tree.

Large Eares.

Gemmes.

Blacke and little people.

Cape de Comori. *Coulam.* *Cochin.*

The eleuenth of March wee ſayled from *Ceylon,* and ſo doubled the Cape of *Comori.* Not farre from thence, betweene *Ceylon* and the maine land of *Negapatan,* they fiſh for Pearles. And there is fiſhed euery yeere verie much; which doe ſerue all *India, Cambaia,* and *Bengala,* it is not ſo orient as the Pearle of *Baharim* in the Gulfe of *Perſia.* From *Cape de Comori,* wee paſſed by *Coulam,* which is a Fort of the *Portugals:* from whence commeth great ſtore of Pepper, which commeth for *Portugall:* for oftentimes there ladeth one of the Carackes of *Portugall.* Thus paſſing the Coaſt we arriued in *Cochin* the two and twentieth of March, where wee found the weather warme, but ſcarſitie of Victuals: for here groweth neither Corne nor Rice: and the greateſt part commeth from *Bengala.* They haue here very bad water, for the Riuer is farre off. This bad water cauſeth many of the people to bee like Lepers, and many of them haue their legges ſwollen as big as a man in the waſte, and many of them are ſcant able to goe. Theſe people here be *Malabars,* and of the race of the *Naires* of *Calicut:* and they differ much from the other *Malabars.* Theſe haue their heads very full of haire, and bound vp with a ſtring: and there doth appeare a buſh without the band wherewith it is bound. The men be tall and ſtrong, and good Archers with a long Bow and a long Arrow, which is their beſt weapon: yet there bee ſome Caliuers among them, but they handle them badly.

People with ſwollen legges mentioned alſo by *Ioh. Huygen.*

How Pepper groweth.

Here groweth the Pepper; and it ſpringeth vp by a Tree or a Pole, and is like our Iuie berry, but ſomething longer like the Wheat-eare: and at the firſt the bunches are greene, and as they waxe ripe they cut them off and drie them. The leafe is much leſſer then the Iuie leafe and thinner. All the Inhabitants here haue very little houſes, couered with the leaues of the Coco-trees. The men be of a reaſonable ſtature; the women little; all blacke, with a cloth bound about their middle hanging downe to their hammes: all the reſt of their bodies be naked: they haue horrible great Eares with many rings ſet with Pearles and Stones in them. The King goeth incached, as they doe all; he doth not remaine in a place aboue fiue or ſixe dayes: he hath many houſes, but they be but little: his Guard is but ſmall: he remoueth from one houſe to another according to their order. All the Pepper of *Calicut* and courſe Cinamom, groweth here in this Countrey. The beſt Cinamom doth come from *Ceylon*, and is pilled from fine young Trees. Here are verie many Palmer or Coco-trees, which is their chiefe food: for it is their meat and drinke: and yeeldeth many other neceſſarie things, as I haue declared before.

Blacke people.

The *Naires* which be vnder the King or *Samorin*, which bee *Malabars*, haue alwayes Warres with the *Portugals*. The King hath alwayes peace with them; but his people goe to the Sea to rob and ſteale. Their chiefe Captaine is called *Cogi Alli*; he hath three Caſtles vnder him. When the *Portugals* complaine to the King, he ſaith he doth not ſend them out: but hee conſenteth that they goe. They range all the Coaſt from *Ceylon* to *Goa*, and goe by foure or fiue Parowes or Boates together; and haue in euery one of them fiftie or threeſcore men, aud boord preſently. They doe much harme on that Coaſt, and take euery yeere many Foiſts and Boates of the *Portugals*. Many of theſe people bee *Moores*. This Kings Countrey beginneth twelue leagues from *Cochin*, and reacheth neere vnto *Goa*. I remained in *Cochin* vntill the ſecond of Nouember, which was eight moneths; for that there was no paſſage that went away in all that time: if I had come two dayes ſooner I had found a paſſage preſently. From *Cochin* I went to *Goa*, where I remained three dayes. From *Cochin* to *Goa*, is an hundred leagues. From *Goa* I went to *Chaul*, which is threeſcore leagues, where I remained three and twentie dayes: and there making my prouiſion of things neceſſarie for the Ship, from thence I departed to *Ormus*; where I ſtayed for a paſſage to *Balſora* fiftie dayes. From *Goa* to *Ormus* is foure hundred leagues.

The King of *Calicut*.

Goa.

Chaul.

Ormus.

Heere I thought good, before I make an end of this my Booke, to declare ſome things which *India* and the Countrey farther Eaſtward doe bring forth.

The Pepper groweth in many parts of *India*, eſpecially about *Cochin*: and much of it doeth grow in the Fields among the buſhes without any labour: and when it is ripe they goe and gather it. The Shrub is like vuto our Iuie-tree: aad if it did not runne about ſome Tree or Pole, it would fall downe and rot. When they firſt gather it, it is greene; and then they lay it in the Sunne, and it becometh blacke.

The Pepper tree.

The Ginger groweth like vnto our Garlike, and the root is the Ginger: it is to bee found in many parts of *India*.

Ginger.

The Cloues doe come from the Iles of the *Moluccoes*, which bee diuers Ilands: their Tree is like to our Bay-tree.

Cloues.

The Nutmegs and Maces grow together, and come from the Iles of *Banda*: the tree is like to our Walnut-tree, but ſomewhat leſſer.

Nutmegs and Maces.

The white Sandoll is wood very ſweet and in great requeſt among the *Indians*; for they grind it with a little water, and annoint their bodies therewith: it commeth from the Ile of *Timor*.

Camphora is a precious thing among the *Indians*, and is ſold dearer then Gold. I thinke none of it commeth for Chriſtendome. That which is compounded commeth from *China*: but that which groweth in Canes and is rhe beſt, commeth from the great Ile of *Borneo*.

Camphora.

Lignum Aloes commeth from *Cauchinchina*.

Lignum Aloes.

The Benjamin commeth out of the Countries of *Siam* and *Iangomes*.

The Long Pepper groweth in *Bengala*, in *Pegu*, and in the Ilands of the *Ianas*.

Long Pepper.

The Muske commeth out of *Tartarie*, and is made after this order, by report of the Merchants which bring it to *Pegu* to ſell; In *Tortarie* there is a litle beaſt like vnto a yong Roe, which they take in ſnares, and beat him to death with the blood: after that they cut out the bones, and beat the fleſh with the blood very ſmall, and fill the skin with it: and hereof commeth the Muske.

Muske.

Of the Amber they hold diuers opinions; but moſt men ſay it commeth out of the Sea, and that they finde it vpon the ſhores ſide.

Amber.

The Rubies, Saphires, and Spinelles, are found in *Pegu*.

Rubies, Saphires, and Spinelles.

The Diamants are found in diuers places, as in *Biſnagar*, in *Agra*, in *Delli*, and in the Ilands of the *Ianas*.

Diemants.

The beſt Pearles come from the Iland of *Baharim* in the *Perſian* Sea, the worſer from the *Piſcaria*, neere the Ile of *Ceylon*, and from *Aynam* a great Iland on the Southermoſt Coaſt of *China*.

Spodium and many other kindes of Drugges come from *Cambaia*.

Spodium.

Now to returne to my Voyage; from *Ormus* I went to *Balſora* or *Baſora*, and from *Baſora* to *Babilon*: and wee paſſed the moſt part of the way by the ſtrength of men by halling the Boat vp the Riuer with a long cord. From *Babilon* I came by land to *Moſul*, which ſtandeth neere to *Niniue*, which is all ruinated and deſtroyed; it ſtandeth faſt by the Riuer of *Tigris*. From

Baſora.
Babilon.

Moſul.
Merdin.
Orſa.

Moſul I went to *Merdin*, which is in the Countrey of the *Armenians*; but now there dwell in that place a people which they call *Cordies*, or *Curdi*. From *Merdin* I went to *Orfa*, which is a very faire Towne, and it hath a goodly Fountaine full of Fiſh; where the *Moores* hold many great Ceremonies and opinions concerning *Abraham*: for they ſay hee did once dwell there. From thence I went to *Bir*, and ſo paſſed the Riuer of *Euphrates*. From *Bir* I went to *Aleppo*, where I ſtayed certaine moneths for companie; and then I went to *Tripolis*; where finding Engliſh ſhipping, I came with a proſperous voyage to *London*, where by Gods aſſiſtance I ſafely arriued the nine and twentieth of Aprill 1591. hauing beene eight yeeres out of my natiue Countrey.

Bir.
Aleppo.
Tripolis.

CHAP. VII.

Indian *Obſeruations gathered out of the Letters of* NICOLAS PIMENTA, *Viſiter of the* Ieſuites *in* India, *and of many others of that Societie, written from diuers* Indian *Regions; principally relating the Countries and accidents of the Coaſt of* Coromandel, *and of* Pegu.

N. Pimenta's Letter.

Carrick burnt.

Letter of *Francis Fernandes.*

NIcholas Pimenta*, the *Indian* Viſiter in his Letter to *Claudius Aquauiua* the Generall of the *Ieſuites*, relateth his viſitation-Voyage from *Goa* in December 1597. To *Cochin* firſt, the occurrents wherein hee had certified by Letter in the Vice-royes ſhip or Caracke, which being richly laden was accidentally and irrecouerably fired, the Ordnance thundring Death and lightning manifold miſchieues to the Reſcuers. Hee ſent from *Cochin* a Miſſion to *Bengala*, *Francis Fernandes*, and *Dominicke Soſa*; another to *Pegu*, *Melchior Fonſera*, and *Andrew Boues*. The effect whereof appeared in their letters. *Fernandes* writ from *Siripur* in *Bengala*, in Ianuarie 1599. the dangers of their Voyage by *Malabar* Pirats, a three dayes Tempeſt, the ſhelues of *Ganges*, before they arriued at *Gullum*, two hundred and ten miles vp that Riuer: where they left one of their Societie which could meanly write to teach that Schoole. *Soſa* indeuoured to learne the *Bengalan* Language and tranſlated into it a tractate of *Chriſtian* Religion, in which were confuted the *Gentile* and *Mahumetan* errours: to which was added a ſhort Catechiſme by way of Dialogue, which the Children frequenting the Schoole learned by heart, and taught the Seruants in their Families, with the ſigne of the Croſſe and other things belonging to *Chriſtianitie*. They perſwaded them to erect an Hoſpitall, buying a houſe and houſholdſtuffe to that purpoſe, and reformed the courſes of many which liued in Piracie, and looſe luſts: and in October departed thence to the *Great Port* ſixe hundred miles from the *Small Port* or *Porto Pequeno*, not without dangers from Tigres and Theeues. In the midway in the Kingdome of *Chandecan*, where they ſtayed a moneth to reforme diſorders by Luſts and Diſcord, and Baptiſed two hundred; The King gaue them a place to build a Church in, and monies to that purpoſe, with libertie to Preach the Goſpell. In the Woods of that Kingdome great ſtore of Waxe is made which is thence tranſported to other parts of *India*. At *Siripur* in December, they arriued and were receiued as Angels from Heauen, by reaſon the Biſhop of *Cochin* had Excommunicated the new Captayne with his followers, from which Sentence they hoped the *Ieſuites* would exempt them: and although wee were loth to intermeddle, yet could we not but giue anſwer to them. At *Siripur* the Gouernour gaue vs leaue to Preach and aſſigned ſixe hundred peeces of Gold for reuenue, and roome to build a Church, with promiſe of all neceſſaries. I ſend you two Boyes of *Bengala* to bee inſtructed in the Colledge, and next yeere will ſend two others as your Worſhip commanded. When we came to *Chatigan* wee learned that the King of *Aracan* was gone to the warre of *Pegu*. Thus farre *Fernandes*.

Chandecan.

Lac.

Note the cauſe why *Ieſuites* & Friers haue ſo much preuailed; *viz.* their exemptions from ordinarie Iuriſdiction & priuiledges aboue it by Papall grants.

Boyes ſent.

N. Pimenta.

Father *Baltaſar Sequeira* was Elected to the *Peguan* miſſion, which went to the Towne of Saint *Thomas*, thence to ſayle with the firſt opportunitie with Father *Iohn Coſta* for *Pegu*: but wee arriued at Saint *Thomas* before they were gone. We departed from *Cochin*, and in the way viſited the new Church in the Kingdome of *Porca*; thence came to *Coulan*, and paſſed the reſt of the way with great feare; for the King of *Trauancor* had certified vs, that the King of *Madure* was comming againſt him with ſeuentie thouſand armed men, and many Elephants. But wee viſited three and thirtie Churches in his Kingdome, and turned to the Promontorie *Cori*, and beyond that to the Fiſhing Coaſt euen to *Turacurin*. In the Towne *Punicale*, I met F. *Henrie* whom F. *Xauier* had there left two and fiftie yeeres before, ſtill of able bodie, and daily writing in the *Malabar* language to illuſtrate the *Chriſtian* Religion. *Periapatan* is the chiefe Citie of the *Parauelines*, where wee left a Reſidence of two Prieſts, which might paſſe as farre as *Tripalacur*, which two places by Cape *Ramanancor* are made farre diſtant by Sea, but by Land are neere each other. We paſſed that Cape and came to *Talemanare* at the entrance of the

Porca.
Coulan.
Trauancor.
Madure.
C. Cori.
Periapatan.
Tripalacur.

Ile *Manare.*

Ile *Manare*, and hauing viſited the Churches in that Iland, paſſed the Riuer and went by land to the Pearle-fiſhing.

The fiſhing Coaſt.
Peacockes.
Viper.
Pearle-fiſhing.

Wee reſted all night in the Tents of Fiſhermen, which with many lights round about prohibited the aſſaults of Elephants. But we ſaw nothing but Peacockes; and a Viper had conueyed herſelfe into our ſtuffe, which vſeth to kill within ſeuen houres after her ſtriking, which was eſpied. There come from the Regions about ſixtie thouſand into theſe Tents of Fiſhermen, bringing all their Families: Our Prieſts ſay Maſſe in the Churches erected on the ſhore, appeaſe tumults and haue care of good order, without whom all that companie would bee diſſolued. Wee paſſed from *Manare* not without great perill by tempeſt to *Negapatan*, where Father *Francis Paez* lieth buried, whom the Inhabitants worſhip as a Saint. Many *Portugals* dwell there, and many winter there, which come from the Coaſt of *China*, *Bengala*, *Pegu*, and *Malaca*. They buy a place for fiue hundred Duckets for a new Reſidence of ours.

Negapatan.
F. *Paez* worſhipped.

Naichus or King of *Tanioar*
Trangobar.

Idols and Idol-chariots.

Cidambaran.

The *Naich* of *Tanaor* deſired a Church in his Port, and at *Trangobar* ſixe miles from *Negapatan* another was begun. From hence wee went by land to Saint *Thomas*, trauelling twelue dayes in a pleaſant Countrey, beautified with Groues and Streames, enriched with a fertile ſoile and wholſome eyre. But ſo prodigious and innumerable were their Idols, in many very faire Temples, and other leſſe Oratories almoſt without number, that Superſtition contended with Ambition; and the Coloſſes of their Idols were remoued from place to place in Chariots as high as ſteeples, by thouſands of men ſetting their ſhoulders to the Wheeles. In our way wee ſaw *Cidambaran* the mother Citie of their Superſtitions, furniſhed with gorgeous Temples. Their *Brachmanes* haue thirtie thouſand Duckets reuenue, whereof but twelue thouſand are now payed.

Naichus or King of *Gingi.*

The *Naichus* of *Gingi* was come thither, in whoſe Dominion it ſtandeth. Hee commanded that we ſhould be brought to his Preſence. Before vs two hundred *Brachmanes* went in a ranke to ſprinkle the houſe with Holy water, and to preuent Sorcerie againſt the King, which they vſe to doe euery day that the King firſt entreth into any houſe. We found him lying on a ſilken Carpet leaning on two Cuſhions, in a long ſilken Garment, a great Chaine hanging from his necke, diſtinguiſhed with many Pearles and Gemmes, all ouer his breſt, his long haire tyed with a knot on the crowne, adorned with Pearles; ſome Princes and *Brachmanes* attended him. He entertained vs kindly, and maruelled much that wee chewed not the leaues of *Betele* which were offered vs, and diſmiſſed vs with gifts of precious Clothes wrought with Gold, deſiring a Prieſt of vs for his new Citie which hee was building. The next day wee went away, which we had not done, had any told vs of a ſtrange Spectacle that day there to bee ſeene, which wee after came certainly to know.

Superſtitious madneſſe of *Iogues.*
Hanimants Legend.
Ape-deitie.
Legendarie lies.

There were twentie Prieſts which they call *Iogues*, which threw themſelues from the higheſt pinnacle of the Temple for this cauſe. There is a Temple of *Perimal*, in which is worſhipped an Ape called *Hanimant*, whom they report to haue beene a God, and for I know not what offence, with many other thouſands of Gods (in like wiſe metamorphoſed) to haue beene transformed into an Ape, and to haue ruled ouer all thoſe Apes in that place. But hauing neceſſarie occaſion to paſſe from *Ramanancor* to *Ceilan*, wanting ſhipping, hee leaped ouer the waters, and at euery leape made an Iland or hill of Sands, ſo making way for himſelfe and his. They ſay it was his Tooth, which the Viceroy *Conſtantine* caſt into the fire, notwithſtanding the Ethnikes offer of three hundred thouſand Duckets for the Redemption. Theſe Ethnikes alſo fable, that a holy man at *Cidambaran* for penance ſake kept his foot many yeeres nayled thorow with an Iron nayle; and when God forbad him that penance, hee refuſed and ſaid he would neuer giue it ouer, till hee might ſee God dancing about him. At length God yeelded to him, and with the Sunne, Moone and Starres danced before that Saint, they playing on Inſtruments and dancing. From God, as he danced, fell a Gold chaine off his foot, whence *Cidambaran* receiued the name, ſignifying *A Golden Chaine.* Now at this time was a great Controuerſie amongſt theſe *Gentiles*, whether it were lawfull to place the Signe of *Perimal* (which is nothing but a Maſt or Pole gilded, with an Ape at the foot) in the Temple of *Cidambaran*. Some refuſed, others by their Legats importunately vrged, and the *Naichus* of *Gingi* Decreed to erect it in the Temple, the Prieſts of the Temple which were the Treaſurers, withſtanding, and threatning if it were done to caſt downe themſelues from the top. The *Brachmanes* of the Temple ſware to doe the like after they had buried the former, which yet after better aduiſe they performed not. About twentie had periſhed in that precipitation on that day of our departure; whereat the *Naichus* angrie, cauſed his Gunners to ſhoot at the reſt, which killed two of them, the reſt wandring in vncertaine places. A Woman alſo was ſo hote in this zealous quarrell that ſhee cut her owne throat. The Maſt with the Ape was neuertheleſſe erected.

Saint *Thomas* or *Meliapor.*

Prodigious title of the King of *Biſnagar.*

Wee trauelled by the fauour of the *Naichus* and the Princes of *Triuidin*, and *Salauaccha* his Subiects, to Saint *Thomas*. This was the ancient Citie *Meliapor*, ſometimes chiefe Citie of the Kingdome of *Coromandel*, now ſubiect to the *Ragiu* or King of *Viſſanagor*, (by the *Portugals* called *Biſnaga*, and by Writers termed *Narſinga*, of a King of that name) who of the Ethnikes in thoſe parts is acknowledged with this portentuous Stile. *The Husband of* Subuaſt (that is) of

Chandegrin.

of good Fortune, God of great Prouinces, King of the greateſt Kings, and God of Kings, Lord of all Horſe-forces, Maſter of thoſe which know not how to Speake, Emperour of three Emperours, Conquerour of all which hee ſeeth, and Keeper of all which hee hath ouercome; Dreadfull to the eight Coaſts of the world, the Vanquiſher of Mahumetan *Armies, Ruler of all Prouinces which hee hath taken, Taker of the Spoiles and Riches of* Ceilan; *which farre exceedeth the moſt Valiant men, which cut off the head of the Inuincible* Viraualalan; *Lord of the Eaſt, South, North, Weſt, and of the Sea; Hunter of Elephants, which liueth and glorieth in virtue Militarie.* Which titles of Honour enioyeth the moſt Warlike *Vencatapadin, Ragin, Deuamagan Ragel*, which now raigneth and gouerneth this World. Hee now reſideth in *Chandegrin*, and in times paſt raigned farre and wide, from Cape *Cori* to the Kingdomes adjoyning to *Goa*, on the Coaſts of both Seas, till *Idalcan* and others (as the *Naichi* before mentioned) ſhooke off his yoke. Hee was now embroiled in warre with the *Naichus* of *Madure*. I appointed Father *Simon Sa* Rector of the Colledge of Saint *Thomas*, to begin a Miſſion thither as ſoone as hee could. A Seminarie was erected at *Meliapor*, of the chiefe Children of the *Badagades* by the almes of Deuout men, and a Schoole of the *Malabars* adioyned, in which is taught the Tongue of *Tamul* (or vulgar) and the *Badagan* vſed by the Courtiers. Whiles a new *Peguan* miſſion was talked of, there came ſhips from *Pegu* which related the turbulent ſtate of that Kingdome, and I will heere adioyne what I learned of credible perſons which a long time had beene eye-witneſſes of *Pegues* proſperitie and aduerſitie.

Relations of *Pegu*.

* *Fredericke* ſaith, that this King had 26. Kings ſubiect to him.

See *Fredericke* of this Expedition, then in *Pegu*.

Miſeries of *Pegu*: and how cauſed.

THe King of *Pegu*, Father of the preſent, of the race of the *Bramas*, was the mightieſt of all which haue raigned in *Pegu*. For hee ſubdued twelue Kingdomes to his Empire * *viz.* the Kingdome of *Cauelan*, whence come the beſt Saphires and Rubies; *Aua*, in which are Mines of *Ciprian* Braſſe, Lead and Siluer; *Bacan*, in which are many Gold mines; *Tangram*, which abounds with Lead and Lac; *Prom*, which aboundeth alſo in Lead and Lac; *Iangoma*, ſtored with Copper, Muske, Pepper, Silke, Gold, Siluer; *Lawran*, where is ſtore of Bejoine, enough to lade ſhips; the eight and ninth, are the Kingdomes of *Trucon*; whence many *China* wares are tranſported to vs; the tenth and eleuenth, are the Kingdomes of *Cablan* abounding in Gemmes, neere to the Kingdome of *Aaua*, betwixt it and *China*. The twelfth, is the Kingdome of *Sion* (or *Siam*) which he ſubdued laſt, and in that Expedition is ſaid to haue armed 1060000. men, taking one of ten with him to that warre. Hee raigned ſixe and thirtie yeeres in ſuch affluence of all things, that one hundred Ships laden with Rice would not haue ſeemed to diminiſh the ſtore. The plentie of Gemmes was ſuch, that in one moneth a man might haue beſtowed many talents of Gold thereon. Yet now there are ſcarſely found in all that Kingdome any men, but a few which with the King haue betaken themſelues to the Caſtle, which with Women and Children are ſaid not to exceed ſeuen thouſand. For in late times they haue beene brought to ſuch miſerie and want, that they did eate Mans fleſh and kept publike ſhambles thereof, Parents abſtained not from their Children, and Children deuoured their Parents. The ſtronger by force preyed on the weaker, and if any were but skinne and bone, yet did they open their intrailes to fill their owne and ſucked out their braines. The women went about the ſtreets with kniues to like butcherly purpoſes. The cauſe of this miſery was this.

Miſerable execution.

See this Combate before in *Balbi*.

The former King being dead, his Sonne the ſecond moneth of his Raigne hearing that the King of *Aua* his Vncle affected ſome change of State, and that fortie of his *Grandes* had conſpited with him, committed thoſe fortie and Burned them all, together with their Wiues, Children, Friends and Familiers, cauſing all that fled out of the fire to bee Cut in peeces. This eſtranged his Subiects hearts, whereof hee had experience in the Warre againſt his Vncle, and therefore offered him ſingle Combate vpon an Elephant, the ſuruiuor to poſſeſſe the Scepter, In this Combat, the King of *Pegu* ſlew his Vncle of *Aua*. But whiles hee was in that expedition, the King of *Siam* entred the *Peguan* Confines with an Armie as farre as a Towne called *Satan*, diuulging a rumour that hee came to ayde his Lord the King. This was much ſtomacked by the King of *Pegu*, who ſent an Armie againſt him, commanding the Generall to bring him Captiue. But this Armie diſpoſed it ſelfe, and neglecting the Kings command, returned to their homes. The King after his returne ſent to the *Siamite* to come to him, who offered to continue his Tribute, but refuſed to come.

Siam inuaded.

Peguan loſſes.

Two yeeres after, the *Peguan* with an Armie of nine hundred thouſand men, marcheth againſt *Siam* and beſiegeth it. The *Siamite* makes him faire offers, but protracted the time till the third moneth, that in the inundation which happeneth in March, the Kings Armie might be indammaged. That Riuer like *Nilus* (but in another moneth) vſeth to couer one hundred and twentie miles circuit in ground, and ſo ouerwhelmed this Armie, that ſcarſely ſeuenty thouſand of that great multitude returned to *Martauan*, and thoſe without Horſes and Elephants. The King of *Pegu* hauing once and againe made ſuch Expeditions in vaine, at length hee ſent his Brother the King of *Iangoma* with many Commanders; twiſe alſo hee ſent his Sonne thither with a great Armie: which committed hoſtile ſpoyles, but yet euer returned with the loſſe of more then halfe their Armie: and his Sonne in the laſt Expedition was killed with ſhot of a Piece. Thus enraged and reſolued to reuenge, hee made great preparations three yeeres together,

ther, and then thought to carrie with him all the *Peguans* to this warre. But of them, preſenting the former dreadfull ſlaughters and loſſes to their mindes, ſome became *Talapoies* (Friers in their Ethniciſme) others hid themſelues in Deſarts, and Woods, and many ſold themſelues for Slaues. The King cauſed *Ximibogo* his Vncle to ſearch the publike Records, and to preſſe one halfe to the warres, he alſo proclaimed that all which in ſuch a ſpace had turned *Talapoies* ſhould returne ſecular; the young ſhould be compelled to the warres, the old to be exiled into the Region of the *Bramas*, whom alſo he after changed away for Horſes. He ordained alſo that all the *Peguans* ſhould be branded in the right hand, that euery mans name, Countrie and condition might be known. They ſeeing themſelues thus opprobriouſly branded, *Talapoies* forced to returne Secular, and old men exchanged for Horſes, began to rebell.

The *Coſmians* firſt ſet a King ouer them, againſt whom the King ſent an Armie, which ſpoiled all the Countrie, and brought many Captiues, whom the King cauſed to be burned: and continuing his warre vpon them, forced by famine, they yeelded to his mercy, but he with exquiſite torments ſlue them all. The next ſtage of his furie was the Kingdome of *Aua*, where hee commanded his ſonne the Gouernour to bring them all into the Kingdome of *Pegu*, now ſo deſtitute of Inhabitants; but the aire not agreeing, they brake out in puſhes and diſeaſes, which alſo infected the Natiues, that ſome with impatience of the torture threw themſelues into the Riuer. Some of the *Peguſians* in this time had with the *Siamites* help, brought the Caſtle of *Murmulan* into their poſſeſſion, whom the King beſieged a yere together. And the *Siamites* comming on them vnexpected, ouerthrew his Armie, killed his Horſes and Elephants, ſlue and drowned many, tooke others: and ſo became Lords of all that Countrie, and many *Peguan* Peeres fled to them; whoſe wiues, children, and families the King after his manner deſtroyed vtterly with fire, ſword and water. And thus the whole tract from *Pegu* to *Martauan* and *Murmulan*, was brought to a Wilderneſſe.

Coſmi deſtroyd.

Aua diſpeopled.

Murmulan alienated.

Martauan deſolate.

Whiles hee beſieged *Murmulan*, hee ſent for his ſonne the Vice-roy of *Prom*, who imagined that it was to proclaime him Heire apparant, and ſo preferre him to his elder brother the Prince of *Aua*: but when he came was ſent to the ſiege of *Murmulan*, which he excuſing was threatned by his father, and commanded preſently to ſalute his brother, and bee gone thither. Hee returned to *Prom*, and rebelled againſt his father. In theſe broiles the *Siamite* taketh opportunitie, and marcheth againſt *Pegu* in harueſt time. Some of their fruits were haſtily inned, the reſt burned by the Kings command. The *Siamite* layeth ſiege to *Pegu*, in which were then numbred an hundred and fifty thouſand *Peguans*, *Bramans*, and of other Nations; three thouſand peeces of Ordnance, one thouſand of them braſſe. The ſiege continued from Ianuarie to Aprill, 1596. By the helpe of ſome *Portugals* and *Turkes*, the Citie eſcaped, and the rumour of *Portugals* comming by the way of *Camboia* raiſed the ſiege, the *Siamite* fearing to loſe his owne, whiles he ſought to winne that which was anothers. But Famine ſucceeded with a worſe ſiege, which made the forren Souldiers leaue the Citie, a few remayning which were fled from *Tangu*. The King hereupon commanded the King or Vice-roy of *Tangu*, to gather the harueſt then ripe, and to imbarke it and the people for *Pegu*. Hee anſwered that hee would ſend halfe, and that he or his ſonne would come. The King ſends foure principall men to fetch him and the prouiſion by force. The *Tanguan* kills thoſe Commiſſioners, poſſeſſed himſelfe of the ſhips and Souldiers, and by Proclamation prohibiteth returne and aide to *Pegu*. Thus the famine encreaſed in the Citie, inſomuch that they killed and did eate each other. The King cauſed the people to be numbred, and there finding ſeuen thouſand *Siamites*, cauſed them all to be ſlaine, and diuided the prouiſion to the reſt, of which there were not of all ages and ſexes aboue thirty thouſand remayning.

Prom threatned.

Pegu beſieged;

Forſaken;

Famiſhed.

The King of *Prom* held out three yeeres againſt his father, and then repenting, ſent meſſengers that he would bring all the people of *Prom*, which were 50000. to the Citie. Hereupon the King pardoned him, and ſent him preſents. But his chiefe Counſellour which had ſet him on worke, fearing his head would be the price of his reconciliation, poiſoned this young Prince, and aſpiring to the Kingdome, was within ſeuen dayes after killed by the Grandes, of whom euery weeke almoſt yeelded a riſing Sunne ſetting in a bloudy Cloude: inſomuch that in two moneths ſpace, of fifty thouſand ſcarcely fifty men remained, which going to *Pegu*, left *Prom* to the habitation of wilde beaſts. Many *Peguſians* yet remained in other Countries whither they had fled, as in *Iangoma*, *Arracan*, *Siam*. The *Talipois* perſwaded the *Iangoman*, brother to the King of *Pegu*, to vſurpe the Kingdome, which he refuſed, pretending his Oath. They replied, that no Religion hindered, if he placed his brother in the *Vabat*, that is a *Golden throne*, to be adored of the people for a God. He alſo found out another tricke, that his brother of *Pegu* was borne before his father was enthronized, himſelfe after he was now King, begotten alſo of the old King of *Pegus* daughter, whereas the Kings mother was not a Kings daughter. The King is ſaid to haue killed two hundred Eunuches, leſt they ſhould betray his huge treaſures: it is alſo reported, that his father cauſed to be caſt three hundred ſixty ſixe Combalengas of Gold (a great kinde of Gourd) which none knoweth where they be. He hath alſo ſixty ſeuen Idols of Gold adorned with Iewels of all ſorts, foure Store-houſes with great plenty of

Prom made a Wilderneſſe.

Trickes for treaſon.

Great treaſures.

Lead, Braſſe, Ordnance, without weight. This was then the ſtate of the Kingdome of *Pegu*, brought to one Citie, and that almoſt deſtroyed.

Fernandes his Letter.

Martauans fertilitie.

The reſt wee will ſupply out of the Epiſtle of Andrew Boues, *and* Francis Fernandes, *Ieſuites.* This writes concerning *Martauan*, that it is a large Kingdome, but now deſolate by the *Siamites* warre no leſſe then *Pegu*. But two hundred thouſands of the Inhabitants lurke in Woods and Mountaines. The King hath only two or three fortified Cities, not able to withſtand the *Siamite*. The fertilitie of that Countrie is ſuch, that it yeeldeth yeerely a threefold Haruest, and at what time of the yeere ſoeuer they ſowe, the ſeeds come to ripeneſſe. *Cochin* and *Malaca* alone carrie from thence yeerely thirty ſhips laden with Graine. The Woods alſo abound with diuers Fruit-trees; the Herbes are almoſt all both odoriferous and medicinable. It is able to lade yeerely twenty of the greateſt ſhips with Pitch and Timber. Their Fountaines, Riuers, wilde and tame Beaſts, Mines of Gold, Siluer, Braſſe, Iron, and Lead, alſo of Rubies and Gemmes, likewiſe their commodious Ports I omit: as alſo the temperature of the aire, and the hopes of conuerting the countrie, ſince fruſtrated.

Boues his Letter.

King of *Pegu* taken.

600. Elephants and 600. horſes burdens of gold and gems taken.

Sirian.

Miſerable ſpectacle.

Boues writeth, the eight and twentieth of March, 1600. that the King of *Pegu* beleagred with a ſtraight ſiege by the Kings of *Tangu* and *Arracan*, deliuered himſelfe (vnable to hold out any longer) to the King of *Tangu*, which cauſed his head and the Queenes alſo to bee cut off. The like he did to his ſonne the Prince. After this he went to the Tower where the Kings treaſure was kept, which was ſo much that ſcarcely ſixe hundred Elephants and as many Horſes were ſufficient to carrie away the Gold and Gemmes onely. For I ſay nothing of the Siluer and other Metals, as things of no price. The King of *Arracan* then abſent, hearing that the King of *Tangu* againſt his agreement with him had taken all this treaſure for himſelfe, and diſmiſſed the Armie without his Knowledge, came thither with the aide of the *Portugals* to inuade *Tangu*. I went thither with *Philip Brito*, and in fifteene dayes arriued at *Sirian*, the chieſe Port in *Pegu*. It is a lamentable ſpectacle to ſee the bankes of the Riuers ſet with infinite fruit-bearing trees, now ouerwhelmed with ruines of gilded Temples, and noble edifices; the wayes and fields full of skulls and bones of wretched *Peguans*, killed or famiſhed and caſt into the Riuer, in ſuch numbers that the multitude of carkaſſes prohibiteth the way and paſſage of any ſhip; to omit the burnings and maſſacres committed by this the cruelleſt of Tyrants that euer breathed.

Siluer and Braſſe.

Hot puniſhment for cold courage.

Pet. Williamſ. Floris, ſup. l. 3. cap. 14.

The King of *Arracan* is now ending his buſineſſe at the Tower of *Macao*, carrying thence the Siluer which the King of *Tangu* had left, exceeding three millions, beſides many and rare pieces of brazen Ordnance remayning in that Caſtle. The Kings of *Siam* and *Iangoma* with great forces haue inuaded the King of *Tangu* to deſpoile him of his ſpoiles. The King of *Arracan* is yet Lord of *Pegu*, though not acknowledged by thoſe which fled or hid themſelues, and hath deliuered the Port of *Sirian* to *Philip de Brito*, that the *Peguan* fugitiues might haue refuge vnder *Portugall* protection. *Brito* is in hand with building the Fort, and is earneſt for a Reſidence of our Society. The King of *Siam* in his way towards *Tangu* made irruption into the Kingdome of *Martauan*, but was twice repelled with loſſe; and hath therefore reenforced his Armie, withall commanding two of his Captaines for negligence and cowardiſe to bee drowned in Caldrons of ſcalding Oile, after which entring a third time hee hath ſubdued that Kingdome of *Martauan*. *What after happened in* Pegu *and* Siam, *See before in Maſter* Floris *his Iournall. Wee will returne to* Coromandel *with* Pimenta.

Pimenta.

Town of Saint *Thomas*.

Gingi.

Iogues ſucceſſours of Gymnoſophiſts. They haue another ſort called *Sanaſſes*, which liue in Deſarts, and ſomtimes come forth ſtarke naked, as thoſe mentioned by *Oneſicritus* and *Megaſthenes*, but not ſo learned.

The Towne of Saint *Thomas* is famous by the Cathedrall Church, the Apoſtles Sepulchre, his houſe in the little Hill, his martyrdome in the great Hill, and the miracle of the Croſſe. Wee went thence to *Gingi*; the greateſt Citie we haue ſent in *India*, and bigger then any in *Portugall*, *Liſbon* excepted. In the midſt thereof is a Caſtle like a Citie, high walled with great hewen ſtone and encompaſſed with a ditch full of water: in the middle of it is a Rocke framed into Bulwarkes and Turrets, and made impregnable. The *Naicus* ſhewed vs his golden ſtuffe, amongſt which were two great Pots carried on their ſhoulders full of water for the King to drinke. The *Iogues* which had returned by land from *Bengala*, brought in ſuch veſſels water from *Ganges* for the Courtiers, they were encompaſſed with filthie baſe clothes, which they kiſſed as holy veſſels notwithſtanding. The *Naicus* appointed our lodging in the Tower, but the heat forced vs to the Groue (though conſecrated to an Idoll) the *Iogues* ambitiouſly affecting applauſe by tolerating in the open Court the moſt intolerable Sun-beames, ſometimes at noone (but ſildome) interpoſing a thinne Vaile. Wee ſaw one of them, which being ſhut vp in Iron Cage had there made himſelfe perpetuall priſoner, ſo walking with his *head and feet out, that he neuer could ſit nor lie downe.* At the ſides of the Caue hung forth an hundred Lampes, which at certaine times foure *Iogues* his attendants lighted. He ietted with great iollitie and glorie as if he gaue light to the world by his ſplendour.

The next day the inner part of the Caſtle was ſhewed vs, hauing no entrance but by the Gates which are perpetually guarded. In the Court the younger ſort were exerciſed in Tilts. Wee ſaw much Ordnance, Powder, and Shot; a Spring alſo of cleare water. The *Naicus* had beene here kept by his Vncle, whom yet by helpe of his friends he forced to become in the ſame place his vnwilling ſucceſſour, hauing put out his eyes. He was guarded homeward with a thouſand armed men: in the Streete were ranked three hundred Elephants as it were fitted to the warre. At the Porch one entertained him with an Oration in his praiſe, a thing vſuall in their ſolemne pompes. *Chriſtapanaichus* (that is his name) ſhewed vs another day his ſtore of Iewels, and gaue vs leaue in his new Citie, which hee called *Chriſtapatama*, to fixe a reſidence and erect a Church, two hundred pieces of gold being aſsigned to the Prieſt thereof, his Letters Patents written in the *Tamulan* and *Badagan* Languages. This new Citie is ſeated in the Land *Arungor*, neere the mouth of the Riuer *Velarius*. Thence we came to the Riuer *Colocam*. *Cholgana* a great man receiued vs with great kindneſſe. Hee is old and ſeuere, and hath cauſed Crocodiles to bee put in his Riuer for his ſecuritie, charging them not to hurt his owne people. They neuertheleſſe killed a man, whereupon I knowe not by what arts hee tooke two of them which were the malefactors, and put chaines about their neckes, and caſt them into a miry place, there to bee ſtoned by the people, and to die of famine. One of theſe we ſaw.

Cholganas Crocodiles charmed.

Wee paſſed thence to *Trangambaran*, and thence to *Taniaor*, the walls whereof are built of hewen ſtone, and it is the ſeat of another *Naichus*, who had lately renounced the world and prepared himſelfe for death, accompanied in that deuotion by his ſeuenty wiues, all which were to be burned in the ſame fire with his carkaſſe. Hee had beſtowed fiue thouſand pieces of gold in ſweet woods againſt that day. The *Naichus* of *Madure* is very ſuperſtitious, and reſigned his Palace to his Idol *Chochanada*, vpon the authoritie of a Prieſt which ſaid the Idoll by night had bidden him tell the King, that hee or I muſt dwell in this houſe. Hee daily ſits in iudgement, a *Bramene* ſtanding by, which euer and anone whineth out the name of the Idoll *Aranganaſſa*; and when one is weary another ſucceedeth, and continueth that acclamation, though hee ſits ſixe houres.

Trangubaram.
Taniaor.

70. Wiues burned with their Husbands carkaſſe. See after.

Simon Sa writes from *Meliapor*, the twentieth of Nouember, 1598. amongſt many other things of *Paparagiu*, which in one houſe kept three hundred *Brachmans*, and gaue hoſpitalitie to the Pilgrims which went to, or came from *Tripiti*, a famous Idoll three miles from *Chandegrin*. They purge their ſinnes by waſhing their bodies and ſhauing their heads and beards. The Idoll is in a cold hill compaſſed with fertile valleyes abounding with fruits, which none dare touch. There are plenty of Apes, which are ſo tame, that they will take meate out of ones hand. The people take them for a Nation of gods which hold familiaritie with *Perimal*. They worſhip *Perimal* in many figures, of a Man, an Oxe, Horſe, Lion, Hog, Ducke, Cocke.

Simon Sa his Letter.

The Archbiſhop of *Goa Alexius Meneſius* viſited the Dioceſſe of *Angamala*, the Archbiſhop there being dead: he cauſed their bookes to be purged from innumerable *Neſtorianiſmes*, appointed eighty Pariſhes, kept a Synode, and tooke away thoſe things, which in their bookes were againſt the Pope.

Reformation of Saint *Thomas* Chriſtians

Emanuel Carualius in his Letters from *Malaca*, in Ianuarie, 1599. writeth of an Embaſſage ſent thither from the King of *Camboia* to obtaine ſome of the Fathers of Saint *Paul* (ſo the *Ieſuites* are called in the Eaſt *Indies*) to bee ſent into his Kingdome. This Kingdome of *Camboia* hath *Cauci* or *Cochinchina* on the North, *Sion* (or *Siam*) on the South, which alſo lieth in the midſt betwixt *Pegu* and *Camboia*, the Sea on the other ſide. It hath a Riuer which ouerfloweth yeerely. The Region is fertile, and hath alſo ſtore of Beioine and other merchandiſe. Within twenty yeeres laſt paſt this numerous people hath beene much diminiſhed by warres with *Siam*. Beyond *Camboia* are the *Laos*, which inhabite on the Riuers ſides, and Lakes made by it. For the Riuer runneth twelue hundred miles, and the head thereof is not knowne by the *Camboyans*. The *Laos* which dwelt aboue on the Riuer twenty yeeres agoe, would needs come downe the Riuer with an Armie of two hundred thouſand men, which all periſhed, and the King of *Camboia* periſhed alſo in the battell. His ſonne by helpe of the *Portugals* expelled the *Laos*, which ten yeeres together infeſted the Countrie. They haue many Cities and Temples like the *Chinois* and *Iaponians*, with their *Bonzos*.

Letter of *Carualius*.

Camboya.

The *Laos*. See Frier *Gaſpar Cruz. to. 2. lib. 1. cap. 10.*

Emanuel de Veiga from *Chandegrin*, in September, 1599. writeth of his Voyage from Saint *Thomas* thither. The ſecond day at night they lay at *Triualur*, where they ſaw their Idols ſolemne Proceſsion by night, carried into the ſtreet by eight Porters in a high Throne: the Image it ſelfe not aboue three ſpannes long clothed with an vpper garment of red ſilke, an inner ſhirt of linnen. An Elephant went before the pompe, conſecrated to the Idoll, carrying a white Banner on his backe; and after him three Oxen ſacred alſo thereto, on which ſate Drummers: after them Trumpetters and Pipers with diuerſified Inſtruments, ſtraight, crooked, great, ſmall. Theſe all made a confuſed ſound, without any obſeruation of order and time. After theſe came 30. women-dancers, which haue deuoted themſelues to the Idols perpetuall ſeruice, which may not marrie, but proſtitute themſelues for the moſt part, all goodly and richly arrayed, all carrying Lampes burning. And the Idoll came in the Rere with his Porters and Prieſts, liuing on the reuenues of the Temple. The common people followed with lights. They paſſed foure ſtreets, and in their returne ſet the Idoll in a place erected with pillars with a ſtone roofe, and all the companie compaſſed the Idoll three times, which done, they carried him to the Temple, where

Letters of *Veiga*.
Triualur.
Idol-proceſsion.

Blacke *Santus*.

Letter of *Ricius.*

foure *Brachmanes* entertained him, which bowed their heads to the Idoll; one of them bringing on his head a basket of boyled Rice for the Idols ſupper, attended with Fanners to ſcarre away Flies. When the meate was ſet downe, a Curtaine was drawne, leſt any might ſee the Idoll eating, the Inſtruments ſounding the while. Soone after the Curtaine was drawne againe, the Rice remoued, the Miniſters gone in, and one comes forth which makes an Oration in his praiſe, and then all went into the Temple, where foure houres were ſpent in idle-idol-rites. The King of *Biſnagar* gaue vs leaue to erect a Church and make reſidence there, and was much delighted with the picture of Our Lady, and the things vttered by Father *Ricius.* This Father *Francis Ricius* writ at the ſame time of the great pleaſure which the King tooke in beholding the Image of our Sauiour, and of the bleſſed Virgin *aduocata noſtra*, (theſe are his words) by whoſe interceſsion the King and Nobilitie became ſo kinde to vs to giue vs leaue to build a Church, erect Croſſes, and conuert men, inſomuch that fifty families were to giue place, and depart from the ground, thereto aſsigned vs. The King of *Biſnagar* writ a Letter to *Pimenta,* beginning thus, *The King of Kings and Great Lord, the Knight of Knights, Ouencatepati,* that is, *King after God,* &c.

Letter of *Cotignus.* *Alexander* an *Engliſh-Indian*-Ieſuite.

Greater eclips of wit then the Sunne. *Perimals* feaſts and legend.

Melchior Cotignus his Letter of that Miſsion mentioneth *Alexander* an *Engliſhmen* a Brother of the *Ieſuiticall* Order (*Linſchoten cap. 92.* mentioneth *Newbury, Fitch,* and two other *Engliſhmen* impriſoned at *Goa,* where a *Ieſuite* ſought, in hope ſo to get the wealth of the Merchants in their hands, to bring them to their Order, whereto one was perſwaded, a Painter, of which facultie they haue few in the *Indies,* and ſo made vſe of him, hoping alſo to winne the reſt, which after eſcaped: *Fitches* Voyage you haue before) He mentioneth alſo their ſuperſtitious opinion touching the Sunnes Eclipſe, cauſed, as that of the Moone, when the Dragon (one of their conſtellations) biteth either of them; for which cauſe they all faſt that day, crying out that the Dragon deuoureth the Sunne. At the *Feaſt of Perimals marriage* was ſuch concourſe of people, that that dayes offering amounted to two hundred thouſand Ducats, the King, Queene and Courtiers being preſent. The Idoll was carried in a great triumphall Chariot drawne by ten thouſand men, about midnight, a mile and an halfe. The *Feaſt of Kowes* was ſolemnized a moneth before, and all the wayes filled with them: for they hold *Perimal* to haue beene the ſonne of a Kow. The rumour was that the King would warre vpon the *Naichus* of *Tangaor* called *Aſtapanaicus,* but his death preuented it, his three hundred Concubines being burned with him to honour his Exequies, willingly leaping into the flames. Three Tribes are the principall Inhabitants of *Chandegrin, Bramenes, Raius,* and *Cetius,* of which they ſay that *Perimal* brought forth the firſt out of his head, the ſecond out of his breaſt, the third out of his bellie, the reſt as baſer vulgar from his feet. *No maruell that they are all ſo apiſh from ſuch originall.*

CHAP. VIII.

IOHN HVIGHEN van Linſchoten *his Voyage to* Goa, *and obſeruations of the Eaſt* Indies, *abbreuiated.*

VPon the eight of Aprill, being Good-friday, in the yeere of our Lord 1483. which commonly is the time when their ſhips ſet ſayle within foure or fiue dayes vnder or ouer, wee all together iſſued out out of the Riuer of *Liſbon,* and put to Sea, ſetting our courſe for the Ilands of *Madera.*

Chap. 3. The manner and order vſed in the ſhips in their *Indian* Voyages.

The ſhips are commonly charged with foure or fiue hundred men at the leaſt, ſometimes more, ſometimes leſſe, as there are Souldiers and Saylers to be found. When they goe out they are but lightly laden, onely with certaine pipes of Wine and Oyle, and ſome ſmall quantitie of merchandiſe, other thing they haue not in, but balaſt, and victuals for the companie, for that the moſt and greateſt ware that is ſent into *India,* are Rials of eight, becauſe the principall Factors for Pepper doe euery yeere ſend a great quantitie of money, wherewith to buy Pepper, as alſo diuers particular Merchants, as being the leaſt ware that men can carrie into *India:* for that in theſe Rials of eight they gaine at the leaſt forty *per cento:* when the ſhips are out of the Riuer, and enter into the Sea, all their men are muſtered, as well Saylers as Souldiers, and ſuch as are found abſent and left on land, being regiſtred in the Bookes, are marked by the Purſer, that at their returne they may talke with their Sureties, (for that euery man putteth in Sureties) and the goods of ſuch as are abſent, being found in the ſhip are preſently brought forth and priſed, and an Inuentorie being made, it is left to be diſpoſed at the Captaines pleaſure. The like is done with their goods that die in the ſhip, but little of it commeth to the owners hands, imbeſeled and priuily made away.

The Maſter and Pilot haue for their whole Voyage forth and home againe, each man an hundred and twenty Milreyes, euery Milrey being worth in *Dutch* money ſeuen Gilders, and receiue before hand, each man foure and twenty Milreyes, beſides that they haue Chambers both vnder in the ſhip, and Cabbins aboue the hatches, as alſo Primage, and certaine tunnes fraight. The like haue all the other Officers in the ſhip according to their degrees, and although they receiue money in hand, yet it coſteth them more in gifts before they get their places, which are giuen by fauour and good will of the *Proueador*.

The chiefe Boat-ſwain hath for his whole pay 50. Milreyes, and receiueth 10. in ready money, The Guardian, that is the quarter maſter, hath 1400. Reyes the moneth, and for fraught 2800. and receiueth 7. Milreyes in ready money. The *Sota Piloto*, which is the Maſters mate, hath 1200. Reyes, which is three Duckets the moneth, and as much fraught as the quarter Maſter. Two Carpenters, and two Callafaten which helpe them, haue each man foure Ducats a moneth, and 3900. Milreyes fraught, The Steward that giueth out their meate and drinke, and the *Merinho*, which is he that impriſoneth men aboord, and hath charge of all the Munition and Powder, with the deliuering forth of the ſame, hath each man a Milreye the moneth, and 2340. Reyes fraught, beſides their Chambers and freedome of Cuſtome, as alſo all other Officers, Saylers, Pikemen, Shot, &c. haue euery man after the rate, and euery one that ſerueth in the ſhip. The Cooper hath three Duckets a moneth, and 3900. Reyes fraught. Two *Strinceros*, thoſe are they which hoiſe vp the Main-yard by a wheele, and let it downe againe with a wheele as neede is, haue each man one Milrey the moneth, and 2800. Reyes fraught. Three and thirty Saylers haue each man one Milrey the moneth, and 2800. Reyes fraught. Seuen and thirty Rowers haue each man 660. Reyes the moneth, and 1860. Reyes fraught, foure Pageants, which are Boyes, haue with their fraught 443. Reyes the moneth, one maſter Gunner, and eight vnder him, haue each man a different pay, ſome more, ſome leſſe. The Surgeon likewiſe hath no certaine pay. The Factor and Purſer haue no pay but onely their Chambers, that is belowe vnder hatches, a Chamber of twenty pipes, for each man ten pipes, and aboue hatches each man his Cabbin to ſleepe in, whereof they make great profit. Theſe are all the Officers and other perſons which ſayle in the ſhip, which haue for their portion euery day in victuals, each man alike, as well the greateſt as the leaſt, a pound and three quarters of Bisket, halfe a Can of wine, a Can of water, an Aroba which is 32. pound of ſalt fleſh the moneth, ſome dried Fiſh, Onions and Garleeke are eaten in the beginning of the Voyage, as being of ſmall value; other prouiſions, as Sugar, Honie, Raiſins, Prunes, Rice, and ſuch like, are kept for thoſe which are ſicke: yet they get but little thereof, for that the Officers keepe it for themſelues, and ſpend it at their pleaſures, nor letting much goe out of their fingers: as for the dreſsing of their meate, Weede, Pots, and Pannes, euery man muſt make his owne prouiſion: beſides all this there is a Clarke and Steward for the Kings Souldiers that haue their parts by themſelues, as the Saylers haue.

This is the order and manner of their Voyage when they ſayle vnto the *Indies*, but when they returne againe, they haue no more but each man a portion of Bisket and Water vntill they come to the Cape *de Bona Eſperance*, and from thence home they muſt make their owne prouiſions. The Souldiers that are paſſengers haue nothing elſe but free paſſage, that is roome for a Cheſt vnder hatches, and a place for their Bed in the Orloope, and may not come away without the Vice-royes paſport, and yet they muſt haue beene fiue yeeres Souldiers in the *Indies* before they can haue licence, but the Slaues muſt pay fraught for their bodies, and cuſtome to the King. The one and twentieth of September wee entred the Riuer into the Road vnder the Land of *Bardes*.

Of the Towne and Iland of Goa, *chiefe Citie of* India.

Chap. 28.

THe Citie of *Goa*, is the Metropolitan or chiefe Citie of all the Orientall *Indies*, where the *Portugals* haue their traffique, where alſo the Vice-roy, the Arch-biſhop, the Kings Counſell, and Chancerie haue their reſidence, and from thence are all places in the Orientall *Indies*, gouerned and ruled. There is likewiſe the Staple for all *Indian* commodities, whither all ſorts of Merchants doe reſort, comming thither both to buy and ſell, and out of *Arabia*, *Armenia*, *Perſia Cambaia*, *Bengala*, *Pegu*, *Sian*, *Malacca*, *Iaua*, *Molucca*, *China*, &c. The Citie and Iland of *Goa* lieth vnder 15. degrees, on the North ſide, and is diſtant from the Equinoctiall, (by the way that the *Portugals* ſhips doe come thither from *Moſſambique*) foure hundred miles. It is an Iland wholly compaſſed about with a Riuer, and is aboue three miles great, it lieth within the Coaſt of the Firme Land, ſo that the Iland, with the Sea coaſt of the Firme Land, doe both reach as farre each as other into the Sea. It is onely ſeparated from the firme Land, by an arme of the Sea, or of the Riuer, that runneth in by the North ſide of the Towne, and ſo round about the Iland to the South ſide, where it entreth againe into the Sea, and is in forme almoſt like a Halfe-moone. The Riuer runneth euen vnto the Towne, and is indifferent broad, there are betweene the Firme Land and the Iland, certaine ſmall Ilands that are all inhabited by the naturall borne Countrimen, and on the other ſide of the Towne the Riuer is there ſo ſmall, that in Summer time, by wading to the knees in water, a man may paſſe it ouer on foot. On the which ſide the Iland hath a wall with certaine Bulwarkes, which the *Portugals* of late yeeres haue cauſed to be made, to defend them from the Firme Land in time of warre, as it often happeneth, for it hath diuers times beene beſieged by *Dialcan* or *Hidalcam*, at the mouth and the entrie of the Riuer. On the North ſide lieth the Land of *Bardes*, which is high Land, vnder which Land the *Portugals* doe

anchor

Bardes.
Canaryns.
Salſette.

anchor ſafely out of all danger, and there they haue a place to lade and vnlade their wares. This Land of *Bardes* is alſo vnder the *Portugall* ſubiection, and is full of Villages inhabited with people that are of the Firme Land, lying aboue it, called *Canaryns*, who for the moſt part are *Chriſtians*, but obſerue their owne manner of apparell, which is to goe all naked, their priuie members onely couered. This Land is full of *Indian* Palme trees, whereon the *Indian* Nuts called *Cocos* doe growe, as alſo all the other Ilands lying in the Riuer. This Iland of *Bardes* is ſeparated from the Firme Land by a ſmall Riuer, which is ſo little, that it cannot almoſt be diſcerned from the Firme Land. On the South ſide of the Iland of *Goa*, where the Riuer runneth againe into the Sea, there commeth euen out with the coaſt a Land called *Salſette*, which is alſo vnder the ſubiection of the *Portugals*, and is inhabited, and planted both with people and fruit, like the Land of *Bardes*, and is likewiſe parted with a little Riuer from the Firme Land. Betweene this Land of *Salſette*, and the Iland of *Goa*, lie alſo ſome ſmall Ilands, all full of *Indian* Palme trees, and by the mouth or iſſue of the Riuer, lieth an Iland which is called *Goa Velha*, that is old *Goa*, from whence there commeth no ſpeciall thing, neither is it much inhabited. Thoſe Lands of *Bardes* and *Salſette*, are by the Kings of *Portugall* let out to farme, and the rents thereof are employed to the payment of the Arch-biſhop, Cloiſters, Prieſts, and other the Kings Officers, yeerely ſtipends, which is granted them by ſpeciall Priuiledges and Patents from the King. The Iland is very hilly, and in ſome places ſo deſart and rough, that on ſome ſides men can hardly trauell ouer land (but with great labour) to the Towne of *Goa*. The Iland euen to the Sea ſide is full of Villages, and inhabited by the *Canarijns* which are the naturall borne people of the Land, and doe altogether liue by working vpon the Land, and by their Palme trees. The Villages and dwellings of theſe *Canaryns* are moſt round about the Iland, and on the water ſides, or by ſmall Lakes, whereof there are ſome few within the Iland, and the cauſe why they dwell thus, is for that the Palme trees will not growe in any other place but on lowe ground, by the waters, ſpecially in ſandy ground: ſo that there are no Palme trees to bee found on the high land within the Countrie vnleſſe it bee vpon ſandy grounds on the Sea coaſt, or Riuers ſides. On the Eaſt ſide of the Towne of *Goa* vpwards, into the Riuer, about three miles from the Towne of *Bardes*, lieth a place where the *Portugals* ſhips doe anchor, the Riuer hath ſome creekes, and a ſhip of two hundred tunnes or there abouts, may eaſily diſcharge before the Towne, but the *Portugals* great ſhips muſt diſcharge themſelues at *Bardes*: which being done, they may if they will freely goe and lie before the Towne. The Towne is well built with faire houſes and ſtreets, after the *Portugall* manner, but becauſe of the heate they are ſomewhat lower. They commonly haue their Gardens and Orchards at the back-ſide of their houſes, full of all kind of *Indian* fruits: as alſo the whole Iland through, they haue many pleaſant Gardens and Farmes, with houſes to play in, and trees of *Indian* fruits, whether they goe to ſport themſelues, and wherein the *Indian* women take great delight. The Towne hath in it all ſorts of Cloyſters and Churches as *Liſbon* hath, onely it wanteth Nunnes, for the men cannot get the women to trauell ſo farre, where they ſhould bee ſhut vp, and forſake *Venus*.

Touching the *Portugals* iuſtice and ordinances, as well in worldly as ſpirituall cauſes, they are all one as they are in *Portugall*. They dwell in the Towne among all ſorts of Nations, as *Indians*, *Heathens*, *Moores*, *Iewes*, *Armenians*, *Guſarates*, *Benianes*, *Bramenes*, and of all *Indian* Nations and People, which doe all dwell and traffique therein, euery man holding his owne Religion, without conſtraining any man to doe againſt his conſcience, onely touching their ceremonies of burning the dead, and the liuing, of marrying and other ſupperſtions, and deuilliſh inuentions, they are forbidden by the Arch-biſhop to vſe them openly, or in the Iland, but they may freely vſe them vpon the Firme Land, and ſecretly in their houſes, thereby to ſhunne and auoide all occaſions of diſlike that might be giuen to *Chriſtians*, which are but newly baptiſed: but touching the worldly policy or good gouernment of the Countrie, and executing of iuſtice, as alſo for the ruling of the Towneſ-men in the Citie: it is common to them all, and they art vnder the *Portugals* law, and hee that is once chriſtned, and is after found to vſe any heatheniſh ſuperſtitions, is ſubiect to the Inquiſition, whatſoeuer he be, or for any point of Religion whatſoeuer.

Inquiſition.

The Iland hath nothing of it ſelfe to nouriſh it withall, but only ſome Cattell, Hennes, Goats, Doues, &c. but very few, becauſe of the barrenneſſe and euill ſituation of the place, which is a moſt hilly, barren, and wilde Countrie, and full of waſte ground: all their neceſſaries, as Beaſts, Hennes, Hogges, Egges, Milke, &c. come from *Salſette* and *Bardes*, but moſt part out of the Firme Land, Corne, Rice, and other Graine: alſo Oyle, and all other neceſſaries come from other Countries, and are brought in by the Riuer, as from *Cambaia* on the North ſide, and from the coaſt of *Malabar*, and other places, as in the deſcription of the coaſt we haue in part declared: of Wine called Wine of Palme trees, they haue enough, and ſo much that they haue to ſpare for other places. They haue but little freſh water, but onely one Well, called *Banganyn*, which ſtandeth about a quarter of a mile without the Citie, wherewith the whole Towne is ſerued, which the ſlaues fetch in Pots and ſell it in the Towne, and is very good to drinke: for water to dreſſe meate, waſh, and doe other things withall, they commonly haue Wells within their houſes: the Land of it ſelfe is very ſtony and drie, hauing a kind of red earth, ſo that ſome *Italian* Alchimiſts haue promiſed to get Copper and Gold out of the ſame, which neither the King nor Vice-roy would euer conſent vnto, fearing leſt the report of ſuch treaſure would bee occaſion of greater trouble.

Mines dangerous,

Chap. 29. Of the cuſtomes of the *Portugals*, and ſuch as are iſſued from them, called *Meſtiços*, or halfe countrimen, as well of *Goa*, as of all the Orientall Countries.

THe *Portugals* in *India*, are many of them married with the natural born women of the Countrie, and the children proceeding of them are called *Meſtiços*, that is, *half-countrimen*. Theſe *Meſtiços* are commonly of yellowiſh colour, notwithſtanding there are many women among them, that are faire and well formed. The children of the *Portugals*, both boyes and girles, which are borne in *India*, are called *Caſtiços*, and are in all things like vnto the *Portugals*, only ſomwhat diffring in colour, for they draw toward a yellow colour: the children of thoſe *Caſtiços* are yellow, and altogether like the *Meſtiços*, and the children of *Meſtiços* are of colour and faſhion like the naturall borne Countrimen or *Decanijns* of the Countrie, ſo that the poſteritie of the *Portugals*, both men and women being in the third degree, doe ſeeme to be naturall *Indians*, both in colour and faſhion. Their liuings and daily traffiques are to *Bengala*, *Pegu*, *Malacca*, *Cambaia*, *China*, and euery way, both North and South: alſo in *Goa* there is holden a daily aſſemblie or meeting together, as well of the Citizens and Inhabitants, as of all Nations throughout *India*, and of the Countries bordering on the ſame, which is like the meeting vpon the *Burſe* in *Antwerpe*, yet differeth much from that, for that hither in *Goa* there come as well Gentlemen, as Merchants and others, and there are all kindes of *Indian* commodities to ſell, ſo that in a manner it is like a Faire. This meeting is onely before noone, euery day in the yeere, except Sundayes and Holidayes: it beginneth in the morning at ſeuen of the clocke, and continueth till nine of the clocke, but not in the heate of the day, nor after noone, in the principall ſtreet of the Citie, named the *Straight ſtreet*, and is called the *Leylon*, which is as much to ſay, as an outroop: there are certaine Criers appointed by the Citie for the purpoſe, which haue of all things to be cried and ſold: theſe goe all the time of the *Leylon* or Outroop, all behangd about with all ſorts of gold chaines, all kinds of coſtly Iewels, Pearles, Rings, and Precious ſtones: likewiſe they haue running about them, many ſorts of Captiues and Slaues, both men and women, young and old, which are daily ſold there, as beaſts are ſold with vs, where euery one may chuſe which liketh him beſt, euery one at a certaine price. There are alſo *Arabian* Horſes, all kind of Spices and dried Drugs, ſweet Gummes, and ſuch like things, fine and coſtly Couerlets, and many curious things, out of *Cambaia*, *Sinde*, *Bengala*, *China*, &c. and it is wonderfull to ſee in what ſort many of them get their liuings, which euery day come thither to buy wares, and at another time ſell them again. And when any man dieth, all his goods are brought thither and ſold to the laſt peniworth, in the ſame outroop, whoſoeuer they be, yea although they were the Vice-royes goods: and this is done to doe right and iuſtice vnto Orphans and Widowes; and that it may bee ſold with the firſt, where euery man may ſee it, ſo that euery yeere there is great quantitie of ware ſold within that Citie, for that there die many men within the Towne, by meanes of their diſordered liuing, together with the hotneſſe of the Countrie: the like aſſemblie is holden in all places of *India*, where the *Portugals* inhabite. There are ſome married *Portugals* that get their liuings by their ſlaues, both men and women, whereof ſome haue 12. ſome 20. and ſome 30. for it coſteth them but little to keep them. Theſe ſlaues for money do labor for ſuch as haue need of their helpe, ſome fetch freſh water, and ſell it for money about the ſtreets: the women ſlaues make all ſorts of confectures and conſerues of *Indian* fruits, much fine needle-worke, both cut and wrought workes, and then their maſters ſend the faireſt and the youngeſt of them well dreſt vp with their wares about the ſtreets to ſell the ſame, that by the neatneſſe and beauty of the ſaid women ſlaues, men might be moued to buy, which hapneth more for the affection they haue to the ſlaues, & to fulfill their pleaſure with them, then for any deſire to the conſerues or needle-workes: for theſe ſlaues do neuer refuſe them, but make their daily liuing thereby, and with the gaines that they by that meanes bring home, their maſters may well keepe and maintayne them. There are others that vſe exchanging of moneyes, and to buy money when it commeth, as time ſerueth to ſell it again, for they buy the Rials of eight, when the ſhips come from *Portugall*, whereof ſome buy at the leaſt ten or twelue hundred, and keepe them till the moneth of April, which is the time when the ſhips ſayle to *China*, for then are the Rials of eight ſought for to carrie thither, & are commonly worth fiue and twenty or thirty in the hundred profit, and then they receiue for them a certaine money, which at the ſame time is brought from *Ormus*, called *Larrijns*, that come out of *Perſia*, which they buy for eight or ten in the hundred profit, and keep them till the *Portugals* on the moneth of September come thither, and ſo deliuer them againe for twenty or fiue and twenty in the hundred profit, in exchange for Rials of eight, as I ſaid before, for they muſt haue theſe *Larrijns* with them to *Cochin*, to buy Pepper and other wares, for that it is the beſt and moſt profitable money. There are yet other ſorts of money called *Pagods*, *Venetianers*, and *Santbones*, which are gold, all which they doe likewiſe buy and ſell, ſo that there are many that doe nothing elſe, and become rich, ſpecially he that hath a good ſtocke. This exchange commeth moſt commonly from the Spiritualtie, who doe ſecretly vſe it, by other mens meanes, without any let or hinderance. Some there are that liue vpon their rents which they haue by their Palme trees.

Meſtiços.
Caſtiços.
Exchange.

There are among them but two manner of people, that is, Married men, and Souldiers, for that all Young men vnmarried are named Souldiers, which is the beſt name that a man can haue; not that the Souldiers are any wayes bound or vnder the commandement and Regiment of any Captaine, which throughout *India*, is not vſed, but when the *Portugals* come into *India* out of *Portugall*, and are arriued there, euery man goeth where he thinketh beſt, although in *Portugall* euery mans name that goeth in the ſhip is written and regiſtred, which is done in this ſort: euery man is written vp, both his name and ſirname, with a note what pay they receiue of the King, whereof ſome beare the title of *Fidalgo da Caza del Rey noſſas Senor*, that is, a Gentleman of the Kings Houſe, which is the chiefeſt title: there are others named *Mozos Fidalgos*, which is alſo an Honourable title, and they are commonly Gentlemens Sonnes, or by the Kings fauour aduanced thereunto: There are yet others that are named *Caualhiero Fidalgo*, which is not ſo much as the other two, yet it is an Honourable title, and is the title of a Knight, who for ſome Valiant act by him done is made Knight, which they doe for a ſmall matter: for that if he doe any Act to be accounted of, or be in a manner of ſuch an action doing, preſently he is of a Captaine or a Gentleman made a Knight, whereof they much boaſt themſelues: and it is now growne ſo common among them, that very Cookes Boyes and others as meane as they, are made Knights: there are others alſo that are named *Moſos da Camara, do Numero, e do Seruiço*, which is ſeruants to the King, ſome of his Chamber, ſome of his Accounts, and ſome for his Seruice, this is the firſt Title or Degree of credite, whereby through their good ſeruice they attaine vnto better, and are more glorious of their Titles, then of all the riches in the world. There are alſo that are named *Eſcuderos Fidalgos*, that is Eſquires, which is likewiſe a degree of credit: Others are named *Hommes honorados*, which is men of Honour, and the pooreſt among them (which are not named by any title) are ſet downe for Souldiers, which are the common and Raſcall ſort: theſe are euery man paied their wages according to their Titles, and may each man in his qualitie (by long ſeruice, or ſome good action, but moſt by fauour) riſe to higher degree; for that according to their Titles their ſeruice is rewarded. The *Portugals* which ſayle for *India*, being thus regiſtred and written downe, the ſaid Regiſter at their arriuall there, is deliuered to be kept by one of the Kings Officers thereunto appointed, which euery three yeeres is likewiſe changed, as other Officers are, and is called the chiefe Clerke of the *Matricola* Generall.

Chap. 30. Of the *Portugals* and *Meſtiços*, their Houſes, Curteſies, Narriages, and other Cuſtomes and manners of *India*.

THe *Portugals*, *Meſticos*, and *Chriſtians*, keepe Worſhipfull and bountifull Houſes, hauing commonly (as it is ſaid before) fiue, ſixe, ten, twentie, ſome more, ſome leſſe Slaues, both men and women, in their houſes euery man according to his eſtate and qualitie, I meane Married men. They are very cleanly and ſweet in all things belonging to their Houſes, ſpecially in their Linnen, for that euery day they change Shirts and Smockes both men and women, and their Slaues and Seruants likewiſe, with other things that they weare, which they doe becauſe of the great heat in that Land. The *Portugals* are commonly ſerued with great grauitie, without any difference betweene the Gentleman and the common Citizen, Towneſman or Souldier, and in their going, curteſies, and conuerſations, common in all things: when they goe in the Streets they ſtep very ſoftly and ſlowly forwards, with a great pride and vaine-glorious maieſtie, with a Slaue that carrieth a great Hat or vayle ouer their heads, to keepe the Sunne and Raine from them. Alſo when it raineth they commonly haue a Boy that beareth a Cloake of Scarlet or of ſome other Cloth after them, to caſt ouer them: and if bee before Noone, he carrieth a Cuſhion for his Maſter to kneele on when he heareth Maſſe, and their Rapier is moſt commonly carried after them by a Boy, that it may not trouble them as they walke, nor hinder their Grauities. When they meet in the ſtreets a good ſpace before they come together, they begin with a great *Beſolas maos*, to ſtoope with their bodies, and to thruſt forth their foot to ſalute each other, with their Hats in their hands, almoſt touching the ground: likewiſe when they come into the Church where they haue Stooles readie, which their Slaues haue prepared for them: all that are by him that commeth in, doe ſtand vp, and with the ſame manner of bowing their bodies doe him great Reuerence, and if it chanceth that any doth him reuerence (as the manner is) and that hee to whom it is done doth not greatly eſteeme thereof, ſo that he doth him not the like curteſie, they doe altogether for that cauſe goe after him, and cut his Hat in peeces, ſaying that he had diſgraced the partie, wherein it is not for them to aske wherefore they ſhould ſo doe, for it would bee the greateſt ſhame and reproach in the world vnto them, if they ſhould not reuenge ſo great an iniurie: and when they ſeeke to be reuenged of any man that hath ſhewen them diſcurteſie, or for any other cauſe whatſoeuer it bee, they aſſemble ten or twelue of their Friends, acquaintance or companions, and take him whereſoeuer they find him, and beat him ſo long together, that they leaue him for dead, or verie neare dead, or elſe cauſe him to be ſtabbed by their Slaues. But if they deſire not to kill him, they baſte him well about the ribbes and all his bodie ouer with a thicke Reed, as big as a mans legge, which is called *Bambus*, whereby for eight daies after and more he hath enough to doe to keepe his Bed, and ſometime in that manner they leaue him for dead. This is their common Cuſtome, and is neuer looked vnto or once corrected. Alſo they vſe long bagges of full of Sand, wherewith they will giue ſuch blowes each vpon other, that therewith they will breake each others limbes, and for euer after make them lame.

When any man goeth to viſit another in his Houſe, although he which is viſited bee one of the principall Gentlemen of the Citie, and the viſitor but a ſimple Souldier, or ſome other man, it is the manner that hee which is viſited commeth vnto the doore of his Houſe, with his Hat in his hand, and with great curteſie to receiue him that commeth to viſit him, and ſo leadeth him vp into his Hall or Chamber, wherein hee will ſpeake with him, where he offereth him a Chaire to ſit downe, and then he himſelfe ſitteth by him, then he asketh him what hee would haue, which hauing vnderſtood hee bringeth him downe againe to the doore in the like ſort, and ſo with a *Beſolaimanos* biddeth him farewell, and if hee ſhould not doe ſo, or when he giueth him a Stoole, ſhould giue him one vnlined, or one that is leſſe or lower then that he taketh for himſelfe, hee that viſiteth him would take it in euill part, eſteeming it a great ſcorne, and ſeeke to be reuenged on him for the ſame.

When they haue any Weddings and are married, whoſoeuer they bee if they haue any wealth, all the Friends and Neighbours come together, euery man on Horſebacke, and hee that hath not a Horſe will borrow one, and are euery man very coſtly Apparelled, at the leaſt ſome fiftie or a hundreth Horſes little more or leſſe, as the perſon is of qualitie, and ſo they ride altogether in good order vnto the Church with their Seruants, and euery man his Hat for the Sunne, the Parents and Friends in the hinder part, and in the laſt row the Bridegroome betweene two of them, whom they call Goſſops: after them followeth the Bride betweene two *Commeres*, each in their *Pallamkin*, which is moſt coſtly made, and after follow the Slaues both men and women going in Troupes, as if they ranne to Hunt, and ſo comming to the Church, and being Married according to the order vſed in the Church of *Rome*: they are in the ſame order brought home againe, and paſſing through the ſtreets, the neigbours leaning vpon *Indian* Carpets looke out of the windowes, and throw Roſe water vpon the Bride and Bridegroome, and other ſweet ſmelling waters, with Roſes and Sugar Comfets, or Corne. In the meane time their Slaues play vpon Shalmes and Trumpets moſt pleaſant and melodious to heare, and comming to the Houſe where the Bride and Bridegroome dwell, with great reuerence and curteſie bowing downe their bodies, they take their leaues of all the Companie, which are all on Horſebacke about the doore. And ſo the Bride, the Bridegroome and the *Commeres*, goe vp and ſit with great grauitie in a Window, and then begin the Horſemen that led them to Church, in honour of the Married couple, one after the other to runne a courſe, the Goſſops beginning firſt, and the reſt following twice or thrice one after the other, with continuall playing on Shalmes, which are very common in *India*, for that he which is of any wealth hath them of his owne within his Houſe. This being ended, they all paſſe before the window where the Bride & Bridegroome ſit with a great reuerence, and ſo paſſe on all ſauing the Goſſops, for they goe vp to the Bride and Bridegroome, and bid *God giue them Ioy*; then is there ſome Comfets and Marchpane brought forth, to drinke a Cup of water withall, and after ſome curteous ſalutations and congratulations to the new Married couple, they take their leaues and depart: ſo there remaineth with the Bride and Bridegroome but three or foure of their neareſt friends and kinſmen, for whom there is a Dinner prepared, with litle meat, yet very coſtly, which they paſſe ouer very lightly, and not many words, which done they preſently bring the Bride to Bed, without any other Ceremonies or Charges, wherewith the Marriage is done and ended. Oftentimes it chanceth, that they goe to bed at the leaſt two houres before Sun-ſetting, not hauing the patience to ſtay ſo long as wee doe in theſe Countries.

When a Child is to bee Chriſtened, it is likewiſe in the ſame ſort led to Church with Horſes, and laſt of all commeth the Father alone, after whom followeth two men on Foot, the one with a great Siluer or Gilt veſſell full of Bread baked like Cracklings, which in *Portugall* are called *Roſquilhos*, and in the middle a great Waxe candle, well made and gilded, thruſt through with ſome peeces of money of Gold and Siluer, for an Offering to the Prieſt that baptiſeth the Child, and all ouer ſtrowed and couered with Roſes: the other carrieth a great Siluer or gilt Saltſeller in one of his hands, and a Lampe of the ſame ſtuffe in his other hand, each with rich and coſtly Towels on their ſhoulders: after that followeth two *Pallamkins*, on the one ſide the *Commere*, on the other ſide the Midwife with the Child, couered with a coſtly Mantle, made for the purpoſe, and ſo the ceremonies of Baptiſme being ended in the Church, it is againe in the like ſort brought home, and being there, they haue the like manner of Muſicke & Shalmes, running and leaping with their Horſes before the window where the *Commere* ſitteth, with the ſame Ceremonies as at the Wedding. This is the manner and cuſtome of thoſe that are Married and keepe Houſe.

But concerning the Souldier that is vnmarried, thus it is. They goe in the Summer time into the *Armado* lying on the water, and being within the Townes and on the Land, they are verie ſtately apparelled, and goe verie grauelie along the ſtreets with their Slaues or men hired for the purpoſe, that beare a Hat ouer them for the Sunne and Raine: for there are many *Indians*

Beggerly pride

that are daily hired for the purpoſe, and haue twelue *Baſarucos* the day, which is as much as two Stiuers or a Stoter, and they ſerue ſuch as haue no ſlaues, and that will not keepe any to that end. The Souldiers dwell at leaſt ten or twelue in a houſe, where they haue among them a ſlaue or hired *Indian* or two which ſerueth them, and waſheth their Shirts, and haue foure or fiue Stooles with a Table, and euerie man a Bed. Their meat is Rice ſodden in water, with ſome ſalt Fiſh, or ſome other thing of ſmall value (without Bread) and cleare Fountaine water for their drinke, wherewith they are well pleaſed. They haue amongſt them all one or two good ſuites of Apparell, all of Silke as the manner is there, and when one goeth abroad, the other ſtay at home, for in the houſe they haue no need of Clothes, (but ſit whoſoeuer they be) in their Shirts and a paire of linnen Breeches, and ſo as it were naked by reaſon of the great heat, for if ſome of them haue occaſion to goe out twentie times in one day, they muſt ſo often lend him their Apparell, and he muſt likewiſe put off his clothes, as often as he commeth home againe. Some Souldiers haue a Gentleman or Captaine to their friends which lendeth them money to apparell themſelues withall, to the end when Summer time commeth, they may bee readie to goe with them in Fleet to Sea, as alſo to haue their friendſhip, by night and at other times to beare them companie, or to helpe them to be reuenged of any iniurie by them receiued, as I ſaid before: for that he which in *India* hath moſt Souldiers to his friends, is moſt regarded and feared. So that to be ſhort, in this manner they doe maintaine themſelues in common, whereby they are able to come in preſence of the beſt of the Countrey. Many and moſt of them haue their chiefe maintenance from the *Portugals* and *Meſticos* wiues, as alſo the *Indian Chriſtians* wiues, which doe alwaies beſtow liberall rewards and gifts vpon them to fulfill their vnchaſte and filthie deſires, which they know very well how to accompliſh, and ſecretly bring to paſſe. There are ſome likewiſe that get their liuing by their Friends, trauelling for them from place to place with ſome wares and Merchandizes, and they are called *Chattyns.* Theſe doe giue ouer and leaue the office of a Souldier in the Fleet, and the Kings ſeruice: and now likewiſe they are all giuen to ſcraping and catching, as well the Vice-roy, Gouernours, and others, as alſo the Church-men and Spiritualtie, little paſſing or eſteeming the common profit or the ſeruice of the King, but onely their particular profites, making their account, that the time of their abode is but three yeeres: wherefore they ſay they will not doe otherwiſe then thoſe that were before them did, but ſay that others which come after them ſhall take care for all: for that the King (ſay they) gaue them their Offices, thereby to pay them for their ſeruices in times paſt.

Chap. 31.
Of the manuer and Cuſtomes of *Portngall* and *Meſticos* women in *India.*

THe *Portugals, Meſtiços,* and *Indian-Chriſtian* women in *India,* are little ſeene abroad, but for the moſt part ſit ſtill within the houſe, and goe but ſeldome forth, vnleſſe it bee to Church, or to viſit their friends, which is likewiſe but verie little, and when they goe abroad, they are well prouided not to be ſeene, for they are carried in a *Pallamkin* couered with a Mat or other cloth, ſo that they cannot be ſeene.

Their pride.

Their feeding.

When they goe to Church, or to viſit any friend, they put on very coſtly apparell, with bracelets of Gold, and Rings vpon their armes, all beſet with coſtly Iewels & Pearles, & at their eares hang laces full of Iewels. Their clothes are of Damaske, Veluet, and cloth of Gold, for Silke is the worſt thing they doe weare. Within the houſe they goe bare headed, with a Waſtcoate called *Baiu,* that from their ſhoulders couereth their nauels, and is ſo fine that you may ſee all their body through it, and downwards they haue nothing but a painted cloth wrapped three or foure times about their bodies. Theſe clothes are very faire, ſome of them being verie coſtly wrought with Loome-worke, and diuers figures and flowers of all colours, all the reſt of the body is naked without any hoſe, but onely bare-footed in a paire of Moiles or Pantofles, and the men in like ſort. This is their manner in the Houſe both old and young, rich and poore, none excepted, for they goe forth but very little, and then they are both couered and carried, and what they need abroad, that the Slaues both men and women doe fetch in. The Women eate no Bread or very little, nor yet the Slaues, not that they refuſe it for the deareneſſe or want of bread, (for they haue enough and great abundance) but they are ſo vſed to eate Rice, that they deſire no other, which they ſeeth with water and eate it with ſome ſalt Fiſh, or a kind of ſalt fruit called *Mangas,* or with ſome other compoſition both of Fiſh and Fleſh, with Pottage which they powre vpon it, and ſo eate it with their hands: for there they eate nothing with Spoones, and if they ſhould ſee any man doe ſo, they would laugh at him. When they drinke they haue certaine pots made of blacke earth verie fine and thinne, much like thoſe that wee vſe in *Holland* for Flower-pots, hauing in the necke thereof a partition full of holes with a ſpout, (and theſe Cruſes are called *Gorgoletta,*) to this end, that when they drinke, they may hold the pot on high, and touch it not with their mouthes, but the water running from the ſpout falleth into their mouthes, neuer ſpilling drop, which they doe for cleanlineſſe, becauſe no man ſhould put it to his mouth, and when any man commeth out of *Portugall,* and then beginneth to drinke after their manner, becauſe he is not vſed to that kind of drinking, hee ſpilleth it in his boſome, wherein they take great pleaſure and laugh at him, calling him *Reynol,* which is a name giuen in

ieſt

Iealouſie.

Luxurie and filthy Luſts.

Deutroa

ieſt to ſuch as newlie come from *Portugall*, and know not how to behaue themſelues in ſuch graue manner, and with ſuch ceremonies as the *Portugals* vſe there in *India*: ſo that at the firſt they are much whooped and cried at in the ſtreets, vntill by vſe and practice they haue learned the *Indian* manner, which they quicklie doe. The men are very iealous of their Wiues, for they will neuer bring any man into their houſes, how ſpeciall a friend ſoeuer hee be, that ſhall ſee their Wiues or their Daughters, vnleſſe it be ſome goſſip or other married man with his wife in companie. When they will goe together to ſome place to ſport and ſolace themſelues, they are alwaies well guarded by their Slaues, both men and women, both for their ſafetie and ſeruice. If any man commeth to the doore to aske for the Maſter of the Houſe, preſently their Wiues and their Daughters runne to hide them, and ſo leaue the man to anſwer him that ſtandeth at the doore: likewiſe they ſuffer no man to dwell within their houſes, where the Women and Daughters be, how neere kinſman ſouer he bee vnto them, being once fifteene yeeres of age, nor their owne Sonnes, but haue certaine Chambers and places beneath, or beſides their houſe where they lie, and may in no ſort come among the women, and thither they ſend them their meat and other prouiſions, for it hath oftentimes beene ſeene in thoſe Countries, that the Nephew hath layne by his Aunt, and the Brother by the Brothers wife, and the Brother with his Siſter: whereof I haue knowne ſome that haue been taken with the manner, and that both they and the woman haue beene ſlaine by the Husbands. The women are very Luxurious and vnchaſte, for there are very few among them, although they be married, but they haue beſides their husbands one or two of thoſe that are called Soldiers, with whom they take their pleaſures: which to effect, they vſe all the ſlights and practiſes they can deuiſe, by ſending out their Slaues and Baudes by night, and at extraordinary times, ouer Walls, Hedges, and Ditches, how narrowly ſoeuer they are kept and looked vnto. They haue likewiſe an Hearbe called *Deutroa*, which beareth a ſeed, whereof bruiſing out the ſap, they put it into a Cup or other veſſell, and giue it to their Husbands, either in meat or drinke, and preſently therewith, the man is as though he were halfe out of his wits, and without feeling, or elſe drunke, doing nothing but laugh, and ſometime it taketh him ſleeping, whereby he lyeth like a dead man, ſo that in his preſence they may doe what they will, and take their pleaſure with their friends, and the husband neuer know of it. In which ſort he continueth foure and twentie houres long, but if they waſh his feet with cold water hee preſently reuiueth, and knoweth nothing thereof, but thinketh hee had ſlept.

Cunning poyſoners.

There are many men poyſoned by their wiues, if once they be moued: for they know how to make a certaine Poyſon or Venome, which ſhall kill the perſon that drinketh it, at what time or houre it pleaſeth them: which poyſon being prepared, they make it in ſuch ſort, that it will lie ſixe yeeres in a mans body, and neuer doe him hurt, and then kill him, without miſſing halfe an houres time. They make it alſo for one, two, or three yeeres, moneths or dayes, as it pleaſeth them beſt, as I haue ſeene it in many, and there it is very common. There are likewiſe many women brought to their ends by meanes of their Husbands, and ſlaine when ſoeuer they take them in Adulterie, or that they doe but once ſuſpect them; which if they doe, preſently they cut their throats, and bring three or foure witneſſes to teſtifie that ſtrange men entred into their houſes by night, at vnaccuſtomed times, or elſe by day, and had their pleaſures of their Wiues, or in other ſort as they will deuiſe it; whereby they are preſently diſcharged of the crime, according to the Lawes and Ordinances both of *Spaine* and *Portugall*, and preſently may marrie with another wife. This notwithſtanding is no meanes to make the Women feare, or once to leaue their filthy pleaſures, although there are euery yeere many women without number ſo diſpatched and made away by their husbands, and it is ſo common with them, that no man thinketh it ſtrange, or once wondereth thereat, becauſe of the Cuſtome. The Women alſo for their part ſay and flatly affirme, that there can be no better death then to die in that manner, ſaying that ſo they are ſacrificed for Loue, which they thinke to be a great Honour vnto them.

Neatneſſe.

Idleneſſe and coſtlineſſe.

Bettele and *Arrequa*.

The women are by nature very cleanly and neat, as well in their Houſes as in Apparell, for that although all whatſoeuer ſhee putteth on her bodie euery day, is both white, cleane and freſh: yet they haue a manner euery day to waſh themſelues all the bodie ouer, from head to foot, and ſometimes twice a day, in the morning and at euening: and as often as they eaſe themſelues or make water, or elſe vſe the companie of their Husbands, euery time they doe waſh themſelues, were it a hundreth times a day and a night: they are no great workers, but much delighted in ſweet Hearbes, and in perfumes and Frankincenſe, and to rub their bodies and their foreheads with ſweet Sanders and ſuch like woods, which with water they doe ſteepe or breake in peeces: alſo the whole day long they doe nothing, but ſit and chaw Leaues or Herbes, called *Bettele*, with Chaulke and a certaine Fruit called *Arrequa*, whereof in another place among Fruits and Herbes I will ſpeake more. This *Arrequa*, ſome of it is ſo ſtrong, that it maketh men almoſt drunke, and wholly out of ſence, although in ſhew and in taſte it is almoſt like Wood or Rootes: theſe three things they ſit all the whole day chawing in their mouthes, like Oxen or Kine chawing the cudde: they let the ſap goe downe into their throats, and ſpit the reſt out of their mouthes, whereby they make their mouthes ſo red and blackiſh, that to ſuch as know it not it is ſtrange to ſee: all which, with their waſhing, Frankinſence, and rubbing with Sanders, they haue learned and receiued of the *Indian* Heathens, which haue had thoſe Cuſtomes of long time, and yet till this day vſe them: they ſay it preſerueth the Teeth, and keepeth them ſound, good for the mawe, and againſt a ſtinking mouth and euill breath, inſomuch as they are ſo vſed to chaw it, that whereſoeuer they goe or ſtand, they muſt alwaies haue of thoſe Leaues caried with them, and the women Slaues doe likewiſe goe alwaies chawing, and are ſo vſed thereunto, that they verilie thinke, that without it they can not liue, for their common worke is to ſit all day, when their Husbands are out of doores, behind the Mat which hangeth at the window, alwaies chawing the herbe *Bettele,* ſeeing thoſe that paſſe by in the ſtreets, and no man ſeeth them: but as any man paſſeth by which liketh them, and they will let them haue a ſight, they lift vp the Mat, whereby they doe the paſſenger a great fauour, and with that manner of ſhewing themſelues and caſting lookes, they make their beginnings of Loue, which by their ſlauiſh women they bring to effect: to the which end they haue all diuelliſh deuiſes that poſſible may bee inuented, for that both night aud day they doe practiſe nothing elſe, but make it their onely worke, and to make nature more liuely to abound and moue them thereunto, they doe vſe to eate thoſe *Betteles, Arrequas* and Chaulke, and in the night it ſtandeth by their bed ſides, this they eate, whole handfuls of Cloues, Pepper, Ginger, and a baked kind of meat called *Chachunde,* which is mixed and made of all kindes of Spices and Herbes, and ſuch like meates, all to increaſe their leacherie.

Otia ſi tollas, periere Cupidinis arcus.

And they are not content therewith, but giue their Husbands a thouſand Herbes for the ſame purpoſe to eate, they not knowing thereof, thereby to fulfill their pleaſures, and to ſatisfie their deſires, which can not by any meanes bee ſatisfied. They are likewiſe much vſed to take their pleaſures in Bathes, by ſwimming therein, which they can verie well doe, for there are verie few of them, but they would eaſilie ſwim ouer a Riuer of halfe a mile broad.

Chap. 32.

Of the Vice-roy of *Portugall,* and of his Gouernment in *India.*

Everie three yeeres there is a new Vice-roy ſent into *India,* and ſometime they ſtay longer, as it pleaſeth the King, but verie few of them, he continueth in *Goa.* In the Hall of his Palace ſtand the Guard, and in the great Hall, where his Councell ſit, are painted all the Viceroyes, that haue gouerned in *India,* ſince the firſt Diſcouerie and Conqueſt thereof, and as they new come, their Pictures are likewiſe placed there. Theſe Viceroyes haue great reuenues, they may ſpend, giue, and keepe the Kings treaſure, which is verie much, and doe with it what pleaſeth them, for it is in their choiſe, hauing full and abſolute power from the King, in ſuch ſort, that they gather and hoord vp a mightie quantitie of Treaſure, for that beſides their great allowance from the King, they haue great Preſents and Gifts, beſtowed vpon them. For it is the cuſtome in thoſe Countries, when any Viceroy commeth newly ouer, that all the Kings bordering about *Goa,* and that haue peace and friendſhip with the *Portugals,* doe then ſend their Ambaſſadours vnto him, to confirme their Leagues with great and rich Preſents, therewith likewiſe to bid the Viceroy welcome, which amounteth to a great maſſe of Treaſure: theſe Preſents in this ſort giuen, the *Ieſuites* by their practiſes had obtained of the King, and for a time enioyed them at their pleaſure (looking verie narrowly vnto them, that they might not be deceiued) vntill long time ſince, a Viceroy named *Don Lois de Taide* Earle of *Atougia* came thither, and refuſed to let them haue them, ſaying that the King being in *Portugall* knew not what was giuen him in *India,* and that thoſe Preſents were giuen vnto the Viceroy and not to the King, and ſaid the King had no power to giue them to the *Ieſuites:* ſo that hee kept them for himſelfe, which the *Ieſuites* tooke in euill part, and ſaid, the Viceroy was an Hereticke. Yet from his time euer ſince the Viceroyes haue vſed to keepe them for themſelues. They ſay, and it is found to bee moſt true, that the firſt yeere of the Viceroyes time, he hath enough to doe to repaire and furniſh his Houſe. and to know the manners and cuſtomes of the Countries, without any further troubling of himſelfe. The ſecond yeere to gather Treaſure, and to looke vnto his particular profits, for the which cauſe he came into *India.* The third and laſt yeere to prepare himſelfe and ſet all things in order, that he bee not ouertaken or ſurpriſed by the new Vice-roy when hee commeth, but that he may returne into *Portugall* with the goods which he had ſcraped together. The ſame is to bee vnderſtood of all the Captaines in the Fortes, and of all other Officers in *India.*

Ieſuites goe to the worlds end for the world.

Ieſuites hereſie *Da mihi & adfer mihi; nihil haberi, religio eſt dicere.* Ter.

Chap. 33.

Of the *Heathens, Indians,* and other ſtrangers dwelling in *Goa.*

In the Towne and Iland of *Goa,* are reſident manie *Heathens, Moores,* (which are *Mahumetans*) *Iewes,* and all ſtrange Nations bordering thereabout, euerie one of them vſing ſeuerall cuſtomes and ſuperſtions in Religion. The *Moores* eate all things except Swines fleſh, and dying are buried like the *Iewes;* but the *Heathens,* as *Decanijns, Guſarates,* and *Canaras,* and other *Indians* being dead, are burnt to aſhes, and ſome Women being aliue are burned with them, that is, ſuch as are Gentlemen or Noblemen, and the Wiues of the *Bramenes,* which are their Idolatrous Prieſts. Alſo for the Merchants, ſome of them eate all things, except Kowes, or Buffles fleſh, which they eſteeme to bee Holy. Others eate not any thing whatſoeuer, that hath either life or bloud in it, as thoſe of *Guſarata,* and the *Banianes* of *Cambaia,* which obſerue *Py-*

Varietie of Religions.

Of their Religions, ſee more at large in my *Pilgrimag. lib.* 5.

thagoras Law: moſt of them pray vnto the Sunne and Moone, yet they doe all acknowledge a God that made, created and ruleth all things, and that after this life there is another, wherein men ſhall be rewarded according to their workes. But they haue Idols and Images, which they call *Pagodes*, cut and formed moſt vglie, and like monſtrous Diuels, to whom daily they offer, and ſay, that thoſe Holy men haue beene liuing among them, whereof they tell ſo many Miracles, as it is wonderfull, and ſay, that they are interceſſours betweene them and God. The Diuell oftentimes anſwereth them out of thoſe Images, whom they likewiſe know, and doe him great honour by offering vnto him, to keeph friendſhip with him, and that hee ſhould not hurt them. They haue a Cuſtome, when any Maide is to be married, and that they will honour their *Pagode*, for the more credit to the Bridegroome, they bring the Bride with great Triumph and Muſicke before their *Pagode*, which is made with a Pinne of Iuorie bone, to whom the neareſt friends and kinſwomen of the Bride, together with the Bride doe goe, and by force make the Image to take the Brides maidenhead, ſo that the blood remaineth ſtill vpon the Image, for a remembrance thereof, and then after other diuelliſh Superſtitions and Ceremonies, hauing made their Offerings, they bring the Bride home, where ſhee is deliuered to the Bridegroome, hee being very ioyfull and proud, that their *Pagode* hath honoured him ſo much and eaſed him of ſo much labour. They haue for the moſt part a cuſtome to Pray vnto the firſt thing they meet withall in the Morning, and all that day after they pray vnto it, bee it Hog, or any other thing. And if in the morning they goe out, they chance at the firſt ſight to ſee a Crow (whereof there are great numbers in *India*) they will not goe forth of their doores all that day, no not for all the goods in the world, for they eſteeme it an euill ſigne, and an *vnluckie* day. They pray likewiſe to the *New Moone*, and when ſhee firſt appeareth, they fall vpon their knees, and ſalute her with great Deuotion. There are among them certaine people called *Iogos*, which are ſuch as we call Hermits, & thoſe doe they eſteem for Holie men, theſe men liue a verie ſtrict life with great Abſtinence, and make the common people beleeue many ſtrange things. They haue likewiſe many Southſaiers and Witches, which vſe Iugling, and trauell through the out Countrie, hauing about them many liue Snakes, which they know how to bewitch, and being ſhut vp in little Baskets, they pull them out and make them dance, turne, and winde at the ſound of a certaine Inſtrument, whereon they play, and ſpeake vnto them. They wind them about their neckes, armes, and legges, kiſſing them, with a thouſand other deuiſes, onely to get money. They are all for the moſt part verie skilfull in preparing of Poyſons, wherewith they doe many ſtrange things, and eaſilie poyſon each other, their dwellings and Houſes are verie little and low, couered with Straw, without windowes, and verie low and narrow doores, ſo that a man muſt almoſt creepe vpon his knees to goe in; their Houſholdſtuffe is Mats of ſtraw, both to ſit and lie vpon, their Tables, Table-clothes, and Napkins, are made of the great *Indian* Fig-leaues, they ſerue them not onely for Tables, Sheets, and other Linnen, but alſo for Diſhes, wherein they put their meat, which you ſhall likewiſe ſee in the Grocers, and Pothecaries ſhops, to put and wrap in all things whatſoeuer they haue within their ſhops, (as wee doe in Paper.) They likewiſe joyne them together in ſuch ſort, that they can put both Butter, Oyle, and ſuch liquid ſtuffes therein, and alſo whatſoeuer commeth to hand. To dreſſe their meat they haue certaine Earthen pots wherein they ſeeth Rice, and make holes in the ground, wherein they ſtampe it, or beat it with a woodden Peſtell made for the purpoſe, and they are ſo miſerable, that they buy the Rice in the Huskes, as it groweth on the ground, and ſome of them haue Rice ſowen behind their Houſe to ſerue their neceſſarie vſe. They vſe to drinke out of a Copper kanne with a ſpout, whereby they let the water fall downe into their mouthes, and neuer touch the Pot with their lippes. Their Houſes are commonly ſtrawed with Kow-dung, which (they ſay) killeth Fleas. They are verie cleane on their Bodies, for euerie day they waſh themſelues all their bodie ouer, as often as they eaſe themſelues or make water, both men and women, like the *Moores* and *Mahometans*. They waſh themſelues with the left hand, becauſe they eate with the right hand, and vſe no Spoones. They doe keepe and obſerue their Ceremonies and Superſtitions, with great deuotion, for they neuer goe forth without praying, when they trauell by the way. They haue on euery Hill, Cliffe, Hole, or Denne their *Pagodes* and Idols in moſt deuilliſh and deformed ſhapes, cut and hewed out of the ſtones and rockes, with their Furnaces hard by them, and a Ciſterne not farre from them, which is alwaies full of water, and euery one that paſſeth by, waſheth their feet therein, and ſo fall downe before their Idoll, ſome ſetting before him for an offering Fruits, Rice, Egges, Hennes, &c. as their deuotions ſerue, and then commeth the *Bramene* their Prieſt and taketh it away and eateth it, making the common people beleeue that the *Pagode* hath eaten it.

Vgly Idols and Idolatry more vgly.

Oracles.

Diuelliſh cuſtome for Brides.

Hog-god.

Iogues, Friers or Hermits.

Homely houſholdſtuffe.

Flea-bane.

The Diuell neuer hinders the quantitie but the qualitie of Deuotion: for falſehood makes it his, whereof he is ambitious.

When they will make a voyage to Sea, they vſe at the leaſt fourteene daies before they enter into their Ships, to make ſo great a noiſe with ſounding of Trumpets, and to make Fires, that it may bee heard and ſeene both by night and day, the Ship being hanged about with Flagges, wherewith (they ſay) they feaſt their *Pagode*, that they may haue a good Voyage. The like doe they at their returne for a Thankſgiuing fourteene daies long, & thus they vſe to doe in all their Feaſts, Affaires, Mariages, Childbirths, & at other times of the yeere, as Sowing, & Mowing, &c.

The Heatheniſh *Indians* that dwell in *Goa* are very rich Merchants, and traffique much, there is one ſtreet within the Towne, that is full of ſhops kept by thoſe Heatheniſh *Indians*, that not onely ſell all kinds of Silkes, Sattins, Damaskes, and curious workes of Porceline from *China* and other places, but all manner of wares of Veluet, Silke, Sattin and ſuch like, brought out of *Portugall*, which by meanes of their Brokers they buy by the great, and ſell them againe by the piece or elles, wherein they are very cunning, and naturally ſubtile. There is alſo another ſtreet, where the *Benianes* of *Cambaia* dwell, that haue all kinds of wares out of *Cambaia*, and all ſorts of precious ſtones, and are very ſubtile and cunning to bore and make holes in all kinds of ſtones, Pearles, and Corrals: on the other ſide of the ſame ſtreet dwell other Heathens, which ſell all ſorts of Bedſteads, Stooles, and ſuch like ſtuffe, very cunningly couered ouer with Lacke, moſt pleaſant to behold, and they can turne the Lacke into any colour that you will deſire. There is alſo a ſtreet full of Gold and Siluer Smiths that are Heathens, which make all kind of workes, alſo diuers other Handicrafts men, as Copper-ſmiths, Carpenters, and ſuch like Occupations, which are all Heathens, and euery one a ſtreet by themſelues. There are likewiſe other Merchants that deale all by great, with Corne, Rice, and other *Indian* wares and merchandiſes, as Wood and ſuch like. Some of them farme the Kings Rents and Reuenues, ſo that they are ſkilfull euery way to make their profits. There are alſo many Heathen Brokers, very cunning and ſubtile in buying and ſelling, and with their tongues to pleade on both ſides.

Mungrell *Chriſtians.*

Trade-conſtancy.

There are in *Goa* many Heathen Phyſicians which obſerue their grauities with Hats carried ouer them for the Sunne, like the *Portugals*, which no other Heathens doe, but onely Ambaſſadors, or ſome rich Merchants. Theſe Heathen Phyſicians doe not onely cure their owne Nations and Countrimen, but the *Portugals* alſo, for the Vice-roy himſelfe, the Arch-biſhop, and all the Monkes and Friers doe put more truſt in them then in their owne Countrimen, whereby they get great ſtore of money, and are much honoured and eſteemed. The Countrimen in the Villages round about *Goa*, and ſuch as labour and till the land are moſt *Chriſtians*: but there is not much difference among them from the other Heathens, for that they can hardly leaue their Heatheniſh ſuperſtitions, which in part are permitted them, and is done to draw the other Heathens to bee chriſtened, as alſo that otherwiſe they would hardly bee perſwaded to continue in the *Chriſtian* Faith. There is in euery place of the ſtreet Exchangers of money, by them called *Xaraffos*, which are all *Chriſtian Iewes*. They are very ready and expert in all manner of accounts, and in knowing of all ſorts of money, without whoſe helpe men dare not receiue any money, becauſe there is much counterfeit money abroad, which is hard to be knowne from the good, were it not for theſe *Xaraffos*, which can diſcerne it with halfe an eye. The *Indian* Heathens haue a cuſtome, that no man may change nor alter Trade or Occupation, but muſt vſe his fathers Trade, and marrie mens daughters of the ſame Occupation, Trade, or dealing, which is ſo neerely looked vnto, that they are diuided and ſet apart, each Occupation by it ſelfe, as Countries and Nations are, and ſo they call one another: for if they ſpeake to a man, they aske him of what Trade he is, whether he be a Goldſmith, Barber, Merchant, Grocer, Fiſherman, or ſuch like. They giue no houſhold-ſtuffe with their daughters, but onely Iewels, and pay the charges of the Wedding. The Sonnes inherite all their goods.

Chap. 34.
Of the times of the yeere in *India*, and of their diſeaſes, &c.

THe times and ſeaſons of the yeeres are as followeth. Winter beginneth on the laſt of Aprill, throughout the whole coaſt which is called *India*, from *Cambaia* to the Cape *de Comorin*, and commeth with a Weſterne winde, which bloweth out of the Sea vpon the Coaſt: the beginning thereof is with thunder and lightning, and after that a ſtedfaſt and continuall raine, which laſteth night and day till the moneth of September, and then Winter endeth with thunder and lightning: and by reaſon of that continuall raine, it is called Winter, as alſo becauſe at that time they cannot trauell on the Seas. But in warme weather, when fruit time commeth on, it is then right Summer: for the time, which in *India* is called Summer, becauſe of the cleareneſſe and drineſſe of the weather, is the colder and the wholſomer, and then there blowe Eaſt windes, ſo that the nights are then very coole, and ſomewhat ſharpe; and then there are no ſpeciall kindes of fruits in ſeaſon, but ſuch as growe continually all the yeere. Againſt the Winter commeth, euery man maketh his prouiſion of victuals, and all other neceſſaries, like as in a ſhip that is to make a Voyage of fiue or ſixe moneths; alſo all their ſhips are brought into the Riuer, and vnfurniſhed of tacklings, and euery thing being taken out of them they are couered with Mats, otherwiſe they would rot with the raine, which is ſo ſtedfaſt and continuall all the Winter, that many times diuers houſes by reaſon of the great moiſtneſſe doe fall vnto the ground: and as ſoone as Winter beginneth, there driueth into the mouth of the Hauen great bankes and ſhoales of ſands, which ſtop it vp, ſo that neither Ship nor Boat can either goe out or in: and the Sea both there and along the coaſt maketh ſo great a roaring and noiſe, that men can neither heare nor ſee: alſo the water of the Riuer of *Goa* which runneth about the Iland in Winter, by meanes of the land-waters that by the continuall raine falleth from the Hills, is cleane freſh water, and of a red colour, which in Summer is cleane contrarie and like ſea-water, by reaſon of the concourſe it hath with the Sea. In the Moneth of September, when Winter endeth, the bankes of ſand doe fleet and vade away out of the Riuer, ſo that not onely ſmall ſhips may come in and goe out, but alſo the great *Portugall* ſhips of ſixteene hundred tunnes may freely enter without a Pilot, for it is deepe enough, and without danger. In Winter it is a heauy and melancholike being there, for there is no other exerciſe to be vſed, but onely to ſit in their ſhirts, with a paire of linnen breeches, and goe and paſſe the time away with their neighbours, in playing and ſuch exerciſes, for that throughout the whole Towne there is no other doing. The women and *Meſticos* take great pleaſure in the Winter time when it raineth, with their husbands and ſlaues to goe into the fields, or ſome Garden, whether they carrie good ſtore of victuals, and there in their Gardens haue many Ceſternes or Ponds of water, wherein they take their delights to ſwimme and to bathe themſelues. In this time moſt of their *Indian* fruit is in ſeaſon.

The Summer beginneth in September, and continueth till the laſt of Aprill, and is alwaies cleare skie and faire weather, without once or very little raining: Then all the ſhips are rigged and made ready to ſayle for all places; as alſo the Kings Armie to keepe the Coaſt, and to conuoy Merchants, and then the Eaſt windes beginne to blowe from off the Land into the Seas, whereby they are called *Terreinhos*, that is to ſay, the *Land winds*. They blowe very pleaſantly and coolly, although at the firſt, by changing of the weather they are very dangerous, and cauſe many great diſeaſes, which doe commonly fall in *India*, by the changing of the time. Theſe winds blowe alwaies in Summer, beginning at midnight, and continue till noone, but they neuer blowe aboue ten miles into the Sea, from off the coaſt, and preſently after one of the clocke vntill midnight the Weſt winde bloweth, which commeth out of the Sea into the Land, and is called *Viraſon*. Theſe winds are ſo ſure and certaine at their times, as though men held them in their hands, whereby they make the Land very temperate, otherwiſe the heate would be vnmeaſurable.

Conſtancy of winds.

It is likewiſe a ſtrange thing that when it is Winter vpon the coaſt of *India*, that is from *Diu* to the Cape *de Comorin*, on the other ſide of the Cape *de Comorin*, on the coaſt called *Choramandel*, it is cleane contrary, ſo that there it is Summer, and yet they lie all vnder one height or degrees, and there is but ſeuenty miles by land betweene both coaſts, and in ſome places but twenty miles, and which is more, as men trauell ouer land from *Cochin* to Saint *Thomas* (which lieth on the ſame coaſt of *Choramandel*) and comming by the Hill of *Ballagatte*, where men muſt paſſe ouer to goe from the one coaſt vnto the other: on the one ſide of the Hill to the top thereof it is pleaſant cleare ſunne ſhining weather, and going downe on the other ſide there is raine, winde, thunder and lightning, as if the world ſhould end and be conſumed: which is to be vnderſtood, that it changeth from the one ſide to the other, as the time falleth out, ſo that on the one ſide of the Hills it is Winter, and on the other ſide Summer: and it is not onely ſo in that place and Countrie, but alſo at *Ormus*, on the coaſt of *Arabia Felix* by the Cape of *Roſalgatte*, where the ſhips lie, it is very ſtill, cleare, and pleaſant water, and faire Summer time; and turning about the Cape on the other ſide, it is raine and wind with great ſtormes and tempeſts, which with the times of the yeere doe likewiſe change on the other ſide, and ſo it is in many other places of the Orientall Countries.

Winter and Summer within few miles in the ſame height.

The ſickneſſes and diſeaſes in *Goa*, and throughout *India*, which are common, come moſt with the changing of the times and the weather, as it is ſaid before: there raigneth a ſickneſſe called *Mordexijn*, which ſtealeth vpon men, and handleth them in ſuch ſort, that it weakneth a man, and maketh him caſt out all that he hath in his body, and many times his life withall. This ſickneſſe is very common, and killeth many a man, whereof they hardly or neuer eſcape. The bloudy Fluxe is there likewiſe very common and dangerous, as the Plague with vs. They haue many continuall Feuers, which are burning Agues, and conſume mens bodies with extreme heate, whereby within foure or fiue dayes they are either whole or dead. This ſickneſſe is common and very dangerous, and hath no remedie for the *Portugals* but letting bloud: but the *Indians* and Heathens doe cure themſelues with herbes, as Sanders, and other ſuch like ointments, wherewith the eaſe themſelues. This ſickneſſe conſumeth many *Portugals* euery yeere, ſome becauſe they haue little to eate, and leſſe to drinke of any meate or drinke that is nouriſhing, and vſe much company of women, becauſe that Land is naturall to prouoke them thereunto, as alſo the moſt part of the Souldiers by ſuch meanes haue their liuing and their maintenance, which oftentimes coſteth them both life and limme, for although men were of Iron or Steele, the vnchaſte life of a woman, with her vnſatiable luſts were able to grind him to powder, and ſweepe him away like duſt, which coſteth many a mans life, as the Kings Hoſpitall can well beare witneſſe, wherein they lodge, whenſoeuer they are ſicke, where euery yeere at the leaſt there entred fiue hundred liue men, and neuer come forth till they are dead, and they are onely *Portugals*, for no other ſicke perſon may lodge therein, I meane ſuch as are called white men, for the other *Indians* haue a Hoſpitall by themſelues. In this Hoſpitall they are very well looked vnto by the *Ieſuites*, and Gentlemen: whereof euery moneth one of the beſt is choſen and appointed, who perſonally is there by them, and giueth the ſicke perſons whatſoeuer they will deſire, and ſometimes ſpend more by foure or fiue hundred Duckets of their owne purſes, then the Kings allowance reacheth vnto.

But returning to our matter of ſickneſſe, Pockes and Piles, with other ſecret diſeaſes, they are in thoſe Countries very common, and not hidden or concealed, for they thinke it no ſhame, more then to haue any other diſeaſe. They heale them with the root *China*: there are ſome that haue had them at the leaſt three or foure times, and are not any thing at all ſhunned or diſliked for the ſame, but dare both boaſt and bragge thereof. It is not any thing perilous for the body, inſomuch that they had rather haue them, and feare them leſſe then any of the foreſaid diſeaſes. The Plague hath neuer beene in *India*, neither is it knowne vnto the *Indians*, but poiſoning, witchcraft, and ſuch like, whereby ſome loſe their healths, and ſome their liues, is their daily exerciſe, and very common with them. The ſtone grauell, and rupture raigneth much among them, ſpecially among married men, by reaſon of the great quantitie of water that they drinke being giuen to all pleaſure and riotouſneſſe, enioying all what their hearts deſire, ſitting alwaies with their bellies open in their ſhirts in a Gallerie, recreating themſelues with the wind which cooleth them, ſometimes hauing a ſlaue to ſcratch and pare their nayles and feet, another the head, the third holds a Fanne to driue away the Flies. This is the common vſe for two houres after noone, where likewiſe they take an afternoones ſleepe, and euer as they haue thirſt, they bring him a diſh of Conſerues or other Comfets, that the water ſhould not worke too much in his body, but taſte the better. With ſuch and the like exerciſes they doe paſſe the day till night comes on, ſo that commonly they haue all ſwollen bellies like *Bacchus*, whereby the Souldiers and other *Indians* call them *Barrigois*, that is, *Bellies*, or *Great bellies*.

The day both Summer and Winter is there all of a length, not much difference, onely in the change they haue about an houres difference. The Sun riſeth at ſixe, and ſetteth at ſixe. When it is noone, commonly they haue the Sunne in the middle of the element iuſt ouer their heads, and it giueth no ſhadow, although it ſtretcheth ſomewhat out as the Sunne taketh his courſe. In *Goa* you may ſee both the Poles of the world, the North and South Starres ſtand not farre aboue the Horizon.

Chap. 36.
Of the *Indians* called *Bramenes*, which are the Miniſters of the *Pagods*, and *Indian* Idols, and of their manner of life.

The *Bramenes* are the honeſteſt and moſt eſteemed Nation among all the *Indian* Heathens: for they doe alwaies ſerue in the chiefeſt places about the King, as Receiuers, Stewards, Ambaſſadors, and ſuch like Offices. They are likewiſe the Prieſts and Miniſters of the *Pagods*, or deuiliſh Idols. They are of great authoritie among the *Indian* people, for that the King doth nothing without their counſell and conſent, and that they may bee knowne from other men, they weare vpon their naked bodie, from the ſhoulder croſſe vnder the arme ouer their bodie downe to the girdle, or the cloth that is wrapped about their middle, three or foure ſtrings like ſealing threed, whereby they are knowne: which they neuer put off although it ſhould coſt them their liues, for their Profeſſion and Religion will not permit it. They goe naked, ſauing onely that they haue a cloth bound about their middles to hide their priuie members. They weare ſometimes when they goe abroad, a thinne cotton linnen Gowne called *Cabaia*, lightly caſt ouer their ſhoulders, and hanging downe to the ground like ſome other *Indians*, as *Benianes*, *Guſarates*, and *Decanijns*. Vpon their heads they weare a white cloth, wound twice or thrice about, therewith to hide their haire, which they neuer cut off, but weare it long and turned vp as the women doe. They haue moſt commonly round rings of gold hanging at their eares, as moſt of the *Indians* haue. They eate not any thing that hath life, but feed themſelues with herbes and Rice, neither yet when they are ſick will for any thing be let bloud, but heale themſelues by herbes and ointments, and by rubbing their bodies with Sanders, and ſuch like ſweet woods. In *Goa* and on the Sea coaſts there are many *Bramenes*, which commonly doe maintayne themſelues with ſelling of Spices and other Apothecarie ware, but it is not ſo cleane as others, but full of garbiſh and duſt. They are very ſubtile in writing and caſting accounts, whereby they make other ſimple *Indians* beleeue what they will.

Touching the points of their Religion, wherein the common people beleeue them to bee Prophets: whatſoeuer they firſt meet withall in the ſtreets at their going forth, that doe they all the day after pray vnto. The women when they goe forth haue but one cloth about their bodies; which couereth their heads, and hangeth downe vnto their knees: all the reſt of the body is naked. They haue rings through their noſes, about their legs, toes, neckes, and armes, and vpon each hand ſeuen or eight rings or bracelets, ſome of ſiluer and gilt, if they be of wealth and abilitie: but the common people of glaſſe, which is the common wearing of all the *Indian* women. When the woman is ſeuen yeeres old, and the man nine yeeres, they doe marrie, but they come not together before the woman be ſtrong enough to beare children. When the *Bramenes* die, all their friends aſſemble together, and make a hole in the ground, wherein they throwe much wood and other things: and if the man bee of any account, they caſt in ſweet Sanders, and other Spices, with Rice, Corne, and ſuch like, and much Oyle, becauſe the fire ſhould burne the ſtronger. Which done, they lay the dead *Bramenes* in it: then commeth his wife with muſicke and many of her neereſt friends all ſinging certaine praiſes in commendation of her husbands life, putting her in comfort, and encouraging her to follow her husband, and goe with him into the other world. Then ſhee taketh all her Iewels, and parteth them among her friends, and ſo with a cheerfull countenance, ſhe leapeth into the fire, and is preſently coue-red with Wood and Oyle: ſo ſhee is quickly dead, and with her Husbands body burned to aſhes: and if it chance, as not very often it doth, that any woman refuſeth to be burnt with her Husband, then they cut the haire cleane off from her head: and while ſhe liueth ſhe muſt neuer after weare any Iewels more, and from that time ſhee is deſpiſed, and accounted for a diſhoneſt woman. Theſe *Bramenes* obſerue certaine Faſting dayes in the yeere, and that with ſo great abſtinence, that they eate nothing all that day, and ſometimes in three or foure dayes together. They haue their *Pagodes* and Idols, whoſe Miniſters they are, whereof they tell and ſhew many Miracles, and ſay that thoſe *Pagodes* haue beene men liuing vpon earth, and becauſe of their Holie liues, and good Workes done here in this world, are for a reward thereof, become Holie men in the other world, as by their miracles, by the Diuell performed, hath beene manifeſted vnto them, and by their commandements their formes and ſhapes are made in the moſt vgly and deformed manner that poſſible may be deuiſed. Such they Pray and Offer vnto, with many diuelliſh Superſtitions, and ſtedfaſtly beleeue that they are their Aduocates and Interceſſors vnto God. They beleeue alſo that there is a ſupreame God aboue, which ruleth all things. and that mens ſoules are Immortall, and that they goe out of this world into the other, both Beaſts and Men, and receiue reward according to their workes, as *Pythagoras* teacheth, whoſe Diſciples they are.

Chap. 37. Of the *Guſarates* and *Banianes* of *Cambaia.*

The *Guſarates* and *Banianes*, are of the Countrey of *Cambaia*: many of them dwell in *Goa, Diu, Chaul, Cochin*, and other places of *India*, becauſe of their trade and traffique in Merchandiſe, which they vſe much with all kindes of wares, as Corne, Cotton, Linnen, Anil, Rice, and other wares, ſpecially all kind of precious Stones wherein they haue great skill. They are moſt ſubtill and expert in caſting of Accounts and Writing, ſo that they doe not onely ſurpaſſe and goe beyond all *Iewes* and other Nations thereabouts, but alſo the *Portugals*: and in this reſpect they haue no aduantage, for that they are very perfect in the trade of Merchandiſe, and very readie to deceiue men. They eate not any thing that hath Life or Blood in it, neither would they kill it for all the goods in the world, how ſmall or vnneceſſarie ſoeuer it were, for that they ſtedfaſtly beleeue, that euery liuing thing hath a Soule, and are next after Men to be accounted of, according to *Pythagoras* law, and know it muſt die: and ſometimes they doe buy certaine Fowles or other Beaſts of the *Chriſtians* or *Portugals*, which they meant to haue killed, and when they haue bought them, they let them flee and runne away.

They haue a cuſtome in *Cambaia*, in the High-wayes, and Woods, to ſet Pots with water, and to caſt Corne and other Graine vpon the ground to feed Birds and Beaſts withall: and throughout *Cambaia* they haue Hoſpitals to cure and heale all manner of Beaſts and Birds therein whatſoeuer they ayle, and receiue them thither as if they were Men, and when they are healed, they let them flie or runne away whither they will, which among them is a worke of great Charitie, ſaying, it is done to their euen neighbours. And if they take a Flea or a Louſe, they will not kill it, but take or put it into ſome hole or corner in the wall, and ſo let it goe, and you can doe them no greater iniurie then to kill it in their preſence, for they will neuer leaue intreating and deſiring with all curteſie not to kill it, and that man ſhould not ſeeme to commit ſo great a ſinne, as to take away the life of that, to whom God had giuen both Soule and Bodie: yea, and they will offer much money to a man to let it liue, and goe away. They eate no Radiſhes, Onions, Garlicke, nor any kind of Herbe that hath any colour of Red in it, nor Egges, for they thinke there is blood in them. They drinke not any Wine, nor vſe any Vineger, but onely water. They are ſo dangerous of eating and drinking with other men which are not their Countrimen, that they would rather ſtarue to death then once to doe it. It happeneth oftentimes that they ſayle in the *Portugals* ſhips from *Goa* to *Cochin*, to ſell their Wares, and to traffique with the *Portugals*, and then they make their prouiſions for ſo long time as they thinke to ſtay vpon the way, which they take aboord with them, and thereupon they feed. And if the time falleth out longer, then they made account of their water and prouiſion being all ſpent, as it happened when I ſailed from *Goa* to *Cochin*, they had rather die for hunger and thirſt then once to touch the *Chriſtians* meat. They waſh themſelues before they eate, as the *Bramenes* doe, as alſo euerie time when they eaſe themſelues or make water. They are of a yellow colour like the *Bramenes*, and ſomewhat whiter, and there are Women among them which are much whiter and clearer of Complection then the *Portugall* women. They are formed and made both in Face, Limbes, and in all other things like men of *Europe*, colour onely excepted. Their Apparell is a thinne white Gowne vpon their naked bodies, from the head to the feet, and made faſt on the ſide vnder their armes, their Shooes of red leather, ſharpe at the toes, and turning vp like hookes, their Beards ſhauen like the *Turkes*, ſauing onely their Mouſtachios, they weare on their Heads a white cloth three or foure times wrapped about like the *Bramenes*, and vnder their haire a Starre vpon their foreheads, which they rub euery morning with a little white

One liued ſixe dayes with the *Engliſh*, and neither did eate or drinke. See *lib.*3.*c.*14.

white Sanders tempered with water,& three or foure graines of Rice among it, which the *Bramene*; alſo doe as a ſuperſtitious Ceremonie of their Law. Their Bodies are commonly anoynted with Sanders and other ſweet Woods, which they doe verie much vſe, as alſo all the *Indians*. Their Women are apparelled like the *Bramenes* wiues, they eate like the *Mahometans*, and all other *Indians* vpon the ground. In their Houſes or Aſſemblies they ſit on the ground vpon Mats or Carpets, and alwayes leaue their Shooes without the doore, ſo that they are alwayes barefoot in their Houſes: wherefore commonly the heeles of their ſhooes are neuer pulled vp, to ſaue labour of vntying or vndoing them, they haue a thouſand other Heatheniſh ſuperſtitions which are not worth the rehearſall.

Chap. 38.
Of the *Canaras* and *Decaniins*.

Brutiſh and ſtinking holies

THe *Canaras* and *Decanijns* are of the Countrey of *Decam*, commonly called *Ballagate*, lying behind *Goa*: many of them dwell in *Goa*. Their Apparell is like the *Guſurates* and *Benianes*, except their Shooes, which they weare like Antiques with cut toes, and faſtned aboue vpon their naked feet, which they call *Alparcas*. They weare their Beards and haire long, as it groweth without cutting, but onely turne it vp, and dreſſe it as the *Benianes* and *Bramenes* vſe to doe, and are like them for colour, forme, and making. They eate all things except Kine, Hogges, and Buffles, Fleſh and Fiſh. They account the Oxe, Kow or Buffle to bee Holie, which they haue commonly in the houſe with them, and they beſmeere, ſtroke, and handle them with all the friendſhip in the world, and feed them with the ſame meat they vſe to eate themſelues, and when the Beaſts eaſe themſelues, they hold their hands vnder their tailes and ſo throw the dung away. In the night time they ſleepe with them in their Houſes, and to conclude, vſe them as if they were reaſonable Creatures, whereby they thinke to doe God great ſeruice. In their Eating, ſitting in the Houſe, Waſhing, making Cleane, and other Ceremonies and Superſtitions they are altogether like the *Bramenes*, *Guſurates*, and *Banianes*. In their Marriages they contract each with other at ſeuen yeeres, and at eleuen or twelue yeeres they are married, and dwell together. When they are to bee married, they begin foureteene dayes before to make a great ſound with Trumpets, Drummes, and Fires, which continueth day and night for all thoſe foureteene dayes, with ſo great a noiſe of ſongs and Inſtruments, that men can neither heare, nor ſee: On the Wedding day, all the friends and kindred on both ſides doe aſſemble together, and ſit vpon the ground, round about a Fire, and goe ſeuen times about it vttering certaine words, whereby the Wedding is done. They giue their Daughters no Houſhold-ſtuffe, but onely ſome Iewels, as Bracelets, Eare-rings, and ſuch like of ſmall value, wherewith their Husbands muſt be content, for the Daughters are no Heyres, but the Sonnes inherite all, but they keepe and maintaine their Daughters and Siſters till they marrie: when they die, they are likewiſe burnt, and ſome of their Wiues with them, but not ſo many as of the *Bramenes*. Euery one of them followeth his Fathers occupation, and marrieth with the Daughters of ſuch like Trades, which they name Kindreds. They haue their Faſting dayes, and Ceremonies like the *Bramenes*, for they are as the Laitie, and the *Bramenes* as the Spiritualtie, the Miniſters, Prieſts, and Prophets of their Idols. They hire and farme the Cuſtomes and Rents of the *Portugals*, and the Kings reuenues in the Land of *Bardes*, *Salſette*, and the Iland of *Goa*, ſo that oftentimes for any queſtion or ſtriſe they muſt appeare in Law, where they alwayes come without Councell or Atturney, and know ſo well how to place their words, according to the Lawes of *Portugall*, not onely Temporall but Spirituall, that they are able to ſet downe, and ſhew where it ſtandeth written, as well as any Counſellour could doe, and make their Petitions and Requeſts without any mans aduiſe, that the *Portugals* doe wonder at their readie wits, as I haue oftentimes found in them.

Oathes.

When they are to take their Oathes to beare witneſſe with any man, they are ſet within a Circle made of Aſhes vpon the pauement where they ſtand, ſtill laying a few Aſhes on their bare Heads, holding one hand on their heads, the other on their breſts, and then in their owne ſpeech ſweare by their *Pagode*, that they will tell the Truth without diſſimulation, whatſoeuer ſhall bee asked them, for that they certainly beleeue they ſhould be damned for euer, if as then they ſhould not ſay the truth, but conceale it.

Chap. 39.
Of the *Canariins* and *Corumbiins* of *India*.

THe *Canarijns* and *Corumbijns* are the Countrimen, and ſuch as deale with Tilling the Land, Fiſhing and ſuch like labours. Theſe are the moſt contemptible, and the miſerableſt people of all *India*, and liue very poorely, maintaining themſelues with little meat. They eate all kind of things, except Kine, Oxen, Buffles, Hogges, and Hens fleſh; their Religion is like the *Decanijns* and *Canaras*, for they are all of one Countrey and Cuſtome, little differing: they goe naked, their priuie members onely couered with a cloth. The Women goe with a cloth bound about their middle beneath their nauels, and hanging downe to the middle of their thighes, and the other end thereof they caſt ouer their ſhoulders, whereby halfe their breſts are couered. They are in a manner blacke, or of a darke browne colour, many of them are *Chriſtians*, becauſe their chiefe habitation and dwelling places are on the Sea-ſide, in the Countries bordering vpon *Goa*, for that the Palme-trees doe grow vpon the Sea coaſts, or vpon the bankes by Riuer ſides.

Rice grounds.

The Rice is ſowed vpon low ground, which in Winter time is couered with water, wherewith thoſe *Canarijns* doe maintaine themſelues ; theſe bring Hennes, Fruit, Milke, Egges, and other ſuch like wares into the Towne to ſell. They dwell in little ſtraw Houſes, the doores whereof are ſo low, that men muſt creepe in and out, their houſhold-ſtuffe is a Mat vpon the ground to ſleepe vpon, and a Pit or hole in the ground to beat their Rice in, with a Pot or two to ſeeth it in, and ſo they liue and gaine ſo much as it is a wonder. For commonly their Houſes are full of ſmall Children, which crall and creepe about all naked, vntill they are ſeuen or eight yeares old, and then they couer their priuie members. When the women are readie to trauell with Child, they are commonly deliuered when they are all alone, and their Husbands in the fields, as it fortuned vpon a time, as I and ſome other of my friends went to walke in the fields, and into the Villages where the *Canarijns* dwell, and hauing thirſt, I went to one of the *Canarijns* houſes to aske ſome water, therewith to refreſh vs, and becauſe I was very thirſtie, I ſtooped downe and thruſt my head in at the doore, asking for ſome water. where I eſpied a Woman alone within the houſe, tying her cloth faſt about her middle, and before her hauing a woodden Trough (by the *Portugals* called *Gamello*) full of water, where ſhee ſtood and waſhed a Child, whereof as then ſhe had newly beene deliuered without any helpe : which hauing waſht, ſhe laid it Naked on the ground vpon a great *Indian* Figge leafe, and deſired me to ſtay and ſhe would preſently giue me water. When I vnderſtood by her that ſhe had as then newly beene deliuered of that Child without any helpe, I had no deſire to drinke of her water, but went vnto another to aske water, and perceiued the ſame woman not long after going about her houſe, as if there had beene no ſuch matter, and the Children are brought vp in that manner cleane naked, nothing done vnto them, but onely waſhed and made cleane in a little cold water, and doe in that ſort proſper and come vp as well as man would wiſh, or as any Child within theſe Countries can doe with all the tending they haue, and liue many times vntill they be a hundreth yeares old, without any Head-ach, or Tooth-ach, or loſing any of their Teeth. They weare onely a tuske of haire on the tops of their Heads, which they ſuffer to grow long : the reſt of their haire is cut ſhort, they are very expert in Swimming and Diuing, they row vp and downe the Riuers in Boates called *Almadias*, whereof ſome of them are hewen out of a peece of wood, and ſo narrow that a man can hardly ſit in them, and it chanceth oftentimes that they turne ouer and ouer twice or thrice before they paſſe the Riuer, and then they leape out into the water and turne them vp, and ſo powring out the water they get into them againe. They are ſo miſerable, that for a Penie they would indure to be Whipped, and they eate ſo little, that it ſeemeth they liue by the Aire, they are likewiſe moſt of them leane, and weake of limbes, of little ſtrength and very Cowards, whereby the *Portugals* doe them great outrage and villanie, vſing them like Dogs and Beaſts.

Childbirth.

In their Marriages and Deaths they obſerue the manner of the *Decanijns* and *Canaras*, as alſo in their Religion and Ceremonies. When the Man is dead his body is burnt, and the Woman cuts her haire off, and breaketh all her Iewels, although they bee but few and ſmall, for they are moſt of Glaſſe.

Chap. 40.
Of the *Arabians* and *Abexiins* dwelling in *India*.

There are many *Arabians* and *Abexijns* in *India*. The *Arabians* obſerue *Mahomets* Law, and the *Abexijns*, ſome are *Mahometans*, ſome *Chriſtians*, after their manner, for they are of *Preſter Iohns* land. The *Abexijns* that are *Chriſtians*, haue on their Faces foure burnt markes in manner of a Croſſe, one ouer their Noſe in the middle of the forehead, betweene both their eies, on each of their Cheekes one, betweene their eyes and their eares, and one vnder their nether Lip downe to the chinne. Theſe *Abexijns* and *Arabians*, ſuch as are free doe ſerue in all *India* for Saylers and Sea-faring men. The *Portugals* (although they ſerue for Saylers in the *Portugals* Ships) that come into *India*, and haue neuer beene other in *Portugall* but Saylers, yet are they aſhamed to liue in that order, and thinke it a great diſcredit vnto them, together with a great diminiſhing of their Authorities and eſtimations, which they account themſelues to hold in *India*, ſo that they giue themſelues out for Maiſters of ſhips, and by their Captaines are alſo called Pilots and chiefe Boatſwaines, but not lower : for if they ſhould deſcend but one ſtep lower, it would be a great blot and blemiſh vnto them all their liues after, which they would not indure for any thing in the world. Theſe *Abexijns* and *Arabians*, ſerue for ſmall money, and being hired are verie lowly and ſubiect, ſo that oftentimes they are beaten and ſmitten, not as Slaues, but like Dogs, which they beare very patiently, not once ſpeaking a word : they commonly haue their Wiues and Children with them in the ſhip wherein they are hired, which continually ſtay with them, what Voyage ſoeuer they make, and dreſſe their owne meat, which is Rice ſodden in water with ſalt Fiſh among it. The cauſe why the Women ſaile in the ſhip, is, for that in Summer and not elſe, their ſhips goe to Sea, when they alwaies haue calme water and faire weather, with good windes : they haue commonly but one *Portugall* or two for Captaine, Maſter and Pilot, and they haue a chiefe Boatſwaine, which is an *Arabian*, which they call *Mocadon*, and he is ruler of the *Arabians* and *Abexijns*, that are Sailers, whom he hath vnder his ſubiection, euen as if they were his Slaues or Subiects.

Pride of *Portugall* Saylers.

This *Mocadon* is hee that conditioneth and maketh bargaine with the owners of the Ship, to haue ſo many Sailers, and hee receiueth the monethlie money for their wages, and accounteth with the Sailers particularly, but for gouernment of the ſhip hee hath not to doe, neither troubleth himſelfe therewith. The ſhips when they ſaile, vſe no Caske for water, becauſe there is not any throughout all *India*, nor any made there, ſaue onely ſuch as come out of *Portugall*, and vſed in the *Portugall* ſhippes: but in ſtead of Pipes they vſe a great foure cornered woodden Ceſterne, that ſtandeth by the maine Maſt, at the very foot thereof, vpon the keele of the ſhip, which is very well pitched, and made faſt, wherein they lade as much water as they thinke will ſerue them for their Voyage. The Captaine, Maſter or Pilot, Marchants and Paſſengers, haue euerie man their meat by themſelues, and their water in great *Indian* pots called *Martauans*.

Chap. 41. Of the blacke people of *Moſambique*, which are called *Caffares*, & of their manners and cuſtomes. See of theſe *ſup. 9. c. 12.*

THe Blacke people or *Caffares* of the Land of *Moſambique*, and all the Coaſt of *Ethiopia*, and within the land to the Cape *de bona Speranza*, goe all naked, although thoſe of *Moſambique*, (that is the Women) doe a little couer themſelues, which they doe by meanes of the daily conuerſation they haue with the *Portugals*. Some haue all their bodies raſed and ſeared with Irons, and all figured like raſed Satten and Damaske, wherein they take great pride, thinking there are no fairer people then they in all the world, ſo that when they ſee any white people, that weare Apparell on their bodies, they laugh and mocke at them, thinking vs to bee Monſters and vgly people: and when they will make any diuelliſh forme and Picture, then they inuent one after the forme of a White man in his apparell. There are among them that file there Teeth as ſharpe as Needles, which they likewiſe eſteeme for a great ornament.

Note of *Ieſuites*

There are ſome of them that are become *Chriſtians* ſince the *Portugals* came thither, but there is no great paines taken about it in thoſe Countries, becauſe there is no profite to bee had, as alſo that it is an infectious and vnwholſome Countrey: And therefore the *Ieſuites* are warie enough not to make any Houſes or habitations therein, for they ſee no great profite to be reaped there for them, as they doe in *India* and the Ilands of *Iapan*, and in other places, where they find great quantities of Riches, with the ſappe whereof they increaſe much and fill their Beehiues, therewith to ſatisfie their thirſtie and inſatiable deſires.

They haue a Cuſtome among them, that when they goe to Warre againſt their enemies, if they winne the Battell, or ouerthrow each other, he that taketh or killeth moſt men, is holden and accounted for the beſt and braueſt man among them, and much reſpected, and to witneſſe the ſame before their Kings, of as many as they haue ſlaine or taken Priſoners, they cut off their priuie members, that if they bee let goe againe, they may no more beget Children, which in proceſſe of time might miſchiefe them, and then they drie them well, becauſe they ſhould not rot: which being ſo dryed, they come before their Kings with great reuerence, in the preſence of the principall men in the Village, and there take theſe members ſo dried one by one in their mouthes, and ſpit them on the ground at the Kings feet, which the King with great thankes accepteth, and the more to reward and recompence their Valour, cauſeth them all to be taken vp and giuen to them againe, for a ſigne and token of Honour, whereby euer after from that time forwards they are accounted as Knights, and they take all thoſe members, wherewith the King hath thus honoured them, and tie them all vpon a ſtring like a Bracelet or Chaine, and when they Marrie, or goe to any Wedding, or Feaſts, the Bride or Wiues of thoſe Knights doe weare that Chaine of mens members about their neckes, which among them is as great an Honour, as it is with vs, to weare the Golden Fleece.

A coſtly kinde of Chaine for Women to weare.

From *Moſambique* great numbers of theſe *Caffares* are carried into *India*, and many times they ſell a Man or Woman that is growne to their full ſtrength, for two or three Duckets. When the *Portugals* ſhips put in there for freſh Water and other neceſſaries, then they are dearer. In time of Pouertie or Dearth the Fathers may ſell their Children, as it happened in my time, that there was ſuch a dearth, and ſcarſitie of Victuals in the firme land, and Countries bordering vpon *Goa*, that the men of *India* came to *Goa* (and other places where the *Portugals* are reſident) to ſell their Children in great numbers, and for ſmall prices, to buy them victuals. I haue ſeene Boyes of eight or ten yeares, giuen in exchange for fiue or ſixe meaſures of Rice, and ſome for three or foure Duckets the peece, and ſome came with their Wiues and Children to offer themſelues to bee Slaues, ſo that they might haue meate and drinke to nouriſh their bodies.

And becauſe the *Portugals* haue Traffique in all places (as wee haue beene in many) it is the cauſe why ſo many are brought out of all Countries to be ſold, for the *Portugals* doe make a liuing by buying and ſelling of them, as they doe with other wares.

Chap. 42. Of the *Malabares* and *Nayros* in *India*, with their manners and cuſtome.

THe *Malabares*, are thoſe that dwell on the Sea-coaſt, betweene *Goa*, and the Cape *de Comoriyn* Southward from *Goa*, where the Pepper groweth. They haue a ſpeech by themſelues, and their Countrey is diuided into many Kingdomes, they goe all naked onely their priuie members couered, the Women likewiſe haue but a cloth from their Nauell downe to their knees, all the reſt is naked, they are ſtrong of limbes, and verie arrogant and proud, of colour altogether blacke; yet verie ſmooth both of haire and skinne, which commonly they anoynt with Oyle, to make it ſhine; they weare their haire as long as it will grow, tyed on the top or crowne of their heads with a Lace, both men and women: the lappes of their Eares are open, and are ſo long that they hang downe to their ſhoulders, and the longer and wider they are, the more they are eſteemed among them, and it is thought to be a beautie in them. Of Face, Bodie and Limbes, they are altogether like men of *Europe*, without any difference, but onely in colour, the men are commonly verie hairie, and rough vpon the breſt, and on their bodies, and are the moſt Leacherous and vnchaſte Nation in all the Orient, ſo that there are verie few women Children among them, of ſeuen or eight yeeres old, that haue their Maidenheads: They are verie readie to catch one from another, though it bee but for a ſmall Penie.

In their Houſes they are not verie curious, their houſes and houſholdſtuffe, differeth not much from the *Canarijns* and *Corumbijns* of *Goa*. Their Idolatrie, Ceremonies and Superſtitions, are like the Heathens. Of theſe *Malabares* there are two manner of people, the one is Noblemen or Gentlemen, called *Nayros*, which are Souldiers, that doe onely weare and handle Armes, the other is the common people, called *Polyas*, and they may weare no Weapons, nor beare any Armes. The *Nayros* muſt in all places where they goe or ſtand, weare ſuch Armes as are appointed for them, and alwayes be readie at the Kings commandement to doe him ſeruice, ſome of them doe alwayes beare a naked Rapier or Courtelas in their right hands, and a great Target in their left hand, thoſe Targets are very great: and made of light wood, ſo that when they will they can couer their whole bodies therewith; they are ſo well vſed thereunto, that they eſteeme it nothing to beare them, and when they trauell on the way, they may be heard a great way off, for that they commonly make a great knocking with the Hilt of their Rapier againſt the Target, becauſe they would be heard. There are ſome that carrie a Bow and a venemous Arrow vpon their ſhoulder, wherein they are verie expert, others carrie long Pikes, ſome Pieces, with the Match ready lighted, and wound about their armes, and haue the beſt Lockes that poſſible may be found in all *Europe*, which they know ſo well how to vſe, that the *Portugals* can haue no aduantage againſt them. Whereſoeuer they goe, they muſt alwaies haue their Armes with them, both night and day. Not any of them are Married, nor may not marrie during their liues, but they may freely lie with the *Nayros* Daughters, or with any other that liketh them, what women ſoeuer they be, yea though they be Married women. When the *Nayro* hath a deſire thereunto, hee entreth into a houſe where he thinketh good, and ſetteth his Armes in the ſtreet without the doore, and goeth in and diſpatcheth his buſineſſe, with the good Wife or the Daughter, the doore ſtanding wide open, not fearing that any man ſhould come in to let him; for whoſoeuer paſſeth by, and ſeeth the *Nayros* armes ſtanding at the doore, although it be the Goodman himſelfe, hee goeth by, and letteth him make an end, and hauing done, he taketh his Armes and departeth thence, and then the Husband may come to the houſe without making any words, or once mouing queſtion about it. In that manner they goe where they will, and no man may denie them. As theſe *Nayros* goe in the ſtreets, they vſe to crie *Po, Po*, which is to ſay, *Take heed, looke to your ſelues*, or *I come, ſtand out of the way*, for that the other ſort of people called *Polyas*, that are no *Nayros*, may not once touch or trouble one of them; for if any of the *Polyas* ſhould ſtand ſtill, and not giue them place, whereby he ſhould chance to touch their bodies, he may freely thruſt him through, and no man aske him why he did it. And when they are once touched by any *Polyas*, or by any other Nation except *Nayros*, they muſt (before they eate, or conuerſe with other *Nayros*) waſh and cleanſe their bodies with great Ceremonies and Superſtitions. Likewiſe they muſt not be touched by any *Chriſtian*, or any other man. And when the *Portugals* came firſt into *India*, at *Cochin* it was concluded, (to pacifie the matter, and to keepe peace and quietneſſe among them) that two men ſhould be choſen, one for the *Nayros*, and the other for the *Portugals*, that ſhould Fight bodie to bodie, and hee that ſhould be ouerthrowne, that Nation ſhould giue place vnto the other, this was done in the preſence of both Nations, and the *Portugall* ouercame the *Nayro*, whom he ſlew; whereupon it was agreed, that the *Nayros* ſhould giue place vnto the *Portugall*, and ſtand aſide vntill he be paſt whereſoeuer they meet. The *Nayros* weare the nailes of their hands very long, whereby they ſhew that they are Gentlemen, becauſe the longneſſe of the Nailes doth let and hinder men from working or doing any labour. They ſay likewiſe that they doe it, the better and faſter to gripe a thing in their hands, and to hold their Rapiers, which ſome *Portugals* and *Meſticos* doe likewiſe vſe, and hold the ſame opinion with the *Nayros*, whereof there are many in *India*, which let their Nailes grow for the ſame cauſe.

Nayros.

The principalleſt or chiefeſt of thoſe *Nayros*, which are Leaders or Captaines of certaine numbers of *Nayros*, weare a Gold or Siluer bracelet, or Ring, about their armes, aboue their elbowes: as alſo their Gouernours, Ambaſſadours, and Kings, whereby they are knowne from other men, for otherwiſe they goe all naked. Alſo their Kings, Rulers, and other Captaines and Leaders, when they goe abroad, are guarded and accompanied by other *Nayros*. They are verie good and ſtout Souldiers, and will ſet vpon a man very fiercely, they are alſo verie full of reuenge, ſo that whenſoeuer they fight againſt their Enemies either by water or by land, and that they chance to be thruſt into the bodie with a Pike, they are not preſently therewith conſent to lie downe, but if they cannot ſpeedily plucke the Pike forth, they will not ſpare to pull it forth with both their hands, and draw it through their bodies, therewith to ſet vpon them that gaue them the wound, and to be reuenged on them.

Holy water.

Heyres.

The King may not Iudge nor execute thoſe *Nayros* openly, for if they haue deſerued Death, he cauſeth them by other *Nayros* to be put to death. The Daughters of the *Nayros*, may not haue the companie of any man, but onely of *Nayros*, although ſecretly they haue the company of many *Portugals* and *Chriſtians*, but if the *Nayros* once perceiued it, or finde them in the deed doing, they might kill them without further queſtion. In euery place where they dwell, they haue a Pit or Well digged, wherein they doe hold water, which ſtandeth openly in the way where euery man paſſeth by, wherein euery morning when they riſe, they waſh themſelues all ouer, beginning firſt at the Foot and ſo riſing vp to the Head, as well Men as Women, without being aſhamed to be ſeene of ſuch as goe by, or looke vpon them, and the King himſelfe likewiſe: which water is ſo greene, ſlimie and ſtinking, that a man can not chuſe but ſtop his Noſe as he goeth by it: and they certainly beleeue, that whenſoeuer they ſhould forget to waſh themſelues in that water, that they ſhould then be whollie vncleane and full of ſinne: and this waſhing or making cleane, muſt not be done in any running water, but it muſt be in a place where the water ſtandeth in a Pit or Well, and by their *Bramenes* conjured with many Words and Ceremonies, otherwiſe it were of no vertue but whollie vnprofitable, for their Idolatrous ſeruices. They are like the other Heathens, and are burned when they are Dead: their Sonnes may not be their Heyres, becauſe they haue no Wiues, but vſe all women, where and when they will, doubting which is their owne Sonne: for the *Bramenes* alſo haue the Kings wiues at their pleaſures, and doe him great honour when it pleaſeth them to lie with their Queene. Their heyres are their Siſters ſonnes, for they ſay, although they doubt of their Fathers, yet they know their Siſters are the Mothers of them. Thus much touching the *Nayros* and Gentlemen or Souldiers.

Polyas.

The other common people of the *Malabares*, called *Polyas*, are ſuch as are the Countrey Husbandmen and Labourers, men of Occupations, Fiſhers, and ſuch like: thoſe are much contemned and deſpiſed, they liue miſerably, and may weare no kind of Weapon, neither yet touch or bee conuerſant with the *Nayros*, for as the *Nayros* goe on the ſtreets, and they heare him call, they ſtep aſide, bowing their Armes, and ſtooping with their Heads downe to the ground, not daring ſo much as once looke vp before the *Nayros* be paſt: in other things they obſerue the Cuſtomes of the other *Indians*, for that euery man followeth the Occupation of his Elders, and may not change it for any thing.

*Chap.*43. Of the *Moores* and *Iewes* in *India*.

THere are great numbers of *Moores* and *Iewes* in all places of *India*, as at *Goa*, *Cochin*, and within the Land. In their Houſes and Apparell they follow the manner of the Land wherein they are reſident: amongſt the *Indians* they haue their Churches, Sinagogues and *Meſquitas*, wherein they vſe all Ceremonies according to their Law: but in the places where the *Portugals* inhabite and gouerne, it is not permitted vnto them to vſe them openly, neither to any *Indian*, although they haue their Families and dwelling Houſes, and get their liuings, and deale one with the other: but ſecretly in their Houſes they may doe what they will, ſo that no man take offence thereat: without the Townes and where the *Portugals* haue no commandement, they may freely vſe and exerciſe their Ceremonies and Superſtitions, euery one as liketh him beſt, without any man to let or denie them: but if they bee found openly doing it in the *Portugals* Townes and Iuriſdictions, or that they haue any point of Chriſtian ceremonies mingled among theirs, both men and women die for it, vnleſſe they turne vnto the *Chriſtian* Faith: they are moſt white of colour, like men of *Europa*, and haue many faire Women. There are many of them that came out of the Countrey of *Paleſtina* and *Ieruſalem* thither, and ſpeake ouer all the Exchange verie perfect and good *Spaniſh*.

The *Moores* likewiſe haue their *Meſquitos*, wherein they pray, and aboue the Church they haue many Sellers and Galleries, where they learne their Children their principles of Religion before they goe to Church: they waſh their Feet, for the which purpoſe they haue alwayes a Ceſterne with water ſtanding without the Church, and leaue their *Alparcos* (which are their Shooes) ſtanding at the Church doore before they goe in, and being in the Church they fall flat on the ground vpon their faces, and ſo with their armes and hands lifted vp, make many counterfeit faces. They are alſo Circumciſed like the *Iewes*, and eate no Hogs-fleſh, and when they are dead they are buried. In their Churches they haue not any Images, but onely ſome Stones or round Pillers ſtanding vpright with certaine *Chaldean* letters (out of their *Alcaron*) grauen vpon them. As I and a friend of mine chanced to goe out of the Towne, wee were deſirous to ſee their *Mahometicall* Church, and their manner of Seruice, which was denied vs by the keeper of the doore, that bad vs put off our Shooes, but becauſe we would not, hee ſaid it was not lawfull for vs to enter in that ſort into the Church: but to let vs ſee it, hee ſuffered vs to ſtand within the doore, and opened ſome of the windowes, that wee might ſee what was within it: then the *Portugall* asked him for their God and their Saints which they vſed to pray vnto, becauſe he ſaw the Church emptie, as I ſaid before: then the *Moore* anſwered him, that *They vſed not to pray to Stockes and Stones, but to the liuing God, which is in Heauen, and ſaid, that the proud* Portugall *Chriſtians, and the Heathens were all of one Religion, for that they pray to Images made of Wood and Stones, and giue them the Glorie which onely appertaineth to the liuing God:* with the which anſwer the *Portugall* was ſo angrie, that hee began to chide, ſo that there had growne a great quarrell, had it not beene for me.

See the proofe hereof, *ſup. pag.*28.

*Chap.*44. Of their *Pagodes.*

IN the Kingdome of *Narſinga*, or the Coaſt called *Choramandel*, there ſtandeth a *Pagode*, that is very great, exceeding rich, and holden in great eſtimation, hauing many Pilgrimages & Viſitations made vnto it from all the Countries bordering about it, where euery yeere they haue many Faires, Feaſts, and Proceſſions, and there they haue a Waggon or a Cart, which is ſo great and heauie, that three or foure Elephants can hardly draw it, and this brought foorth at Faires, Feaſts, and Proceſſions. At this Cart hang likewiſe many Cables or Ropes, whereat alſo all the Countrey people, both men and women of pure deuotion doe pull and hale. In the vpper part of this Cart ſtandeth a Tabernacle or Seat, wherein ſitteth the Idoll, and vnder it ſit the Kings Wiues, which after their manner play on all Inſtruments, making a moſt ſweet melodie, and in that ſort is the Cart drawne forth, with great Deuotions and Proceſſions: there are ſome of them, that of great zeale and pure deuotion doe cut peeces of fleſh out of their bodies, and throw them downe before the *Pagode*: others lay themſelues vnder the wheeles of the Cart, and let the Cart runne ouer them, whereby they are all cruſhed to peeces, and preſſed to death, and they that thus die, are acounted for holy and deuout Martyrs, and from that time forwards are kept and preſerued for great and holy Reliques, beſides a thouſand other ſuch like beaſtly Superſtitions, which they vſe, as one of my Chamber fellowes, that had ſeene it ſhewed me, and it is alſo well knowne throughout all *India*.

Mad Zeale.

Deuils Martyrs.

Vpon a time I and certaine *Portugals* my friends, hauing licence from the Vice-roy were at a Banquet and meeting, about fiue or ſixe miles within the firme Land, and with vs wee had certaine *Decanijns*, and naturall borne *Indians*, that were acquainted with the Countrey, the chiefe cauſe of our going, was to ſee their manner of burning the dead *Bramene*, and his Wife with him being aliue, becauſe we had beene aduertiſed, that ſuch a thing was to bee done. And there among other ſtrange deuiſes that we ſaw, we came into ſome Villages, and places inhabited by the *Indians*, where in the way, and at euerie Hill, ſtonie Rocke or hole, almoſt within a *Pater noſter* length, we found a Carued *Pagode*, or rather Deuils, and monſters in helliſh ſhapes. At the laſt we came into a Village, where ſtood a great Church of ſtone, wherein wee entred, and found nothing in it but a great Table that hung in the middle of the Church, with the Image of a *Pagode* painted therein ſo miſhaped and deformed, that more monſtrous was neuer ſeene, for it had many Hornes, and long Teeth that hung out of his mouth downe to the knees, and beneath his nauell and belly, it had another ſuch like face, with many hornes and tuskes. Vpon the head thereof ſtood a triple Crowned Myter, not much vnlike the Popes triple Crowne, ſo that in effect it ſeemed to bee a Monſter, ſuch as are deſcribed in the *Apocalips*. It hung before a Wall, which made a partition from another Chamber, in manner of a Quier, yet was it cloſe made vp without windowes, or any place for light, in the middle whereof was a little narrow cloſe doore, and on both ſides of the doore, ſtood a ſmall Furnace made within the wall, wherein were certaine holes or Lattices, thereby to let the ſmoke or ſauour of the fire to enter into that place, when any Offering ſhould be made. Whereof we found ſome there, as Rice, Corne, Fruits, Hennes, and ſuch like things, which the *Indians* daily offered, but there came ſo filthie a ſmoke and ſtinke out of the place, that whoſoeuer went neere it, was almoſt ready to choke, the ſaid place being all black, ſmeerie and foule therwith. Before this doore being ſhut, in the middle of the Church, there ſtood a Calfe of ſtone, whereon one of our companie leaped, and laughing, began to crie out, which the *Bramene* that kept the Church perceiuing, began to call and crie for helpe, ſo that preſently many of the neighbours ranne thither, to ſee what the cauſe migh be, but before the throng of people came, we dealt ſo well with the *Bramene* (acknowledging our fault, and ſaying it was vnaduiſedly done) that he was well content, and the people went home againe. Then we deſired the *Bramene* to open vs the doore that ſtood ſhut, which after much intreatie hee yeelded vnto, offering firſt to throw certaine Aſhes vpon our foreheads, which we refuſed, ſo that before he would open vs the doore, we were forced to promiſe him that we would not enter further in, then to the doore.

Like lips like lettice.

The doore of their *Sancta Sanctorum*, or rather *Diabolorum*, being opened, it ſhewed within like a Lime-kill, being cloſe vaulted round about, ouer the head without either hole or window to caſt in light, but onely at the doore, neither was there any light in all the Church, but that which came in at the doore we entred by. Within the ſaid Cell or Vault, there hung at the leaſt one hundred burning Lamps, in the middle wherof ſtood a litle Altar, & couered ouer with cloth made of Cotton-wooll, and ouer that with pure Gold, vnder the which (as the *Bramene* told vs) ſate the *Pagode* being of cleane Gold, of the bigneſſe of a Puppet or a Babie ſold in

Faires: hard by the Church without the great doore, ſtood within the earth a great foure cornered or ſquare Ceſterne, hewed out of Free ſtone, with ſtayres on each ſide to goe downe into it, full of greene, filthie and ſtinking water, wherein they waſh themſelues when they meane to enter into the Church to pray. From thence wee went further, and ſtill as we went, in euery place we found *Pagodes* hewed out of hard Stones, and ſtanding in their holes, of ſuch liuely ſhapes and figures as we told you before. Theſe ſtand in the wayes vnder certaine couertures, without the Churches, and haue hard by each of them a ſmall Ceſterne of water, cut out of the ſtone to waſh their feet, with halfe an *Indian* Nut, that hath a handle and hangeth there to take vp water withall. And this is ordayned for Trauellers that paſſe by, who commonly at euery one of thoſe *Pagodes* doe fall downe and make their Prayers, and waſh their feet in thoſe Ceſternes. By the ſaid *Pagodes*, commonly doe ſtand two little Furnaces, with a Calfe or Kow of ſtone, before the which they ſet their Offerings, which are of ſuch things, as are to bee eaten, euery man as his Deuotion ſerueth, which they thinke the *Pagode* eateth in the Night, but it is taken away by the *Bramene*. We found in euery place ſuch Offerings ſtanding, but we had little deſire once to taſte thereof, it looked ſo filthily, and as we had ſufficiently beholden their miſhapen figures and monſtrous Images, we returned againe into the Village, wherein we ſaw the ſtone Church, becauſe the *Bramene* had aduertiſed vs, that the ſame day about Euening, the *Pagode* ſhould be carried in Proceſſion, to ſport it ſelfe in the Fields, and to fetch a circuit, which we deſired to ſee. And about the time which hee appointed, they rung a little Bell, which they had gotten of the *Chriſtians*, wherewith all the people began to aſſemble, and tooke the *Pagode* out of his diabolicall Cell, which with great reuerence, they ſet in a *Palamkin* borne by the chiefe men of the Towne, all the reſt with great deuotion following after, with their vſuall noyſe and ſounds of Trumpets and other Inſtruments, wherewith they went a reaſonable way round about a Field, and then brought him to the ſtone Ceſterne, where waſhing him very cleane (although he were very filthie ſtinking) they carried him againe into his Cell, leauing him ſhut herein withall his Lampes, to make good cheere, and hauing made a foule ſmoake and ſtinke about him, and euery man left his Offering behind him, they went home to their houſes, leauing the *Bramene* alone, who in ſtead of the *Pagode*, made good cheere at their coſts with his Wife and Familie.

Chap. 45.

Of all the kiud of Beaſts, Cattell, & Fowles, in *India*.

Kine.
Oxen.
Mutton.
Hogs.
Sheepes tailes.
Buffles and their Milke.

THere is ouer all *India* great ſtore of Cattell, as Oxen, Kine, Sheepe, Hogges, Goates, Kids, and ſuch like, and very good cheape, and in great abundance, although the fleſh is not of ſo good a taſte as that in *Europe*, which proceedeth from the heat of the Conntrey, and therefore it is not much eſteemed. A man may buy the beſt Kow in *Goa*, for fiue or ſixe *Pardawes*. Oxen are there little killed to eate, but are moſt kept to till the Land, all other things as Hogs, Sheepe and Goates, are ſold after the rate. Mutton is little eſteemed of, and not much vſed to be eaten, for it is forbidden to ſuch as are ſicke, and the Hogs fleſh is much better and ſounder, which is rather permitted vnto ſicke perſons then Mutton. There are Sheepe in that Countrey of fiue quarters in quantitie, for that the tayle is as great, and hath as much fleſh vpon it, as any of the quarters, there are many Buffles, but nothing good to bee eaten, vnleſſe it be by poore people, but their Milke is very good, and is very well ſold and ordinarily eaten, for you ſhall ſee the Slaues and *Canariyns* in great numbers, all day going about the ſtreets to ſell the Milke of Buffles, and Goates, and excellent ſweet Creame, and freſh Butter in ſmall peeces. They make likewiſe ſome ſmall white Cheeſes, but they are very ſalt and drie: wilde Bores, ſome Hares, Conies, Harts, and Hindes are there alſo to be found, but not many Cockes, Capons, Pheaſants, and Doues are there in great abundance and good cheape. In the Iland of *Goa* and thereabout are Sparrowes, and ſome other ſmall Birds, yet not many: but on the Coaſt of *Cochin* and *Malabar*, there are very few Sparrowes, nor any ſuch like ſmall birds. There are in *India* many Battes, and ſome of them ſo great, that it is incredible to tell. They doe great miſchiefe to Trees, Fruits and Herbes, whereby the *Canariyns* are conſtrained to ſet men to watch in their Trees, and yet they can hardly rid them away. The *Indians* eate them, and ſay they are as good meat as a Partridge.

Cheeſes
Wild Beaſts.
Few ſmall Birds.
Great Bats and hurtfull.
I haue heard that they breed & haue many young as Rats with vs.
Crowes bold.

There is a moſt wonderfull number of blacke Crowes, which doe much hurt, and are ſo bold that oftentimes they come flying in at their windowes, and take the meat out of the diſh, as it ſtandeth vpon the Table, before them that are ſet downe to eate: and as I my ſelfe ſate writing aboue in a Chamber of the houſe, the windowes being open, one of thoſe Crowes flew in at the window, and picked the Cotton out of mine Inke-horne, and blotted all the paper that lay on my Table, doe what I could to let him. They ſit commonly vpon the Buffles backes, and pecke off their haire, ſo that you ſhall find very few Buffles that haue any haires vpon their backes, and therefore to auoyd the Crowes they get themſelues into Mariſhes, and watrie places, where they ſtand in the water vp to the neckes, otherwiſe they could neuer be rid of them.

Great Rats.

There are likewiſe great numbers of Rats, and ſome as bigge as young Pigges, ſo that the Cats dare not touch them. Sometimes they digge downe the Houſes, for that they vndermine the walles and foundations through and through, whereby many times the houſes fall downe and are ſpoyled. There is another ſort of Rats, that are little and reddiſh of haire. They are called ſweet ſmelling Rats, for they haue a ſmell as if they were full of Muske.

Muske-rats: ſuch are in *Virginia.*

Ants hurtfull.

Of Ants or Piſmires there is ſo great abundance throughout all *India*, and ſo noiſome, that it is incredible to ſuch as haue not ſeene it: for that men may ſet nothing whatſoeuer it be, that is to be eaten, or fatty, nor yet their clothes nor linnen, but you ſhall preſently find at the leaſt a thouſand vpon it: and in the twinkling of an eye they will preſently conſume a loafe of bread: wherefore it is the manner throughout *India*, to make all the Cupboords wherein they keepe their victuals, and Cheſts, where their linnen and apparell lieth, with foure feet or pillars, and vnder euery foot or pillar a ſtone or wooden Ceſterne full of water, and place the Cupboord or Cheſt in the middle of the roome, not neere the wall, whereby they cannot come at it, otherwiſe it would be ſpoiled, and if they doe neuer ſo little forget to powre water into the Ceſterns, if it be but a *Pater noſter* while, preſently there will be ſo many Piſmires crawling all ouer it, that it is wonderfull: ſo that it ſeemeth to be a curſe or plague of God ſent vpon that Countrie. There are ſome likewiſe that vſe ſuch Ceſternes of water vnder their bedſtead, becauſe they would not be troubled with them as they lie in their Beds, and alſo vnder their Tables. Some men which keepe *Canarie* birds, or ſuch ſmall fowles (that are brought thither from *Portugall*, or out of *Turkie* and *Perſia* for their pleaſures) are forced to ſet them on a ſticke or pearch made for the purpoſe, with a Ceſterne of water vnder it, otherwiſe it would preſently be killed by the Piſmires: and though it hangeth in the top of the houſe, yet they will come at it if it haue a ſtring, to hold it by. The Souldiers and poore people that haue not the meanes to buy Cupboords, with Ceſternes) put the bread and other victuals which they leaue (which is not ouermuch) in a cloth tied on knots, and hang it on a naile againſt the wall, and make a circle about it of Charcole, ſo that the Piſmires cannot get ouer, nor come at it. There is another ſort of Piſmires which are almoſt a finger long, and reddiſh of colour: they runne into the fields, and doe great hurt to the herbes, fruits, and plants.

Great Ants.

Wormes.

Moths and wormes which creepe and eate through mens clothes, are there in great abundance, whereby men muſt vſe no more clothes nor linnen in thoſe Countries then that he neceſſarily and daily weareth on his backe, otherwiſe they are preſently moth-eaten and ſpoiled. They can hardly keepe any Paper or Bookes from wormes, which are like eare-wormes, but they doe often ſpoile and conſume many Papers and euidences of great importance. There are alſo many *Wall-lice*. There is a kind of beaſt that flieth, twice as bigge as a Bee, and is called *Baratta*: Theſe creatures alſo doe much hurt, and are commonly in Sugar, Honie, Butter, Oile, and all fat wares and ſweet meates. Many of them likewiſe come into their Cheſts among their clothes and linnen, which they doe alſo ſpoile and ſpot. They are in great numbers and very hurtfull. There can be nothing ſo cloſe ſhut or made faſt, but they will get in and ſpoile it, for where they lie or be, they ſpot all things with their egges, which ſticke as faſt as ſirop vpon a Paper, ſo that they may be eſteemed as a plague like to the Piſmires.

They are called Wall-lice, becauſe they breed in Wals: but in true *Engliſh* they are called *Midges*, and in *Latin*, *Cimices*.

Within the Land there are alſo Tigres: other cruell beaſts, as Lions, Beares, and ſuch like there are few or none: but venomous beaſts, as Snakes, Lizards, and ſuch like there are many, for the Lizards will clime and creepe vpon the walls in their houſes, and oftentimes fall vpon men, as they lie in their Beds and ſleepe, and therefore many men that are of abilitie, doe hang Teſters and Curtaines ouer and about their Beds. There are likewiſe many Chamelions, which are ſaid to liue by the aire, but they are not hurtfull.

Monkies.

There are many Monkies or Marmoſets, that doe great hurt to the Palme trees, wherein the *Indian* Nut or Cocus doth growe. In thoſe trees you ſhall commonly ſee certaine little beaſts, called *Bichos de Palmeyras*, that is, *Beaſts of the Palme trees*: They are much like Ferrets, wherewith men vſe to hunt and catch Cunnies, and haue a taile like the Penner of an Ink-horne, and grayiſh ſpeckled haire; they are prettie beaſts to keepe and to paſſe the time withall. Parrots are there in great numbers, and flie abroad in the Woods. There commeth in *India* out of the Iland of *Malucas* beyond *Malacca*, a kind of birds, called *Nojras*: they are like Parrots, but they haue many red feathers, and ſpeake like Parrots: they are worth in *India* twenty or thirty Pardawes the piece: they are very faire to looke on, and ſpeake ſweetly: they claw or tickle men with their tongues vpon their heads and beards, and make them cleane at the roots, as alſo their eares and their teeth, ſo that they are very pleaſant to keepe in a houſe, for that both in colour and beauty of feathers they ſurpaſſe all birds and Parrots whatſoeuer: but there could neuer yet be any of them brought liuing into *Portugall*, although they haue ſought and vſed all the meanes they could to bring them for a Preſent to the King, which he greatly deſireth: but they die vpon the way, for they are very delicate, and will hardly be brought vp.

Chap. 46. Of the Elephant.

Elephants are in many places of *India*. In the Iland of *Seelon* there are alſo great numbers, which are eſteemed the beſt and ſenſibleſt of all the world, for whereſoeuer they meet with any other Elephants (the *Indians* report for a truth, that they haue tried it) thoſe Elephants of other Countries doe reuerence and honour to the Elephants of *Seylon*. The moſt ſeruice that they vſe them for in *India*, is to draw their Pipes, Buts, Packes, and other goods, and to ſhip them, all which they doe with Elephants. They are kept at the Kings charges, and he that needeth them, ſpeaketh to their Keepers, and agreeth with them for a price to haue their labour: Then the Keeper getteth vpon the necke of the Elephant, and thruſteth his feet vnder his eares, hauing a hooke in his hand, which he ſticketh on his head, where his ſtones lie, that is to ſay, aboue betweene both his eares, which is the cauſe, that they are ſo well able to rule them: and comming to the thing which they are to draw, they bind the Fat or Packe faſt with a rope, that he may feele the weight thereof, and then the Keeper ſpeaketh vnto him: whereupon hee taketh the corde with his ſnout and windeth it about his teeth, and thruſteth the end into his mouth, and ſo draweth it hanging after him, whither they deſire to haue it. If it be to be put into a Boat, then they bring the Boat cloſe to the ſhoare of the Key, and the Elephant putteth it into the Boat himſelfe, and with his ſnout gathereth ſtones together, which he layeth vnder the Fat, Pipe, or Packe, and with his teeth ſtriketh and thruſteth the Packe or Veſſell, to ſee if it lie faſt or not. It will draw any great ſhot or other Iron worke, or metall being made faſt vnto it, be it neuer ſo heauie. They draw Fuſts, ſmall Gallies, and other great Boats, as Caruels, and ſuch like, as eaſily out of the water vpon the land, as if no man were in them: ſo that they ſerue their turnes there, euen as our Sleds or Carts with Horſes doe heere, to carrie our wares and merchandiſes. Their meate is Rice and water, they ſleepe like Kine, Oxen, Horſes, and all foure-footed beaſts, and bow their knees and all their members as other beaſts doe. In Winter when it beginneth to raine, then they are vnquiet, and altogether mad, ſo that their Keepers cannot rule them, and then they are let ſome whither out of the Towne to a great tree, and there tied vnto it by the legs with a great Iron chaine, where they carrie him meate, and ſo he lieth in the open aire, as long as he is mad, which is from Aprill to September, all the Winter time when it raineth, and then he commeth to himſelfe, and beginneth to ſerue againe as tamely, that a man may lie vnder his bellie, ſo you doe him no hurt: but he that hurteth him, he muſt take heed, for they neuer forget when any man doth them iniurie, vntill they be reuenged. They are very fearefull of a Rat or Mouſe, and alſo of the Piſmires, becauſe they feare they would creepe into their ſnouts. They are likewiſe afraide of gun-ſhot and of fire, vnleſſe by length of time they be vſed vnto them. When they haue the companie one of the other, the male Elephant ſtandeth vpon the higher ground, and the female ſomewhat lower. As they goe along the way, although you ſee them not, you may heare them a farre off by the noiſe of their feet and clapping of their eares, which they continually vſe. They are as ſwift in going almoſt as a Horſe, and are very proude, and deſirous of honour. When there is any great Feaſt or Holiday kept in *Goa*, with ſolemne Proceſſion, commonly the Elephants goe with them, the young before, and the old behind, and are all painted vpon their bodies with the Armes and Croſſes of *Portugall*, and haue euery one fiue or ſixe Trumpetters or Players vpon the Shalmes, ſitting vpon them that ſound very pleaſantly, wherewith they are as well pleaſed, and goe with as great grauitie, and in as good order, as if they were men. It happened in *Goa*, that an Elephant ſhould draw a great Fuſt out of the water vnto the land, which Fuſt was ſo great and heauie, that he could not doe it alone, ſo that they muſt haue another to helpe him: whereupon the Keeper chid him, vſing many hard words, ſaying, that *he was idle and weake, and that it would be an euerlaſting ſhame for him, that they muſt fetch another to helpe him*, wherewith the Elephant was ſo deſperate, that hee thruſt away his fellow (which was brought to helpe him) and beganne freſhly againe to draw, with ſo great force, more then he was well able to doe, that with extreme labour he burſt and fell downe ſtarke dead in the place. At ſuch time as I was to make my Voyage from *Cochin* to *Portugall*, the Rudder of our ſhip was out of order, ſo that it muſt of force be brought on land to make it fit againe, and ſo it was drawne to the Riuers ſide at the ſterne of the Boat, which the Elephant ſhould draw on land vpon two boords, that it might ſlide vp, and becauſe it was heauie, (as the Rudder of a ſhip of fourteene hundred or ſixteene hundred tunnes requireth) as alſo that the Elephant was as yet but young, and not growne to his full ſtrength, ſo that he could not draw it out alone, yet he did the beſt he could: but ſeeing he could not doe it, he fell on his fore-legs, and beganne to crie and weepe, that the teares ranne out of his eyes, and becauſe many of vs ſtood vpon the ſhoare to behold this ſight, the Keeper began to chide him, and with hard words to curſe him, becauſe he ſhamed him thus in preſence of ſo many men, not to be able to draw vp ſuch a thing: but what ſtrength or labour ſoeuer the Elephant vſed, he could not doe it alone, but when they brought another Elephant to helpe him, they both together drew it halfe out of the water, ſo that it lay partly vpon the boords. The firſt Elephant perceiuing that, with his head and teeth thruſt the other Elephant away, and would haue no more helpe, but drew it out himſelfe.

They are likewiſe very thankful & mindful of any good done vnto them. When new yeres day commeth, their keepers vſe of common cuſtome to aske new yeeres gifts of the Viceroy, the Archbiſhop, and other Gouernours and Gentlemen, and then the Elephants come to the doore and bow their heads downe, and when any thing is giuen, they kneele on their knees with great lowlineſſe, and thankfulneſſe, for the good deedes ſo done vnto their keepers (which they thinke to be done vnto themſelues.) They vſe as they paſſe by ſuch houſes, to bow their heads at the dores, as alſo when they paſſe by the Church doores, and by Croſſes, which their Maſters teach them. They haue a cuſtome that they goe often into the Market where hearbs are ſold, as Reddiſh, Lettice, Coleworts, and ſuch like ſtuffe, and thoſe that are liberall to the Elephant, doe vſe to throw ſomething before him. Among the reſt there was one hearbe wife which alwayes vſed to throw ſomething of her wares before the Elephant. Now when the time came on that the Elephant groweth mad, as I ſaid before, they vſe to goe with them three or foure dayes, or a weeke about the ſtreets before they binde them vp, (being as then but halfe mad) to aske ſomething of euery bodie for the feeding of the mad Elephant in the winter time. And going thus about the ſtreets, the Maſter is not able to rule him, for hee runneth about with his head downward, and by his roaring giueth the people warning to beware, and when he findeth or ſeeth no man, hee leapeth and ouerthroweth whatſoeuer he meeteth withall, whereby hee maketh great ſport and paſtime, much like to the baiting of Oxen in *Spaine*, which neuer ceaſeth, vntill one, two, or more of them be ſlaine, the like rule is kept with the mad Elephant in *India*. It chanced in this running about that the Elephant ranne through the ſtreetes, and in haſte at vnawares came into the market, throwing downe all that was in his way, whereat euery man was abaſht, and leauing their ware, ranne to ſaue themſelues from being ouer runne by the Elephant, and by meanes of the noyſe and preaſe of people, they fell one ouer another, as in ſuch caſes is commonly ſeene. Among them was this woman, that alwayes vſed to giue the Elephant ſomething to eate, which had a little childe in the market lying by her in a basket, and by the haſtie riſing vp and throng of the people, the woman ranne into a Houſe, not hauing time to ſnatch vp her Child, and take it with her; and when the Elephant was alone in the Market place, where hee roared vp and downe, ouerthrowing all things that were before him, hee came by the Child (that as I ſaid) lay ſtill in the Market, and as euerie man looked, ſpecially the Mother, which cried out, and verily thought that the Elephant had taken it and caſt it on his ſhoulder and ſpoyled it as he did all other things. He on the contrarie notwithſtanding all his madneſſe, being mindfull of the good will and liberalitie of the Childes Mother daly vſed vnto him, tooke vp the Child handſomely and tenderly with his Snout, and laide it ſoftly vpon a Stall by a Shop ſide, which done, he began againe to vſe the ſame order of ſtamping, crying, and clapping as he had done at the firſt, to the great wondering of all that beheld it, ſpecially to the eaſe and ioy of the Mother, that had recouered her Child ſound and well againe.

Chap. 47.
Of the Abadas or Rhinocerots.

THe *Abada* or *Rhinoceros* is not in *India*, but onely in *Bengala* and *Patane*. They are leſſe and lower then the Elephant. It hath a ſhort horne vpon the noſe, in the hinder part ſomewhat bigge, and toward the end ſharper, of a browne blew, and whitiſh colour; it hath a ſnout like a Hog, and the skin vpon the vpper part of his body is all wrinckled, as if it were armed with Shields or Targets. It is a great enemie of the Elephant. Some thinke it is the right Vnicorne, becauſe that as yet there hath no other beene found, but onely by heare-ſay, and by the Pictures of them. The *Portugals* and thoſe of *Bengala* affirme, that by the Riuer *Ganges* in the Kingdome of *Bengala*, are many of theſe Rhinocerots, which when they will drinke, the other beaſts ſtand and waite vpon them, till the Rhinoceros hath drunke, and thruſt their horne into the water, for hee cannot drinke but his horne muſt be vnder the water, becauſe it ſtandeth ſo cloſe vnto his noſe, and muzzle: and then after him all the other beaſts doe drinke. Their hornes in *India* are much eſteemed and vſed againſt all venome, poyſon, and many other diſeaſes: likewiſe his teeth, clawes fleſh, skin, and bloud, and his very dung and water and all whatſoeuer is about him, is much eſteemed in *India*, and vſed for the curing of many diſeaſes and ſickneſſes, which is very good and moſt true, as I my ſelfe by experience haue found. But it is to bee vnderſtood, that all Rhinoceros are not a like good, for there are ſome whoſe hornes are ſolde for one, two or three hundred Pardawes the piece, and there are others of the ſame colour and greatneſſe that are ſold but for three or foure Pardawes, which the *Indians* know and can diſcerne. The cauſe is that ſome Rhinocerots, which are found in certaine places in the countrie of *Bengala* haue this vertue, by reaſon of the hearbs which that place onely yeeldeth and bringeth forth, which in other places is not ſo, and this eſtimation is not onely held of the horne, but of all other things in his whole bodie, as I ſaid before. There are alſo by *Malacca*, *Sion*, and *Bengala* ſome Goates that are wilde, whoſe hornes are eſteemed for the beſt hornes againſt poyſon, and all venome that may be found: they are called *Cabras de Mato*, that is, wilde Goates.

Goats hornes good againſt poyſon.

Chap. 48.
Of the Fiſhes and other beaſts in the Seas of *India*.
Crabs leſt at the full.

FIſh in *India* is very plentifull, and ſome very pleaſant and ſweete. Moſt of their fiſh is eaten with Rice, that they ſeeth in broth which they put vpon the Rice, and is ſomewhat ſowre, as if it were ſodden in Gooſeberries, or vnripe Grapes, but it taſteth well, and is called *Carriil*, which is their daily meate, the Rice is in ſteade of bread: there are alſo good Shads, Soales, and other ſorts of fiſhes. The Crabs and Creuiſhes are very good and marueilous great, that it is a wonder to tell, and that which is more wonderfull, when the Moone is in the full, here with vs it is a common ſaying, that then Crabs and Creuiſhes are at the beſt, but there it is cleane contrarie: for with a full Moone they are emptie and out of ſeaſon, and with a new Moone good and full. There are alſo Muſckles and ſuch like Shel-fiſhes of many ſorts, Oyſters very many, ſpecially at *Cochin*; and from thence to the Cape *de Comoriyn*. Fiſh in *India* is very good cheape, for that with the valew of a ſtiuer of their money, a man may buy as much fiſh and Rice to it, as will ſerue fiue or ſixe men for a good meale.

Sharkes ſharking.

As our ſhip lay in the Riuer of *Cochin*, readie to ſayle from thence to *Portugall*, it hapned that as wee were to hang on our Rudder, which as then was mended, the Maſter of the Ship, with foure or fiue Saylers, went with the boate to put it on, and another Sayler beeing made faſt with a corde about his middle, and tied to the Ship, hung downe with halfe his bodie into the water to place the ſame vpon the hookes, and while hee hung in the water, there came one of thoſe *Hayens*, and bit one of his legs, to the middle of his thigh, cleane off at a bit, notwithſtanding that the Maſter ſtrooke at him with an Oare, and as the poore man was putting downe his arme to feele his wound, the ſame fiſh at the ſecond time for another bit did bite off his hand and arme aboue the elbow, and alſo a peece of his buttocke.

In the Riuer of *Goa* in winter time, when the mouth of the Riuer was ſhut vp, as commonly at that time it is, the fiſhermen tooke a Fiſh of a moſt wonderfull and ſtrange forme, ſuch as I think was neuer ſeene either in *India*, or in any other place, which for the ſtrangeneſſe therof was preſented to my Lord the Archbiſhop, the picture whereof by his commandement was painted, and for a wonder ſent to the King of *Spaine*.

Monſtrous fiſh

It was in bigneſſe as great as a middle ſized dog, with a ſnout like a Hog, ſmall eyes, no eares, but two holes where his eares ſhould bee, it had foure feete like an Elephant, the tayle beginning ſomewhat vpon the backe broad, and then flat, and at the very end round and ſomewhat ſharpe. It ranne along the Hall vpon the floore, and in euery place of the houſe ſnorting like a Hog. The whole bodie, head, tayle, and legs being couered with ſcales of a thumb breadth, harder then Iron, or Steele: Wee hewed and layd vpon them with weapons, as if men ſhould beate vpon an Anuill, and when we ſtrooke vpon him, he rouled himſelfe in a heape, head and feet altogether, ſo that hee lay like a round ball, we not being able to iudge where he cloſed himſelſe together, neyther could we with any inſtrument or ſtrength of hands open him againe, but letting him alone and not touching him, he opened himſelfe and ranne away as I ſaid before.

Maſſeus reports it alſo. *Hiſt. Ind. l. 7.* but ſomewhat differing.

A Ship ſayling from *Moſambique* into *India*, hauing faire weather, a good ſore winde, as much as the ſayles might beare before the winde for the ſpace of foureteene dayes together, directing their courſe towards the Equinoctiall line, euery day as they tooke the height of the Sunne, in ſteade of diminiſhing or leſſening their degrees, according to the winde and courſe they had and helde, they found themſelues ſtill contrarie, and euery day further backewardes then they were.

At the laſt the chiefe Boteſon whom they call the Maſters mate, looking by chance ouer-boord towards the beake-head of the ſhip, he eſpied a great broad taile of a Fiſh that had winded it ſelfe as it were about the beake head, the body thereof being vnder the keele, and the head vnder the Rudder, ſwimming in that manner, and drawing the ſhippe with her againſt the winde and their right courſe: whereby preſently they knew the cauſe of their ſo going backwards: ſo that hauing at the laſt ſtricken long with ſtaues and other weapons vpon the fiſhes tayle, in the end they ſtroke it off, and theredy the Fiſh left the ſhip, after it had layen fourteene dayes vnder the ſame, drawing the ſhip with it againſt winde and weather: for which cauſe the Vice-roy in *Goa* cauſed it to be painted in his palace for a perpetuall memory, where I haue often reade it, with the day and time, and the name both of the Ship and Captaine.

There are by *Malacca* certaine fiſh ſhels found on the ſhoare, much like Scalop ſhels, ſo great and ſo heauie, that two ſtrong men haue enough to doe with a Leauer to draw one of them after them. Within them there is a fiſh which they of *Malacca* doe eate. There were ſome of thoſe ſhels in the ballaſt of the ſhip that came from *Malacca*, and kept companie with vs from the Iland of Saint *Helena*, to the Iland of *Tercera*, where the ſhip was caſt away, and ſome of the ſhels taken out of her, which the *Ieſuites* of *Malacca* had ſent vnto *Lisbon*, to ſet in the wals of their Church and Cloyſter, which they there had cauſed to bee made, and moſt ſumptuouſly built. The like happened to a ſhip called Saint *Peter* that ſayled from *Cochin* towards *Portugall*, that fell vpon a Sand, which at this day is called after the ſame ſhips name Saint *Peter's* Sand, lying from *Goa* South South-eaſt vnder 6. degrees vpon the South ſide, where it was caſt away, but all the men ſaued themſelues, and of the wood of the ſhip that was caſt away, they made a ſmall Barke or Caruell, wherewith they all arriued in *India*: and while they were buſied about building of their ſhip, they found ſuch great Crabs vpon that Sand, and in ſo great numbers, that they were conſtrayned to make a ſconce, and by good watch to defend themſelues from them, for that they were of an vnreaſonable greatneſſe, ſo that whomſoeuer they got vnder their clawes, it coſt him his life.

Great Crabs.

Chap. 49. Of all Fruits, Trees, Plants, and common hearbs in *India* and firſt of a certaine fruit called *Ananas.*

A*Nanas* is one of the beſt fruits, and of beſt taſte in all *India*, but it is not a proper fruit of *India*, but a ſtrange fruit, for it was firſt brought by the *Portugals* out of *Braſill*, ſo that at the firſt it was ſold for a noueltie, at a Pardaw the piece, and ſometimes more, but now there are ſo many growne in the Countrie, that they are very good cheape. The time when they are ripe is in Lent, for then they are beſt and ſweeteſt of taſte. They are as bigge as a Melon, and in forme like the head of a Diſtaffe, without like a Pine apple, but ſoft in cutting: of colour red and greeniſh: They growe about halfe a fathome high from the ground, not much more or leſſe. The leaues are like the herbe that is brought out of *Spaine*, called Aloe, or *Semper viua*, becauſe it is alwaies greene, and therefore it is hanged on the beames of houſes) but ſomewhat ſmaller, and at the ends ſomewhat ſharpe, as if they were cut out. When they eate them, they pull off the ſhell, and cut them into ſlices or pieces, as men deſire to haue them dreſt. Some haue ſmall kernels within them, like the kernels of Apples or Peares. They are of colour within like a Peach, that is ripe, and almoſt of the ſame taſte, but in ſweetneſſe they ſurpaſſe all fruits. The iuyce thereof is like ſweet Muſt, or new Reniſh Wine: a man can neuer ſatisfie himſelfe therewith. It is very hot of nature, for if you let a Knife ſticke in it but halfe an houre long, when you draw it forth againe, it will be halfe eaten vp, yet it doth no particular hurt, vnleſſe a man ſhould eate ſo much thereof, that hee ſurfet vpon them. The ſicke are forbidden to vſe them.

Chap. 50.
Of *Iaqua* or *Iaacca*.

I*Aacas* growe on great trees like Nut trees, and onely on the Sea ſhoares, that is to ſay, in ſuch Countries as border on the Seas, cleane coutrarie vnto all other fruits, for they growe aboue the earth, vpon the trunkes or bodies of the trees, and vpon the great thicke branches; but where the branches ſpread abroad, being ſmall and full of leaues, there groweth none: they are as bigge as a great Melon, and much like it of faſhion, although ſome of them are as great as a man can well lift vp, and outwardly are like the *Ananas*, but ſmoother, and of a darke greene colour, the fruit within is in husks, like Cheſnuts, but of another forme, and euery huske hath a Nut, which is halfe white, the reſt yellowiſh, and ſticketh to a mans hands like Honie, when it is in Bee-hiues among the Wax, and for toughneſſe and in taſte for ſweetneſſe not much vnlike. The fruit is on the outſide like a Cheſnut, and in forme or faſhion like an Acorne, when the greene knob that groweth vnder it is taken away, and of that bigneſſe and ſomewhat bigger: this fruit that is outmoſt being eaten, the reſt is good to be roſted or ſodden, and are not much vnlike in taſte to the Cheſnuts in *Europa*. There are of theſe huskes in euery *Iaacca* an hundred and more, according to the greatneſſe thereof. There are two ſorts of them, the beſt are called *Giraſal*, and the common and leaſt eſteemed, *Chambaſal*, although in faſhion and trees there is no difference, ſaue that the *Giraſals* haue a ſweeter taſte.

Chap. 51.
Of *Mangas*.

M*Angas* groweth vpon trees like *Iaacca* trees: they are as big as a great Peach, but ſomwhat long, and a little crooked, of colour cleere, greene, ſomwhat yellowiſh, and ſometimes reddiſh: it hath within it a ſtone bigger then a Peach ſtone, but it is not good to be eaten: the *Mangas* is inwardly yellowiſh, but in cutting it is wateriſh, yet ſome not ſo much: they haue a very pleaſant taſte, better then a Peach, and like the *Annanas*, which is the beſt and the moſt profitable fruit in all *India*, for it yeeldeth a great quantitie for food and ſuſtenance of the Countrie people, as Oliues doe in *Spaine* and *Portugall*: they are gathered when they are greene, and conſerued, and for the moſt part ſalted in Pots, and commonly vſed to be eaten with Rice, ſodden in pure water, the huske being whole, and ſo eaten with Salt *Mangas*, which is the continuall food for their ſlaues and common people, or elſe ſalt dried fiſh in ſtead of *Mangas*, without Bread, for Rice is in diuers places in ſtead of Bread. Theſe ſalted *Mangas* are in cutting like the white *Spaniſh* Oliues, and almoſt of the ſame taſte, but ſomewhat ſauory and not ſo bitter, yet a little ſowre; and are in ſo great abundance, that it is wonderfull: there are others that are ſalted and ſtuffed with ſmall pieces of greene Ginger, and Garleeke ſodden: thoſe they call *Mangas Recheadas* or *Machar*: they are likewiſe much vſed, but not ſo common as the other, for they are coſtly and more eſteemed: theſe are kept in Pots with Oyle and Vineger ſalted. The ſeaſon when *Mangas* are ripe is in Lent, and continueth till the moneth of Auguſt.

Chap. 52.
Of *Caions*.

C*Aius* Groweth on trees like Apple trees, and are of the bigneſſe of a Peare, at one end by the ſtalke ſomwhat ſharpe, and at the head thicker, of a yellowiſh colour, being ripe they are ſoft in handling: they growe very like Apples, for where the Apples haue a ſtalke, theſe *Caius* haue a Cheſnut, as bigge as the fore-ioynt of a mans thumbe: they haue another colour and faſhion then the Cheſnuts of *Iaqua*, and are better and more ſauorie to eate, but they muſt be roſted: within they are white like the Cheſnuts of *Europa*, but haue thicker ſhells, which are of colour bluiſh and darke greene. When they are raw and vnroſted, you muſt not open them with your mouth, for as ſoone as you put them to your mouth, they make both your tongue and your lips to ſmart, whereby ſuch as knowe it not are deceiued: wherefore you muſt open their ſhells with a Knife, or roſt them, and then they will peele. This fruit at the end where the ſtalke groweth, in the eating doth worke in a mans throat, and maketh it ſwell, yet it is of a fine taſte, for it is moiſt and full of iuyce; they are commonly cut in round ſlices, and layd in a diſh with Water or Wine, and Salt throwne vpon them.

The

Chap. 53.
Of *Iambos.*

THe trees whereon the *Iambos* doe grow are as great as Plum trees, and very like vnto them: it is an excellent and a very pleaſant fruit to looke on, as big as an Apple: it hath a red colour and ſomewhat whitiſh, ſo cleare and pure, that it ſeemeth to be painted or made of Wax: it is very pleaſant to eate, and ſmelleth like Roſe water; it is white within, and in eating moiſt and wateriſh; it is a moſt dainty fruit, as well for beauty to the ſight, as for the ſweet ſauour and taſte: it is a fruit that is neuer forbidden to any ſick perſon, as other fruits are, but are freely giuen vnto ſicke men to eate, that haue a deſire thereunto, for it can doe no hurt. The bloſſoms are likewiſe very faire to the ſight, and haue a ſweet ſmell: they are red and ſomewhat whitiſh of colour. This tree beareth fruit three or foure times euery yeere, and which is more wonderfull, it hath commonly on the one ſide or halfe of the tree ripe *Iambos*, and the leaues fallen off, and on the other ſide or halfe it hath all the leaues, and beginneth againe to bloſſome, and when that ſide hath fruit, and that the leaues fall off, then the other ſide beginneth againe to haue leaues, and to bloſſome, and ſo it continueth all the yeere long: within they haue a ſtone as great (and very neere of the ſame faſhion) as the fruit of the Cypreſſe tree.

Summer and Winter at once in the ſame tree.

Chap. 54.
Of the fruits in *India.*

THere is a fruit called *Iangomas*, which groweth on trees like Cherrie trees: they are in bigneſſe like ſmall round Plummes of a darke red colour, they haue no ſtones in them, but ſome ſmall kernels: they are of taſte much like Plummes, whereof there are very many, but not much eſteemed of.

There is another fruit called *Carambolas*, which hath eight corners, as big as a ſmall Apple, ſowre in eating, like vnripe Plummes, and moſt vſed to make Conſerues.

There are yet other fruits, as *Brindoijns*, *Durijndois*, *Iamboloens*, *Mangeſtains*, and other ſuch like fruits; but becauſe they are of ſmall account, I thinke it not requiſite to write ſeuerally of them, but onely of two of them.

The barkes of theſe trees are kept and brought ouer Sea hither, and are good to make Vinegar withall, as ſome *Portugals* haue done.

There is alſo a fruit that came out of the *Spaniſh Indies*, brought from beyond the *Philipinas* or *Laſons* to *Malacca*, and from thence to *India*, it is called *Papaios*, and is very like a Melon, as big as a mans fiſt, and will not growe, but alwaies two together, that is male and female: the male tree neuer yeeldeth any fruit, but onely the female; and when they are diuided, and ſet apart one from the other, then they yeeld no fruit at all. It is a tree of the height of a man, with great leaues. This fruit at the firſt for the ſtrangeneſſe thereof was much eſteemed, but now they account not of it. There are likewiſe in *India* ſome Fig trees of *Portugall*, although the fruit doth neuer come to good perfection. Oranges, Limons, Citrons, and ſuch like fruit, are throughout all *India*, in great abundance, and for goodneſſe and taſte ſurpaſſe thoſe of *Spaine*. Grapes are not there to be found, but onely vpon ſome houſes, as we haue them in *Netherland*: yet againſt Chriſtmas and Lent, there are Raiſins brought into *Goa*, by the *Decanaes* and *Indians* out of the Firme Land, and from *Ballagate*, but they are not ſo good as thoſe in *Spaine*, and very few they are, but for price as good cheape as other fruits. There are alſo in *India* many Melons, but not ſo good as thoſe in *Spaine*, for that they muſt be eaten with Sugar, if you will haue any ſweetneſſe in them: but there is another ſort like Melons, called *Pateças* or *Angurias*, or Melons of *India*, which are outwardly of a darke greene colour, inwardly white with black kernels: they are very wateriſh and hard to bite, and ſo moiſt, that as a man eateth them, his mouth is full of water, but yet very ſweet, and very cold and freſh meat, wherefore many of them are eaten after Dinner to coole men. Cucumbers and Radices are there in great numbers, alſo Coleworts, but not ſo good as in *Europe*, for the Coleworts neuer growe to their full growth, but are looſe with their leaues open. They haue likewiſe ſome Sallet herbes, but very little: herbes whereof men make Pottage are not there to be had, nor many ſweet ſmelling herbes nor flowers, as Roſes, Lilies, Roſemarie, and ſuch like ſorts of flowers and plants there are none, yet they haue ſome few Roſes, and a little Roſemarie, but of no great ſmell. The fields neuer haue any other flowers in them, but onely graſſe, and that is in Winter when it raineth, for in Summer it is cleane burnt off with the exceeding heate of the Sunne. There is onely a kind of bloſſomes of trees, which growe all the yeere long, called *Fullo*, that ſmell very ſweet: the women doe ordinarily throwe them among their linnen and apparell to make them ſweet. They likewiſe make Collars or ſtrings full of them, which they weare about their neckes, and ſtrew them in their Beds, for they are very deſirous of ſweet ſauours, for other ſorts of ſweet flowers and herbes, whereof thouſands are found in *Europe*, they are not in *India* to be had: ſo that when you tell them of the ſweet flowers and herbes of theſe Countries, they wonder much thereat, and are very deſirous of them.

Chap. 55.
Of the *Indian* Figs.

INdian Figs there are many and of diuers ſorts, one better then the other, ſome ſmall, ſome great, ſome thicke, ſome thinne, &c. but in generall they are all of one forme and colour, little more or leſſe, but the trees are all one, and of the height of a man: the leaues are of a fathome long, and about three ſpannes broad, which the *Turkes* vſe in ſtead of browne Paper, to put Pepper in. In the Tree there is no Wood, but it may rather bee called a Reede then a Tree. The bodie of the tree (I meane that which couereth the outward part when it beginneth ſomewhat to grow) is in a manner very like the inner part of a Siue made of haire, but in ſhew ſomewhat thicker, and is (as it were) the barke of it: but when you open it, it is full of leaues, cloſed and rowled vp together, of the height of halfe a mans length, and ſomewhat higher. Theſe leaues doe open and ſpread abroad on the top of the Tree, and when thoſe that are within the bodie doe in their time thruſt themſelues forth vpwardes out of the innermoſt part of the Tree, then doe the outmoſt leaues beginne to dry, and fall off, vntill the Tree bee come to his full growth, and the fruit to their perfect ripeneſſe. The bodie of the Tree may be a ſpanne thicke at the moſt. The leaues haue in the middle of them a very thicke and gray veine which runneth cleane through them, and deuideth them out of the middeſt of the leaues, which are in the innermoſt part of the Tree at their ſpringing vp, there commeth forth a flowre, as bigge as an Eſtridge Egge, of colour ruſſet, which in time groweth to be long, with a long ſtalke, and it is no Wood, but rather like a Colewort ſtalke: This ſtalke groweth full of figs, cloſe one by the other, which at the firſt are in faſhion like greene Beanes, when they are yet in the huskes, but after grow to halfe a ſpanne in lengh, and three or foure inches broad, as thicke as Cucumbers, which ſtalke beareth at the leaſt, ſome two hundred figges, little more or leſſe, and grow as cloſe together as Grapes: the cluſters are ſo great as two men can ſcarcely beare vpon a ſtaffe, they are cut off when they are but halfe ripe, that is to ſay, when they are as yet halfe greene, and halfe yellow, and hanged vp in their houſes vpon beames, and ſo within foure or fiue dayes they will be fully ripe and all yellow. The Tree or Plant yeeldeth but one bunch at a time, which being ripe, they cut the whole Tree downe to the ground, leauing only the root, out of the which preſently groweth another, and within a moneth after beareth fruit, and ſo continueth all the yeere long, and neuer leaueth bearing: they are in all places in ſo great abundance, and ſo common throughout all *India* that it is wonderfull, being the greateſt meate and ſuſtenance of the Countrey: they are of a maruellous good taſte: when they eate them, they pull off the ſhels. The moſt and commonneſt ſort are by the *Portugals* called *Figos dorta*, that is, Garden figges, thoſe are ſomewhat thicke; there are others which are ſmaller, and thinne without, and are called *Senoryns*, which are of the beſt ſort: they ſmell well, and are very good of taſte.

Many kinds of them.

There is another ſort called *Cadolyns*, which are likewiſe well eſteemed, but the beſt of all are called *Chincapoloyns*, and are moſt in the Countrey of *Malabar*: theſe are but a little yellow, but they continue commonly on the outſide greene, and are ſmall and long, with a ſpeciall ſweet ſmell, as if they were full of Roſe Water. There are yet many ſorts, ſome that are very great, about a ſpan long, and in thickneſſe correſpondent: theſe grow much in *Cananor*, and in the Coaſt of *Malabar*, and are by the *Portugals* called Figges of *Cananor*: and by reaſon of the great quantitie thereof are dried, their ſhels being taken off, and ſo being dried are carried ouer all *India* to be ſold. Theſe when they are ripe are moſt roaſted, for they are but ſeldome eaten raw, as other Figges are, they are ſomewhat harſh in ſwallowing, and inwardly red of colour, and being roaſted they are ſhaled or pilled like the others, and ſo cut in ſlices, which done, they caſt ſome beaten Sinamon vpon them, ſteeping them in Wine, and then they taſte better then roaſted Quinces; they are cut vp in the middle, as all the other kind of Figges vſe to be, and then boyled or fried in Sugar, which is a very daintie meat, and very common in *India*: to conclude, it is one of the beſt and neceſſarieſt fruits in all *India*, and one of the principalleſt ſuſtenances of the common people, they are found in all places of the *Indies* and Orientall Countries. There are alſo found in *Arabia*, and are called *Muſa*, as alſo in *Ieruſalem*, *Damaſco*, and *Cairo*, as I haue beene truly informed by credible perſons, which daily trauell and traffique into *India*. And they doe beleeue that this is the ſame fruit, which *Adam* did eate when he ſinned firſt.

There grow in *India* many *Iniamos* and *Batatas*. Theſe *Iniamos*, are as bigge as a yellow Root, but ſomewhat thicker and fuller of knots, and as thicke on the one place, as in the other, they grow vnder the Earth like Earth Nuts, and of a Dun colour, and white within like Earth Nuts, but not ſo ſweet.

Earth Nuts.

The *Batatas* are ſomewhat red of colour, and of faſhion almoſt like the *Iniames*, but ſweeter, of taſte like an Earth Nut. Theſe two fruits are very plentifull.

Chap. 56. Of the Palme trees, whereon the *Indian* nuts called *Cocos* grow.

THis is the moſt profitable tree of all *India*. The tree waxeth very high and ſtraight, of the thickneſſe of a ſmall ſpan little more or leſſe, it hath no branches but in the vppermoſt part thereof, and in the top grow the leaues, which ſpread like vnto Date trees, and vnder the leaues cloſe to the tree grow the Coquos together, commonly ten or twelue one cloſe by another, but you ſhall ſeldome find one of them growing alone by it ſelfe. The bloſſome of this fruit is very like the bloſſome of a Cheſtnut. The wood of the tree is very ſappy like a Sponge, and is not firme, they doe not grow but on the Sea ſides, or bankes of Riuers cloſe by the ſtrand, and in ſandy grounds, for there groweth none within the Land. They haue no great Rootes, ſo that a man would thinke it were impoſſible for them to haue any faſt hold within the Earth, and yet they ſtand ſo faſt and grow ſo high, that it maketh men feare to ſee men climbe vpon them, leſt they ſhould fall downe. The *Canariyns* climbe as nimbly, and as faſt vpon them, as if they were Apes, for they make ſmal ſteps in the trees like ſtaires, whereon they ſtep, and ſo climbe vp, which the *Portugals* dare not venter; their planting is in this manner. They firſt plant the Coquos or Nuts whereof the trees doe ſpring, and when they are about the height of a man, in winter time they plant them againe, and dung them with aſhes, and in Summer time water them. They grow well about houſes, becauſe commonly there they haue good earth, and beeing well looked vnto & husbanded they yeeld fruit in few yeeres. Thoſe trees are more abundant with them then Oliue trees in *Spaine*, or Willow trees in the *Low Countreyes*. The profits they reape thereby are theſe.

The vſes of the Wood.

Firſt, the wood is very good for many things, although it be ſpongious and ſappy, by reaſon of the length of it, for in the Ilands of *Maldiua* they make whole ſhips thereof, without any Iron naile in them, for they ſow them together with the Cords that are made of the ſaid *Cocus*, or Nut, the Ropes and Cables being likewiſe of the ſame tree, as alſo the Sailes which they make of the leaues, which leaues are called *Olas*. They ſerue likewiſe to make the *Canariyns* houſes, and for Hats which they vſe to carrie ouer their heads, for the Sunne or the raine; they make alſo Mats or Tents that lie ouer the *Palamkins* when it raineth, to couer the Women when they are carried abroad, and ſuch like things: they likewiſe make thereof very fine Hattes, that are much eſteemed, and coſt three or foure Pardawes the piece, which they weare in Summer for lightneſſe. The Nuts are as great as an Eſtridge Egge, ſome ſmaller, and ſome greater and are outwardly couered with a huske or ſhell, * which as long as it groweth on the tree, is greene without, like an Acorne with his huske or cup.

* The *Indian* Nuts are couered ouer with two ſorts of huskes or ſhels, whereof the vttermoſt is hairie, and of it they make *Cairo*, that is, all their Cables and Ropes, and ſtop and make their ſhippes cloſe with it in ſtead of Ocam or Tow, for that it keepeth the ſhips cloſer in ſalt water then our Ocam or Tow, becauſe in ſalt water it cloſeth and ſhutteth it ſelfe cloſer together. Of the other they make not onely drinking Cups, in *India*, but here with vs alſo, for that the common people beleeue there is a certaine vertue in them againſt ſtirring of the bodie, but it is not ſo.

The hairie huske: Coards and Cables.

Water.

Inner ſhell.

This huske being dry and pulled off, is haire like Hempe, whereof all the Coards and Cables that are vſed throughout all *India* are made, as well vpon the Land as in the Ships. It is of colour very like the Ropes of *Sparta* in *Spaine*, they are very good, but they muſt bee kept in ſalt water, whereby they continue very long, but in freſh or raine water they doe preſently rot, becauſe they are not dreſt with Pitch, and Tarre as our ſhips are. The ſhip wherein I came out of *India* into *Portugall*, had no other Ropes nor Cables, nor any ſuch kind of ſtuffe, but ſuch as were made of the *Indian Cocus*, called *Cairo*, which continued very good, ſauing only that we were forced euery fourteene daies to waſh our Cables in the Sea, whereby they ſerued vs as well as Cables of Hempe. The fruit when it is almoſt ripe is called *Lanha*, and within is full of water, and then it is white of colour, thinne and ſoft, and the longer the *Cocus* is on the tree, the more the water groweth and changeth into white, which is the meate of the Nut within, and taſteth much like a Haſel Nut, but ſomwhat ſweeter. The *Lanhos* haue within them a good draught of water, which is very cleere, ſweet, and coole to drinke. It is at the leaſt halfe a Kan full, and when men walke abroad and are thirſtie, they goe vnto the *Canariyns*, who preſently with a great Knife in their hands come vp to the tree, and cut off as many *Lanhos* as a man deſireth, ſelling them for a *Baſaruco*, or two a piece, which they make verie readie and cleere to be drunke. The firſt ſhell that is ouer the inward fruit (which as the Nut is come to his full ripeneſſe, becommeth almoſt to be wood) is then but thinne and ſoft, and very pleaſant to eate with Salt and doe taſte almoſt like Artichokes, a man may drinke as much of this water as he will, for it will not hurt him, but is a very pleaſant drinke; when the fruit is ripe, there is not ſo much water in it, and is white within, and ſomewhat thicker of ſubſtance, and then the water is not ſo good as it was before beeing *Lanhos*, for then it becommeth ſomewhat ſowre.

Vſes of the ſhell.

Of the white meate.

Theſe *Cocus* beeing yet in their huskes, may bee carried ouer the whole World, and not once hurt or bruiſed, and it happeneth oftentimes that by continuance of time, the water within the *Cocus* doth conuert, and congeale into a certaine kind of yellow Apple, which is very ſauourie and ſweet. The huske being taken off, the ſhell ſerueth for many vſes, as to make Ladles with woodden handles, and alſo certaine little pots, which beeing faſtned to a ſticke, they doe therewith take and lade water out of their great pots, they make thereof alſo ſmall veſſels to beare Wine in when they walke into the fields, and a thouſand other things. Theſe ſhels are likewiſe burnt, and ſerue for coales for Goldſmiths, which are very good and excellent. Of the white of theſe Nuts in *India* they make pottage, and dreſſe meate withall, ſtrayning and preſſing out the Milke, wherein with many other mixtures they ſeeth their Rice, and to bee ſhort, they neuer dreſſe any Rice, which they call *Carriyl*, and is the ſawce to their meate thereunto, but they put ſome of their *Cocus* Milke into it, elſe the *Cocus* is but little eaten, for there it is not eſteemed of, but ſerueth for meate for the ſlaues, and poore people. They likewiſe breake the *Cocus* in pieces, and taking off the ſhell they dry the fruit or white meate that is within it, and it is carried in great quantities out of *Malabar* to *Cambaya*, and *Ormus*, and to the Northerne Coaſts and quarters beyond *Goa*, as alſo to the Countrey of *Ballagate*, and Traffique much therewith. Of this white ſubſtance they make Oile, which they ſtampe in Ciſternes like Oliues, and it maketh very good Oile, as well to eate as to burne, which is likewiſe very medicinable.

Oile.

There are two ſorts of Oile made of theſe Nuts, one out of the freſh or greene Nuts, ſtamped and mixed with warme water, which being preſſed forth the Oile ſwimmeth aboue the water: this Oile is vſed to purge the maw and the guts, for it purgeth very gently, and without hurt ſome mixe therewith the iuyce of *Thamarindes*, and maketh thereof a very wholſome Medicine, the other Oile is preſt out of the dried *Cocus*, which is called *Copra*, and is good alſo to purge the maw, and againſt the ſhrinking of the ſinewes, as alſo for old aches and paines in the ioynts and limbes.

* This water being drunke, is very good againſt the heate of the Liuer and the Kidneyes, and clenſeth the yard from corruption and filthy matter.

This dried *Cocus* which is ſo carried abroad, is called *Copra*. When they deſire to haue no *Cocus* or fruit thereof, they cut the bloſſomes of the *Cocus* away, and binde a round Pot with a narrow mouth, by them called *Callao*, faſt vnto the Tree, and ſtop the ſame cloſe round about with pot earth, ſo that neither Wind nor Aire can either enter in, or come forth, and in that ſort the Pot in ſhort ſpace is full of water, which they call *Sura*, and is very pleaſant to drinke like ſweete Whay, * and ſomewhat better.

Sura water.

Viniger and Wine.

The ſame water ſtanding but one houre in the Sunne, is very good Vineger, and in *India* they haue none other. This *Sura* being diſtilled, is called *Fula*, or *Nipe*, and is as excellent *Aqua vitæ*, as any is made in *Dort* of their beſt *Rheniſh* Wine; but this is of the fineſt kind of Diſtillation. The ſecond Diſtillation thereof is called *Vraca*, which is very good Wine, and is the Wine of *India*, for they haue no other Wine. It is very hot and ſtrong, yet the *Indians* drinke it as if it were water, and the *Portugals* vſe it in this ſort. They put it into Veſſels, and to a Pipe of *Vraca*, they put three or foure Hands of Raiſons that are brought for Merchandiſe into *India* from *Ormus*, (euery Hand is twelue pounds) which being waſhed they put into the Veſſell leauing the bung open, and the Pipe not being full, for if it were it would burſt, by reaſon of the heat, becauſe therewith it ſeetheth in the Pipe like water on the fire, and boyling ſo, it is ſtirred euery day for the ſpace of fourteene or fifteene dayes, in which time the *Vraca* getteth as faire a red colour, as if it were *Portugall* Wine, and differeth not much in taſte, but yet ſweeter and hotter of it ſelfe, howbeit it is altogether as faire, and of as good a colour as their *Portugall* Wine, ſo that they can hardly bee diſcerned one from the other: this Wine is called Wine of *Paſſa*, or Raiſons. With this Wine there is great Traffique vſed to *Bengala*, *Malacca*, *China*, and other places, and euery Pipe thereof coſteth within *Goa* thirtie Pardawen the piece, little more or leſſe. Of the aforeſaid *Sura* they likewiſe make Sugar, which is called *Iagra*: they ſeeth the water, and ſet it in the Sunne, whereof it becommeth Sugar, but it is little eſteemed beauſe it is of a browne colour, and for that they haue ſo great quantitie and abundance of white Sugar throughout all *India*. The innermoſt part of the tree or trunke is called *Palmito*, and is the pith or heart of the ſame trunke, which is much eſteemed, and ſent for a preſent vnto men of great account. It is as thin as Paper, and alſo white, and is as if it were pleated or preſt together, as they vſe to pleate and preſſe womens Huykes in the Low Countreyes: it is alſo long and ſlender, and hath ſometimes fifty or ſixty folds or pletes in it like a Paper-book This the *Indians* vſe for Paper and Bookes, which continueth in the ſame folds, whereon they write when it is greene, and ſo let it dry, and then it is impoſſible to get the Letters out againe, for it is printed therein with a kind of Iron Inſtrument: The *Indians* call it *Olla*, whereof all their Bookes, Writings, and Euidences are made, which they can ſeale, and ſhut vp as wee doe our Letters.

Sugar.

The Palmito.

Thoſe Ilands haue no other dealing or liuing, but with *Cairo*, whereof they make Ropes and Cables, and with the *Copra*, or the white ſubſtance of the *Cocus*, whereof Oile is made, ſo that they doe oftentimes come into *India*, when the ſhip and all the furniture, victuall and Merchandiſe is onely of thoſe Palme-trees.

Chap. 57. Of the *Duryoens*, a fruit of *Malacca*.

DUryoen is a fruit that only groweth in *Malacca*, and is ſo much commended by thoſe which haue prooued the ſame, that there is no fruit in the World to be compared with it: for they affirme, that in taſte and goodneſſe it excelleth all kind of fruits, and yet when it is firſt opened, it ſmelleth like rotten Onions, but in the taſte the ſweetneſſe and daintineſſe thereof is tryed. It is as great as a Mellon, outwardly like the *Iaacka*, whereof I haue ſpoken, but ſomewhat ſharper or pricking, and much like the huskes of Cheſſe-nuts. It hath within it certaine partitions like the *Iaacka*, wherein the fruit groweth, beeing of the greatneſſe of a little Hennes Egge, and therein are the Nuts as great as Peach-ſtones. The fruit is for colour and taſte like an excellent meate, much vſed in *Spaine*, called *Mangiar Blanco*, which is made of Hennes fleſh, diſtilled with Sugar: The trees are like the *Iaacka* trees, the bloſſomes white, and ſomewhat yellowiſh: the leaues about halfe a ſpan broad, ſomewhat ſharpe at the end, within light greene, and without darke greene.

Chap. 58.
Of the tree *Arbore de Rays*, that is, root tree, and the *Bambus*, or reed of *India*.
Ficus Indica ſecundum Clusium Fabricius Mordents a great traueller which had dwelt ſome yeeres at *Goa*, told *Cluſius* that ſome of theſe trees by reaſon of this multiplication contained a miles cōpaſſe, & that the *Indians* made galleries and chambers by cutting part away, and that it yeelded an eccho, and he had ſeene ſomtime 800. or 1000 ſhadowed vnder one, able to receiue 3000. *Ouiedos* Weſt *Indian Mangle* is of the ſame or like kind and *Lopes* his *African Enzanda*.
Reeds.

THere is a tree in *India* called *Arbore de Rays*, that is to ſay, a *Tree of Roots*: this tree is very wonderfull to behold, for that when it groweth firſt vp like all other trees, and ſpreadeth the branches: then the branches grow full of roots, and grow downwards againe towards the Earth, where they take root againe, and ſo are faſt againe within the ground, and in length of time, the broader the tree is, and that the branches doe ſpread themſelues, the more rootes doe hang vpon the branches, and ſeeme afarre off to be Cordes of Hempe, ſo that in the end the tree couereth a great piece of ground, and croſſeth one root within the other like a Maze. I haue ſeene trees that haue contayned at the leaſt ſome thirty or fortie paces in compaſſe, and all out of the roots which came from aboue one of the branches, and were faſt growne and had taken root againe within the Earth, and in time waxed ſo thicke, that it could not be diſcerned, which was the chiefe or principall trunke or bodie of the tree: in ſome places you may creepe betweene the roots, and the more the tree ſpreadeth, ſo much the more doe the roots ſpring out of the ſame branches, and ſtill grow downe till they come to Earth, and there take roote againe within the ground, and ſtill increaſe with rootes, that it is a wonder. This tree hath no fruit that is worth the eating, but a ſmall kind of fruit like Oliues, and good for nothing but for Birds to eate.

There are in *India* other wonderfull and thicke trees, whereof ſhippes are made: there are trees by *Cochin*, that are called *Angelina*, whereof certayne Scutes or Skiffes called *Tones* are made: there are of thoſe *Tones* that will lade in them at the leaſt twentie or thirtie Pipes of water, and are cut out of one piece of Wood, without any piece or ſeame, or any ioynts: whereby men may well coniecture the thickneſſe of the tree, and it is ſo ſtrong and hard a Wood, that Iron in tract of time would bee conſumed thereby, by reaſon of the hardneſſe of the Wood. There are alſo ouer all *India* many Sugar-canes in all places, and in great numbers, but not much eſteemed of: and all along the Coaſt of *Malabare* there are many thicke Reedes, ſpecially on the Coaſt of *Choramandell*, which Reedes by the *Indians* are called *Mambu*, and by the *Portugals Bambu*: theſe *Mambus* haue a certaine matter within them, which is (as it were) the pith of it, ſuch as Quils haue within them, which men take out when they make them Pens to write: the *Indians* call it *Sacar Mambu*, which is as much to ſay, as Sugar of *Mambu*, and is a very medicinable thing much eſteemed, and much ſought for by the *Arabians*, *Perſians*, and *Moores*, that call it *Tabaxijr*.

Thoſe Reeds grow moſt in the Coaſt of *Choramandell* in *Biſnagar*, and *Malacca* in many places, and in great abundance: they grow very high, and are diuided in each ioynt one from another, at the leaſt a ſpan and a halfe, and rather more, and are as thicke as a mans legge aboue the knee: they doe commonly grow vpright, and moſt of them as high as the higheſt houſe in the Low-countreyes: they bow them many times in growing, that they may bring them into a forme or faſhion to ſerue for their *Pallamkins*, wherein the *Portugals* and *Indian* Lords are carried, as I ſaid before: the leaues of thoſe Reeds or *Bambus* grow wide one from another, and haue almoſt the faſhion of an Oliue leafe.

Chap. 59.
Of the tree called *Arbore Triſte*.

THe tree called *Arbore Triſte*, that is, the *Sorrowfull Tree*, is ſo called, becauſe it neuer beareth bloſſomes but in the night time, and ſo it doth and continueth all the yeere long: it is a thing to bee wondred at: for that ſo ſoone as the Sunne ſetteth, there is not one bloſſome ſeene vpon the tree, but preſently within halfe an houre after, there are as many bloſſomes vpon it, as the tree can beare: they are very pleaſant to behold, and ſmell very ſweet, and ſo ſoone as the day commeth on, and the Sunne is riſing, preſently all the bloſſomes fall off, and couer all the ground, ſo that there remayneth not one to bee ſeene vpon the tree: the leaues ſhut themſelues cloſe together, ſo that it ſeemeth as though it were dead, vntill Euening commeth againe, and then it beginneth to bloſſome as it did before: the tree is as great as a Plumme tree, and is commonly planted behind mens houſes, in their Gardens for a pleaſure, and for the ſweet ſmell: it groweth very quickly vp, for that many young plants doe ſpring out of the roote, and as ſoone as thoſe young plants bee aboue halfe a fadome high, they haue preſently as many bloſſoms vpon them as the branches on the trees, & although they cut the tree downe to the ground, yet within leſſe then half a yeere there wil branches ſpring out of the root, and likewiſe if you breake a branch off from the tree and ſet it on the earth, it will preſently take root and grow, and within few dayes after beareth bloſſomes: the bloſſomes are in a manner like Orange tree bloſſomes, the flowre being white, and in the bottome ſomewhat yellow and reddiſh, which in *India* they vſe for Saffron, therewith to dreſſe their meates, and to die withall as we doe with our Saffron, but it is neither ſo good, nor of ſo pleaſant a taſte, yet it ſerueth there for want of the other.

A maruellous growth.

Chap. 60.
Bettele.

BEttle is a leafe ſomewhat greater and longer out then Orange leaues, and is planted by ſtickes, whereupon it climeth like Iuie or Pepper, and ſo like vnto Pepper, that a farre off growing each by other they can hardly be diſcerned. It hath no other fruit but the leaues onely, it is much dreſſed and looked vnto, for that it is the daily bread of *India*. The leaues being gathered do continue long without withering, alwaies ſhewing freſh and greene, and are ſold by the dozen, and there is not any woman or man in all *India*, but that euery day eateth a dozen or two of the ſame leaues or more: not that they vſe them for food, but after their meale tides, in the morning and all the day long, as likewiſe by night, and as they goe abroad in the ſtreets, whereſoeuer they bee you ſhall ſee them with ſome of theſe leaues in their hands, which continually they are chawing. Theſe leaues are not vſed to bee eaten alone, but becauſe of their bitterneſſe they are eaten with a certaine kind of fruit, which the *Malabares* and *Portugalls* call *Arecca*, the *Guſurates* and *Decanijns*, *Suparij*, and the *Arabians Fauffel*. This fruite groweth on trees like the Palme trees, that beare the Nut Cocus in *India*, but they are ſomewhat thinner, with leaues ſomewhat longer and ſmaller. The fruit is much like the fruit that groweth on Cypreſſe trees, or like a Nutmeg, though ſome of them are on the one ſide flat, and on the other ſide thicker, ſome being ſomewhat greater and very hard. They cut them in the middle with a knife, and ſo chaw them with *Bettele*, they are within full of veines, white, ſomewhat reddiſh. There is a kind of *Arecca* called *Cechanijn*, which are leſſe, blacker, and very hard, yet are likewiſe vſed with *Bettele*, and haue no taſte but only of the Wood, and yet it moiſteneth the mouth, and coloureth it with red and black, whereby it ſeemeth that the lippes and teeth are painted with blacke bloud, which happeneth when the *Arecca* is not well dried. There is another ſort, which in the eating or chawing being ſwallowed downe, maketh men light in the head, as if they had drunke wine all the day long, but that is ſoone paſt. They vſe yet another mixture which they eate withall, that is to ſay, a cake or role made of a certaine wood or tree called *Kaate*, and then they anoint the *Bettele* leaues with chalke made of burnt oyſter ſhels, which can doe no hurt in their bodies by reaſon of the ſmall quantitie of it; all this being chawed together, and the Iuice ſwallowed downe into their bodies, for all the reſt they ſpit forth; they ſay it is very good for the maw, and againſt a ſtinking breath, a ſoueraigne medecine for their teeth, and faſtning of gummes, and very good againſt the Schorbuck, & it is moſt true that in *India* very few men are found with ſtinking breaths, or tooth aches, or troubled with the Schorbuck or any ſuch diſeaſes, and although they be neuer ſo old, they alwayes haue their teeth whole and ſound, but their mouthes and teeth are ſtill as if they were painted with black bloud, as I ſaid before, and neuer leaue ſpitting reddiſh ſpittle like bloud. The *Portugall* women haue the like cuſtome of eating theſe *Bettele* leaue, ſo that if they were but one day without eating their *Bettele*, they perſwade themſelues they could not liue: Yea, they ſet it in the night times by their beds heads, and when they cannot ſleepe, they doe nothing elſe but chaw *Bettele* and ſpit it out againe. In the day time whereſoeuer they doe ſit, goe, or ſtand, they are continually chawing thereof, like Oxen or Kine chawing their cud.

Arecca.

The Noblemen and Kings, whereſoeuer they goe, ſtand, or ſit, haue alwaies a ſeruant by them, with a Siluer Ketle in their hand full of *Bettele* and their mixtures, and when they will eat, giue them a leafe readie prepared. And when any Ambaſſadour commeth to ſpeake with the King, although the King can vnderſtand them well, yet it is their manner (to maintaine their eſtates) that the Ambaſſadour ſpeaketh vnto them by an Interpreter, that ſtandeth there in preſence, which done, hee anſwereth againe by the ſame Interpreter. In the meane time the King lieth on a bed, or elſe ſitteth on the ground vpon a Carpet, and his ſeruant ſtanding by readie with the *Bettele*, which hee continually chaweth, and ſpitteth out the Iuyce and remainder thereof into a Siluer Baſon; ſtanding by him, or elſe holden by ſome one of his ſlaues or his wiues, and this is a great honour to the Ambaſſadour, eſpecially if hee profereth him of the ſame *Bettele* that he himſelfe doth eate.

Chap. 61. Of the Hearbe *Dutroa*, and a Plant called *Herba Sentida*, or the feeling Hearb.

THe Herbe called *Dutroa* is very common in *India*, and groweth in euery field. The leafe thereof is ſharpe at the end like the point of a Speare, and is indented on the edges like the leafe of Beares-claw, and about that bigneſſe, hauing in it many long threeds or veines, it groweth without taſte or moyſture, and ſomewhat bitter and ſmelling like a Raddiſh. The flower or bloſſome of this Plant, is very like vnto the bloſſome of Roſe-mary in colour: and out of this bloſſome groweth a bud, much like the bud of Popie, wherein are certaine ſmall kernells like the kernells of Melons, which being ſtamped and put into any meat, wine, water, or any other drinke or compoſition, and eaten or drunke therewith, maketh a man in ſuch caſe as if hee were fooliſh or out of his wits, ſo that hee doth nothing elſe but laugh, without any vnderſtanding or ſence once to perceiue any thing that is done in his preſence. And ſometime it maketh him ſleepe as if hee were dead, in that ſort he continueth for the ſpace of twentie foure houres: but if his feet be waſhed with cold water, then hee commeth to himſelfe againe before the twentie foure houres bee expired. There is yet another Herbe in *India*, called by the *Portugalls Herba Sentida*, or feeling Hearbe, the cauſe why it is called ſo, is for that if any man paſſeth by it and toucheth it, or throweth either Sand or any other thing vpon it, preſently it becommeth as though it were withered, and cloſeth the leaues together and commeth not to it ſelfe, and to his firſt force againe as long as the man ſtandeth by it: but preſently when the man is gone and turneth his backe, it openeth the leaues againe, and becommeth ſtiffe and faire againe, as though they were newly growne: and touching it againe, it ſhutteth and becommeth withered as before, ſo that it is a pleaſure to ſee it, and ſtrange to bee obſerued. Alſo there is a thing to be wondred at, and ſeemeth

Herba Sentida. This Plant groweth in *Africa* and *America*, as in *Iobſon* and M. *Harecourt* you may read; if it be the ſame: for thoſe are buſhes liker Roſes and not Hearbs, as this ſeemeth.

vnpoſſible to ſuch as haue not ſeene it: and this it is, within the Towne and Iland of *Goa*, at the one end of the Towne, where the Kine, Oxen, Seepe, and all kind of Cattle are killed and ſlaine to be ſold for meat for the Inhabitants, called *Matauaquas*: in that place there lie all the Hornes of the ſaid beaſts ſcattered and throwne about, as if they were altogether vnprofitable, becauſe the *Portugalls* and *Indians* vſe them not, and it is likewiſe a great diſhonour and iniury to the *Spaniards* and *Portugalls* to haue any Hornes, or once to ſhew a Horne to each other, or to throw it before his doore, for reuenge of which act they would kill each other, and there is ſharpe Iuſtice vſed, if any man doe offend in that ſort, by ſhewing his neighbour the Horne, or naming it vnto him, for that thereby they meane he is a man that is made cookold by his wife. Theſe hornes hauing layne there a certaine time, doe ſticke faſt in the earth (I meane the inner part of the horne) and there it taketh root as if it were a tree, as I my ſelfe haue ſeene and pulled forth many of them that had rootes of two or three ſpannes in length, which was neuer ſeene in any place of the World.

Horn-plant.

Of the Spices, Drugs, Plants and Stuffes for Phyſicians and Apothecaries, ordinarily vſed in India, *and of their growing.*

C. 62.

Pepper is of diuers ſorts, that is to ſay, blacke, white, and Long-pepper is called *Canarijn*: the blacke is the commoneſt. Pepper groweth and is planted at the foot of another tree, and moſt part at the foot of the Tree called *Arecca*, or ſome ſuch like Tree, and groweth vpon the tree like *Bettele* or *Ine*. The leaues of Pepper are like Orange leaues, but ſomewhat ſmaller, they are greene and ſharpe at the ends, in chawing it biteth the tongue, and taſteth much like to *Bettele*, it growes in bunches like Grapes, but a great deale leſſer and thinner, yet ſomewhat thicker then Gooſeberries: they are alwayes greene till they begin to drie and to ripen, which is in December and Ianuary, for at that time they are gathered. The long Pepper groweth in *Bengala*, and ſome in the Iland of *Iaua*, and is another kind of tree: the long Pepper is of the length of a needle, or the tagge of a point, but ſomewhat thicker, and all of a like thickneſſe: it is outwardly rugged, and of an aſhie colour, and within ſomewhat white, with ſmall ſeeds, but in taſte and vſe it is like the other blacke and white Pepper. The white Pepper (as I ſaid) is like the black, both in taſte and forme, yet it is accounted for better and ſtronger, and is not in ſo great quantitie as the black. The Pepper called *Canarijns* in the Countrey of *Goa* and *Malabar*, almoſt of the faſhion of *Panike*: it is an aſhe colour, and hollow within, with ſome ſmall kernells, which in eating taſteth and heateth like other Pepper, yet it is vſed only by the poore people, and therefore is called *Canarijn* Pepper, that is to ſay, *Countrey mens Pepper*, or *poore peoples Pepper*: therefore it is neuer laden away, for it is very courſe and of a little value, neither would it bee able to raiſe the fraight, and therefore is it left in the Countrey.

C. 63.
Cinamon.

Cinamon trees are as great as oliue trees, & ſome leſſer, with leaues of *Colmi* like Bay leaues, but of faſhion like Citron leaues, though ſomewhat ſmaller. They haue white bloſſomes, and a certaine fruit of the greatneſſe of blacke *Portugall* Oliues, whereof alſo Oyle is made, which is vſed for many things. The tree hath two Barks, but the ſecond Barke is the Cinamon, it is cut off in foure ſquare peeces, and ſo laid to dry, at the firſt it is aſhe colour, after as it beginneth to dry, it rolleth together of it ſelfe, and looketh of the colour as it commeth hither, which proceedeth of the heat of the Sun. The tree from whence the Barke is taken they let it ſtand, and within three yeers after it hath another Barke as it had before. Theſe trees are in great abundance, for they grow of themſelues without planting, in the open fields like buſhes: the root of this tree yeeldeth a water which ſmelleth like *Camphora*, it is forbidden to bee drawne forth for ſpoyling the trees. The Cinamon that is not well dried is of aſhe colour, and that which is ouermuch dried, blackiſh, but the beſt dried is reddiſh: there is much and excellent water diſtilled out of Cinamon while it is halfe greene, which is much vſed in *India*, and many times carried into *Portugall* and other places: it is very pleaſant both to drinke and to ſmell, but very hot and ſtrong: it is vſed againſt the Colicke and other diſeaſes proceeding of cold, it is likewiſe good againſt ſtinking breath, and euill ſauor of the mouth. There is likewiſe a water made of the bloſſomes of this tree, but not ſo good, nor ſo well eſteemed as that of Cinamon it ſelfe. The places where Cinamon groweth, is moſt and beſt in the Iland of *Seylon*, wherein there is whole Woods full of Cinamon trees: in the coaſt of *Malabar* there groweth likewiſe great ſtore, and ſome Woods of Cinamon, but not halfe ſo good, and leſſer trees, the barke being grayer and thicker and of ſmall vertue.

C. 64.
Ginger.

Ginger groweth in many places of *India*, yet the beſt and moſt carried abroad, is that which groweth in the Coaſt of *Malabar*: it groweth like thin and young *Netherland* Reedes of two or three ſpannes high, the Roote whereof is Ginger, being greene, it is much eaten in *India* for Sallets, as alſo ſodden in Vineger, which they call *Achar*, as I ſaid of Pepper, and other Fruits that are vſed in that manner throughout all *India*: the time when they are moſt gathered and begun to bee dried, is in December and Ianuarie: they drie it in this ſort, that is, they couer it with pot-earth, which they do to ſtop & fil vp the holes, & therby to make it continue the freſher, for the Pot-earth preſerueth it from wormes, without the which it is preſently conſumed by them: it is little eſteemed in *India*, notwithſtanding there is much ſhipped, as well to the Red Sea, as to *Ormus*, *Arabia* and *Aſia*.

C.65. Cloues.

THe Trees whereon Cloues grow are like Bay Trees, the bloſſomes at the firſt white, then greene, and at laſt red and hard, which are the Cloues, and when the bloſſomes are greene, they haue the pleaſanteſt ſmell in all the world. The Cloues grow very thicke together and in great numbers they are gathered and then dried, their right colour when they are drie is a darke yellow, and to giue them a blacke colour they are commonly ſmoked. The Cloues that ſtay on the Tree vngathered are thicke, and ſtay on till the next yeere, which are thoſe that are called the *Mother of Cloues*. And in the place where the Trees ſtand, there groweth not any graſſe or greene hearbe at all, but it is wholly drie, for that thoſe Trees draw all the moiſture vnto them. That which the *Portugalls* call *Baſton*, or with vs the *Stocke of the Cloue* (and is the ſtalke whereby they hang on the trees) is gathered with the Cloues, and ſo they are mingled together: for that in *Maluco* they neuer garble their Cloues, but in *India* they are many times parted, though verie little: for they are moſt part ſold and vſed with duſt and ſtalkes, and altogether; but ſuch as are to bee ſent to *Portugall* are ſeuered and clenſed. The Cloues are ſo hotte of nature, that whenſoeuer they are made cleane, and ſeperated from their garbiſh, if there chance to ſtand either tubbe or payle of water in the chamber where they clenſe them, or any other veſſell with wine or any kind of moiſture, it will within two daies at the furtheſt bee wholly ſoken out and dried vp, although it ſtand not neere them, by reaſon of the great heat of the Cloues that draw all moiſture vnto them, as by experience I haue often ſeene. The ſame nature is in the vnſpun Silke of *China*, ſo that whenſoeuer the Silke lieth any where in a houſe vpon the flowre, that is to ſay, vpon boords, a foot or two aboue the ground, and that the flowre is ſprinkled and couered with water, although it toucheth not the Silke, in the morning all that water will bee in the Silke, for that it draweth it all vnto it. And this tricke the *Indians* oftentimes vſe to make their Silk weigh heauie when they ſell it, for it can neither be ſeene nor found in the Silke.

Their heat.

Note.

C.66. Nutmeg.

There are two ſorts of Nutmegs, the male which is long, the female round.

THe Nutmeg Tree is like a Peare Tree, or a Peach Tree, but that they are leſſe, and it hath round leaues. Theſe Trees grow in the Iland of *Banda*, not farre from *Maluco*, and alſo in the Ilands of *Iaua* and *Sunda*, from whence they are carried to *China* and *Malacca*, and alſo into *India* and other places. The fruit is altogether like great round Peaches, the inward part whereof is the Nutmeg. This hath about it a hard ſhell like Wood, wherein the Nut lieth looſe: and this wooden ſhell or huske is couered ouer with Nutmeg flowre, which is called Mace, and ouer it is the fruit, which without is like the fruit of a Peach.

C.67. Cardamomum.

C*Ardamomum* is a kind of ſpice, which they vſe much in *India* to dreſſe with their meates, and commonly they haue it in their mouthes to chaw vpon. It is very good againſt a ſtinking breath and euill humours in the head, and ſerueth alſo for other thing in medicines: it groweth like other graines, and is very like to *Panyke*, but of a white colour drawing ſomewhat towardes yellow. The huskes are as great as the huskes of *Panyke* grains, but ſomewhat ſmall: within there is about ten or twelue graines of berries, which is the *Cardamomum*. There are two ſorts of *Cardamomum*, that is to ſay, great and ſmall; moſt of it groweth in *Calecut* and *Cananor*, places on the Coaſt of *Malabar*: it is likewiſe in other places of *Malabar*, and in the Iland of *Iaua*, and from the Countries aforeſaid it is moſt carried into other places, but little brought into *Portugall*, becauſe of the great charges and long way: yet many times the Saylers and other Trauellers bring it. They ſeeth no fleſh in *India*, but commonly they put *Cardomomum* into the pot, it maketh the meate to haue as good a ſauor and a taſte as any of the other Spices of *India*.

C.68. Lac.

L*Acke* by the *Malabares*, *Bengalers*, and *Decanyns*, is called *Aſſy*, by the Moores *Lac*; the men of *Pegu* (where the beſt is found, and moſt trafficked withall) doe call it *Treck*, and deale much therewith by carrying it vnto the Iland of *Sumatra* (in time paſt called *Taprobana*) and there they exchange it for Pepper, and from thence it is carried to the Red Sea, to *Perſia* and *Arabia*, whereupon the *Arabians*, *Perſians*, and *Turkes* call it *Loc Sumutri*, that is, *Lac* of *Sumatra*, becauſe it is brought from thence into their Countries. The manner how it is made is thus: in *Pegu*, and thoſe places from whence it commeth, there are certaine very great Piſmires with wings, which fly vp the trees that are there like Plum trees, and ſuch other trees, out of the which trees comes a certaine gumme, which the Piſmires ſucke vp, and then they make the *Lac* round about the branches of the trees, as Bees make Hony and Waxe, and when it is full, the owners of the trees come, and breaking off the branches lay them to drie, and being drie the branches ſhrinke out, and the *Lac* remaineth behind like a Reed: ſometimes the Wood breaketh within them, but the leſſe Wood it hath within it the better it is: the peeces and crummes that

fall

They beate the *Lac* to powder, and melt it, and ſo mixe all manner of colours vpon it as they liſt, red, blacke, greene, yellow, or any other colour, and make peeces thereof, ſuch as are ſold here to ſeale letters withall. *See* 71.

fall vpon the ground, they melt them together, but that is not ſo good, for it hath filth and earth within it: it happeneth oftentimes that they finde the Piſmires wings within the raw *Lac*. When the *Lac* is raw, as it commeth from the Tree, it is a darke red colour, but being refined and clenſed, they make it of all colours in *India*.

B*Enioin* is a kinde of ſtuffe, like Frankinſence and Myrrhe, but more eſteemed, for it ſerueth for many medicines, and other things

As when they make Balles or peeces of Amber and Muske, they muſt alwaies haue *Benioin* with it to make it perfect, it groweth much in the Kingdome of *Syan*, in the Iland of *Sumatra*, in the Ilands of *Iauas*, and the Countrey of *Malacca*, they are high Trees full of branches, with leaues like Lemmon Tree leaues, with a thicke and high ſtemme or ſtocke in the middle, from whence proceedeth the Gumme, which is the *Benioin*. When the Tree is young, then it yeeldeth the beſt *Benioin*, which is blackiſh of colour, and of a very ſweet ſmell, and is called *Benioin de Boninas*, that is to ſay, *Benioin* of the Flowers, becauſe of the perfect ſmell. The ſecond *Benioin*, is called *Benioin Amendoado*, that is, *Benioin* of *Almondes*, becauſe it is mixed with pieces of white *Benioin* among the blacke, like to *Almondes* that are cut in pieces. This *Benioin* is not ſo good, becauſe the white *Benioin* is of the old Trees.

*Ca.*72.

FRankinſence groweth in *Arabia*, it is the Gumme that floweth out of the bodies of Trees, like *Benioin*.

Mirre by the *Indians* is called *Bola*, it groweth in the ſame that *Benioin* and Frankinſence doth, and commeth alſo out of *Arabia Fælix*, but moſt out of the Countrie of *Abexin* from the inward parts of the Countrie, lying betweene *Moſambique*, and the red Sea, which is called *Preſter Iohns* Land.

*Ca.*74.

THere are three ſorts of Sanders, that is, white, yellow and red: the white and the yellow, which is the beſt, come moſt out of the Iland of *Tymor*, which lieth by *Iaua*. This Iland hath whole woods and wilderneſſes of Sanders, both of white and yellow, and from thence it is carried throughout all *India*, and other Countries, and traffique much therewith: the red Sanders groweth moſt in the coaſt of *Choramandel* and *Tanaſſaryn*, which is in the Countrie of *Pegu*: the trees of Sanders are like Nut trees, and haue a certaine fruit vpon them like Cherries, at the firſt greene, and after blacke, but of no taſte nor any thing worth, for it preſently falleth off, onely the wood of the tree is accounted of, which is the Sanders.

Ca. 75.

SNakewood is moſt in the Iſland of *Seylon*: it is a lowe Tree: the roote thereof being the Snake-wood, is of colour white, ſhewing ſomewhat yellow, very hard and bitter in taſte, it is much vſed in *India*: they ſtampe and bruiſe it like Sanders, in water or wine, and ſo drinke it, it is very good and well proued againſt all burning Feauers: one ounce thereof bruiſed and mixed with water is good againſt all poiſon and ſickneſſe, as the collicke, wormes, and all filthy humors and coldneſſe in the body, and ſpecially againſt the ſtinging of Snakes, whereof it hath the name: it was firſt found by meanes of a little beaſt called *Quil*, or *Quirpele*, which is of bigneſſe very like a Ferret (wherewith in thoſe Countries they vſe to driue Cunnies out of their holes, and ſo catch them) whereof in *India* they haue many in their houſes, which they play withall to paſſe the time away, as alſo to kill their Mice and Rats, and to driue them away. This Beaſt by nature is a great enemy to the Snake, ſo that whereſoeuer ſhe findeth any, ſhe fighteth with them: and becauſe it is often bitten by the Snake, it knoweth how to heale it ſelfe with this Snake-wood, whereof there is much in *Seylon*, where alſo are many of thoſe Beaſts, and great ſtore of Snakes) ſo that if it be neuer ſo ſore bitten, hauing eaten of this wood, it is preſently healed, as if it had neuer beene hurt.

Ca. 76.
Lignum Aloes.

THe *Lignum Aloes* which in *India* is called *Calamba* and *Palo D'aguilla*, is moſt in *Malacca*, in the Iland of *Sumatra*, *Camboia*, *Sion*, and the Countries bordering on the ſame: the trees are like Oliue trees, and ſomewhat greater: when it is cut off, it ſmelleth not ſo well, becauſe it is greene, for the drier it is, the better it ſmelleth: the beſt and that which ſmelleth moſt is the innermoſt part of the wood: ſome of it is better then the reſt, which the *Indians* doe preſently know how to finde out: the beſt and fineſt is called *Calamba*, and the other *Palo Daguilla*. Now to know which is the beſt, you muſt vnderſtand that the wood that is very heauie with blacke and browne veines, and which yeeldeth much Oyle or moiſtneſſe (which is found by the fire) is the beſt, and the greater and thicker it is, the better it is, and hath the more vertue. Of this wood they make many coſtly things, and it hath a ſpeciall and precious ſmell, ſo that it is greatly eſteemed: ſpecially the *Calamba*, which if it be good, is ſold by weight againſt Siluer and Gold. The *Palo Daguilla* next after the *Calamba* is much accounted of. There is another kinde of *Palo Daguilla*, which is called *Aquilla Braua*, or wilde *Aquilla*, and is alſo much eſteemed: for the *Indians* vſe it therewith to burne the bodies of their *Bramenes*, and other men of account, when they

Aquilla braua.

are dead: and becauſe it is coſtly, therefore it is a great honour to thoſe that are burnt therewith, as it is to thoſe that with vs are buried in Tombes of Marble ſtones: but it is not comparable to the other *Palo Daguilla*, nor the *Calamba*. The wilde *Aguilla* groweth moſt in the Iſland of *Seylon*, and on the coaſt of *Choramandel*, and the beſt *Palo Daguilla*, and *Calamba* groweth in *Malacca*. Theſe coſtly woods are much vſed in *India* for Beades, and Crucifixes, which are holden in great reuerence.

The Author proceedeth in a large diſcourſe of other Drugs, Gems and *Indian* occurrents which I haue omitted.

CHAP. IX.

Relation of Ormuz, *and of the late taking thereof by the* Engliſh *and* Perſians.

§. I.

A Relation of the Kings of Ormuz, *and of the foundation of the Citie of* Ormuz, *taken out of a Chronicle which a King of the ſame Kingdome compoſed, called* Pachaturunxa, *written in* Arabicke.

KIng *Mahomet* raigning in *Aman*, which is within *Arabia felix*: in the beginning of his reigne, deſiring to amplifie his Kingdome and fame, aſſembled all the great men of his Kingdome, and ſaid vnto them, how the Countries of the coaſt of *Perſia* had beene his predeceſſours, and by negligence of ſome of them they were loſt, diſinhabited, and vnprofitable: that hee determined with the principall of his Kingdome that would follow him to goe thither in perſon, and with ſome of the common ſort for to build ſome Cities and Townes in that Countrie, and that it might be cultiuated, ſeeing it was a good Countrie. And ſo would his Kingdome and his fame be augmented, and that he would leaue for the gouernment of *Arabia* his Sonne, which was a man able to rule well. All condeſcending that his determination ſeemed them well, he commanded preſently to prepare much people, many of the principals following him; and departing from *Aman*, they came to *Calciate*, which is neere the Sea in the ſame *Arabia*. Hee thought good, and his alſo to build in that port a Citie, becauſe it was a place diſpoſed for them of the Countrie to traffique with the Ships that ſhould paſſe that way: for the which his Sonne remained there with much people, putting in effect the determination of his Father and of his Counſell; and the Citie in time did ſo proſper, that at this day in the ruines it ſhoweth to haue beene a very great and noble Citie. After that King *Mahomet* had ordained the matters of *Arabia* and of *Calciate*, he embarked with the people he had for his company diuided in many ſhips, which hee cauſed to be made ready, and paſſed to the ſide of the coaſt of *Perſia*, and arriued at the Cape of *Iaſques*, that is where *Ormuz* doth now ſtand, thirty leagues without the ſtraight. And ſeeing that Country, and the diſpoſition of it not conuenient to ſettle himſelfe, iournying along the coaſt, hee arriued at a Countrie which then was called *Harmuz*, which is neere to that which now is called *Magoſtan*, and *Braami*, which now at this day they call *Coſteca*, it ſtands right againſt that which now is called *Harmuz*, in the coaſt of *Perſia*. And the King with his contenting themſelues with the Countrie, determined to ſettle themſelues in it and to inhabit, and ſo they tooke in hand preſently to build houſes, and to husband the ground.

Aman. *Calciate.* *Iaſques.* *Harmuz.* *Magoſtan.* *Braami.* *Coſteca.*

And becauſe this King was very liberall, and fauoured much the poore people of the Country, and the husbandmen, and receiued ſtrangers louingly, hee was well beloued generally of all that had notice of him. And the fame of his vertues ſpeading abroad, and his nobleneſſe through all the place round about, many people came vnto him to dwell vnder his defence and gouernment. This was the cauſe whereby this new Citie was much enobled. The fame of his vertues and goodneſſe was ſpread abroad among all the Kings of that ſtraight, as well of *Perſia* as of other parts of *Arabia*, all of them ſent to viſit him with great preſents, ſhewing the great contentment they had with his good neighbourhood. When this King ſaw himſelfe proſper, and fauoured of all about him, and with many people, to purchaſe more the loue of all men, he commanded money to be coined, for there was none in the Countrey, which increaſed greatly the loue of all men toward him, and iointly the proſperity of his Country. For this benefit which hee did to all that Countrie in the inuenting mony for them, they called him generally *Deranquu*, which is to ſay, *Seale of money*. After the Citie of *Ormuz* built in the coaſt of *Perſia*, and proſperous with many people and riches, the King commanded his great men to goe through the Countries of *Magoſtan*, and euery one ſhould take that which beſt liked him, for to cultiuate, inhabite, and build in it

Firſt *Ormuz* built in *Coſteca*.

diuers Townes. They did ſo, and euery one tooke the countrie that liked him beſt, and inhabited and husbanded it, and euery one gaue his owne name to the Countrie he tooke, of whom thoſe Countries are nominated to this day. And becauſe the Kings that ſucceeded *Mahomet* were mighty and good in their gouernment, they held the Countrie in their ſucceſſions, increaſing alwaies in people and nobleneſſe. And their children that deſcended of them were ſuch continually, that the Fathers in their life time gaue them the gouernment of the Kingdome, and they reſted in their old age.

Cuſtome of ſucceſſion. Genealogies.

It was the cuſtome among theſe Kings, becauſe the memory of their forefathers might not periſh, when they came to the tenth generation, they began their denominations anew, the tenne following tooke the names of the ten before. In ſort that the firſt of the number of the ten was to take the name of the founder; and ſo in order till the number of ten were ended. This order continued ſome yeeres, the reigne going by a direct line. Afterward this order and cuſtome periſhed, becauſe that one for couetouſneſſe of reigning did kill the other, and many were made blinde by others that would haue the gouernment of the Kingdome. But there is one great and notable thing in this Kingdome, that although there were many that reigned tyrannouſly, murthering the lawfull Kings, yet vnto this day there neuer reigned any that was not of the bloud Royall. Onely *Hormuz*, being in the ſide of *Perſia*, one that then reigned being dead, and hauing none of the bloud royall in the Countrie, the *Goazil* (which is the Gouernour of the Kingdome) did make himſelfe King. At this time a Sonne in law of the King deceaſed which was his Nephew, was with a great Armie of men of warre, by commandement of his Vncle, againſt the Iland and Citie of *Cays*. Newes were brought him how his Vncle was dead, and how the *Goazil* had made himſelfe King; wherefore hee raiſed preſently the ſiege from againſt *Cays*, and came with all the men he had to *Ormuz*: and aſſoone as he came he was receiued of all with great contentments and feaſts, for they were very ſorry to haue for their King a man that was not of the bloud royall, wherefore with great feaſts they tooke the Kings Nephew for their King. Which commanded preſently to behead the *Goazill* which had made himſelfe King, and all his aſſociates and allies.

The *Goazill.*

Cays.

After that the direct line was broken in the ſucceſſion of the Kingdome, there was no ſuch good gouernment in the Kingdome, neither did the things thereof proſper, but went rather to decay and diminution, whereby there was not already ſo much reſiſtance againſt their aduerſaries, the warres of the neighbour Kings increaſing, the King of *Chreman* chanced to come, which is within the land of *Perſia*, with a great armie, and very puiſſant againſt *Hormuz*, for to deſtroy it. The King *Cabadim* which reigned at that time in *Hormuz*, not daring to abide the encounter and power of the King of *Chreman*, embarked himſelfe with all the people hee could, and the Countrey forſaken, withdrew himſelfe to the Iland that is called *Quexome*, which is neere the Iland of *Ormuz*. And being in it a few daies, and thinking he was not ſafe in it, being ſomewhat too bigge, and in it he could not well defend himſelfe, he paſſed then with his people to the Iland which now is called *Hormuz*, becauſe it was cloſer, holding that in it he might defend himſelfe from whatſoeuer enemies. This Iland was before deſert, and had no more but a few poore Fiſhermen, and they called it *Iarum*, which is to ſay a *Wood*. For as the Iland is almoſt all of Salt, and the grounds almoſt all ſaltiſh, becauſe ſome Riuers that run through it, which come from a Mountaine that is in the middeſt of it, are of the ſalt water, and by the ſides of the water lieth the Salt white as Snow, and hee that is to paſſe the Riuer muſt ſtep ouer the Salt. And the ſtones of the hill in ſome places are ſalt, which the ſhippes doe carrie for balaſt vnto *India*. Notwithſtanding about the Iland there grow ſome very thin Woods and Trees like Apple trees of *Anafega*, which beare a Fruite that the *Portugals* doe call ſmall Apples, like the Apples of *Anafega*, which doe not eate well, for they are ſuſtained and liue by the raine water. So that becauſe the Iland is barren, and beareth nothing but that which I ſaid: becauſe it is ſo ſalt, they call it *Iarum*. Alſo becauſe it was not inhabited, it was in times paſt ſmaller and cloſer then now it is, as euen to this day the Inhabitants doe ſhew the places where the Sea did reach. The King *Cabadim* landing now in this Iland, and determining to ſettle himſelfe in it, began to build houſes for himſelfe and his to inhabit. They remedied themſelues with that which they went to ſeeke in the Countries round about. And alſo becauſe the King of *Creman* returned to his owne Countrey, they went from thence to maintaine the places which before they did poſſeſſe, cultiuating them. And becauſe the Citie built in the Iland of *Iarum* proſpered, they made it the head of their Kingdome. Thoſe which ſucceeded them named it *Hormuz*, which remaineth to this day, which was the name of the principall Citie which they had on the firme land, that the King of *Geman* deſtroyed and arruinated.

Creman or *Cherman.*

I. *Quexome*, or *Kiſhme.*

I. *Ormus* before called *Iarum*, deſcribed.

A place and fruit ſo called.

Why *Iarum* was called *Ormuz.*

It is to be noted that this ſtraight of *Harmuz*, ſome leagues within from *Ormuz*, is an Iland called *Cays*; in the which was built in times paſt a very rich and noble Citie, whereof at this day there is a remembrance among them of the Country, and now the Iland is deſert, in the which appeare the memory of the old buildings that were in it. This Iland and Citie was very rich, populous, and very proſperous, becauſe of the great reſort of Ships that reſorted from all parts of *India*, with great riches and great ſtore of goods, and for the great concourſe of people that from

Cays.

Perſia and *Arabia* come to it to ſeeke ſuch goods as came thither from *India*, bringing alſo very rich merchandiſe, in change of the which or for mony which they made of them they bought thoſe that from *India* came thither. In ſort that all the riches which now *Hormuz* hath, & all the traffick then the Iland of *Cays* had, that which now is called *Hormuz*, being as I haue ſaid vnhabited.

The King of *Hormuz* ſeeing the euils that had befallen to him by meanes of the *Goazil* of *Cays* (which had prouoked the King of *Xiras* againſt him) he went againſt him with a great Armie, and beſieging him ſome daies, and not being able to ſubdue him, he returned to *Hormuz*, becauſe winter came on: and the next yeere he went againſt it, and tooke and ſacked it, and left in it a *Goazill* made with his owne hand, with great ſtore of people. The *Goazill* ouercome had meanes to eſcape, and he fled in a Terrada to the Iland of *Baren*: and made him ſtrong againe in *Baren*, with the fauour of the *Goazill* of *Baren*, and returned againe againſt *Cays*, and craftily comming to a parley with the *Goazil* which the King of *Hormuz* had lefe there for ſafegard of the Citie, he tooke him and pulled out both his eyes, and poſſeſt him againe of the Citie.

The Author here relateth the wars betwixt the King of *Xiras*, in behalfe of *Cays* againſt *Ormuz*; which I haue omitted.

Iland *Baren*.

But *Pacaturunxa* ſucceeding in the Kingdome of *Hormuz* (which was the Author of this Chronicle, and reigned about 300. yeeres agoe, little more or leſſe) brought it vnder his ſubiection, and from thence forward it remained ſubiect to the Kingdome of *Hormuz*. And preſently this *Pachaturunxa* ſubdued the Iland of *Baren*, in puniſhment for the fauour that hee gaue to the *Goazil* of *Cays*: and ſo the Kings of *Hormuz* were proſperous, ſo that they ſubdued all the Ilands that were in all the ſtraight and all the Countrie along the coaſt of *Arabia* vnto *Laſſa* and *Catiffa*, and others alſo on the ſide of *Perſia*, whereby it was made a very great Kingdome and a rich and very proſperous: chiefly that all the traffick of *Cays* was paſſed to the Iland, which now is called *Hormuz*: whereby *Cays* was vtterly loſt, as well in her buildings as in her riches, and now it is altogether deſtroyed and vnhabited, hauing beene the principall Iland in all thoſe parts. And *Hormuz* being a barren and vnhabited Iland, and a Mountaine of Salt, is among the richeſt Countries of the *India* one of the richeſt, for the many and great merchandize that come to it from all places of *India*, and from all *Arabia*, and from all *Perſia*, euen of the *Mogores*, and from *Ruſſia* and *Europe* I ſaw Merchants in it, and from *Venice*. And ſo the Inhabiters of *Hormuz* doe ſay, that all the world is a ring, and *Hormuz* is the ſtone of it. Whereby it is commonly ſaid, that the Cuſtome-houſe of *Hormuz* is a channell of Siluer which alwaies runneth. The laſt yeere that I was in *Hormuz*, hauing continued there three yeeres, the Officers affirmed to mee that the Cuſtome-houſe did yeeld 150000. Pardaos to the King of *Portugall*, beſides that which is preſumed the *Moores* and the *Goazill* did ſteale, which are Officers of the Cuſtome-houſe. And although this Iland yeeldeth no fruit, neither hath water nor victualls, yet it hath great abundance of fleſh, bread, rice, and great ſtore of fiſh, and many and good fruits, whereof it is prouided from many places, eſpecially from *Perſia*, &c.

Pachaturunxa King & author.

Obſeruations of the *Dominican* Tranſlator. Riches of *Ormus*.

The World a ring, and *Ormus* the gem.

Cuſtome houſe a ſiluer chanel.

§. II.

Relation of Ormuz *buſineſſe by Maſter* W. PINDER.

A Briefe of ſome paſſages and accidents of a Voyage to the Eaſt *Indie* in the *London*, Captaine *Andrew Shilling* Commander of her, and three other Ships in the Company, namely the *Hart*, wherein Maſter *Richard Bluth* was Viceadmirall, the *Roe Bucke* Rere admirall, Maſter *Richard Swan* Maſter of her, and *Christopher Browne* Maſter of the *Egell*, being the fourth Ship, the fiue and twentieth of March 1620. Theſe foure Ships ſet ſaile from the Downes the foure and twentieth of Aprill. All foure Ships got into *Saldany* Bay, whoſe latitude is 33. degrees 57. minutes, and 29. degrees, 48. minutes, to the Eaſterne of the *Lizart* in *Cornwall*, and it hath 2. degrees 27. minutes Weſterly variation. The ſame day arriued Captaine *Fitz-Harbord* with the *Exchange* and *Vnitie*, who came from *England* in our Company with three Ships vnder his command, and left our company the fourth of Aprill: there was in the Bay an *Engliſh* Ship that came from *Surat*, named the *Lyon*, Captaine *Widdall* in her: alſo there were ten *Dutch* Ships, bound for *Iaccatra*.

The thirtieth of Iune our Ships were watered, being the chiefe cauſe of putting into that Bay, but formerly there hath bin plenty of Oxen and Sheepe, to bin bought for ſmall value, but by ſome abuſe to the people, there is nothing to be had, except water: by ſome neglect, our continuance was vntil the 25. of Iuly, with much haſſard and preiudice to our paſſage: ſo plying for *Surat*, with purpoſe to haue gone within the Iland of S. *Lawrence*, we were forſt to goe without the Iland, being the firſt paſſage of any *Engliſh* without, to the coſt of *India*: and the eight of October wee came to ſight of certaine Ilands, in latitude tenne degrees fiftie one minutes of North and longitude from the Cape of *Good hope*, Eaſterly fifte fiue degrees 58. minutes, and variation thirteene degrees fiftie foure minutes Weſterly. Theſe Ilands affords good reliefe, and are worth diſcouery, their owne Inhabitants report. From theſe Iles we ran with the coaſt of *Indie*, and firſt ſight thereof was Mount *Delm*, which is the higheſt hill in *India*, our latitude at ſight of it was 11. degrees 47. minutes longitude 56. degrees 51. minutes variation 15 degrees 43. minutes.

M. *Pinder* had bin before in Eaſt *Indies*, with thoſe ſhips which the Cōpany there tooke. He was now in this *Perſian* buſines (as I remember) Maſter of the *London*. This I promiſe as a Preface to the larger *Ormuſian* Relations following.

the

Fight with the *Portugalls.*

the tenth of October. The Coaſt of *India* is bold to runne with all dangers, ſheweth it ſelfe from Cape *Commeren*, you may bee bold to runne all the Coaſt to *Diu* head in tenne fathom the darkeſt night that may bee, and good anchoring off, to thirtie or fortie fathome depth from the Coaſt; and from September vntill Februarie, you may ſaile to and fro on that Coaſt, hauing the Land wind turnes at night, and Sea wind turnes at day, proued by many trials. The thirteenth of October, the Ship anchored in twelue fathoms, fiue leagues from the Coaſt, in the latitude 13. degrees Northerly, 14. minutes, longitude 58. degrees Eaſterly, 12. min. from Cape *Bonaſperanca* the ſixteenth, certaine Boats brought vs fiſh with ſome ſmall ſtore of fruit, and hence from the ſhoare riding then in the latitude, 13. degrees 33. minutes, and 14. degrees 44. variation ſo pling toward *Surat*: the ſeuen and twentieth we anchored ſome ſeuen mile and a halfe from *Dabull*, in eight fathome and a halfe depth, the Towne bearing Eaſt by North, by the Compaſſe. From this place we had good prouiſion for our men, who were moſt ſickly, but God reſtored health in ſhort time to them, the latitude of it is 17. degrees Northerly, 38. minutes Eaſterly. From *Dabul*, on the third of Nouember wee plied for *Surat*, and on the ſixth, in latitude 19. degrees 51. minutes. Capt. *Shilling* ſent the *Hart* and *Egell* toward *Perſia*, for Cape *Iaſquis* being ſo appointed by the worſhipfull Company. The ninth; the *London* and *Row Buck* arriued at the Port of *Swally* neere *Surat*, whoſe latitude is 21. degrees Northerly 16. minutes; there vnderſtood we that the *Portugall* lay with a Fleet of Ships to ſurpriſe thoſe that ſhould come to *Iaſques* in the *Perſian*-Gulfe, which to preuent we made all the haſt that might be to ſtrengthen our friends, and preuent their plot, and on the one and twentieth of Nouember, wee ſurpriſed one of their Ships of ſome two hundred and fiftie tun, who came from *Arabia*; this Ship wee manned landing all the *Portugalls*, and plied for *Iaſques*, and on the fifth of December, we met the *Hart* and *Egell* forced from *Iaſques* by the *Portugall*, and had turned off a Ship of theirs the which they tooke in their paſſage. Our forces vnited wee made haſt to our Port, the which the fifteenth of December wee had ſight of, and alſo of the *Portugall* Fleet, who aſſaulted vs the ſeuenteenth, but let them boaſt their entertainment, praiſe to the Lord he fought for vs; and if the firing of a Ship, that ſhould haue fired them had taken effect, their glorious pride had beene quailed that day. Yet were we Commanders vnder God of the Rood, while hee ſent to *Ormus* to renew his forces, and on the twentieth came towards vs, and then thought by often waying and tiring our men, being not accuſtomed to thoſe hot parts to bee maſter of vs; but one the eight and twentieth hee was taught a better leſſon, with Gods guard, and vſe of our Powder and Shot: which had it not failed vs, they had ſcarce any of them troubled *Engliſhmen* more; but I referre to them how they ſped. Our Capt. *Andrew Shilling* receiued a mortall wound, the ſixth ſhot that paſt this eight and twentieth, yet was valiant and ſpake cheerefull, with thankefulneſſe to God the laſt minute of his life, which ended the ſixth of Ianuarie. Hee was buried the ninth, and on the fourteenth we ſet ſaile for *Surat* from *Iaſques*, whoſe latitude is twentie fiue degrees Northerly, twentie foure minutes, and eleuen degrees twentie minutes Northerly to the Weſter of *Damans meridian*, ſome 18. degrees 40. minutes variation. On the ſeuen and twentieth of Ianuarie, wee tooke a *Portugall* in our returne, which on the firſt of Februarie we brought to *Swalle*, our Port of *Surrat* and rebuilt her, ſending the *Portugalls* to their homes. And on the fifth of Aprill, 1621. hauing laden the *Hart* and *Row Buck* to goe for *England* with foure ſaile, vnder the command of Captaine *Blith* wee put to Sea, the time being to late for the laden Shippes to goe for *England*, it was thought fit to goe for the Red Sea, there to ſtay vntill the next ſeaſon, in which paſſage we met a *Portugall* Ship of two hundred and fiftie tunne laden with Rice and Cordige of baſt, for to ſupply thoſe wee formerly fought with. Alſo the ſeuenth of May we tooke another of one hundred tunne. With theſe two prizes the *London* and *Andrew* went for Cape *Roſſelgate*, and the *Hart* and *Row buck* went for *Mercera*. Being neither of vs able to get into the Red Sea, the times ſo farre paſt, the Ships ſeperated. As ſoone as the *London* came to *Zor*, where formerly I had been, there we made haſt to prouide vs water, and put many *Portugals* on ſhore, many other with their *Moores* made their eſcape.

Then plied we for *Tewe*, where the *Arabs* vſed vs courteouſly, ſo that from the ſeuenth of Iune to the ninth, wee had filled ninetie tunne of water: on the fourteenth came order from *Muſeat* to the *Arabs*, to withſtand our watering; with the *Portugalls* aide they did their beſt, ſome ſeuen or eight hundred of them with ſmall Shot and Bow, and Arrowes, but the Lord fought our battell, ſo that but one of our men were loſt, yet landed we daily with Braſſe, Baſe, and ſmall Shot, vntill all our Ships were watered, it ſtandeth in the latitude 22. degrees Northerly fiftie minutes, and ſome twelue leagues within Cape *Roſſelgate*, and hath twentie degrees fiue minutes variation, the coaſt bold from *Roſſelgate* to it. On the two and twentieth of Iune, ſetting ſaile from thence for *Zor*, where wee made fall of the Rice taken, and after broke and burned the Ship by reaſon of her wants, to bring prouiſion of victuall for our men, and there daily watering on our guard, hauing newes ouer Land from the *Hart* and *Row buck*, to whom was returned anſwere, that they ſhould meet vs at a braue Harbour ſome league within *Roſſelgate*, it hath latitude 22. degrees Northerly 32. minutes, being by the chiefeſt of our Fleet called *Londons Hoope*, it hath Wood and Water on the Weſt ſide of the Bay, alſo multitude of fiſh) the eight of Auguſt the *Hart* & *Row buck* came to vs, and on the fifteenth, we all ſet ſaile for *India* to ſtop the

Ports for entry of certaine Ships, their Prince hauing much wronged our Maſters, promiſing them free paſſage through his Countrey with their goods, but when it came within it, he preſently made bootie of it with his Souldiers; ſo Captaine *Blith* with the *London* and *Primroſe*, one of the prizes formerly taken lay before the Harbour of *Dabull*, and Maſter *Keridge* in the *Hart*, Maſter *Browne* in the *Roe Bucke*, my ſelfe in the *Andrew*, ſo named, being the firſt Prize taken after the Death of Captaine *Shilling*, and with her the other were taken. Theſe three laſt ſpecified, lay before *Chaul* from the thirtieth of Auguſt, vntill the thirtieth of September, on which Night I was ſent to goe for *Surat* in the *Andrew*, by order from Captaine *Blith*, and to aduertiſe Maſter *Thomas Raſtell* of our Paſſage he being Chiefe in the Factorie, and in my paſſage for *Surrat*, I ſurpriſed a Ship of that Princes, which had formerly wronged our Maſters, and carried her to *Surrat* ſurrendring her to the chiefe Factor: there found I riding Captaine *Weddall* in the *Ionas*, Maſter *Woodcocke* in the *Whale*, Maſter *Stephenſon* in the *Dolphin*, Maſter *Beuerſon* in the *Lyon*, Maſter *Iohnſon* in the *Roſe*, Maſter *Dauis* in the *Richard*, a Pinneſſe who had taken a prize from the *Portugals* the twentieth of October. The *London*, *Hart*, *Roe Bucke*, and *Primroſe*, came to *Swalle* with a Prize by them taken. We continued there till the ſixe and twentieth of Nouember, at which time with nine ſayle of Ships for *Perſia*, and the *Hart* and *Egell* for *England*. The nine that went for *Perſia* were vnder the Command of Captaine *Blith*, and Captaine *Weddall*, and on the three and twentieth of December we came to *Cuſtacke*, ſome ſeuen and twenty leagues from *Iaſquis*, and lyeth Latitude 26. degrees, 40. minutes. *Ormus* in ſight of it bearing West Northweſt, by a Meridian Compaſſe ſome ten leagues from it. Our *Perſian* Factors aduertiſed vs that after our Fight the former yeare, the *Chiefetaine* of the *Portugals* had erected a Caſtle on *Kiſhme*, an Ile in ſight of *Ormus*, the which the *Perſian* had layne ſiege vnto ſome ſeuen or eight moneths, and loſt ſome eight or nine thouſand men in ſiege of it. Wherefore he required our ayde in theſe Warres if we would haue our Maſters goods from his Countrey, telling vs it was our Enemy as well as his; therefore if wee would haue our Maſters goods or Trade with him, we muſt ayde him, and then we ſhould haue the halfe bootie gotten by the Victorie, alſo great Priuiledges for the future good of our Maſters. On theſe tearmes we Condiſcended and went for *Kiſhme* on the nineteenth of Ianuary from *Cuſtacke*, and the three and twentieth Beſieged it by Sea, and the *Perſian* by Land with ſome of our ayde, ſo that on the nine & twentieth of Ianuary they came to Parley, and it was Concluded that they ſhould part with Bag and Baggage; prouided, they went not for *Ormus*, onely their Commander to remaine as pledge. There were two of our people ſlaine at this ſeruice, the one at the ſurrender namely Maſter *Baffin*, there were ſome one thouſand of all ſorts in this Caſtle, and the *Portugals* with ſome *Moores* were ſent away, but the *Perſian* required certaine *Moores* which had reuolted from him as hee pretended. So thoſe being deliuered him, though he had formerly promiſed them mercy, yet he put them all to death. This Caſtle had in it 17. Pieces of Ordnance, one Braſſe Cannon Pedro, two Braſſe Culuering, 2. Iron Demiculuering, 4. Braſſe Sackers, 2. Iron Minion, 6. Iron Falken, therein left to *Engliſh*-men, to hold poſſeſſion with the *Perſian* in the behalfe of the *Engliſh* part.

Kiſhme Caſtle.

Engliſh forced to helpe the *Perſian*.

Kiſhme yeelded.

Maſter *Baffin* ſlaine: a Mathematician and Mariner, to whom our Northerne & Northweſtern Voyages are much indebted

On the fourth of February, we all ſet ſayle for *Combroon*, which is on the mayne of *Perſia* ſome three leagues within *Ormus*. Then was ſent the *Portugall* Commander of the aforeſaid Caſtle by Maſter *Beuerſam* in the *Lyon* for *Surrat*, alſo Maſter *Iohnſon* in the *Roſe*, Maſter *Dauis* in the *Richard*, theſe went for *Surrat*, and the *London*, *Ionas*, *Whale*, *Dolphin* with two Prizes, each ſome two hundred and fiftie or neere, theſe ſixe ſtayed to waft the *Perſian*, for his ſecurer landing on *Ormus*. On the ninth of February he landed, and with ſmall loſſe got poſſeſſion of the Towne, for the *Portugals* retired to their Caſtle, and then the *Perſian* began preſently to intrench, and gathered daily nearer the Caſtle, and with our helpes made Bulwarks for Ordnance, and Sconces for ſecuring his men. With our Ordnance we galled their Ships, forcing them to hale cloſe vnder the Caſtle, and on the 24.th with foure of our Boats fired one of their Gallions, the ſecond of March ſunke another, the 17.th of March there was made a Breach by blowing vp part of the Caſtle wall, ſo the *Perſian* ſought to enter but repulſed with loſſe and hurt of moſt of his beſt Souldiers. The 19.th one Gallion more ſunke, and on the 20.th and 23.th two other Gallions ſunke. The 27.th the *Portugals* deſired parley, the which they had but no Concluſion, ſo that the ſecond of Aprill another breach was made by blowing vp the wall neere the firſt, and the 14.th another Flanker blowne vp. Alſo the 18.th another breach, on which the *Perſian* made all his Forces to aſſault, and poſſeſt ſome part of the Caſtle. Then on the 21.th the *Portugals* being beſtraited, proffered by Parley to deliuer the Caſtle to the *Engliſh*, if they would ſaue their liues, the which was granted & performed, and in the two ſhips of 250. Tunnes they were ſhipt ſome 2400. of them, and ſome 200. left vntill we had procured ſhipping for their tranſport, which was performed. The 22.th being poſſeſt of the Caſtle, there were in it 53. Pieces of Ordnance mounted, 4. Braſſe Cannon, 6. Braſſe Demicannon, 16. Cannon Pedro of Braſſe, 9 Braſſe whole Culuering, 2. Demiculuering, 3. Iron Demiculuering, 10. braſſe Baſſes, one Iron Minion, 1. whole Culuering of Iron, and 1. Iron Cannon Pedro; alſo there were 92. Braſſe pieces of Ordnance more vnmounted, & 7. Braſſe Baſtels which they had landed out of their ſhips that we ſunke. This Caſtle and Ordnance were left with the *Perſian*, onely 10. Pieces of the 92. on the former, we tooke

Ormus beſieged.

1622.

Ordnance in the Caſtle.

in our ſhips to make good what we had broken and ſpoyled out of our ſhips in their Seruice. I iudge the Latitude 27. degrees 2. minuts, & Variation 16. deg. 34. min. So the firſt of September we left the Port, and on the 24.th arriued at *Swalle*, where we in the *London* laded, and ſo did the *Ionas & Lyon* for *England*; the time of our ſtay there was vntill the the 30.th of December, there heard we of the ſinking of three Caracks by the *Engliſh* and *Dutch* of the Port of *Moſambique*.

1622.

§. III.

Part of a Letter written to Sir IOHN WOSTENHOLME *by* T. WILSON *Chyrurgion; contayning many particulars of the* Ormus *warre and cauſe thereof; as alſo of the moſt moſt admirable taking of a Great* Portugal *Ship, well manned, by a ſmall* Engliſh *Pinneſſe.*

Right Worſhipfull:

MY dutie remembred vnto you Sir, I am glad to heare of your good health and welfare, and ſhall be heartily glad to ſee you and all yours, the which I hope will be very ſhortly. Sir, I am very much bound vnto you, that I know not how I ſhall make requitall for the ſame, in that in my abſence you haue ſhewed vnto me *that kindneſſes for it which* as at all other times I haue found you the beſt friend that I haue in the world, I doe giue you a thouſand thankes, and will by Gods helpe make part requitall for the ſame, and I ſhall be ready at all times to doe any thing for you that in me lyeth, to the vttermoſt of my power or to any of yours. I would haue writ vnto you concerning our Voyage, but I cannot be ſo briefe as to ſend it in a Letter, but I make no doubt but you will heare more of the paſſages thereof, then I can certifie or at leaſt wiſe haue heard alreadie, for there were Letters ſent out of *Perſia* ouerland to the Company, concerning the taking of *Kiſhme* Caſtle and the Citie of *Ormus* with the Caſtle, with the ſpoyling of fiue Ships and one great Galley, one ſhip burned and the reſt ſunke, the which I pray God may ſtand to the good liking of you all, for we had a terrible time in *Ormus*, hauing peſtilentiall Feuers with ſodaine deaths, and among the *Portugals* famine, and that terrible contagious heat that in my dayes I neuer felt the like, and ſuch ſents of Dead bodies lying in the ſtreets without heads being vnburned, and Cats & Dogs eating them, within *Ouſt* end was neuer the like ſeene, with infinite many Flies, and that the *Perſians* would not let the dead bodies be buried. We had ſuch mortalitie among our men, that we thought we ſhould haue periſhed, all the ſhips before mentioned were they which fought with Captaine *Shilling*, we tooke their principall Commander priſoner, whoſe name was *Ruy Frera* with his Viceadmirall. This *Ruy Frera* did proffer vnto our Captaine that if he would let him goe, hee would giue him a thouſand pound, although he had no money of his owne, yet he would procure it of the Clergie men, the which our Captaine refuſed, and ſent him to *Surrat* in the *Lyon* to the Preſident, giuing them ſtrait command of his ſafe looking to. And when he came to *Surrat*, he in the Night made his eſcape with the Ship-boat for want of the better Watch keeping. He was a proper tall Gentleman, ſwarthie of colour, ſterne of Countenance, few of words, and of an excellent ſpirit, he had liued here in *India* many yeares. Hee got Commiſſion of their King for three ſeuerall Deſignes, the firſt was to haue ſufficient Ships and Men with Munition, for the rooting out of the *Engliſh* out of *India*, the which he made no queſtion to performe, and did begin with Captaine *Shillings* Fleet: but God bee thanked therein he fayled as it fell out to his great griefe and all our comforts. The ſecond thing that he was to performe, was to erect a Caſtle vpon the Iland of *Kiſhme*, the which he did: for when we came thither he had ſcarſe furniſhe it. Hee brought the frame thereof ready made in his Ships and got it a ſhore with great reſiſtance, but ſo many as would not yeeld vnto him, hee put to the Sword, and ſo many as would ſerue him he allowed meanes. Now the place where this Caſtle was to be erected, was about certaine Wels of freſh water the which was for the vſe of *Ormus*, becauſe vpon that Iland there was none. Now for the building of this Caſtle they pulled downe a fine Towne with Churches and Tombes, onely for the Stones, ſome of which he burned and made Lime, and with the other he made the Caſtle wall of a great height and thickneſſe, with halfe Moones and Flankers very artificially, which in fiue moneths and a halfe hee had finiſhed: a thing wonderfull in ſo ſhort a time to be effected, and with a great deepe drie Moat round about. He had erected on the Caſtle 12. Pieces of great Ordnance, to the great annoyance of the *Perſian* Armie, which had almoſt beleaguered it round; onely a ſmall paſſage which they had towards the Sea, on either ſide of it beſet with Palleſadoes for the better going to their Boates and Frigots in ſafetie, though ſcarſe able without great perill. Hee meant to take the whole Iland of *Kiſhme* in their owne hands, being a very fruitfull place, abounding with all manner of Fruits, Beaſts, and freſh Water, whereof the Iland of *Ormus* hath none. The *Portugals* when they were firſt ſcituated in *Ormus*, did agree with the King of the Sea-coaſt vpon the mayne, which was a Kingdome of it ſelfe, and ſince hath beene Conquered of the *Perſians* to pay to the aforeſaid King certaine tributes or cuſtomes vpon euery head of Cattell, pots of Water and ſuch like, which did yeerely a-

Three-fold Commiſſion.

Kiſhme Caſtle deſcribed, occaſion of the warre.

Natiues cauſe of Indignation

mount vnto a great ſumme of money, which the *Portugals* haue not payed a long time, at leaſt this thirtie yeares: and hauing been demanded it, ſince the *Engliſh* hath had trade heere in *Perſia*, they haue refuſed to pay the ſame. Moreouer they haue gotten into their poſſeſſion great quantitie of Silke, which they haue refuſed to pay alſo. For that reaſon the *Perſians* would not let the *Portugals* haue Cattell nor refreſhing from the mayne, (for it was Death vnto them that ſold them any) which was the reaſon of building the Caſtle vpon the Iland of *Kiſhme*. Now the *Portugals* policie thought it was good to haue two ſtrings to his bow, as this was one; the other was this at *Muskat*, a certaine place which the *Portugals* haue vpon *Arabia*. They made a great Feaſt and inuited the King of *Arabia* vnto the feaſt, and violently brought him away vnto *Ormus*, and there made him King of the Iland, and allowed him certaine Cuſtomes yeerely for his maintenance. By this meanes they had Cattell and Water ſufficient in great quantities, brought thither in *Arabian* Boates, with Fruits, Fiſh and all other things, which was euery day ſold in the Market (by report) very plentifully. Likewiſe the *Arabian* Boats did fetch them water from *Kiſhme*, and were conducted with their Gallies and Frigots againſt the *Perſians*. The King of *Arabia* was Priſoner in the Caſtle of *Ormus*, vnto the *Perſian*. The *Portugals* in theſe parts will not let any Commoditie paſſe to and againe vpon the Seas, vnleſſe it be firſt brought vnto *Ormus*, and there to be Cuſtomed vpon loſſe thereof being taken by their Gallies or Frigots, whereof they haue heere great ſtore that carrie pieces of Ordnance and other Munition: they trade to and fro in them and ſo are become Maſters of the Seas in theſe parts. The Cuſtomes of *Ormus* did yeerly amount as I haue heard reported to a hundred thouſand pounds, beſides Rents and other Duties which they taxed the Inhabitants with. This Towne or Citie of *Ormus*, was of great bigneſſe, the Houſes all built of ſtone, and ſeemed a moſt famous thing to looke vpon from the ſhips with Steeples and Towres; they had faire and large Churches in it, ſtrong & ſtately Buildings; the Caſtle of *Ormus* was the faireſt, largeſt and ſtrongeſt that euer I ſaw. Towards the Towne it had three Walls one within another, and well furniſhed with great Ordnance of Braſſe, as Cannon, Demicannon, Cannon-Pedro, whole Culuerings and Baſiliskes of 22. foot long.

Now concerning the third thing which was about the fiſhing for Pearle, he had but little leiſure, by reaſon of theſe turmoiles (and Warres in building of the Caſtle of *Kiſhme*, and the building of a Wall and a Moat about *Ormus*, which was begun in ſeuerall places) he had burnt vp all the Boates both of the *Perſians* and *Arabians*, by the reaſon they ſhould not fiſh for Pearle, and burnt all the fiſhing Townes. Now they that had any Boats were forced to carrie them vp into the Countrey to hide them from the *Portugals*: but when the *Perſians* were to goe ouer for *Ormus*, the *Arabians* did voluntary (both they & their Boats to the quantitie of 400. Boats) carrie the *Perſian* ſouldiers ouer to *Ormus*, againſt the *Portugals*, which otherwaies had neuer got ouer; for the *Arabians* could wiſh all the *Portugals* throats cut by the reaſon of their great hinderances in burning of their Boats and Townes, and Slauery which they daily did ſuſtaine.

I will certifie you concerning the wonderfull and ſtrange manner of the *Richards* taking a *Portugall* ſhip that came from *Bumbaſſe*; ſhe was a rich Prize laden with Elephants teeth, Turtle ſhels in Barrels, with Wax, Sea-horſe teeth, and a certaine Gumme, the which I make no doubt but you haue heard already; the chiefe cauſe of her taking was *Iohn Filps*, who bad them be of good cheare being but thirteene Men and Boyes, and told them he would diſmount their Piece preſently (which they were a diſcharging) the which he did. Plying the two Pieces, it was his fortune to kill the chiefe Merchant, who was going to encourage his men to Fight: which the Gunner perceiuing, trauerſſed another Piece of Ordnance againſt them: hee was no ſooner eſpied by this *Filps*, but he made a ſhot at the Piece but miſt it; the ſhot flew betweene the Gunners legs as he was going to giue fire; hee forthwith threw away his Linſtocke like a man diſtract and full of feare, and told them it was their fortunes to be taken. But the *Richard* plied ſtill both her Pieces, and comming neerer vnto them, this *Filps* ſtept vpon the Forecaſtle bidding them amaine, which they preſently did and lowed all her ſayles. So they called vnto them to bring aboord their Maſter, Merchant, Pilot and Boatſwaine; they puld vp their Boat and did it, when they came aboord they were bound and and put into hold. There were two Merchants in this Ship, the one killed, and the other was he which came aboord, who confeſſed that the Elephants teeth which were in her coſt 6000. pounds, at the firſt Penny in *Bumbaſſe*, which to be carried from *Goa* to *Cambaia*, would yeeld at the leaſt 18000. pounds, beſides eight Barrels of Turtle ſhels, which were the Merchants that was ſlaine, and that hee had in that ſhip of his owne 3000. pounds more which was in Wax, Sea-horſe teeth, Gumme and *Negroes*. They ſent the Boatſwaine for the reſt of the *Portugals* who brought fourteene more, which euery of them brought their Skreetaries and Keyes and preſented them to Mr. *Dauis*, who carefully layd them vp. Theſe 14. *Portugals* remained in the Boat; they thought them to be all the *Portugals*.

Great Ship taken by a ſmall ſmall Pinneſſe, hauing but two Pieces.

Filps or *Philips* chiefe cauſe of her taking.

This *Filps* or *Phillips* went aboord with three Men and three Boyes. They had no ſooner entred the Ship and veered the Boat a ſterne with the *Portugals*, but the Ship ſeemed to be full of people: there were in all of the *Portugals* ſeuentie fiue, of the *Negroes*, Men, Women and Children ninetie, likewiſe fortie *Chaul* men which were their Mariners, which ſtrucke ſuch an amazement among them being but ſeuen, that it daunted them much. This *Phillips* bidding

How great, how little is the heart of Man? moued onely as the ſhadow of the Diuine hand, which fils one, empties another of courage, as it pleaſeth him.

them be of good courage for hee would leſſen their number preſently: the which hee in two houres time effected, he placed his men vpon the poope and halfe decke, with their Peeces pruned, and their Matches cockt, if they ſhould reſiſt: that done, hee went with his Sword and diſarmed all the *Portugals*, and cauſed their weapons to be layd on the poope, which were thirty Muskets ready laden and pruned, forty Rapiers beſides Swords and Poniards, ſixty Powder pots matched and pruned, forty Pikes and Launces, fifteene great Chambers belonging to eight peeces of Ordnance ready pruned. Then he found great ſtore of Musket ſhot which he brought vp alſo, he tooke the Chambers and opened them, and tooke out of euery of them a good quantitie of Powder, and in the roome thereof he put in Musket ſhot, and tamked them vp againe. This done, he bound them faſt to the decke round about him and pruned them, and cauſes three Linſlockes to be lighted, and with his ſmall Shot ſtanding by him; which the *Portugals* ſeeing, it ſtrucke ſuch amazement among them, that it made them to tremble, not knowing what they did determine. Hee giuing order vnto his ſmall Shot, that if any ſhould reſiſt him, they ſhould let flie as they thought fit: he ſteps forth into the waſt, and called the Boat-ſwaine vnto him, demanding of him how many of his Countrimen there were in the ſhippe? Who ſaid there were forty; ſo hee promiſed them to ſtay, if ſo be they would bee willing, and to doe their beſt indeauours, that he would aduance their meanes, and their aduentures, rather then to diminiſh any part thereof: which words greatly reuiued them, and they all ſaid, they were willing. Then preſently hee called the *Blackes*, to hayle vp the Boat, placing two of his men with their Muskets bent to the Boat, that none of the *Portugals* which were therein ſhould enter the ſhip. Which done, he drew his Sword, and commanded all the *Portugals* vpon their liues to auoide the ſhippe immediatly; which they did, and happie was hee which could get into the Boat firſt; for ſome lept into the water for feare. Beſides thoſe which they tooke into the Boat to them, there were other three which hid themſelues in the ſhippe that they knew not of, being almoſt ſtarued and durſt not come forth in ſight for feare.

The 40. *Chaul* Mariners freed to helpe the *Engliſh*.

When we came to *Kiſhme* Caſtle, where out of each ſhippe was carried Ordnance to batter againſt the Caſtle with Powder and Shot fitting, where our Gunners and others went to trie their valorous skill, when they had beene two dayes on ſhoare at that exerciſe, Maſter *Baffin* being then aboord, promiſed he would goe aſhoare to make a ſhot or two: this *Philips* got leaue of our Captaine for the like; and ſeeing their worke of battering, who finding their plat-forme of the one ſide hollow, reſting vpon a Basket within the reuerſe of the Peece, which at firing cauſed the Peece to deliuer contrary, which when hee had perceiued, cauſed the plat-forme to be new caſt; and the plankes layd firme, he loaded the Peece himſelfe, and placed it to his beſt leuell towards a peece of Ordnance vvhich lay on the Caſtle vvall, vvhich the *Portugall* vvas euen ready to giue fire vnto, for they vvere at that time a leauelling, he fired his Peece ſo leauelled, vvhich diſmounted their Peece, ſplit the carriage, and killed ſixe men, vvhereof the Captaine of the Caſtle vvas one; vvhich the *Perſians* ſeeing, gaue a great ſhout, and happy vvas he that could come to embrace him firſt, vvhich vvas a great credit to our Captaine, and our *Engliſh* Nation. He made but two ſhots, by reaſon there vvas no more Shot on ſhoare. Maſter *Baffin* vvent on ſhoare vvith his Geometricall Inſtruments, for the taking the height and diſtance of the Caſtle vvall, for the better leauelling of his Peece to make his ſhot: but as he vvas about the ſame, he receiued a ſmall ſhot from the Caſtle into his belly, vvherewith he gaue three leapes, by report, and died immediatly.

Another act of *Philips*.

Baffins death.

When *Ormus* was beſieged, and the *Perſians* had taken the Towne with ſmall reſiſtance, for they fled into the Caſtle, and we had brought our ſhips on the other ſide of the Iland without ſhot of the Caſtle, all our *Engliſh* Boats, as Barges and Skiffes did ouer night goe and lie within Musket ſhot of the Caſtle with all the *Arabian* Boats, to keepe that no Frigats of the *Portugals* ſhould either come in or out, either for the bringing in of Souldiers or reliefe, or the carrying away of their treaſure. The *Arabians* one night being very darke, went in cloſe vnder the wall of the Caſtle, and brought out two of the *Portugals* Frigats; whereof our Captaine gat one, and Captaine *Blithe* the other; and fitted as followeth, ſhee had one Sacar of Braſſe, one great Braſſe peece, which went with Chambers, and would carrie a Demi-culuering ſhot of ſtone, one other ſmall Braſſe peece, two Iron Baſes, and two of the ſhips Murtherers, thirty Muskets, Powder and Shot munition fitting, with foure and thirty *Engliſhmen*, whereof fiue were Trumpetters and one Drumme, where our Captaine placed this *Philips* Commander, they had fifty *Blackes* to rowe and trimme their Sailes. Likewiſe the *Londons* Frigat was ſo fitted. The Frigats all the day rode at an anchor without ſhot of the Caſtle, but at night they ſet their watch with a vollie of ſmall Shot, Drumme and Trumpets, which the *Portugals* might eaſily heare and ſee, and as it grew darker, they went neerer the Caſtle, and the *Arabian* Boats with them. The *Portugals* at the firſt made as if they would come forth with the ſhips, which was but a ſhew, for we waited the time, but yet they came not. They rode a pretie diſtance from the wal, but ſtill vnder command of the Caſtle, thinking we would haue come in to them. Within three dayes they got cloſe vnder the wall: then our Commander thought fit, that the firſt buſineſſe

Frigats how furniſhed.

buſineſſe that was to bee done, was for the deſtroying of thoſe ſhips, for feare of any others comming to ſuccour them: wherefore it was promiſed to our men, that they that would goe in our Barges for the firing of them, ſhould be royally rewarded for their paines. So certaine of them agreed, and got things ready that night with their fire-workes in each Barge, they went and boorded *Ruy Frera* his ſhip, & ſet her on fire which in leſſe then a quarter of an houre was all in a light flame. But in the firing of her in our Barge vnfortunatly hauing a quantitie of Powder in one of the Lockers, one of the fireworkes being flung againſt the ſhip ſtrucke againſt ſome Iron, and rebounded backe againe, and ſtrucke into his body that flung it, and tore out his ſtomacke that hee died withall, ſet the Powder in the Locker on fire, and blew one man cleane away, burning ſixe others very ſhrewdly. They attempted the firing of another ſhip, hauing ſixe of the Countrie Boats chained together, with Tarre, Occam, Billet of wood, ſpits, and other trumperie in them for the fire-workes, ſo to driue them thwart their Halſer; they went alſo with their Barges to caſt fire-works into her, and one they caſt, but it fell off, being eſpied by the *Portugals*. They ſhot a ſmall ſhot thorow both the knees of one of the men in the *Whales* Barge, which is come home here in our ſhip. The Boats which were chained together were ſet on fire, and the Tide droue them cleane beſides the ſhip.

Ship fired.

Diſaſtrous accident.

Another exploit of *Philips*.

Now this *Philips* ſeeing this enterpriſe tooke none effect, towards the euening came cloſe vnder the Caſtle with his Frigat (hauing an eye to the Ports of the Caſtle) and hearing that they had got the Ordnance out of their ſhips while it was yet day went in reſolutely and diſcharged his ſacar, being lowe water and the ſhips aground, ſhot one of the ſhips thorow her *Skeg* or *Run*, cloſe by the water; the *Perſians* ſeing the ſhot ſtrucke againſt the wall, and when the water flowed her hold filled, the water ebbing againe ſhee cleane ouerſet, and brake all her faſts that ſhee had on the wall, which were Cables and Hawſers. This ſhip was the Admirall that came from *Goa*, called *Todos los Santos*, ſhee was of burthen fifteene hundred tunnes, and carried in her forty fiue pieces of Ordnance of Braſſe, the leaſt whereof was Demiculuering. This ſhip was the cauſe of the reſt ouerſetting which lie by her with their toppes in the water. Her Vice-admirall was named *Noſtra Senhora de Victoria*, being of burthen fourteene hundred tunnes with forty peeces of Ordnance. The Vice-admirall vnto *Ruy Frera* was named *Saint Martin*, which lieth ſunke by her being of the ſame burthen, and the like force *Ruy Frera* his Rere-admirall being a *Flemming*, of burthen foure hundred tunnes, with twenty two peeces of Ordnance, named *Saint Antonie de coſſo*: ſhe ſtands almoſt vpright, but bulged cloſe vnder the Caſtle wall. Then *Ruy Frera* his Admirall, which was fired, lieth three leagues from *Ormus* at *Combrone* ſunke vnder water; her name was *Saint Pedro*, being of burthen fourteene hundred tunnes, and forty foure peeces of Ordnance. Shee had Iron peeces in her hold, and a great deale of Shot. There was alſo a Galley ſunke vnder the wall which had three peeces of Ordnance. *Ruy Frera* his Vice-admirall that was when they fought with Captaine *Shilling* was broke vp in *Ormus*, ſhee proued ſo leake after the fight, her timbers ſerued for the building of *Kiſhme* Caſtle, &c.

Skeg is the ſlanting part of the keele a little without the ſtern-poſt. *Run* is that part of the hull vnder water which by degrees coms from the floor-timbers to the ſtern-poſt.

The reſt and all the land-ſeruice you haue in a more complete Iournall following.

§. IIII.

Relation of the late Ormuz *buſineſſe, gathered out of the Iournall of Maſter* Edward Monoxe *the Agent for the Eaſt* Indian *Merchants trading in* Perſia.

AT a conſultation in *Swally* Road, the fourteenth of Nouember, 1621. commiſſion was giuen by Maſter *Thomas Raſtell* Preſident, and the Counſell of the Merchants of *Surat*, to *Richard Blithe*, and *Iohn Weddell* bound for *Iaſques* (a *Perſian* Port) with fiue good ſhips and foure Pinnaces (whereof the *London*, and Pinnace *Shilling* vnder Captaine *Blithe*; the *Ionas*, *Whale*, *Dolphin*, *Lion*, with their Pinnaces the *Roſe*, *Robert*, and *Richard*, vnder command of Captaine *Weddell*) to ſet ſayle with the ſooneſt opportunitie towards Port *Iaſques*, and to keepe together in ſuch ſort as they ſhould thinke fitteſt for their defence againſt the common enemie; and ſeeing the *Portugals* had diſturbed their trade by the ſlaughter, mayming and impriſoning of their men, and had made ſundry aſſaults againſt their ſhipping, that therefore it ſhould be lawfull to them to chaſe and ſurprize whatſoeuer veſſels pertayning to the Ports, and Subiects vnder the Vice-roy of *Goa*, thereof to be accountable, &c. And if they met with any of *Decannee*, *Dabul*, *Chaul*, or any Port belonging to the *Samorin* of *Calecut*, to arreſt them vpon account of iuſt pretences for goods robbed and ſpoiled &c. without imbezelling any part thereof, that full reſtitution may be made after ſatisfaction on their parts rendred: A ſixt part of goods gotten from the *Portugall* to be diſtributed, and their perſons to bee reſerued priſoners, that in exchange our Countrimen by them miſerably captiued may be deliuered: to haſte their lading and diſpatch at *Iaſques*, if poſſible within thirty dayes: and

Firſt Conſultation.

Ruy Frera the *Portugall* Admirall.

and ſeeing the reinforced Enemie *Ruy Frera* with his Armada of ſixe Galliones and other ſmall Veſſels are attending on the *Perſian* coaſt, in likelihood to aſſault their Fleet, that therefore it ſhould be lawfull not defenſiuely alone, but offenſiuely to await all aduantages, euen in their owne Ports if there be apparance of performance approued by generall counſell warrantably to be vndertaken, &c.

Second conſultation.

In *Coſtack* Road, the ſixe and twentieth of December, 1621. A conſultation was holden aboord the *Ionas*, whereat were preſent *Iohn Weddell*, *Richard Blithe*, *Edward Monoxe*, *William Baffin*, and many others. The *Can* or Duke of *Xiras* had by his Miniſters deſired the aide of their Ships againſt the common Enemie the *Portugall*. The Articles being tranſlated into the *Perſian* Tongue were diſpeeded by *Xareeali* Gouernour of the Prouince of *Moguſtan* towards the ſaid Duke who was then vpon the way towards *Mina*; the ſumme whereof followeth.

Cauſes mouing the *Engliſh* in thoſe parts and Ports to aſſiſt the *Perſian*: firſt a ſecret force from the *Perſian*, detayning the *Engliſh* goods on ſhore and not allowing carriages as before; which alſo would haue broken out to an open imbarging with danger likely to their perſons, goods and libertie. Secondly the open & often force and hoſtilitie (whereof the former Voyages teſtifie) from the *Partugall*. They made a vertue of neceſſitie.

For ſo much as by ſeuerall conferences had with diuers and ſundry of the *Chan* or Duke of *Xiras* his Miniſters and chiefe Commanders in the preſent warres, we haue well obſerued they are fully determined and reſolued to require the aide of our ſhips and people in this intended Expedition for the vanquiſhing not onely the *Portugall* Armada, but likewiſe for the taking and ſurprizing of the Iland and Caſtle of *Ormuz*: and we are very confident they will vſe their indeauours to inforce vs vnto the ſaid ſeruice by imbarging our goods vpon the ſhoare: which we haue well vnderſtood by the Gouernours refuſall to furniſh vs with Camels to bring our goods from *Mina* to the Port; *Edward Monox* late Agent propounded, whether they might vndertake that ſeruice or no. The propoſition being well debated, and the Factors commiſſion from *Surat* warranting to right themſelues of the great loſſes and hinderances ſuſtained by the *Portugall*, interrupting their peaceable Trade both in *India* and *Perſia*, (the laſt yeeres attempt of *Ruy Frera* againſt Captaine *Shillings* Fleet at *Iaſques*, to the loſſe of that worthie Commander, and other his Maieſties Subiects, being yet freſh) and for ſo much as the *Perſian* now ſeeketh our aide *(and in manner forceth it)* it is good to thinke on ſuch conditions as may be for the publike benefit, and not to omit this opportunitie of a peaceable and profitable trade, the ſame to be ſent vnto the Chan in theſe Articles.

Articles.

Firſt, In caſe God ſhall be pleaſed to deliuer the Iland and Caſtle of *Ormuz* into the hands of the *Perſian* by our aide, the moitie of the ſpoile and purchaſe of both to remaine to the *Engliſh*, the other moitie to the *Perſian*. Secondly, The Caſtle of *Ormuz* to be deliuered to the poſſeſſion of the *Engliſh*, with all the Ordnance, Armes and Munition thereto belonging, and the *Perſian* to build another for themſelues at their owne charges. Thirdly, The Cuſtomes to bee equally diuided, the *Engliſh* to bee for euer Cuſtome-free. Fourthly, That all *Chriſtian* Captiues ſhould be at the *Engliſh* diſpoſing, the *Muſſelmans* at the *Perſian*. Fiftly, The *Perſian* to bee at halfe the ſhips charge for victuall, wages, weare and teare, and to furniſh them at his charge with ſufficient Powder and Shot. Diuers other Articles were concluded to be preſented to the *Chan*; After his comming to *Mina*, Maſter *Bell*, and Maſter *Monox*, the eight of Ianuarie were ſent to him and entertained with a ſumptuous banket: a great feaſt and triumph was alſo made for the ioyfull newes of the Kings taking in of a great Countrie in *Arabia*, and of *Aweiza* the chiefe Citie of that Countrie.

Perſian victorie in *Arabia*.

The next day the Duke ſent his Viſier accompanied with *Sabandar Sultan* and *Xareearee* with anſwer to the former Articles: The firſt was approued: For the ſecond, the Caſtle ſhould be equally poſſeſſed by both till the Kings pleaſure were knowne. The third granted, prouided onely, that the Kings and Dukes goods from *India* ſhould alſo paſſe cuſtom-free. To the fourth, they made reſeruation of the two principall Captaines *Ruy Frera* Captaine of *Kiſhme* Caſtle, and *Simon de Mela* Captaine of the Caſtle of *Ormuz*, till the Kings pleaſure knowne. Other Articles agreed on, and ordered alſo that no change of Religion ſhould be admitted on either ſide; and charges of Powder and Shot to be diuided: The Duke and Maſter *Bell* ſigned, and preſently the *Engliſh* goods were laden on the Dukes owne Camels on fire coſt, which before no money could procure.

Note.

On the tenth we turned to *Coſtack*. We got aboord and acquainted the Commanders with the ſucceſſe of our Iourney, which being diuulged and made known amongſt the ſeuerall ſhips Companies, it ſeemes they conſulted together with one voice to refuſe the buſineſſe; the *Londons* companie beginning, fifty or ſixty appearing therein, Captaine *Blithe* taking much paines to ſuppreſſe their diſorder, and in the end preuayling with them, they promiſing to goe whither he would. The other ſhips in a day or two were in like oppoſition, alleaging it was no merchandizing buſineſſe, nor were they hired for any ſuch exploit, nor could hee tell whether it might not be a breach of the peace (ſaid a fauourer of that Religion) till proteſts being made againſt each ſhips companie, what with feare to loſe their wages, and promiſe of a moneths pay, they at laſt yeelded.

Oppoſition.

The nineteenth of Ianuarie we ſet ſayle toward *Ormuz*, where we arriued the two and twentieth, and that night anchored in ſight of the Towne, about two leagues from the Caſtle, in expectation that the Enemies Armada, conſiſting of fiue Galeons and ſome fifteene or twenty Frigats, would haue come forth to fight with vs. But they hailed ſo neere the Caſtle that wee could not come at them. Which we perceiuing, and vnderſtanding that our vowed Enemie *Ruy Frera* was in his new erected Caſtle of *Kiſhme*, the next day wee addreſſed our ſelues towards the ſaid Caſtle, where we arriued in fit time to ſaue both the liues and reputations of the *Portugals*, not able long to hold out againſt the *Perſian* ſiege, and willing rather to yeeld to vs. The firſt of February they yeelded both their perſons and Caſtle after many meetings and treaties into our poſſeſſion. The fourth, we ſet ſayle towards *Gombrone*, where we were royally feaſted by the Duke, who was diſcontent that *Ruy Frera* was not deliuered to him, nor ſome of the *Moores*, contrarie to my liking, eſpecially for the *Moores*: the Duke diſſembling his diſcontent, in regard of further need of our helpe at *Ormuz*, and after his feaſt veſting all the *Engliſh* preſent according to their qualitie.

Kiſhme Caſtle yeelded.

Gombrone.

The ninth of Februarie we ſet ſayle towards *Ormuz* with about two hundred *Perſian* Boats great and ſmall with two Frigats in our companie, and in them fiue and twenty hundred or three thouſand *Perſian* Souldiers of all ſorts, and anchored that night about two leagues from the Caſtle. The next day before noone the *Perſians* were all landed, and marched in a confuſed manner towards the Citie, which they entred as farre as the *Mydan* or Market place without meeting reſiſtance. Which Market place they found barricadoed againſt them, and defended with Shot and Pike of the *Portugals*. But the *Perſians* ſoone made way, and the *Portugals* like ſo many ſheepe tooke their heeles into their Caſtle. One *Perſian* onely which firſt entred was ſlaine with a Pike, and he which ſlue him loſt his head in the Market place, his heeles being too heauy to carrie it away. Some eight or ten more, found ſcattered in ſeuerall houſes of the Citie, were in the ſame places executed.

Ormuz beſieged.

The Citie forſaken.

The *Perſian* Generall named *Einam culibeg* at his firſt entrance into the Citie placed his Captaines and Souldiers in ſeuerall places of the Citie, and proclaimed vpon paine of death euery man to looke to his quarter, and none to fall on pillaging. Which ſome infringing were ſeuerely executed: he hanged ſome, cut off eares and noſes of others, and others he baſtonadoed euen for trifles. Yet within two or three dayes after ſhops and houſes were broken open, and euery man wearied with carrying and recarrying ſpoiles all day, and ſleeping ſo ſecurely at night, that eaſily the *Portugals* in a ſallie might haue ſlaine many. The ſame night we entred, I tooke poſſeſſion of a very commodious houſe to ſettle a factorie there, which for conuenience of roomes I think exceeds any Factorie the Companie hath. But on the thirteenth it proued too hot for me, being ſet on fire in the night by one of the Maſters mates of the *Whale* with other his Conſorts after I was in bed, careleſly with Candles romaging for pillage, and firing a roome in which were goods giuen me by the Generall. But the winde fauoured vs, ſo that the houſe was not conſumed. When I conſider the ſtrength of the Citie, and almoſt of euery houſe, being a little Caſtle, I cannot but maruell that the *Portugall* would ſo ſoone abandon the ſame. But it ſeemes they feared the *Perſian* would haue intercepted their way to the Caſtle, or that the *Moores* their neighbours would haue betrayed them.

Strength of *Ormuz*.

The foure and twentieth of February our men by a ſtratagem of fire burned the Saint *Pedro*, *quondam* Admirall of *Ruy Freras* Fleet, which indangered all the reſt, but the Tide carried her off to Sea; and her Reliques by the *Arabs* and other Countrie Boats were towed on ſhoare at *Gombrone*, and ſome Iron Ordnance and Shot taken out of her burnt Carkaſſe. At this exploit the Duke much reioyced. The ſeuenteenth of March the *Perſians* hauing placed aboue forty barels of Powder in a Mine which they had made vnder one of the Flankers of the Caſtle, fired the ſame, and blew vp the corner of the wall making a faire breach, where they gaue a fierce aſſault till nine at night. But the *Portugals* made a manfull defence, and with Powder pots, ſcalding Lead, and other fiery inſtruments did much hurt to the aſſailants, burning, ſcalding, ſtoning many. *Sha Culibeg* notwithſtanding, with two hundred of his moſt reſolute men get vp into one of the Flankers, which they maintayned at leaſt three houres, but in the end were fired out, the *Portugals* beſtowing Powder pots as liberally as if they had come from Hell mouth. The ſame day the Citie was ſet on fire in diuers places, as it was reported, by the Generals command, for that the *Arabs* lurked therein, and could not be gotten forth to doe any ſeruice. Wee lay here foure or fiue thouſand men in a barren Iland which yeelds nothing but Salt of it ſelfe, and I knowe not what policy the Generall had to ſend away all the Rice, and our prouiſion for victuall and water wholly to depend on the Continent, ſo that if a Fleet of Frigats had come, as was expected, they muſt haue famiſhed in the Iland; the Countrie Boats not daring to aduenture to and from the Maine. The raine water in Ciſternes abroad daily waſted and waxed barkiſh, no care being taken to fill therewith the Iarres and Ciſternes whiles it is good, prouided almoſt in euery houſe for that purpoſe. The *Perſians* are ignorant of the art of warre, for they entred without feare or wit and loſt with ſhame what they might haue maintayned with honour. Other defects I obſerued in the very ſinewes of warre, ſuch that I cannot but wonder that one of the wonders of our age *Sha Abas* ſhould ſend ouer an Armie ſo weakly prouided of money, armes, munition, ſhips and all neceſſarie furniture. For the firſt, I thinke the Dukes treaſure was conſumed in one moneths pay vnto our ſhips, and I feare we ſhall ſtay for the reſt till money be made of the ſpolle. For Armes and Munition they haue no other then ſmall

Port. Admirall burned.

Breach and aſſault.

Barrenneſſe of *Ormuz*.

Water.

Perſians ignorant of militarie arts.

Armes.

ſmall Pieces, Bowes and Arrowes, Swords by their ſides, and ſome of their chiefes haue Coates of Maile: Powder ſo ſcarce that after blowing vp the Caſtle they had ſcarcely Powder to plie their ſmall Shot to enter the breach, and yet were furniſhed with twentie or fiue and twentie Barrels from our Ships. They had not one ſcaling Ladder to helpe their entrance. Sould wee forſake them, they would ſoone be at a ſtand, and yet they haue broken Conditions with vs in ſeuerall things: and yet I feare when all is done, wee ſhall bee ſerued with reuerſions and what themſelues pleaſe.

Portugals ſhips ſunke.

Till the three and twentieth, our Ordnance from the ſhore ſo galled the Vice-admirall and Reere-admirall of *Ruy Freras* Fleet, that they and the Galley are all three ſunke cloſe vnder the Caſtle wall; and the laſt night the Admirall that came laſt from *Goa*, yeelded her broad ſide to the mercy of the water, hauing learned the ſame of her Conſort who the night before ſhewed her the way, and ſo all the *Portugall* Armado are come to ruine: Theſe two laſt Ships I thinke were voluntarily loſt by the Captaines policy, to leaue the *Portugals* without meanes to eſcape the more manfully to fight it out. Some thinke they ſunke by hurts receiued from ſunken Rockes in haling them ſo neere to the Caſtle to be out of danger from our Ordnance; and others, by leakes from our Shot: how euer we ſaw the deſtruction of them that were deſigned instruments for ours; for which great mercy of the moſt High towards vs moſt ſinfull men, his holy Name be euer praiſed and magnified.

Portugall Treatie.

March the ſeuen and twentieth, newes was brought me that ſome of the *Portugals* were come out of the Caſtle to treat of Peace, whereupon I made my repaire vnto the Generals Tent to vnderſtand the truth of the buſineſſe where I found our two Commanders ſitting, by whoſe countenance I well perceiued that my comming was not very welcome vnto them. But to requite them before our departure, both they and I perceiued that neither of our being there was acceptable to the *Perſian*. Yet there we ſate almoſt an houre in expectation of the *Portugals* comming, which was purpoſely deferred in hope we would haue auoyded, but Night approaching, and the *Perſian* perceiuing we purpoſed to ſtay the Meſſengers comming, at length he was brought in. Who entring rudely without any great complement, deliuered as extrauagant a Speech or Meſſage, yet with a kind of forced voyce as though he had been the prologue to ſome Play. The effect of his Speech was this: *His Captaine had ſent him to kiſſe the hands of the Generall, and to know how he did,* (this was his Complement) *and for what cauſe hee moued this Warre againſt him, for the* Portugals *were the* Perſians *friends, and ſo had beene for many yeeres, and now for ſo ſmall a matter, onely for a Well or two of Water that ſo great Warre ſhould bee made, and the antient League and friendſhip which had beene betwixt their King and the King of* Perſia, *and the people of both Nations ſhould bee extinguiſhed. Beſides, his Captaine nor the Inhabitants of* Ormus, *was not to bee blamed for what* Ruy Frera *had acted at* Kiſhme, *yet were they willing ſo farre as might ſtand with the Honour of their King to purchaſe their Peace: which they need not doe either through feare or want, for they had within their Caſtle one thouſand able men, and prouiſions both of Victuals and Water to ſerue them for many moneths. Beſides, they expected daily new ſuccours from* Goa. *And if the* Perſian *did thinke to get the Caſtle by force, hee would find it a hard matter to accompliſh: for they were reſolued to Fight it out to the laſt man.*

Perſian doubting.

Cauſe of the Warre, *Portugals* intruſion on the *Perſian*, by *Ruy Frera* at *Kiſhme*, &c.

The later part of which ſpeech being onely *Portugall* brauadoes, was not pleaſing to the *Perſian*. Wherefore the Generall willed him to declare the cauſe of his comming, to which hee anſwered, his Captaines deſire was to know what the *Perſian* would haue. To which the *Perſian* replied he would haue their Caſtle, and that was it he came for. With which ſpeech the Meſſenger was diſmiſſed (without ſo much as being offered a cup of wine, had not I cauſed one to bee giuen him) but notwithſtanding, what is here related, I cannot be perſwaded but he came with a more ſubſtantial meſſage then he deliuered, which he omitted by reaſon of our being there, wherunto he was formerly inſtructed by *Sha Cullibeg*, in whoſe houſe hee was at leaſt an houre before he was brought to the Generall. Wherefore I feare ſome ſiniſter dealing of the *Perſian*, which in fiue dayes will bee diſcouered: the *Portugall* diſmiſſed. Our Captaines by their Interpreters moued priuately their priuate buſineſſe to the Generall, to which he gaue no great eare, but in concluſion his anſwer was, they would deferre that buſineſſe till ſome other time: yet himſelfe had written to them in great haſte, that day to furniſh him from the ſhips with a quantitie of powder, that night to attempt the blowing vp of the Caſtle: for their mines were all readie, and they wanted nothing but powder. Which requeſt of his, our Captaines were ſo forward to conſent vnto, that preſently they brought on ſhoare foure and thirtie barrells of powder, for which their forwardneſſe I feare the companie at home will giue them but little thankes.

Another treatie.

The eight and twentieth *ditto*. I went in companie of the Commanders to the Generals Tent for that wee vnderſtood two chiefe men of the *Portugals* were in *Sha Cullibeg* his houſe, where they had beene in conference with the *Perſian* foure or fiue houres; vnto which treatie none of vs were called, nor by any meanes made acquainted with it, which encreaſed our ſuſpition of the *Perſians* fraudulent dealing with vs. Wherefore comming vnto the Generall, wee made knowne our diſlike of the manner of proceeding, for wee were partakers in this warre with you, wherein wee had hazarded our liues, ſhips, and Merchants goods: beſides the hinderance wee ſustaine by the loſſe of our Monſon : and as wee were partakers and aſſociates with them in the vndertaken enterpriſe, wee ought likewiſe to be of Counſell with them in all treaties and proceedings, and therefore deſired to know what they had done, or what they entented to doe, to which he anſwered they had done nothing, neither would he ſo much as drinke a cup of water without acquainting vs therewith; which was a prettie complement where all his actions ſhewed nothing leſſe. But we muſt bee content to vndergoe all with patience, yet were it not for our Merchants and their goods that are in the countrie, and ſubiect to whatſoeuer they will impoſe vpon them, wee could remedie this buſineſſe well enough, and bring the *Perſian nolens volens* vnto another reckoning : but we are tied from that, and therefore muſt of neceſſitie be ſubiect to accept the meaſure they pleaſe to lay vpon vs, which I feare will proue vnmeaſurable ill : yet they tell vs all things ſhall be to our owne content, but howſoeuer, it is vied and muſt now be ſeene. About noone this preſent day, ſeeing many pike and ſhot, all *Arabs* in the ſtreet, which formerly I haue not ſeene ſo armed, deſiring to know the cauſe, at length I perceiued they were ranged on both ſides the ſtreet, called the *Mydan* or Market place, where ſhortly after paſſed two Caualiers of the *Portugals*, attended with their Pages and Seruants, to the number of ſixe or eight, whereof one carried a faire Quintaſol ouer the two Caualiers, who were accompanied by *Sha Cullabeg* and other chiefe men of the *Perſians*, and conducted to the houſe of *Agariza* of *Dabul* : whither though vnſent for, or vninuited, I alſo addreſſed my ſelfe, where vnexpected, I found the *Perſian* Generall accompanied with other chiefe men, his Aſſiſtants and Counſell, into whoſe preſence I entruded my ſelfe. The Generall gaue mee a kind welcome, and cauſed mee to ſit downe next vnto him, which I would not refuſe, for that the *Portugall* ſhould ſee our Nation was in grace and fauour with them, where being ſet, hauing done my dutie to the *Perſians* firſt, I after ſaluted the Caualiers which was requited with like complement; with whom I had ſome diſcourſe of matters nothing pertaining to the preſent occaſion, for that I would not preſume to talke of that, till the *Perſian* himſelfe did firſt miniſter the occaſion : which was not before wee had eaten a *Perſian* collation of *Pilaw*, &c. Which being done, the Generall demanded the *Portugals* what was their requeſt or deſire, to which they anſwered, the Captaine of the Caſtle had giuen them inſtructions in writing but his deſire was they ſhould propound the ſame vnto the Duke himſelfe, if they might bee permitted to goe vnto him, who is now at *Gombrone*. To which the Generall replied, it was more then he durſt doe without firſt acquainting the Duke therewith, by which I well perceiued they were onely delayes and diſtractions on both ſides, and to gaine time for effecting their ſeuerall deſignes. Then the Portugals proceeded to their vſuall complayning againſt *Ruy Frera*, as if *Ruy Frera* as a priuate man and without order from the King his maſter had preſumed to doe that which he had done, and to excuſe themſelues, demanded what reaſon or iuſtice it was to puniſh the Father for the Childrens offence : beſides the matter in it ſelfe was ſmall, onely for a Well of water or two, to which the *Perſian* Generall replied againe, let the cauſe be what it would, they had moued warre againſt the King of *Perſia* and his Subiects, for which their Caſtle of *Ormus* muſt make ſatisfaction : wherefore if without more bloudſhed they would ſurrender their Caſtle and come forth into the Citie, they ſhould finde good quarter and bee well vſed; to which the *Portugals* made anſwere, they had no Commiſſion from their Captaine to treat of any ſuch matter, with which they were diſmiſſed. Notwithſtanding the deniall was made to the *Portugals* requeſt for going to the *Chan*, yet the ſame night they had Licenſe and were ſent vnto him to treat their buſineſſe with his Excellencie. The certaintie of the Treatie I had no meanes to know, yet what I heard reported ſhall be here inſerted. Firſt, their demand was that the Duke would vouchſafe to withdraw his Siege from their Caſtle and ſuffer them to enioy the ſame as in former times, in conſideration whereof they would giue him two hundred thouſand *Tomans* in hand, and alſo the rent annually they had in former times giuen to the King of *Ormus* out of the reuenue of the Cuſtome houſe; which as hath beene reported vnto mee is but one hundred and fortie thouſand Rials of eight *per annum*, but ſome report, they offer the *Chan* beſides the two hundred thouſand *Tomans* in hand, as much yeerely; and his demand was fiue hundred thouſand *Tomans* in hand (which amounteth to 172413. pounds ten ſhillings ſeuen pence ſterling, or thereabouts) the yeerely rent of two hundred thouſand *Tomans*.

Note: the Engliſh enforced by preſent occaſions to engage themſelues in this warre.

Third treatie.

The ſecond of Aprill, the *Perſian* with the ayde of the *Engliſh* did blow vp two other Mines, with which was made a very faire and paſſable breach, wherein they might haue entred without any great difficultie : but there was no aſſault giuen thereunto at all. The paſſage of this buſineſſe being well obſerued, Captaine *Weddell* and my ſelfe made our repaire to the *Perſian* Generall, to vnderſtand his purpoſe and reſolution; who to excuſe the backwardneſſe of his people in not aſſaulting the Breach, told vs it was very difficult and not to bee entred; of which we were contented to giue him the hearing, howbeit we were offered the contrarie, for that an *Engliſh* youth who is ſeruant to the Maſter of the *Ionas*, more bold then any *Perſian*, went vp the breach to the very top of the Caſtle wall : who told vs the way was as eaſie as to goe vp a paire of ſtayres, and ſpacious enough for many men to goe vp a breſt. Wherefore wee demanded to know his reſolution for further proceeding : who told vs within three dayes he would be fitted for another Mine, and I beleeue it well; for his mining is for Gold, not to make brea-

New breach

Bold Boy.

ches vnleſſe it bee breach of promiſes vnto vs, which he can doe daily ; for of late they performe with vs in iuſt nothing, yet all this cannot warne vs to be circumſpect to looke vnto our ſelues.

The greateſt hurt the *Portugall* did vnto the *Perſian* in aſſaulting the Caſtle was with Powderpots, wherewith many were ſcalded and burnt : for preuention whereof, the *Chan* hath now ſent ouer ſtore of Coates and Iackets made of Leather, which indeed are nothing ſo ſubiect to take fire as are their Callieo Coats bumbaſted with Cotton wooll. But as the Engliſh prouerbe is, *The burnt Child dreads the fire*, for notwithſtanding their Leather coates, there was none ſo hardie to attempt the breach that is now made (albeit much more eaſier to enter then the laſt was) further then to pillage certaine balls of *Baſtas* and other ſtuffes which were fallen downe from the Baricado, the *Portugals* made for their defence againſt the *Perſians* ſhot : in this aduenture one loſt both his armes taken away with a great ſhot, by which meanes hee was faine to come backe againe without any *Baſtas* or other Pillage.

Pitifull pillage

The fifth of Aprill, newes was brought to the Generall of 100500. manes powder then arriued from *Bahrine.* The twelfth *ditto* came a *Portugall* vnto the *Perſian* Generall who eſcaped out of the Caſtle, and declared the great wants and weake eſtates the Souldiers were in generall, inſomuch that daily did die ſix, ſeuen or eight of the Flux, which is chiefely occaſioned through drinking their corrupt water. For the ſmall quantitie of water which they haue in their Ceſternes, is growne ſo brackiſh and ſalt, that it infects them all with the Flux, and beſides the badneſſe of it they are put to ſuch ſtrait allowance that many die with thirſt. Beſides for victuall, they haue onely Rice and ſalt Fiſh, two very good preparatiues to a Cup of good drinke if they had it. Notwithſtanding all which the *Perſian* deferres, yea I may ſay waſteth time in making new Mines, whereof hee hath no leſſe then three in hand at this preſent, as if he would blow vp all the Caſtle wall round about before hee will make his entrie. The twelfth at night one of our Frigots namely the *Londons*, being appointed to her quarter for keeping in of the *Portugall* Frigots, that none of them ſhould make eſcape riding ſingle and alone by her ſelfe, the *Portugals* perceiuing it, ſent off two of her Frigots which clapped her aboord but found her too hot for their handling, and therefore forſooke her ; with what hurt to themſelues I know not, but of the *Londons* men were ſlaine two outright, and ſeuen more hurt and wounded. And had not their blackes that rowed the Frigot forſaken them, they would haue put hard to haue ſurpriſed the ſurpriſers.

Perſian powder

Portugals wants, and miſeries.

Fluxe how cauſed.

The fourteenth *Ditto*, the *Perſian* ſprung another of his Mines wherewith a very enterable breach was made but no aſſault giuen, nor yet ſhew of entrie made : but the troth is, hee was forced to blow vp the Mine before his time. For the *Portugall* from within the Caſtle was come ſo neere vnto him, that hee was in doubt he would haue defeated the ſame before he could place his powder. The fifteene *Ditto*, came another fugitiue from the Caſtle who confirmed the report of the others who came from thence in like manner before, and with all how the two Frigots which fought with our ſingle Frigot aboue mentioned, came from *Muſcat* wherein was the deceaſed *Don Franciſco de Soſa*, late Captaine of the Caſtle his ſonne, who came purpoſely to fetch away his Mother and other women that are in the Caſtle. Thoſe *Moores* in the Caſtle of *Kiſhme* who yeelded themſelues into our hands vpon the inſtant requeſt of the Generall, were (partly with their owne conſent) deliuered vnto him, whom hee promiſed ſhould haue pardon for the errour they had fallen into, to ſerue the *Portugals* againſt their owne King and Countrey, and that they ſhould alſo be prouided for and haue imployment in the then intended expedition for *Ormus.* Which promiſe of his both to them and vs in their behalfes, hee ſeemed to ratefie by vſing ſome of the principals in our preſence and gracing them by other ſeeming curteſies : notwithſtanding all which, the next morning hee cut off eightie of their Heads, and thoſe which he had made ſo fine in new Veſts to the number of fiue or ſixe of the principall, he ſent them ouer to *Coombrone* to the Duke, by him to receiue their fatall Sentence: Which was not long deferred, but they were made to drinke of the ſame Cup their fellowes had formerly drunken of. *Meer Senadine* who was the chiefe Captaine of them, was executed by the hands of *Sherie Allie* Gouernour of *Moguſtan*, who had married his Daughter, which hee performed vpon his Father in law with as much willingneſſe as if he had beene his mortall Enemie.

Moores at laſt deliuered according to couenant.

Perſian perfidie

The ſeuenteenth *Ditto*, they ſprung another Mine adioyning to the firſt Mine was ſprung, wherein was placed about ſixtie Barrels of Powder, which tooke not the effect which was expected, for it flew out at the ſide and carried part of the Wall out with it, but ſtrucke nothing at all vp vpward, whereby the firſt breach was very little bettered, which was the thing the *Perſian* aymed at, yet was it ſufficient to giue him encouragement to make his ſecond aſſault, which was done with at leaſt two thouſand Souldiers, who very reſolutely ranne vp the breach into a part of a Bulwarke which they might wholly haue poſſeſſed that very inſtant, had they not at firſt made ſuch haſte to runne their reſolution out of breath ; inſomuch that onely eight or ten *Portugals* and a few *Negros*, made them onely with their Rapiers to giue ground and to retire themſelues vnto the very outward skirt of the Bulwarke, where they had not roome for fortie men

Second aſſault.

men to ſtand in the face of their Enemie, yet there they barracadod themſelues. Which before they could effect to their purpoſe, the *Portugall* plyed two or three Pieces of Ordnance from one of his Flankers that lay open vnto them, in ſuch ſort, that they ſent ſome ſcores of them to carrie newes vnto their Prophet *Mortus Ali*, that more of his Diſciples would ſhortly be with him. Which accordingly was effected and proceeded chiefely out of their owne ignorance and daſtardly Cowardiſe; for had they not made their ſtand in that place, but entred pell-mell with the *Portugals* into the Caſtle, with the loſſe of halfe thoſe men they loſt that day, they might haue gayned the Victorie, and with much leſſe paine vnto themſelues, who from that time the Mine was blowne vp (which was about nine of the clocke before Noone) the whole day ſtood ſtocking together in the Sunne without either meat or drinke, which was ſufficient to haue killed halfe of them; notwithſtanding the *Portugals* made very ſlender reſiſtance. The moſt that was done was by the *Negroes*, whom the *Portugals* did beat forwards to throw powder Pots, with which many of the *Perſians* were pittifully ſcalded and burnt. Had I not ſeene it, I ſhould hardly haue beleeued that ſuch had beene the groſſe ignorance of the *Perſian*, that hauing two breaches, the one not much inferiour to the other for his entrance, that he would apply all his Souldiers to the aſſault of the one and none at all to the other. Beſides hauing prouided at leaſt eightie or a hundred ſcaling Ladders, neuer ſo much as brought one of them neere vnto the Caſtle walls. But ſuch as their proceedings are, ſuch is alſo like to be their ſucceſſe. For his Souldiers hang in a cluſter vpon the breach iuſt as a ſwarme of Bees vpon a tree or buſh that want a Hiue; or like a flocke of Sheepe at a gappe, where none is ſo hardie to enter, and the *Portugals* to put them out of that paine gleaneth away foure, fiue, ſixe, ſometimes more at a ſhot; inſomuch that I cannot but pittie them to ſee it.

The eighteenth *Ditto*, the *Perſian* continued his aſſault but with more paines to himſelfe then hurt vnto the *Portugals*. The laſt night two Captiue *Negroes* made ſignes vnto the *Perſian* that they were deſirous to come vnto them, ſo the *Perſians* let downe ropes vnto them and ſo plucked them vp vnto them, who declared that the Captaine of the Caſtle had gotten a hurt on his head with a Stone, and how there were not aboue a hundred Souldiers in the Caſtle able to manage their Armes, their water growne ſcant and daily worſe and worſe, which alſo increaſed mortalitie amongſt them: how there is likewiſe difference among themſelues, being of different opinions, ſome holding it beſt to aduenture their eſcape by Sea with thoſe Frigots they haue, others are contrary minded, and hold it more honour to ſell their liues at the deareſt rate and defend their Caſtle ſo long as they may, and when they can no longer, then to put their Women and Children with all their treaſure into a houſe, and blow them all vp with Gunpowder (that the *Turkes* ſhould neither inioy their wealth nor abuſe their Wiues) which done, they would thruſt themſelues pell-mell with the *Perſians*, and ſo end their dayes.

Portugals poore eſtate.

Deſperate Counſels.

The nineteenth *Ditto*, at Euen being the third day the *Perſian* that had lien reſting himſelfe in the breach, neuer offering to aduance himſelfe, did then ſet forward; whereby he got himſelfe better footing and poſſeſſed himſelfe of all the Bulwarke, and forced the *Portugall* to forſake the ſame and retire himſelfe further within the Caſtle: in which conflict many of the *Portugals* were wounded and ſcalded with fire Pots, wherein the *Perſian* is now as cunning as themſelues, though many of them haue payed deare for their learning. In the ſaid conflict were likewiſe foure *Portugals* ſlaine and their heads brought before the Generall to witneſſe the ſame. Wherein all the *Perſians* are very well ſeene; for I doe not thinke there is any Hangman in all *Germanie* that can goe beyond them in that Art; for he no ſooner layeth hold on his enemie, but preſently at one blow with his Sword, off goeth his head, and then with his Knife he thruſts a hole either in the Eare or through one of the Cheekes, and ſo thruſting his finger in at the mouth and out at the hole in the cheeke, brings ſometimes two, three, or foure of them before the Generall together, in ſuch ſort that not a Butcher in *Eaſt-cheape* could doe it better. But if (as commonly it happeneth) that theſe Heads of their Enemies ſo taken in the warres be ſent to the view of the King or *Chan*, then are they no leſſe cunning to flea off the skinne of the whole head and face and ſtuffe the ſame with Straw like a football, and ſo ſend them by whole ſackfuls together. This night one of the Frigots that came from *Muſcat* for the *Donna Soſa*, made her eſcape and got away, no doubt very richly fraighted. Her conſort was chaſed in againe, which was likewiſe going: that which eſcaped, being haled by the *Arab* Boates, that lay in wayte to intercept their going, vſed the Watchword vſuall betwixt the *Engliſh* and *Arabs*, which was onely *Ingres Ingreſſes*; which Watchword hath neuer beene changed nor once altered ſince our firſt attempting the buſineſſe. Wherin both *Perſians* & *Engliſh* are much to be blamed; for by the common vſe of that one Watchword, the *Portugals* haue come to the knowledge of it, and haue made good vſe of it to their owne benefites, which is their gayne and our loſſe.

Quanto doctior tanto nequior. Yet this is the *Perſians* praiſe that they are good Swordmen, the *Turks* fearing to come to handblowes with them.

Frigot eſcapeth.

The twentieth *Ditto* at night, the other Frigot aboue mentioned offering to eſcape, was taken by the *Londons* men in her Frigot and Pinnace. She was ſent to carry away the *Almirante* named *Luis de Britto*, a kinſman of the Viceroy of *Goa*, whom the Captaine of the Caſtle would not ſuffer to depart: wherefore the *Portugals* which were taken in her, being fearefull of the

One Watchword no Watchward.

Frigot taken.

ſucceſſe of the Caſtle, and that it was not able long to hold out, for ſafetie of their owne liues being ſeuen perſons, held it their beſt courſe to aduenture their eſcape in the ſaid Frigot, and in the night ſtole her away, and were taken as aboue mentioned. The one and twentieth *Ditto,* the *Perſian* made preparation and ſhew, as if at once they would make ſhort worke to poſſeſſe themſelues of the reſt of the Caſtle; but where we expected to ſee them put the ſame in execution, I perceiued that they and the *Portugals* were in parley together, wherefore I addreſſed my ſelfe to know the cauſe of ſo ſodaine an alteration; and as I was fitting my ſelfe to goe vnto the *Perſian* Generall for that purpoſe, I incountred a Meſſenger from our *Engliſh* Commanders who ſent me word, that a Boat from the Caſtle was gone with a Flag of truce aboord their Ships, and they deſired my company aboord with them to vnderſtand what the buſineſſe was; and comming aboord the *London,* found two *Portugals* with Letters from the Captaine of the Caſtle and from the *Almirante,* contayning, *viz.*

Parley.

THere hath beene ſuch antient friendſhip betwixt the Portugals *and the* Engliſh, *that conſidering the Warres which at this preſent wee haue in this place, wee ought one to vnderſtand the other, for it ſeemeth to me when I ſee the Mines are made by the* Moores, *that onely by your ayde Warre is made againſt me, with which one of my Bulwarkes is gotten from me; wherefore your Worſhips would bee pleaſed to doe me the fauour to bee a meanes to make Peace betwixt me and thoſe* Moores, *if the ſame ſhall ſtand with their and your good liking, prouided it bee in that manner, that I loſe not my credit, neither your ſelues leaue to gaine Honour in a Time ſo fauourable vnto you; Thus not elſe our Lord keepe you, &c.*

Symon de Mela Perera.

THis Fort is ſo beſet and oppreſſed, that the Moores *require vs to deliuer the ſame vp on Compoſition, the which wee will not doe by any meanes, for when wee ſhall bee forced to make Compoſition wee will call your Worſhips: for it is not reaſon we ſhould treate with* Moores *where you are preſent. For wee hold it better to deliuer our innocent Women and other vnneceſſarie people, to the rigour of our Weapons, then to the clemencie of the* Moores, *and for that the knowledge hereof ſhould not bee wanting to your Worſhips, I haue written this beſides what accompanieth the ſame from the Captayne, and for what elſe you deſire to know, you may informe your ſelues from this Meſſenger, to whom you may giue the ſame credit as vnto my owne perſon, and ſo God keepe your Worſhips, &c. The firſt of May 1622.*

De V.S. Luis de Brito Dareto.

The requeſt of the *Portugals* contayned in their ſeuerall Letters on the other ſide, being had to conſideration and commiſeration had of them as *Chriſtians,* it was reſolued to giue them a comfortable anſwer vnto their demands; which in effect was as followeth, but want of time the buſineſſe requiring expedition, would not permit to keepe Copie of the ſaid anſwers which was firſt vnto the Captaine *Simon de Melles,* to giue him notice of the receit of his Letter, and whereas the chiefe point therein was, that we would bee *Tereeras* for them to procure them ſuch conditions of agreement with the *Perſians,* as that might be to the ſauing of the liues of ſo many *Chriſtian* ſoules as were with him in the Caſtle; our anſwer was, that ſuch had beene our care to prouide for them, that it was in our owne power to grant that requeſt, which we were not onely ready to doe, but likewiſe to ſhew them any other curteſie, or performe any Chriſtian dutie towards them that might any way tend to their good. Therefore aduiſed him to ſet downe his Demands, and ſend the ſame vnto vs with as much breuitie as was poſſible, and to the like purpoſe and effect was our anſwer vnto the *Almirant* his letter, with which the two Meſſengers were diſpeeded in one of our owne Barges, who returned with another Letter both from the Captaine and Almirant, that *viz.* The neceſſitie of the buſineſſe ſo requiring the Commanders and my ſelfe, would not loſe ſo much time to write any other anſwer vnto the ſaid Letters, leaſt the *Perſian* ſhould take aduantage of the opportunitie, and ſodainly preſſe in vpon them and put them all to the Sword: wherefore we addreſſed our ſelues vnto the *Perſian* Generall, to be ſuiters vnto him in the diſtreſſed *Chriſtians* behalfe, that hee would hold his promiſe with them of a faithfull Truce for two dayes, in which time wee might treate with them of ſuch Conditions as ſhould bee as well behoouefull and beneficiall for the *Perſian* as for our ſelues, and that there might be no more effuſion of blood on either ſide. At length my ſelfe and a *Perſian* Gentleman with me, was appointed to goe with the *Portugals* to the Caſtle, and to treat the buſineſſe with the Captaine of the Caſtle, &c. And alſo they deſired that our Vice-admirall (Maſter *Woodcocke*) might come along with vs. So with conſent of the Generall we went all three of vs to the Caſtle gate, but were not admitted to goe in. Where wee met with Signior *Leuis de Britto* the Almirant of the *Portugals,* accompanied with fiue or ſixe Caualiroes but did not ſee the Captaine, for the truth is, the vnder Captaines and Souldiers had mutined againſt him and detayned him as Priſoner, ſo that all our Conference was onely with the Almirante, and his ſpeech chiefely addreſſed vnto Maſter *Woodcocke* our Almirant or Vice-admirall.

Engliſh Clemencie to the *Portugals.*

Mutinie in the Caſtle.

Meer Abel Haſſan, and *Pulot Beg* were after ſent to the Ship (where ſome had imbezled ſome treaſure) to requeſt their company & conference from the *Chan.* Comming on ſhoare to the *Engliſh* houſe, they began with a long ſpeech, how kindly the Duke did take the ſeuerall ſeruices and helpes we had giuen them in this their warre, and how the ſame in his part ſhould neither be forgotten, nor goe vnrewarded in a larger meaſure, then either he had promiſed, or was bound vnto. The next was to make knowne the *Chans* reſolution to proceede both to the inuaſion of *Sware* and *Muſcat*, and therefore that they ſhould not ſuffer the *Portugals* to depart vnto any of thoſe places. The third and laſt part of his ſpeech was moſt baſe and very diſhonourable, tending to this purpoſe, that we ſhould betray into their hands, after they were vnder our protection, the Captaine, and fiue or ſixe more of the principall of the *Portugals*, alleadging that it would be much to the *Chans* honour to haue them to preſent vnto the *Sha Abas*; which vilde diſhonorable motion, when I heard, I abſented my ſelfe, hating my eares for being guilty of the hearing of the ſame; and much more the tongue that could vtter ſo odious a buſineſſe; and for my farwell, told them, I would not be guiltie of ſuch a thing for the houſe full of Gold.

Perfidy and honeſty.

The 23. Ditto, the *Portugals* (whoſe meere neceſſity and pittifull eſtate wherein they were, had forced them to ſurrender their Caſtle vpon any conditions, whereby they might haue any hope at all to ſaue their liues, which ſtood then in great hazard to be ſpoiled by the *Perſians*) ſent this morning to giue notice vnto vs, they were contented to put themſelues into our hands, on condition that we ſhould giue them means to be tranſported either for *Muſcat* or *India*, which was promiſed them and Captaine *Blith* with my ſelfe went as hoſtages into the Caſtle, to ſee the ſetting of them out, and the *Perſian* promiſed that not one Souldier, or man of his, ſhould enter the Caſtle till they were diſpended and ſent away, and how that onely three of them and three of vs, or our people ſhould ſit at the gate to ſee that they ſhould carry nothing of valew with them: which on their parts was ſo neerely ſeene into, that moſt baſely they ſearched and abuſed the very women. But the King of *Ormuz* together with his rich Veſier, their Treaſure, women and ſeruants were all conueied ouer the wals or breach, and not an *Engliſh* man either called or ſuffered to ſee what they carried out with them: and not onely theſe, but all other *Moores* and Banyans with their Treaſure and beſt things, conueied forth the ſame way: yea, whole bales of goods, Cheſts, and Suppetas, with God knoweth what in them, carried ouer the breaches. And no ſooner were the Gates open to paſſe out the *Portugals*, but there was at leaſt fortie *Perſians* here and there in the Caſtle, yea and ſome of the ruder ſort of the *Engliſh* alſo, whoſe comming in I may iuſtly feare was cauſe the *Perſians* came in with them, iudging themſelues as worthy of that liberty as our people.

Portugals in *Ormuz* yeeld to the *Engliſh*.

Perſians partialitie.

Raſcall rudeneſſe.

The 24. Ditto before noone, the *Perſians* and *Engliſh* began to pillage in ſuch ſort that I was both grieued and aſhamed to ſee it; but could deuiſe no remedie at all for it: the *Perſians* driuing out the ſicke, maimed, and burnt Chriſtians that were not able to helpe themſelues, that made my very heart to earne in my body to ſee it; and in the euening, the *Chan* in perſon came as it were in triumphing manner to ſee the Caſtle, and to view the great Ordnance, whereof there are neere vpon three hundred peeces of Braſſe, the moſt of them Cannon, Demicanon, Culuarin and Demiculuarin, part whereof were Ordnance belonging to the Gallions, the reſt belonging vnto the Caſtle; which purchaſe if wee can poſſeſſe, will be the greateſt matter will fall to our ſhare. This euening the Commanders and my ſelfe deſiring to remaine in poſſeſſion of the Church, whither wee had conueied ſome quantitie of Plate and money, for the better and ſafer keeping thereof from being imbezelled, our motion was vtterly denied by *Pullot Beg*, who told the Commanders in plaine tearmes, they might lye without the doores: whereat they grew in choler (as they had iuſt cauſe) and ſo we came all three of vs out of the Caſtle together: the Captaines went aboord their ſhippes, and my ſelfe to the Citie; but the Sea being vp, and want of a Boate ſtaied me at the Caſtle wals till it was neere midnight: at which time came no leſſe then ſixtie *Perſians* by their owne report, ſent by the *Chan* to watch that no Arabs ſhould come and conuey away any of the Ordnance that lieth vpon the Sea ſtrand; but I feare if the truth were knowne, their comming was to cut the poore Chriſtians throates, that lay at the Sea ſide for want of Boates to carrie them away, if they had not found them to be guarded by the *Engliſh*; or elſe to ſee that wee ſhould not conuey away any of the Ordnance aforeſaid: our chiefe buſineſſe this day was to ſee the poore Chriſtians diſpeeded out of the Caſtle, the greateſt number of them ſo weakened with ſeuerall ſorts of maladies, but chiefely with famine, and many ſo noyſome both to themſelues and others with their putrified wounds and ſcaldings with Gunpowder, and ſo pittifull were their ſeuerall complaints and cries, that it would haue moued a heart of ſtone to pittie them; yet ſuch was the dogged nature of the *Perſians*, that they droue them and hunted them out of the Caſtle like ſo many dogges, pillaging many of them to the very ſhirts. The 27. ditto at Euen, we licenſed the *Portugall* to depart to the number of 2500. men, women, and childen, to whom we gaue a paſſe to free them from moleſtation, in caſe they met with any of our ſhips at Sea: alſo our two priſes the *Robert* and *Shilling* to paſſe them in, with victuals and water neceſſary to the voyage; and beſides theſe, wee ſent away vpwards a hundred perſons maimed and ſicke, that could not be diſpeeded for want of ſhipping.

Pittifull pillaging.

Good Ordnance in the Caſtle.

Perſian inhumanity.

2600 perſons ſent away by the *Engliſh*.

The King of *Ormus* was poore, and liued chiefly vpon his 140000. exhibition from the King of *Spaine*; and ſome helpes from the Cuſtome-houſe in reſeruation of ſome pettie Cuſtomes. In rumaging there amongſt his Papers was found this Letter written by him to the King of *Spaine*; the tranſlated Copie whereof I here preſent.

THe Letters which for three yeeres laſt paſt I haue written vnto your Maieſtie, both by Sea *and* Land *are as yet vnanſwered, which I daily expect; for the ſame doth much import this Kingdome of* Ormus *and ſeruice of your Maieſtie, vnder whoſe protection I haue life and meanes thereof. In Iune laſt,* 1620, *arriued at this Fort the foure Galleons, of which is Captaine Generall* Ruy frere Dandrada, *who fitted himſelfe with all things neceſſarie to goe and attend the comming of the* Engliſh *Ships at* Iaſques, *which accordingly he did of whoſe ſucceſſe therin I ſhall not need to treate in particular, which is done by himſelfe by this Poſt, who is ſent at my charge and his; yet thus much I will ſay, this Gentleman laboured all that was poſſible to keepe the* Engliſh *from carrying away their ſilke, wherein hee performed the vttermoſt of his dutie, like a reſolute and valiant Captaine: but by tempeſt and ſtormie weather his Ships were more ſeparated then his enemies, by which occaſion they had opportunitie to carry away their ſilke, which coſt the life of their chiefe Commander, who was ſlaine in the fight, in which alſo died two of our Captaines.*

An excuſe framed in behalfe of the Captain. You haue the ſtory *ſup. l.5.* The ſtorme was within their fearefull hearts.

By this occaſion, and in the time, the Captaine Generall was incumbred with the Engliſh, *the King of* Perſia *commanded his Vaſſalls to ſend people into* Arabia, *to bring the ſame vnder his ſubiection, being without any to giue him impediment: Yet before they went I required the Captaine of this Fort, alſo the* Veeder Dafazenda, *to ſend ſome Frigats in fauour of the* Arabs *(who are your Maieſties Subiects) that might defend them: for without ſuch ayde it was not poſſible for them to defend themſelues: and for this effect came thither certain* Xegues *to demand ſuccour, which was not granted them; but the moſt the Captaine did, was to enioyne mee to ſend a kinſman of the Queene my wife, whom preſently I ſent, ſpending therein more then I was able or had to ſpare: yet his going was to no effect for want of Frigats, which onely might hinder the Boates wherein the* Perſians *paſſed ouer, for which cauſe this day the King of* Perſia *is become Lord of* Arabia; *and I alſo feare that verie ſhortly hee will come againſt this Fort, becauſe of all this Kingdome no more is left mee, ſaue onely this Iland of* Salt *without water to drinke: for all things pertaining to the ſuſtenance of mans life, come from ſuch places as the King of* Perſia *poſſeſſeth. The loſſe and ouerthrow of this Kingdome of* Ormus *proceedeth altogether from the Captaines your Maieſtie placeth therein, who for their particular intereſt, are content to diſſemble and conſent that the Kingdome bee taken, without coſt of bloud, or labour vnto the King of* Perſia *his Miniſters, and this is ſo apparent that I need not write thereof, but that which I will ſpeake with truth is, if that your Maieſtie bee pleaſed, that this Kingdome and Fort ſhall enioy either peace or meanes to ſubſiſt, you muſt ſend ſuch Captaines as are no Merchants, becauſe the Mariners which might ſerue in your Maieſties Nauie to keepe this ſtreit, are all imployed in the Captaines Ships and Frigats, which bee onely imployeth in Trade of Merchandiſe, in which Ships ſerue likewiſe the Souldiers of the Fort, inſomuch that many times it is left with very few. But ſo long as this continueth, there ſhall euer bee wanting both Mariners and Souldiers to your Nauy, to defend and keepe this Iland from the power of the King of* Perſia, *which at this day hath more then a thouſand Boates, and is commander of this ſtreit more then is your Maieſtie, and all by the fault of thoſe Captaines, which for twentie or fiue and twentie yeeres paſt haue ſerued in this place. Thoſe in former times contented themſelues with the gaine of fortie or* 50000. *Cruzados for their three yeeres ſeruice, but now they are not contented with* 200000. *Likewiſe in former times they had onely two Shippes when moſt, but now they haue foure and as many Frigats, and there is nothing wanting vnto them; but it ſeemeth not iuſt, that to ſatisfie the couetouſneſſe of one, who aymeth at nothing but his owne profit, the weale publike ſhould periſh, and that euery one ſhould haue but little that onely one may liue to inioy much. From hence is growne and groweth all the euills of this Kingdome, proceeding from ſuch Miniſters as are placed by your Maieſtie, granting vnto them the command, which heretofore the Kings my predeceſſours euer held. But I am now brought ſo low, and ſuch as are vnder mee, that we remaine altogether vnable to repaire the neceſſities that are daily offered, as appeareth by this of* Arabia; *by which your Maieſtie will bee forced to make warre, and continuall warre by Sea againſt this enemy, for that by Land you haue no power to conquer him, who is not contented with the taking away the firme Land of this Kingdome altogether, with the Iles of* Barem *and* Kiſhme, *but further, in confidence of his great number of Boats, hauing none to reſiſt him, hath taken from vs* Arabia, *which was the onely remedie of this Iland. Of the truth of what hath herein beene ſpoken, your Maieſties Ambaſſador* Don Garcia de Sylua *(God ſending him well to your Maieſtie) ſhall be a good witneſſe, to whoſe report I referre mee, and to all others which goe from hence; God keepe your Maieſty.* Ormus *the twelfth of February,* 1621.

Ormus, an Iland of Salt without water.

Ill Captaines.

Kiſhme, or *Quixome*.

Mamede Xa Rey de Ormus.

To this Letter, I haue added the tranſlated Copies of diuers other Letters, for the Readers full more ſatisfaction.

The

The Vice Admirall his ſecond Letter.

ILluſtriſſ. *S*^rs^ *I kiſſe the hands of your S*^s^*. for writing vnto mee ; and, beleeue mee I eſteeme the ſame as becommeth a Gentleman, whom aduerſe fortune in the warres hath no whit diſanimated. The Captaine hath writ vnto you, and all the* Portugalls *recommend themſelues, and doe deſire you, and I for them, that you will deale with them as Chriſtians, and the Nation who ſo many times haue ioyned in Armes with them againſt the* Moores. *To morrow ſhall you ſee in what manner they deſire to bee dealt with all, God keepe you with all the reſt of your company, &c.* Primo *May* 1622.

De V.S. Luis de Brito Bareto.

Engliſh kindneſſes acknowledged; which vpbraideth the *Portugalls* vngratitude cauſe of this warre.

A Certificate made by ſundry *Portugalls*, how the Treaſure, Iewells, &c. belonging to the King and his Vizeer of *Ormus*, which were ſecretly conueyed out of the Caſtle of *Ormus* by the *Perſians*.

VVE *whoſe names are hereunder writtẽ, do certifie our knowledge how that* Byram Aga *with other* Turkes, *by the commandement of their ſuperior, went vnto the houſe of the* Goaſil, *within the Fort to watch the goods that there remained; alſo the money and riches which was therein at the time when the Fort was deliuered vp vnto the* Engliſh. *And the ſame night many other* Turkes *by the Trenches of the Bulwarke, named Saint* Iago, *vnſeene of the* Engliſh, *by the breach in the Ciſterne adioyning to the ſaid Trench, and alſo through the ſaid Trenches conueyed much riches belonging to the ſaid* Goſil, *and King of* Ormus, *and alſo of their women and kinsfolkes. In witneſſe of the truth wee haue hereunder written our names :* Ormus *the twentie fiue of May.* 1622.

Balthiſar Carborius. Vtte Vallente. Franco Gomes.
Saluador de Campos. Iodo. Vallente. Batta Iaus, &c.

A Certificate from the *Portugalls*, of their kind vſage, wherein was performed more then was promiſed them.

VVEe all, *whoſe names are here vnder written and mentioned, Houſholders and Souldiers, Inhabitants of* Ormus. Viz. Pe. viſente Serentino rig. & Saluador de Campo, *prouider of the holy Houſe, and* Balthaſar Franciſco, *chiefe Phyſician, and* Don Antonio daſilua ſoldado, *and* Viſente Vallente, *and* Antonio Autunes, *and* Gaſpar Soares, *and* Franciſco Gomes, *and* Iacamo Artiquo, *and* Baltaſar Borges, *with others doe witneſſe, how it is true the* Engliſh *Captaines haue performed their promiſe made vpon yeelding vp of the Caſtle, by giuing two of their owne ſhips or pinnaſſes to carry away all the people whither they would goe, alſo by defending them, that at no time neither Moore nor Infidell ſhould doe them any hurt : and foraſmuch as the ſaid Pinnaſſes could not containe all the people, the ſame being diſpeeded, they procured and did whatſoeuer from them might be expected to accommodate the ſending away in ſafetie of ſuch as remained, to which end and purpoſe they requeſted Boats and Mariners, from the* Perſians, *but the Moores, as enemies to all Chriſtians, refuſed to giue either Mariners or other helpe : Whereupon the* Engliſh *Captaines reſolued, without being thereto any way oblieged, to ſend one of their owne Frigats, with three ſmall Boats with thirty or forty* Engliſhmen *well armed for our ſafety and defence, vntill we ſhould bee ſafely landed in ſome ſecure place ; yea by the grace of God in* Muſquate *it ſelfe without any impeachment or Embargo by the* Turkes, *and more they haue giuen hoſpitality to our ſicke and wounded, which are neere about two hundred at the leaſt, whom they haue ſuſtained and cured with as great care and diligence, as if they had beene their owne brothers, without being therunto bound nor comprehended in the agreement. Alſo thoſe, which at this preſent remain ſicke, and not in caſe to bee ſent away, being to the number of thirty or forty, they haue taken vpon their charge, both to feed and alſo to cure, till ſuch time as we can ſend Boats for them, and others of the Country which remaine here, the Boats not being able to carry any more. And as the ſaid* Engliſh *Captaines haue done more for vs then they promiſed, and giuen vs more then wee could expect, we remaine oblieged to anſwere their fauours and friendſhip aforeſaid : whereupon wee doe promiſe and bind our ſelues that are here preſent, to intreat with much faithfulneſſe, loue, and amitie thoſe* Engliſh *which for our good and ſafetie doe goe in our company, that none ſhall doe them euill or offence, neither in their goods, nor yet in their returne, that they may ſafely and freely both paſſe and returne with their ſaid Veſſells, who are not tied to ſtay longer for the Boats wee are to ſend for our ſaid people, that here remaine then three dayes naturall. In witneſſe of the truth, the aboue named with others haue ioyntly ſubſcribed their names, May the twenty fiue,* 1622.

A Letter written from *Ruy frera dandrada*, and ſent aboord the *Ionas*, by one of his Captaines, named Alfonso Borgea, at our firſt arriuall neere the Caſtle of *Keſhme*.

Courteſie is the daughter of Nobilitie, as euer it hath beene found in the Engliſh *Caneleers, from which I inferre that in theſe occaſions may be drawne the ſame example, whereby in* Europe *may bee made publike your valours, and vnto his Maieſtie may bee preſented the great ſeruice vnto him is done: that from the eſtimation thereof may ariſe to bee made a good peace and conformitie, which wee will all write into* India *to that effect, as miniſters of the ſame, if it ſhall ſeeme good vnto you. Therefore wee requeſt you not to moue warre in fauour of the King of* Perſia*, thereby to diminiſh the glory of your Nation, with which ſo many times they haue helped vs againſt the* Moores*, whereby wee gained* Lisbone *in the dayes of King Don* Antonio *the firſt, and afterwards King Don ſecond, was aided by the Duke of* Lancaſter *in the action of* Caſtile*: but if theſe obligations are ſmall on your part, and that ours now may bee made greater, in which wee will remaine, if you will but ſuffer vs to proſecute our warre againſt the* Perſian*, without your valorous ſpirits hindering what wee are able to ſuſtaine, and thereby impeach the commerce in* Spaine *to the hindrance of both Nations, and to the damage both of Shippes and Merchants of which I doubt not, when his Maieſty ſhall bee aduiſed in what manner the* Engliſh *doe carry themſelues, ſo that wee may reſerue our diſſentions for other voyages, in which by valorous contending may bee ſatisfied, thoſe wrongs that cannot well bee remembred in ſuch times as theſe are, and for that the ſame may with due intereſt and conformitie of both Nations* Engliſh *and* Portugalls*, I returne to put you in remembrance of the aboue written, which ought to be diſcourſed with good vnderſtanding, as a matter in which your Worſhips may amplifie and aduance the generoſitie of your Nation, and retaine vs as friends vnto your affaires, giuing vs motiue to procure in acknowledgement of this benefit all peace and quietneſſe, and if you ſhall diſeſteeme the ſame, the firſt wee hope for is no more then to prouide our ſelues to die, defending that with Armes, we haue gotten by Armes, &c. the firſt of February, 11.1622.*

Ruy Frera Dandrade.

Another Certificate of the kind vſage of the *Portugalls*.

We the Captaines, Souldiers, and Inhabitants of the Caſtle of Ormus*, now in the poſſeſſion of the* Engliſh *doe ſay and affirme for truth, that they the ſaid* Engliſh *haue performed all what was promiſed by them, and more in giuing vs ſhipping of their owne to tranſport vs for* India *with victuals and all things elſe neceſſary, and deliuered vs from the hands of the* Turkes *who ſought our deſtruction, and alſo ſuffered vs freely to paſſe out of the Caſtle with our apparell and bedding, and needfull money in our pockets. And commanded our ſicke and maymed people to be cured by their owne Surgeons, ſending them daily food in great abundance, and would not ſuffer any of the* Moores *to hurt them in any caſe. In witneſſe of the truth wee haue here vnder written our names:* Ormus *the ſeuenth of May, 1622.*

Ioan de Mello.   Coſtodio Pimentel.   M.de Samperas
Symao de Mello.

A third Certificate.

Let it bee graunted, that the warres and offences receiued therein prouoke a man to reuenge, notwithſtanding wee cannot deny vnto your Worſhips, and vnto all the reſt of your Company, how much we are indebted for the good intreatie ſhewed vnto theſe which yeelded themſelues vnto you: and it ſhall for euer liue in our memories thoſe benefits, for which when time and fortune ſhall miniſter occaſion, wee will indeuour to ſhew our ſelues gratefull with other, no leſſe tokens of loue due vnto a Nation, which euer haue been ſo affectionated towards vs: and euill be to him that hath cauſed diſcord betwixt vs, for it euidently appeareth how greatly the Engliſh *and* Portugall *Nations doe loue together, and it doth well appeare wee doe all of vs adore one onely God, for notwithſtanding the warre, you doe vſe ſo many principles by the which it is not greatly to bee maruelled at, that in you there are ſuch good workes, and in vs ſuch a thankefulneſſe as may bee eternall, with a great deſire that all diſcord may ceaſe, and that wee may returne to the antient amitie in which I hope, and in the noble word and qualitie of your perſon and perſons, and for that I will not bee further troubleſome vnto your Worſhips, both in curing and ſuſtaining thoſe poore people that are with you, I haue ſent theſe foure Boates to fetch them away; and if it ſhall ſeeme good to your Worſhips, and the reſt with you, to continue your former courteſies vnto the end, in performing the word of Conquerours and Chriſtians, as formerly you haue done, now at this preſent to giue them a guard, that they may come ſafe from the* Moores*; for that like yeelded people they haue neither Armour to defend themſelues, nor yet ſtrength to vſe them, if you like noble Conquerours giue them not conuoy; in* *whoſe word I am confident: Thus as your ſeruant in what your Worſhips wil command mee, I reſt.* Soar 27. *of Iuly*, 1622.

Amaro Roiz.

Powlet Beg the chiefe Commiſſioner, when the *Engliſh* exſpected to haue receiued 1200. Tomanes pay, hee made them more in his debt, the fruit of ſome Mariners priuate diſcourſe and imbezelling. The *Engliſh* returned demaunds of a greater ſumme due from the *Perſian* in like caſe. At laſt three moneths pay was allowed, and they ſhifted off from their other demands, hee forſooth, hauing no power thereto without the *Cans* Order. It is ſaid, that the *Portugalls* not onely kept the King bare, but tooke bribes of his ſubſtitutes in other Prouinces, to protect them from their lawfull King, whereby he was vſed more like a *Portugall* Slaue then an *Arab* King.

I haue heard that the *Engliſh* had for this ſeruice of the King of *Perſia* 20000. pounds.

After our buſineſſe ended, our miſery began, occaſioned by the vnſufferable heat, and partly by the diſorders of our owne people in drinking Rack, and vſing other exerciſes no leſſe hurtfull: whereby grew ſuch a mortalitie, that three fourths of our men were dangerouſly ſicke, and many died ſo ſuddenly, that they feared the plague, whereof yet no tokens appeared. This extremitie laſted but fourteene daies, in which time ſixe or ſeuen died euery day. After which it pleaſed God to ſtay it, and the reſt recouered.

This Perſian *buſineſſe hath inuited, and almoſt enforced mee to remember our noble* Perſian-Engliſh Sherlies, *eſpecially the preſent honourable Embaſſadour Sir* Robert Sherly, *Count and Knight of the Empire, and therein aduanced to many priuiledges: of whom ſo much hath before beene occaſionally recited. I much deſired to haue obtained ſome Relations from his Lordſhip: but hauing late acquaintance, and hee much and weightie buſineſſe, which hee hath beene forced to attend farre from the Citie, I rather thought fit to inſert what by his humanitie and conference, I learned onely at one dinner with him (not knowing that I would publiſh what I then receiued) then not to imbelliſh theſe diſcourſes, with ſo Illuſtrious an* Engliſh *Trauellers Name and Memory.*

CHAP. X.

A briefe Memoriall of the Trauells of the Right Hon. Sir ROB. SHERLY *Knight, Count and Knight of the Sacred Empire, now Embaſſador from the* Perſian *King to His Maieſtie and other Chriſtian Kings.*

AMongſt our *Engliſh* Trauellers, I know not whether any haue merited more reſpect then the Honorable, I had almoſt ſaid Heroike Gentlemen, Sir *Anthony* & Sir *Robert Sherleys.* And if the *Argonants* of old, and *Gracian* Worthies, were worthily reputed Heroricall for *Europaan* exploits in *Aſia*: what may wee thinke of the *Sherley*-Brethren, which not from the neerer *Gracian* ſhoares, but from beyond the *Europaan* World, *Et penitus toto diuiſis Orbe Britannis*; haue not coaſted a little way (as did thoſe) but pierced the very bowells of the *Aſian* Seas and Lands, vnto the *Perſian* Centre: and that not by a combination of Princes, as thoſe former; but (God directing their priuate *Genius* for publike benefit) to kindle a fire betwixt the two moſt puiſſant of both *Aſian* and *Mahumetan* Princes, that by their diuiſion and diuerſion of Turkiſh inuaſions, Chriſtian Princes, Countries, and States might bee indebted to their priuate vndertaking: Nor hath ten yeeres detained them at one Citie, or one voyage finiſhed their worthy indeuours, as theirs at *Troy* and to *Colchos*; but about twentie yeeres together, all *Turkie* hath groaned, in which ſhee hath loſt two millions of her vnhollawed * Children; remoter *India*, *Moſcouia*, *Africa* hath felt the *Sherlian* working, *Poland*, *Spaine*, the Emperour and Pope haue admired and adorned the *Engliſh* Name of *Sherley*. Theſe indeed, eſpecially Sir *Robert* (the ſubiect of our preſent Diſcourſe) I ſhall honour for that *Diuina Palladis Arte*, that *Ulyſſean* twentie yeeres trauell, and getting both *Troies Palladium* and *Achilles* his Armour; as alſo for *Iaſonian* ſowing the Dragons teeth indeed (beyond Poeticall Fables) whereby Mahumetans haue killed each others, whiles Chriſtendome might haue gotten the Golden Fleece, the vſuall fruit of peace. Let mee admire ſuch a Traueller, which trauells not of and for ſome vaine diſcourſe, or priuate gaine or skill, but ſtill trauelleth and is deliuered of the publike good, accounting his Countrey his Garden, Chriſtendome his Orchard, the Vniuerſe his Field, for this happy ſeed of publike beneficence. Who euer ſince the beginning of things and men, hath beene ſo often by Royall Employment ſent Embaſſadour to ſo many Princes, ſo diſtant in place, ſo different in rites? Two Emperours *Rudolph* and *Ferdinand*, two Popes *Clement* and *Paul*, twice the King of *Spaine*, twice the *Polonian*, the *Muſcouite* alſo haue giuen him audience. And twice alſo (which I laſt mention, as moſt knowne and at home, though not the leaſt for a borne ſubiect to be Embaſſadour to his Soueraigne) His Maieſtie hath heard his Embaſſage from the remote *Perſian*. I omit his employment from the Emperour *Rudolph* with the *Perſian*, his annuall pay of 5000. duckets, beſides other Imperiall graces. Noble attempt to goe meet the Sunne! and from the Weſt and North where he was borne, to

* I haue heard Sir R. S. affirme this.

viſit the Eaſt and South, and that both in ouerland Diameter firſt, and Sea circumference after, coaſting the *Europaan* and *Aſian*, compaſſing the *African* ſhores, piercing the *Perſian* Gulfe, and paſſing the *Indus* and *Indian* Continent, climbing the *Candahar* Hills, into, and ouer, and thorow and thorow *Perſia*; paſſing the *Caſpian*, and penetrating the Deſerts more then *Tartarian* fortie two daies together, thorow high-troubleſome graſſe, without the ſight of any man, but his retinue, and ſixtie perſons of his guard, each of which coſt him a Roble a day all that time: *Extra Anni Soliſque vias*, beyond, farre beyond both Tropikes, the Southerne *Soldanian*, the Northerne *Ruſſian*, the many many *Tartar* Hoords, the *Mogoll* Emperour, the treacherous *Bulockes*, the *Goan* Vice-roy, the ! but what ſhould I read a Geographicall Lecture in one mans trauells, in one mans Embaſſages ? *Quæ regio in terris Sherlij non plena laboris* ? Theſe haue ſeene him, and hee hath ſeene them with Eyes more then of a Traueller, more then his owne, Himſelfe being the Eyes of a mightie Monarch, which in his perſon viſited ſo many Countries, Cities, and Courts.

A Roble is about a Marke *Engliſh*.

The mightie *Ottoman*, terror of the Chriſtian World, quaketh of a *Sherly*-Feuer, & giues hopes of approching fates. The preuailing *Perſian* hath learned *Sherleian* Arts of War, and he which before knew not the vſe of Ordnance, hath now 500. Peeces of Braſſe, & 60000. Musketiers; ſo that they which at hand with the Sword were before dreadfull to the *Turkes*, now alſo in remoter blowes and ſulfurian Arts are growne terrible. Hence hath the preſent *Abas* won from the *Turke* ſeuen great Prouinces, from *Derbent* to *Bagdat* incluſiuely, and ſtill hath his eyes, mouth, and hands open to ſearch, ſwallow, and acquire more. In the renowmed battell with *Cigala Baſſa*, of 160000. 2000 onely remained to flee with the Generall, who yet would not remaine after that diſaſter, but by poyſon preuented domeſtike ſhame: and there did our Noble Countryman receiue three wounds, as a triple teſtimony of his loue and ſeruice to Chriſtendome. Great *Abas*, great by his *Perſian* Inheritance, is now made greater by *Engliſh* Merchants, Mariners, Souldiers, which aduanced his conqueſt of *Ormuz*, expelling thoſe *Portugals* which had denied the *Engliſh* trade in *Perſia*, from *Perſian* neighbourhood; and greateſt by victories againſt the Great *Ottoman*, moued thereto, aſſiſted and guided therein by the *Engliſh Sherleys*. And he againe hath gratified the *Sherleyan* name with competent reciprocall greatneſſe; not in titles of Honor, and honorable employments alone, but in rewards, THIS MANS BREAD IS BAKED FOR SIXTIE YEERES, being the formall words of his Royall Charter to him (which he that vnderſtandeth the Eaſterne phraſe of of *daily bread* in his *pater noſter*, knows how to interprete) with an explication added of the allowance to Him and his Aſſignes for that ſpace, whether he liueth himſelfe, or leaueth it to others inioying. The Great *Mogol* (whom he commends for the goodneſſe of his diſpoſition, of his owne naturall inclination not bloudy, but humane and bountifull; and for his yeerly pay to his Army of 44. millions of Crowns) entertained him liberally, offered him the pay of 400. Horſe if hee would ſerue him; which, had not fidelity and *Perſian* confidence preuented, hee had accepted; the zeale whereof, in ſome harſh reflection of wordes ſpoken ſomewhat too liberally againſt his Maſter, by him with like liberty retorted, ecclipſed the *Mogolls* beneuolence towards him, which otherwiſe might haue beene worth 50000. pounds, and neuertheleſſe was, in Elephants, huge maſſie Coines (inſcribed, *Conſolation of Strangers*) and other gifts, not leſſe valuable then eight or 9000. pounds. As for other Princes Reall and Royall acknowledgements of his loyall ſeruice to the Chriſtian affaires, I omit. But his high valuation with the Emperour *Rudolph*, I could not paſſe by, I hauing ſeene the Originall Imperiall Charter vnder the Great Seale, and ſubſcribed by the Emperor himſelfe. I haue ſeene alſo the Originall Breue of Pope *Paulus Quintus*, *ſub annulo Piſcatoris*, wherein the ſaid Pope doth conſtitute him Earle of the ſacred *Laterano* Palace, and Chamberlaine, with power to legitimate Baſtards, for which many thouſands at *Goa* were ſutors to him (ſuch is the *Portugall* diſſoluteneſſe in thoſe parts) the Archbiſhop there hauing vnder his hand acknowledged the ſaid Grant, beſides the priuiledges (allowances alſo annexed of ſo much bread, fleſh, fiſh, a crowne a day, &c.) But the Imperiall Grant (to me of more reſpect and validity) I haue here deliuered *verbatim*, tranſlated out of the Originall *Latine*, that his noble and great worth might by nobleſt and greateſt teſtimony bee acknowledged: the rather becauſe I haue ſeene the ſame Title giuen him by his Maieſty, in his Letters commendatory of the ſaid Noble Count to other Princes, and ſubſcribed with his Royall hand and name, *Iacobus*.

The *Mogoll* payeth 44. millios of crowns to his Army yeerly: beſides other expences, of which ſee *ſup.* in Cap. *Hawkins.l.3.*

R*Vdolphus* the Second, by the Diuine mercie Elect Emperour of the *Romanes*, Alwayes *Auguſtus*, and of *Germanie*, of *Hungarie*, *Bohemia*, *Dalmatia*, *Croatia*, *Sclauonia*, *&c.* King, Archduke of *Auſtria*, Duke of *Burgundie*, *Brabant*, *Stiria*, *Carinthia*, *Carniola*, *&c.* Marqueſſe of *Morania*, *&c.* Duke of *Lucemburge*, and of the higher and lower *Sileſia*, *Wirtemberge* and *Teck*; Prince of *Sueuia*, Earle of *Habſpurge*, *Tirol*, *Terret*, *Kiburge* and *Goritia*. *Landgraue* of *Alſatia*. Marqueſſe of the holy *Romane* Empire, of *Burgonie*, and of the higher and lower *Luſatia*; Lord of the Marches of *Sclauonia*, the Port of *Naon* and *Salines*, *&c.* To the Noble and of Vs entirely beloued Count *Robert Sherley* Knight and Earle of the ſacred Palace of *Laterane*, of Our *Cæſars* Court, and Imperiall Conſiſtorie. The aſſigned Embaſſador vnto Vs of the moſt Renowmed Lord and Prince *Abbas*, King of *Perſia*, the *Medes* and *Armenia*, Our Imperiall Grace, and all happineſſe. As the moſt reſplendent beames of the Sunne, doe illuminate with their light the whole World, and refreſh the ſame, giuing vigour and increaſe to the inferiour bodies: So the Emperour of the *Romanes* being placed in the height of dignitie by Almightie God (whoſe Maieſtie as full of the light of honours and dignities is reſplendent amongſt all men) doth of himſelfe ſpread farre and neere the beames of his bountie, eſpecially vpon thoſe who doe ennoble their owne worthy vertuous Race by excellent deſerts of the Common-wealth and their Soueraignes: Therefore not only for this cauſe, that themſelues may reioyce, hauing obtained by deſert theſe honours from the Imperiall Maieſtie, but that their Poſteritie and others being allured and inflamed with theſe examples and beginnings, may apply their mindes to the moſt faire attempts of vertue and glory.

Whereupon, we by the appointment and prouidence of the moſt mightie God, being placed in this high top of Our Imperiall Throne, are deſirous to obſerue the worthy Ordinances of Our Predeceſſors, as well herein as in all other things, that We might entertaine with all fauour and clemencie, men excellent and famous for their vertue, and ſuch as teſtifie their good will to Vs, and their ſingular loue and zeale towards the Sacred Empire, and Our noble houſes of *Auſtria* and *Burgundie*.

Conſidering therefore the excellent parts of your mind, and wit wherwith you are endued. As firſt being born of ſuch Parents, and ſuch a race in *England*, who by birth themſelues are noble, and beſides, haue borne place and dignitie in that Kingdome: You haue from your Child-hood reſolued not to degenerate from them, but by inſiſting and following their ſteps, and applying your ſelfe to the ſtudie of vertue and honourable actions, that you might not only keepe and maintaine ſafe and ſound your reputation at home, but by your owne actions and deſerts, more and more adorne and aduance the ſame, which you haue ſo farre forth performed, that when you had ſerued by Sea and Land in ſundry places for certaine yeeres, and had trauelled through many Kingdomes, and vndertooke with a couragious minde a Iourney into *Perſia*, and together with your Brother *Anthonie Sherley*, to the good of all Chiſtendome, encouraged that King to vndertake that Warre which he did againſt the *Turke* valiantly and reſolutely, which very happily fell out for Vs in Our *Hungarian* Warre: and moreouer, ſince you with your ſaid Brother *Anthonie* haue procured and brought to paſſe, that the ſaid King of *Perſia* hath ſent vnto Vs ſundry Embaſſages, which partly the chiefe of *Perſia*, partly your Brother and your ſelfe haue performed, and haue vſed all the meanes to make a league, and procure Amitie betweene Vs and his Maieſtie, and haue omitted nothing euen in your owne priuate thoughts and cares, whereby you might procure fit occaſions for Our Warre from farre places: We haue thought you worthy for theſe commendable Seruices to bee graced by vs by ſome notable teſtimony of Our fauour, and Imperiall bountie, as We thinke may be an Ornament to your Kindred and Poſteritie.

Therefore out of Our owne proper motion, out of Our owne certaine knowledge, with a deliberate minde, and out of the fulneſſe of Our Imperiall Authoritie, We haue made, created, and ordained you the aboue named *Robert Sherley* a true and a lawfull Knight, and haue receiued you to the ſtate, degree and honour of Knighthood, and haue adorned and inueſted you with the Robes and Enſignes of the Girdle, Chaines, Rings, Spurres, and other Ornaments appertayning to the Order of Knighthood according to Our cuſtome, as by the force of theſe preſents, We doe make, create, nominate, appoint, receiue, inueſt and adorne, girding you with the Sword of valour, and beſtowing vpon you all Armes and Ornaments belonging to this Order, decreeing ſeriouſly and firmely by Our foreſaid Imperiall Authoritie that euer hereafter you ought to bee eſteemed, reputed, named, and honoured for a true and lawfull Knight. And that you may without the let and contradiction of any, in all exerciſes, actions and enterpriſes vſe, poſſeſſe, and enioy Chaines, Sword, Spurres, Robes, Trappings, and what elſe ſoeuer Furniture belonging to Horſes either all Gold or Gilt, alſo whatſoeuer Honours, Prerogatiues, Enſignes, Priuiledges, Freedomes, Fauours, and Liberties which the reſt of Our owne Knights, the Knights of the *Romane* Empire, as alſo the Knights of *Hieruſalem* doe vſe, poſſeſſe, and enioy in what manner ſoeuer either of right or cuſtome, none whoſoeuer forbidding the contrary.

And that you may be graced with ſome ſingular teſtimony of Our bountie, of Our aforeſaid proper motion, and out of the fulneſſe of Our Imperiall Authoritie with deliberate aduiſe, and out of our owne knowledge We haue made, created, and ordained you *Robert Sherley*, Earle of the Sacred Palace of *Laterane*, of Our *Caſars* Court, and Imperiall Conſiſtorie, and fauourably haue honoured you with the Title of an Earle Palatine, as by the force of theſe preſents we doe make, create, erect, aduance, entitle you, and doe take, aſcribe and entertaine you into the Order and Fellowſhip of other Earles *Palatines*.

Decreeing, and by this our Imperiall Patent, firmely ordaining that from this time henceforth ſo long as you ſhall liue, you ſhall be able to enioy, vſe, and poſſeſſe all and ſingular Priuiledges, Fauours, Rights, Immunities, Honours, Exemptions, Cuſtomes, and Liberties, which other Earles of Our Sacred Palace of *Laterane* heretofore haue vſed and enioyed, or do vſe by right or cuſtome howſoeuer. Giuing and granting to you the ſaid *Robert Sherley* full authoritie and power, by which you may and ſhall bee able throughout the whole *Romane* Empire, and what place or Countrey elſe ſoeuer create and make publike Notaries or Regiſters, and ordinary Iudges, and to giue and grant the Office of Notarie or Regiſter, and Iudge ordinarie to any perſons who ſhall be meete and fit for the ſame (which we leaue to your owne conſcience) and to inueſt them, and euery one of them by the Pen and Penner according to the cuſtome, in the aforeſaid places. Prouided that of the aforeſaid publike Notaries, and Iudges ordinary by you to bee created, and of euery of them in the Name of vs, and the Sacred *Romane* Empire, and for the *Romane* Empire it ſelfe you take a corporall and perſonall Oath according to the cuſtome in this manner. That they ſhall be true and faithfull vnto Vs, and to the Sacred *Romane* Empire, and to all Our Succeſſors Emperours of the *Romanes* lawfully poſſeſſing the ſame, neither ſhall they bee preſent where Our danger is practiſed, but they ſhall defend and faithfully maintaine Our good and ſafetie, and they ſhall auoid and put by as much as in them lyeth whatſoeuer may be to Our damage.

Moreouer, they ſhall write all Inſtruments as well publike as priuate, Laſt Wils and Teſtaments, Enrowlments, Legacies, all Decrees of Iudgement what-ſoeuer, and all and ſingular other things, which ſhall belong vnto them, or to any one of them to be made or written (according as the place of the ſaid Offices ſhall require) iuſtly, ſincerely and faithfully, all diſſimulation, cunning, plotting, falſhood, and deceit being ſet apart, alſo reade, make and pronounce the ſame, reſpecting neither hatred, money, gifts, or any paſſions or fauours.

Their writings which they ought to draw in publike forme, they ſhall write, reade, make, rehearſe in faire Parchment, not in paper or ſheetes torne and razed. They ſhall further to their power the cauſes of Hoſpitals, and of poore people, alſo ſee to Bridges and High-wayes. They ſhall ſecretly, and faithfully keepe depoſitions and verdicts of witneſſes, vntill they ſhall be publiſhed and approued, and they ſhall doe all and ſingular other things rightly, iuſtly, and ſincerely, which ſhall any wayes appertaine to their Offices either of cuſtome or right, and that theſe publike Notaries, or Regiſters and Iudges ordinarie to bee elected by you, may and ſhall bee able throughout the whole *Romane* Empire, and in all places and Countreyes elſe write, and publiſh Contracts, Decrees of Iudgements, Inſtruments, laſt Wils, alſo to inſert Decrees and Authorities, in all Contracts whatſoeuer requiring the ſame, and to doe, publiſh, and exerciſe all other things which are knowne to belong and appertaine to the publike Office of a Notarie, or Regiſter, or ordinary Iudge, decreeing that abſolute credit be giuen to all Inſtruments, and writings to be written by theſe publike Notaries, or Regiſters, or Iudges ordinary, in Iudgement and without, Conſtitutions, Statutes, and whatſoeuer elſe ſhall make for the contrarie notwithſtanding.

Moreouer, we doe grant and giue to you, the aforeſaid *Robert Sherley* full power, that you may and ſhall be able to legitimate Baſtards of what kinde ſoeuer, Inceſtuous perſons whether they be together or ſeparated, and whoſoeuer elſe of that ſort, yea, though they bee Infants preſent or abſent, alreadie begotten or to be begotten of vnlawfull and diſallowed coniunction, Males and Females, by what name ſoeuer they be called, whether the lawfull Sonnes be knowne or no, and no further inquirie made, whether their Parents bee liuing or dead (only the Children of great Princes, Earles and Barons excepted) and to reſtore them and euery one of them, to all and ſingular their Rights and Titles, and altogether to aboliſh the imputation of baſe birth by reſtoring and enabling them to all and their ſingular Rights of ſucceſſion, Hereditaments of their Father and Mothers goods, though they died Inteſtate, alſo of their Kinſ-Kinſmen and Kinſwomen, and to all Honours, Dignities, and all lawfull actions, as well by contract as by laſt Will beſtowed, or howſoeuer elſe as well in Iudgement as without. Euen as if they had beene borne in lawfull Matrimonie, the obiection of Baſtardie for euer reſting; And we will that their legitimation made as aboue-ſaid, may be held for good and lawful, as wel as it had beene performed with all Rites and Solemnities, the defect whereof wee will ſupply with our Imperiall Authoritie. Prouided the legitimations of this kind bee not preiudiciall to the lawfull Sonnes and Heires, and thoſe that are naturally and rightly borne; but thoſe that are to be made legitimate, after they ſhal be legitimated, let them be thought and named; for ſo they ought to be named and held in all places as legitimate and lawfully borne of the Houſe, Family, and Linage of their Parents, and that they may beare and carrie their Armes and Enſignes. Withall let them be made Noble if their Parents haue beene nobly borne. Notwithſtanding certaine Lawes by which it is prouided, that Naturals, Baſtards and Inceſtuous perſons, either ioyntly or ſeuerally or any other whoſoeuer either alreadie begotten, or to begotten by vnlawfull copulation, neyther may, nor ought to be legitimated, naturall and children lawfully begotten remayning, or without the will and conſent of the true and naturall Sonnes, or Kinſmen, or the Lords of their Land, and you may eſpecially reade in the Authentike after what manner a child is naturalized. *Et quibus modis Nat. effic. ſui per totum & §. Naturales li. de fœdo fuerit controuerſ. inter Domin. & Agnat. & L. Iubemus C. de emancipat liberorum & ſimilibus alijs.* Which Lawes and euery one of which willingly and expreſly we will to be of no force. Yea notwithſtanding in certaine of the aforenamed caſes, the depoſitions of the Plaintiffes, and the laſt Wils of the dead, other Lawes, Statutes and Cuſtomes of other places, although they were ſuch which ought to be expreſſed, or of which ſpeciall mention here ought to be made. All which notwithſtanding, and of their power being otherwiſe able to make of none effect, the premiſes onely in this caſe out of our owne knowledge, and the fulneſſe of our Imperiall Authoritie we will wholly that they be of no force at all.

Hereto moreouer, we doe giue and grant vnto the aforeſaid *Robert Sherley*, that you may and ſhall be able to confirme aſſiſtants and ouer-ſeeers, and the ſame againe vpon lawfull cauſe to depriue & diſplace. Moreouer, to reſtore ſuch as are notoriouſly infamous as wel by Fact as by Law againe to their former credit, and from them to take away all note of Infamie as well alreadie impoſed vpon them, or to be hereafter layed to their charge, ſo that afterward ahey may be accounted meete and fit to be preferred to all and ſingular lawfull actions. Beſides, to adopt and ordaine Children, and to make, ordaine and to confirme them as adopted, and acknowledged for lawfull. Moreouer, to make free children legitimate, or to be made legitimate, alſo thoſe that be adopted, and to giue your conſent to all Adoptions, Naturallizings, and Freedomes whatſoeuer, of all and euery one, as well Infants as young men. And alſo to giue them time and yeeres if they ſue vnto you, and in euery thing hereunto appertayning to interpoſe your authoritie. Moreouer, to make ſeruants free, in what kind ſoeuer, with or without the allegation and alienations, or tranſactions of their neceſſary maintenance, and alſo herein to interpoſe your authoritie. Alſo to reſtore the leſſer Churches, and Immunities to their former vſe wholly, the one part hauing beene called before in queſtion, and to grant the whole reſtitution vnto them againe, or to one of them. Notwithſtanding a courſe of Law being obſerued. Theſe aforeſaid premiſes ſhal not be preiudiced by any Lawes whatſoeuer, Conſtitutions, Decrees, Cuſtomes, Ordinances, Reformations, Priuiledges, Exemptions, Fauours, and Prerogatiues, by what name ſoeuer they be called, or of what tenour and force ſoeuer they be, as well made all readie, as to be made hereafter, by vs, our Predeceſſours, our Succeſſors, or by what Princes ſoeuer, Dukes, Marqueſſes, Earles, Vniuerſities, or others of what kind or cõdition ſoeuer, vnder what clauſes or expreſſe words ſoeuer, although ſuch things and the like ſhould come to paſſe, of which it ſhould bee needful here to make mention word for word, to thoſe that ſhould attempt the contrary. From all and euery of which by our Imperial Authoritie, and out of the fulneſſe of our own proper motion, and out of our own knowledge aboue rehearſed, by theſe preſents as farre forth as they may derogate from this Our Graunt and Patent, we will the force and vigour to be taken away. Wherefore it ſhall be lawfull for no man of what ſtate, degree, ranke, condition, dignitie, or preeminence he ſhall be, to infringe or teare this Graunt of Our Creation, Erection, Allowance, Gift, Patent, Decree, Pleaſure, Priuiledge, and Fauour, or contradict it by any raſh attempt whatſoeuer.

If any man ſhall preſume to doe it, let him know that he ſhall incurre *ipſo facto* Our heauie diſpleaſure, and of the whole Empire. Moreouer, the puniſhment of fiftie Markes of pure Gold, halfe of which ſhall be confiſcate to Our Imperiall Treaſurie, and the reſt to bee imployed to his or their vſes that haue had the wrong without releaſe. By the teſtimonie of theſe Our Letters ſubſcribed with Our owne hand, and confirmed with the putting to of our Imperiall Seale.

Giuen at Our Court at *Prague*, the ſecond day of the moneth of Iune. In the yeere of our Lord 1609. In the 35. yeere of Our Kingdomes of *Romanes*. Of *Hungarie* the 37. and of *Bohemiah* in like manner the 34. *Rudolph*.

CHAP. XI.

The Epitaphs on the Tombe of IACOB ALMANSOR *the* Saracenicall *Emperour, vnder whoſe Reigne* Spaine *was ſubdued to the* Moores, *written by* MAHOMET ALGAZELI *a learned* Arabian, *and grauen in the foure ſtones of his ſumptuous Monument.*

The firſt Epitaph hiſtoricall.

HEre lyeth buried the high and highly reuerenced King of moſt noble birth, famous race and linage, deſcended of eightie * and two Kings, *Abilgualit Miramamolim, Iacob Almanſor* who was worthily called the *Conquerour*, being neuer ouercome; the famouſeſt of the Sonnes of *Naſts Abu Malique*, ſeeing hee wanne eightie and ſix battailes by Sea and by Land, and tooke fiue Kings; ſubdued three parts of the World, *Aſia, Afrike* and *Europe*, and gaue peace and tranquillitie to his ſubiects, obſeruing Iuſtice with benignitie and mercie. This is he that vſed Charitie and augmented his Religion hauing at his owne coſt builded in his Kingdome fiue hundred and ſix principall Mezquitas, eightie and two Hoſpitals with as many Royall Colledges, and endowed them with large and ſumptuous Reuenues. This is he that married euery yeere at his charge a thouſand Orphans, he that baniſhed ignorance, and embraced Learning. Hee that gaue to all the

World

This Epitaph is taken out of the ſaid *Iacobs* life by *Aly Abenſuſian*, in *Arabike*.

* This like agreeth with Chriſtian ſtories. It ſeemes they were *Arabian* Princes or Heads of Tribes before *Mahomets* time.

Eighty Colledges or Schooles of Learning. One of theſe had a Library of 55000. Bookes; to redeeme which (for hee gaue all his goods at his death in almes) hee charged his Son to marrie 1000. Orphans giuing to each 1000. Miticals.

World examples of life in his ſayings and ſentences, and notable deeds of Armes. He who was our example of good and laudable cuſtomes. Hee that killed the hunger and thirſt and nakedneſſe of his ſubiects with his large and liberall hands. Let immortall fame euer attend on this Sepulchre acknowledge him that lyeth therein for her King and Lord, ſeeing by him ſhee is made triumphant and victorious ouer all Ages. This great Monarch died continuing in his inuocation of the mercifull God the Creatour of Heauen and Earth without ceaſing, ſo much as a moment, vntill his laſt gaſpe, imploring his incomprenſible mercie and fearing his high Iuſtice. The third day of the Moone of *Rageb*, the night before Friday after the laſt Watch in the hundreth and ſecond yeere of the *Hixera.* Praiſed bee God and bleſſed bee his moſt holy Name for euer. *Amen.*

A. D. this agreeth with 723.

The ſecond Epitaph, Morall.

O how great is the miſery of men, which hath brought a King of ſo great power, Empire, and command to the eſtate wherein hee is at this preſent, who as yeſterday was honoured, reuerenced, and beloued of his people, and is now forgotten and forſaken of them all, and remaineth ſolitarie in the darke Caues of the earth. He which was wont to bee clad in ſilke and cloth of gold and ſiluer, and to ſleepe in the ſofteſt and ſweeteſt beds curiouſly and richly decked and adorned, lieth heere buried in the hard Earth. He which vſed to goe perfumed with Muske and Amber and other excellent odours, now yeeldeth in his baſe eſtate a noyſome and ſtinking ſmell? He that as yeſterday did eate the choiceſt meates, and dranke the moſt delicate drinkes is heere become himſelfe to be the meate of wretched and loathſome Wormes. O mortall men, let none put confidence in the delights of this life: take example of him that lyeth heere buried: who hauing poſſeſſed them, obſerue how little while they continued. There is no confidence to bee placed in any but in God and in things eternall: let theſe terrene tranſitorie worldly things to be forgotten for his loue and reuerence. Let vs follow good and holy workes which endure for euer, that with them through his grace and mercie we may obtaine that eternall life which endureth for-euer and euer. *Amen.*

The third Epitaph. Political, and exemplary to Kings.

Here lieth buried the terrour and feare of the *Moores*, *Chriſtians* and *Gentiles*, that ploughed vp the Sea, and made the Land euen and plaine. Hee that ſubdued the Nations of the World. The example and paterne of benignitie and mercie, and the right rule of executing Iuſtice ſeuerely for the chaſtiſement of thoſe which doe not liue vertuouſly as the Soueraigne God commanded. Here reſteth that liberall hand, that was neuer ſhut or cloſed to any that ſought the reliefe thereof. The protector of the poore; the father of the Orphans; the refuge of the Widdowes; the zeale of chaſtitie; the mirrour of honeſtie and ſhamefaſtneſſe accompanied with Modeſtie; the paterne of Princes; the modell of gouernment; the picture of puritie and cleanneſſe; the type of Nobilitie; the preſeruer of truth in his tongue; the baniſher of lies, the true louer of Learning, he that hath left a liuing fame of himſelfe for the future Ages; and a worthy example of ſuch laſting memorie as time cannot conſume, which hath conſumed the great deeds and exploits of Kings, Princes and Emperours burying their memory in obliuion. O yee mortall men let vs pray to our Soueraigne God, that he vouchſafe to proſper and augment his memorie for example of the Kings to come, that by imitation of him they may gouerne their Common-weales in peace, directing vs alſo to his holy ſeruice, and filling vs with his grace. *Amen.*

The fourth Epitaph, *Mooriſh* and naturally Theologicall.

Euen as gold is refined and purified in the Cruſible, or placed on the fire which diſcouereth the fineneſſe therof among the flames: So a ſinful man who preſerues his patience in the perſecutions of this life doth purifie & perfect himſelfe therby. A man ought to conſider that he was borne to ſuffer, and he may comfort himſelfe in this, that all the trauels of this life ſhall haue an end with him at his death, and that only the good and holy workes are they which remayne for euer, being accepted and regarded of our Soueraigne God. O man, conſider that he created thee for his ſeruice: and that thou vngratefully haſt departed from him without recompence of amends. Behold, how lukewarme thy loue is towards him, and that of thy Creator towards thee is conſtant and true, hauing giuen thee thy being and accompliſhment for his mercie. Conſider with how high a prize he bought thee, and gaue thee meanes to ſaue thy ſelfe by vſing well thy libertie and freedome as he hath commended thee. And therefore doe I admoniſh thee that thou looſe not the much for the little, the certaine for the vncertaine, for if ſo thou doe, thou wilt finde thy ſelfe deceiued. Conſider how miſery and pouertie conſiſts not in the wanting of Parents, or kindred, or of temporall goods, but in the want of the fauour of God and of his benediction. Imploring therefore his mercie and grace, let vs humbly intreate him to grant vs the ſame, and hold vs with his hand. *Amen.*

CHAP. XII.

Maſter THOMAS CORYATES *trauels to, and Obſeruations in* Conſtantinople, *and other places in the way thither, and his Iourney thence to* Aleppo, Damaſco *and* Ieruſalem.

WE haue alreadie ſeene Maſter Thomas Coryate *in his* Indian *peregrination. The beginning of which his Iourny we could not then giue you for want of that Intelligence which ſince is comne to my hands, namely his owne Bookes; out of which I haue preſented thee his Obſeruations of* Zante, Syo, *and* Conſtantinople, *with ſome other places in his way to* Ieruſalem, *from whence he pierced* Perſia *and* India. *Hee ſet forth October the twentieth, Anno* 1612. *and Ianuarie the thirteenth arriued in* Zante. *Out of his large Iournall I haue briefly preſented this,*

Houſes in Zante.

The houſes of this Towne are built with ſtone, ſuch as is digged out of the Rockie ſide of the Mountaine. They are ſomewhat lower then I haue obſerued in other Townes: their Roofes are ſomewhat flatte according to the forme of the *Italian* Building, with a prettie round ſtone inſerted into the middle of the out-ſide, which maketh the Houſe there ſomewhat like to the broad Thrumbe Caps, that ſome of the olde women of the Weſt parts of *England*, were wont to weare for ſome twentie yeeres ſince. Neither doth their manner of tiling differ from that of *Italy*, being made all hollow within ſide, which is vſed ſeuerally ouer all *Italie*, and many parts of *France*. I could ſee no glaſſe windowes in their houſes, but all Lattice made of Firre which I obſerue to bee generally vſed amongſt them. Which Lattice leaues in the Summer time they doe commonly take of, and then, ſeeing they are *Greekes*, and merrie *Greekes* too, they may be very properly ſaid to keepe open houſes. Now concerning their lowe houſes, the reaſon why they build them ſo lowe is, becauſe of the manifold Earthquakes which doe as much ſhake this Iland as any other place in the World. The Earthquakes are ſo frequent with them, that ſometimes they feele ten of them in a moneth. At the time of my being in the ſame there was a little feeling of an Earthquake, which was perceiued for ſome fiue or ſixe dayes together. For which cauſe on Munday being the eleuenth of Ianuary, about tenne of the clocke in the morning there was a Proceſſion about the Caſtle ſolemnized by the *Greeks* Prieſts that prayed to God to ceaſe the Earthquake. Sometimes when it is any thing vehement, they vſe to ring out the Bels of all their Churches. The motion of the Earth doth neuer laſt aboue a quarter of an houre at the moſt, when it continueth longeſt moſt commonly but two or three minutes; during which time it often falleth out to bee ſo violent, that people fearing leaſt the houſes would fall downe then haue beene driuen out of doores, euen out of their naked beds, men in their ſhirts, women in their ſmockes, carrying their clothes with them, that they haue haſtily caught vp, and haue at leiſure put them on afterward. The time of the Earthquake is vncertaine, ſometimes it commeth by day, and ſometimes by night. The naturall cauſe of them is vnknowne vnto me: though ſome of the *Engliſhmen* that dwelt in the Towne doe coniecture that it proceedeth from the hollow Caues and Cauernes that are in the bowels of the Earth. It is obſerued, that their Earthquakes doe moſt commonly happen when there is a ſudden calme in the Sea and quiet weather, and the winds which doe for the moſt part accompany it, or rather goe before it, and partly cauſe the ſame are Weſt and by North and Weſterly. Neither is this Iland only ſubiect to theſe Terremotes, but alſo the next Ile neere at hand called *Cephalonia*, which is more ſhaken with the ſame then *Zante*: which are the only two places of the whole Countrey thereabout, that are annoyed with Earthquakes. For neither *Morea* neere at hand, nor *Arcadia*, doe at any time feele theſe ſhakings, therefore the frequencie of thoſe foreſaid Earthquakes is the reaſon of the low building of the houſes which would the ſooner fall downe with the forcible motion of the Earth, if they were very high. Howbeit as lowe as they are ſometimes two or three houſes haue fallen downe with the Earthquakes, being rooted out from the very foundations, and haue beene afterward reedified.

Earthquakes oft and ſhort.

Cephalonia.

Churches.

Now I will mention a matter of this Towne, which vnto moſt that ſhall read it will ſeeme almoſt incredible; that albeit it be no more then two miles and a halfe, or at the vttermoſt three miles in compaſſe, yet it ſhould containe three and fortie Churches and Chappels. A thing ſo abſolutely true that there is no contradiction to be made againſt it: only they are ſo little that a faire Towne Church of *England*, will make very neere halfe a ſcore of them. Theſe are the particular names of the totall number; firſt three in the Caſtle, Saint *Francis*, Saint *Katharines*, Saint *Markes*, Saint *Maries* in the Towne, in the Yard or Court of which before I came into any part of the Church I ſaw a very remarkable Monument that ſhall not paſſe vnmentioned, the Sepulchre of *Marcus Tullius Cicero* and his Wife *Terentia*, but ſuch an obſcene and ignoble graue, that I could not but condole the miſfortune of that famous and incomparable Orator, from the inexhauſted Fountaine of whoſe incomparable Learning, ſo many excellent Orators haue drawne liquor of Rhetoricall inuention, to the great garniſhing and adorning of their polite lucubrations.

Ciceros Sepulchre.

ons. For it ſtandeth *ſub dio.* in the open Aire, without any Sepulchrate or Titulararie ſtone, that might teſtifie to the Reader who lieth there; which cannot but ſtrike a kinde of veneration into any man that hath any ſparke of learning. But belike the Vrne wherein his aſhes were laid may remaine there, though the *Venetians* haue robbed the place of the Monument, which I know to be very true, by a certaine ancient Inſcription that I read in a ſtone in the Quadrangle of a *Clariſſimoes* houſe adioyning to the *Piazza* of Saint *Marke* in *Venice*, which I haue mentioned in my former Booke, *viz. Marce Tulli Cicero*, haue *& tu Terentia Antoniana.* Theſe foure Churches belong to the *Italians*, all the reſt (being 39.) to the *Greekes.*

Wine, Oile, & Currans commodities of *Zant.*

Famous is this Citie ouer moſt part of *Europe, Aſia,* and *Africa* for three principall Commodities which the Iland doth miniſter to the ſame, and the Citie again to many remote Countries, Wine, Oile, and Currans.

Marriages.

I obſerued a ſtrange cuſtome in this Iland the day of their Marriages: for whenſoeuer any of the Kindred is married, all the day, all of the ſame conſanguinity do hang out of their Windowes certaine Carpets, by which it is generally knowne in the Towne that ſuch a one is married: and they hang out moſt commonly two Carpets in euery houſe. I haue obſerued alſo a cuſtome amongſt their women which I neuer read or heard of amongſt any other women. They ride on Aſſes aſtride; and that vpon *Morocco* Saddles, but all thoſe that I ſaw ride were Gentlewomen of the better ſort, attired in their Silkes or Damaskes, very ſeemely to behold, beeing attended by a Page that walketh along by their ſides, many of them ſlaues that they bought with their money.

Caloieri not Prieſts, but *Greeke* Monks.

The firſt *Caloieri* that euer I ſaw were in this Towne of *Zante*, which are certaine *Greekiſh* Prieſts, whoſe names are deriued from theſe two *Greeke* words καλὸς and ἱερεὺς, that is, an honeſt or good Prieſt. They are ſuch as haue vndertaken the Vow of ſingle life. But there are other Prieſts among them that are ſuffered to marry, but hauing buried one Wife they may not matrimony. Their ordinarie faſting Dayes of the weeke are Wedneſday and Friday, in which they will neither eate fleſh nor any fiſh that hath any bloud in it, alſo they obſerue foure Lents euery yeere. *And now we will follow our Author to Syo.*

Syo.

Maſtick Tree deſcribed.

Out of *Syo* a great Tribute of twentie thouſand Chicquins ariſeth vnto the *Grand Signior*, out of a principall Commoditie that this Iland yeeldeth, *viz.* Maſticke, which groweth heere only of all the places of the World, the Tree that beareth it is a prettie kinde of ſhrub like vnto that *Lentiſcus*, that groweth in ſome parts of *France* and *Italie*, this ſhrub groweth low by the ground and beareth crooked little boughes and leaues, they are not diſperſed ouer the whole Iland, but grow only in one place of it ſome ſixe miles from the Citie, the iuyce of it is white, and in the moneth of Auguſt they begin their *Recolta*, that is, their Maſticke Harueſt; the men that are ſet a worke about that buſineſſe, cutting the barke of the Tree with their Iron Inſtruments, which are like Pix-axes, and it is almoſt three moneths before they end their *Recolta*, the Gum diſtilling inceſſantly for that ſpace.

Cotton ſhrubs

Beſides, there is another Commoditie that they ſell in this Iland, Cotton, which groweth very plentifully in ſundry places of the ſame. The ſhrub or buſh that beareth it is as low as the loweſt ſort of Vines, and there is a great multitude of plots of it neere to the Towne and in other parts of the Countrie. The downie or woolly ſubſtance which proceedeth from the Cod of the ſhrub doth yeeld that matter, of which the Ilanders doe make a certaine ſtuffe called Dimitie, and another called Scammatie.

Dimitie and Scamatie.

The day before we departed from *Syo*, I rode into the Countrey vpon an Aſſe (according to the cuſtome of the Iland) being accompanied with ſome other of my Countreymen, whereof the chiefe was one Maſter *Richard Southerne* that had liued a prettie while in thoſe parts, and vſed mee paſſing louingly in the Towne of *Syo*, alſo Maſter *Robert Eldred*, and Maſter *Richard Lamplin.* We tooke our Iourney to a thing very famous and worthy to be ſeene by euery learned Traueller, if that bee true that the Inhabitants doe report of it. Namely, the Sepulchres of the Prince of all Poets Diuine *Homer*, my Maſter for many yeeres ſince

Homers Sepulchre.

—— A quo, ceu fonte perenni
Vatum Pieriis ora rigantur aquis.

for indeed they doe confidently affirme, that hee was borne in this Iland, and buried heere alſo. Yet there are fiue Cities more doe challenge him as well as *Syo*, according to an old Diſtich in the Methologie of *Greeke* Poets that read long ſince

Ἑπτὰ πόλεις ἐρίζουσι περὶ ῥίζαν Ὁμήρου
Σμύρνα, Ῥόδος, Κολοφῶν, Σαλαμὶς, Χίος, Ἄργος, Ἀθῆνη.

But our ſiniſter fortune was to goe too late out of the Towne that we could not poſſibly reach thither that night ouer the dangerous precipices and difficult paſſages of Rocks and home againe, for it was about ſome twelue miles to the place. But inſteed of going thither (whither if wee had gone wee could not haue ſeene any Monument at all, but only a Vineyard that yeeldeth excellent Wine, which was once a part of the poſſeſſions of that peereleſſe Poet, and in which they ſay his bodie lieth interred) wee went to a goodly Monaſterie called *Emonia*, which is by many degrees the faireſt of the whole Iland: it is inhabited by *Greeke* Monkes called *Caloieri*, which

Monaſterie.

which are in number two hundred, their reuenewes are at the leaſt fiue thouſand Dollars by the yeere, which make a thouſand pound ſtarling. The Monaſterie ſtandeth vpon the ſide of an hill, and was built about ſixe hundred yeeres ſince, by the Emperour *Conſtantinus Monomachus*; the Chappell is a very beautifull building, being built all round, and beautified with diuers faire Marble Pillars. There I ſaw the goodlieſt waxe Candle that euer I ſaw in my life, ſome eight foote high faſtned to a wall, & ſo bigge as my middle, for I meaſured it with my girdle: the firſt Monke thereof was one *Nicetus*. I know not what kinde of learned men the Monkes of this place haue bin in former times, but now they are ſo vnlearned, that they can onely read in their owne Manuſcript Greeke Bookes, but can neither vnderſtand nor ſpeake any learned Greeke, but the moderne; for I could not finde as much as one learned man of the whole two hundred. They haue a notable ciſterne of water in their Monaſtery which is alwaies full of water, to the end to ſerue their turne in time of neceſſitie, if they ſhould be beſieged by the enemy. This Monaſtery is famous for the Bels that are therein, in number foure, not for the greatneſſe thereof, but that thoſe Coloiri onely of all the other Greekiſh Monkes of the whole Greekiſh territorie, are ſuffred to vſe them. In this Iland is the Caue of *Sibilla Helleſpontia*, but the ſhortneſſe of time bared mee of the opportunitie to ſee it. The whole Iland is one hundred miles in compaſſe, and there are in it about eightie thouſand ſoules.

Monkes vnlearned.

Bels.

Sybilla.

FRom this Towne I ſailed in an *Engliſh* Ship, to the *Troian* ſhoare, where I landed Feb. 22. with foureteene *Engliſh* men more and a *Iew* or Druggerman, all well weaponed for feare of any hoſtile inuſion by the *Turkes:* by the way as we were going thither, we found a bare little plot of ground, not farre from the Sea, where their Oxen trode out wheate, according to the cuſtome of moſt of theſe *Aſiaticke* Countries; we walked towards the mouldor hauen of *Troy*; but before we came thither we obſerued diuers antiquities worthy the relation: firſt on the left hand of vs we left the ruines of a goodly Fortreſſe; then a hillocke which was built in a round forme; there remained onely the lower part of the wall, without doubt it was a very ſtrong fortification before it was deſtroyed: afterward on the right hand of vs, wee ſaw a peece of a wall vnder the ſhoare hard by the Sea ſide, but the breadth, height, and length of it we did ſo exactly behold, becauſe we were a prettie way diſtant from it: likewiſe we ſaw a great many round Marble Pillars ſtanding vpright in the ground, and diſperſed in diuers parts of the lower ſide of the Citie that lay neere to the Sea-ſhoare: theſe Pillars are moſt of gray Marble, but of no ſuch notable bigneſſe as I ſaw afterward, moſt of them ſtood in the ground which was ſowne with Wheate, which ground was ſo couered ouer with little broken ſtones, that I did very much maruell how it was poſſible that Corne ſhould grow in that place; as for the Pillars, we beleeued that as much of euery Pillar lay buried vnder the ground, as appeared aboue the ground. Once I was about to number theſe Pillars, but by reaſon that they were ſo extreamely ſcattered, I found an extreame difficultie in it, and could not doe it truely and exactly without a longer time then was limited me, but ſurely I thinke there were no leſſe then one hundred of them, moſt of them were growne very rough and ſcabrous, which happened by the iniurie of all manner of weather in ſo long antiquitie of time; only one of them in a low plot of ground neere to the Sea, was paſſing ſmooth and plaine, like a ſleeking ſtone, and the faireſt for length and compaſſe that I could ſee in the whole number: neere vnto ſome of theſe Pillars there be foure or fiue goodly Marble Sepulchers of a great length, one of which I meaſured, and found it to be nine of my feete long. Theſe Tombes conſiſt of one intire Marble ſtone, euen of white Marble; vpon euery corner of one whereof are foure round knobs, made in the forme of little pillowes, and the middle part riſeth with a ſharpe line, like vnto the ſharpe part of a Coſtlet or breaſt plate; likewiſe there was another of white Marble, on the left ſide whereof the whole proportion of two hands (which I coniecture to haue bin the hands of ſome great Lady) were ſo curiouſly expreſſed, that it is impoſſible for *Praxiteles* or any other that was the moſt excellent caruer in the World to ſurpaſſe it. I finde *Petrus Bellonius* his obſeruations of theſe Sepulchers to be very true; for that which hee writeth of them is very certaine, that they are excauated, that is, made hollow in the inſide, in the forme of a Cheſt, & that the corners doe remaine whole and entire. I finde this to be true by my ocular experience: but moſt of theſe Sepulchers lye looſely vpon the ground, as hauing bin digged from the places where they were ſetled, ouer the bodies which lye vnderneath them: to what end I know not, onely I thinke that ſome imagining there might be treaſure hid vnder them, might digge them vp in hope to finde ſome Gold or Siluer vnder theſe tombes: but whoſoeuer doe digge vp the Sepulchers of dead men for gaine of treaſure, I wiſh they may be as much fruſtrated of their hopes as he was that in the Citie of *Babilon* did digge vp the Monument of *Nitocris*, Queene of the *Babylonians*, and the wife of King *Nebuchadnezer*, in the outſide of whoſe Tombe ſtone, there was written a certaine Epitaph, by ſome one or other that ment to delude the Reader, for though the Epitaph promiſed treaſure to him that ſhould digge vp the Monument; yet after he had rooted it vp from the ground, inſtead of treaſure he found this memorable inſcription; *Niſi auri inſatiabili cupiditate flagraſſes, nunquam in defunctorum cadauera ſanitiam tuam exercuiſſes.* It grieued me to the heart that I could not learne either by inſcriptions, or any other meanes, whoſe Monuments

Troy.

Oxe-threſhing

Ruines of *Troy.*

theſe were : for it is vaine to be induced by coniectures, to ſay they were theſe or theſe mens; onely I hope no man will taxe me of a raſh opinion, if I beleeue one of them might be the Monument of King *Ilus*, the enlarger of the Citie of *Troy*; for I remember that *Homer* ſaith in his eleuenth *Æneid*, that *Ilus* was buried in the open, as this was; and that another of them might be the Monument of King *Priamus*, it is not altogether vnlikely, for *Virgil* writeth in his ſecond *Æneid* that King *Priamus*, after the late fatall deſtruction of the Citie, was ſlaine by *Pyrrhus* the Sonne of *Achilles*, neere the *Troian* ſhoare : for thus ſaith he ——*iacet ingens littore truncus*. Now though mercileſſe *Achilles* perſecuted the dead carkaſe of *Hector* with that barbarous crueltie, as to dragge him ſtarke naked at a Carts taile, three times about the wals of the Citie : yet it is likely they would ſo much honour the old ſiluer haired King *Priamus* (eſpecially ſince they had now fully ſatisfied their furie, both by burning of the Citie and maſſacring of all the moſt Noble Citizens, and with the reſt their laſt King) as to couer his body with ſome royall monument beſeeming his regall ſtate : pardon me (gentle reader) for this my coniecture. I affirme nothing certainely, onely I geſſe, as another induſtrious traueller would doe, that hath or ſhall obſerue the ſame things that I haue done, that one of thoſe goodly Monuments might be the Sepulcher of King *Priamus*.

From the place where theſe Tombes lay, we went toward the hauen or mould of *Troy*, which ſeemeth to haue bin a notable place in former times; for there remaine worthy ſteps of antiquity to this day, a little on this ſide the water wee ſaw a very delicate trough of white Marble, which whether it ſerued for women to waſh cloathes in, or for any beaſts (as horſes) to drinke in, I know not, the mould was in former times a conuenient harbour for little veſſels, as *Carmiſals* Gallies, Frigats, but I doubt whether any great Ships could ſecurely ride at anchor there; for the water is ſo ſhallow, that I think a veſſell of any great burthen will quickly touch ground, although perhaps in thoſe daies, when the Citie did flouriſh, the water neere the ſhoare might be much deeper then it is now, by reaſon of the continuall ſcouring and clenſing of the channell. There remaine certaine memorable antiquities at this mould : certaine faire gray Marble Pillars, in number ten, that appeare aboue the water, being infixed in the ground; more then the halfe of them I beleeue are buried in the water : all theſe ſtand ſomewhat neere together, almoſt in a rowe. It is likely that they were heretofore placed there to this end, that Barges, Boates, and ſuch kinde of veſſels as anchored there, might by the meanes of cables, or other roapes be ſtaied or tied thereto. There alſo I ſaw a very ſtately and gallant aſcent from the landing place vpwards towards the Citie, a faire kinde of pile built in the water, reaching vp at the leaſt two butlengths (according to my opinion) till it ioyneth with the land, and made in the forme of a wall : It is ſo broade that I beleeue three Carts might eaſily goe together ſide by ſide vpon it : it is greatly ruined and broken downe, the ſtones being diſſipated and ſcattered a ſunder; onely the foundation of a part of it that ioyneth almoſt to the land, remaineth very entire to this day, for as I walked vp from the water towards the land by chance, I caſt mine eyes vpon the left ſide of the mould, and found it a very notable foundation; and to the end I might the more exactly view it, I leaped downe vpon the ſand to ſuruey the ſame : that part of the pile conſiſteth of a faire and ſtrong white ſtone, ſquared out very artificially, and of a great length and thickneſſe. As you walke vp from this mould towards the Citie, you may ſee the ſtately Pallace of the King before you, ſtanding in a direct line oppoſite to your face : by the conſideration of which I did the better confirme that beliefe in my ſelfe, that the Pallace, which I will ſhortly ſpeake of, might be the place of the Kings royall reſidence : for it was a very delicate paſſage for the King, either in a Chariot or a Horſe backe from this mould through a ſtately faire ſtreete, to his owne Pallace, diſtant but a little mile from the water : from this mould wee went to a ſtanding poole but a little remote from the ſhoare, being I thinke well neere a mile in compaſſe : which I firſt thought to haue bin freſh water, but when I taſted it, I found it ſalt, and therefore I gather that this is nothing but the inundation of the Sea, when it doth ſometimes exceede his bankes : hard by one ſide of the Poole I ſaw a principall relique of antiquitie, a goodly grey Marble Pillar, the faireſt that euer I ſaw in my life till then, lying on the ground, and broken in the very middeſt : it was three and thirty Geometricall foot long (for I meaſured it very exactly with a Carpenters rule of twelue inches) and fiue thicke : neere to the ſame Pillar there is a broken fragment of Marble, lying in the water, of the ſame colour and proportion with the former Pillar, whereby I know that it was part of the ſame Pillar : this was the very head of the Pillar, being wrought with ſuch a kinde of worke as is vſed about the heads of Pillars : this part was fiue foot long, ſo that the whole Pillar was eight and thirty foot long, being of one entire ſtone as I thinke, though it be now broken in three peeces, which came to paſſe by the violent fall thereof.

But a little from this goodly Pillar, which I haue now mentioned, there is another almoſt as great, lying on the ground, and ſo couered with Brambles and Briers, that I could not perfectly obſerue the length of it. Againe, about a butt length further, there is one very memorable gray Marble Pillar more, lying on the ground, ſome thirty foot long, foure foot thicke, and broken in the middeſt. As we aſcended higher from the Poole towards the Pillar, wee obſerued a very lamentable rubbiſh of ſtones intermingled here and there with a few little fragments of Brickes, and diſperſed ouer thoſe fields that were once filled vp with houſes, ſo that I could not tread vpon any plot of ground from the mould, till I came to the Pallace, but I found round about me old broken ſtones; in ſome places whereof I ſaw greene Corne growing, whereof I did not a little wonder, becauſe I could not conceiue how they ſhould plough vp ſuch hard ſtony earth: on the left hand of vs, as we aſcended the ſide of the hill, we left the wall of the Citie, which by the ruines that remaine there to this day, ſeemeth to haue bin a moſt ſtately thing indeede. Some thinke it is at the leaſt thirty foot high, and of a great thickneſſe, it conſiſteth of faire and great aſhler ſtones of a white colour, being built with the ſame from the very foundation, till towards the top; and then are built againe vpon the ſame with certaine leſſe ſtones: ſo that the whole in one part conſiſteth of two kinde of ſtones, a great faire aſhler, and a little rough ſtone in another part of the aſhler onely: this wall runneth vp a great way into the Country, being in ſome places broken and interrupted.

Let the Reader pardon this long deſcription of *Troies* Ruines (ſome digreſſions I haue cut off) for I would at once preſent *Troy* acted by a *Troian* ſpirit, which may both profit the ſtudious antiquarie, and ſerue to reſolue and thaw the moſt frozen ſpirit of ſeuere grauity or ſtupideſt ſtoike; melting ſome delights, if not extorting laughter from him.

In the outſide of this Wall, which wee left on the left hand, wee obſerued diuers faire buttreſſes, which were made for the ſtrengthening of the ſame, by whom thoſe wals were built: I am vncertaine, but this I haue read, that *Ilus* the fourth King of the Citie, who enlarged the ſame, built ſome part of the wals of the Citie; and that *Laomedon* finiſhed the ſame wals, which being by ***Hercules*** deſtroyed, King ***Priamus*** being reſtored into his Country, after he was carried away captiue into *Greece*, reedified them laſt of all: as we aſcended the hill, wee left a little on the left hand of vs the ruines of a faire and ſtately building, which ſeemed to be the Pallace of ſome eminent Noble man, or Gentleman of the Citie, a good part of the wall remained and was of a faire height, hauing in the outſide certaine faire peeces of white and red Marble curiouſly wrought, ſtanding in the very corner of the wall: not farre from that we found a prettie Well, hauing a white Marble Pillar, which I therefore mention, becauſe I haue read that Wels are very ſcarſe in this part of the *Troian* territory.

In our iourney to the Pallace, wee found certaine faire peeces of ſtone, as curiouſly carued and wrought with exquiſite borders and workes as euer I ſaw. In one great peece, but broken, I found an inſcription, which what it ment I could not deuiſe, it was written in Latine characters, *viz.* the word *Numinid*: likewiſe after I found a ſtately peece of white Marble of ſome foure foot long, and two foot broad, on the which was a very ancient inſcription in Latine words written with capitall Letters, but they are ſuch exoticke characters, and ſo worne out with antiquitie, that neither I my ſelfe, nor any elſe of my whole Company could perfectly read it: againe; after that wee found the ruines of a ſtately building neere to this Towne, built in a round forme, which without all queſtion was a Temple, dedicated to one of their heathen Gods, and therefore wee coniectured it to be a Religious Houſe, becauſe the manner of the ſtructure thereof differed much from the forme of all the other buildings that we ſaw there: in the inſide a little vnder the higher part of the wall, we perceiued ſome fiue or ſixe peeces of white Marble ſtanding round in a rowe, and very artificially wrought.

A little from this Temple wee found a vault in the ground, which I thinke in former times had bin a large thing, and of a goodly length, but now it is almoſt ſtopped vp. I with ſome few more of our Company entred this vault, and found it full of ordure and dung of Cattle. Againe a little aboue this we came into another vault built with faire free ſtone, and ſtately arched this vault, was of a goodly height and length, and diſtinguiſhed with many arches throughout the whole length thereof: all our company entered it at one end, and went forth at another: here alſo wee ſaw abundance of ordure wherewith the bottome of the vault was filled from one end to the other; the reaſon of it is becauſe the poore Heardſmen doe oftentimes in the winter put their Cattle all the night in theſe places: after that wee ſaw two more vaults vnder the ground, but entred neither: being now come ſomething neere to the Pallace, wee left on the right hand a ruined Caſtle or Fortreſſe, built vpon a Mount, about the lower part whereof were ſundry arches; this Fort (for ſo I take it to haue bin) was built round, and thoſe arches ſtand in a faire row round about the ſame, an ornament paſſing faire to the building when it was entire: a great part of the ground betwixt the mould and the Pallace is beſet with certaine Trees of diuers kindes, as Mulberry trees, Figge trees, Boxe trees, Oliue trees, Liue Oake trees, Almond trees, whereof ſome wee ſaw beare bloſſmes when wee were there: alſo it beareth Broome of a great height, and ſuch as yeeldeth a prettie kinde of ſent: the next thing of remarke that preſented it ſelfe vnto vs, immediately before wee entered the Pallace, was a certaine heape of ſtones vpon the top of a Mount neere to the foote of the Caſtle, and diſperſed about the ſides of the ſame Mount: theſe are free ſtones, many whereof preſented a blackiſh hewe, and were cunningly ſquared out, as our aſhler ſtones of *England* for building. I neuer ſaw fairer ſtones in my life to adorne the frontiſpice of any Pallace then theſe were, and being ſo neere vnto the Pallace, I am perſwaded they are the ruines of ſome part thereof.

Hauing now beheld theſe foreſaid ſquare ſtones, we approached neere to the foot of the Pallace which I thinke was by the ancient Poets both *Greeke* and *Latine* called *Pergamum*, by which word, whether they vnderſtood the principall Caſtle of the Citie, or the Palace wherein the ancient Kings kept their Court, I cannot certainly affirme. The whole Frontiſpice conſiſted of a moſt beautiful white ſtone, cut ſquare like our Azure ſtones in *England*, the fairſt for the breadth, length, and thickneſſe that euer I ſaw; though now through Antiquitie of time the beautifull grace of the ſtone is ſomewhat diminiſhed. The whole front of the Palace ſauing a little at the top conſiſteth of ſuch ſquare ſtones. Euery ſtone hath in the middle part of the front thereof a certaine little hole, which to what end it ſerued I know not. This front for a piece of plaine ſtone Worke doth yeeld the faireſt ſhew that euer I ſaw in any Palace in my life. And though I thinke it is as ancient as the Citie of *Troy*, yet to ſtrangers that ſaile vpon the Channell neere at hand it preſenteth ſuch a faire white ſhew, that the firſt time I looked vpon it without the helpe of an Opticke Glaſſe, I thought it had beene ſome new Building raiſed within theſe few yeeres.

The front is beautified with three Arches, whereof that in the rundle (which I thinke ſerued for a Gate) is farre the faireſt, the other two ſtanding in the ſame row, each on each ſide of the middle Arch, are by halfe leſſer then that in the middle, which for height and breadth is by many degrees, the moſt magnificent that euer I ſaw, fairer not only then the goodlieſt Palace Gate that euer preſented it ſelfe to mine eyes till then, but alſo then the greateſt Gate of any Church that euer I beheld, which doth argue the incomparable magnificence of the Palace, when it flouriſhed in his glory. It is ſome fortie Geometricall foote broad, and ſixe and thirtie foot high, but from the very top of the Frontiſpice from the ground, I take it to bee eightie foot high, for I tooke the Altitude and Latitude of it by a Mathematicall Inſtrument. Now in that I call it a Gate, you muſt conceiue (I meane) not the Inſtrument of a Gate which ſerueth to ſhut and open (for there remaines not the leaſt ſtep of any ſuch thing) but a voide and open ſpace which (as it is credible) was once furniſhed with a ſtately Gate, which Gate now it is probable, conſiſted of two leaues. Neither of thoſe leaues if it were ſtrengthened with great barres of Iron and Nailes correſpondent to the proportion of ſuch a Gate (as goodly Gates are now adayes) I beleeue could hardly bee opened or ſhut without the maine ſtrength of ten exceeding ſtrong men. The moſt entire and ſolid piece of Worke, that I ſaw ſtanding amongſt all the ruines of *Troy*, was this front of the Palace, which ſtandeth ſo perfectly, that I could not perceiue the leaſt blemiſh or cracke in the whole Frontiſpiece ſauing in the vpper part thereof, about the top which conſiſteth of Bricke, and is built in a bending forme. Beſides, there is one little defect more for certaine ſtones of white Marble, which are pretily contriued in a row aboue the top of the Gate, and curiouſly wrought, are ſomewhat broken. At the corners of the middle Arch there are two pieces of white Marble very exquiſitely carued with curious Borders and Workes expreſſed therein, the like alſo is in the further corner of the wall of this ſtone, from the which I brake of certaine ſtones to carrie with mee into my Countrey, and to reſerue them in my ſafe cuſtodie for memorable Antiquities while I liue at the top of the middle Arch, there are two prettie holes in which Bees doe breed honey at a certaine ſeaſon of the yeere, as a certaine *Turke* that ſhewed vs theſe Antiquities did inforce vs. Halfe of the middle Arch is now ſtopped vp with the like kinde of great ſtones as are compacted into the Frontiſpice: and in the other halfe which is partly open, there remaines diuers confuſed heapes of the like ſtones. It happened that when wee had throughly ſatiated our eyes, with contemplation of theſe ancient ruines, the Chiefetaine of the company, a ſworne Brother of mine, whom I haue often named before in this my Booke.

Maſter *Coryats* Knighthood.

Maſter *Robert Rugga* obſeruing that I had taken paines for ſome few houres in ſearching out the moſt notabe Antiquities of this the worthieſt part of *Troy* to yeeld mee ſome kinde of guerdon or renumeration for my paines, in a merrie humour drew his Sword out of his Scabberd, and aſcending to one of thoſe great ſtones that lye in the open part of this middle Gate Knighted mee, that kneeled vpon another ſtone on my right knee, by the name of the firſt Engliſh Knight of *Troy*, and at the Knighting of mee, pronounced thoſe wittie Verſes *ex tempore*.

Coryate *no more, but now a Knight of* Troy,
Odcombe *no more, but henceforth* Englands *Ioy*.
Braue Brute *of our beſt* Engliſh *wits commended*,
True Troiane *from Æneas race deſcended*.
Riſe top of wit, the honour of our Nation,
And to old Ilium *make a new Oration*.

Two poore Turkes that ſtood but a little way from vs when hee drew his naked Sword, thought verily hee meant to haue cut off my head for ſome notorious villany that I had perpetrated, Thoſe Verſes I anſwered *ex tempore*, alſo our Muſketeeres diſcharged two volleyes of ſhot for ioy of my Knighthood.

His Verſes.

Loe heere with proſtrate knee I doe embrace
The gallant title of a Troiane *Knight*.

In Priams *Court which time ſhall ner'e deface;*
A grace vnknowne to any Brittiſh *Wight.*
This noble Knighthood ſhall Fames Trumpe reſound,
To Odcombes *honour maugre Enuie fell,*
O're famous Albion *throughout that Iland round,*
Till that my mournfull friends ſhall ring my knell.

Withall I pronounced this extemporall Oration ſtanding vpon a high ſtone at the entrance of the great Gate, calling my Countrimen my *Commilitones*, becauſe I was at that time their Captaine and Leader next to the Chiefetaine. By *Commilitones*, I vnderſtand fellow Souldiers, which terme *Liuie* doth often vſe in his feigned Orations, that hee bringeth Captaines in ſpeaking to their Souldiers.

Maſter CORIATS *Oration.* Purus, putus CORIATVS.
Quinteſſence of CORIAT.

MY worthy Commilitones, that which in the whole race of my life heretofore I neither wiſhed nor hoped for, much leſſe expected, loe now by the decree and ordinance of the Fates hath moſt fortunately hapned vnto mee. I am arriued (with the reſt of my deere Countrimen) after ſo many bitter ſtormes, and cruell conflicts of the winds, in the moſt renowmed place of the whole World (only Gods ſacred Citie of Ieruſalem *excepted) ancient* Troy, *old decayed* Ilium, *the Ladie or rather Queene of all* Aſia; *yea the principall and moſt noble part thereof, is the moſt Noble place which our* Brittiſh *feete doe now tread vpon. Me thinkes, we being conducted hither by our good Genius haue euen aſpired to the eminent degree of happineſſe which thouſands of our Countrimen that haue paſſed alongſt this Coaſt, being carried away with a proſperous gale of wind haue wiſhed to attaine vnto, but haue beene fruſtrated of opportunity to enioy theſe noble ruines that you here ſee haue had the attractiue vertue like the Adamant or Loadſtone to draw hither ſome of the moſt famous perſons of the World to contemplate the ſame. Hither came the greateſt and moſt victorious Monarch that euer liued* Alexander *the Great who hauing erected an Altar to the honour of* Achilles *from whoſe ſtocke he was lineally deſcended by his Mother* Olympias, *to the end to offer Sacrifice vpon it to his Ghoſt hard by his Tombe, which to this day remaines, hee pronounced him happie, for that after his death he had gotten ſo Noble a Poet as* Homer *to emblaſon and celebrate his inuincible courage. Hither came the Learned Emperour* Adrian; *Our Emperour* Septimius Seuerus *after he had deſtroyed* Byzantium, *his Sonne and Succeſſour in the Empire* Antonius Baſſianus Caracalla *with many thouſand worthy Peeres (I dare confidently affirme) that from time to time to come hither to ſuruey theſe (that I may ſpeake with the Prince of Latine Poets)*

——*Campos vbi Troia fuit.*

behold (my louing Commilitones) that lamentable rubbiſh of ſtones which hath beene honoured by the moſt elegant and ſingular Poets that euer handled Quill. This ruinous Palace which you ſee heere was the place without all queſtion of the Royall Court of the moſt ancient Troiane *Kings (as by the magnificence of theſe Arches, goodly ſquared ſtones and other remarkeable ſteps of venerable antiquitie is very infallibly to be gathered) namely King* Ilns, *whom I take to be the firſt Founder thereof,* Laomedon *and his vnfortunate Sonne* Priamus *the laſt* Troiane *King. There you ſee thoſe loftie and ſtately walls, which though they were for thouſands of yeeres ſince ſubuerted firſt by* Hercules, *and afterward by the hoſtile force of the warlike* Græcians: *yet you ſee the foundations thereof were not rooted vp from the ground, but that to this day moſt notable ruines thereof (obſerue I pray you with an exact and accurate view the thickneſſe, the height of them, the goodlineſſe of the ſquared ſtones) doe preſent themſelues as wofull ſpectacles to all ſtrangers, and are obiects of ſympathy and commiſeration to the moſt Adamantine heart in the World: there you may ſee decayed Caſtles and Fortifications: there alſo in another place ſubterranean Crypts and Vaults, which I beleeue, ſerued partly for Granaries and Magazines of Corne in the time of the decennall ſiege of the Citie, and partly to containe Ciſternes of water for the publike vſe of the Citizens. Beneath alſo you may ſee a great multitude of broken Marble Pillars ſtanding vpon the ground, and diſperſed ouer many parts of the old Citie. Caſt your eyes againe vpon ſome other parts, where you may behold greene Wheate growing amidſt the old fragments of ſtones, and then remember the notable ſpeech of the Poet* Ouid, Iam ſeges eſt vbi Troia fuit, &c. *by all theſe pitifull* rudera, *I find that memorable ſentence of the* Greeke *Poet* Heſiod *to be verified.*

——τὰ δ᾽ ὑπέρτερα νέρτερα θῆκε
Ζεὺς ὑψιϐρεμέτης.

That is, Thunder thumping Ioue *can make the loftieſt matters the moſt low and deſpicable? Alas (my Commilitones) can you behold theſe things with irrelenting and dry eyes; let mee tell you as the wandering Prince of Troy Noble* Æneas *told the* Punicke *Queene* Dido *in his Harangue vnto her concerning the deſtruction of this Citie*

——*Quis talia fando*
Myrmidonum, Dolopumue aut duri miles Vlyſſes,
Temperet à lachrymis?

Riſum teneatis amici?

Certainly, the conſideration of this grieuous deſolation may iuſtly draw both ſorrow from the hearts and teares from the eyes of all ſuch as are endued with a true inſtinct of humanitie, for what more Tragicall example can you find in the whole Vniuerſe of the inconſtancie and mutabilitie of fortune then in this quondam *gallant Citie? it flouriſhed once in as great glorie as any Citie vpon the Earth did in her time, and her glorie was vntainted and vnſtained for the ſpace of three hundred yeeres wanting one, being gouerned by ſix potent Kings, the firſt of which being* Dardanus, *reigned ſixe and thirty yeeres,* Ericthonius, *ſeuentie fiue;* Tros, *ſixtie;* Ilus *a great amplifier and enlarger of the City* 55. Laomedon *ſixe and thirtie.* Priamus *the laſt Prince fortie: in all which time Fortune ſhined as merrily vpon her as vpon any other Citie then extant in the World, ſauing for the ten yeeres of* Priamus, *in which it was beſieged by the* Greekes. *But at laſt after the reuolution and period of that ten yeeres ſiege, it ſuffered ſuch a rufull deuaſtation by the meanes of that fatall Horſe of armed men, that was conueyed within the walls of the Citie, the mercileſſe rage of the fire that was ſcattered euery where by the hoſtile hand, and carried to and fro by the wings of the wind, ſpoiling and depopulating all it met with all, that after that time neuer was there found any man that would reedifie any part thereof. This happened* 1183. *yeeres before the Incarnation of Chriſt, and* 430. *yeeres before the founding of* Rome *by* Romulus, *and in the time that* Iephta *iudged* Iſrael. *The like elſewhere hath happened to many other ancient and noble Cities that now lie buried in their owne ruines: as to* Niniuie, Babylon, Tyrus, Carthage, Sangunton, *and* Numantia *in* Spaine; Athens, Thebes, Lacedemon *and* Corinth *in* Greece; Ptolemais *now called* Acon *in* Syria, *and diuers other notable Cities; none of which I beleeue doe yeeld thoſe ſtately ruines that you now behold in this part of the* Troiane *Territorie.*

You may alſo obſerue as in a cleere Looking-glaſſe one of the moſt pregnant examples of Luxurie, that euer was in the World in theſe confuſed heapes of ſtones, that lie before your eyes. For Adulterie was the principall cauſe of the ruines of this Citie, which is well knowne to all thoſe that haue a ſuperficiall skill in Hiſtorie, by the remembrance whereof I will now take occaſion to wiſh one charitable wiſh to the Metropolitane Citie of mine owne Countrie, and with the ſame as with an Epilogue conclude my ſpeech, that as Luxurie deſtroyed this Citie of old Troy, *to which moſt ardent petitions vpon my proſtrate knee, I beſeech the great* Iehoua, *which is the rewarder of Chaſtitie, and ſeuere puniſher of Incontience, to auert the puniſhment from our new* Troy, *(for indeed,* London *was in former times called* Troynouant) *which I thinke is as much polluted and contaminated with extrauagant luſts, as euer was this old Troy.*

Fœlix quem faciunt aliena pericula cautum.

Directly beyond this foreſaid middle gate as you goe forward into the inward part of the Palace, there ſtandeth another ſtately Arch, which (I thinke in former times was garniſhed with a Gate alſo: this Arch is almoſt as large as the greateſt at comming into the Palace, likewiſe on each ſide of them both on the right hand and left hand, as you goe betwixt the middle Arch at the entrance of the Palace, and the oppoſite Arch which I haue laſt mentioned, there is another ſtately Arch which, I thinke, ſerued for an entrance into the ſame of the principall parts of the Palace. After this we ſaw another part of the Palace, which is very worthy the mention, tenne ſtately Arches ſtanding in a row ioyntly together. Theſe ſtand intire without any diminution or impayring, euen on the left hand of the Palace, and make a beautifull ſhew. Theſe are fourteene foot high, and ten foot and a halfe thicke, and are built with the like hard ſtone as the wals of the Citie. There are three Arches more aboue the ſame, halfe buried in the ground. Then at the very corners aboue the laſt of theſe three Arches there ſtandeth the ruine of another moſt magnificent Arch raiſed to a very loftie height, but broken about the top, at which Arch there beganne the South wall of the Palace, betwixt that goodly Arch and another iuſt correſpondent to the ſame in ſymmetrie of workmanſhip. There are ſixe more of a leſſer quantitie, but much more ruined then the ten intire Arches that I haue alreadie mentioned. Againe there ranne on in the ſame *ſeries* of building betwixt the middle great arch, and another of the ſame quantitie, that ſtandeth at the farther corner, ſixe Arches more like the former, ſo that in that row there are twelue Arches, and three more of a very ſumptuous and goodly Architecture, which when they all ſtood intire beautified with their ſeuerall ornaments which are now aboliſhed, preſented to the beholder, without all doubt, a moſt ſtately ſhew. Againe, on the right hand of the Palace, but a little diſtant from the ſame, there remayneth the ruine of a very ancient Building, which wee coniectured to haue beene ſome Temple dedicated to the Ethnike Gods. From the Palace wee were conducted by our *Turkiſh* guides, to another old ruined Building ſome quarter of a mile off; very little whereof doth appeare aboue the ground, but if you deſcend into certaine Vaults vnder the ground, you may obſerue many memorable ruines. Diuers ſtately Arches ſtanding intirely, wonderfull thicke wals, arched roofes made by Geometricall worke, as (I ſuppoſe) without any Iron or Timber. The *Turkes* told vs that this was once a paſſing faire Palace, the other parts of the Building being cleane defaced and demoliſhed, ſo that not ſo much as any little ruines thereof are left, the ſtones, Marble Pillers and other ornaments beeing carried away into other Countries. For diuers of theſe *Troiane* ruines haue beene transferred to many of the Neighbour Countries to ſerue for their publike and priuate Buildings, as to *Conſtantinople, Lemnos, Leſbos, Natolia, Syo,* and diuers other parts. Yea the *Turkes* from ſome part or other of the *Troiane* Territories doe daily carry away ſtones in their Gallies. Moreouer, they told vs that this Palace ſerued for the *Troian* Queene to inhabite and keepe her Court in. Heere at this ruine they ſhewed vs a certaine Vault vnder the ground, wherein there was found great Treaſure within theſe few yeeres, by certaine men that ſearched it out very diligently with Candles and Torches in their hands, and the ſame Treaſure was put into the Coffers of the preſent Great *Turke* that liueth now, *Sultan Achmet*.

Hauing ſeene all theſe things, wee went towards the Sea-ſide to take Boat and to goe backe to our Ship, but betwixt the Palace and the Ship we obſerued theſe three things worthy the relation; firſt a ſtately Arch ſtanding alone by it ſelfe, which heretofore ſerued for a Spring or Fountaine, but I could not ſee the leaſt drop of water about the Arch, for the Spring is vtterly dried vp, onely there is a Well neere to the ſame. Secondly, the ruines of a Wall that runneth vp into the Southerne part of the land, which is of ſuch a maruellous thickneſſe that vnto moſt of the readers it will ſeeme perhaps incredible. For it was at the leaſt thirtie Geometricall foot thicke, for I meaſured it very exactly. The ſtones of which it was built were rough and hard, but a little further vp in the Countrey we obſerued ſome other part of the ſame Wall to ſtand more intirely, and to be built with ſuch goodly ſquare Aſhler ſtone as is in the great wall before mentioned. Thirdly, a ruined old Caſtle or Fortification erected vpon a Mount, a Fort of great ſtrength and beautie in ancient times: now it is onely a Shepheards habitation. We perceiuing that it was Inhabited by ſome people went into it, hoping to haue bought ſome Wine for the refreſhing of our ſelues.

But when wee entred the ſame, in ſtead of people wee found onely the excrements of Cattell, and a place where ſome Shepheard or Heardſman had repoſed himſelfe. Alſo wee obſerued a very miſerable rubbiſh of Stones that were diſſipated and ſcattered ouer the face of the whole ground euery where within and without the Walles, after that I went to a plot of arable Ground, where I ſaw a Plough-man hold the Plough, and my ſelfe and one Maſter *Francis Flyer* did the like one after another, that if wee liue to be Old men we may ſay in our old age, we had once holden the Plough in the *Troiane* Territorie, eſpecially in that part we ſaw the Citie ſtood. After this we ſaw Mount *Ida*, being by my eſtimation ſome two miles diſtant from that place, but we had not the opportunitie to goe ſo neere to it as to view it exactly. I wonder that the Epithets of *Nemoroſa* ſhould be giuen to it by the Poets, for I could perceiue no Tree at all growing about it, and doubt whether any grew vpon it in former times, by reaſon of the rockie and ſtonie matter it conſiſteth of, wee onely diſcerned the loftie toppe of it called by the antient Poets, both *Gargarus* and *Dyndimia*, vpon which *Cybiles* Prieſts were called *Idæi. Dactyli, Galli*, and *Curetes*, did celebrate their Sacrifices in honour of her, being the Mother of the *Gods*. I vnderſtand that ſtore of Turpentine doth grow vpon the Hill and the ſides of it.

Theſe notable things that I haue ſeen in *Troy* are ſo worthy the obſeruation, that I would not for fiue hundred pounds but I had ſeene them, and had I not ſeene them now, I thinke I ſhould haue taken a journey out of *England* of purpoſe to ſee the ſame. Therefore let me aduiſe all my Country-men that meane to trauell into the world for obſeruation, to ſee this famous place in their Trauels, as being farre the moſt worthieſt of all the ruined places in the world that are not Inhabited.

At laſt when wee came to the ſhoare ſide to enter our Boat before wee left the land, we aſcended a little Mount ſcituate hard by the Sea, which, it is likely to haue beene made by the Art of man and not by Nature, and that in the time of the tenne yeares Warres betwixt the *Grecians* and *Troianes*. Another artificiall Mount of the ſame kind I obſerued beyond that alſo. By whom (whether by the *Grecians* or by the *Troianes*) and to what end they were raiſed, I doe not know. Onely I coniecture they were made by the *Troianes*, to the end that from the ſame they might looke ouer the Walls, which I thinke were built alongſt the Sea-coaſt, and ſo by Darts, Slings, Stones, Arrowes, and ſuch other war-like Inſtruments to annoy the *Greekes* riding at Anchor neere to the ſhoare.

Beſides the fruitfull Valley that I haue mentioned, which lyeth at the backſide of the Promontorie *Sygeum*, through which runneth the Riuer *Simois*, there is another moſt fertile and delicious Valley, that lyeth by the Sea-ſide oppoſite to *Tenedos*, which I thinke is as pleaſant and fat a Valley as any in the world, being extended at the leaſt a dozen miles in length alongſt the Sea-coaſt, and ſome ten miles as I coniecture in bredth, the ground being as fruitfull to produce all manner of Commodites as any plot of ground vnder the Sunne, but by reaſon that the Inhabitants of the Countrey are oftentimes infeſted by Pirats and men of Warre, which take away from them what they liſt, they cannot find any ſecure place of habitation in all that tract: by meanes whereof it commeth to paſſe, that there are few dwelling Houſes there, and ſo conſequently the Coaſt is more vntilled and vnmannured then otherwiſe it would bee. Notwithſtanding there are diuers goodly plots of Corne, onely Wheat to be ſeene in ſundry parts of the Valley neere to the Sea-ſide, but the other parts of the Valley further in the Countrey ſeeme vnto thoſe that behold it a farre off vpon the Sea, to bee couered wholly with Wood, which conſiſteth eſpecially of liue Oake-trees. By a liue Oake-tree, I meane a ſtrange kind of Oake which groweth

Bellonius l.2.c.6 Deſcribing the *Troian* ruines, ſaith that *Simois* and *Xanthus* haue not water enough in Winter for a gooſe to ſwim, and in Summer are quite drie. He mentioneth Baths &c.

Liue Oake-tree.

groweth in diuers parts of *Aſia* as well as heere, that differeth much from our *Engliſh* Oake, the body or trunke of it is much leſſer then of our Forreſt Oakes, that are but of an ordinarie ſize, alſo they are much lower then ours. As for the wood of this Tree it ſeemeth to be of an inpenetrable hardneſſe, ſuch as no Axe can cleaue or deuide a ſunder without a great deale of difficultie when it is dry, but being greene it is eaſily hewed downe. It beareth a kind of Fruit or Acorne, ſomewhat differing from ours, which is called *Valania,* which ſerueth for diuers vſes. For beſides that, it feedeth and fatneth Hogges making the fleſh eate paſſing ſweetly, they tanne their Leather with it, moreouer moſt of the *Turkiſh* Ships are made of this Wood, but it lyeth a long time in the water before they cleaue it and worke it for the Ship timber.

But me thinkes I heare ſome Troian *complaine of another tedious ten-yeeres Siege: I will therefore abruptly breake off the reſt, with his comming to* Conſtantinople, *Entertainment there, his Oration to the Lord Ambaſſadour, Sir* Paul Pinder, *and manifold kindneſſes from him, and other* Conſtantinopolitan Engliſh: *I will ſuddenly bring you in vpon him in a* Franciſcan *Frierie, beholding a Superſtitious Tragedie, which you ſhall heare from himſelfe, with other Relations of that Citie.*

Maſter Coryats Conſtantinopolitan *Obſeruations abridged.*

The firſt of Aprill being Thurſday, and the day immediatly before Good-friday, I with diuers of my Countrimen went about midnight to the Monaſtery of the *Franciſcan* Friers, where within a little after I came thither, I obſerued a very rigorous and auſtere kind of Diſcipline, whereof indeed I had often heard before that time, but neuer ſaw till then. Iuſt about the point of Midnight a little after Maſſe was begun, certaine fellowes proſtrating themſelues in the middle of the Quire of the Church, directly before the high Altar, Whipped themſelues verie cruelly, and continued in the mercileſſe puniſhment of themſelues at the leaſt an houre and a halfe. At the firſt I thought they had beene ſome of the Friers themſelues but therein I erred, for they loue to ſpare their fleſh though it be otherwiſe reported of them. There were of thoſe ſome foure or fiue and were indeed certaine Galley Slaues, that in lieu of the puniſhment which they did vndergoe for other men, that againſt Eaſter had confeſſed their ſinnes, and were enioyned a certaine for their offences, were to be releaſed from the Gallies. This I vnderſtand to bee the Cuſtome euery yeere, that the richer ſort of people hauing confeſſed their ſinnes to the Prieſt, and thereupon required to performe ſuch a Penance, doe procure theſe kind of Slaues vpon condition of Libertie to vndertake this puniſhment for them. The poore Villaines did endure ſuch bitter chaſtiſement which they inflicted vpon themſelues, that I could ſcarſe behold them with drie eyes: their Faces were couered with Canuaſſe vayles ſo that no man could perceiue any of them, and all the middle part of their backe was naked which they laſhed with certaine Napkins, at the ends whereof were Sitters, and againe at the end of thoſe Sitters were incloſed certaine litle ſharp peeces of Iron, made like the ſtraight part of the rowell of a Spurre, which at the very firſt blow that it layd vpon the ſkinne did eaſily draw blood. They kept a certaine order in laying on their blowes, now on the right ſhoulder, & after ouer the left, in the ſpace of a quarter of an houre, I ſaw one of them that dealt ſomwhat roughly with himſelfe by redoubling his blowes a little faſter then the reſt, did fetch off all the skin from the middle part of his backe, which was a very dolefull and tragicall Spectacle, and when hee had very bitterly whipped himſelfe, there came a certaine fellow with a Cloth in his hand ſteeped in Vineger, with which he wiped away the blood that it ſhould not rankle. After which the Slaue continued whipping of himſelfe after a very terrible and cruell manner, but moſt of the reſt fauoured themſelues much more then this man did. Amongſt diuers others Gentlemen of qualitie that came thither to behold this ſpectacle, the *French* Ambaſſadour preſented himſelfe with great Deuotion. This ſeuere Diſcipline being now ended, one of the Friers aſcended the Pulpit and made a Sermon in the *Italian* Tongue concerning the Paſſion of *Chriſt.*

Self-whipping. *Pœnitentia pœnitenda.* Herein we will allow the *Popiſh* Doctrine of merit. But theſe hypocrites which will doe Penance by others muſt goe to Heauen by *proxie* too.

The Tueſday in the Eaſter weeke my Lord went to the Captaine *Baſhawes,* and my ſelfe attended vpon him. At his returne from the *Baſhawes* Palace, his Lordſhip eſpying a certaine *Turkiſh* Fortune-teller called *Rama,* Fiſhing vnder the wall of the *Seraglio* neere to a holy Well, the water whereof is good (He was Fortune-teller to the *Grand Signior* himſelfe) one that was a kinſman of *Mahomets,* for hee ware a Turbet of a very deepe green die. Vnto him my Lord ſent me with Maſter *Edward Connock* his Secretary and one of his Druggermen, to the end he ſhould tell me my Fortune, whereupon he deliuered vnto me two Dice, and willed them to caſt them vpon a certaine ſmooth greene Stone that lay before him, which when I had done, hee wrote with his Pen certaine *Turkiſh* Characters vpon the ſame ſtone, by vertue whereof he Prognoſticated my Fortune and preſaged to this effect, as the Druggerman interpreted his ſpeech, *viz.* That I was a man deſirous to Trauell into remote Regions, that according to my deſire I ſhould trauell farre, and ſhould be in danger for my Religion ſake, and ſhould alſo eſcape that danger, after that I ſhould come to a great Citie (perhaps he meant *London*) where many would flocke

Maſter *Coryats* Fortune: but it fortuned to proue a lie: the more the pitie, not for *Odcombes* ſake ſo much and the *Syrenaicall* crue, as for the curious diligence of many his obſeruations, which might to the wiſeſt haue proued profitable.

about me to heare me Diſcourſe of thoſe things that I had ſeene and done in my Trauels. At laſt Maſter Secretary gaue him certaine Aſpers for a gratuitie: hee ſaid alſo that I ſhould write a Booke of my Trauels, and publiſh it to the benefit of my Countrymen, and many thouſands beſides.

Daruiſes, a kind of *Turkiſh* Friers.

There is a Colledge of *Turkiſh* Monkes in *Galata*, that are called *Daruiſes*, neere to one of their publike Buriall places, who euery Tueſday and Friday (which is the *Turkiſh* Sabbath) doe performe the ſtrangeſt exerciſe of Deuotion that euer I ſaw or heard of. It was my chance to ſee it the ninth of Aprill, with ſome other *Engliſh*-men that went thither to obſerue the ſame, and therefore I will write a little of it according to mine owne experience. About halfe an houre after twelue of the clocke the ſame day, I entred a prettie faire roome, to the which I paſſed through an outward Court, which roome was before almoſt full of *Turkes* that came thither to ſerue God in their ſuperſtitious kind, and had put off their Shooes (according to their wonted cuſtome) and placed them vpon Shelfes. Some part of the walls of this roome were in the inſide decked with Inſcriptions and Poeſies written in the *Turkiſh* language, one directly ouer the Interpreter or Expounder of the Law, and others heere and there, all tending to Religion. The middle part of the roome which is formed out ſquare, is voyd, and reſerued onely for the Religious men to ſit in; but all the foure parts round about ſerued for the Spectators to behold that which I will now expreſſe, which Spectators were as well *Chriſtians* as *Turkes*. For hither the *Turkes* will ſuffer the *Chriſtians* to haue acceſſe, though not to their *Moſquies*. There are other inner roomes alſo ſomewhat neere this where Women ſate apart by themſelues, with their Maskes before their Faces. A little after I came into the roome the *Daruiſes* repayred into the middle voyd ſpace, ſitting Croſſe-legged, bending their Bodies lowe towards the floore for Religion ſake, euen almoſt flat vpon their Faces, and that by murmuring out certaine Religious tearmes: the whole companie of them were about two and fiftie. Their habits differing much from the other *Turkes*, firſt the couering of their Head was of a differing ſort from the other, for they weare certaine gray Felts made in a forme not vnlike the blockes of Hats that we vſe in *England*, ſome whereof about the lower end are couered with a little white Shaſh, likewiſe the Cloake or vpper Veſt of moſt of them was exceedingly patched, and mended with a great multitude of ſeuerall peeces, to which torne Gowne I thinke they attribute matter of Holineſſe.

Faſhion of their Habite.

Mahumetan Holies.

Deruiſes ſtrange turnings.

The whole company of them being now ſetled in their places, and holding their *Turkiſh* manuſcript Bookes in their hands, a certaine Singing-man ſitting a part in an vpper roome began to ſing certaine Hymnes, but with the moſt vnpleaſant and harſh notes that euer I heard, exceedingly differing from our *Chriſtian* Church ſinging, for the yelling and diſorderly ſqueaking of them did euen grate mine eares. Whenſoeuer hee pronounced the Name of *Mahomet*, all of them did caſt downe their Heads to their knees. After hee had done, the Interpreter of the Law aſcended into a Chaire, and read a certaine *Turkiſh* Booke for ſome halfe houre to the Aſſembly, which contayned the *Mahometane* Doctrine, but when hee named him, they fell proſtrate vpon their Faces and kiſſed the ground. Almoſt a quarter of an houre before he had done, three Pipers ſitting in the roome with the Singer, began to play vpon certaine long Pipes not vnlike Tabors, which yeelded a very ridiculous and fooliſh Muſicke, and continued ſo very neere a quarter of an houre after the Clergie man had ended his Lecture: and with them there played another, that ſtrucke with his hands a ſtrange kind of Inſtrument made of Mettall, in the forme of a kind of Baſon. Hauing played very neere a quarter of an houre, vpon a ſodaine they ſounded much louder then ordinarie, whereupon ſome fiue and twentie of the two and fiftie *Daruiſes*, ſuddainly roſe vp bare legged and bare-footed, and caſting aſide their vpper Garment ſome of them hauing their their breſts all vncouered, they began by little and little to turne about the Interpreter of the Law turning gently in the middeſt of them all, afterward they redoubled their force and turned with ſuch incredible ſwiftneſſe, that I could not chuſe but admire it. Amongſt the reſt, there was one little Boy of ſome twelue yeeres of age, that turning in a corner of the roome ſtrucke no ſmall admiration in all the Spectators that were Strangers. This turning they kept for the ſpace of one whole houre at the leaſt: during which time, ſometimes they turned exceeding ſwiftly, ſometimes very gently. After they had halfe done, the Singer in the vpper roome began to ſing againe, at the pronunciation of ſome of whoſe words, the *Daruiſes* ſodainly mumbled out certaine ſtrange tearmes, with a moſt hideous kind of murmuring that did in a manner terrifie and aſtoniſh vs that were meere ſtrangers to theſe Ceremonies. This they did three or foure ſeuerall times with an acclamation of all the *Turks* that ſtood by. The forme of their Dauncing is as ſtrange as the continuance of their ſwiftneſſe, for ſometimes they ſtretch out their Armes as farre as they can in length, ſometimes they contract them in a leſſer compaſſe, ſometimes they hold them about their Heads, ſometimes againe they performe certaine merry geſtures, as if they were drawing a Bow and ſhooting forth an Arrow. Likewiſe ſome of them did continue turning during the whole time in one and the ſelfe ſame place, and others more forward from one corner to another. This exerciſe now driuing to an end, one of the *Daruiſes* beginneth ſome Prayer in *Arabicke*, and continually turning about with the reſt of the Company, pronounceth it with a very audible voyce, and his Prayer being ended there is an vpſhot of this ridiculous and Ethnike deuotion for this time, after it had continued almoſt an houre and a halfe. The violence of their turning is ſo great, that I haue heard ſome of them haue fallen downe dead in the place, through the extremitie of their ſwift Circumgyration, and whoſoeuer hee is that doth ſo, is eſteemed for a Saint. Theſe Feaſts are like thoſe *Trietericall Orgia* that were performed by the furious *Myrmalores* the Prieſts of *Bacchus*, to the honour of their drunken God, vpon the Mountaines of *Citheron* in *Bœotia*.

Theſe *Daruiſes* though they are Religious men haue no lands to maintaine them as the *Chriſtian* Monaſteries haue, but a certaine ſtipend payed them euery day, partly by the *Grand Signior*, and partly by certaine *Baſhawes*, and it is eſteemed for ſo Holy an order, that diuers *Baſhawes* haue renounced their Dignitie and pompe of the world, and entred themſelues into this Order for the better ſaluation of their ſoules. And at this day the *Grand Signior* hath a Brother of this Societie that liueth in the *Seraglia*, whom he hath often intended to put to Death, according to the old principle of State that hath beene theſe many yeares obſerued amongſt the *Turkiſh* Emperours, but hee hath hapned to fall into ſome bitter Diſeaſe whenſoeuer he hath thought vpon any ſuch matter, which is the reaſon that he yet ſuffereth him to liue.

Muſtapha, ſince this, twice Emperour, and thrice Religious or *Daruiſe*.

Great Fire.

The twentieth of Aprill, there began a Fire in *Conſtantinople* about midnight, which was like to haue done much hurt, if it had not beene preuented by the care and induſtrie of the Captaine *Baſhaw*. For hee came thither a little after it began with a great multitude of men to repreſſe the furie of the flame as much as in them lay. Hee was ſo furious at that time, that with a certaine war-like Inſtrument called in the *Turkiſh* Tongue a *Capooch*, which is ſomewhat like a Mace, he ſtrucke a *Ianizarie* that he ſaw rifling of a Houſe, ſo fiercely vpon the head, that immediatly he fell downe dead in the place: and had done the like to ſome other *Ianizaries* that were the adherents of the other, in his enterpriſe of ranſacking other mens goods, if they had not ſodainly eſcaped by flight. For indeed it doth happen that *Ianizaries* doe of purpoſe ſet Houſes on fire, euen to the great endangering of the Citie for prey and ſpoyle ſake, eſpecially the houſes of *Iewes*. For which cauſe the *Iewes* within theſe few yeares, haue both made their Houſes ſtronger then they were wont to be, and alſo haue made Vaults vnder their houſes, into the which they may conueigh their Goods, whenſoeuer there chanceth any ſodaine Fire. Art the time of this Fire there came the *Buſtan* which is a great man of the *Grand Signiors*, with two thouſand men out of the *Seraglio*, for the helping of the *Baſhaw*. For indeed it behoued the *Baſhaw* to looke to the maine chance for the quenching of the Fire, in the time of the *Grand Signiors* abſence, leaſt if there ſhould haue beene any great hurt done, perhaps he might haue loſt his Head after the Kings returne to the Citie, but the hurt was not ſo great as it was feared to haue beene, for there were not aboue fiftie Houſes burnt. It is the Cuſtome that whenſoeuer any Fire riſeth in the Citie, to Hang vp him in whoſe Houſe it beginneth, as now a Cooke in whoſe houſe it began was Hanged preſently after the Fire ceaſed. The like kinde of Fires and much more furious haue beene often ſeene in this Citie, as they are mentioned by the antient Hiſtoriographers, which haue waſted not only the priuate Houſes of the Inhabitants, but alſo Temples, Statues, Pillers and other beautifull Ornaments of the Citie.

The one and twentieth of Aprill about ſixe of the clocke at night, I ſaw the moſt reſplendent and glittering ſhew that euer I did in my life. For the *Turkes* hanged all their *Turkiſh Moſquies* both of *Conſtantinople* and *Galbata* with Lampes; which ſtood in a very decent and comely order round about the circle of their ſlender Towers, where the Prieſt doth vſe to call the people to Prayers at certaine houres limited with a very loude voyce. Some of theſe Towers haue two and ſome three Circles in them, each aboue another, the ſhew at the firſt hanging out of the Lampes ſeemed ſtrange vnto me, that neuer had ſeene the like before; but about Mid-night when it was much darker, then when they were firſt hanged out, they yeelded a paſſing glorious and refulgent Spectacle, for it was my hap to ſee them againe. Aboue all the reſt of the Towers thoſe foure that belong to the Temple of *Solyman* the magnificent, made a moſt incomparable bright ſhew, for two of the foure being adorned with three Circles had three rowes of Lampes hanged out, and the other two with two Circles had two more; the Towers of which Temple made the braueſt ſhew of all the Towers of the whole Citie. Theſe Lampes hanged till foure of the clocke in the Morning, and were then taken downe. The occaſion of the hanging out of them, was becauſe that Night *Mahomet* was borne in the Citie of *Medina* in *Arabia*. Theſe kind of Lampes they hang out at foure times of the yeare beſides; as in the time of *Ramazan*, which is their Lent and laſteth thirtie dayes, during which time, it is not lawfull for any *Turke* to eate or drinke before Night, and then they vſe to recompence their day Abſtinence with their night Gluttonie. Alſo in that ſpace *Ianizaries* commit inſolencies againſt *Chriſtians*, taking money from whomſoeuer they meet by the way. The ſecond beginneth in December and laſteth three dayes, and is called *Hodglar-byram*, &c.

Lampes.

The

[illegible] of the Grand Signior.

The eight and twentieth of April, being Wedneſday, about fiue of the clocke in the morning, my Lord and his Company (whereof my ſelfe was one) went into *Adrinople* ſtreet in *Conſtantinople* neere to the gate of *Adrinople*, to ſee the Grand Signior come into the Citie from *Adrinople*, whether hee went vpon the one and twentieth day of December laſt, the pompe of it was ſo gallant that I neuer ſaw the like in my life; neither doe I thinke that the like hath beene vſed amongſt any Princes of the world ſauing theſe *Muſulmen*, ſince the time of the triumphs of the *Romane* Emperours, when they went to the Capitol, after the conquering of ſome famous Country: the place where hence he came that morning is called *Dowt Baſham*, a place ſtanding by it ſelf in the Countrey ſome three miles from *Conſtantinople*; the people that attended vpon his perſon at that time, were ſaid to amount to the number of 15000. Firſt rode the Subbaſhaw of *Conſtantinople* and *Galata*, with one hundred men on horſebacke, and other ſeruants alſo they had which went a foot, carrying certaine Muskets in their hands. Next followed French Souldiers, a company of fugitiue Rogues, that to get a large pay ſomewhat more then they haue, either in their owne Countrey, or could get in the Low Countries fled to *Conſtantinople* to bee entertained by the Grand Signior, of whom the greateſt part of them doth receiue halfe a Doller a day for their pay: their Collonell rode with ſome twentie of his principall men, and all the reſt to the number of one hundred with Muskets on foot, after them the Officers of the Arſenall a foot, with the chiefe of them a horſebacke, certaine of them carrying a Gallie with a man in it, a verie ſtrange and ridiculous conceit: for indeed euerie one laughed heartily at it; after them came Squibſters, but how many in number I could not vnderſtand; then came a great multitude of Gemiglandes all on foot, whereof one had a feather ſticking in his fleſh, euen in his face ſomewhat neere to his right eye: then a Coach couered with cloth of Gold, which ſerued for the Grand Signiors riding, wherein himſelfe and his Sultana did vſe to ride: then a Delee, that is a foole with a Beares skinne vpon his backe, then Chauſes on horſebacke, with Braſſe and Iron Maces in their hands, which they carried vpon their right ſhoulders, theſe were in number 200. and their ſeruants a foot ſixe hundred, and after them ſeuen Coaches, then came Ianizaries on foot foure thouſand with Muskets; ſome of theſe weare Beares skinnes; and after them other Ianizaries on horſebacke, euerie one hauing a Speare in his hand, with a little Flag in the ſame; after them againe other kind of Ianizaries that weare leather Cappes, on the top of which were great white Oſtriches feathers: then came certaine Horſes driuen by men of purpoſe, that carried water in Leather Bottles for men to drinke in: then certaine Turkiſh Saints with verie long haire and ragged clothes. Next followed a black Elephant, after them Ladies, hundred & twelue on horſebacke, with three hundred men attending on them, and the Muftie: then head Viſiers, being eight or nine of the moſt principall of *Turkie*, with one hundred Chauſes their attendants; then ſqueaking Muſicke both Vocall and Inſtrumentall. The Daruiſes a foot vſing a ridiculous ſhooting and eleuation of their voyce. Then ſome one hundred Pikemen a foot, who beſides their Pikes carried alſo Bowes and Arrowes. Then *Mahomets* kinſmen a horſebacke, with greene Halberts. Then Vice Cadies on horſebacke, then Ladies againe; then nine goodly Horſes of the Kings led by Chiauſes, verie richly adorned with Saddles and Horſe clothes of great price, a meruellous rich Target, being hanged at the Pomell of the Saddle of each Horſe made of maſſie beaten Gold, and garniſhed with varietie of precious Stones, each of theſe Horſes is ſaide to be worth two hundred pound ſterling. Next the Kinges Grey-hounds, being ledde and clothed with couerings of Cloth of Gold: of theſe there were at the leaſt one hundred. Then came Chiauſes on horſebacke, namely twentie to attend the Kings perſon, and had fiftie ſeruants more attending vpon them: then rode one with a Streamer of greene Taffata, wherein was an *Arabian* Inſcription in very great Letters; this is ſaid to haue beene vſed by *Mahomet* himſelfe their Prophet, in his warres with *Coſoroes* King of *Perſia* and others alſo. Neere vnto this Enſigne, was carried another Enſigne (which is the common Standard that they vſe in their warres, as heeretofore the *Romanes* vſed the Eagle) that is the taile of the Horſe faſtened vpon the toppe of a long Staffe. Next went his Archers, called Solackes, with Bowes and Arrowes attired in fine linnen ſhirts that reached to the calfe of their legges and long ſleeues curiouſly wrought with delicate ſeames of Needle Worke. Alſo they had couerings for their head (Hattes I cannot fitly call them) which conſiſted of Siluer fairely guilt, with long feathers, &c. The one and twentieth of May happened a terrible fire: three great fiers had fallen out betwixt the twentieth of April, and the one and twentieth of May.

Graſhoppers.

Graſhoppers ſometimes doe fall ſo thick in *Conſtantinople*, and the Territories about the Citie in the Summer time, and that eſpecially in Iune or Iuly, being brought in with an Eaſterne wind, that a man cannot paſſe in the ſtreets of *Conſtantinople* or *Galata*, but hee ſhall euerie where tread vpon them. Alſo they flie ſo thicke vpon the tops of houſes, that they doe euen couer the tiles: and in Medowes, Paſtures, and vpon Hills, lie in ſuch infinite and innumerable multitudes, that they ſeeme to couer the graſſe, and in the high-wayes horſes that goe tread vpon them and kill them in their iourney; likewiſe vpon trees of all ſorts, Vines, Corne, &c. they fall in ſuch abundance, that ſometimes they annoy and ſpoile great ſtore of Fruit; beſides they are much greater then ours are in the Weſt parts of *Europe*.

Iob-

Butterflies great.

I obſerued in *Conſtantinople* in the moneth of May, certaine Butter-flies as great as Reare-miſe with foure wings, each whereof diſtinguiſhed with a round ſpot made circularly, conſiſting of two colours Purple and Blacke, and two Hornes in their head made in the forme of branches of a Tree; they ſpawne thirtie or fortie Spawnes in a night.

Sodomie.

Cheapneſſe.

All the Turkes and others, that doe ride in *Conſtantinople* or *Galata*, doe couer the backe and buttocks of the Horſe with a faire cloth. The Turkes are exceedingly giuen to Sodomie, and therefore diuers keep prettie boyes to abuſe them by prepoſterous venerie. A Cock and Hen of Pheſants ſold for ſixtie Aſpers, and Partridges for twentie Aſpers a paire. Hawkes called Fawlcons ſo cheape, that a man may buy one young for twentie Aſpers, being bred within fiue or ſixe miles of the Citie.

Fiery Flies.

Cadileskiers.

In the Moneth of May and Iuly, I obſerued euery euening in *Conſtantinople* about ſeuen of the clocke, certaine little Flies flying abroad in the aire, with fiery tailes, which ſeemed to mee the firſt time that I ſaw them, certaine little ſparkes of fire flying to and fro in the aire. Afterward hauing taken one of them and opened his bellie, I found a certaine bright and gliſtering ſparke of fire in his taile, which I neuer ſaw before. Theſe kinde of Flies doe much vſe to flie abroad in the Summer time in *Conſtantinople*, onely in the euening, which a ſtranger that neuer ſaw them before, would take to be true flakes of fire. There are in the Turkiſh Empire two men of great authoritie, like the Lord Chancellors, called *Cadileskeers*, the one of *Romalia*, the other of *Natolia*; hee of *Romalia* hath the authoritie to remoue *Cadys* from their places in *Romalia*, and to ſubſtitute others in their roomes, the like hath he of *Natolia*. Alſo they are to ſit in the *Diuan* with the Viſiers and Baſhawes, to giue their verdict in caſes of Iuſtice; without whoſe opinion and ſentence nothing can be certainely determined.

Cimices.

Courteſie.

The Turkes will not ſuffer theſe three things to be medled withall by a Chriſtian or Iew, *viz.* his Religion, his Women, his Slaue. Thoſe kind of Flies that troubled me in *Italy*, did in the night time as much infect mee in *Conſtantinople*, as being as familiar to *Thrace* as to *Italy*; I meane the *Cimices*, after that being once taken and bruiſed vpon the naile of a man, doth couer the whole naile with bloud and ſtinke. The Turke doth neuer at the ſaluting of his friend at any time of the day, or when hee drinketh to him at dinner or ſupper, put off his Turbant (as wee Chriſtians doe our Hats one to another) but boweth his head and putteth his right hand vpon his breſt, ſo that hee vtterly diſliketh the faſhion that is vſed amongſt vs of putting off our Hattes, therefore when hee wiſheth any ill to his Enemie, he prayeth God to *to ſend him no more reſt then to a Chriſtians Hat.*

Phlebotomie.

Superſtition.

The Turkes, as they ſhaue publikely in the ſtreets, likewiſe they let bloud oftentimes in the ſtreets, but ſo indiſcreetly, that they ſuffer ſometimes a man to bleed at the leaſt two or three pounds of bloud, to the extreme weakning of their bodies: wheras few of our men ſuffer their Patient to bleed aboue halfe a pound. The true *Muſulman* wil ſcarce kill a louſe, if he find him in his apparell, but throwes him away, affirming, that it is contrary to the rules of charitie to kill him, or any thing elſe that hath life in it, except thoſe things that they kill for their ſuſtenance. And as for Birds that they ſee incloſed in a Cage, they will buy them for ſome money of the owner, and after let them flie out of the cage, for they thinke that there is iniurie done to them to debar them of their libertie. After the moneth of May, you ſhall ſcarce ſee till the end of September, any green graſſe growing abroad in the Medowes or Fields, becauſe after that time it is all ſcorched away with the heat of the Sunne. So it falleth out in moſt of thoſe Eaſterne Countries, otherwiſe then it doth here in *England*.

Pride.

Boxing.

Fannes.

The pride of the Turkiſh Viſiers or Baſhawes is ſo great, that when a Chriſtian Ambaſſador doth either bring them or ſend them a Preſent of great worth, they haue not the honeſtie as to thanke him. Whenſoeuer the Turks or Greeks fall to buffets, they neither ſtrike one another with their fiſts, but altogether with the palme of their hands, which I haue often obſerued amongſt them. In *England* onely our women, and thoſe gentle doe carry Fannes in their hands made of Oſtrich feathers, blacke, blue, red, yellow, &c. but no Gentlemen whatſoeuer; but here in *Conſtantinople* I haue obſerued the contrary, that onely men, and thoſe Turkes, Greekes, and Franks doe carry theſe kind of Fannes, and neuer any women that I could perceiue.

Amis an *Engliſh* Iew.

Rites of Circumciſion.

The ſeuenth of Auguſt being Saturday, my courteous friend Maſter *William Pearch* being deſirous to gratifie mee in a matter for the which I had often before ſollicited him, inuited mee and Maſter *William Ford*, Preacher to our Nation, to the houſe of a certaine *Engliſh* Iew, called *Amis*, borne in the *Crootched* Friers in *London*, who hath two ſiſters more of his owne Iewiſh Religion, Commorant in *Galata*, who were likewiſe borne in the ſame place; to this mans houſe I ſay wee came, the foreſaid day about nine of the clocke in the morning to ſee a matter, which in my former trauells I wiſhed to haue ſeene, eſpecially in *Venice*, but neuer till then had the opportunitie to attaine vnto, namely a circumciſion. It was done in a priuate houſe, according to the cuſtome of the Iewes reſident in *Conſtantinople*, and not in a Synagogue as it is with the Iewes in other Countries. This foreſaid *Amis*, for the loue hee bore to our *Engliſh* Nation, in the which hee liued till hee was thirtie yeeres of age, being at the time of my reſidence in *Conſtantinople* ſixtie, as alſo for his good will ſake, which hee bore to my foreſaid friend Maſter *William Pearch*, receiued vs with very courteous entertainment, preſenting vnto vs at a Table in a fine little roome where he placed vs, diuers delicate diſhes and fruits with a cup of moſt excellent Wine, often welcomming vs with many heartie and wel-wiſhing ſpeeches. While wee were at breakfaſt, diuers *Iewes* came into the roome, and ſung certaine *Hebrew* Songs; after which the child was brought to his Father, who ſate downe in a chaire, and placed the child being now eight dayes old in his lap. The whole company being deſirous that we Chriſtians ſhould obſerue their ceremonie, called vs to approach neere to the child. And when we came, a certaine other *Iew* drawing forth a little Inſtrument made not vnlike thoſe ſmal Ciſſers that our Ladies and Gentlewomen doe much vſe, did with the ſame cut off the Prepuce or fore-ſkinne of the child, and after a very ſtrange manner vnvſed (I beleeue) of the ancient *Hebrewes*, did put his mouth to the childs yard, and ſucked vp the bloud. All his Priuities (before hee came into the roome) were beſprinkled with a kind of powder, which after the Circumciſer had done his buſineſſe, was blowed away by him, and another powder caſt on immediately. After he had diſpatched his worke, the ſame alſo after his worke was done, tooke a little ſtrong Wine that was held in a Goblet by a fellow that ſtood neere him, and powred it into the childs mouth to comfort him in the middeſt of his paines, who cried out very bitterly. The paine being for the time very bitter indeed, though it will be (as they told me) cured in the ſpace of foure and twentie houres. But thoſe of any riper yeeres that are circumciſed (as it too often commeth to paſſe, that Chriſtians which turne Turkes) as at fortie or fiftie yeeres of age, doe ſuffer great paine for the ſpace of a moneth, the Prepuce that was cut off was carried to the Mother, who keepeth it very preciouſly as a thing of worth.

Lampes.

The twelfth of Auguſt being Thurſday, the Turkes about eight of the clocke at night, illuminated the ſteeples of their Moskies, with abundance of Lampes ouer all *Conſtantinople* and *Galata*, (as they did vpon *Mahomets* birth day before mentioned by mee) as being the Eue of their firſt Sabbath in the Moneth or Moone of *Regepf*, by way of preparation for their great Feaſt of *Ramazan*, which followed afterward, which cuſtome they obſerue euery yeere vpon the foreſaid day.

Dogs baniſhed to preuent peſtilence.

The eleuenth of September, ſome of the learned Turkes that were ſkilfull in their Law, obſeruing that the contagion of the Plague was lately diſperſed ouer diuers places of the Citie, had recourſe to ſome of their *Muſulman* Bookes, to the end they might informe themſelues of ſome conuenient and diſcreet courſe to be taken for the preuention of the ſickneſſe, and finding in one of them, that ſome thirtie yeeres ſince there was made an Edict for the baniſhing of all the Dogs out of the Towne, as being principall Inſtruments of ſcattering the Plague, by reaſon of their free paſſing vp and downe from one houſe to another, they held it meet to imitate that example, and to doe the like. So that the matter being now propounded to the *Grand Signior*, it was at laſt determined, that the Dogges ſhould be baniſhed, and for the better performance of the matter, finally, they concluded thus, that euery Chriſtian and Iew dwelling in *Conſtantinople* ſhould by a day limited (vnder the paine of forfeiting foure Chiquins) preſent a Dogge to the *Cadie*, and taking of him a *Teskeria* (this is a *Turkiſh* word that ſignifieth a Certificate written vnder his hand) for a teſtimonie of performance of the ſame ſhould afterward bring him to the water ſide, and ſee him imbarked for *Saitan*: for there were certaine veſſels not much vnlike our lighters at *London*, aſſigned only for tranſporting the Dogges, the Naulum or paſſage being an Aſper for euery Dogge: by meanes whereof it came to paſſe that within one weeke there were no leſſe then twentie thouſand Dogges euen a great Armie of them carried ouer to *Santan*: and whereas the Citie did not yeeld Dogges enough for the ſeuerall Families of Chriſtians and Iewes to preſent to the *Cadie*, thoſe of *Galata* bought Dogges at a deere rate to tranſport them ouer to *Conſtantinople*, and to ſell them there much deerer. Mungrels and maſterleſſe Curres that before ſtrayed vp and downe the Citie, being now worth twenty or thirty Aſpers. Now whereas the *Grand Signior* held it fit that they ſhould be all killed when they came to the *Saitanicall* ſhoare, the *Muftie* who is the *Turkiſh* Oracle, would not giue his conſent to that, affirming, that it would be a very vncharitable action.

Dogged Charitie.

The *Viſiers* ſonnes circumciſed.

The twentieth of September, three of the *Viſiers* ſonnes Rod vp and downe in the Citie in great pompe being accompanied with many *Spahies* mounted vpon their goodly Palfreyes that were richly furniſhed. And the ſame three were that day circumciſed, the cuſtome beeing ſuch, that when the Sonnes of any eminent Turke is circumciſed, a little before they performe the act vpon him, he rideth vp and downe the City with great ſolemnity with diuers Iewels of great prize in his Turbant, his long lock hanging downe behind his back artificially wouen and wrought in with curious pleites and treſſes, and adorned with Diamonds and other ſparkling ſtones of great value. Likewiſe they haue two long Pendants made of Gold Plate, that hang downe in the like manner ouer their backe. In their Turbant beſides their Iewels they weare blacke Oſtridge-feathers. Some of them weare vpper Veſts of Cloth of Gold, and Cimiters by their ſides with a maruellous rich handle and ſcabberd: their horſes very luſtie, worth ſometimes a hundred pounds ſterling a Horſe, garniſhed with moſt rich Furniture, the forepart and hinder of the Saddle being of maſſie Siluer Plate double gilded: the headſtall of his Bridle and Pithell conſiſting of the like ſiluer double gilded; a Horſe-cloth couering all the buttockes of the Horſe, worth perhaps ſome two hundred Dollers. Before the youths certaine *Gemilands* walke afoot, carrying certaine ſtrange deuices of a prettie height in their hands, made partly of little ſhreds of Paper, and partly of thinne Siluer Plate with round Figures made in the forme of the World. Likewiſe neere to them goe certaine Flutes that yeeld a very ridiculous and ſqueaking Muſicke with their Flutes. The Horſemen rode very orderly in their rankes, two and two together. After all this, returning to their Fathers Houſe, they are feaſted with much good cheere.

Fire workes.

This day did theſe youths preſent themſelues to the *Grand Signior* to kiſſe his hand, who beſtowed vpon each of them two vpper Veſts of Cloth of Gold, two Iewels and two rich Goblets. The ſame day about ſeuen of the clocke at night, their Father the *Viſier* made notable ſhewes vpon the water before the *Grand Signior* with fire-workes. For there were ſixteene Boates that ſerued for the ſame purpoſe, wherein prettie Caſtles were contriued, the people in which skirmiſhed together at the leaſt an houre, ſpending ſuch abundance of Powder in their fire-workes, that I neuer ſaw the like before, ſending vp diuers of their flaſhes in the Aire, as high as the higheſt Steeple in *Conſtantinople*; a ſight moſt notable to obſerue ſo many Boats with their fire-workes encounter ſo long together, in which ſpace there was no ceſſation or intermiſſion, but that you ſhould ſometimes ſee foure, ſometimes ſixe fierie Steeples aſcending into the Aire together with many burning lines paſſing too and fro vpon the water in diuers ſeuerall formes. Amongſt the reſt of theſe fire-workes I obſerued ſome made vpon the very ſhoare it ſelfe with ſingular cunning reſembling the ſhape of Cypreſſe-trees; a very pleaſing and delectable obiect to behold.

Iewes feaſt of Tabernacles, nine dayes.

The twentieth of September being Munday, the *Iewes* of *Conſtantinople* and *Galata*, beganne their Feaſt of Tabernacles which laſted till the eight and twentieth of the ſame month, that is iuſt nine dayes in which they differ from the ancient *Iewes* who were commanded by Almightie God to ſpend only eight dayes in the celebration of their Feaſt. I talked with a *Iew* concerning the reaſon of this their difference, who told me that it was becauſe being ſo farre from *Ieruſalem*, as in *Conſtantinople* they did not altogether ſo certainly know the firſt day according to the courſe of the Moone, as thoſe *Iewes* that liue in *Ieruſalem*, and therefore for the better aſſurance of this matter, they adde a day to the number that God limited and appointed their forefathers, whereas the *Iewes* that liue in *Ieruſalem*, and the parts of the Holy Land, neere thereabout, by the courſe of the Moone more certainly knowing the preciſe time of the beginning doe ſpend only eight dayes in their Feaſt and no more. Againe, they do in another reſpect differ from Gods Inſtitution. For he commanded only two dayes to bee more ſolemnely celebrated then the reſt, that is, the firſt and the laſt, but they celebrate two at the beginning, and two alſo at the laſt. But as of the former two, the firſt day is the chiefeſt, being kept with more ſolemnitie then the ſecond: ſo alſo of the two later, the laſt of all is more ceremoniouſly obſerued then the former. In this ſpace they are much giuen to holineſſe, reſting from all labour during the whole nine dayes, and they ſometimes eate and drinke in their Tabernacles, which are made partly in their priuate Houſes, or the corner of ſome Gallerie belonging thereto, at the leaſt if they haue any, and partly neere to their Synagogues. They make the ſides of their Tabernacles of Reeds of Bulruſhes, and couer them at the top with Bayes. It was my hap to bee in one of them that was made neere to a Synagogue. Alſo the ninth day which was the laſt of their Feaſt about foure of the clocke in the afternoone, I was at their Lyturgie in one of their Synagogues, being admitted to ſit downe among them. I find the irreuerence of the *Iewes* in *Venice*, & of thoſe of *Conſtantinople* to be like in the ſeruice of God. They neither vncouer nor kneele the whole time of their Prayer, ſomtimes they ſtand altogether, & ſometimes they ſit altogether. For ſome quarter of an houre after the beginning of the reading of their Law, they weare nothing ouer their backe, but their ordinary apparell, but then all of them put on their Ephod both men and children; which Ephod is made of the ſame white ſtuffe, as the *Turkiſh* Turbants are, theſe hang ouer their backes and reach downe to the middle part of their bodies, after a looſer manner then I thinke the ancient *Iewes* were wont to weare them, for I read in the 2. *Sam.* the 6. Chapter, and 14. Verſe, that King *Dauid* girt it about his middle when he danced before the Arke: but they hang it looſe about their bodies. This Ephod many of them carried in a little ſcrip from their houſes, and backe againe after the end of their Lyturgie. When they ſat at their deuotion they vſed a moſt ridiculous and vnſeemely geſture; for they alwayes mooued their bodies vp and downe very ſtrangely, the head being in a continuall motion without any ceſſation. After that they mooue their right ſide then their left, and laſtly their forepart forward; which kind of wagging of their bodies by interchangeable turnes they vſe during the whole time of their ſeruice.

Synagogue. Lyturgie. Irreuerence.

Ephod.

Synagogue.

The forme of their Synagogue is built foure ſquare, hauing abundance of little Glaſſes hanging round about, that ſerue to containe Lampes, and ſome alſo of ſiluer. The Prieſt beeing in the middle roome, which is made in the ſame forme as thoſe of *Venice*. That I ſaw deſcribed in my former Booke bellowed like an Oxe with a very hideous and roaring exaltation of his voyce at their ſeruice, they ſung in *Hebrew* (in which Language their whole Seruice is ſaid) the nine and twentieth Pſalme, though nothing at all pertinent to their Feaſt, at the vpper end of their Synagogue they haue three diſtinct places drawne ouer with branched Veluet in the middle whereof was placed their Law, which conſiſted of tenne diſtinct parcels, each part contayning the ſelfe ſame matter written therein that the other doe, beeing folded vp with two Siluer handls at the ends; at the top of each whereof is a Siluer Pomegranate, with many Bels hanging round about the ſame: within the which their Law is written in a Roll of Parchment. One of theſe parcels conſiſted of a goodly Plate of Siluer of no ſmall price, all which tenne were carried in the middeſt of their Lyturgie round about the inſide of the Synagogue, the *Cachan* (which is their Prieſt) being the Ringleader of the company, before whom diuers of the *Iewes* in a merrie manner went dancing as they alſo did that carried the ſaid parcels. The Roſe-water that was ſpitted by little young *Iewes*, out of Siluer Veſſels vpon all thoſe that carried about the Law was ſo much, that the Chriſtian Spectators thought that they would haue halfe drowned them in Roſe-water. The ceremonie was ſuch at that time, that a little after our company departed thence, our Emperours Ambaſſadour came to ſee their faſhions.

Sprinkling of Roſe-water.

That day in which the *Iewes* by night ſhould haue taken downe their Tabernacles, that is, the Munday being the eighth day, after the beginning of their Feaſt (which was woont to bee the laſt day) the Chriſtians of the Countrey beganne to erect their Tabernacles or Pauilions for their Vintage in all their Vineyards about *Pera*, and on both ſides of the *Boſphorus* towards the blacke Sea, which Vintage laſted ſixe dayes. In each of theſe dayes you might haue ſeene the greateſt part of the way betwixt the farther end of *Pera*, and the Vineyards full of Horſes that went to and fro from morning to night, to carrie away into the Towne the Grapes in certaine deepe woodden pots after they were cut in the Vineyard: likewiſe the owners of the Vineyards with their Families going and comming. And in theſe Pauilions was much ſolace amongſt the Chriſtians for this time with good cheere, Muſicke, &c. During the time of their *Raccolta*, whatſoeuer ſtrangers came into their Vineyard might freely take as many Grapes as they were able to eate, which at another time they could not doe, for if before that they ſhould be apprehended ſtealing Grapes in a Vineyard by any *Ianizaries*, and carried to the *Subbaſhaw* of *Galata*, perhaps he might haue twentie or fortie blowes vpon the feet. Beſides an impoſition of a thouſand Aſpers. Of thoſe Vineyards many belonged to *Turkes*; to whom it was lawfull to drinke Wine only at that time, while it was Muſt, but not elſe. I found not ſmall recreation in expatiating abroad ſometimes in the time of their Vintage to their Vineyards, where for exerciſe ſake I holpe the poore *Greeks* both to gather their Grapes and to ſtampe ſome of their wine. For in certaine Buts and other leſſer Veſſels they bruiſed many of their Grapes in the Vineyards themſelues, and afterward in their priuate houſes finiſhed the making of their Wine. Their vines grow not as in *France* and *Germany*, being vnderpropped, with little ſtakes but rather as little ſmall ſhrubs which grow ſo ſtiffe, that they need not any ſtakes to ſupport them.

Turkes diſtinction for wine.

Greeke Vines.

The third of October being Sunday, my Lord being accompanied with the greateſt part of our *Engliſh* Nation reſident in *Galata*, ouer and aboue his owne retinue went to congratulate the *Polonian* Ambaſſadours proſperous arriuall in *Conſtantinople*, who with much courteſie gaue him an *Accoglienza* ſpeaking only in the *Latine* Tongue; and vſing ſometimes in his diſcourſe a certaine word that was neuer yet allowed by the Criticall cenſures of our time, namely *Illuſtritas*.

There happened one very memorable thing this Summer in *Galata*, which ſhall not eſcape my pen. A certaine Iew turned Turke, and after his conuerſion to that Religion, buying once an Aſpers worth of Fruit of a certaine poore Turke, becauſe he obſerued that the Turke did not deliuer him ſo much as did counteruaile his Aſper, the Iewiſh Turke ſtrooke the other about the face with ſome Inſtrument that he held in his hand, which gaue him ſuch a ſound blow that hee brake his face, inſomuch that the bloud ran verie ſwiftly downe his face: another Iew that well knew this foreſaid Iewiſh Turke, and ſaw the blow giuen by him to the poore Turke, came to the Turke, and demanded of him why hee did ſo patiently ſuffer that man to abuſe him ſo outrageouſly, encouraging him to giue him a blow, becauſe otherwiſe euerie one that ſaw him put vp that wrong ſo lightly, would take him for a ranke coward. I do not at all regard this blow (quoth the poore Turke) becauſe it is giuen mee by one that is late made a Muſulman, and I will not diſhearten him by giuing another for the ſame; but will as quietly take as much at his hands, as I haue alreadie receiued, if hee thinke fit to ſtrike mee once more: yea I tell the Iew (quoth hee) that I will giue thee leaue to draw as much bloud from mee as hee hath done, without offering any reuenge at all, if thou alſo wilt turne Muſulman: a notable example if it bee well conſidered.

Turkiſh milde zeale and zealous mildneſſe.

The fourth of October, being Munday, the Turkiſh lent called *Ramazan* began which continueth till the fourth day of Nouember, at which time they hanged out Lamps about their Steeples, in the manner as they did twice before, that ſince the time of my arriuall in *Conſtantinople* which burned till foure of the clocke in the morning, euen till that time when the *Turke* cryeth with a loud voice, &c. but it happened that their Lamps were hanged out much later this night then I haue obſerued at other times. For before, they vſed to hang them out about the cloſing of the Euening, euen about Sun-ſet. But this night they did not before midnight, which came to

Ramazan or *Turkiſh* Lent Lamps.

Strict faſt.

Drunkenneſſe ſeuerely puniſhed.

paſſe by reaſon that they could not ſee the Moone, notwithſtanding the Grand Signior being aduertiſed by his expert Aſtronomers about ten of the clocke at night, that it was very likely the Moone was riſen, though being darkened by clouds it did not ſhine, commanded that there ſhould bee an expreſſe order giuen forthwith that they ſhould hang forth their Lamps; whereupon within the ſpace of two houres, the Steeples belonging to all the Moskies in *Conſtantinople* and *Galata* ſhined ſuddenly with Lamps, a ſhew indeed very glorious and refulgent, ſome of their Steeples hauing onely one row of Lampes, which contained ſome fiftie particulars; ſome three rowes which make a very beautiful ſhew, yea each of the foure Steeples belonging to the Moskee of *Sultan Solyman*, had not onely three diſtinct rowes of Lampes, which hanged about as many ſeuerall pertitions in each Tower; but alſo three ſubdiuided rowes or ſeries that pertained to the ſaid ſeuerall pertition, which Lampes were couered with certaine Woodden Boxes to the end to keepe out the raine and the wind that they may not be blowne out; theſe Lampes were hanged out euery night. After the firſt, about the ſetting of the Sunne, before which time it was not lawfull for any man to eat or drinke; only ſick folke and little children excepted that are not circumciſed. If in the ſpace of this *Ramaza* any Turke ſhould bee found drunke hee is puniſhed with death, as it happened to one when I was in *Conſtantinople*, who by the expreſſe commandement of the Viſier had hote burning Lead powred into his mouth and eares: and as for thoſe that by reaſon of ſickneſſe haue beene conſtrained to violate this faſt, looke how many dayes they haue eaten in the *Ramazan*, they are to faſt as many afterwarde to recompence the ſame. This manner of faſt betwixt ſunne and ſunne was inſtituted by *Mahomet* himſelfe. Immediately after the Lampes are hanged out, and the Taliſman hath cryed out, it is lawfull for people to eate, but not before: for though it bee not death for any one that ſhall bee found eating or drinking (ſauing onely for Wine, for that is death without redemption) yet there is a certaine ſeuere puniſhment to bee inflicted vpon him.

Sluttiſh Butter

There is great quantitie of Butter made in *Turkie*, but the moſt filthy and vnſauorie that is made in any other part of the world; for beſides that it is defiled with many haires, it is alſo ſtained with many colours, as blue, redde, greene, and all the other colours of the Raine-bow. It is made commonly in *Moldauia*, *Walachia*, *Mengrelia*, and in ſome parts of *Aſia*. Thoſe that buy it in *Conſtantinople* refine it by ſetting it ouer the fire, and letting it ſettle, in melting whereof there is a moſt noyſome and diſtaſtefull ſmell; then they poure out the cleere ſubſtance, and the eight part remaineth as a muddy ſoot, or ſetling in the bottome. This Butter, though it bee ſo filthy; yet they preferred it before the beſt Butter that any of our Chriſtians doe bring to the Citie. Againe, whereas wee make our Butter in all parts of Chriſtendome with churning, they neuer doe ſo, but in this manner they make it. They ſet the Creame ouer the fire, and ſo the groſſe ſubſtance deſcendeth to the bottome, and the Butter ſwimmeth to the top, which they skimme with a Ladle, and after poure it into the Hide of a Buffallo or an Oxe. This being cold looketh rather like Greaſe then Butter. They bring it to *Conſtantinople* in Buffallo Hides, which when they tranſport from *Galata* to *Conſtantinople*, they throw it downe into the water and dragge it at a Boates taile through the Sea and before they put it out at the ſhoare of *Conſtantinople*, they dragge it alſo through a great deale of mud. One of theſe Hides is ſo great that when it is carried into the Citie eight men doe vſually carrie it vpon their backes by the helpe of Leuers and Ropes. The vſe of this Butter is verie frequent, by reaſon of the abundance of *Pillaue* that is eaten in *Conſtantinople*, and in moſt places of *Turkie*. When they ſell this Butter in their Shops, they hang it vp in the verie ſame Buffallo skinnes wherein they firſt brought it: and cut open the bellie, where they diſcouer the foreſaid colours. Their Butter hath little Salt mingled with it, which is the cauſe of the ranke ſauour thereof. Their Cheeſe likewiſe is brought in leſſer skinnes, as of Goates and Sheepe to the Citie, not preſſed as our Cheeſe is, but in crumbles. It is verie leane and drie, but fierie ſalt. But one Priſon in all *Conſtantinople*, where there are but a few priſoners, becauſe whenſoeuer a man is committed to priſon for any offence, hee is quickly brought to his triall.

Cheeſe.

Patriarch of *Conſtantinople.*

The ſeuenth of Ianuary, being Thurſday, I went with a worthy Greeke, *Michael Canacco* to *Timotheus* the Patriarch of *Conſtantinople*, whoſe houſe is in that part of *Conſtantinople*, which is called *Phariaria*, he is a man vnlearned and verie vnworthy of the place. When wee came to the doore of his Conclaue, wee did put off our ſhooes, and leauing them without the doore went in to him; and ſate vpon our tailes croſſe-legged as the Turkes doe vpon certaine Carpets, without either Chaire, Stoole, or Forme to ſit on, he himſelfe ſate in the like manner, clad in a black broad cloth Gowne that was furred, and a blacke habit of Say ouer his head like to the Coloires; his reuenue is one yeere with another at the leaſt 6000. Chicquins. Neere to his houſe is a Church of the Greekes, in which the foreſaid Greeke *Michael* ſhewed me a certaine piece of a blacke Marble Pillar ſome fiue foot long, that he ſaid was brought from *Ieruſalem*, and that our Sauiour was tied to the ſame when he was ſcourged. Hee told mee that the Greekes doe eſteeme it ſo deerely, that though the Duke of *Florence* did offer foure thouſand Chicquins for the ſame, they will not leaue it. It ſtandeth in a corner of the Church, on the right hand as you goe into their Chancell.

A Pellican deſcribed.

On Saturday, being the ninth of Ianuary, was preſented to my Lord, about fiue of the clocke in the afternoone, the ſtrangeſt Bird that euer I ſaw in my life, a Pellican killed in the Sea by a ſeruant of our *Engliſh* Councel, Maſter *Abbot* with a Musket: it was white and much greater then any Bird that euer I ſaw before. His wings being ſtretched out were ſo long, that betwixt the extremitie of them both there was at the leaſt nine foot diſtance, each wing contained fortie great feathers, which feathers yeelded ſo great a quill, that it was almoſt as great as an ordinarie finger: but the ſtrangeſt thing in him was his beake, which yeelded two matters worthy the obſeruation; firſt the length, which was not ſo little as a Geometricall foot, and a quarter long, the top of the vpper part of which bill was hooked like to the bill of an Eagle, and couered cleane ouer the lower parts of the beake. Secondly, the greatneſſe of the jaw or chap in the lower part of the beake, being a kind of thinne fleſhie ſubſtance, which indeed was ſo large that I ſaw a dogge of a prettie bigneſſe put within it, and it contained the whole bodie thereof. I heard that it would containe very neere a pecke of wheat, he is a great deuourer of fiſh, and hauing once got it within this jaw, his prey is certainely become his owne. Great plentie of theſe Birds are in the *Propontis* and *Helleſpont*, and doe liue partly vpon the Land, and partly vpon the Sea, but moſt vpon the Sea.

Pariſhes and Churches.
Hoſpitalls.

In *Conſtantinople*, *Peru*, and *Galata* there are fiue thouſand and ſeuen hundred and fiftie Pariſhes, of the Turkes Turkiſh Muskies great and little ſeuen hundred and ſeuentie: Karabaſſaries or *Xenodochia* foure hundred and eighteen; publike Fountaines or Wells ſix hundred and fiftie, priuate foure hundred and ninetie eight; Ouens or Bake-houſes three hundred and eightie fiue; horſe-mills fiue hundred and eightie three; Chriſtian Churches an hundred and fiftie; Synagogues thirtie ſixe; a hundred thouſand Houſes, and amongſt them fiue thouſand Shops. As for the Bird before mentioned, the Turkes ſay that when *Mecca* was building, theſe to helpe forward the worke brought ſtones in their bills, that ſerued for the building of the Walles of the Citie: the Grand Signior is of the company of the Archers, as moſt of the Sultans of the *Ottoman* Familie haue beene free of ſome company or other. His Father *Mahomet* was of the Company of the Ring-makers, thoſe I meane that make Rings of the teeth of a certaine Sea-fiſh, which Ring are very commonly worne by the Turkes. They hold it a bad *omen*, when the Grand Signior on any occaſion goeth out of *Conſtantinople* to meet in his way a Chriſtian, for which onely fault one of Sir *Thomas Glouers* men, was taken and had ſo many blowes on his buttockes (his breeches betwixt) that he died thereof within few daies after. The Greekes that cannot pay their debts are deliuered to a Turk, who leads him with a chaine about his neck, the other end faſtned to the Keepers middle to begge till he hath paid. Sometimes at the great *Bayram*, the Sultan, or Viſier, or Baſſas will pay halfe the debts.

Tale.

G.S. trade.

The Turkiſh Boyes that learne the firſt Alphabet, obſerue the ſtrangeſt cuſtome that euer I ſaw, for ſitting croſſe-legged as their father doe, and holding their feſters in their hands, they moue themſelues vp and downe towards their booke that lieth before them, a motion ſo quaint that I could not chuſe but laugh at them, and ſo did many other Chriſtians beſide my ſelfe. This I ſaw to be obſerued by the Turkiſh boyes of *Conſtantinople*, *Gallipoli* and *Syo*, and I thinke it is vſed in all parts of the Turkiſh Dominion. I departed from *Conſtantinople* towardes *Ieruſalem*, in an *Engliſh* Ship, called the *Great Defince*, which about a month before came from *Syo* to *Conſtantinople*, which are at the leaſt eighty leagues aſunder, in the ſpace of forty two houres, a thing that I name for the raritie thereof, becauſe there are few Ships that performe it in ſo ſhort a ſpace, for the Ship in the which I went, being called the *Samaritane*, was almoſt ſixe weekes performing it. I departed I ſay there hence, the one and twentieth of Ianuary being Friday, about eight of the clocke in the morning, in as tempeſtuous and extreame a ſeaſon as euer I trauelled in my life, either by Land or water, for the ſnow which fell inceſſantly for the ſpace of almoſt two dayes and two nights, bred ſuch a rigid cold that ſome of vs were euen benummed. Beſides, the contrarie winds ſo croſſed our paſſage, that we found it a very faſtidious and tedious voyage. Notwithſtanding the aduerſe windes when we came within three or foure miles of *Gallipoli*, by tacking about and turning to windward, as they call it (thoſe are nauticall words) by the which is meant ſailing againſt the winde; with ſome kind of difficultie we entred into the Port. After we were come in, a certaine Iew that was in our Ship perceiuing that wee ſailed ſo brauely againſt the winds, told me that the *Engliſhmen* by reaſon of their dexteritie in ſailing, might bee not improperly called the fiſhes of the Sea: there we tarried three dayes, partly for the diſpatch of our buſineſſe with the Turkiſh Magiſtrates of the Towne, and partly by a thicke miſt vpon the Sea, during which wee could not ſecurely goe forward for feare of falling into ſhallow parts of the Sea. This *Gallipoli* is ſome ninetie leagues diſtant from *Conſtantinople*: there endeth the *Propontis* and beginneth the *Helleſpont*.

Gallipoli.

The fourteenth of Februarie wee went aſhoare at *Lesbos*, now called *Mitylene*: it is very mountainous and rough. The Sheepe bare the courſeſt Wooll that euer I ſaw, like Goats haire. The people flocked about vs, many of them women, the vglieſt ſluts that euer I ſaw, ſauing the

Armenian trulls of *Conſtantinople.* Februarie eighteene we came to *Syo.* On the twentieth ſayling by the *Sanijan* Coaſt wee diſcerned *Pathmos*, and paſſed neere *Cos* the birthplace of *Hippocrates.* On the twentie three, wee eſpied the tops of *Ararat* ſaid to bee eightie leagues within Land, and wee fourteene from ſhoare. On the twentie foure we landed at *Scanderone*, infamous for the infectious aire cauſed by foggie clouds after Sun-ſet, and till nine in the morning houering about the mountaines, and letting fall an vnwholſome dew, the waters being alſo peſtiferous; which cauſe many to leaue their carkaſſes there to be deuoured of the *Iackals*, which ſcrape thẽ out of their graues. I ſaw one, ſomewhat like a Maſtiue Dog, but ſomewhat leſſe, his taile as long as of a Foxe. They are therefore forced to fetch their water from a Fountaine ſixe miles off. *Scanderone* hath about fortie Houſes, the pooreſt Cotages that euer I ſaw, being but a few boards weakly compact and couered with Reeds.

Scanderone.

Our iourney thence to *Scandarone* is about fiftie ſixe miles. The firſt day wee rode twelue; the ſecond ſixteene; the third ſixteene; the fourth ten.

Iaskalls.

The Right Worſhipfull Conſull of the *Engliſh* Nation, Commorant in *Aleppo*, Maſter *Bart. Haggat* my worthy Countryman borne in *Summerſetſhire* at *Welles*, amongſt other fauours rode with mee to the *Vallie of Salt* mentioned, 2.*Sam.* 8.13.

Poole of *Giabbul*, or Salt.
Deceptio viſus.

In the way wee ſeemed to ſee a Towne ſtanding like an Iland in water, and when wee came thither found no waters, but a kind of ſhrub like wild withered Time, which couering the Mountaine made with the white ſprigs a ſhew of water a farre off. The Villages in the way are inhabited with *Bedwines.* The Poole where the Salt is made is twentie miles long, and two broad, exceedingly frequented with plentie and varietie of Fowle. The water continueth all the yeere ſauing Iuly, Auguſt, September, at which time it is quite dried vp, beginning to waſt (or to change into Salt) in Iuly: and then is there nothing but a hard maſſie Salt, which appeareth like hard Ice digged thence with Mattocks, heaped hillocks & carried to *Giabbul* a village, on Camels and Aſſes, and there cuſtomed. It is as fine & excellent as any in the world. In Oct. it beginneth again to break out of certain ſprings with much vehemency, & after one month inundateth the whole place. It yeelds 20000. dollars yeerly to the Grand Signior. March, 15. 1613. I and my countryman *Henry Allard* of *Kent*, began our Pilgrimage a foot to the holy Citie of *Ieruſalem.* The 26. in *Damaſcus* I ſaw Roſes——— *but wee haue trauelled with ſo many Trauellers to* Damaſcus, *and thence to* Ieruſalem, *and obſerued ſo much on thoſe parts, that I dare not to obtrude Maſter* Coryats *prolixitie on the patienteſt Reader. He was indeed a curious viewer of ſo much as his bodily eyes could comprehend, to which he added (not ſo faithfull intelligence of) his inquiſitiue eares; for myſteries of State and Religion hee would bee a ſafe traueller, and free from ſuſpition. I confeſſe I found much pleaſure in walking with him in his tenne dayes iourney to* Damaſcus, *and ſpending a little while to view his foure dayes view of* Damaſcus, Abana *and* Pharphar *flowing from the Hill on which, part of the Towne ſtandeth, to the Houſes whereof aboue one thouſand Conduits of moſt pure waters are thence conueyed; the* Daruiſes *Monaſtery, garden and turnings; the buildings, of which the chiefe Moskee (before Saint* Zacharies *Temple) hath one thouſand vnglaſed Windowes, and as many Pillars as are dayes in the yeere, with fiue brazen Gates, one fortie foot high; the Cloiſter,* Bazeſtans *Caſtle, and other Moskees, ſhady penthouſed Streets, all ſuperlatiue; ten Gates,* 100000. *Inhabitants, Fruits innumerable and dilicious, victualls ſo cheap that at a Cookes, he and his companion dined well for three farthings a man, and all things conſpiring to an earthly Paradiſe: for which cauſe it is ſaid the Grand Signior may not reſide there, leaſt he ſhould forfeit his hopes of a future Paradiſe: his further iourney to* Iordans *ſwift and ſounding ſtreame, to* Tabors *Holies,* Samarias *Well, and the centre of Earthly ſanctitie,* Ieruſalem; *his companie of Armenians, with there Patriarch or Biſhop, with a Croſier in his hand of an ordinary peece of Haſill, with a little crooke at the end of the ſame piece of Wood, with a Turbant of white and blue on his head; their cruell vſage by the* Moores *the* Bedwine *ſluts painted vnder the noſthrills and ringed on the right noſthrill vnto the ſpoyle of kiſſing, the Sugar loafed Houſes, and other rarities, in as rare a ſtile of big-ſwolne ſtrange-tired trauelling words expreſſed: all this and the reſt of Maſter* Coryats *long long iourney I dare not hither adde for feare you grow weary of him and mee. Yet I will adde a little of* Ieruſalem *that yee may know hee was there. Hee entred it the twelfth of April,* 1614. *Beſides the Holies obſerued in* Sandys, Sanderſon, Timberley, Biddulph, *and others, hee lay in the Temple on Palmeſunday euen, in the vpper Gallery, where hee was rouſed out of ſleepe by the turbulent cries of the Greekes, who came foorth of their Quire with a very clamorous noyſe, hauing eleuen Banners of Silke and cloth of Gold carried before them, each of which had three Streamers, and on the top of the Staffe a guilded Croſſe. A world of Lamps was carried before and behind them, men, women, children confuſedly, crying,* Kyrie eleeſon. *The next day the other Nations ioyned with them, diſplaying their Banners alſo,* viz. *the* Armenians, Maronites, Iacobites, Cophties, *and* Abaſſines. *The* Armenians *made the braueſt ſhew. Their Patriarch weare a cope of cloth of Gold, a Miter of like cloth on his head beautified with many rich ſtones, with a Crucifix in his hand beſet with Diamonds, Rubies, Amethiſts, Saphires, and other Stones of great worth; his Prieſts alſo ſumptuouſly attired, wearing imbroidered Caps of Veluet and Sattin with Croſſes on the tops. Some carried Oliue boughes in their hands, with burning Waxe Candles therein, and one a branch of Palme-tree. Some of the Prieſts went before, the Patriarch backward perfuming him. Some carried Drums on their ſhoulders, which others behinde them did ſtrike vpon. The* Cophties *and* Abaſſines *had alſo certaine clappers of Braſſe and Wood, which made ſtrange Muſicke. They continued*

Damaſco, or *Sham.*

Armenian B. Patriarch.

Arabian women.

foure houres their circumgyration about the Sepulchre, which vociferations ſuch as did amaze the beholders: the people ready to goe together by the eares for theſe holy branches.

The eight and twentieth he went to viſite Iordan, *, when they were ſome fifteene miles from* Ieruſalem *in the way, the ſtones of that ſoile put together burne being kindled as wood, and the combuſtible matter in them being ſpent, are blacke and not conſumed to aſhes, the ſmell is like brimſtone, as neere to* Gomorha. *Twenty of theſe fires were made on a hill. At* Iordan *all made great applauſe; men, women and children ſtripped themſelues ſtarke naked, hauing opinion that that water waſheth away all their ſinnes. It is very muddy, and he was vp to the middle in mud neere the bankes. There grow abundance of tamariskes of which they make wands which they carry into their Countries. The Riuer there is ſcarſely one hundred foot broad, but in the middle ſaid to be twenty foot deepe. Halfe a mile beyond are the* Arabian *hils. They paſſed within halfe a mile of the Lake* Aſphaltitis, *enuironed on both ſides with high hils. On the hither ſide is the Pillar of* Lots *wiſe in Salt with her childe in her armes, and a pretty Dogge * alſo in Salt by her, about a bow ſhot from the water. The interpreter ſaid his father fiftie yeere before, when ſome of his company had broken off a peece, ſaw it growne vp againe miraculouſly as if it had not beene touched. He tooke notice of two things, the ſlow motion of the water, or rather none, ſtanding like a quagmire; and the foggie, clowdie matter vpon it, yeelding an vnholeſome ſmell. The Vallie which they paſſed is ſterile as euer hee paſſed any Country, a chalkie ſoile vtterly deſtitute of plants, not to be bettered by induſtry of man. The two and twentieth of Aprill he went the third time into the Temple, in which were then aſſembled* 1000. Armenians, *as many as of all the other Nations,* 2000. *in all. Here was buying and ſelling in the Temple of girdles, garters, bread, &c. they then remaining there eight and forty houres; yea, they defiled it with their excrements, and made it a metamorphoſis of* Aiax, *and that not for want of neceſſarie places, which there were publike and common, but through meere beaſtlineſſe in ſuperlatiue degrees. Their meeting then is, with banners, flags, crucifixes, muſicall inſtruments, and feruent praiers to bring the holy Ghoſt from heauen in viſible forme of fire. The Latins herein diſſent from all the other ſects, and count it an impoſture. The other ſix companies meet on ſaturday at eleuen of the clock and lock and bolt the doore of the Sepulcher. They walke round about till fiue of the clock in the afternoone without intermiſſion, moſt of them carrying a bundle of white wax candles in their right hands, bound about with the holy thred or garters which haue touched holy places, about forty in a bundle lifted ouer their heads, inuocating the holy Ghoſt, the Greekes crying* κύριε ἐλέησον, *the reſt in* Arabian, *with ſuch Stentorean outcries for that ſix houres proceſſion, thinking therewith to pierce the heauens as hath not elſwhere beene heard. About three quarters of an houre after foure, the doore was vnlocked, and the Patriarks of the* Greeks & Armenians *went in, with an Abaſſine. This laſt entreth into the grotta and there in hugger mugger contriueth his buſineſſe, and hauing beene there a quarter of an houre, commeth forth with his bundle of lights lighted, and leaping furiouſly forth is caught by the zealous people rauiſhed with ioy at this appearance, the Prieſt in danger of ſtifling whiles each ſtriues to light his candle firſt. All were kindled in a quarter of an houre.* Ieruſalem *is but meanly peopled, there being ſcarſe* 10000. *ſo few walking in the ſtreets as except in* Padua *he hath not ſeene in any Citie. The ſoyle is ſtonie or rather chalkie, and fertile; it is plentifull of prouiſions, corne growing there in reaſonable quantitie, but not ſo high, nor ſo thicke as in fruitfull places of* England. *Girdles & garters are there made and thence carried to all places. The ancient forme of building there, & in* Samaria, *of moſt of their ſtreets is* fornicato opere, *with vaulted roofes. Betwixt April and October it ſeldome raineth. No* Iew *may appeare neere the Sepulcher, for any* Chriſtian *may ſtone him, or bring him to the Officer to be executed.* 347 *lamps ordinarily burne in the Temple (beſides at Eaſter) thorow the yeere. Their wodden Keyes in this Country, and other his obſeruations very very many I omit. His iourney from thence to* Aleppo *and thence into* Meſopotamia, Perſia, India, *you haue before related in his owne Epiſtles.*

* He ſaw not this, but tooke the report of another, and ſeemeth by this childe and dog to be a falſhood in word or in deede.

Sup. l. 4. c. 6.

CHAP. XIII.

Relations of the Trauels of W. LITHGOVV *a* Scot, *in* Candy, Greece, *the* Holy-land, Egypt, *and other parts of the Eaſt.*

VPon the fortieth day after my departure from *Paris*, I arriued at *Rome*, of the which I will memorize, ſome rareſt things, and ſo proceede. This Citie of *Rome*, now extant, is not that old *Rome*, which *Romulus* founded; for after the Monarchy of the *Romans* had attained to the full height, the *Gothes*, a baſe and vnknowne people, diſplaying their banner againſt this glorious and imperiall Citie, in the end razed, and ſubuerted their Pallaces, equalizing the wals with the ground. After the which detriment, and ouerthrow (the late ſubdued *Romans*, recouering their ruinous habitation) were inforced, to withdraw the ſcituation of the Towne, a little more downward, neare the bankes of *Tibris*: And tranſported the ſtones, of theſe ranſacked buildings, to reedifie their new dwelling places:

A briefe deſcription of *Rome*.

Hic vbi nunc Roma eſt, olim fuit ardua ſilua,
Tantaq; res paucis, paſcua bobus erat.

Many haue wrote, of the ſingularities of old *Rome*, and I will alſo recite ſome decaied Monuments thereof, which I haue ſeene: The ſpeciall obiect of Antiquitie I ſaw, being neuer a whit

Monuments of Antiquity.

decaied to this day, is the *Templum omnium Deorum*, but now, *omnium ſanctorum*, builded in a *rotundo*, and open at the top, with a large round, like to the quire of the holy graue, And a pretty way from this, are the remainants of that ancient Amphitheatre beautified with great Columnes, of a wonderfull bigneſſe and height; the reaſon why it was firſt deuiſed, the ghoſts of the ſlaughtered *Sabines* may teſtifie. To be briefe, I ſaw the decaied houſe of worthy *Cicero*, the high Capitoll, the Pallace of cruell *Nero*, the Statues of *Marcus Aurelius*, *Alexander*, and his horſe *Bucephalus*. The greene hill like vnto Mount *Canallo*, that was made of the Pottars ſhards at one time, which brought the tributarie Gold to this imperiall ſeat, the ſeuen hils whereon ſhe ſtands, and their ſeuen Pyramides, the Caſtell Saint *Angelo*, which *Adrian* firſt founded, and their doubtfull tranſported Reliques from *Ieruſalem*, with many other things I diligently remarked, ſome whereof were friuolous, ſome ambiguous, and ſome famous. Beſides all theſe I ſaw one moſt ſight-worthy-ſpectacle, which was the Library of the aneient *Romans*, being licenciated to enter with two Gentlemen, Sir *William Kerre*, and *Iames Aughtermuty* my Countrey-men, where when I was come, I beheld a word of old Bookes, the firſt whereof, was an infinite number of Greeke Bibles ſubſcribed with the hands of theſe holy Fathers, who (as they ſay) tranſlated them out of the Hebrew tongue.

The originall Copies (as they ſay) of famous Authors.

I ſaw alſo the Academies of *Ariſtotle*, wherein he treateth of the Soule, health, life, nature, and qualities of men, with the Medicaments of *Galen*, for the diſeaſes and infirmities of man: The familiar Epiſtles of *Cicero*, the *Aeneidos* of *Virgil*, the *Saphicke* Verſes of that *Lesbian Sapho*, the Workes of *Ouid*, *Plinie*, *Plutarke*, *Titus Liuius*, *Horatius*, *Strabo*, *Plato*, *Homer*, *Terentius*, *Cato*, *Hippocrates*, *Ioſephus*, *Pythagoras*, *Diodorus Siculus*, *Euſebius*, Saint *Auguſtine*, Saint *Ambroſe*, Saint *Cyprian*, Saint *Gregory*, and likewiſe the workes of other excellent Philoſophers, Diuines, and Poets: all wrote with their owne hands, and ſealed with their names, and manuell ſubſcriptions. I ſaw alſo the forme of the firſt ancient Writing, which was vpon leaues of trees, cakes of lead, with their fingers on aſhes, barkes of trees, with ſtrange figures, and vnknowne Letters, that was brought from *Egypt*: for the *Ægyptians* firſt deuiſed the vſe thereof, and the ſight of infinitie Obligatorie Writings, of Emperours, Kings, and Princes, which I omit to relate, referring the ſame to the regiſtred, by the next beholder.

The braſen Image of Saint *Peter*.

Bidding adew to my Company, and this Library, I longed to view the gorgeous Moſaicall worke of Saint *Peters* Church; The matter was no ſooner conceiued, but I went to the doore, yet afraid to enter, becauſe I was not accuſtomed, with the carriage, and ceremonies of ſuch a *Sanctum Sanctorum*. But at the laſt, abandoning all ſcrupuloſitie, I came in boldly, and on my right hand, as I entred within the doore, I eſpied the portraied image of Saint *Peter*, erected of pure Braſſe, and ſitting on a braſen Chaire. The faſhion of the people is this, entring the Church, they goe ſtrait to this Idoll, and ſaluting with many croſſes his ſenſleſſe body, kiſſe his feete, and euery one of his ſeuerall toes: next, they lay their heads vnder the ſoale of his right foot, and ariſing, rub their Beads on his hard coſted belly: thus adoring that breathleſſe maſſe of mettall, more then though it were a liuing creature.

The period of Time, after eight and twenty dayes abode, wiſhing my departure, I hardly eſcaped from the hunting of theſe bloud-ſucking Inquiſitors, of whom the moſt part were mine owne Countrimen; for I may iuſtly affirme it, man hath no worſer Enemie then his owne ſuppoſed friend. And the *Italian* ſaieth in his Prouerbe; *God keepe me from the hurt of my friends, for I know well how to keepe me from mine Enemies.* From thence bound Eaſtward, I viſited *Naples*, the commendation of which, I onely reuolue in this Verſe:

Inclyta Parthenope gignit Comiteſq; Duceſq;.

Among many other remarkeable things, neare to this Citie (as *Lacus Auernus*, *Sibillaes* Caue, *Puteoli*; the *Sulphurean* Mountaine, *Capua* and *Cuma*, where baniſhed *Æneas* from *Troy*, and *Carthage* arriued) I ſaw the Monument of *Virgils* buriall.

Lady of *Loretto*

In the meane while, hauing alwaies a regard, of my haſty diſpatching from Chriſtendome, I returned, addreſſing my ſelfe to *Venice* for tranſportation. But by your leaue, let me lay down before your eyes, ſome notable illuſions of *Madonna di Loretta*.

Foure *Roman* Pilgrimes.

Before I came neere to *Loretta*, by ten miles, I ouertooke a Caroch, wherein were two Gentlemen of *Rome*, and their two Concubines: Who, when they eſpied me, ſaluted me kindely, enquiring of what Nation I was? whither I was bound? and what pleaſure I had to trauell alone? After I had to theſe demands giuen ſatisfaction, they intreated me to come vp to the Caroach, but I thankfully refuſed, and would not, replying the way was faire, the weather ſeaſonable, and my body vnwearied. At laſt they perceiuing my abſolute refuſall, preſently diſmounted on the ground, to recreate themſelues in my company: and incontinently, the two yong vnmarried Dames, came forth alſo, and would by no perſwaſion of me, nor their familiars, mount againe; ſaying, *They were all Pilgrimes, and bound to* Loreta *(for deuotions ſake) in pilgrimage, and for the penance enioyned to them by their Father Confeſſour.* Truely, ſo farre as I could iudge, their penance was ſmall, being carried with horſes, and the appearance of deuotion much leſſe: for lodging at *Riginati*, after ſupper, each youth led captiue his deareſt Darling to an vnſanctified bed, and left me to my accuſtomed repoſe.

When the morning Starre appeared, wee embraced the way marching toward *Loretta*, and these Vermilion Nimphs, to let me vnderstand they trauelled with a cheerefull stomacke, would oft run races, skipping like wanton Lambes on grassie Mountaines, and quenching their fallies in a Sea of vnquenchable fantasies. Approaching neere the gate of the Village, they pulled off their shooes and stockings, walking bare-footed through the streetes, to this ten thousand times polluted Chappell, mumbling *Pater nosters*, and *Aue Mariaes* on their Beades. When they entred the Church, wherein the Chappell standeth, I stood at the entrie beholding many hundreds of bare-footed blinded bodies, creeping on their knees and hands: Thinking themselues not worthy to goe on foot to this idely supposed *Nazaretane* House, like to this saying:

Lauretum nudis pedibus, plebs crebra frequentat,
Quam mouet internus religionis amor.

Vnto this falsly patronized Chappell, they offer yeerely many rich gifts, amounting to an vnspeakable value, as Chaines, and Rings of Gold and Siluer, Rubies, Diamonds, silken Tapestries, and such like. The Iesuiticall and Pœnitentiall Fathers receiue all, but who so many all, let *Camera reuerenda Romana*, grant certification to this *Loretan* auariciousnesse, who fill their coffers twice in the yeere therewith. My foure Pilgrimes hauing performed their ceremoniall customes, came backe laughing, and asked why I did not enter? But I as vnwilling to shew them any further reason, demanded what the matter was? O (said the *Italian*) *Iuranda per'l Cielo e Iddio Sacratissimo*; This is the House wherein the Virgin *Marie* dwelt in *Galile*: and to the confirmation of these words shewed me a Booke, out of which I extracted these Annotations.

Turselline the Iesuite hath written fiue Bookes of the *Loretan* houses and miracles, which some superstitious zelote hath translated into *English*.

This Chappell, they hold it to be the house, in which *Mary* was annunced by *Gabriel*, and wherein she conceiued *Iesus*, by operation of the holy-Ghost. And in the meane time, that deuotion waxed scant, amongst the Christians of the Primitiue Church, in the Holy Land: Many strangers tyrannizing ouer the territories of *Canaan*, as *Heraclius*, *Costroes* King of *Persia*, *Sarazens*, and *Harancone* King of *Egypt*; it came to passe in the yeere of our Lord 1291. and in the time of Pope *Nicholas* the fourth, that it being shaken off the foundation, was transported miraculously by Angels in the night, from *Nazareth* in *Gallile*, to *Tersalto* in *Slauonia*. And in the morning, Sheepheards comming to the place of pastorage, found this house, wherewith being astonished, they returned in haste, and told S. *George Allesandro*, the Prior of *Tersalto*, who in that meane while was lying sicke. He being stricken in admiration with these newes, caused himselfe to be borne thither, and laid before the Altar, and falling in a maruellous trance, the Virgin *Mary* by a heauenly Vision appeared to him, saying after this manner:

Damnable illusions of *Loreta*.

A false assertion.

A Simonaicall Vision.

Behold, thou hast often pierced the heauens, with inuocations for thy reliefe, and now I am come, not onely to restore thee to thy health, but also to certifie thee, that thou doubt nothing of this House; for it is holy in respect of me, the chaste immaculate Virgin, ordained before all eternitie, to be the Mother of the most High. It was in this Chamber my Mother Anna *conceiued me, nourished me, and brought me vp, in singing Psalmes, Hymns, & Praises to the glory of God: and also I kept in this roome the blessed infant* Iesus, *very God, and very Man, without any grieuance or paine, brought him vp with all diligent obseruation: And when cruell* Herod *sought the babes life, by the aduertisement of the Angell, I, and my husband* Ioseph, *who neuer knew my body, fled with him downe to* Egypt. *And after his passion, death, and ascension to Heauen, to make a reconciliation of humane nature, with the Court Celestiall: I staied in this house with* Iohn, *and the other Disciples; who considering after my death, what high mysteries had beene done into it, consecrated and conuerted the same to a Temple, for a commemoration of Christs sufferings, the chiefe of Martyrs. Also that resplending Image thou seest, was made by S.* Luke *(my familiar) for eternizing the memory of my portraiture as I was aliue, by the commandement of him, who doth all things, and shall conserue this sacred Image to the worlds end: That Crosse of Cedar, which standeth at the side of the little westerne window, was made by the Apostles: These Cinders in the Chimney touch not, because they are the fragments of the last fire I made on earth: And that Shelfe whereon my linnen cloathes, and prayer Bookes lay, Let no person come neere it, for all these places are sanctified and holy. Wherefore my Son, I tell thee, Awake, and goe, recite the same which I haue told thee vnto others; and to confirme thy beliefe therein, the Queene of Heauen giueth thee freely thy health.*

A Papisticall dream'd-of Oration.

Frier *Alexander*, being rauished (say they) with this Vision, went, and reported it to *Nicholas Frangipano*, Lord of that Country. And incontinently he sent this Prior and other foure Friers to *Nazareth*, whereby he might know the truth thereof, but in that iourney they died. The Virgin *Mary* perceiuing their incredulitie, caused Angels the second time to transport the house ouer the gulfe of *Venice*, to a great wood neere by the Sea side, in the territory of *Riginati*. Which, when the Countrimen had found, and remarking the splendor of the illuminating Image, dispersed these newes abroad. And the Citizens of *Riginati*, hauing seene what great miracles were daily done, by the vertue of this Chappell, imposed to it this name, *Madonna di Loretta*. A little while after the people resorting to it with rich gifts, there hanted in the wood many theeues, and cut-throates, who robd and murdred the Pilgrims. Which innocent spilt bloud, pricking her to the heart, shee made the Angels transport it the third time, & set it on the top of a little Mountain, belonging to two brethren in heritage: But they vpon a day quarrelling, & discording, about the vtility of the offerings to this house, the Angels did remoue it the fourth time, & placed it in a high broad way, where

The shamefull opinions of the Papists concerning *Loretta*.

Foure times transported

A confirmation by the *Popes*

where it ſtandeth vnremoued to this day. This was confirmed by the Papall Authoritie to bee of an vndoubted truth, after a hundred and fiftie three yeeres deliberation. I haue added nothing to the Authors deſcription, but onely collected theſe ſpeciall Warrants.

* Borne at St. *Andrew* in *Scotland.*

I embarqued at *Ancona*, in a *Frigato*; and by accident I heere encountred with a moſt courteous and diſcreet Gentleman *Iames Arthur**, whoſe companie was to me moſt acceptable, wee arriued at Saint *Markes* place in *Venice.*

AFter foure and twentie dayes attendance, and expecting for paſſage, I embarqued in a *Carmoeſalo*, being bound to *Zara Noua* in *Dalmatia.*

Zara is the Capitall Citie of *Dalmatia*, called of old *Iadara*: the Inhabitants are gouerned by a *Camarlingo*, in the behalfe of *Venice*. The walls whereof, are ſtrongly rampired with earth; ſurpaſſing the tops of the ſtone worke: and fortified alſo with high Bulwarkes, and planted Cannons on eleuated rampires of earth: which are aboue fortie Cubites higher then the walls and Bulwarkes, ſtanding in the foure ſeuerall corners of the Citie.

Brazza.

Pomo.

From *Zara* I embarqued in a ſmall Frigot bound for *Leſina*, with fiue *Slauonian* Marriners, who ſometimes ſayled, and ſometimes rowed with Oares: In our way wee paſſed by the Ile of *Brazza*, which is of no great quantitie, but fertile enough for the Inhabitants, and kept by a Gentleman of *Venice*. It lyeth in the mouth of the Gulfe *Narento*, that diuideth *Dalmatia* from *Slauonia*. Many conceiue in effect that theſe two Kingdomes are all one, but I hold the contrary opinion, both by experience and by antient Authors. Hauing paſſed *Cape di Coſta*, which is the beginning of *Slauonia*. I ſaw vpon my right hand, a round Rocke of a great height, in forme of a Pyramide.

The Iles *Tremiti.*

A little beyond that Rocke, I ſaw the three Iles *Tremiti*: The chiefeſt whereof is called *Teucria*, but they are vulgarly called the Iles of *Diomedes*, who was King of *Etolia*. They are right oppoſite to Mount *Gargano*, now called Saint *Angelo*, and diſtant from the maine land of *Pulia* in *Italie* about nine miles.

Saint *Andrew.*

The poore *Slauonians* being fatigated in their hunger-ſtaruing Boat, with extraordinary paines (for we had three dayes calme, which is not vſually ſeene in theſe Seas) were inforced to repoſe all night, at the barren Ile of Saint *Andrew*. This Ile is of Circuit foure miles but not Inhabited: the exceſſiue Raine that fell in the Euening made vs goe on ſhoare, to ſeeke the couerture of ſome Rocke; which found, wee lay all night on hard ſtones, and with hungry bellies: for our prouiſion was ſpent. The breach of day giuing comfort to our diſtreſſed bodies, with fauourable windes at the *Garbae ponente*, we ſet forward, and about midday wee arriued in the Port of *Leſina*, of which the Ile taketh the the name.

Ile *Leſina.*

This Ile of *Leſina* is of Circuit, a hundred and fiftie miles, and is the biggeſt Iland in the *Adriaticke* Sea. It is exceeding fertile and yeeldeth all things plentifully, that is requiſite for the ſuſtenance of man. The Citie is vnwalled, and of no great quantitie, but they haue a ſtrong fortreſſe, which defendeth the Towne, the Hauen, and the veſſels in the rode. The Gouernour who was a *Venetian*, after he had enquired of my intended Voyage, moſt courteouſly inuited me three times to his Table, in the time of my fiue dayes ſtaying there. And at the laſt meeting, he reported the ſtorie of a maruellous miſhapen Creature borne in the Iland, asking, if I would goe thither to ſee it: Wherewith (when I perfitely vnderſtood the matter) I was contented: The

A Monſter borne in *Leſina* *Clyſſa.*

Gentleman honoured me alſo with his company, and a Horſe to ride on, where when we came, the Captaine called for the Father of that Monſter, to bring him forth before vs. Which vnnaturall Child being brought, I was amazed in that ſight, to behold the deformitie of Nature; for below the middle part there was but one Bodie, and aboue the middle there was two liuing Soules, each one ſeperated from another with ſeuerall members. Their heads were both of one bigneſſe, but different in Phiſnomie: The belly of the one ioyned with the poſteriour part of the other, and their faces looked both one way, as if the one had carried the other on his back, and often before our eyes, hee that was behind, would lay his hands about the necke of the formoſt. Their eyes were exceeding big, and their hands greater then an Infant of three times their age. The excrements of both Creatures, iſſued forth at one place, and their thighes and legges of a great growth, not ſemblable to their Age, being but ſixe and thirtie dayes old; and their feet were proportionably made like to the foot of a Camell, round, and clouen in the middeſt. They receiued their food with an inſatiable deſire, and continually mourned with a pitifull noiſe; that ſorrowfull man told vs, that when the one ſlept, the other awaked, which was a ſtrange diſagreement in Nature. The Mother of them bought deerly that birth, with the loſſe of her owne life; and as her Husband reported, vnſpeakable was that torment ſhee endured, in that woful-wreſtling paine. I was alſo informed afterwards, that this one or rather twofold wretch liued but a ſhort while.

I hired a Fiſher-boat to goe ouer to *Cliſſa*, being twelue miles diſtant. This Ile of *Cliſſa* is of length twentie, and of circuit three ſcore miles: It is beautified with two profitable Sea-ports, and vnder the Signiorie of *Venice*. Vpon the South-ſide of this Iland lyeth the Ile *Pelaguſa*.

Departing from thence in a *Carmoeſalo* bound to *Raguſa*, wee ſayled by the three Iles *Briſca*,

Plaes.

Placa, Igezi; And when we entred into the Gulfe of *Cataro*, we fetched vp the ſight of the Ile *Melida*, called of old *Meligna*. Before wee could attaine vnto the Hauen, wherein our purpoſe was to ſtay all night, we were aſſayled on a ſodaine with a deadly ſtorme: Inſomuch, that euery ſwallowing waue threatened our death, and bred in our breſts an intermingled ſorrow of feare and hope. The winds becomming calme, and our deſired ſafetie enioyed, we ſet forward in the Gulfe of *Cataro*, and ſayled by the Ila *Curzola*. In this Iland I ſaw a walled Towne called *Curzola*, which hath two ſtrong Fortreſſes to guard it. It is both commodious for the traffique of Merchandiſe they haue, and alſo for the fine Wood that groweth there, whereof the *Venetian* Ships and Gallies are made: An Iland no leſſe delightfull then profitable; and the two Gouernours thereof, are changed euery eighteene moneths, by the State of *Venice*.

Melida.

Curzola.

It was of old called, *Curcura, Melana*, and of ſome *Concira nigra*, but by the Modernes, *Gurzola*. Continuing our courſe, wee paſſed by the Iles *Sabionzello, Torquolla*, and *Catza Auguſta*, appertaining to the Republike of *Raguſa*. They are all three well inhabited, and fruitfull, yeelding Cornes, Wines, and certaine rare kindes of excellent Fruits. It is dangerous for great Veſſels to come neare their Coaſts, becauſe of the hidden ſhelues that lie off in the Sea, called *Auguſtini*, where diuers ſhips haue beene caſt away in foule weather; vpon the ſecond day after our looſing from *Cliſſa*, we arriued at *Raguſa*.

Raguſa is a Common-weale gouerned by Senators, and a Senate Counſell: It is wonderfull ſtrong, and alſo well guarded, being ſcituate by the Sea-ſide, it hath a fine Hauen and many goodly ſhippes thereunto belonging. The greateſt Traffique they haue, is with the *Geneſes*. Their Territorie in the firme land is not much, in reſpect of the neighbouring *Turkes*, but they haue certaine commodious Ilands, which to them are profitable. And notwithſtanding of the great ſtrength and riches they poſſeſſe, yet for their better ſafegard and liberty, they pay a yeerely tribute vnto the great *Turke*, amounting to fourteene thouſand *Chickenes* of Gold: yea, and alſo they pay yeerely a tributarie penſion vnto the *Venetians*, for the Iles reſerued by them in the *Adriaticall* Gulfe. The moſt part of the ciuill *Citizens*, haue but the halfe of their heads bare, but the baſer ſort are all ſhauen.

Raguſa.

This Citie is the Metropolitan of the Kingdome of *Slauonia*. *Slauonia* was firſt called *Liburnia*, next *Iliria*, of *Ilirio* the ſonne of *Cadmus*: But laſtly, named *Slauonia*, of certaine Slaues, that came from *Sarmatia* paſſing the Riuer *Danubio*, in the time of the Emperour *Iuſtinian*. So much as is called *Slauonia*, extendeth from the Riuer *Arſa* in the Weſt, the Riuer *Drino* in the Eaſt, on the South bordereth with the Gulfe of *Venice*, and on the North with the Mountaines of *Croatia*: Theſe Mountaines diuide alſo *Raguſa* from *Boſna*.

Slauonia.

The next two ſpeciall Cities in that Kingdome, are *Sabenica* and *Salona*. The *Slauonians* are of a robuſt Nature, Martiall, and valiant fellowes, and a great helpe to maintaine the right and libertie of the *Venetian* ſtate. From *Raguſa* I embarqued in a *Tartareta*, loaden with Cornes, and bound to *Corfu*, being three hundred miles diſtant.

In all this way we found no Iland, but ſayled along the maine land of the *Ilirian* ſhoare: hauing paſſed the Gulfe of *Cataro*, and *Capo di Fortuna*, I ſaw *Caſtello nouo*, which is a ſtrong Fortreſſe, ſcituate on the top of a Rocke: wherein one *Barbaruſſo*, the Captaine of *Solyman*, ſtarued to death foure thouſand *Spaniards*. Hauing left *Ilyria* and *Valona* behind vs, wee ſayled by *Capo di Palone*. This high land is the furtheſt part of the Gulfe of *Venice*, and oppoſite againſt *Capo di Sancta Maria*, in *Pulia*, each one in ſight of another, and foureteene leagues diſtant. Continuing our Nauigation, we entred into the Sea *Ionium*, and ſayled along the Coaſt of *Epire*, which was the famous Kingdome of the *Epirotes*. This is the firſt land of *Greece*, and vpon the ſixt day after our deprrture from *Raguſa*, we arriued at *Corfu*.

Corfu is an Iland, no leſſe beautifull then inuincible: it lyeth in the Sea *Ionean*, the Inhabitants are *Greekes*, and the Gouernours *Venetians*. This Ile was much honoured by *Homer*, for the pleaſant Gardens of *Alcino*, which were in his time: it is of Circuit one hundred and twentie, and fiftie miles in bredth. The Citie *Corfu*, from which the Ile hath the name, is ſcituate at the foot of a Mountaine, whereupon are builded two ſtrong Fortreſſes, and inuironed with a naturall Rocke: the one is called *Fortezza noua*, and the other *Fortezza vechia*: they are well gouerned and circumſpectly kept, leaſt by the inſtigation of the one Captaine, the other ſhould commit ſome treaſonable effects: and for the ſame purpoſe, the Gouernours of both Caſtles, at their Election, before the Senatours of *Venice* are ſworne; neither priuatly nor openly to haue mutuall Conference; nor to write one to another for the ſpace of two yeares, which is the time of their Gouernment. Theſe Caſtles are inacceſſable and vnconquerable, if that the Keepers be loyall, and prouided with Naturall and Martiall furniture. They are vulgarly called, *The Forts of Chriſtendome*, by the *Greekes*; but more iuſtly, *The ſtrength of Venice*: for if theſe Caſtles were taken by the *Turkes*, the Trade of the *Venetian* Merchants would bee of none account; yea, the very meane to ouerthrow *Venice* it ſelfe.

Corfu.

Two ſtrong Caſtles in the Ile *Corfu*.

From thence, I embarked in a *Greekiſh Carmoeſalo*, with a great number of paſſengers, *Greekes, Slauonians, Italians, Armenians* and *Iewes*, that were all mindfull to *Zante*.

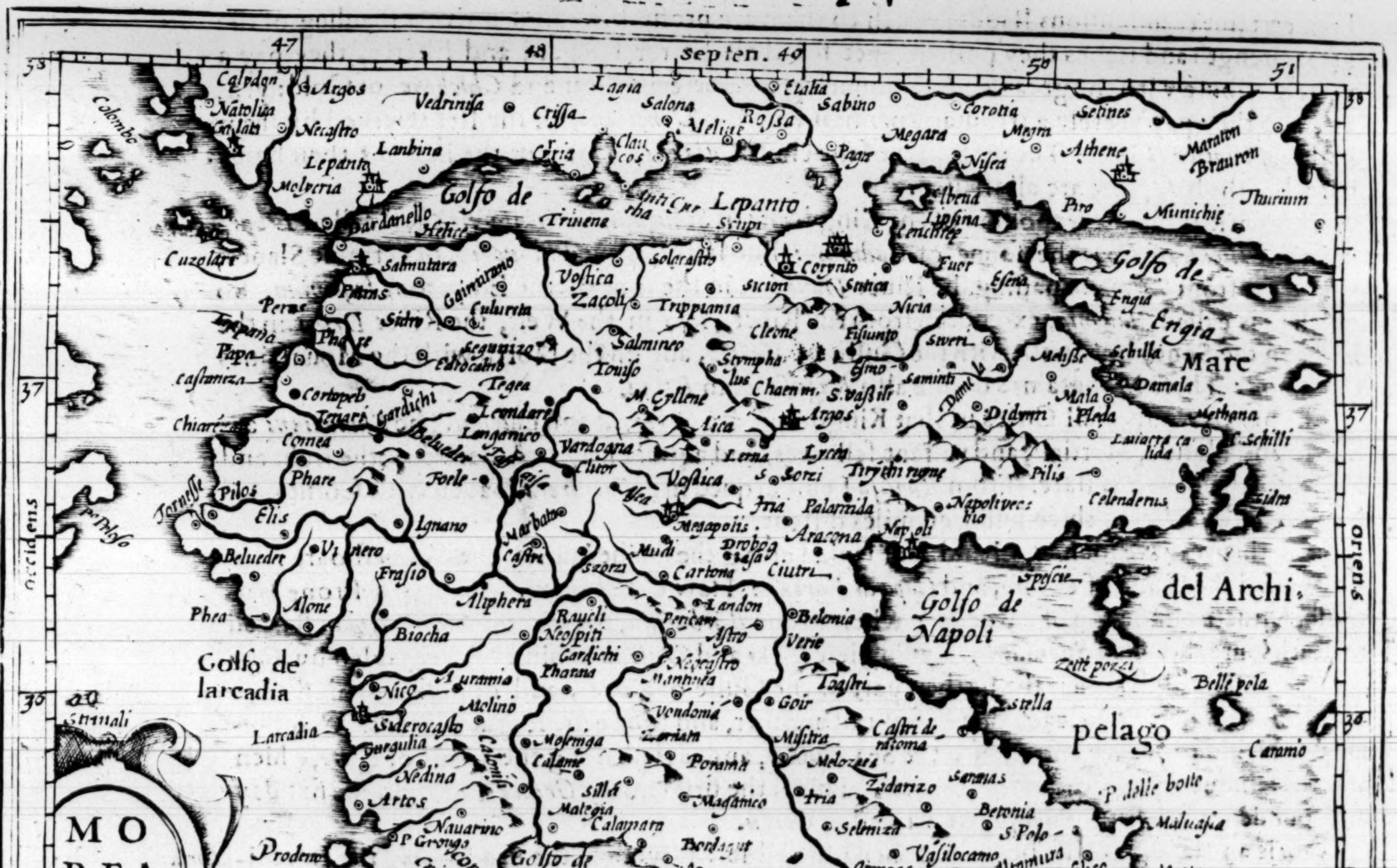
Biding farewell to *Zante*, I embarked in a *Frigato* going to *Petraſſo* in *Morea*, which is called

led *Peloponneſus* : and by the way in the Gulfe *Lepanto* (which diuideth *Etolia* and *Morea* : the chiefeſt Citie in *Etolia* is called *Lepanto* : from thence Weſtward by the Sea-ſide, is *Delphos*, famous for the Oracle of *Apollo*) wee ſayled by the Iles *Echinidi*, but by Moderne Writers, *Curzolari* : where the *Chriſtians* obtained the Victorie againſt the *Turkes*, for there did they fight, after this manner.

The Battell betweene the *Chriſtians* and *Turkes* at *Lepanto.*

In the yeere 1571. and the ſixth of October, *Iohn* Duke of *Auſtria*, Generall for the *Spaniſh* Gallies, *Marco Antonio Colonna*, for Pope *Pio Quinto*; and *Sebaſtiano Venieco*, for the *Venetian* Armie, conuened altogether in *Largoſtolo* at *Cephalonia* : hauing of all two hundred and eight Gallies, ſixe Galliaſſes, and fiue and twentie Frigots. After a moſt reſolute deliberation, theſe three Generals went with a valiant courage to encounter with the *Turkiſh* Armado, on the Sunday morning the ſeuenth of October : who in the end through the helpe of Chriſt, obtayned a glorious Victorie. In that Fight there was taken and Drowned one hundred and eightie of *Turkiſh* Gallies ; and there eſcaped about the number of ſixe hundred and fiftie Ships, Gallies, Galeotes, and other Veſſels : there was fifteene thouſand *Turkes* killed, and foure thouſand taken Priſoners, and twelue thouſand *Chriſtians* deliuered from their ſlauiſh Bondage. In all, the *Chriſtians* but looſed eleuen Gallies, and fiue thouſand ſlaine. At their returne to *Largoſtolo*, after this victorious Battell, the three Generals diuided innumerable ſpoyles, to their well-deſeruing Captaines and worthy Souldiers.

Hondivs *his* Map of Morea.


MOREA
Septen. 49
Meridi. 49
Occidens
Oriens
Golfo de Lepanto
Golfo de Engia
Mare
Golfo de Napoli
del Archi pelago
Golfo de larcadia
Golfo de Coron
Golfo de Colochina
MARIS MEDITERRANEI PARS
Milliaria Italica
Cuzolari
Lepanto
Patras
Athene
Megara
Corinto
Argos
Napoli
Mistra
Nauarino
Modon
Sapienſa
Prodeno
Cerigo
Malio
Belli pola
Caramio

After my arriuall in *Peteraſſo*, the Metropolitan of *Peloponneſus*, I left the turmoyling dangers of the intricated Iles of the *Ionean* and *Adriaticall* Seas, and aduiſed to trauell in the firme Land of *Greec*, with a Carauan of *Greekes* that was bound for *Athens*. But before hee admitted me into his companie, he was wonderfull inquiſitiue, for what cauſe I trauelled alone ? and of what Nation I was ? To whom I ſoberly excuſed, and diſcouered my ſelfe with modeſt anſwers. Which pacified his curioſitie ; but not his auaritious minde : for vnder a pretended protection he had of me, hee extorted the moſt part of my money from my purſe, without any regard of Conſcience.

In the firſt, ſecond, and third daies Iourneying, we had faire way, hard lodging, but good cheere, and kind entertainment for our money: But on the fourth day, when wee entred in the Hilly and barren Countrie of *Arcadia*; for a daies Iournie we had no Village, but ſaw abundance of Cattell without Keepers. In this Deſart way, I beheld many ſingular Monuments, and ruinous Caſtles, whoſe names I knew not, becauſe I had an ignorant Guide: But this I remember, amongſt theſe Rockes my belly was pinched, and wearied was my bodie, with the climbing of faſtidious Mountaines, which bred no ſmall griefe to my breaſt. Yet notwithſtanding of my diſtreſſe, the remembrance of theſe ſweet ſeaſoned Songs of *Arcadian* Shepheards, which pregnant Poets haue ſo well penned, did recreate my fatigated corps, with many imagined ſuppoſitions. Theſe ſterile bounds being paſt, we entred in the Eaſterne Plaine of *Morea*, called anciently *Sparta*; where, that ſometimes famous Citie of *Lacedemon* flouriſhed, but now ſacked, and the lump of ruines and memorie onely remaynes. Marching thus, wee left *Modena* and *Napoli* on our right hand, toward the Sea ſide, and on the ſixt day at night, we pitched our Tents, in the diſinhabited Villages of *Argo* and *Micene*, from the which vnhappie *Helene* was rauiſhed. Heere, I had the ground to be a Pillow, and the World-wide-fields to bee a Chamber, the whirling windy ſkies, to be a roofe to my Winter-blaſted lodging, and the humide vapours of cold *Nocturna*, to accompany the vnwiſhed-for-bed of my repoſe.

Although *Arcadia* in former times was pleaſant, yet it is now for the moſt part waſt and diſinhabited.

Lacedemon in *Sparta*.

In all this Countrie I could find nothing, to anſwere the famous Relations, giuen by ancient Authors, of the excellencie of that Land, but the name onely; the barbarouſneſſe of *Turkes* and Time, hauing defaced all the Monuments of Antiquitie: No ſhew of honour, no habitation of men in a honeſt faſhion, nor poſſeſſors of the Countrie in a Principalitie. But rather Priſoners ſhut vp in Priſons, or addicted ſlaues to cruell and tyrannicall Maſters.

Departing from *Argo*, vpon the ſeuenth day wee arriued at *Athens*: *Athens* is ſtill inhabited, ſtanding in the Eaſt part of *Peloponneſus*, neere to the Frontiers of *Macedon*: It was firſt called *Cecropia*, and laſtly *Athens* of *Minerua*. This Citie was the Mother and Well-ſpring of all Liberall Arts and Sciences, but now altogether decayed: The circuit of old *Athens* hath beene according to the fundamentall Wals yet extant about ſixe *Italian* miles, but now of no great quantitie, nor many dwelling Houſes therein. They haue abundance of all things, requiſite for the ſuſtenance of humane life, of which I had no ſmall proofe: for theſe *Athenians*, or *Greekes*, exceeding kindly banqueted me foure daies, and furniſht mee with neceſſarie prouiſion for my Voyage to *Creta*. And alſo tranſported mee by Sea in a Brigandine freely to *Serigo*, being foure and fortie miles diſtant.

Athens. See of it my Pilgrimage *l.* 3 *c.* 14. *Simdor Cabaſidas* writes that there are 70. Dialects of Moderne *Greeke*, the worſt of which is that of *Athens*.

Kind *Athenians*

Serigo is an Iland in the Sea *Cretico*, It was anciently called *Cytherea*. It is of circuit ſixtie miles, hauing but one Caſtle called *Capſello*: which is kept by a *Venetian* Captaine: here it is ſaid that *Venus* did firſt inhabit, and I ſaw the ruines of her demoliſhed Temple on the ſide of a Mountaine yet extant. A little more downward below this Temple of *Venus*, are the relikes of that Palace, wherein *Menelaus* did dwell, who was King of *Sparta*, and Lord of this Ile. The *Greekes* of the Ile told me there were wild Aſſes there, who had a ſtone in their heads, which was a ſoueraigne remedie for the Falling-ſickneſſe, and good to make a woman be quickly deliuered of her birth.

Wild Aſſes.

THe Ile of *Candy* was called *Creta*: It is a moſt a famous and ancient Kingdome: By moderne Writers, it is called Queene of the Iles *Mediterrane*: It had of old a hundred Cities, whereof it had the name *Hecatompolis*, but now onely foure, *Candia*, *Canea*, *Rethimos*, and *Scythia*; the reſt are but Villages and Bourges. It is of length, to wit, from *Capo Ermica*, in the Weſt, called by *Plinie*, *Frons arietis*, and *Capo Salomone* in the Eaſt, two hundred and fortie miles, large threeſcore, and of circuite ſixe hundred and fiftie miles. This is the chiefeſt Dominion, belonging to the *Venetian* Republike: In euery one of theſe foure Cities there is a Gouernour, and two Counſellors, ſent from *Venice* euery two yeeres. The Countrey is diuided into foure parts, vnder the iuriſdiction of the foure Cities, for the better adminiſtration of Iuſtice: and they haue a Generall, who commonly remayneth in the Citie of *Candie*, (like to a Vice-roy) who depoſeth or impoſeth Magiſtrates, Capitaines, Souldiers, Officers, and others whatſoeuer, in the behalfe of Saint *Marke*, or Duke of *Venice*. The *Venetians* detaine continually a ſtrong Guard, diuided in Companies, Squadrons, and Garriſons, in the Cities and Fortreſſes of the Iland: which doe extend to the number of twelue thouſand Souldiers kept, not only for the incurſion of *Turkes*, but alſo for feare of the *Cretans* or Inhabitants, who would rather if they could (as ſome ſay) render to the *Turke*, then to liue vnder the ſubiection of *Venice*. This Ile produceth the beſt *Malnoſey*, Muſcadine, and Leaticke, that ſuppoſedly are in the World. It yeeldeth Orenges, Limons, Mellons, Citrons Grenadiers, *Adams* Apples, Raiſins, Oliues, Dates, Honey, Sugar, *Vuadi tre Volte*, and all other kinds of fruit in abundance. But the moſt part of their Cornes are brought yeerely from *Archipelago* and *Greece*. This much of the Ile in generall; and now in reſpect of my trauelling two times through the bounds of the whole Kingdome, which was neuer before atchieued by any Traueller of Chriſtendome; I will as briefly as I can in particular relate a few of theſe miſeries indured by me in this Land, with the nature and qualitie of the people.

A deſcription of *Candie*. See the Map. *ſup. pag.* 1384.

The old and famous Citie of *Lanerke.*

A happie deliuerance from Theeues.

This aforelaid *Carabuſa,* is the principall Fortreſſe of *Creta,* being of it ſelfe inuincible, and is not vnlike to the Caſtle of *Dunbertan,* which ſtandeth at the mouth of *Clyd;* vpon which Riuer the moſt worthy renowmed, and anciently ennobled Citie of *Lanerke* is ſituated: For it is enuironed with a Rocke higher then the wals, and ioyneth with *Capo Ermico:* hauing learned of the Theeuiſh way, I had to *Canea,* I aduiſed to put my money in exchange, which the Captaine of that ſtrength, very courteouſly performed; And would alſo haue diſwaded mee from my purpoſe, but I by no perſwaſion of him would ſtay. From thence departing, ſcarcely was I aduanced twelue miles in my way, when I was beſet on the skirt of a Rockie Mountaine, with three *Greeke* Renegadoes, and an *Italian Bandido:* who laying hands on me, beat me moſt cruelly, robbed me of all my clothes, and ſtripped me naked, vſing many inuectiue ſpeeches. At laſt, the *Italian* perceiuing I was a ſtranger, and could not ſpeake the *Cretan* Tongue, began to aske mee in his owne Language, where was my money? To whom I ſoberly anſwered, I had no more then he ſaw, which was eightie Bagantines: But he not giuing credit to theſe words, ſearched all my clothes, and *Budgeto,* yet found nothing except my Linnen, and Letters of recommendation, I had from diuers Princes of Chriſtendome: Which when he ſaw, did mooue him to compaſſion, and earneſtly entreated the other three Theeues to grant me mercie, and ſaue my life: A long deliberation being ended, they reſtored backe againe my Pilgrimes clothes, and Letters, but my blue Gowne and Bagantines they kept: Such alſo was their theeuiſh courteſie toward mee, that for my better ſafegard in the way, they gaue me a ſtamped piece of Clay, as a token to ſhew any of their companions, if I encountred with them; for they were about twentie Raſcals of a confederate band, that lay in this Deſart paſſage. Leauing them with many counterfeit thankes, I trauelled that day ſeuen and thirtie miles, and at night attained to the vnhappy Village of *Pickbrno:* where I could haue neither meate, drinke, lodging, nor any refreſhment to my wearied bodie. Theſe deſperate *Candiots* thronged about mee gazing (as though aſtoniſhed) to ſee mee both want companie, and their Language, and by their cruell lookes, they ſeemed to bee a barbarous and vnciuill people For all theſe High-landers of *Candie,* are tyrannicall, bloud-thirſtie, and deceitfull. The conſideration of which, made me to ſhun their villanie, and priuately ſought for a ſecure place of repoſe in a darke Caue by the Seaſide; in which I lay till morning with a crazed bodie, and hungrie belly,

Canea.

Foure ſtrong Cities.

Vpon the appearing of the next *Aurora* I embraced my vnknowne way, and about midday came to *Canea: Canea* is the ſecond Citie of *Creete,* exceeding populous, well walled, and fortified with Bulwarkes: It hath a large Caſtle, contayning ninety ſeuen Palaces, in which the Rector and other *Venetian* Gentlemen dwell. There lie continually in it ſeuen Companies of Souldiers, who keepe Centinell on the wals, guard the Gates, and Market places of the Cities: Neither in this Towne nor *Candia,* may any Countrey Peaſant enter with weapons (eſpecially Harquebuzes) for that conceiued feare they haue of Treaſon. Truly this Citie may equall in ſtrength, either *Zara* in *Dalmatia,* or *Luka,* or *Ligorne,* both in *Tuſcana:* for theſe foure Cities are ſo ſtrong, that in all my trauels I neuer ſaw them matched. They are all well prouided with Artillery, and all neceſſary things for their defence, eſpecially *Luka,* which continually reſerues in ſtore prouiſion of victuals for twelue yeeres ſiege. Being here diſappointed of tranſportation to *Archipelago,* I aduiſed to viſit *Candie:* and in my way I ſaw the large Hauen of *Suda,* which hath no Towne or Village, ſaue onely a Caſtle, ſituated on a Rocke in the Sea, at the entry of the Bay: the bounds of that Harbour may receiue at one time aboue two thouſand ſhips and Gallies, and is the onely Key of the Iland: for the which place, the King of *Spaine* hath oft offered an infinite deale of money to the *Venetians,* whereby his Nauie which ſometimes reſort in the *Leuante,* might haue acceſſe and reliefe; but they would neuer grant him his requeſt.

Rethimos.

Minos.

Saturne.

Labyrinth of Crete.

Vpon the third dayes iourney from *Canea,* I came to *Rethimos;* This Citie is ſomewhat ruinous, and vnwalled, but the Citizens haue newly builded a ſtrong Fortreſſe, which defendeth them from the inuaſion of Pirates: it ſtandeth by the Sea ſide, and in the yeere 1597. it was miſerably ſacked, and burned with *Turkes.* Continuing my Voyage, I paſſed along the skirt of Mount *Ida,* accompanied with *Greekes* who could ſpeake the *Italian* Tongue, on which, firſt they ſhewed me the Caue of King *Minos,* but ſome hold it to be the Sepulchre of *Iupiter.* That *Groto* is of length eightie paces, and eight large: This *Minos* was ſaid to be the Brother of *Radamanthus,* and *Sarpedon;* who, after their ſucceſſion to the Kingdome, eſtabliſhed ſuch equitable lawes, that by Poets they are feigned to be the Iudges of Hell. I ſaw alſo there, the place where *Iupiter* (as they ſay) was nouriſhed by *Amalthea,* which by *Greekes* is recited, as well as *Latine* Poets. Thirdly, they ſhewed me the Temple of *Saturne,* which is a worke to be admired, of ſuch Antiquitie, and as yet vndecayed; who (ſay they) was the firſt King that inhabited there. And neere to it, is the demoliſhed Temple of *Matelia,* hauing this ſuperſcription aboue the doore, yet to be ſeene *Make cleane your feet, waſh your head and enter.* Fourthly, I ſaw the entrie to the Labyrinth of *Dedalus,* which I would gladly haue better viewed, but becauſe wee had no Candle-light, we durſt not enter: for there are many hollow places within it; ſo that if a man ſtumble, or fall, he can hardly be reſcued: It is cut forth with many intricating wayes, on the face of a little hill, ioyning with Mount *Ida.*

Ida.

Mount *Ida* is the higheſt Mountaine in *Creta*, and by the computation of Shepherds feete, amounteth to ſixe miles of height: It is ouer-clad euen to the top with Cypreſſe trees, and good ſtore of medicinable herbs: inſomuch that the beaſts which feed thereupon, haue their teeth gilded, like to the colour of Gold: It is ſaid by ſome Hiſtorians, that no venemous animall can liue in this Ile; but I ſaw the contrarie: for I kild vpon one day two Serpents and a Viper: Wherefore many build vpon falſe reports, but experience teacheth men the truth. Deſcending from this Mountaine, I entred in a faire Plaine beautified with many Villages; in one of which I found a *Grecian* Biſhop, who kindly preſented me with Grapes of *Maluaſia*, and other things, for it was in the time of their Vintage. To carrie theſe things hee had giuen mee, hee cauſed to make readie an Aſſe, and a Seruant, who went with mee to *Candie*, which was more then fifteene miles from his Houſe. True it is, that the beſt ſort of *Greekes*, in viſiting other, doe not vſe to come emptie handed, neither will they ſuffer a ſtranger to depart, without both gifts and Conuoy.

Candie.

Candie is a large and famous Citie, ſituated on a Plaine by the Sea ſide, hauing a goodly Hauen for ſhips, and a faire Arſenall wherein are ſix and thirtie Gallies: It is exceeding ſtrong, and daily guarded with two thouſand Souldiers, and the Wals in compaſſe are about three leagues: *Candie* is diſtant from *Venice* thirteene thouſand miles, from *Conſtantinople* ſeuen hundred, from *Famagoſta* in *Cyprus* ſixe hundred, from *Alexandria* in *Ægypt* fiue hundred, and from the Citie of *Ieruſalem* nine hundred miles. The *Candeots* through all the Iland, make Muſtars euery eighth day, before the Seriant Maiors, or Officers of the Generall, and are well prouided with all ſorts of Armour; yea, and the moſt valorous people that hight the name of *Greekes*. It was told me by the Rector of *Candie*, that they may raiſe in Armes of the Inhabitants (not reckoning the Garriſons) aboue ſixtie thouſand men, all able for Warres, with fiftie foure Gallies, and twentie foure Galleots for the Sea. In all my trauels through this Realme, I neuer could ſee a *Greeke* come forth of his houſe vnarmed: and after ſuch a martiall manner, that on his head hee weareth a bare ſteele Cap, a Bow in his hand, a long Sword by his ſide, a broad Poynard ouerthwart his belly, and a round Target hanging at his Girdle. They are not coſtly in Apparell, for they weare but Linnen Clothes, and vſe no Shooes, but Bootes of white Leather: by nature they are craftie and ſubtile, as *Paul* mentioneth, *Titus* 1.12. Their Harueſt is our Spring: for they manure the ground, and ſow the Seed in October, which is reaped in March and Aprill. Being fruſtrate of my intention at *Candie*, I was forced to returne to *Canea*, where I ſtayed fiue and twentie dayes before I could get paſſage, for I purpoſed to view *Conſtantinople*. I trauelled on foot in this Ile more then foure hundred miles, and vpon the fiftie day after my firſt comming to *Carabuſa*, I embarked in a Fiſher-boate that belonged to *Milo*, being a hundred miles diſtant, which had beene violently driuen thither with ſtormie weather.

Note.

Archipelago.

Milo was called by *Ariſtotle*, *Melada*; and by others, *Mimalida*, *Melos*: And laſtly, *Milo*; becaue of the fine Mil-ſtones that are got there, which are tranſported to *Conſtantinople*, *Greece*, and *Natolia*. This Ile is one of the Iles *Cyclades*, or *Sporades*, but more commonly *Archipelago*, or the Arch-Ilands, and ſtandeth in the beginning of the *Ægean* Sea: The Inhabitants are *Greekes*, but ſlaues to the *Turke*, and ſo are all the fifty three Iles of the *Cyclades*, ſaue onely *Tino*, which holdeth of the *Venetians*.

Milo.

Red Partridges.

Flocks of tame Partridges.

Fountaines of Oile.

From *Milo* I came to *Zephano*, an Iland of circuit about twentie miles: The Inhabitants are poore, yet kind people: There are an infinite number of Partridges within this Ile, of a reddiſh colour, and bigger then ours in *Britaine*: They are wild, and onely killed by ſmall ſhot; but I haue ſeene in other Ilands flockes of them feeding in the fields, and vſually kept by Children: Some others I haue ſeene in the ſtreets of Villages, without any Keeper, euen as our Hens doe with vs. I ſaw Fountaines heere, that naturally yeeld fine Oyle which is the greateſt aduantage the Ilanders haue.

Parir.

From thence I embarked, and arriued at *Anguſa*, in *Parir*: This Ile is fortie miles long, and ſixe miles broad: being plentifull enough in all neceſſary things for the vſe of man: In *Anguſa* I ſtayed ſixteene dayes, tormeſted with Northerly winds; and in all that time I neuer came in bed: for my lodging was in a little Church without the Village, on hard ſtones, where I alſo had a fire, and dreſſed my meate. The *Greekes* viſited me oftentimes, and intreated me aboue all things, I ſhould not enter within the bounds of their Sanctuarie; becauſe I was not of their Religion. Theſe miſerable Ilanders, are a kind of ſilly poore people; which in their behauiour, ſhewed the neceſſitie they had to liue, rather then any pleaſure in their liuing. From thence I arriued in the Ile of *Mecano*, where I but onely dined, and ſo ſet forward to *Zea*. *Symonides* the Poet, and *Eriſtato* the excellent Phyſician, were borne in it. The next Ile of any note we touched at, was *Tino*: This Iland is vnder the Signorie of *Venice*, and was ſometimes beautified with the Temple of *Neptune*. By *Ariſtotle* it was called *Idruſa*; of *Demoſthenes* and *Æſchines*, *Eruſea*: It hath an impregnable Caſtle, builded on the top of a high Rocke; ſo that the *Turkes* by no meanes can conquer it.

Pathmos.

From this Ile I came to *Palmoſa*, ſometime *Pathmos*, which is a Mountaynous and barren Iland: It was heere that Saint *Iohn* wrote the *Reuelation* after hee was baniſhed by *Domitianus*

Nicaria.

Greekes taken Captiues.

Icarus.

the Emperour. Thence I imbarked to *Nicaria,* and ſailed by the Ile *Scyro*; which of olde was the Signiory of *Licomedes,* and in the Habit of a Woman, was *Achilles* brought vp heere: who in that time, begot *Pyrrhus* vpon *Deidamia,* the Daughter of *Licomedes*, and where the crafty *Vlyſſes* did diſcouer this fatall Prince to *Troy.* As we fetched vp the ſight of *Nicaria,* wee eſpied two *Turkiſh* Galliots, who gaue vs the Chace, and purſued vs ſtraight vnto a Bay, betwixt two Mountaines, where we left the loaden Boat, and fled to the Rockes: But in our flying, the Maſter was taken, and other two old men; whom they made Captiues and Slaues: and alſo ſeized vpon the Boat, and all their goods: The number that eſcaped, were nine perſons. This Ile *Nicaria,* was anciently called *Doliche,* and *Ithioſa,* and is ſomewhat barren; hauing no Sea-port at all: It was here, the Poets feigned, that *Icarus* the Sonne of *Dedalus* fell, when as hee tooke flight from *Creta,* with his borrowed wings, of whom it hath the name. Expecting certaine dayes here, in a Village called *Laphantos,* for paſſage to *Sio*, at laſt I found a Brigandino bound thither, that was come from the fruitfull Ile of *Stalimene,* of old *Lemnons*, wherein I imbarked, and ſailed by the Ile *Samos,* which is oppoſite to *Caria,* in *Aſia Minor*: It is of circuit one hundred and ſixtie, and of length fortie miles: It was of old named *Driuſa,* and *Melanphilo,* in which was *Pythagoras* the Philoſopher, and *Lycaon* the excellent Muſitioner borne.

Shipwrack.

As we left the Ile *Veneco* on our left hand, and entred the Gulfe betweene *Sio* and *Eolida,* there fell downe a deadly ſtorme, at the *Greco è Leuante,* which ſplit our Maſt, carrying Sailes and all ouer-boord: Whereupon euery man looked (as it were) with the ſtampe of death in his pale viſage. The tempeſt continuing (our Boat not being able to keepe the Seas) wee were conſtrained to ſeeke into a Creeke, betwixt two Rockes, for ſafetie of our liues; where, when wee entred, there was no likelihood of reliefe: for we had a ſhelfie ſhoare, and giuing ground to the Anchors, they came both home. The ſorrowfull Maſter ſeeing nothing but ſhipwracke, tooke the Helme in hand, directing his courſe to ruſh vpon the face of a low Rocke, whereupon the Sea moſt fearefully broke. As wee touched, the Mariners contending who ſhould firſt leape out, ſome fell ouerboord, and thoſe that got Land, were pulled backe by the reciprocrating waues: Neither in all this time durſt I once moue; for they had formerly ſworne, if I preſſed to eſcape, before the reſt were firſt forth, they would throw me head-long into the Sea: So being two wayes in danger of death, I patiently offered vp my Prayers to God.

At our firſt incounter with the Rockes (our fore-deckes, and Boates Gallerie being broke, and a great Lake made) the recoyling waues brought vs backe from the ſhelfes a great way; which the poore Maſter perceiuing, and that there were ſeuen men drowned, and eleuen perſons aliue, cried with a loud voice: Be of good courage, take vp Oares, and row haſtily; it may bee, before the Barke ſinke, we ſhall attaine to yonder Caue. Euery man working for his owne deliuerance (as it pleaſed God) we got the ſame with good fortune: for no ſooner were we disbarked, but the Boat immediately ſunke. There was nothing ſaued but my *Coffino,* which I kept alwaies in my armes; for the which ſafetie of my things, the *Greekes* were in admiration. In this Caue, which was thirtie paces long, within the Mountaine, we abode three daies, without both meate and drinke: vpon the fourth day at morne, the tempeſt ceaſing, there came Fiſher-boates to relieue vs, who found the ten *Greekes* almoſt famiſhed for lacke of food.

The Tombe of *Homer.*

The dead men being found on ſhoare, we buried them; and I learned at that inſtant time, there were ſeuenteene Boats caſt away on the Coaſt of this Iland, and neuer a man ſaued: in this place the *Greekes* ſet vp a ſtone Croſſe in the memoriall of ſuch a wofull miſchance, and mourned heauily, faſting and praying. I reioycing, and thanking God for my ſafetie (leauing them ſorrowing for their friends and goods) tooke Iourney through the Iland to *Sio:* for ſo is the Citie called. In my way I paſt by an old Caſtle ſtanding on a little Hill, named *Gaſbos,* or *Helias*; where (as I was informed by two *Greekes* in my company) the Sepulchre of *Homer* was yet extant: for this is one of the ſeuen Iles that contended for his birth: and I willing to ſee it, entreated them to accompany me thither; where, when we came, we deſcended by ſixteene degrees into a darke Cell; and paſſing that, we entred in another foure ſquared Roome, in which I ſaw an ancient Tombe, whereon were ingrauen *Greeke* Letters, which we could not vnderſtand for their Antiquitie; but whether it was this Tombe or not, I doe not know, but this they related.

The pride of *Greekiſh* Whoores.

The Women of the Citie *Sio,* are the moſt beautifull Dames, of all the *Greekes* in the World, and greatly giuen to Venery: They are for the moſt part exceeding proud, and ſumptuous in apparell, and commonly goe (euen Artificers Wiues) in Gownes of Sattin and Taffetay; yea of Cloth of Siluer and Gold, and are adorned with Precious Stones and Gemmes, and Iewels about their neckes and hands. Their Husbands are their Pandors, and when they ſee any ſtranger arriue, they will preſently demand of him, if hee would haue a Miſtris: and ſo they make Whoores of their owne wiues, and are contented for a little gaine, to weare Hornes: ſuch are the baſe mindes of ignominious Cuckolds: After ſome certaine dayes attendance, I imbarked in a Carmoeſalo, bound for *Nigroponti,* which was forth of my way to *Conſtantinople*; but becauſe I would galdly haue ſeene *Macedonia,* I followed that determination: In our way wee ſayled by *Mytelene*, an Iland of olde called *Iſa*: next *Leſbos*: and laſtly *Mytelene*, of *Milet* the Sonne of *Phœbus.*

Nigroponti is ſeparated from the firme Land of *Theſſalia*, with a narrow channell, ouer the which in one part there is a bridge that paſſeth betweene the Ile and the mayne continent, and vnder it runneth a maruellous ſwift current or tyde: Within halfe a mile of the Bridge I ſaw a Marble columne ſtanding on the toppe of a little Rocke, whence (as the Ilanders tolde mee) *Ariſtotle* leaped in, and drowned himſelfe, after that hee could not conceiue the reaſon why this Channell ſo ebbed and flowed. This Ile bringeth forth in abundance, all things requiſite for humane life, and decored with many goodly Villages. From thence I arriued at a Towne in *Macedonia*, called *Salonica*, but of olde *Theſſalonica*, where I ſtaied fiue daies, and was much made of by the Inhabitants: It is a Citie full of rich commodities, and is the principall place of *Theſſalie*, which is a Prouince of *Macedon*, together with *Achaia* and *Myrmedon*, which are two Prouinces of the ſame. There is an Vniuerſitie of Iewes here, who profeſſe onely the *Hebrew* Tongue. About this Citie is the moſt fertile Countrey in all *Greece*.

Salonica.

Iewiſh Vniuerſitie.

In *Salonica* I found a *Germe* bound for *Tenedos*, in the which I embarked: As we ſailed along the *Theſſalonian* Shoare, I ſaw the two topped Hill *Pernaſſus*, where it was ſaid the nine Muſes haunted: but as for the fountaine *Helicon*, I leaue that to be ſearched, and ſeene by the imagination of Poets; for if it had beene obiected to my ſight, like an inſatiable drunkard, I ſhould haue drunke vp the ſtreames of Poeſie, to haue enlarged my poore poeticall veine. The Mountaine it ſelfe is ſomewhat ſteepe and ſterile, eſpecially the two toppes, the one whereof is drie and ſandie, ſignifying that Poets are alwayes poore and needie: The other top is barren and rockie, reſembling the ingratitude of wretched and niggardly Patrons: the vale betweene the tops is pleaſant and profitable, denoting the fruitfull and delightful ſoile, which painefull Poets, the Muſes plowmen ſo induſtriouſly manure. A little more Eaſtward, as we fetcht vp the Coaſt of *Achaia*, the Maſter of the veſſell ſhewed mee a ruinous Village and Caſtle; where hee ſaid the admired Citie of *Thebes* had beene.

Pernaſſus deſcribed.

Thebes.

Vpon the third day from *Salonica*, wee arriued in the Road of *Tenedos*, which is an Iland in the Sea *Pontus* or *Propontis*: it hath a Citie called *Tenedos*, built by *Tenes*, which is a gallant place, hauing a Caſtle and a faire Hauen for all ſorts of Veſſells: it produceth good ſtore of Wines, and the beſt ſuppoſed to be in all the Southeaſt parts of *Europe*.

Tenedos.

In *Tenedos* I met by accident, two *French* Merchants of *Marſeills*, intending for *Conſtantinople*, who had loſt their Ship at *Sio*, when they were buſie at venereall tilting with their new elected Miſtreſſes, and ſo a ſecond remedie were glad to come thither in a Turkiſh Carmoeſalo. The like of this I haue ſeene fall out with Sea-faring men, Merchants and Paſſengers, who buy ſometimes their too much folly with too deare repentance. They and I reſoluing to view *Troy*, did hire a Ianizarie to be our conductor & protector, & a *Greeke* to be our Interpreter. Where when we landed, we ſaw here & there many relicts of old walls, as we trauelled through theſe famous bounds. And as we were aduanced toward the Eaſt part of *Troy*, our *Greeke* brought vs to many Tombes which were mightie ruinous, and pointed vs particularly to the Tombes of *Hector*, *Aiax*, *Achilles*, *Troylus*, & many other valiant Champions, with the Tombes alſo of *Hecuba*, *Creſſeid*, and other *Troiane* Dames: Well I wote, I ſaw infinite old Sepulchres, but for their particular names and nomination of them I ſuſpend, neither could I beleeue my Interpreter, ſith it is more then three thouſand and odde yeeres agoe that *Troy* was deſtroied: Hee ſhewed vs alſo the ruines of King *Priams* Palace, and where *Anchiſes* the father of *Æneas* dwelt. At the North-eaſt corner of *Troy*, which is in ſight of the Caſtles of *Helleſponte*, there is a Gate yet ſtanding, and a piece of a reaſonable high Wall; vpon which I found three pieces of ruſted mony, which afterwards I gaue to the two younger brethren of the Duke of *Florence*.

The Tombs of *Troians.*

Where the pride of *Phrygia* ſtood, it is a moſt delectable Plaine, abounding now in Cornes, Fruits, and Wines, and may be called the Garden of *Natolia*: yet not populous, for there are but only fiue ſcattered Villages in all that bounds: The length of *Troy* hath been, as may be diſcerned, by the fundamentall Walls yet extant about twenty miles: the ruines of which are come to that Poeticall Prouerbe: *Nunc ſeges eſt vbi Troia fuit.*

A deſcription of *Troy.*

Leauing the Fields of noble *Illium*, we croſſed the Riuer of *Simois*, and dined at a village named *Extetaſh*: I remember, diſcharging our couenant with the Ianizarie, who was not contented with the former condition, the *Frenchmen* making obſtacle to pay that which I had giuen, the wrathful Ianizary belaboured them both with a cudgel, til the bloud ſprung from their heads, & compelled them to double his wages. This is one true note to a traueller (wherof I had the ful experience afterward) that if he cannot make his own part good, he muſt alwaies at the firſt motion content theſe Raskalls; otherwiſe he will be conſtrained doubtleſſe with ſtrokes to pay twice as much: for they make no account of conſcience, nor are ruled by the Law of compaſſion, neither regard they a Chriſtian more then a dog: but whatſoeuer extortion or iniurie they vſe againſt him, he muſt bee *French* like contented, bowing his head, and making a counterfeit ſhew of thanks, and happy too oftentimes, if ſo he eſcape. Hence we arriued at the Caſtles, called of old *Seſtos* and *Abydos*, which are two Fortreſſes oppoſite to other, the one in *Europe*, the other in *Aſia*, being a mile diſtant: They ſtand at the beginning of *Helleſponte*, and were alſo cognominate the Caſtles of *Hero* and

Note.

Seſtos and *Abydos.*

Leander, which were erected in a commemoration of their admirable fidelitie in loue. But now they are commonly called the Caſtles of *Gallipoly*, yea, or rather the ſtrength of *Conſtantinople*, betweene which no Ship may enter without knowledge of the Captains: And at their returne they muſt ſtay three dayes before they are permitted to goe through. Betwixt the Caſtles and *Conſtantinople* is about fortie leagues: Here I left the two *Frenchmen* with a *Greeke* Barbour, and imbarked for *Conſtantinople* in a *Turkiſh* Frigato. The firſt place of any note I ſaw within theſe narrow Seas, was the ancient Citie of *Gallipolis*. After we had fetcht vp the famous Citie of *Calcedon* in *Bithinia* on our right hand; I beheld on our left, the proſpect of that little world, the great Citie of *Conſtantinople*; which indeed yeeldeth ſuch an outward ſplendor, to the amazed beholder, of goodly Churches, ſtately Towers, gallant Steeples, and other ſuch things, whereof now the world make ſo great account, that the whole earth cannot equall it. Beholding theſe delectable obiects, we entred into the channel of *Boſphorus*, which diuideth *Perah* from *Conſtantinople*. And arriuing at *Tapanau*, where all the Munition of the Great *Turke* lieth, I bade farewell to my company, and went to a lodging to refreſh my ſelfe till morning.

Conſtantinople hath ſo often bin preſented on this Stage, that now we will paſſe by it.

Smyrna.

DEparting from *Conſtantinople*, I came to *Cenchrea*, being three hundred miles diſtant, where Saint *Paul* cut his haire, after his vow was performed, *Act.* 18. 18. from thence I went to *Smyrna* in *Carmania*, a famous Kingdome in *Aſia* the Leſſer: This Citie was one of the ſeuen Churches mentioned *Reuelat.* 2. 8. It is a goodly place, hauing a faire Hauen for Ships: They haue great traffike with all Nations, eſpecially for the fine Silke, Cotten-wool, and dimmetie brought to it by the Country Peaſants, which ſtrangers buy from them. Truely neere vnto this Citie I ſaw ſuch a long continuing Plaine, abounding in Corne, Wines, and all ſorts of fruitful herbage, and ſo infinitely peopled, that me thought Nature ſeemed with the peoples induſtrie to contend, the one by propagating creatures, the other by admirable agriculture. *Thiatyra*, now called *Tiria*, one alſo of the ſeuen Churches is not farre hence.

Epheſus.

Hippocrates.
Appelles.

Nixa.

From this Citie I imbarked in a *Turkiſh* Carmoeſalo, bound for *Rhodes*. In our ſayling along the Coaſt of *Aſia Minor*, the firſt place of any note I ſaw, was the ruinous Citie of *Epheſus*; yet ſomewhat inhabited, and pleaſantly adorned with Gardens, faire Fieldes, and greene Woods of Oliue trees, which on the Sea doe yeeld a delectable proſpect: It was one of the ſeuen Churches, *Reuel.* 2. 1. Ouer-againſt this Citie is the Ile *Lango*, anciently called *Coos*, wherein the great *Hippocrates* was borne, and *Appelles*, the Painter moſt excellent. It is both fertile and populous, and of circuit about 80. miles. There is a kind of Serpent ſaid to be in it ſo friendly vnto the Inhabitants, that when the men are ſleeping vnder the ſhadow of Trees they come crauling, and will linke or claſpe themſelues about their neckes and bodies, without doing any harme, neither when they awake are the beaſts afraid. And neere to *Lango* is the Ile *Nixa*, of old *Strangoli*; and by ſome called *Dioniſa* and *Naxus*; an Iland both fruitfull and delightfull. As we ſailed by the Weſt part of the Ile, a *Greeke* Paſſenger ſhewed mee the place, where (as hee ſaid) *Ariadne* was deceiued of *Theſeus*, which is not farre from the irriguate Plaine of *Darmille*. Continuing our Nauigation I ſaw a little Ile called *Ephdoſh*, where the *Turks* told me, that al the Ilanders were naturally good ſwimmers, paying no more tribute to their Great Lord the *Turke*, ſaue only once in the yere, there are certaine men and women choſen by a *Turkiſh* Captaine, who muſt ſwim a whole league right out in the Sea, and go downe to the bottome of the waters to fetch thence ſome token they haue got ground: And if they ſhall happen to faile in this this, the Iland will bee reduced againe to pay him yeerely rent. This I ſaw with mine eyes, whiles wee being calmed, there came a man and two women ſwimming to vs more then a mile of way, carrying with them (drie aboue the water) baskets of Fruit to ſell, the which made mee not a little to wonder. Contenting them for their ware, vpon the ninth day after our departure from *Smyrna*, wee arriued at the Citie of *Rhodes*, ſo called of the Iland wherein it ſtandeth.

Rhodes.

The great *Coloſſe.*

Rhodes lieth in the *Carpathian* Sea; It was of old called *Ibrea*, *Telchino* and *Phiula*: *Plinie* ſaith it was called *Rhodes*, becauſe there were certaine Fields of Roſes in it; for *Rhodes* in the *Greeke* tongue ſignifieth a *Floure*: Not farre from the Citie I ſaw the relicts of that huge and admiredly-erected Idoll, named *Colloſſus*. This Ile of *Rhodes* was loſt by the *Maltazes*, *Anno Dom.* 1522. and euer ſince is in the fruition of *Turks*: The Fortreſſe of *Rhodes*, and that Fortreſſe *Famogoſta* in *Cyprus*, are the two ſtrongeſt Holds in all the Empire of the Great *Turk*.

Tharſus, a decayed Citie in *Cilicia*, where Saint *Paul* was borne, is the chiefeſt ſeat of that country.

After I had contented the Maſter for my fraught and victualls (who, as hee was an Infidell, vſed mee with an extraordinarie exaction) I found a Barke of the *Arches* purpoſed to *Cyprus*, with which I imbarked, being foure hundred miles diſtant. Hauing paſt the Gulfe of *Sattelia*, we boorded cloſe along the firme Land of fruitfull *Pamphilia*, and on the fifth day thereafter, we fetched vp the Coaſt of *Cilicia*, ſuſtaining many great dangers, both of tempeſtuous ſtormes, and inuaſions of damnable Pirats.

Cyprus.
Nicoſia.

Twelue dayes was betweene *Rhodes* and *Limiſſo* in *Cyprus*: where arriued, I receiued more gracious demonſtrations from the Ilanders, then I could hope for or wiſh; being far beyond my merit or expectation; onely contenting my curioſitie with a quiet mind, I renderd thankes for my imbraced courteſies. The ſecond day after my arriuall, I tooke with me an Interpreter, and went to ſee *Nicoſia*, which is placed in the midſt of the Kingdome. But in my iourney thither, extream was the heat and thirſt I endured; both in reſpect of the ſeaſon, and alſo want of water: And although I had with mee ſufficiencie of wine, yet durſt I drinke none thereof, being ſo ſtrong, and withall hath a taſte of pitch; and that is, becauſe they haue no Barrells, but great Iarres made of Earth, wherein there wine is put. *Nicoſia* is the principall Citie of *Cyprus*, and is inuironed with Mountaines, like vnto *Florence* in *Hetruria*; wherein the Vizier Baſhaw remaineth: The ſecond is *Famogoſta*, the chiefe ſtrength and Sea-port in it: *Selina*, *Lemiſſo*, *Paphos*, and *Fontana Moroſa*, are the other foure ſpeciall Townes in the Iland.

This Ile of *Cyprus* is in length 210. and large ſixtie, and of circuit 600. miles. In this Ile was *Venus* greatly honoured: It yeeldeth infinite Canes of Sugar, ſtrong Wines, and Cotten-wooll, beſides all other ſorts of Fruit in abundance.

Cyprus.

In my returne from *Nicoſia* to *Famoguſta*, with my Trenchman, wee encountered by the way with foure *Turkes*, who needs would haue my horſe to ride vpon; which my Interpreter refuſed: But they in reuenge pulled mee by the heeles from the horſe backe, beating me moſt pittifully, and left mee almoſt for dead. In this meane while my companion fled, and eſcaped the ſcelerateneſſe of their hands; and if it had not beene for ſome compaſſionable *Greekes*, who by accident came by and relieued me, I had (doubtleſſe) immediately periſhed. From *Famoguſta* I imbarked in a Germe, and arriued at *Tripoly*. *Tripoly* is a Citie in *Siria*, ſtanding a mile from the marine ſide, neere to the foot of Mount *Libanus*: ſince it hath beene firſt founded it hath three times beene ſcituated and remoued in three ſundrie places: Firſt, it was ouerwhelmed with water: Secondly, it was ſacked with *Curſares*, and Pirates: Thirdly, it is like now to bee ouer-throwne with new made Mountaines of Sand: There is no Hauen by many miles neere vnto it, but a dangerous rode, where often when Northerly windes blow, Ships are caſt away. The great trafficke which now is at this place, was formerly at *Scanderona*, a little more Eaſtward; but by reaſon of the infectious aire (that corrupted the bloud of ſtrangers, proceeding of two high mountaines; who are ſuppoſed to bee a part of Mount *Caucaſus*, which withhold the proſpect of the Sunne from the In-dwellers, more then three houres in the morning: So that in my knowledge I haue knowne dye in one Shippe, and a moneths time twentie Mariners; for this cauſe) the Chriſtian ſhips were glad to haue their commodities brought to *Tripoly*, which is a more holeſome and conuenient place.

Tripoly.

The daily Interrogation I had here, for a Carrauans departure to *Aleppo* was not to me a little faſtidious, being mindfull to viſit *Babylon*: In this my expectation I tooke purpoſe, with three *Venetian* Merchants to goe ſee the Cedars of *Libanon*, which was but a daies iourney thither. As we aſcended vpon the Mountaine, our ignorant guide miſtaking the way, brought vs into a laborinth of dangers; inſomuch that wreſtling amongſt intricate paths of Rocks: two of our Aſſes fell ouer a Banke and broke their necks: And if it had not beene for a Chriſtian *Maronite*, who accidently encountred with vs, in our wilſum wandring wee had beene miſerably loſt; both in regard of Rockes and heapes of Snow we paſſed; and alſo of great Torrents which fell downe with force from the ſteepie tops; wherein one of theſe Merchants was twice almoſt drowned. When wee arriued to the place where the Cedars grew, wee ſaw but twentie foure of all, growing after the manner of Oke trees, but a great deale taler, ſtraighter, and greater, and the branches grow ſo ſtraight out, as though they were kept by Art.

Although that in the daies of *Salomon*, this Mountaine was ouer-clad with Forreſts of Cedars, yet now there are but only theſe, and nine miles Weſtward thence ſeuenteene more. The nature of that Tree is alwaies green, yeelding an odoriferous ſmell, and an excellent kind of fruit like vnto Apples, but of a ſweeter taſte, and more holeſome in digeſtion. The Rootes of ſome of theſe Cedars are almoſt deſtroyed by Shepheards, who haue made fires thereat, and holes wherein they ſleepe; yet neuertheleſſe they flouriſh greene aboue in the tops and branches. The length of this Mountaine is about fortie miles, reaching from the Weſt to the Eaſt; and continually Summer and Winter, reſerueth Snow on the tops. It is alſo beautified with all the ornaments of nature, as Herbage, Tillage, Paſtorage, fructiferous Trees, fine Fountaines, good Cornes, and abſolutely the beſt VVines that is bred on the earth. The Signior thereof is a Free-holder, by birth a *Turke*, and wil not acknowledge any ſuperior, but the moſt part of the inhabited Villages are Chriſtians, called *Maronites* or *Noſtranes*, *quaſi Nazaritans*, and are gouerned by their owne Patriarke. There are none at this day doe ſpeake the *Syriack* * Tongue, ſaue onely theſe people of Mount *Libanus*; and in that Language the Alcoran of *Mahomet* is written. The kind *Amaronite* whom wee met, and tooke with vs for our beſt guide in deſcending from the Cedars, ſhewed vs many Caues and Holes in Rockes, where *Coliers*, religious *Sirens* and *Amaronites* abide: Amongſt theſe auſtere cottages, I ſaw a faire tombe all of one ſtone, being ſeuenteen foot of length; which (as he ſaid) was the Sepulchre of the valiant *Ioſhua*, who conducted the people of *Iſrael* in the Land of Promiſe.

Cedars.

* *Arabike.*

Coliers religious Greekes or Monkes.

The *Mahometans* eſteeme this to bee a holy place, and many reſort to it in Pilgrimage, to offer vp their Satanical praiers to *Mahomet*. I ſaw vpon this Mountaine a ſort of Fruit called *Amazza franchi*: that is, *the death of Chriſtians*; becauſe when *Italians*, or others of *Europe* eat any quantitie thereof, they preſently fall into the bloudie Fluxes, or elſe ingender ſome other peſtilentious Feuer whereof they die. The Patriarke did moſt kindly entertaine vs at his houſe; ſo did alſo all the *Amaronites* of the other Villages, who met vs in our way before wee came to their Townes, and brought Preſents with them of Bread, Wine, Figs, Oliues, Sallats, Capons, Egges, and ſuch like as they could on a ſudden prouide. About the Village of *Eden*, is the moſt fruitfull part of all *Libanus*, abounding in all ſorts of delicious Fruits. True it is, the variety of theſe things, maketh the ſilly people thinke, the Garden of *Eden* was there. There are with this one, other two ſuppoſed places of the earthly Paradiſe: the one is by the *Turkes*, and ſome ignorant *Georgians*, holden to be at *Damaſcus*, for the beautie of faire fields, gardens, and excellent fruits there; eſpecially for the tree called *Mouſlee*, which they beleeue hath grown there ſince the beginning of the world. Indeede it is a rare and ſingular tree, for I ſaw it at *Damaſcus*, and others alſo of the ſame kinde, vpon *Nylus* in *Ægypt*: The growth whereof is ſtrange; for euery yeere in September it is cut downe hard by the roote, and in fiue moneths the tree buddeth vp a pace againe, bringing forth leaues, floures, and fruit. The leafe thereof is of ſuch a breadth, that three men may eaſily ſtand vnder the ſhadow of it, and the Apple is bigger then a Foot-ball. The third place by the *Chelſaines*, is thought to be in the Eaſt part of *Meſopotamia*, neere to the ioyning of *Tygris* and *Euphrates*.

Eden.

This tree hath ſeuerall vertues bearing but one Apple at once.

After my returne to *Tripoly*, I departed thence Eaſtward, with a *Carauan* of *Turkes* to *Aleppo*, being ten daies iourney diſtant. In all this way (leauing *Scanderon* and *Antiochia* on our left hand) I ſaw nothing worthy remarking; ſaue onely a few ſcattered villages, and poore miſerable people, liuing in tents, and following their flockes, to whom I payed ſundry *Caffars*: who remoue their women, children, and cattell where ſo they finde fountaines, and good paſtorage.

Aleppo.

Before my arriuall in *Aleppo*, the Carauan of *Babylon* was from thence departed. I ioyned with a Carauan of *Armenians* and *Turkes*, that were well guarded with Ianiſaries, and Souldiers; of whom ſome were to ſtay at *Damaſcus* by the way, and ſome mindefull to *Ieruſalem*. And for my better ſafeguard (being alwayes alone, which by all was euer much admired) the Vize Conſull tooke ſurety of the Captaine, that he ſhould protect me ſafely from theeues, cut-throats, and the exactions of tributes by the way, deliuering mee freely into the hands of the *Padre Guardiano* at *Ieruſalem*: which being done, I hired two Mulets from a *Turke*, one to ride vpon, and another to carry my victuals; and ſo ſet forward with them. The number of our company were about nine hundred *Armenians*, *Chriſtian* pilgrimes, men and women: ſixe hundred *Turkes*, trafficking for their owne buſineſſe: and one hundred Souldiers, three Schowſſes, and ſix Ianiſaries to keep them from inuaſions.

Betweene *Aleppo* and *Damaſcus*, we had nine dayes iourney, in fiue of which, we had pleaſant trauelling, and good Canes to lodge in, that had beene builded for the ſupport of Trauellers, and are well maintained: But when we paſſed *Hamſek*, which is a little more then mid-way, wee had dangerous trauelling, being oft aſſailed with *Arabs*, fatigated with rockie Mountaines, and ſometimes in point of choaking for lacke of water. The confuſion of this multitude, was not onely grieuous in regard of the extreame heate, prouiding of victuals at poore villages, and ſcarcitie of water to fill our bottles, made of Boare ſkinnes, but alſo amongſt narrow and ſtonie paſſages, thronging, we oft fell one ouer another, in great heapes; in danger to be ſmothered: yea, and oftentimes, wee that were *Chriſtians*, had our bodies well beaten by our conducting *Turkes*. At our accuſtomed diſmounting, to recreate our ſelues: and refreſh the Beaſts, I would often fetch a walke, to ſtretch my legs, that were ſtifled with a ſtumbling beaſt; wherewith the *Turkes* were mightily diſcontented, and in deriſion, would laugh and mocke me: for they cennot abide a man to walke in turnes, or ſtand to eate; their vſage being ſuch, that when they come from the horſe backe, preſently ſit downe on ground, folding their feete vnder them, when they repoſe, dine, and ſup. So doe alſo their Artizans and all the *Turkes* in the world ſit alwaies croſſe-legged, wrongfully abuſing the commendable conſuetude of the induſtrious Tailors. In their houſes they haue no Bed to lye on, nor Chaires to ſit on, nor Tables to eate on, but a bench made of boords, along the houſe ſide, of a foote height from the floore, ſpread ouer with a Carpet; whereon they vſually ſit, eating, drinking, ſleeping, reſting, and doing of manuall exerciſes, all in one place.

The repoſing of the *Turkes*.

They neuer vncloath themſelues, when they goe to reſt, neither haue they any bed-cloathes, ſaue onely a couerlet aboue them: I haue ſeene hundreds of them, after this manner, lye ranked like durtie ſwine in a beaſtly ſtie, or loathſome iades in a filthy ſtable. Vpon the ninth day (leauing *Cotafa* behinde vs on the Mountaines) wee entred in a pleaſant plaine of three leagues in length, adorned with many villages, gardens, and riuers; and arriuing at *Damaſcus*, wee were all lodged (ſome in Chambers wanting beds, and others without, on hard ſtones) in a great Cane called *Heramnen*, where we ſtaied one day.

Damaſcus.

Damaſcus is the Capitall Citie of *Syria*, called by *Turkes*, *Shamma*, and is ſcituated on a faire plaine, and beautified with many riuers on each ſide (eſpecially *Pharpar* and *Abdenab*) excellent Orchards, and all other naturall obiects of elegancie: That for ſcituation, Artizens, all manner

Commodities, and varietie of Fruits, in all the *Aſiaticall* Prouinces it is not paraleld. By *Turkes* it is called, the Garden of *Turkie*.

Betweene *Iacobs* Bridge and *Ieruſalem*, we had ſixe dayes iourney.

Aprill the tenth day, about ten of the clocke, (paſſing the Riuer *Kyſon*) we arriued at *Nazareth*, and there repoſed till the Euening, prouiding our ſelues of Victuals and Water. In this Towne dwelt *Ioſeph*, and the Virgin *Mary*; and in which alſo our Sauiour was brought vp. After we had dined, the *Armenians* aroſe, and went to a heape of Stones, the ruines of an old Houſe, before the which they fell downe vpon their knees, praiſing God: and that ruinous lumpe (ſay they) was the Houſe where *Mary* dwelt, when *Gabriel* ſaluted her, bringing the Annunciation of Saluation to the world. I am fully perſwaded they carried away aboue fiue thouſand pounds weight, to keepe in a memoriall thereof. Then did I remember of the Chappell of *Loretta*, and told the Carauan, that I ſaw that Houſe ſtanding in *Italie*, which (as the *Romaniſts* ſay) was tranſported by the Angels. O, ſaid he, wee *Armenians* can not beleeue that, neither many other aſſertions of the *Roman* Church; for we certainly know by *Chriſtians*, that haue from time to time dwelt here euer ſince, that this is both the place, & ſtones of the Houſe. Let *Papiſts* coyne a new Law to themſelues wee care not, for as they erre in this, ſo doe they in all, following meerly the traditions of men, they runne gallopping poſt to Hell. The Patriarch being informed by the laughing Carauan of theſe newes, asked mee in diſdaine (thinking it had beene an Article of my Beliefe) if I ſaw that Houſe, or beleeued that the Chappell of *Loretta* was ſuch a thing: I anſwered, I did not beleeue it, affirming it was onely but a deuilliſh inuention, to deceiue the blind-folded people, and to fill the Coffers of the *Roman* Prieſts.

Speeches of the Patriarch.

In the time of our ſtaying heere, the *Emeere* or Lord of the Towne, ſent ſixe Women, conducted by twelue of his Seruants, to an *Armenian* Prince, that was a Pilgrime in our companie, to be vſed by him and others, whom ſo he would elect to bee his fellow labourers: which indeed hee did kindly accept, and inuited me to that Feaſt; but I gaue him the refuſall, little regarding ſuch a friuolons commoditie. Hee, and ſome of the chiefeſt Pilgrimes entertained them for the ſpace of three houres, and ſent them backe, giuing to their Conductors 15. *Piaſters*, in a reward.

The villanie of *Armenians*.

Approaching to Mount *Carmell*, I beheld a farre off vpon the top of the Hill, the place where *Elias* aſcended to Heauen, when hee left his Cloake behind him to *Elizeus* his Diſciple. This Mountaine is foure miles of length, lying South and North, the North end bordering with the Sea, neere to *Acre*, called antiently *Ptolomais*, and the South end ioyning with the borders of *Samaria*.

Mount *Carmel*.

Leauing *Samaria* on our left hand, we entred into a faire Plaine, adorned with fruitfull Trees, and all other ornaments that pleaſant Fields afford, but no Village we ſaw. Marching thus, about the declining of the Sun from the Meridian, we came in ſight of two hundred Pauillions, all piched in rankes; yeelding the proſpect of a little Citie, by a Brooke ſide of water: which being perceiued, the Captaine began to cenſure what they might bee; and immediatly there came riding towards vs ſixe naked fellowes, well mounted on *Arabian* Geldings, who demanded what wee were, and whither we were bound; and if there were any *Frankes* of *Chriſtendome* in our companie. To whom the *Ianizaries* replyed, wee were purpoſed to *Ieruſalem*, and that there was but one *Franke* with them: vpon the which they preſently ſought me, demanding *Caffar*, *Caffar*; and cauſed me perforce to pay ſeuen *Chickenes* of Gold for my head, becauſe (ſaid they) our King is now reſident in theſe Tents, he muſt pay therefore ſo much the more extraordinarie.

Caffar tribute.

They returning backe to their Prince, with the malediction of a Pilgrimes purſe, and wee marching on in our way, that day wee trauelled aboue three and fortie miles, and pitched at a Village called *Adoaſh*, where we found good Hearbs to eate, and abundance of water to drinke, and alſo to fill our emptied bottles. As wee lay downe to ſleepe, after a hungry Supper on the hard ground, and our Guard watching vs; that ſame King of the *Arabians*, came a little before mid-night, with foure and twentie well Horſed Runagates, and naked Courtiers, being armed with Bowes and Arrowes, and halfe Pikes, pointed at both ends with hard Steele, and asked for the Carauan, who preſently awoke, and went to ſalute him, laying his hand on his breſt, bowed his head very low; which is the vſuall courteſie amongſt the *Infidels* and *Chriſtians* in theſe parts, for they neuer vncouer their Heads to any man; and after ſome ſhort parley, they ſate all downe on the graſſe. The Carauan preſented his rude-like Maieſtie with Water, Bread, Hearbs, Figges, Garlike, and ſuch things as hee had. As they were thus merrie at this poore banquet, the awfull King tooke the oath of our Conductor, if there were any moe *Frankes* there then I; and he hauing ſworne the truth, the King by a malignant informer, incontinently cauſed me to bee brought before him, and ſtaring me in the face, asked my Interpreter where were my Companions? who replyed, I had none. Then ſaid he, tell that Dog, hee muſt acknowledge me with fiue peeces of Gold more, otherwiſe (making a ſigne to his owne throat) I ſhall cut off his Head. The which I being informed, and knowing that by no condition, there was reſiſtance againſt ſuch a ſcelerate Prince, gaue it him preſently with a halfe ſmiling countenance; which he remarking, told the reſt it ſeemed I gaue it with a good heart; and to recompence my

The courteſie of *Turkes*.

The extortion of the *Arabian* King.

outward behauiour, hee drunke a great draught of water to me, thinking thereby, he had done me more honour, then all the Chickenes of gold I gaue him now, and in the morning; would doe him profit. Truely, this was one of the greateſt Tributes I payed for one dayes iourney, that I had in all my voyage in *Aſia*. There are two Kings in *Arabia*, the one who liueth on *Euphrates*, the Deſarts of *Meſopotamia*, ſometimes in *Arabia Felix*, and in ſome parts of *Siria*. And the other, (which was the King to whom I payed this money) wandreth with his Tribes, Tents, and Beſtiall, one while in *Arabia, Petrea*, and *Deſerta*, and ſometimes in the *Holy Land*, as hee findeth good Paſtorage and freſh Fountaines. Theſe two Kings are mortall enemies; and if by accident they meet, they fight moſt cruelly.

Sychar of old the chiefeſt Citie in *Samaria*, is now altogether ruinated.

The next morning leauing *Iacobs* Well, and the Towne of *Sychar*, on our left hand, we marched through a part of the fields of *Baſan*, and had exceeding pleaſant trauelling; and at night wee pitched by *Lydda* on the fields: *Lydda* is not aboue ten miles from *Ceſaria*.

A Maſſacre of *Armenian* Pilgrimes.

Aprill the thirteenth, before the breake of day, ſetting forward, ſcarſely were wee well aduanced in our way, till we were beſet with more then three hundred *Arabs*, who ſent vs an vnexpected ſhower of Arrowes, to the great annoyance of all our companie: for if it had not been that our Souldiers ſhot off their Gunnes on a ſudden, ſurely wee had then miſerably periſhed. But the nature of the *Arabs* is not vnlike to the *Iackals*: for when any of them heare the ſhot of a Harquebuſſe, they turne backe with ſuch ſpeed, as if the fiends of the infernall Court were broken looſe vpon them. In that momentany conflict, on our ſide there were killed nine Women, fiue men, and about thirtie perſons deadly wounded, which to our worthie Captaine bred no ſmall griefe.

Proceeding in our iourney, in the hilly Countrey of *Iudea* we entred; leauing *Rhama* on our right hand. *Rhama* is a Towne inhabited by *Chriſtians, Arabs*, and *Moores*; not blacke *Moores*, as the *Africans* be, but they are called *Mori*, which are a kind of *Egyptians*, and not naturally blacke, but Sun-burnt with the parching heat. The whole Territorie of *Canaan* is inhabited with theſe *Moores*, ſome *Turkes*, ciuill *Arabs*, and a few *Chriſtians*, and ſcattered *Iewes*. The *Arabians* are for the moſt part Theeues and Robbers, the *Moores* cruell and vnciuill, hating *Chriſtians* to the death: the *Turkes* are the beſt of all the three, yet all ſworne enemies to *Chriſt*. About two of the clocke in the afternoone wee arriued at *Berah*, called of old *Beerſheba*, being eleuen miles diſtant from *Ieruſalem*. Hauing a little repoſed, we embraced our Mountainous way, as cheerfully as we could, for we were exceeding faint, and trauelled that day aboue three and fortie miles; whereby we might arriue at *Ieruſalem* before the Gates were ſhut, ſuſtaining drouth, heat, hunger, and not a few other inconueniences. At laſt we beheld the proſpect of *Ieruſalem*; which was not onely a contentment to my wearied body, but alſo being rauiſhed with a kind of vnwonted reioycing, the teares guſhed from my eyes for too much ioy. In this time the *Armenians* began to ſing in their owne faſhion, Pſalmes to praiſe the Lord; and I alſo ſung the hundred and third Pſalme all the way, till we arriued nere the walls of the Citie, where we ceaſed from our ſinging for feare of the *Turkes*.

Aprill the fourteenth day, vpon Palme-ſunday in the morning, we entred into *Ieruſalem*, and at the Gate we were particularly ſearched, to the effect we carried in no furniture of Armes, nor Powder with vs, and the *Armenians* (notwithſtanding they are Slaues to *Turkes*) behoued to render their weapons to the Keepers, ſuch is the feare they haue of *Chriſtians*. The Gates of the Citie are of Iron outwardly, and aboue each gate are Braſen Ordnance planted.

Aprill the fourteenth, on Palme-ſunday after dinner, the *Guardiano* departed from *Ieruſalem* to *Bethphage*, accompanied with twelue Friers, and many other Orientall *Chriſtian*, which were come thither to that Feſtiuall time, but I by no meanes would goe, repoſing my ſelfe till their returne. The ridiculous Ceremonie which that day they vſe, is thus: In an Apiſh imitation of *Chriſt*, at the aforeſaid *Bethphage*, there was an Aſſe brought to the *Guardiano*, whereupon hee mounted (being as it were, the greater Aſſe riding vpon the leſſer) and came riding to *Ieruſalem*, the people cutting downe boughes of Trees, and alſo diſpoyling themſelues almoſt to the skinne, beſtrewed the way as he rode along, crying, *Hoſanna, Hoſanna, the Sonne of* Dauid, *bleſſed is hee that commeth in the Name of the Lord*, vntill they came to the South gate of *Sion*, where he diſmounted. At night after Supper, the *Guardiano* knowing that I was a *Proteſtant*, and alſo ſome other *Franckes*, made an Oration, ſaying; *You Pilgrimes, who refuſe to bee participant with vs in the Sacraments, nor will not adhere to the Proceſſions and Ceremonies, which wee follow of the* Roman *Church, I would therefore intreat you (your libertie being heere as much as mine, whereby you may doe whatſoeuer ſeeme good in your owne eyes) onely to abſtaine from ſcandalizing and mocking our Rites and ordinary Cuſtomes, which at this great Feaſt wee muſt performe.* To the which we condiſcended and promiſed to giue no occaſion of offence. In the concluſion of his long Exhortation, he diſcloſed this admonition, ſaying; All of you Trauellers muſt in generall bee indued with theſe three worthy gifts, *Faith, Patience*, and *Money*; Faith, to beleeue theſe thinges you ſhall ſee heere at *Ieruſalem*; Patience, to indure the apparent iniuries of *Infidels*; and Money, to diſcharge all Tributes, and Coſts, which heere (meaning in his owne Monaſterie) and about this Citie muſt be defrayed.

Pilgrims their graces.

Earely vpon Tueſday morning* (being all of vs, both Friers and Pilgrimes, well mounted, Mulets laden for our prouiſion) we departed from the Citie with our Souldiers; and trauelled all that day through a barren and deſart Countrey, till Sun-ſetting, where wee repoſed by a ſtanding Well, till an houre within night. In all this deformed Countrey, we ſaw neither houſe nor Village, for it is altogether Deſartuous, and inhabited onely by wilde Beaſts, and naked *Arabians*. Before we came neere to *Sodome* and *Gomorha*, by ſeuen miles; (for ſo we behoued to paſſe by the Eaſt end of it, before we could arriue at that place of *Iordan* which we intended) wee I ſay incountred with ſuch deepe ſandie ground, that the Mulets were not able to carrie vs through, whereupon we all diſmounted, wreſtling, and wading aboue the middle part of our bodies, and ſometimes falling in ouer our heads, we were in great danger of periſhing. Euen in the middeſt of this turmoyling paine, (the night being darke) the vnwelcommed *Arabs* inuironed, and inuaded vs with a ſtorme of Arrowes, which they ſent from the toppes of little hard Hils whereupon they ſtood, for knowing the aduantage of the ground, they tooke opportunitie to giue the more fearefull aſſaults; yet they preuailed nothing (although they wounded ſome of our Souldiers) ſuch was the reſolute courage of our valourous defendants. True it is, that in all my trauels I was neuer ſo ſore fatigated, nor fearefully endangered, as I was that Night.

*Mondaies holy viſitations are omitted. *Sandys*, *Timberley*, and others, haue ſhewed them already.

Inuaſions of *Arabs*.

A little after mid-night, we left this troubleſome way, and marched along the Lake of *Sodome*. This Lake is called *Mare mortuum*, the dead Sea, for of it ſelfe it is vnmoueable, ſuch is the ſtabilitie of the water. It is alſo called ſo, becauſe if a Bird flie ouer it, ſhee preſently falleth downe therein dead: and as *Salomon* reporteth of it, *Wiſd.* 10. 7. it ſmoaketh continually; from whence proceed filthie vapours, which deforme the Fields, lying about for certaine miles, as it were blaſted, ſcorched, and made vtterly barren. This Lake is eightie miles in length, and ſixe in bredth. It breedeth nor reſerueth no kind of Fiſhes, and if by the ſwelling of *Iordan*, any Fiſhes be carried to it, they immediatly die. Although *Ioſephus* witneſſeth, that in his time, there was an Apple grew vpon the bankes thereof, like to the colour of Gold; and within was rotten, and would conſume to powder; yet I affirme now the contrary: for there is not ſuch a thing, (whatſoeuer hath beene in his dayes) as either Trees, or Buſhes, grow neere to *Sodome* by many miles, ſuch is the conſummation of that peſtiferous Gulfe. Diuers Authors haue reported, that nothing will ſinke into it, of any reaſonable weight, as Dead men, or Carkaſſes of beaſts; but by experience I approue the contrary, for it beareth nothing aboue at all; yea, not the weight of a Feather. The water it ſelfe is of a blackiſh colour, and at ſometimes in the yeare, there are terrible ſhapes, and ſhowes of terrour in it, as I was informed at *Iericho*, which is the neereſt Towne that bordereth thereupon.

A true deſcription of *Sodome* and *Gomorha*.

Nothing now groweth neere *Sodome*. The ſame is reported by Maſter *Eldred*.

About the breake of day on Tueſday morning, we paſt by the ruines of an old Houſe, where (as they ſay) Saint *Iohn* the Baptiſt remained, when hee Baptized thoſe that came from *Ieruſalem*, and other Regions about, which is but the flight of an Arrow from *Iordan*. Approaching to the banke-ſide, we diſmounted and vnclothed our ſelues, going in naked to the Riuer, wee waſhed vs to refreſh our bodies. In this place as the *Guardian* ſaid, was *Chriſt* Baptized of Saint *Iohn*, lying on the banke-ſide; whereupon are ingrauen Letters of *Hebrew*, *Greeke*, and *Latine*, teſtifying the ſame thing: and may alſo bee ſo coniectured, in regard of the ancient Habitacle, of that precurſor, which is not farre from thence.

Iordans water is of a whitiſh colour.

This Riuer *Iordan* beginneth in Mount *Libanus*, of two Fountaines, *Iore*, and *Dan*, which run ſeperated till they come to the Lake *Maronab*; and hence it maketh one body, keeping his courſe through the Lake *Geneſereth*, endeth in *Sodome*. The Riuer *Tibris* at *Rome*, and *Iordan* are not much different in quantitie and colour, and not vnlike other in their courſes: for *Iordan* falleth in the old *Gomorah*, and *Tibris* runneth through the new *Sodome*. A hiſtorie of ſuch euidence, as trauell taught me by experience: for it is the Prieſts confluence, which breeds in the *Italians* inſolence. If I erre, I will beg indulgence of the Popes aureat magnificence. The water of *Iordan* hath beene tranſported to *Venice* in Barrels, for that puritie it hath; which will reſerue vnſpoyled, both moneths and yeares, and the longer it is kept, it is the freſher; and to drinke it, is an excellent remedie for the Feuer quartan, and Quotidian.

A compariſon betwixt *Iordan* and *Tibris*, whoſe colour and growth are both alike, and their courſes agreeable thereunto.

After dinner we aroſe, and went to the Houſe of *Zacheus*: this was hee who ſate vpon a Tree to ſee our *Sauiour* as he paſſed by) the Walls whereof ſtand to this day. *Ierico*, is now a poore Village onely of nine dwelling Houſes, inhabited by a kind of *Arabs* (which are in ſubiection vnder the Gouernour of *Ieruſalem*.) but I ſaw many ruinous lumpes of the walls, and demolliſhings of the old Towne. Heere I ſaw two moſt daintie kind of Fruits, the one was a little leſſer then an Apple, but more round; whoſe colour was like to Gold without, and within it was white as ſnow, and ſweet like Sugar. I would gladly haue eaten of them: but the Friers forbade me, ſaying; they were the onely peſt of Death vnto a Stranger. The other Apple was like to a greene Lemmon, long, and full of knots, of a reddiſh colour, like to a Mellone, being both delicate and wholſome, of which we did eate to ſatiſfie the naturall appetite. From *Ierico* wee ſet forward in the way of the Wilderneſſe; our determination being ſuch, as to view the Mountaine whereon *Chriſt* faſted fortie dayes: where arriued, being late, wee durſt not goe vp till Morning.

Iericho.

A rare kind of Apples.

Morning. Wherefore wee pitched that Night by the Fountaine of *Elizeus*; the water of which was of old naturally bitter, but by the Prayers of that diuine Prophet, was reſtored to a ſweet taſte. It is alſo excellent in digeſtion, and will doe a man no harme: for I eſteeme it to bee the lighteſt Water the earth yeeldeth: hauing on the morrow filled a Boares ſkinne of it, to carrie with me to the Mountaine; I found it ſo light, that I had no weight nor paine in the bearing of it on my ſhoulders, notwithſtanding, the way of it ſelfe was faſtidious.

The Mountain in the Wilderneſſe, whereupon *Chriſt* faſted fortie dayes.

This Mountaine is called *Quarantanam*, or *Quaranto*, being of height by the computation of my painefull experience, aboue ſixe miles, and groweth from the bottome ſtill ſmaller and ſmaller, till that the top is couered with a little Chappell, not vnlike to the proportion of a Pyramede. There is no way to aſcend vpon this Hill, ſaue one, which hath beene hewen out of the Rocke, by the induſtrie of men, experimented in Maſonrie, (which was done at the coſt of Queene *Helen*) going vp by the degrees of fiue and fortie turnes. In all our Companie there were onely three Friers, foure Pilgrimes, and I, that durſt attempt to climbe the Mountaine. After diuers dangers and narrow paſſages, hauing come to the top, wee entred into a Caue ioyning to the Chappell, where (ſay they) in this place did *Chriſt* faſt, and heere it was, that hee rebuked Sathan. In our returne againe, wee had a moſt fearefull deſcending: for one Frier *Laurenzo* had fallen fiue hundred fathomes ouer the Rocke, and broke his necke, if it had not beene for mee: who raſhly and vnaduiſedly endangerd my owne life for his ſafetie, as my Patent vnder the great Seale of *Ieruſalem*, beareth ſufficient teſtimonie thereof. But wee will follow this our *Pilgrime* no further, in viſiting theſe and the *Ægiptian* Antiquities, nor relating the other perils of his Voyage.

CHAP. XIIII.

Later Intelligence out of Turkie, *touching the Reſignation of* MUSTAPHA, *and the aduancing of* AMURATH *a younger Brother of the lately Murthered* OSMAN; *with other later Occurrents.*

BAſhaw *Daout*, hauing married the Daughter of *Muſtaphas* Mother, and taking ſome aduantage of the lenatiue and tractable diſpoſition of the Emperour, proiected without controuerſie, firſt to deſtroy the Brethren of *Oſman*, then to make away *Muſtapha*: and laſt of all, to intrude ſome Children of his owne, as if they had beene the ſaued and preſerued ſtocke of the *Othoman* formerly: whereupon with the pernicious aſſent of his Mother in Law, he ſendeth a ſecret Commiſſion to the *Capiaga* or *Maior domo* of the *Seraglia*, to remoue the Brethren of *Oſman*, and ſtrangle them, which hee did without either the priuitie of *Muſtapha* the Emperour, or any other of the *Vizeers* and *Baſhawes*. But as theſe inſtruments of Villanie were readie to carrie away the Prince in the tumult, and making a noyſe, the Pages came in to their reſcue, as emboldned by the *Caſtiaraga*, who long ſince grew jealous of *Daout Baſhawes* ambition, and by this time ſaw apparant ſignes of perfidiouſneſſe.

The Pages thus ſet on worke, preſently acquainted the *Spahies* and *Ianizaries*, with the accident, who as preſently ſhewed themſelues the ſeruants of the Empire, and ſo without further adoe or examination of the matter, killed the *Capiaga*, and hanged out his bodie for a Spectacle in the *Hippodrome*. But not thus ſatisfied, they returne in furie to the Court, and demand Iuſtice euen at the Emperour *Muſtaphas* hand: hee againe diſclaimes his conſent, or at leaſt out of his ſimplicitie maketh his Apologie, that if any thing were done by the name of an Emperour, it was enforced from him, and hee had much adoe to preſerue himſelfe: then they ſeeke and hunt after the Mother, who being found, played a womans part, ſhed teares, wrung her hands, modeld out a deiected Countenance, and by ſome externall ſignes made an impreſſion in them of her innocencie. Whereupon they repaire to the *Vizeer*, who at the firſt put them off, that it was *a day of Councell*; and to ſingle them, bade them repaire to the *Diuan*. But they as it ſhould ſeeme, outſtript his policie by their owne experience, and told him plainely they would haue no ſitting, till this Treaſon were both diſcouered, and puniſhed: at laſt hee is degraded from the place, and one *Huzin Baſhaw* comming from *Ægypt*, admitted in his roome.

This *Huzin Baſhaw*, was neither knowne to *Conſtantinople*, nor *Conſtantinople* vnto him; that is, the Courtiers did little looke for a harſh, barbarous, inſolent, rich, and vntractable man; and he did leſſe expect the brauerie, pleaſures, popularitie, wantonneſſe, and eaſe of a licentious Citie: But nature had quickly taught him a leſſon of Corruption, and he begins a *Phaetons* flouriſh of greatneſſe with the Death of *Daout Baſhaw*, and inſinuation into *Muſtaphas* modeſtie, or if you will ſimplicitie; but of all other to make himſelfe ſtrong with the loue and good opinion of the Pages, and Capogies, hee hangeth many that were conſenting to *Oſmans* death.

In a word, for the firſt yeare hee proued a wonder in the Empire, and by his Wiſedome, Courage, and Authority pacified ſuch tumults, and faſhioned ſuch a gouernment of peace and tranquility in ſeditious and outragious times, that both Turks, Iewes, and Chriſtians beganne to feare what a man he might proue, or *Muſtapha* proued, though neuer ſo ſtupid by his Viuification.

Notwithſtanding all this, ſuch is the condition of greatneſſe, that if it doe not *Mole ſua ruere*: yet it may be watched by the eyes of other men, who may either confound by oppoſition, or ſupplant by deuiſes: thus had this man two great enemies, the Baſhaw of *Aleppo*, who with open defiance acted a braue Scene of conteſtation, and the Baſhaw *Chigala* Admirall of the gallies, who by crafty conueyance of buſineſſe, lay ſtill in the winde to take aduantage of his contrarious flights. With both theſe was *Huzein* Baſhaw to deale: but ſuch was his fortune, that the Baſhaw of *Aleppo*, for all he had muſtred a great Army in *Armenia*, was almoſt out of countenance, through the rarity of the buſineſſe; for when he vnderſtood, that the Souldiers laughed him to ſcorne, if he pretended for himſelfe, or had any conceit to ſhare the *Othoman* Empire, and that they of *Conſtantinople* thought him too dangerous, if he ſhould attempt the remouing of Officers; or take vpon him to be ſo potent and wiſe, as to practiſe the reformation or alteration of the Gouernment; he fairely and quietly diſmiſſed the Army; and was contented to write his minde to the *Diuan*, or great Councell in the great City.

But the Admirall of the gallies went another way to work; hauing the ſea open to his flights or retirings: and the Vizeers buſineſſe was opened vnto him by ſuch as he had imployed to watch his proceedings (by whoſe endeauours he had notice, that the Vizeer meant to deſtroy him; and either to ſtrangle him in his Gally, or at the next Councell to ſurpriſe him, and ſend him to the ſeuen Towers,) whereupon he acquaints the Emperour, his Mother, and the Mufty, with the coniuration, and that he proiected the aduancing of *Amurath*, the ſecond brother of *Oſman*, and durſt many times repine, that ſo great a burthen as the *Turkiſh* Empire ſhould lie on ſo weake & vnable ſhoulders.

This neuer ſtarted *Muſtapha* at all, but contrary to expectation hee acquaints *Huzein Baſhaw* with the ſecret, and *Huzein* acquaints himſelfe with the danger, ſo that being yet at liberty ſends great ſtore of Treaſure to *Gran Cayro*, and as ſome haue it, retires himſelfe againſt all expection, to the country where hee had bin brought vp, and was fuller of Reeds and ſecret Canes to hide him, then other places: that is, preſuming on his wealth and the peoples loue, he verily conceiued they would giue him leaue to liue a priuate life: yet doe others affirme, that hee was ouermatched and ouertaken, and ſo caſt into the ſeuen Towers.

When *Muſtapha* perceiued to what ſtraights he was driuen, and that all this coile was for the glory of Soueraignty: of which though he were poſſeſſed in the higheſt degree of Maieſtie, yet far from ſecurity, in regard his two Nephewes liued of the direct Line of the *Othoman* Family, he reſolued to cozen death, deſtruction and misfortune, by a voluntary ſubmiſſion and reſignation of his Crowne. Whereupon he ſent for his Mother, the Doctors of the Law, & ſome principall Officers, as the *Teſſierdy* (or Treaſurer) the *Cadiſelker* (or chiefe Iudge) the *Haga* (or Captaine of the Ianizaries) and diuers others whom he had acquainted with his reſolution, deſiring to ſee his Nephew before he retired himſelfe to the Priſon, and ſo the Prince being preſented vnto him, he only wiſhed that he would take notice of his owne fortunes: that is, not to truſt in any condition of man: not to be peremptory, or preiudicate in his owne opinion: to diſſolue if it were poſſible that cuſtome of ſtrangling their brethren: to remember, that al Empires had their beginning, progreſſion, and diſſolution: to take heed of Flatterers and Paraſites: and by no meanes to neglect the ſeruice of God, but make vſe of true deuotion, in ſetting the Iewes before him, who loſt their glorious eſtate, meerely through Idolatrie: and thus is *Muſtapha* depoſed, and *Amurath Oſmans* brother aduanced: but herein conſiſts the wonder, that all this was done without trouble, terror, ſhutting vp of a ſhop, diſturbing the Merchant, rifling a Iew, or tumult of the Ianizaries.

A Letter written from *Conſtantinople*, the tenth of Iuly, 1624.

THe King of Perſia *hath beſieged a ſtrong caſtle, within the Precinct of* Arzerum, *the old gouernment of* Abaſſa Baſſa; *Whether this hath occaſioned it, or that he and the Vizeer were one afraid of another, a peace is made betweene them, and the gouernment of that Prouince giuen him during life: For defence whereof, he is directly marched thither: Pardon and Honours are confirmed from the Port, and whatſoeuer the Rebels would propound for themſelues; And yet at this diſhonourable agreement, this State doth reioyce, as at a great victory, and haue raiſed their hopes now of good ſucceſſe againſt the* Perſian, *yet there reſts ſome doubt, becauſe neither part will truſt the other, but haue taken ſeueral waies, the Vizeer directly towards* Babylon: Abaſſa *to* Aſzeron, *from whence little this yeere is expected, and few beleeue that the* Perſian *will ſell all his conqueſt, for the noyſe at firſt ſight of their Armies.*

From the Black Sea, hath come many aduices, that the Prince of the Tartars *ſent from hence, is beaten from the land, & that the Captain Baſſa ſeeking once more to ſet him on ſhore, hath receiued a great foyle and loſſe, wherein the Prince was hurt, if not ſlaine: of the particulars we can haue no certainty, but without doubt, the parties ſent from hence haue receiued diſgrace, & the* Tartar *hath diſcouered an* Arcanum Imperij, poſſe Principem alibi quam Roma fieri, *they neuer committed a greater error, though al be one confuſion of error in gouernment, then this, nor of which they will ſooner & longer repent, that they would offer in theſe times, when the peace of* Poland *wauered, when all their forces were drawne into* Aſia *to depoſe a* young Prince who was well beloued of the people, to plant an old goutie decreped wretch, who the laſt yeere was by them depoſed for inſufficiency; and now the quarrell is on foot, they know not how to retire.

This Empire hath hereby loſt or indangered one of the greateſt honours and prerogatiues; to giue that Nation a Prince at the Pleaſure of the Grand Signiour, whom now they not onely refuſe, but dare oppoſe the Armies of the Port, and ſend inſolent letters, that it is ſufficient for theſe to gouerne Conſtantinople if they will not be quiet, but undertake to moleſt the Princes in poſſeſſion; that they will eſteeme themſelues as free and as ancient, as the race of Ottoman. In concluſion, I am of opinion, there wil be found ſome way (though with ſhame) to recall their Order, and to confirme the preſent Prince, excuſing the fault by miſinformation, which for quietnes he may forwardly accept. There is not one word or mention of Bethlem Gabor, nor his deſignes, ſince the departure of his Embaſſadours: It is beleeued all things are quieter there, then is conuenient for the quiet of other Chriſtian Countries.

Nine gallies of Meſſena & 4. of Malta haue met with fiue Pirat ſhips of Barbery entring into the Port of Tunis, and being fauoured by a calme, ſunke two of them in fight, & took the other three with 600. men in them; whom they haue brought to Palermo. It is reported Sampſon was Commander, who when hee muſt fall into Captiuitie by two wounds, with his owne hands he ended his wretched life. Theſe 13. Gallies ioyning with ſixe of the great Dukes, within two dayes after went out againe, underſtanding of ſeuen Corſires more; now they haue opportunity to do any thing, if they haue courage; for there are no Gallies of this Port in the Medeterranium to hinder them. Tis thought that theſe fiue Pirates are the ſame that were at Cyprus & Scandrone. The ninth day of this month betweene 70. and 80. boats of the Coſſacks, with fifty men apeece, Rowers and Souldiers (watching their opportunitie of the Captaine Baſſas being ingaged in Tartary) entred the Boſpherus about breake of day, where diuiding themſelues, they ſackt and burnt almoſt all the villages and houſes of pleaſure on both ſides the Riuer, as farre as the Caſtles, and within foure miles of this Citie: The principall places were Baimkderry and Genneychoy, on the Grecian and Stenia, and on the Aſian ſhore, where hauing made rich and great bootie, they ſtaied till nine of the clock in the forenoone, and then all this Citie and the Suburbs hauing taken the alarum, the Grand Signior came downe to the water ſide, the Chimacham to the water Port: Hally-baſſa made himſelfe Generall in this tumult, and hauing not one Gally ready for defence, they manned and armed all the Ships, Boats, Barges, & other ſmall Wherryes, to the number of 4. or 500. with ſuch people as they could either get to row, or hope to fight; & diſpatched all the Horſe and Foot in the Citie, to the number of 10000. to defend the Coaſt from further ſpoile. Neuer was ſeene a greater feare and confuſion: Now we expected that theſe poore theeues would preſently haue retired; but they ſeeing the Turkes Boats making towards them, drew themſelues into the middſt of the channell, and not far aboue the Caſtles, and ſtaid firme upon their Oares in Battalia in forme of a Greſſant expecting the aſſault, the wind and current being againſt them. Hally-Baſſa cauſed ſome ſhot to be made a far off, but they anſwered not with one Musket, but houered from one ſhoare to another without any ſhew of retrait. Hereupon the Generall ſeeing their forme and reſolution, thought it not fit to aſſaile them with ſuch Boats as he had, but eſteemed it wiſdome enough to keepe them from further attempts, fearing if they had broken his Fleet of Boats (which was eaſily to be done) that they would venture downe to Conſtantinople, which was now empty of all defence. And theſe few Boates hauing firſt made great ſpoyle, lay the whole day untill Sun ſet, ſcaring and brauing the great and fearefull Citie of the world, and all the force it could make; and departed with their booty, with their Colours ſpread, unfought and almoſt unreſiſted. This ſmall action and bold attempt, to affront ſo great an Empire, hath made a ſtrange diſcouery; how much under the reputation, the terror and ſtrength of this State now is; how weake and unprouided they are. But as the Oracles commanded them, firſt to ſet ouer againſt blind men: So it hath bin their fortune unto this day to haue blind Enemies. Philip of Macedon had neuer proiected, nor his Sonne Alaxander euer aduentured with ſo ſmall Forces, the huge enterpriſes of ſubduing the Eaſterne Empire, if they had not diſcouered the effeminate and faint courage of the Aſiaticks, by the admirable retrait of Xenophon, and ſwift incurſion of Ageſilaus great Armies, not daring to oppoſe the vertue of their ſmall numbers. Sepe res maximæ ex paruis principijs oriuntur. How this attempt will be taken from the Poles, is a queſtion. For hereby the Treaty of Peace is abſolutely broken.

Chap. XV.

Brieſe Extracts of a Iournall of Arnold Browne his Indian voyages, ſailing diuers times and courſes in fiue yeeres ſpace to Bantam, Patania, Iapan, the Manillas, Macau, and the Coaſt of China, with other Indian Ports.

February 18. 1617.* wee (in the Samſon) departed from Tilbery, and on the 21. came to the Downes. On the 24. the Sunne and Moone came into the Downes. The 26. the Dragon, Lion, and Expedition ſet ſaile, &c. Iune 20. 1618. wee got into the Road of Soldania, in latitude 33. degrees 50. minutes, longitude 28. degrees 30. minutes variation 0. deg. 50. min. the Northweſt Iuly 13. came in the Deuill of Delph, with a prize. On the 30. wee tooke a Portugall Ship bound for

* In this voyage Sir T. Dale was ſent to the Indies: of whom ſee ſup. l. 5.

D. Deuill of D. an unfit name for Chriſtian Ships.

Moſambique, which had loſt company of three Carrikes. By a Councell ſhe was freed with all in her. Auguſt 14. we ſaw a Carrike. On the 21. M. *Spalding* was ſent aboard her. By the 24. wee made an end with her, and fetched * the money from her. September 15. we eſpied Land, being the Iland of *Ingano*. Here the Current ſetting to the ſhoare, the *Sunne* our Admirall (her men being very weake) ſeemed in great danger. Sir *Tho. Dale* was aboard the *Gloue*, with the Preſident Cap. *Iordan*: and it was concluded that wee ſhould goe for *Bantam*. The South of *Ingano* is reaſonable high and wooddie. On the Southweſt is falſe ſounding, one caſt twentie; the next fourteene or fifteene fadome. It is ſafe to keepe farther off in ſixe or in 5. degrees fiftie minutes. Nouember 17. we eſpied the Land of *Sumatra*, the Southweſt point: latitude 6. degrees 15. minutes long: from Cape of *Good Hope* 80. degrees 38. minutes. The 21. we entred *Bantam* Rode.

* See *ſup.* in *Trigaut.* his letter. *c.*2.

Ingano.

Sun diſtreſſed. Of ſuch vnhappy names, *ſee Part.* 4. *pag.* 1367.

Sumatra.

The next day arriued ſixtie eight of the *Suns* men in their Skiffe, and a ſmall Boat which they had built, hauing loſt their Ship on the fifteenth ſplit on the ſhoare. Yet it pleaſed God to ſaue neere one hundred of our men, on whom the Cruell Inhabitants and Hunger made freſh aſſaults, ſo that ſome which had eſcaped, eſcaped not wounds or deaths. December the fourth, the *Blacke Lion* yeelded her ſelfe, which after on the 27. three or foure drunken fellowes ſtealing Rackapee ſet on fire, ſo that ſhee was loſt with all in her, &c. *The fights with the Hollanders, and his Voyage to Patania I omit.*

Sun loſt.

68. of her men arriue.

Iune 5. 1619. our Ships got into the Rode of *Patania*. Wee were in great danger of driuing on a ſhoald. The Preſident went to the Queene with a great Preſent. On the 16. wee had ſight of foure *Dutch* Ships, and fitted our ſelues to fight. No perſwaſion could moue the Preſident to ſet ſaile, but hee abode at an anchor till the *Dutch* Ships anchored by vs. The next morning without ſpeaking any word, they ſhot, and wee anſwered, but in ſhort time wee had but few left which could do vs any pleaſure. The weather was now calme and we could not ſet ſaile, as before wee might haue done: Whereupon the Preſident was willing to come to a parlie. I was ſhot in two places, and perſwaded him to fight it out: but when I was gone downe hee ſent the Maſter aboord the *Angell* (one of the *Dutch* Ships) to parly about yeelding, and order was preſently giuen to ſhoot no more. At which time I was ſpoiled with Powder by a ſhot from the Admirall, our Maſter detained; and the Preſident ſlaine with a ſhot thorow the bodie, after the Ship was yeelded, as I vnderſtand. For the Maſter went aboord to giue vp the Ship, with condition that the Company ſhould depart with their goods; which they promiſed: but after poſſeſſion taken, heathenlike they broke it. For mine owne part, before I vnderſtood of any thing, the Ship was full of *Hollanders*, we hauing at that time eleuen men ſlaine, and thirtie three hurt, foure of which were diſmembred. September 17. by reaſon of a broile raiſed among the Slaues we had two men ſlaine, and it was feared the *Blackes* would haue pulled down the *Godowne* and made pillage of all.

*A.*1619.

The fight you haue before in C. *Pring*, &c. the reſt in *Floris* and others.

C. *Iordan* ſlain againſt law of war. See *ſup. l.* 5. *c.*9. & *c.*12. §. 3.

The *Samſon* & *Hound* taken by the *Dutch*.

Our men in three Prawes returned to our Fleet. Nouember 22. as wee rode at *Pillambam* wee ſaw one *Dutch* Ship, and betwixt that and *Pulo Pemon* ten more: but whiles we ſought to eſcape neere the ſhoare, a Boat from the firſt Ship came to vs, and ſaid, that we were all friends. We being within Musket ſhot of two ſhips, muſt either go aboord or aſhore: we did the firſt, but their Admirall beſtowed vs aboord amongſt their Ships, and tooke our Boat from vs. The 22. came in the *Dragon*, *Beare*, and *Expedition*, to our great griefe and their great reioicing, as Prizes taken at *Tecco*. The thirtieth the *Flying Hart* brought newes, that Sir *Tho. Dale* was dead with many others, at which they greatly reioyced. December 4. came in a Boat with a Croſſe ſaile, being a Ships Boat called the *New Hound*, their Ship being loſt by fire through the Stewards Mates negligence in drawing *Aquanita*, 150. men loſt, the reſt in the boats eſcaping to *Sumatra*, where 15. were ſlain by the *Blackes* and others hurt. The 29. was a ſolemne Faſt holden with prayer for the conqueſt they had of the *Engliſh*, with eating & drinking all the day long. Ianuary 17. came in a ſmall Pinnace from *Iacatra*, and the *White Beare* which had bin nine months comming from *Holland*, & had throwne nine men ouerboord aliue, beſides two which ſaued them the labour, for conſpiracy.

Dutch ſhip loſt.

11. *Dutch* drowned. *A.*1620.

March 14. Cap. *Robert Adams* in the *Bull* came in, and went aboard the Admirall: and April 1. 1620. all the *Engliſh* priſoners at *Iacatra* were freed & ſet aboord the *Bull*. On the 21. the *Dutch* put the *Indraught* an old Ship on ſhoare, thinking to haue made a Bulwarke of her againſt *Bantam*, but ſhe ouerthrowing on the ſide fruſtrated their hopes and coſt. May 11. Capt. *Adams* by a Councell was made Admirall for the *Engliſh* ouer fiue Ships, and fiue *Dutch* Ships in company were to goe for *Iapan*, and ſo for the *Manillas*. The 21. the *Hope*, the *Bull* and the *Eliſabeth* departed from *Iacatra* for *Iapan*, with two *Dutch* Ships, the *Harlem* & *Hope* in company. The 24. the *Vrede* arriued, which brought conditions of peace out of *Holland*; which on the 30. was proclaimed aſhoare and aboord of euery Shippe, with great triumph. Iune the third, the *Moone* and the *Palſgraue* ſet ſaile for *Iapan* (I was made Maſter of the *Palſgraue* by a generall Councell of Defence) with the *New Bantam* and the *Trow*, two *Dutch* Ships. The voyage to *Iapan* Auguſt the fifth, they came to *Coochy* road neere *Firando*. The 31. our Captaine ſet forth of *Firando* to go to the Emperour, and the *Dutch* likewiſe. We deliuered aſhore 1547. barres of Lead.

Peace betwixt *Engliſh* and *Dutch*.

Voyage to *Iapan*. See *ſup.* in *Saris* & *Primil.*

Ianuary the third, we departed from the road of *Coochy* bound for the *Manillas*: The fourth the Iland *Maxima* bore North Weſt fiue leagues off, the Land high and ragged. The ninth, the Iland of the three Kings bare Weſt. The 10. the Iland called *Long Iland* bore Eaſt North Eaſt. The 12.

Voyage from *Iapan* to *Manillas.*

Bay of *Manillas.*

the Northermoſt of the two Ilands *Buckamegell* bore North Northweſt. The 13.the biggeſt of the *Babuanis* Eaſt. The 15.at noone Cap. *Boiador* bare Eaſt of vs 4. leagues latitude, 18. deg. 40. min. The 21.at noone within two leagues of C. *Bullanaue* in 16.deg.30.min. The 24.we plied to and fro off the Bay of *Manillas*. The 26, the *Dutch Hope* met with a *China Champan*, and tooke her being come from the Bay of *Tundo* from a *China* Iunke bound for the Bay of *Manillas*, which the ſaid *Hope* tooke on the 26. The 27. two *Champans* more taken, laden one with Rice, the other with Timber. The 31. two Boats more taken, and one burnt.

Cauetta.

Marauelle.

From the firſt of Feb. to the ſixt we were turning vp frō the Ile *Maruels*, & the *Cauetta* where the *Spaniſh* Ships ride; the Bay a very faire one, from 24. to ſix fathoms in the mid way, take heed you come no neerer the ſhore on the South then ten fathoms, in reſpect of a ſteep Bank that lieth off the ſhoare: otherwiſe nothing in all the Bay is to be feared but one Rock, on the South ſide alſo, halfe a league of the *Black point* within the *Oyſter* Rock. This Rock hath on it two fathoms water. At *Cauetta* we found riding ſix or ſeuen ſhips, and two of them great Gallions, but all vnrigged. The eight we paſſed by the Towne of *Cauetta* with our ſhips. The towne ſhot two Peeces at our Admirall, but could not reach her. Wee all anchored in the Rode halfe way betwixt *Cauetta*, and the towne of *Manillas*, in ſeuen and a halfe fathom ozie ground. *Cauetta* lieth from *Manillas* South Southweſt two leagues & a halfe by Sea, by Land aboue 3. From *Cauetta* to *Marauelle* the Courſe is weſt ſouthweſt ſomwhat Southerly. On the north of *Marauella* is good freſh water, but not much, deepe anchoring neere the ſhore: we went on ſhore thereon 240. but found no people.

*A.*1621.

Bay of *Pangaſina.*

Cruelty of the *Dutch.*

Straits of *Piſcadores.* Returne to *Iapan.*

After ſome time ſpent in watering, careening, diſcouering and other affaires, March 28. 1621. by order of a Councell, the Fleet was diſperſed for better looking out for Iunkes comming from *China* with the Coaſt. I was appointed to the *Ship Swan* to goe with it, two Frigats and two Boats into the Bay of *Pangaſina* to fire a ſhip there in building; but we found none ſuch. April 13. all the ſhips went to *Hart* Bay to water. On the 18. we boorded a Iunke which proued of *Iapan*, hauing the Emperours Paſſe, and Letters from Capt. *Cockes* and the *Dutch* Merchant. The ſame day the *Harlem* tooke a *China* Iunke, and carried her into *Witters* Iland. May 26. The *Dutch* Frigat fought with a *China* Iunke, but could not take her; wherupon our Frigat went vp and tooke her; and the *Dutch* comming aboord after they had yeelded, killed, and made leap ouer-boord to the quantitie of ſixtie or ſeuenty, like bloudy———) On the 30. the *Dutch* Frigat was in fight with another *China* Iunk and could not take her, hauing ſpent moſt of their powder: and met our Frigat and told them, which purſued her and the next day ouertooke her, and ſhe yeelded to them: they put the men on ſhore. The *Dutch* ſet fire on the Iunk, which was one of their (———) tricks Iun. 9. (there being no hopes of more Iunkes that yeere) it was concluded that wee ſhould direct our courſe for the Streits of *Piſcadores*, I would wiſh all from the *Maniller* to *Macau* or *Piſcadores* to keepe it well vp to the Weſt, and not to goe to the North to preuent ſhoalds.

On the 29. we entred the Harbour of *Choochie*. It was agreed that foure Ships ſhould goe to *Firando*: whither wee went Iuly 10. In September the *Bull* and *Peppercorne* were careened. *Richad Short* one of the Maſters Mates of the *Moone* ranne the ſecond time to the *Portugalls*. October the firſt, ſixe more of the *Peppercorne* and *Bull* ranne to the *Portugalls*, which were purſued and taken, and foure executed. Two of the *Eliſabeths* men ſtole a praw, with intent to runne to them alſo to *Langaſack*. The eighteenth, the *Peppercorne* and the *Moyen* a *Dutch* Shippe went for the Coaſt of *China*, to lie there till the comming of the Fleet. Nouember the firſt, the three *Engliſh* Store-houſes at *Choochy* were burned to the ground by negligence.

Second Voyage to *Manillas.*

The 23. we put to Sea with all the Fleet: December the tenth they met with the *Peppercorne* and *Moyen*, which had beene ſixe weekes on the Coaſt and taken nothing. They were now ten Ships. The twelfth, a Frigat was taken laden with Canuas to make ſailes for the Fleet at *Manillas*. Ianuary the third, the Countrey people (before vnſeene) killed foure of the *Peppercornes* men, in *Witters* Iland where they were watering, through their owne ſecuritie. For ten of ours might haue kept off one hundreth of them. Their Weapons are Bowes and Arrowes not poyſoned

*A.*1622.

I. *Looang.*

They ſaile to *Macau.*

Dutch repulſe at *Macau.*

The thirtieth wee went into the Bay where the *Spaniards* had foure great Ships, three ſmall, and three Gallies, beſides other ſmall Frigots. Some Truce-parlies paſſed and ſome bickerings alſo to ſmall purpoſe. Diuers Fugitiues came to vs from them. The Fleet obſerued their opportunities, but little was done. April 18. 1622. 8. of the *Moones* men ran away with her Shallop to the *Manillas*. The *Peppercorne* tooke two or three ſmall Iunkes, but little in them. May 6. at *Looang* Iland we found 30. tuns of Red Wood, a *China* Iunke, a *Portugall*, and two or three Champans in the Riuer, which were fired, except the Wood. The 9. foure ſhips were ſent to *Macau*, the reſt to *Piſcadores* to exchange *Portugalls* for our men, and to intercept Frigats. The 17. a Frigat of *Macau* was after long fight taken by our ſhallops, with 320. balls of goods. Iune 1. we had ſight of three Frigats, which went in among the Ilands for *Macao*, we not being able to hinder them. A Prieſt and others came aboord with a Flag of Truce to treat about their men. The 12. came in eleuen *Dutch* Ships to take in *Macau*, and neuer offered to ſpeake with vs, but went directly as neere the Towne at they could, and ſent preſently ſmall veſſells to ſound. They landed 1000. men on the 14. againſt *Macau*, & after mutuall ſhot were repelled, hauing loſt ſix Captains (as I heard) and about 300. men, beſides many hurt; and had they not gotten their Boats as they did, they had beene all, by their owne report, put to the ſword. On the 17. we departed as it had beene agreed, and anchored vnder the Iles *Ladrones* all night. The next day we put to Sea betwixt the Iles *Sapattos* and *Neme*. Iuly 4. wee were cloſe aboord the point of *Langaſacke*. On the ſixth M. *Hatch* the * Preacher came aboord. Auguſt 2. A Councell was called at the *Dutch* houſe by their Admirall, in which it was concluded to diſſolue the two Fleets; each to beare their owne aduentures till they came to *Iacatra*. The 15. we had a Tyffon Southerly, and broke two Cables. The *Dutch Moone* and *Hound* droue aſhoare, the *Moone* litle hurt, the other bilged. The *Peppercorne* and *Hailem*, droue aſhoare at *Firando* without hurt. This Tyffon was ſo ſore at Sea, that the *Moone* cut ouer-bord her maine Maſt, and threw out her Shallop: the *Tro* threw out 300. ſackes of Rice, wet more, with her Powder, and was ſo leake ſhee was like to ſinke. The *Bantam* loſt her maine and miſen Maſts, threw ouer-bord 3. Pieces of Ordnance, 2. Anchors, a Shallop, 600. ſackes of Rice, her Head and Gallerie all waſht away, &c. October 9. the *Dutch Moone* and *Hound*, layd vp ſunke. The 15. th we went out into the Road, being bound for *Iambee*. Till the firſt of Nouember we had no ſight of the Sun to make obſeruation. The 15. th we got into the road of *Iambee*. *The reſt I omit; May 28. they had ſight of Saint* Helena, *and anchored next day in* Chappell *Bay. Auguſt 26. they arriued at* Erith.

Ladrones.
Their third comming to *Iapan.*
* See his letter *ſup.c.3.*
A Tyffon or cruell ſtorme.
Anno 1623.

Thus haue you ſeene the Dutch *dealings in the* Indies *with the* Engliſh *and Natiues; agreeing to that which in the third, fourth, and fifth Bookes is more fully before deliuered: to which this is here added as later Intelligence, and containing relation both of the* Manillas *and of the* Engliſh *induſtry, coſt and dangers ſuſtained to maintaine termes of Peace according to the league and Conditions articled betwixt them. Now for their correſpondence to the* Engliſh, *thou mayſt read in the following Relation, confirmed by the Oathes of diuers thence returned, publiſhed lately by the* Eaſt Indian *Societie and heere abbridged, the worke ſwelling too much, and a little of ſuch Diſcourſe being more then enough.*

CHAP. XVI.

The Dutch *late proceedings at* Amboyna, *in cruell torturing and executing of diuers* Engliſh-*men: with other their like Acts to the Natiues in* Banda; *publiſhed lately by the* Engliſh-Eaſt-Indian *Societie; heere much abbreuiated.*

AFter the fruitleſſe iſſue of two ſeuerall Treaties: the firſt *Anno* 1613. in *London*, and the other *Anno* 1615. at the *Hage* in *Holland*, touching the differences betweene the Engliſh and Dutch in the *Eaſt-Indies*, at laſt by a third Treatie *Anno* 1619. in *London*, there was a full and ſolemne compoſition made of all the ſaid differences, and a faire order ſet for the future proceeding of the Supposts of both Companies in the *Indies*; aswell in the courſe of their Trade and Commerce, as otherwiſe. Amongſt ſundry other points, it was agreed, that in regard of the great blood-ſhed and coſt, pretended to bee beſtowed by the *Hollanders*, in winning of the Trade of the Iles of the *Molluccos*, *Banda*, and *Amboyna*, from the *Spaniards* and *Portugals*, and in building of Forts for the continuall ſecuring of the ſame, the ſaid *Hollanders* therefore ſhould enioy two third parts of that Trade, and the *Engliſh* the other third; and the charge of the Forts to bee maintained by taxes and impoſitions, to be leuied vpon the Merchandize. Wherefore, in conſequence of this agreement, the Engliſh Eaſt *India* Company planted certaine Factories for their ſhare of this Trade; ſome at the *Molluccos*, ſome at *Banda*, and ſome at *Amboyna*.

This *Amboyna* is an Iland lying neere *Seran*, of the Circuit of fortie leagues, and giueth name alſo to ſome other ſmall Ilands adiacent. It beareth Cloues; for gathering and buying in whereof, the Engliſh Companie for their part had planted fiue ſeuerall Factories: the head and *Rendevonz* of all, at the Towne of *Amboyna*; and therein firſt, Maſter *George Muſchampe*, and afterward Maſter *Gabriell Towerſon*, their Agents, with directions ouer the ſmaller Factories at *Hitto* and *Larica*, vpon the ſame Iland, and at *Lobo* and *Cambello*, vpon a point of their neighbouring Iland of *Seran*.

Amboyna deſcribed.

Vpon theſe Ilands of *Amboyna*, and the point of *Seran*, the *Hollanders* haue foure Forts; the chiefe of all is at the ſaid Towne of *Amboyna*, and is very ſtrong, hauing foure Points or Bulwarkes with their Curtaines, and vpon each of theſe Points ſixe great Pieces of Ordnance mounted, moſt of them of Braſſe. The one ſide of this Caſtle is waſhed by the Sea, and the other is diuided from the Land with a Ditch of foure or fiue fathoms broad, very deepe, and euer filled with the Sea. The Garriſon of this Caſtle conſiſteth of about two hundred *Dutch* Souldiers, and a Company of free Burgers. Beſides theſe, there is alwayes a matter of three or foure hundred *Mardikers* (for ſo they vſually call the free Natiues) in the Towne, ready to ſerue the Caſtle at an houres warning. There lye alſo in the Roade (for the moſt part) diuers good Ships of the *Hollanders*, as well for the guard of the place by Sea, as for the occaſions of Traffique: this being the

Dutch Caſtle.
Garriſon
Subiects.
Ships

chiefe *Rendevouz*, as well for the Iland of *Banda*, as for the reſt of *Amboyna*. Heere the *Engliſh* liued; not in the Caſtle, but vnder protection thereof, in a houſe of their owne in the Towne; holding themſelues ſafe, as well in reſpect of the ancient bonds of Amitie betweene both Nations, as of the ſtrict coniunction made by the late Treatie before mentioned.

They continued heere ſome two yeares, conuerſing and trading together with the *Hollanders*, by vertue of the ſaid Treatie. In which time there fell out ſundrie differences and debates betweene them; The *Engliſh* complayning that the *Hollanders* did not onely lauiſh away much money in Building, and vnneceſſarie expences, vpon the Forts and otherwiſe, and bring large and vnreaſonable reckonings thereof to the common accompt; but alſo did, for their part, pay the Garriſons with victuals and cloath of *Coromandell*, which they put off to the Souldiers at three or foure times the value it coſt them, yet would not allow of the *Engliſh* Companies part of the ſame charge, but onely in ready money; thereby drawing from the *Engliſh* (which ought to pay but one third part) more than two thirds of the whole true charge. Hereupon, and vpon the like occaſions, grew ſome diſcontents and diſputes, and the complaints were ſent to *Iaccatra*, in the Iland of *Iaua Maior*, to the Councell of defence of both Nations there reſiding: who alſo, not agreeing vpon the points in difference, ſent the ſame hither ouer into *Europe*, to bee decided by both Companies heere; or, in default of their agreement, by the Kings Maieſtie, and the Lords the States Generall, according to an Article of the Treatie of the yeare 1619. on this behalfe. In the meane time, the diſcontent betweene the *Engliſh* and the *Dutch*, about theſe and other differences, continued and daily encreaſed, vntill at laſt there was a ſword found, to cut in ſunder that knot at once, which the tedious diſputes of *Amboyna* and *Iaccatra* could not vntie. And this was vſed in manner as followeth.

Iacatra (now *Baearia*) ſeat of the *Dutch* Gouernment in the *Indies*.

About the eleuenth of February 1622. *Stilo veteri*, a *Iaponer* Souldier of the *Dutch* in their Caſtle of *Amboyna*, walking in the night vpon the wall, came to the Centinell (being a *Hollander*) and there, amongſt other talke, asked him ſome queſtions touching the ſtrength of the Caſtle, and the people that were therein. It is heere to bee noted, that thoſe *Iaponers* (of whom there is not thirty in all the Iland) did, for the moſt part, ſerue the *Dutch* as ſouldiers, yet were not of their truſtie bands, alwaies lodged in the Caſtle, but vpon occaſion called out of the Towne to aſſiſt in the Watch. This *Iaponer* aforeſaid, was for his ſaid conference with the Centinel, apprehended vpon ſuſpicion of Treaſon, and put to the Torture. Thereby (as ſome of the *Dutch* affirmed) hee was brought to confeſſe himſelfe, and ſundry others of his Countreymen there, to haue contriued the taking of the Caſtle. Hereupon, other *Iaponers* were examined and tortured, as alſo a *Portugall*, the Guardian of the Slaues vnder the *Dutch*. During this examination, which continued three or foure dayes; ſome of the *Engliſh* men went too and from the Caſtle vpon their buſineſſe, ſaw the Priſoners, heard of their tortures, and of the crime laid to their charge; but all this while ſuſpected not, that this matter did any whit concerne themſelues; hauing neuer had any conuerſation with the *Iaponers*, nor with the *Portugall* aforeſaid. At the ſame time there was one *Abel Price*, Chirurgion of the *Engliſh*, Priſoner in the Caſtle, for offering in his Drunkenneſſe to ſet a *Dutch*-mans houſe on fire. This fellow the *Dutch* tooke, and ſhewed him ſome of the *Iaponers*, whom they had firſt moſt grieuouſly tortured, and told him, they had confeſſed the *Engliſh* to haue beene of their confederacie, for the taking of the Caſtle; and that if he would not confeſſe the ſame, they would vſe him euen as they had done theſe *Iaponers*, and worſe alſo. Hauing giuen him the torture, they ſoone made him confeſſe what euer they asked him. This was the fifteenth of February, 1622. *Stilo veteri*. Forthwith, about nine of the clocke the ſame Morning, they ſent for Captaine *Towerſon*, and the reſt of the *Engliſh* that were in the Towne, to come to ſpeake with the Gouernour in the Caſtle: they all went, ſaue one that was left to keepe the Houſe. Being come to the Gouernour, he told Captaine *Towerſon*, that himſelfe and others of his Nation were accuſed of a Conſpiracie to ſurpriſe the Caſtle, and therefore, vntill further triall, were to remaine Priſoners. Inſtantly alſo, they attached him that was left at home in the houſe, tooke the Merchandize of the *Engliſh* Companie there into their owne cuſtodie by Inuentorie, and ſeized all the Cheſts, Boxes, Bookes, Writings, and other things in the *Engliſh* houſe. Captaine *Towerſon* was committed to his Chamber with a guard of *Dutch* Souldiers. *Emanuel Towſon* was kept Priſoner in the Caſtle, the reſt, *viz. Iohn Beomont*, *Edward Collins*, *William Webber*, *Ephraim Ramſey*, *Timothy Iohnſon*, *Iohn Fardo*, and *Robert Browne*, were ſent aboord the *Hollanders* ſhips then riding in Harbour, ſome to one ſhip, and ſome to another, and all made faſt in Irons. The ſame day alſo the Gouernour ſent to the two other Factories in the ſame Iland, to apprehend the reſt of the *Engliſh* there. So that *Samuel Colſon*, *Iohn Clarke*, *George Sharrock*, that were found in the Factorie at *Hitto*, and *Edward Collins*, *William Webber*, and *Iohn Sadler* at *Larica*, were all brought Priſoners to *Amboyna*, the ſixteenth of February. Vpon which day alſo *Iohn Powel*, *Iohn Wetherall*, and *Thomas Ladbrooke*, were apprehended at *Cambello*, and *Iohn Beomont*, *William Grigs*, and *Ephraim Ramſey*, at *Loho*, and brought in Irons to *Amboyna* the twentieth of the ſame moneth.

Abel Price examined.

In the meane time, the Gouernour and Fiſcall went to worke with the Priſoners that were already there: And firſt they ſent for *Iohn Beomont*, and *Timothy Iohnſon*, from aboord the *Vnicorne*; who being come into the Caſtle, *Beomont* was left with a guard in the Hall, and *Iohnſon* was taken into another roome. Where, by and by, *Beomont* heard him cry out very pitifully; then to be quiet for a little while, and then loud againe. After taſte of the torture, *Abel Price* the Chirurgion, that firſt was examined and tortured (as is aboue remembred) was brought in to confront and accuſe him: But *Iohnſon* not yet confeſſing any thing, *Price* was quickly carried out, and *Iohnſon* brought againe to the torture, where *Beomont* heard him ſometime cry aloud, then quiet againe, then roare afreſh. At laſt, after he had been about an houre in this ſecond examination, he was brought forth wailing and lamenting, all wet, and cruelly burnt in diuers parts of his body, and ſo laid aſide in a by place of the Hall, with a ſouldier to watch him that he ſhould ſpeake with no body. Then was *Emanuel Tomſon* brought to examination; not in the roome where *Iohnſon* had beene, but in another ſomthing farther from the Hall. Yet *Beomont* being in the Hall, heard him roare moſt lamentably, and many times. At laſt, after an houre & an halfe ſpent in torturing him, he was carried away into another roome another way, ſo that hee came not by *Beomont* through the Hall. Next was *Beomont* called in, and being demanded many things, all which he denied with deepe oathes and proteſtations, was made faſt to be tortured, a cloth tyed about his necke, and two men ready with Iarres of water to be powred on his head. But yet for this time the Gouernor bad looſe him, he would ſpare him a day or two, becauſe he was an Old man. This was all Saturdaies worke, the fifteenth of February aforeſaid.

Emanuel Tompſon examined.

Vpon Sunday the 16. of February, *William Webber*, *Edward Collins*, *Ephraim Ramſey*, and *Robert Browne*, were fetcht from aboord the *Rotterdam*, to be examined. At the ſame time came *Samuel Colſon*, *William Grigs*, and *Iohn Clarke*, *George Sharrocke*, & *Iohn Sadler*, from *Hitto* and *Larica*, and were immediatly vpon their arriuall, brought into the Caſtle-hall. *Robert Browne* Tailor was firſt called in, & being tormented with water, confeſſed all in order as the Fiſcall asked him. Then was *Edward Collins* called in, and told, that thoſe that were formerly examined, had confeſt him as acceſſary to the plot of taking the Caſtle. Which, when he denied with great oathes & execrations, they made his hands and feet faſt to the Racke, bound a cloth about his throat, ready to be put to the torture of water. Thus prepared, he prayed to be reſpited, and he would confeſſe all. Being let downe, he againe vowed & proteſted his innocencie; yet ſaid, that becauſe he knew that they would by torture make him confeſſe any thing, though neuer ſo falſe, they ſhould doe him a great fauour, to tell him what they would haue him ſay, and hee would ſpeake it, to auoyd the torture. The Fiſcall hereupon ſaid; what, doe you mocke vs? and bad, Vp with him againe; and ſo gaue him the torment of water: which he not able long to endure, prayed to be let downe again to his confeſſion. Then he deuiſed a little with himſelfe, and told them, that about two moneths and a halfe before, himſelfe, *Tomſon*, *Iohnſon*, *Browne*, and *Fardo*, had plotted, with the helpe of the *Iaponers*, to ſurprice the Caſtle. Here he was interrupted by the Fiſcall, and asked, whether Captaine *Tawerſon* were not of that conſpiracie. He anſwered, No. *You lie*, ſaid the Fiſcall; *did not hee call you all to him, and tell you, that thoſe daily abuſes of the* Dutch *had cauſed him to thinke of a plot, and that hee wanted nothing but your conſent and ſecrecie?* Then ſaid a *Dutch* Merchant, one *Iohn Iooſt* that ſtood by, Did not you all ſweare vpon a Bible to bee ſecret to him? *Collins* anſwered with great oathes, that hee knew nothing of any ſuch matter. Then they bade make him faſt againe: whereupon he then ſaid, All was true that they had ſpoken. Then the Fiſcall asked him, whether the *Engliſh* in the reſt of the Factories, were not conſenting to this plot. Hee anſwered, No. The Fiſcall then asked him, whether the Preſident of the *Engliſh* at *Iaccatra*, or Mr. *Welden* Agent in *Banda*, were not plotters or priuie to this buſineſſe. Againe he anſwered, No. Then the Fiſcall asked him by what meanes the *Iaponers* ſhould haue executed their purpoſe. Whereat, when *Collins* ſtood ſtaggering and deuiſing of ſome probable fiction, the Fiſcall holpe him, and ſaid, *Should not two* Iaponers *haue gone to each point of the Caſtle, and two to the Gouernours Chamber doore; and when the hurly-burly had beene without, and the Gouernour comming to ſee what was the matter, the* Iaponers *to haue killed him?* Here one that ſtood by, ſaid to the Fiſcall, Doe not tell him what he ſhould ſay, but let him ſpeake of himſelfe. Whereupon the Fiſcall, without attending the anſwer to his former queſtion; asked what the *Iaponers* ſhould haue had for their reward. *Collins* anſwered, 1000. Ryals a peece. Laſtly, he asked him, when this plot ſhould haue bin effected. Wherunto although hee anſwered him nothing (not knowing what to deuiſe vpon the ſodaine) yet he was diſmiſſed, and very glad to come cleere of the torture, though with certain beleefe that he ſhould die for this his Confeſſion. Next, was *Samuel Colſon* brought in, being newly arriued from *Hitto*, as is before touched, & was the ſame day brought to the torture, who, for feare of the paine wherwith he ſaw *Collins* come out, in ſuch a caſe, that his eyes were almoſt blowne out of his head with the torment of water; choſe rather to confeſſe all they asked him: and ſo was quickly diſmiſſed, comming out weeping, lamenting, & proteſting his innocencie. Then was *Iohn Clarke*, that came with *Colſon* from *Hitto*, fetcht in, and a litle after was heard (by the reſt that were without in the Hall) to cry out amaine. They tortured him with water & with fire, by the ſpace of 2. houres. The mãner of his torture (as alſo of *Iohnſons* & *Tomſons*) was as followeth: Firſt, they hoiſed him vp by the hands with a cord on a large doore, where they made him faſt vpon 2. ſtaples of Iron; fixt on both ſides, at the top of the doore poſts, haling his hands one from the other as wide as they could ſtretch. Being thus made faſt, his feet hung 2. foot from the ground, which alſo they ſtretcht aſunder as farre

Robert Browne examined.

Edward Collins examined.

Samuel Colſon examined.

Iohn Clarke examined.

as they would retch, and ſo made them faſt beneath vnto the doore-trees on each ſide. Then they bound a cloth about his necke and face ſo cloſe, that little or no water could goe by. That done, They powred the water ſoftly vpon his head vntill the cloth was full, vp to the mouth and noſtrils, and ſomewhat higher; ſo that hee could not draw breath, but hee muſt withall ſucke in the water: which being ſtill continued to be powred in ſoftly, forced all his inward parts, came out of his Noſe, Eares, and Eyes; and often as it were ſtifling and choaking him, at length tooke away his breath, and broght him to a ſwoune or fainting. Then they tooke him quickly downe, and made him vomit vp the water. Beeing a little recouered, they triced him vp againe, and powred in the water as before, eftſoones taking him downe as he ſeemed to be ſtifled. In this manner they handled him three or foure ſeuerall times with water, till his bodie was ſwolne twice or thrice as bigge as before, his cheekes like great Bladders, and his eies ſtaring and ſtrutting out beyond his forehead: yet all this hee bare, without confeſſing any thing; inſomuch as the *Fiſcall* and tormentors reuiled him, ſaying that he was a Deuill, and no man, or ſurely was a Witch, at leaſt had ſome charme about him, or was enchanted, that he could beare ſo much. Wherefore they cut off his haire very ſhort, as ſuppoſing he had ſome Witchcraft hidden therein. Afterwards they hoiſed him vp againe as before, and then burnt him with lighted Candles in the bottome of his feete, vntill the fat dropt out the Candles; yet then applyed they freſh lights vnto him. They burnt him alſo vnder the elbowes, & in the palmes of the hands; likewiſe vnder the arme-pits, vntil his inwards might be euidently ſeene. At laſt, when they ſaw he could of himſelfe make no hanſome confeſſion, then they led him along with queſtions of particular circumſtances, by themſelues framed. Being thus wearied and ouercome by the torment; he anſwered, yea to whatſoeuer they asked: whereby they drew from him a bodie of a confeſſion to this effect; to wit, That Captaine *Towerſon* had vpon New-yeeres day laſt before, ſworne all the *Engliſh* at *Amboyna* to bee ſecret and aſſiſtant to a plot that hee had proiected, with the helpe of the *Iaponers*, to ſurprize the Caſtle, and to put the Gouernour and the reſt of the *Dutch* to death.

Hauing thus martyred this poore man, they ſent him out by foure *Blacks*; who carried him betweene them to a Dungeon, where he lay fiue or ſix daies without any Chirurgion to dreſſe him, vntill (his fleſh being putrified) great Maggots dropt and crept from him in a moſt lothſome and noyſome manner. Thus they finiſhed their Sabbath daies worke; and it growing now darke, ſent the reſt of the *Engliſh* (that came that day from *Hitto*, and till then attended in the Hall) firſt to the Smiths ſhop, where they were loaden with Irons, and then to the ſame lothſome Dungeon where *Clarke* and the reſt were, accompanied with the poore *Iaponers*, lying in the putrifaction of their tortures. The next morning being Munday the 17. of February, old Stile, *William Grigs* and *Iohn Fardo*, with certaine *Iaponers*, were brought into the place of examination. The *Iaponers* were firſt cruelly tortured to accuſe *Grigs*; which at laſt they did: and *Grigs* to auoid the like torture, confeſſed all that the *Fiſcall* demanded. By and by the like alſo was done by *Iohn Fardo*, and other *Iaponers*: but *Fardo* himſelfe endured the torture of water; and at laſt confeſſed whatſoeuer the *Fiſcall* asked him; and ſo was ſent backe to Priſon.

I haue no heart to proceed. In like manner Iohn Beomont, George Sharrock, William Webber, Gabriell Towerſon, Iohn Wetherall, Iohn Powle, Thomas Ladbuoke, Ephraim Ramſey, Iohn Sadler, *were examined by torture of the mind or bodie, or both. The Storie is freſh and lately printed, and long, to which I referre the Reader. Ten ſuffered,* viz. *Mon.* Towerſon, Colſon, Thomſon, Iohnſon, Wetherall, Clarke, Grigs, Fardo, Price, Browne; *all proteſting their innocencie.*

They had prepared a Cloth of blacke Veluet for Captaine *Towerſon* his bodie to fall vpon; which being ſtained and defaced with his bloud, they afterwards put to the account of the *Engliſh* Company.

At the inſtant of the execution, there aroſe a great darkneſſe, with a ſudden and violent guſt of wind and tempeſt; whereby two of the *Dutch* ſhips, riding in the Harbour, were driuen from their Anchors, and with great labour and diffiultie ſaued from the Rockes. Within a few dayes after, one *William Dunckin*, who had told the Gouernour, That *Robert Browne* the *Engliſh* Taylour, had a few moneths before told him, he hoped, that the *Engliſh* ſhould haue as much to doe in the Caſtle of *Amboyna*, as the *Dutch*; This fellow comming vpon an Euening to the Graue where the *Engliſh* were buried, being all (ſaue Captaine *Towerſon*) in one pit, fell downe vpon the Graue; and hauing lien there awhile, roſe vp againe ſtarke madde, and ſo continued two or three dayes together, and then died. Forthwith alſo fell a new ſickneſſe at *Amboyna*, which ſwept away about a thouſand people, *Dutch* and *Amboyners*: in the ſpace wherein, there vſually died not aboue thirtie at other Seaſons. Theſe ſignes were by the ſuruiuing *Engliſh* referred to the confident prediction of *Emanuel Tomſon* aboue-named, and were by the *Amboyners* interpreted as a token of the wrath of God for this barbarous tyrannie of the *Hollanders*.

The manifold teſtimonies of their innocencie by their owne writings before their death, deuout and deep proteſtations at their death; deſire alſo to receiue the Sacrament to ratifie the ſame, and laſtly the proofe thereof by many reaſons, with the Obiections anſwered; the Reader may at large ſee in the Booke ſet forth by the Company. Out of which for perfecting our Banda *Relations, I haue added this.*

But he could not ſee the thirtieth Article, which orders, that all diſputes that cannot be decided by the Councell of defence, ſhould be remitted into *Europe*; firſt, to the two Companies there; and in default of their agreement to the King and States. Why then was not this diſpute ſo proceeded in? There is nothing in the former Articles, to limit the Councell of defence; and this generall Article appeareth to be added by way of ampliation, to prouide for that which was not particularly and expreſly cared for in the former. Which is moſt plaine by the words of the explanation vpon this thirtieth Article, agreed vpon at the firſt, and ſubſcribed by the Commiſſioners on both ſides, *Anno* 1619. where this courſe of proceeding is expreſly directed, not only in diſputes about the meaning of the Articles, but alſo about any other matter happening in their common aboad. Since which alſo the Kings Maieſtie hath, vpon a ſmaller occaſion then the life of his Subiects, cleerely declared himſelfe in the point of Soueraigntie; That both Nations in the *Indies* ſhould wholly lay aſide al pretence therof. Which Declaration was ſent to the Lords States General, & by them accepted before this bloudie butcherie was executed. But if it were granted, that the *Hollanders* are abſolute Lords of their partners the *Engliſh* in thoſe parts, without reſpect to the Treatie, yet at leaſt the *Hollanders* in *Amboyna*, are bound to obſerue the Lawes of the vnited Prouinces; for ſo ſaith this Authour himſelfe. Doe theſe allow to begin the Proceſſe at the torture, and to bring perſons of honeſt fame to the Racke, vpon others confeſſion made in the torture? Do their Lawes allow of the leading Interrogatories aboue mentioned, to direct the Priſoner what to ſay, to auoid the torture? Where, in the vnited Prouinces, is that drowning with water, in vſe? or the torture with fire, vſed to *Iohnſon, Tomſon*, and *Clarke*? or eſpecially the ſplitting of their toes, and launcing of the breſt, and putting in Gun-powder, and then firing the ſame, whereby the bodie is not left intire, neither for innocencie, nor execution? *Clarke* and *Tomſon* were both faine to bee carried to their execution, though they were tortured many dayes before.

Laſtly, their confeſſions were contradictory, apparantly falſe, and of things impoſſible to bee done, much leſſe practiſed before by the ſaid parties; and therfore ought not by their Law to haue beene beleeued, nor the Priſoners to haue beene condemned thereupon, without other ſufficient *Indicia*, or euidence beſides.

In the laſt place, this Author handleth the exceſſe of the torture whereof (hee taketh notice) there is much complaint in *England*; and ſaith, That the Lords States Generall take great care to enforme themſelues of all the paſſages of this buſines; and to that end haue deſired to ſee all the Letters, Pieces, and Papers that concerne this Proceſſe: by which it appeareth not, that there was any cruell torture vſed. But ſuppoſe the acts make no mention of them; is it any maruell that the Authors of this murtherous and tyrannous Proceſſe, being themſelues the perſons that alſo formed the Acts would omit thoſe things that made againſt them? It is to bee preſumed alſo, that the Acts kept by their people at *Poloway* in *Banda*, haue omitted many things of their Proceſſe, againſt the poore *Polaroones*, whom in Auguſt 1622. being about ſixe monethes before this execution of the *Engliſh*, their Gouernour there vſed in like ſort, as the Gouernour of *Amboyna* did the *Engliſh*, and gaue him a modell and precedent of this Proceſſe; which it will not be amiſſe to relate briefly, becauſe this Authour, in the next place alleageth the mercifull diſpoſition of the *Netherlands* Nation in generall; to inferre thence, that it is therefore vnlikely, that their Gouernour at *Amboyna* was ſo cruell, as is reported in *England*.

Polaroon one of the Ilands of *Banda*, was in poſſeſſion of the *Engliſh* at the time of the Treatie, *Anno* 1619. and by the agreement was to remaine theirs. After the Treatie came vnto the *Indies*, the *Hollanders* forbare publiſhing thereof in the Ilands of *Banda*, vntill they had taken *Polaroon*. But, knowing that it muſt be reſtored againe, according to the Treatie, they firſt take all courſes to make the Iland little or nothing worth: they demoliſh and deface the Buildings, tranſplant the Nutmeg-trees, plucking them vp by the Roots, and carrying them into their owne Ilands of *Nera* and of *Poloway*, there to be planted for themſelues; and at laſt finde a meanes to diſpeople the Iland, and to leaue it ſo, as the *Engliſh* might make no vſe of it, worth their charge of keeping; and that vpon this occaſion: There was a young man, the Sonne of an *Orankey*, or a Gentleman in *Polaroon*, that had committed Felonie; for which, by the Lawes of his Countrey, hee was to die. This fellow, to ſaue his life, fled to another Iland of *Banda*, called *Roſinging*, and there turned Chriſtian: but quickly vnderſtanding, that that would not make him ſafe from puniſhment, hee went backe ſecretly to his owne Countrey of *Polaroon*; and, hauing lurked there a few dayes, tooke his paſſage for *Nera*, another Iland where the *Dutch* haue a Fort; and told the *Dutch* Gouernour, that the *Orankeyes* of *Polaroon* had conſpired to maſſacre the *Dutch* as well at *Polaroon*, as at *Poloway*, with helpe of the people of *Seran*, that ſhould ſend ouer thirtie Curricurries for that purpoſe. Immediately vpon this *Indicium* of this Malefactor, certaine Prowes or Fiſherboates of the *Polaroons*, that were fiſhing at *Poloway*, were ſeized, and the people made Priſoners, Command was ſent by the *Dutch* Gouernour to *Polaroon*, that the *Orankeyes* ſhould come ouer to him, that there might be further inquiſition made of this matter.

The Prieſt of the *Polaroons* and ſeuentie *Orankeyes* inſtantly tooke a Prow or ſmall Veſſell of their owne, and imbarked themſelues for *Poloway*. As they were at Sea, and yet out of the ſight of the *Dutch* Caſtle, they were met by a Fiſher-boat of *Bandanezes*, and told, how all the reſt were apprehended; and that, if they went to *Poloway*, they were all but dead men. Neuertheleſſe, the Prieſt and the reſt, although they had ſpace and meanes to haue eſcaped to *Seran* and other places ſafe enough from the *Hollanders*, yet were ſo confident of their innocencie, that they would needs to *Poloway* to purge themſelues. Where, aſſoone as they were arriued, they were inſtantly carried Priſoners to the Caſtle: and withall the Gouernour, with a force of two hundred men, went preſently for *Polaroon*; whence he fetched all the reſt of the *Orankeyes*, and brought them Priſoners to the ſame Caſtle. As ſoone as they were comne, they were preſently brought to the torture of Water and fire, euen in the ſame ſort as our people were afterward at *Amboyna*; onely herein differing, that of thoſe of *Poloway*, two were ſo tortured, that they died in their tortures: the reſt being one hundred ſixtie two perſons, were all vpon their owne forced confeſſions, condemned and executed. The Prieſt when he came to the place of execution, ſpake theſe words in the *Mallaian* Tongue: All yee, great and ſmall, rich and poore, black and white, looke to it: we haue committed no fault. And when hee would haue ſpoken more, hee was taken by the hands and feet, laid along, and cut in two by the middle with a Sword. Forthwith, the Gouernour cauſed the wiues, children, and ſlaues of thoſe of *Polaroon*, to be all carried out of the Iland, and diſtributed in other Ilands ſubiect to the *Dutch*; and ſo haue made a cleere Countrey for the *Engliſh*; where they may both plant and gather themſelues deſtitute of the helpe of any of the Countrie people; without whom, neither the *Engliſh* nor *Hollanders* can maintaine their Trade in the *Indies*, And yet this is not heere recited, to the end thereby to charge the *Neetherlands* Nation with thoſe cruell proceedings, but the perſons themſelues, that haue commited thoſe barbarous Tyrannies: Who, if we ſhall beleeue an Authour of their owne, are not of the beſt of that Nation. For the *Maiores* (as this Authour ſayes) vſe the *Indies* as a *Tucht-houſe* or Bridewell, to manage their vnruly and vnthriftie children and kindred; whom when they cannot rule and order at home, they ſend to the *Indies*, where they are preferred to Offices and places of Gouernment. Yea, ſaith he, they preferre ſuch to be *Fiſcals* there, as neuer ſaw Studie nor Law. So that it is no maruell, that ſuch perſons proceed not with that Iuſtice and moderation as is vſed generally in the Low Countries, by the choice of the Nation there. And this agreeth well with the report of our Merchants of credit, that came lately from *Amboyna*; who auerre, that excepting the Gouernour himſelfe, who is well ſtept in yeeres, of the reſt of the Councell there, as well the *Fiſcall*, as others, there was ſcarce any that had haire on their faces, yea, that moſt of them are lewd drunken debauched perſons; and yet muſt be Iudges as well of our *Engliſh*, as the poore *Indians* there.

Noorwendich diſcourſe printed, *An.* 1622. vnder the name of *Ymant van Waarmond.*

WE haue bin long enough perplexed with viewing Eaſterne Tragedies. Let vs now turne our Eyes Weſtward. And leſt any ſhould thinke that in hatred of the Dutch *Name I haue publiſhed the laſt, or any of the former Relations of bad dealing with the* Engliſh: *I haue heere added this that may make for their Honour, an Act of Hoſtilitie againſt a knowne Enemie: as alſo euery where in this Worke I haue not wittingly omitted, either publike Act, Fleet, Voyage, or Victorie of theirs, which might honour their Nation (yea if I found any particular Act of kindneſſe, or any kinder perſon to the* Engliſh *Name and Nation, I haue beene readie to mention the ſame) ſo farre as agreeth with our Hiſtorie. I cannot make the Eaſt* Indian Dutch *Caſe good, nor would I make the* European *bad, raiſing a Nationall quarrell (which God forbid, and which the Deuill there ſought) out of a perſonate.*

CHAP. XVII.

A true deſcription of the Bay Todos los Santos *in* Braſill, *and taking the Towne* Saluador *by the Admirall Maſter* IACOB WILKINS 1624.

THe Bay of *Todos los Santos*, in the Land of *Braſill* is ſituated vpon thirteene degrees of Southerly Latitude an hundred leagues aboue *Pharnambuco*. It is the place at which the Gouernour, the Biſhop, and the Auditor Generall of all the Coaſts of *Braſill* are reſident. This place is moſt inhabited: it hath three Townes: the one is neere to the *Barra*, or comming in, and is called *Villa veta*, which is the firſt that was built in this Iuriſdiction.

The ſecond is the Towne called *Saluador* or *Sauiour*, in *Engliſh*) builded by *Thomas de Soſa*, and foure leagues thence Landwards in, lyeth the Village *Paripe*. It hath many Sugar-mils, although the Inhabitants get their liuings for the moſt part by Cotton.

Within the Towne are fiue Churches and one Colledge of the Ieſuits, of which are ſome eightie in the Towne. The Bay is ſome three leagues large, and ſtretched ſome fifteene Leagues Landwards in. It hath many ſmall Ilands which yeeld great ſtore of Cotton. It is diuided into ſeuerall parts, and hath many branches in which the Inhabitants vſe ſmall Barkes.

The Bay is (when the water is reaſonable high) in ſome places, twelue, eighteene, and twentie fathome deepe, and lyeth inwards North North-weſt. On the corner of it is a Caſtle built, which is called Saint *Antonio*, neere which lyeth a Banke which reacheth a league into the Sea Southeaſtward. When the wind bloweth very ſtrong, the water maketh there great noyſe: but there is no danger for the ſhips, ſeeing it is fiue or ſix fathome deepe, and the ground is ſand. The corner on which Saint *Anthonio* ſtandeth, is but a league diſtant from the Towne. The high ſhips Land commonly iuſt againſt the great Church.

Now for the taking of the ſame by the Dutch, *it is thus both related and in Picture alſo (here omitted) deſcribed.*

The High and Mightie States, with the aduiſe of his Excellencie the Prince of *Orange*, erected a Weſt *India* Company, and prepared a Nauie of aboue thirtie ſhips ſtrong, of which Maſter *Iacob Wilkins* was choſen Admirall, and the Lord of *Dort* appointed to be Generall.

This Fleet put to Sea the two and twentieth of December, in the laſt yeere 1623. and the Iland of Saint *Vincent* (which is one of the Ilands of *Cabo Verde*) being appointed to bee the Rendezuous, all the ſhips of the Fleete met there, except that in which the Generall was, who came to *Sierra Liona*: And the Fleet hauing tarried there the ſpace of fiue weekes, it departed on the ſixe and twentieth day of March thence, and came on the eighth of May before the Bay of *Todos los Santos*, in which he might haue ſailed the ſame night, but hee tarried, for good reaſons and conſiderations, till it was day, and vſed this ſtratagem or policie, namely: hee put all the Souldiers on foure of the greateſt and beſt ſhippes, and cauſed their Enſignes on the other ſtill to bee diſplayed. The ſame day hee landed fifteene hundred men with two light Peeces called Dragons, who went in the night time into a ſmall Wood which lyeth neere to the Towne.

And the Admirall commanded afterwards that foure ſhips ſhould ſaile directly to the Towne and lie againſt the batterie, which they did, and came ſo neere to it that they touched ground: whereupon they ſhot very fiercely, both vpon the Towne and the batterie, from whence the Enemy anſwered them in the ſame tune, and ſhot amongſt other, one of our Captaines named *Geduldhaber*. The Captaine *Peter Freeckſen* of *Enchuyſen* behaued himſelfe amongſt the reſt very valiantly, to the great admiration of all them that ſaw him: And all the others vſed likewiſe there beſt endeuours; but ſeeing that both the Ordnance of the Towne, and the battery played ſo cruelly vpon them, they reſolued to land ſome men with their Boats to ſurpriſe the batterie, although it was defended by two hundred men, and to make the Ordnance vnſeruiceable. Which charge being vndertaken by the Viceadmirall *Peter Peterſſon Heyn*, hee went with eight Boates, or Sloopes (which were well furniſhed with Men, Muskets, Skeanes, Hammers, and Nailes) directly to the battery, and as ſoone as our men mounted vpon the ſame, the enemies fled through the water to the Towne. Whereupon our Vice-Admirall hauing nayled the Ordnance vpon it, and caſt it downe, hee returned againe with all his men to the ſhips without receiuing any dammage by the Ordnance of the Towne which was continually diſplaied againſt him. *Clayes Gerritſſon Vos* was not one of the leaſt that ſhewed themſelues valorous in this Enterpriſe.

The next day being the ninth of May, it was reſolued that the Towne ſhould bee aſſaulted on two ſides, namely, from the ſhips by the Mariners, and out of the Wood by the Souldiers. But the Towneſmen hauing had the night before an allarme or two giuen vnto them by reaſon of the Souldiers which were come into the Wood, as they learned, they fled all out of the Towne with the Archbiſhop, and in the morning when our forces thought to ſcale the wals of the Towne, there appeared an old man, who ſaid that all the Burgers were runne away, and opened the gate: At which time Captaine *Vogelſanck* of *Amſterdam* marcht firſt into the Towne with his Companie, and the other following him, they beſet the Market and other paſſages, and afterwards) when they miſtruſted no enemie) they began to pillage, and euery one got rich prizes, or bootie of Gold Chaines, Duckets, Rials of eight, gilded and ſiluered Rapiers, Swords and Daggers, beſides great ſtore of rich apparell, of which there was ſuch abundance, that euery Souldier is prouided with it, as if he were a Captaine: They found likewiſe at their arriuall the Tables yet couered in the Cloyſter, and many other places, and fell to the meate and drinke on them. But becauſe no exceſſe ſhould be commited, ſome hundred Pipes or Veſſels of Wine were preſently knockt in pieces.

All the houſes were almoſt all as Palaces, and adorned and furniſhed with rich houſhold-ſtuffe, of which euery one tooke as much as he could carrie. When the pillage was done there were many inferiour Souldiers that durſt venture fortie and fiftie pieces of eight Rials, (which amount to foure ſhillings and ſix-pence) at a ſet or gaine. And there are many Officers, which haue gotten fourteene thouſand and fifteene thouſand Gilders for their owne priuate bootie, and goe with Chaines of Gold about their necks, whereby it appeareth that a man may euen in one houre grow rich in thoſe parts.

Gouernour taken.
Rich Crucifix.

The Gouernour being with his Seruants and yet armed in his Palace, the Vice-Admirall cauſed him to lay his Armes downe, and tooke him as his Priſoner. Amongſt the other booties and prizes that were found in the Church, there was a Crucifixe of Siluer ſome foure foot long, with the Image of our Sauiour being made of Gold, and was a foote and a halfe long.

When all the tumult was ceaſed, and all things were put in order, namely on the twelfth of May, a Preacher of *Zealand* gaue in the great Church the Almightie thankes for ſuch a great Victorie; and on the ſame day came the Lord of *Dort* into the Bay, when hee had wandred ſome fiue weekes about it.

And in the meane time was the Ship *de Vos* (or *Fox* in *Engliſh*) loaden with foure hundreth Cheſts of Sugar, beſides great ſtore of Tobacco, and Hydes, and being ſent thence, the Shipper of it, namely, the valorous *Claes Gerritſſon Vos*, arriued the fiue and twentieth of Auguſt, with the ſame in the Vnited Prouinces, and brought this good tydings to his Countrey-men.

Euen before the departure of this Shipper, there arriued yet in the Bay afore mentioned, a ſmall Ship that came with the *Prouedidor*, (or *Prouidor*) of the *Ieſuites*, with a great ſumme of money that was gathered for them that are of his Order; and hee being ſeized vpon, the money was preſently made prize. On the Caſtles which the Enemie forſooke, were left fiue and fortie Pieces of Braſſe. There was alſo preſently order giuen for the demoliſhing of the Caſtle that was ſeated neere the Sea, and for the fortification of the Towne. The goods which are taken and the remainder of the Prizes, are to bee brought into the *Low-Countries* with other Ships.

As ſoone as this tyding came into the *Vnited Prouinces*, there were on a ſodaine many Souldiers leauied to goe to the Bay afore mentioned, with a Fleet that lay readie for the ſame purpoſe, ſeeing that there are yet many other places to bee taken, beſides rich Booties and Prizes.

There is alſo Newes of great preparations in Spaine *to recouer this loſſe, as alſo, of another famous Act of the* Hollanders *commanded by* L'Hermit, *which are ſaid to haue taken* Lirma *the chiefe Citie in* Peru, *and other places on the* Peruan *Coaſt: the old Enemy of the* Spaniard, *viz. the people of* Chili *being ioyned with the* Dutch. *If this bee true, it is likely to proue a Coſtly warre to the* Spaniard, *and Honourable to the* Dutch. *For as the* Spaniſh *Treaſure hath long kept* Europe *in action, ſo* Peru *is their chiefe Mine, and* Chili *their most preuayling* American *Enemy, which hath not onely not loſt, but gotten of them now aboue fiftie yeares together, not Cities and Forts alone, but Martiall skill, Armes, and Horſes, not fearing man to man to dare and entertaine the proudeſt. Beſides,* Chili *it ſelfe is the richeſt Countrey for Gold, knowne in* America.

⁂

The end of the tenth Booke.

FINIS.

AN ALPHABETICALL TABLE OF THE PRINCIPALL THINGS CONTAINED IN THE FIVE BOOKES of the ſecond Part of PVRCHAS his *Pilgrims*.

A

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